Tribute to the Issei Immigration Centennial

PACIFIC CITIZEN

Membership Publication: Japanese American Citizens League, 125 Weller St., Los Angeles, Calif. 90012; (213) MA 6-4935
Published Weekly Except First and Last Weeks of the Year — Second Class Postage Paid at Los Angeles, Calif.

VOL. 69 - NO. 25 48 PAGES WITH SUPPLEMENT December 19 - 26, 1969 — 40 CENTS

San Franciscans greet first Issei

San Francisco was the first area of concentration of the Japanese immigrant for the simple reason that it was the only Pacific Coast port having direct steamship lines to and from the Orient for many years.

The first embassy from Japan to the United States arrived in 1860; members of the ill-fated Wakamatsu Tea and Silk Colony came through in 1869. Just prior to the authorization of general emigration by Japan in 1884, there were 80 Japanese in California. (Two years earlier, the United States had passed the Chinese Exclusion Act when white racists combined with organized labor in California found the 70,000 Chinese in their midst undesirable.)

As the Japanese began to arrive in numbers, they too became objects of resentment. It was James Phelan, as mayor of San Francisco in 1900, who resolved for adoption of a law to exclude all Japanese except members of the diplomatic corps from the United States.

The San Francisco Chronicle, on Feb. 23, 1905, began its first press campaign against the resident Japanese with a series of scare stories. Japanese school children were excluded from public schools in 1906. A year later, the Gentlemen's Agreement became effective, shutting off Japanese immigrant labor.

By 1909, the estimated Japanese population of San Francisco was 8,750 — 7,000 adult males, 1,100 adult female and 650 children under age 16. The number varied, however, from season to season as more than 1,500 fanned out of San Francisco to work in agriculture and in the Alaskan canneries.

(The 1906 Fire, incidentally, saw the exodus of about 3,000 Japanese from San Francisco to Los Angeles.)

Immigration Commission

In 1908 and 1909, the U.S. Immigration Commission sent its agents into the Western States to carry on a thorough investigation of immigrants in agriculture, industry, city employment and business. The findings fill three substantial volumes and provide reliable information on the distribution of the immigratnt generation of various races and nationalities in the West.

(Historian Ruth McKee, in her "West Coast's Least Known and Most Misrepresented Minority" which comprised a portion of the WRA Final Report of 1946, goes into great detail to describe the San Francisco Japanese community of 1909 by referring to the Immigration Commission Report of 1910. Following are excerpts from the WRA Report.)

There were 482 Japanese business establishments in San Francisco of 1909, employing between 1,800 and 2,000 persons. Most of them were small businesses — grocers, jewelers, bamboo furniture, magazine, newspaper and art good dealers, tailors, cleaners and dyers, barbers, bath houses, boarding houses, laundries, pool halls, banks and shooting galleries.

Except for restaurants serving American meals, shoe repair shops and laundries, the competition with white business was of little importance. The Japanese shops were patronized principally by Japanese.

Boarding Houses

The keeping of boarding and lodging houses and hotels was, in the days before immigration was curtailed, a peculiarly important branch of Japanese business enterprise in San Francisco. It began with the first immigration of the laboring class and expanded or contracted according to the current size of the city's Japanese population.

San Francisco's position as the principal port of arrival and departure and as a distribution center for immigrant labor dictated the kind of system which developed around these institutions.

In the winter of 1908-09 the Commission's agents found 35 hotels and boarding houses and about as many rooming houses, most of which were located in one of two districts, either in the section west of Van Ness Avenue along Geary and Sutter and the intersecting streets, or on South Park Place near the wharves. A few were in the business district, skirting Chinatown.

The section beyond Van Ness Avenue (Western Addition tract) had escaped the great fire of 1906; the boarding houses there had once been private residences.

Hotel Association

Proprietors of large boarding

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THE GENERAL STORE — This building was reputed to have been built by Naotaro Yoneda, who had earlier pioneered farming southeast of Colusa, and for whom the Yoneda Landing (now Ward's Landing) was named. It housed many business enterprises under various proprietors but is best remembered as the "Nakagawa Store." The building was burned to the ground in a fire, which started in the adjacent structure in 1927. The store was located across the alley from the present City & County Library and faced 7th St. Mr. T. Nakagawa sits in the Ford roadster, and Mrs. Nakagawa holding child stands behind the front fender. The sign under "Restaurant" reads "Rooms 25c and Up." Photo taken in 1915. --Hinoki Collection

Brief History of Japanese in Colusa County

Shadow of Its Former Self

By AKIJI YOSHIMURA

On October 10, 1868, a little more than one hundred years ago, this item appeared in the Colusa Sun:

"Baldwin's troupe of Japanese jugglers gave one of their interesting shows on Thursday night. It is hard to say whether a more clever lot of barbarians ever were grouped together before. Some of their gymnastic feats border on the marvelous."

This is perhaps the first recorded presence of Japanese in Colusa. The news story may have been unnecessarily harsh in its reference to the culture of the performers or their lack of it, but it was no more uncharitable than the attitude of the government of "Mikado," which established an "Office for the Study of Barbarian Books" in 1856 to acquaint its subjects with the Western World.

Before Commodore Perry and his "Black Ships" arrived at Yedo (Tokyo) in 1853, Japan had endured almost 200 years of isolation from all foreign influences.

* * *

Grave of Kuni Masumizu

In the Colusa Cemetery is a tombstone bearing the inscription: "IN MEMMORY OF KUNI MASUMIZU, DIED September 13, 1915, AGED 66 YEARS." Memory is spelled with three "M's," and on the reverse side of the headstone are etched Japanese characters which read "MASUMIZU KUNINOSUKE NO HAKA" or "The grave of Kuninosuke Masumizu."

The interesting thing is not that "memory" is misspelled or that a person of Japanese ancestry lived to a ripe old age of 66 in the year 1915, although that in itself is not an inconsiderable feat in view of the hazards, hardships and hostility that confronted the Orientals in the years prior to and immediately following the turn of the Century.

Kuni Masumizu as a youth of 20 was one of the party of some 35-40 Japanese, who came to the United States in May 1869. The party, probably the first organized immigrant-colonists to come to these shores from Japan, was led by J. H. Schnell who was himself forced to seek political asylum because of his activities in support of the Tokugawa Shogunate against the Imperial family.

Wakamatsu Colony

This small, but proud and determined group from Aizu Wakamatsu, arrived at Gold Hill in El Dorado County on or about June 8, 1869, to establish a farm settlement. The site, known as the "Wakamatsu Tea and Silk Farm Colony," has been designated a California Registered Historical Landmark (No. 815) by the State Department of Parks and Recreation. The plaque for the site was dedicated in June, 1969, on the 100th Anniversary of their arrival at Gold Hill.

The Colony was short lived, and except for three persons who are remembered for diverse reasons, the settlement was to dissolve into historical oblivion.

On a lonely knoll in Gold Hill is the gravesite of "Okei" Ito, a nursemaid to the Schnell household, who died at the age of 19 in the spring of 1871 and around whom the stories and legends of the first Japanese Immigrants have been woven.

The other, Matsunosuke Sakurai, a "samurai" (warrior), faithfully served the pioneer Veerkamp family until his death on February 25, 1901, and he now lies at rest in the Vineyard Cemetery at Coloma, the historical site of Marshall's gold discovery.

Oldest Survivor—Kuni

The third and probably the oldest survivor Kuni Masumizu was a carpenter by trade, who together with Matsugoro Ofuji, another trademan, is reputed to have helped to build the historically renowned two story Coloma Hotel. It has been reported that Kuni later helped to build the Fresno Buddhist Church.

Kuni married a Negro woman, and several children were born of this union. (Descendants of Kuni live in the Sacramento area.) Kuni served as "tsuben" or interpreter for his fellow countrymen who were to arrive in later years.

His personal history, his comings and goings cannot be reported with accuracy, but it is fact that he spent his final years in Colusa working at his trade.

Oldtimers of the area remember Kuni in his waning years as a lonely old man, who

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Sac'to hub for Issei farmhands

Sacramento, the hub of the Sacramento Valley, was predestined to be a distributing point for the kind of agricultural labor needed for the crops produced on the rich farm lands of the valley.

By 1889, when the Chinese labor force was diminishing because of exclusion and the increasing age of the resident Chinese, a demand for Japanese labor arose.

A network of electric and steam railroads connected the state capital with towns to the east, north and northwest of Sacramento, Oroville Marysville, Newcastle, Woodland and Vacaville, and with Stockton, Fresno and other towns to the south.

River boats carried laborers as far south as Antioch and the islands of the San Joaquin River.

Dominant Force

Throughout this great area deciduous and citrus fruits, berries, grapes, vegetables, sugar beets and hops were produced in quantity, and in the last decade of the nineteenth century and the first decade of the twentieth, Japanese laborers were dominant in the labor force.

Between jobs, the laborers spent their time in Sacramento, and to serve their needs and the needs of those who worked nearby, an increasing number of Japanese entered business in Sacramento.

Gradually, in this city, the more progressive Japanese tradesmen entered lines of business which were calculated to secure the patronage of other races.

Boarding Houses..

The U.S. Immigration Commission agents of 1909 reported that hotel and lodging house keeping was the most extensive single business of the Sacramento Japanese. They discovered that "almost without exception the buildings are

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Railroad, sawmills lure Issei to Northwest

The state of Washington, eventually to become second in density of Japanese population in the whole United States, was slower than either of the other Pacific Coast states to acquire Japanese residents.

In 1884, there were only four or five Japanese in Seattle; these were men, working in restaurant or hotels. By 1888, Seattle had 7 Japanese business establishments, but only 10 Japanese.

The 1900 census reported 2,900 Japanese in the city and 50 places of business. By 1909 the number of Japanese business establishments had increased to 496.

During the 'nineties, Washington underwent a spectacular development and rapid increase in population. Previously there had been a very limited market for agricultural produce. The limited market taken in conjunction with Washington's remoteness from the port of entry for Japanese immigrants accounted for the paucity of Japanese in the state.

Tacoma First

From 1895 until 1899 a Japanese consulate was located at Tacoma, rather than Seattle, because it was headquarters for railroad laborers and sawmill hands.

Accordingly Japanese shops and businesses sprang up in Tacoma to serve the needs of the consulate and of such Japanese laborers as worked in the vicinity. In 1899 the consulate was moved to Seattle.

Seattle's growth, once it started, was prodigious. In 1890, its population was only 42,837, by 1900, it had grown to 80,671, and in 1907, it was estimated at about 240,000.

Tacoma had grown from 36,006 in 1890 to 90,000 in 1907. Neighboring Pierce and King Counties had more than trebled their population in the 17-year period.

This phenomenal growth in population obviously created a market for agricultural produce which in turn drew Japanese to the state. However, other factors contributed to the marked increase in Japanese population.

Seattle-Orient Linked

In 1896 direct steamship connections were established between Seattle and the Orient, and a little later gold was discovered in Alaska. At about the same time railroad companies of the region began to employ Japanese.

News of the gold discovery sent hordes of seekers to Alaska. Seattle became the port from which supplies — potatoes, eggs, butter, cannery produce — were sent to the gold fields and boom towns of Alaska.

The sudden heavy demand for dairy and agricultural produce stimulated agriculture, poultry raising and dairy farming in the country adjacent to Seattle. In the first decade of

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'69 inaugurates new Pacific era

By MIKE MASAOKA

Most interested persons consider 1969 as the centennial year of Japanese immigration to the continental mainland of the United States although — actually and technically — it will continue until early June, 1870.

Officially, the Japanese Immigration Centennial began with the dedication of the California State Historical Marker at the site of the Wakamatsu Tea and Silk Colony on June 7, 1968, at Gold Hill, in Colema, near Sacramento, California.

The year 1969 was a most eventful one.

Coincidentally, too, it was the year that signalled the dawn of the interplanetary epoch, for this past July for the first time man landed on the moon and thereby demonstrated that he is no longer earthbound.

Symbolically, also, it was not only the bicentennial of the State of California but the centennial of two indigenous sports, professional baseball and college football. And, it was the year of the underdog.

* * *

Year of Upsets

Sports fans can hardly forget that the New York Jets of the upstart American Football League upset the supposedly invincible Baltimore Colts of the established National Football League in the Super Bowl to start the year off, that the New York Mets won four straight after dropping the first game to the Baltimore Orioles this past fall, in what may well rank as the greatest "rags to riches" story in baseball, and that only last month two-game loser Michigan whipped supposedly one of the all-time great Ohio State football teams.

And in politics, John Lindsay was re-elected Mayor of New York even though he was repudiated by his own Republican Party in the primaries, and a Republican was elected Governor of Virginia for the first time since the Civil War.

For Japan and for Japanese Americans, too, 1969 was a most eventful year.

* * *

New Era in Pacific

A new Pacific age was inaugurated only last month when the United States agreed to the reversion in 1972 of Okinawa and the rest of the Ryukyu Islands to Japan, thereby removing the last grim reminder as far as the Japanese people were concerned of their defeat at the hands of the Americans in World War II.

When President Richard Nixon and Prime Minister Eisaku Sato agreed to the reversion formula, it was one of the rare moments in history when a victorious nation transferred occupied territory back to a defeated country through peaceful negotiations.

And, for the first time since it was organized as a national association in 1930, the JACL submitted a formal statement to the United States Govern-

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L.A. starts with two 'Jaytowns'

Until 1899, when railway companies with terminals at Los Angeles began to employ Japanese in large numbers, the city of Los Angeles had only a minute Japanese population. After that date, several years were to pass before the Japanese became conspicuous among the agricultural laborers, tenant farmers or owners of farm property in the area surrounding Los Angeles.

The first Japanese to appear in the city drifted up from San Diego in 1885. These were a few men who had served as cooks on a sailing vessel, which they left at San Diego. Upon reaching Los Angeles, they opened a restaurant.

(Most famous was Charles Kame, also known as Hamasosuke Shigeta, who opened a restaurant at 340 E. 1st St. He did well enough to sell out in two years.)

Between working seasons in agriculture, some members of labor gangs stayed in Los Angeles, but very few of the immigrants settled there until the turn of the century.

500 in 1897

In 1897 the best Japanese sources could find no more than 500 Japanese in Los Angeles. However, with the increasing demand for Japanese labor on the railroads of Southern California and the increased use of them in agriculture in Los Angeles and neighboring counties, the Los Angeles colony knew a sudden and rather spectacular growth.

(Up to this time, agriculture was in the hands of Chinese, Italians and Portuguese and the early Japanese suffered considerably from their oppressive measures. But the young Issei were determined because of their inherent ability at farming and by 1905, there were about 50 Japanese

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Boston's culture attracts

BY T. SCOTT MIYAKAWA

Since the days of Commodore Perry, many Japanese have regarded New England in general and Boston area in particular as a center of American education and culture.

Beginning with Niishima in 1864, the first Japanese to live abroad for any length of time included students in New England schools and colleges. Many of whom became prominent in Meiji Japan.

The activities of New England scholars in Japan and the romantic interest in Japanese culture, which briefly flourished in certain Boston circles toward the end of the nineteenth century, further strengthened the Japanese views on this region as a cultural center.

This temporary Japanese fad in Boston had some important long-term consequences, not the least being the further development and permanent exhibition of its great Japanese art collection by the Fine Arts Museum, with its continuing impact on American culture and scholarship.

A more indirect influence was the encouragement of East Asian studies in American universities in the face of the almost monolithic Western ethnocentrism.

Niishima at Amherst

Joseph Hardy Niishima was probably the first Japanese to obtain substantial higher education in the United States or in any Western country.

To come to America, he had to hide in a Shanghai-bound boat, since in 1864 it was still illegal for most Japanese to go abroad. In Shanghai, he personally asked the captain of a

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Census: 1870-1960

Year	Mainland	Hawaii	Alaska
1870	55	153*	
1880	148	115**	
1890	2,038	29,000***	
1900	24,326	61,111	279
1910	72,157	79,675	913
1920	111,010	109,274	312
1930	138,834	139,631	278
1940	126,948	157,905	263
1950	168,773	184,611	
1960	260,195	203,455	818

* Gannen-mono arriving in 1868.
** At end of 1884.
*** Estimate as of 1892.

Oregon's first Issei wed to sea captain

The first appearance of Japanese in Oregon antedated the mass migration era, and the first Issei was no merchant, student, or laborer but a woman, Miyo Iwakoshi.

In 1880 she went to Portland as the bride of a Scotch sea captain, Andrew McKinnon. The couple took with them the bride's younger brother Rikigo and her adopted daughter Tama.

The captain established a sawmill just east of Gresham, and "in honor of his bride he called it 'Orient Mill.'" The community that later replaced the mill is still known as Orient.

First Japanese Wedding

In 1891 Tama's was the first Japanese wedding to take place in Oregon. Her husband, Shintaro Takaki, had first reached Oregon in 1880, a boy of 13 charged with the responsibility of encouraging trade between Oregon and Japan.

For several years he shuttled back and forth between Oregon and Japan, returning to Oregon permanently in 1889 and opening the first Japanese business establishment in Portland, a restaurant.

The Oregonian reporter interviewed Shintaro and Tama Takaki in 1940 with Min Yasui as interpreter. At that time they were living at Orient and looking forward to celebrating their golden wedding anniversary in 1941.

Aside from this family group of McKinnons and Takakis, the only Japanese to reach Oregon prior to 1887 were 40 or 50 cooks who were sent up from California to become domestic servants.

Kobe-Portland

In 1887 direct steamship service was established between Kobe and Portland, and immigrants began to arrive at Portland.

The Oregon Short Line was the first railroad in the United States to employ Japanese, beginning in late 1890 or early 1891.

Consequently Portland became the earliest center of dis-

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PERSPECTIVES:

The sixties pass on historic note

By JERRY ENOMOTO
National JACL President

The Centennial year of Japanese immigration to the United States comes to an end, significantly preceded by historic talks between President Nixon and Prime Minister Sato on the reversion of Okinawa. Of much less note, but perhaps of great meaning to us in JACL, was the position paper on this subject sent to the President. Prepared by the International Affairs Committee, chaired by Dr. Mary Watanabe of Philadelphia, this document was printed in its entirety in the November 21, 1969 issue of the PC.

Certainly this step marks another facet in the changing posture of JACL. As the statement says the lot of Japanese Americans in the United States has changed maredly in recent years. We are no longer members of a fearful minority forced to deny our ancestry for self-preservation. There is a new appreciation of the contributions of many minorities to American culture, noticeably the Asian Americans. It is indeed a responsibility of Japanese Americans to contribute our unique perspective to preserving the harmony and good will between the United States and Japan. It is also a reality that such harmony is essential to our continued acceptance in America.

This step by JACL will nevertheless be viewed with alarm by Japanese Americans, in and out of JACL. Some will react out of fear that we are interjecting ourselves into a controversial area where we do not belong. Others will decry our alliance with a foreign policy which will allegedly link us with Far Eastern "imperialism." Still others will see this as a prelude to involvement in economic matters of restrictive trade practices, embargoes, protectionism, etc. which will be detrimental to American business interests including, of course, Nisei and JACLers.

I sincerely believe that JACL's stance in matters of this kind will always be measured by the yardstick of whether it is in the interests of the majority of Japanese Americans in general, and JACLers in particular. Judged by that standard, I believe that the critical importance to us of the continued good relations with Japan make our position on Okinawa eminently correct.

* * *

The JACL's Centennial celebration was begun auspiciously in June of this year with the dedication of the Wakamatsu Tea and Silk Colony monument at Gold Hill, Coloma, in the historic mother lode country of California. This event was originated by the NCWNDC, with National JACL support and was culminated at the ceremonies at Gold Hill attended by Governor Ronald Reagan, Consul General Shima of Japan, and other distinguished persons.

A forthcoming documentary film of that occasion will be a lasting memento and valuable public relations tool. Approximately 2,300 bronze coins, which have become symbols of the Centennial, are being presented to our Issei over 80 at various appropriate ceremonies all over America. Special gold coins, suitably mounted, were presented to President Nixon and Prime Minister Sato in Washington D.C. Silver coins are also being presented to various public figures, as the centennial program unfolds.

Conspicuous by their leadership and contributions to the Centennial program have been the Chairman of the Wakamatsu Colony Centennial Committee, James Murakami, Henry Taketa, George Oki; Akiji Yoshimura, Chapter Liaison Chairman of the JARP; Haruo Ishimaru, National Cultural Heritage Chairman; Mike Masaoka, Masao Satow and others too numerous to name.

* * *

The next and final major event of the Centennial will be the congressional tributes planned for Washington, D.C. The success of this venture will depend entirely upon the ultimate cooperation of JACLers all over the country, in gathering historical material of Japanese settlement in their regions.

Although this climactic event will take place early in 1970, it will be an integral part of the Centennial Celebration.

* * *

The publication of Bill Hosokawa's book, "Nisei: the Quiet Americans, the Story of a People" enhances the Centennial. On behalf of JACL, I extend public congratulations to Bill upon the completion of a creative work that does us all proud.

* * *

Year 1969 has been marked by many developments in JACL. I don't feel it is too far out to suggest that some of these are fine testimonials to our Issei pioneers during this Centennial year. Why? Because they represent a building onto, and enrichment of, the dignified and courageous base which our Issei forefathers established for us in America.

I speak of the expanding concerns and activities of JACL, on all levels, in the fight of all Americans to achieve equality, justice, peace, freedom from hunger and disease, etc. This is said, not in any narrow racial sense, but from the broad perspective of a better life for all of us. Emphasis upon community betterment and improved intergroup relations is a proper JACL legacy to those who will follow us and completely in accordance with the noble tradition passed on to us by our parents.

The ferment in the youth program attests to the continued interest of our young people in JACL. I hope that 1970 will see more youth buying a piece of the JACL action, and the contemplated Youth Field Aide, bringing a new dimension into the program.

* * *

My heartfelt thanks to all JACLers who have done their thing in 1969 which, each in their own way, enriched our organization. My particular appreciation to those like Ray Okamura, Paul Yamamoto, Edison Uno, Co-Chairmen of our Title II Repeal Committee; Dr. David Miura, Chairman of our Ethnic Concern Committee; Pat Okura, Civil Rights Chairman; Kathy Reyes, Chairman of the Committee to study the "Morality Guidelines" document; Dr. Robert Suzuki, Southern Calif. Title II Repeal Chairman; staff men Ray Uno and Warren Furutani, who have given special leadership to our efforts to give meaning to the statement "We Believe in the Dignity of the Individual."

I conclude with a word of gratitude to all of my fellow national officers all national committee chairmen, and all chapter officers for their support and hard work. Likewise, I acknowledge the continued dedication of our National JACL staff, Mas and Chiz, Jeffrey, Alan, Harry, Hideo, Esther and all of the office staffs. Of course, a special word of grateful acknowledgment for the special contributions of our Washington Representative, Mike Masaoka.

Joyce and I wish you all the merriest of Christmases and the happiest of New Years.



Holiday Cheers

CHAPLAIN'S DESK:

The Christmas Story, Human and Divine

Once each year we recapture the beauty of the world's greatest love-story. A love-story with a human touch, because it tells of an Infant shivering in straw. It tells of a young mother, whose eyes were radiant with love, and whose hands laid her Child in a feeding trough. It tells how God trained a choir of angels and set them to sing in the sky, how the first Christmas carols sent shepherds hastening over the hillside to tell the Infant how much they loved Him. It tells how God hung a new star in the sky, a star that brought kings over a desert and onto their knees. This is the human beauty of the Christmas story.

When John the Evangelist, years later, set pen to paper, he wrote the world's greatest love-story in one line: "The Word was made flesh, and dwelt among us." (Jn 1:14). That line takes the human beauty of the Christmas story and links with it the divine. On a magic carpet it takes us from the cold stable and carries us back thousands of years to the Garden of Eden. (Gn 2:8). It shows us the first man, and the first woman, and the first fall from God's grace. For the man and the woman whom God has fashioned with His own hands, whom God had made to father and mother the human race — these two had disobeyed. And God told them that life would leave their bodies and Adam trembled: "I heard thy voice in paradise, and I was afraid." (Gn 3:10)

* * *

But God made a promise. He kept that promise, and that promise was the Word made flesh. Only God quite saw the full beauty of that redeeming promise. Only God quite saw how a Child would lead us back to God, because He Himself is God. For, as the Book of Wisdom tells us: "While all things were in quiet silence, and the night was in the midst of her course, thy Almighty Word leapt down from heaven from thy royal throne." (Wis 18:14-15). "The Word was made flesh, and dwelt among us."

Christmas means nothing, unless it means that God pressed upon the tear-stained face of humanity His kiss of peace and forgiveness. Humanity needed one thing that midnight — humanity needed Jesus. Men did not need caroling angels, sleepless shepherds, treasure-laden kings. None of them could give man what man needed most — forgiveness. Only God could do that. And in Bethlehem forgiveness was born — and that forgiveness would be expressed in the dying cry on Calvary: "Father, forgive them!" (Lk 23:34). Forget forgiveness, and Christmas is just a feeling; forget forgiveness and the trimmings of Christmas matters more than Christ.

* * *

What, then, is the purpose of Christmas? Simply this. Christ was born to bear other Christs. Christmas is meaningless unless it means not merely God-in-a-stable, but God-in-a-soul, in your soul. Christmas means grace, and grace means that you are Christ-bearers, Christophers in the richest meaning of the word.

The first Christmas took place in a stable; every Christmas since then has taken place in human hearts. Only the first Christmas recorded the birth of Christ in Bethlehem. Every Christmas since then is meaningful and significant in so far as it records the birth or the rebirth of Christ in men.

"The Word was made flesh." That line takes the human beauty of the Christmas story and links with it the divine. It puts God in the straw, and the hands that hold Him are the hands of the Mother of Christ. The caroling angels are the servants of the Child, and the shepherds were made by Him. The Christmas star is His toy, and He alone is true God. And man can sing a lullaby to God, because "the WORD was made flesh, and dwelt among us."

Love was born. May that love be in your hearts. May it grow and grow and touch everyone in your life. Then Christmas will not be a day, but everyday.

—Father Clement
Philadelphia

Issei introduce oysters from Japan

SEATTLE — The history of Japanese immigrants (Issei) in the State of Washington is a fragment of the total history of Japanese immigration.

The story of the Japanese, the land from which they came, why they came, the values with which they came, and how they fared is a story which in its broad sweep encompasses a century.

It began with the start of a new era in Japanese history, when Japan awoke from her centuries of self-imposed isolation and turned her face to the West. Her immigrants came to Hawaii, to California, and to the great Pacific Northwest.

Even as Chinese, Japanese, and Filipino came to the land of the tall timer, so came the German, Italian, Irish, Greek, Scandinavian and Pole. They were all caught up in the exciting ferment of the time, the development and exploitation of the rich natural resources of the Northwest.

Not All Laborers

The first Issei that came to the Pacific Northwest were male, young, and in the prime of life.

They came with hope and adventuresome spirit. They were not all common laborers — they were also students, merchants, professionals, skilled workmen, and farmers. They came seeking wealth and then to return to their homeland.

They came from a land where increasing population density had made more attractive a developing country in the West where fortunes could be made.

The attitude of temporary work and return to Japan was to change when the "frontier era" came to a close and communal and family life entered the picture.

Population Study

The 1880 census listed one Japanese in the State of Washington. The full tide of Japanese immigration was linked to the political history of Japan and the economic development of the American frontier in Hawaii and the West Coast.

When in 1885, Japan finally lifted her emigration ban, the exodus began and the Japanese came in increasing numbers until 1907 when the Gentlemen's Agreement was passed but immigration picked up again slowly until the Exclusion Act of 1924 when it came to an end.

In Washington there was a sharp linear growth in population from 1890 to 1920. The continuation of this trend, in spite of the Gentlemen's Agreement of 1907, may be attributed to the arrival of women and children and the ensuing increase in number of families.

The flattening of the population growth from 1920 to 1930 reflected not only the end of immigration but an actual outward emigration from the state.

The decline from 1930-1940 continued the outward emigration now accelerated by the economic depression of the '30's. The 1950 census revealed that a goodly number of Japanese had not returned to Washington after their wartime evacuation.

Early History

At first, the Japanese came up from California entries, but from 1890 on, they came through Northwest ports. At the turn of the century, there was a great demand for labor as the Chinese were beginning to disappear from the labor markets.

While the history of the early Issei is incomplete, it is clear that they labored mightily as railroad section hands, in logging and lumber mills, clearing lands for farming, and working in the salmon canneries of Puget Sound and Alaska.

The early immigrants, working in "gangs", were primarily in railroading and lumbering. In 1892 a thousand Japanese were working on the Oregon Short Line and as early as 1907, 30 per cent of the male adult Japanese work force was engaged in logging and lumbering.

The Washington State Bureau of Labor biennial reports from 1900 to 1908 say little about Japanese labor (except for a diatribe against Japanese immigration by Commissioner Blackman in 1900) in spite of the fact that this force numbered in the thousands. Recorded also were complaints of various unions about Japanese labor.

There is noted one item indicating that "56 Japs" were on the payroll of a lumber mill (at much lower wages) but "This number is not included in the general average, with other labor".

Cannery Worker

In the 1880's, the great salmon industry was awakening in Alaska. To fill canner's needs, thousands of Chinese laborers had been recruited from San Francisco to help process the rich silver horde.

The Japanese did not come on the scene until Chinese labor had become scarce. It was not until 1900 that the Japanese began to trickle in as cannery workers.

By 1904, 1,721 Japanese were first statistically recorded as being Alaska cannery workers and by 1909 half of the Oriental labor was Japanese.

Likewise in the State of Washington, the salmon fisheries were booming and Oriental labor was 40 per cent of the canning force in 1912, half of which was Japanese. The records show a gradual diminishment of the percent of Orientals in this labor force to 22 per cent in 1928, but in Alaska the Japanese had gradually replaced the Chinese.

The antagonism to the incursion of the Japanese is noted in a special report which detailed, in 1915, disturbances at Anacortes and the dynamiting of the city water main at Blaine. By the 1920's, the great majority of the thousands of cannery workers in Alaska and Washington were Japanese.

Truck Farming

One key segment of economy where the Japanese made a major indelible contribution to the state was in farming.

Many farmers had come as immigrants, and their love and knowledge of the soil caused them to gravitate to the likeliest areas.

These were in the Puyallup and White River Valleys, Vashon and Bainbridge Islands, Bellevue, and Green Lake in the Puget Sound Region; in the lower Columbia, near Orchard; and in the Inland Empire Region around Spokane and the Yakima Valley.

The Japanese went to clear and to till the soil. Although the first Japanese farm is recorded at Wapato in 1892, the second was a year later in the White River Valley.

By far the greatest concentration was in this fertile alluvial valley where by 1925, 65 per cent of the Japanese farmers were located.

Farming has been an occupation for the Japanese which has survived through frontier, communal, and acculturation stages up to the start of World War II.

The Japanese have not only cleared and cultivated much of the land wherever they went, but half of the farms were acquired in the natural state — most of it unwanted land that by diligence and back breaking labor the Issei converted into productivity.

As McKenzie noted "the Japanese cultivator has driven out only roots, skunk cabbage, and superfluous water".

Dairy Farmers

The growth of Japanese acreage in the first two decades of the century reflect the importance of the Japanese in vegetables, fruits, and dairying. By 1920, the Japanese dairies were supplying half of Seattle's milk supply (one doesn't need to be reminded that this was a brand new trade to the Issei).

The Japanese supplied 75 per cent of the region's vegetable needs and accounted for 10 per cent of the state's total production of milk, soft fruits, and vegetables.

And this was not all, the Japanese were pioneers in the production and shipping to Eastern cities of Puget Sound lettuce and green peas.

The Japanese farmers shipped in 1927, 83 per cent of the region's total; in 1928, 98.7 per cent; in 1929, 88.7 per cent; and in 1930, 79 per cent in increasing numbers of carloads from the Puget Sound. The timing of these products in the Eastern markets made them of premium value.

The Japanese farmer has had a very decisive influence for the ripples of a flourishing agriculture reached into every aspect of the state's economy.

Oyster Industry

Humans were not the only Japanese that emigrated to the United States. One other which came, became naturalized, and flourished, cannot be ignored in Washington's history. It was the Japanese oyster.

The Cinderella story began as two young Issei, Emy Tsukimoto, and Joe Miyagi, dreamed of transplanting oysters from their native land to the Puget Sound. After summers of testing various regions, they selected Samish Bay near Bellingham.

In 1919, they had formed a Japanese group and imported 400 cases of Miyagi seed oysters which they scattered over 600 acres of Samish tidelands. The oysters thrived and in two years had grown to an unbelievable 6 inches in length. This was the birth of an infant industry which over the next half century has grown into a giant with a total value surpassing 100 million dollars.

The industry has spread up and down the Pacific Coast from Alaska to California but its heart and core is still in the State of Washington. All this from the dreams of two Issei and the adaptibility of the Japanese oyster.

Community Starts

The Douglas fir, the King Salmon, and the railroads were the vehicles by which the Japanese immigrants made their way in early days. These "frontier" times were to shade into communal family life as the Issei were not satisfied with itinerant labor.

The desireability of the family life, strong in the Japanese,

(Continued on Page A-11)

New Pacific era inaugurated—

(Continued from Page A-1)

ment urging specific action on an international issue involving the land of the citizenship of most of its members an the country of ancestry of most of its members.

This action not only indicated the political maturity and security of JACL but also the changed and respected status of Japanese Americans in the United States.

This year, too, Japan became the second greatest industrial nation in the free world and the third major industrial complex among all the countries of earth. And, Japan began to assume greater responsibilities as a power and Asian leader.

* * *

Title II Repeal

For the first time in its history, too the JACL assumed the leadership in trying to secure legislation that threatened other Americans more than its own members.

This is the campaign to repeal Title II of the Internal Security Act of 1950, which provides for the arbitrary detention of certain suspects during internal security emergencies and threatens the freedom and the rights of activists and militants protestors of the established order.

Senator Daniel Inouye and Congressmen Spark Matsunaga and Chet Holifield are the main sponsors of the bills in the Senate and the House, which now have some 30 Senators and 130 Congressmen joined as co-sponsors.

Perhaps before the end of this centennial year for Japanese immigration this repeal legislation may be enacted into law.

Incidentally, the congressional effort to strike off the statute books the so-called concentration camp authorization law also represents the first major legislative effort sparked by JACL since the early fifties, when JACL was most concerned with such corrective and remedial legislation as equality in naturalization and immigration etc.

* * *

White House First

When National JACL President Jerry Enomoto and Washington Representative Mike Masaoka presented President Nixon and Prime Minister Sato with commemorative medallions of the Wakamatsu Colony and Bill Hosokawa's "Nisei: the Quiet Americans" late last month at special White House ceremonies, this too marked another special event.

It was the first time that representatives of an ethnic minority had been invited to the White House to present commemorative tokens to the respective chief executives of two world powers.

And Bill Hosokawa's masterful and monumental "popular history" of the Japanese in America, briefing the trials, the tragedies, and the triumphs of the Japanese in the United States during the past century, suggests another unprecedented event.

For the first time, a Nisei has authored a historical documentation of his people's experiences in America that bids fair to become a best-seller. At the same time, his outstanding work will help inform not only Americans but all the world of the travails of those of Japanese ancestry in this country.

And, over Thanksgiving weekend, the Governor of Arkansas proclaimed Japanese American Memorial Days, the feature of which were memorial services at the cemetery and the monument to the Nisei volunteers who died with the 442nd Regimental Combat Team in World War II at the site of the former War Relocation Authority camp at Rohwer.

Over 500 Arkansans, including just about every elected state constitutional officer, attended this unique tribute to the Japanese of America in a region that is part of the Old South.

* * *

The Climax

Hopefully, the climax of the Japanese Immigration Centennial will be another unprecedented activity — perhaps next spring — when members of the National House of Representatives secure a "special order" and pay honor to the many and great contributions that have been made in the United States by those of Japanese ancestry.

Such an occasion, official recognition by the Congress, would be a fitting and most appropriate ending to a proud centennial year for Japanese immigration to the continental mainland.

It began a few years after the so-called Meiji Restoration, which is considered by most historians to be the beginning of modern Japan, when a small band of immigrants from Wakamatsu, seeking political asylum as it were, as well as new opportunities, sailed eastward across the Pacific to the port of San Francisco, transferred to river boats to Sacramento, and then across a few miles of mountainous terrain to Gold Hill on horse-drawn covered wagons. That first venture, to grow silk and tea, as in Japan proved a quick failure.

From that initial effort, these and other Japanese immigrants who subsequently came to these shores began to perform about the same jobs as their fellow immigrants from Europe had, and were performing, including the tilling of the soil.

Though by law forced to remain aliens in a strange and generally hostile land, they made their mark on the western frontier of a rapidly developing nation as their citizen children grew up in confused and contradictory adulthood.

Then, in a war that was launched by the country of their ancestry, these Issei and Nisei proved their loyalty and worth to the land of their choice in an unprecedented proof of allegiance.

Now, as a hundred years have passed since that Wakamatsu Colony experiment, the heirs and descendants of that little band of pioneers are looking forward to the future with confidence, knowing that there are opportunities undreamed of just a few short years ago awaiting their endeavors.

Also, having eliminated most of the prejudices and discriminations that have circumscribed their lot and life even in the recent past, Japanese Americans are in a position to contribute their time, talents, and funds to help other Americans who, like their forebears and even themselves, are disadvantaged, denied and discriminated against.

If, today and tomorrow, the Japanese American does contribute to the improvement and the uplifting of these less fortunate Americans, then these Japanese Americans will do honor to the memory and the achievements of their Issei and Nisei pioneers of the past century, and they will be worthy of the hardships and sacrifices of these pioneer Japanese.

What will the next hundred years show?

Census: West Coast

Year	California	Oregon	Washington
1870	33		
1880	86	2	1
1890	1,147	25	360
1900	10,151	2,501	5,617
1910	41,356	3,418	12,929
1920	71,952	4,151	17,387
1930	97,456	4,589	17,838
1940	93,717	4,071	14,565
1950	84,956	3,660	9,694
1960	157,317	5,016	16,652

PACIFIC CITIZEN

Published weekly by the Japanese American Citizens League except the first and last weeks of the year
Editorial-Business Office
Rm. 307, 125 Weller St., Los Angeles, Ca. 90012—Ph.: (213) MA 6-6936
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Entered as 2nd Class Matter at Los Angeles, Ca. —— Subscription Rates (payable in advance): U.S. [illegible] per year, [illegible] for two years. U.S. airmail [illegible] per year. Foreign [illegible] per year.
— [illegible] of JACL Member's Dues for 1 year subscription —
Except for JACL staff writers, news and opinions expressed by columnists do not necessarily reflect JACL policy.
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AN ISSEI GAKUEN—Young Issei men and women pose for class picture in 1917 with Frank Kobayashi of Seattle, who conducted an English School at 5th and Washington. He had received a master's degree from the Univ. of Washington several years earlier.

—Elmer Ogawa Collection

Missions establish first language schools for Issei

The first Japanese language schools in America were set up in Christian missions. They were established for two purposes:

To help the newly arrived immigrant learn enough English to make his way in the new country.

To help the few children of that early period, whose parents might take them back to Japan to live and attend school, to learn to read and write their parents' tongue and to keep up with school subjects taught in Japan.

The first Japanese immigrants, like many other immigrants, came to America hoping to make money and expecting to return to their native land to enjoy the rewards of their labor.

Like other immigrants, once they had established themselves, once they perceived their children's future in America as American citizens to be advantageous, they began to doubt the wisdom of returning to Japan.

It was with the rise of the second generation citizen stock that the Issei changed their ideas about going back to Japan to live.

First Gakuen in 1887

The first Japanese language school in the United States was established in 1887 at San Francisco. This school constituted a symbol of nonsectarian Christian belief among the Japanese immigrant students, who had organized this mission school as a project of the Japanese Gospel Society.

Two years later a Methodist mission for Japanese opened a similar school, and other Christian churches followed the example of these pioneers.

It was not until 1899 that a Buddhist mission, patterned after the Christian, opened a school in San Francisco.

In Los Angeles the Methodists were first in the field, organizing a mission and school in 1896. A Presbyterian mission school opened in 1902, and the Buddhists established a mission and school in 1904.

Invariably these mission schools which had been organized during the period of mass migrations were used to teach the immigrants English, so that they might make a swifter adjustment to life in the United States. It was later, as families began to be reunited, as native Japanese children were brought to America and as American-born children reached school age, that classes were introduced which would help to bridge the gap between the generations, classes to familiarize the children with the language and culture of their parents.—*R. McK.*

San Mateo remembers 'mums men

Unlike other Japanese communities established in the rural areas of California, the young Issei who settled in San Mateo in the prewar period were engaged in the professions, business or domestic pursuits. Thus, the Japanese were blessed by an affinity with their community which went unmarred by the stress of Pearl Harbor and the Evacuation.

Its first Japanese settler, Yujiro Kariya, came to San Mateo in 1901 as a lad of 20 —stepping off the train at the Southern Pacific depot. The sight of tandems, tally-hos and jaunting carts, silver-trimmed harness on the horses hitched to the posts nearby was unique, for this was the playland of the pioneer millionaires.

Kariya worked for McClellan Nurseries, which landscaped the beautiful San Mateo Park residential tract. Japanese crews graced the street islets with hoary pine and tended the estates.

In the subsequent decade, the Japanese had a variety of jobs — among them were: boiler tender, barber, grocer, tailor, butler, poultryman, nurseryman, gardener, laundryman, cobbler, teacher, civil servant and domestics.

Shiro Kashiwagi was the first Japanese businessman, establishing a modest tailor shop on "B" St., then the main thoroughfare, in 1904. The Issei also worked at the Leslie salt ponds in the 1900s — now the locale for tract homes and shopping center.

But San Mateo best remembers the chrysanthemum floriculture, established in 1909 by three men, Yoichi Agari, Yurikuma Imachi and Saikichi Yamada. It was one of the industries which is still carried on almost exclusively by Japanese Americans.

Consensus of the Issei designates the contributions of Tetsuo Yamanouchi as the most outstanding. He came in 1906, founded the Buddhist Church in 1909 and served as its president for 16 consecutive years. He founded the Japanese Language School in 1916, serving as board chairman and adviser for 10 years thereafter.

Tsurumatsu Saiki, who came in 1908, taught at the Japanese school. Having mastered the English language, a rarity among Issei, and a raconteur, he was an educator many Nisei still admire with warm sentiment.

The fact that most of the 300 Japanese residents returned from the numerous evacuation centers after World War II to San Mateo — plus the influx and growth tenfold today — gives the San Mateo Issei story an incomparable twist.

—William Nosaka.

Niisaburo Aibara, 99 Years Old

Japan Week Participant

(A highlight of the Issei Centennial celebration this year occurred in San Francisco's Japan Week celebration in mid-September. The McClatchy Newspapers Service reporter Lee Fremstad described the affair in which JACL's oldest-living member, Niisaburo Aibara of the Cortez Chapter, was a special participant. — Ed.)

By LEE FREMSTAD

SAN FRANCISCO — Bowing in his long black ceremonial frock coat, 99-year-old Niisaburo Aibara of Turlock played his key role in ceremonies marking the centennial of Japanese emigration to the United States.

Aibara, one of the oldest Americans of Japanese descent, accepted a testimonial scroll on behalf of all of his countrymen and their descendants who live in this nation.

It was presented Friday (Sept. 12) during Japan Week ceremonies in Golden Gate Park by Seiichi Shima, consul general of Japan. Shima read the tribute in Japanese, and Aibara replied in his native language as he accepted the elaborate scroll.

Afterwards Aibara handily descended from the speaker's platform to pose with dignitaries of both nations and a bevy of kimono-clad third generation young Japanese women.

Pinned over his heart on his knee-length frock coat Aibara wore two medals, one the Fourth Order of Sacred Treasure and the other the medal of the Japanese Agriculture Society. The medals were awarded to him last year in Cortez.

The Turlock resident was among about 500 persons who gathered outside the arch of the Japanese Tea Garden in the park for the unveiling of an eight-foot-high stone lalera.

Gift Of Japanese

The lalera is a gift from the people of Japan to the people of the United States in recognition of the centennial.

Shima recounted the tale of the small band of Japanese who first made the voyage to these shores, arriving in San Francisco on May 27, 1869.

The emigrants were members of the household of Lord Katamori Matsudaira, a nobleman who had fought on the losing side in one of the feudal Japanese conflicts. They fled, said Shima, homeless and fearful to the United States.

The band took a riverboat to Sacramento and went from there by wagon to Placerville and Gold Hill.

"There in El Dorado county they tried to establish the Wakamatsu Tea and Silk Farm Colony," said Shima. "They poured their very lives into that endeavor."

But the climate was too dry and there was not enough water for irrigation and within two years the colony disbanded. Staying behind was a Samurai named Matsunosuke Sakurai and a young woman named Okei Ito, who died there in the spring of 1871 at the age of 19.

'Memory Lives On'

"Little more is known of the colony but for all time they will be remembered as the forebearers of succeeding generations of Japanese-Americans," said Shima. "Though they died in obscurity their memory lives on, honored and respected.

"In the long chronicle of pioneers in search for freedom, theirs is a memorable chapter."

Nobusuke Kishi, former prime minister of Japan, told the audience, in English translation, "Today the people of Japan are proud of their (the immigrants) accomplishments. We regard with great admiration the accomplishments of three generations of Japanese-Americans."

"Their achievements as hard-working, honorable citizens of the United States must be an inspiration to the fourth generation of Americans of Japanese ancestry growing up . . . these people have good reason to respect and revere their parents, grandparents and great-grandparents," Kishi said.

The plaque which adorns the handsome stone sculpture reads: "Dedicated to the pioneers from Japan who emigrated to America's golden shores in 1869, leading the way for all future generations of Japanese-Americans."

Sailors Serenade

A uniformed band from the Japanese destroyer Amatsukaza, which is visiting San Francisco for Japan Week, serenaded the audience as 150 members of the ship's crew stood at attention.

Religious leaders of the Shinto, Buddhist and Christian faiths offered prayers to bless the occasion and Kishi was presented a key to the city. The ceremonies marked the eighth day of the 16-day celebration.

Aibara, who lives at 326 S. Center St., Turlock was cited as representative of the finest of the early settlers who led the way to Japanese-American unity.

Trained at the School of Veterinary Medicine in Tokyo, he practiced in Japan before coming to San Francisco in 1896.

Moved To Modesto

In 1906, he came to Modesto, giving up plans to return to his native country when he found other Japanese in the Modesto area were troubled because they could not speak English and their relations with Caucasians were not good.

He moved to Turlock in 1913 and, as the number of Japanese families increased, he organized the Stanislaus County Japanese Association and acted as liaison between Caucasians and Japanese.

His efforts to mark the transition to American life easier for his countrymen were carried out during a series of Caucasian campaigns aimed at halting the Japanese "invasion" by people who raised the cry that in a few years the Japanese "would swallow up the white races in California."

Many roadblocks were placed in the path of Japanese settlers, who at that time were not allowed to own land. Many groups recommended barring their immigration and excluding them from citizenship.

Formed Corporation

Aibara formed a cantaloupe corporation and leased land through the corporation to Japanese farmers, who thus were enabled to grow crops on 3,000 acres in the Vernalis area, for example.

By 1920, Aibara was conferring with the mayor of Turlock to help solve misunderstandings between Caucasians and Orientals, and two years later he started teaching in a newly organized school for Japanese youth. He also taught adults the English language.

Last year, in ceremonies at Cortez, Aibara was given official recognition by the Japanese government for his services, receiving the Order of Sacred Treasure, Japan's highest civilian medal. Japanese Americans from as far away as Denver and Montana were present for the occasion.

— Modesto Bee.



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JACL's token of appreciation: Wakamatsu Medallion

2,400 Wakamatsu coins to be given

During the early years of JACL's national legislative program (the now phased-out JACL-ADC program), it was the Issei who gave unstinting support to the JACL which made it possible for the achievement of citizenship for the Issei. Evacuation compensation and the nullification of literally hundreds of discriminatory laws.

Therefore it is fitting on this Centennial Year of Japanese Immigration for JACL to present to Issei over age 80 and Nisei over 70 a token of its appreciation and gratitude in the form of the Wakamatsu Centennial medallion. Whereas our initial estimate was that perhaps 500 coins would be distributed, the number of response from all over the country continued to pour in as the Sept. 1 deadline approached and approximately 2,400 will have been distributed by this year-end.

My thanks to Mrs. Mitsu Sonoda, our local chapters and the staff at National Headquarters, the Pacific Citizen and the Japanese vernaculars and all of the members of the National Centennial Celebration Committee for the help in assembling and listing of these names and for the distribution of the coins. This surely has been, from the viewpoint of chapter response and from public response, one of the more successful JACL projects and demonstrates the deep appreciation that most Nisei hold for their pioneer Issei.

DR. ROY M. NISHIKAWA
Chairman



ISSEI FEST—Enjoying the Cleveland JACL celebration of the Japanese Immigration Centennial (Nov. 15) were Kaneichi Nakanishi, oldest Issei in Cleveland at 92 years of age, and chapter president Mrs. May Ichida. Also present were Midwest District Governor Mas Yamasaki of Dayton and 150 other guests and city officials.

—Cleveland Plain Dealer Photo

Names of Issei over age 80 submitted by Chapters

(The JACL Chapters compiled to list of Issei over age 80 and Nisei over age 70 this past summer when JACL was in search of the oldest Issei and Nisi this year—the Japanese emigration centennial. The lists a partial compilation. —Editor

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Through the mails came these Issei names



(Following is the "parsed down" list of names received by Dr. Ray Nishikawa of Los Angeles, in charge of the JACL Survey for Issei over age 80 and Nisei over age 70 during the summer. It revised many names which were duplicated in

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Immense delta lands tamed and cultivated

By NORMAN D. SHUMWAY
(Member, Stockton JACL)

STOCKTON — The Japanese population of the City of Stockton and its immediate vicinity has, as its humble beginning, an encampment of a handful of Issei settlers in the early 1890s. There had been, as early as 1888, a settlement of Issei in the town of Valley Springs, situated some 30 miles from Stockton. There were even earlier settlements elsewhere in California. But Stockton, eventually to become a major stopping place, was not among the earliest sites to attract Japanese immigrants.

From the few original inhabitants, Stockton's Issei population, made up primarily of male adults, increased rapidly. According to later accounts, the first Japanese woman resident of Stockton did not settle there until 1903. It is most likely, however, that the area surrounding Stockton, being devoted entirely to agriculture, attracted the greater number of Japanese, and, among them, many female Issei.

In any event, by the year 1903 Stockton purportedly had one of the major Japanese communities on the western seaboard. In 1912 there were 4,322 Japan-born persons in the general area; in 1922 Issei numbered 3,300; and in 1935 the total was approximately 5,000.

At the outbreak of World War II, Stockton, with 1,725 foreign-born and 2,759 local-born Japanese in its vicinity, was ninth among the cities of the United States in its Japanese population.

Delta Farming

The early settlers came, in large part, from Japan's Aichi-ken. They had been farmers in their own country and migrated to America seeking opportunities to use their skills in taming and developing the soils here.

The Stockton area was surrounded on three sides by fertile farms and orchards, most of which were already owned and cultivated by local farmers. But on its western periphery was situated an immense delta formed by the confluence of the San Joaquin and Sacramento Rivers. This delta was subject to tidal flow and consisted almost entirely of tules and reeds.

Yet it contained some of the richest peat soil to be found anywhere in the world and offered unlimited possibilities in agriculture. Stockton's delta was therefore most attractive



GEORGE SHIMA

to the Issei who already knew how to farm, and who were, by birthright, industrious and hard-working.

Believing they would eventually return to their native land, only few of the early settlers sought to purchase the property which they farmed. They were content to rent or lease their farm lands, and many who achieved rapid success did, in fact, return to Japan. However, many of the offspring of the original settlers, or Nisei, had less desire to journey to Japan, and commencing about 1910, bought their farm lands.

The Alien Land Law, prohibiting most Japanese ownership of land, was not enacted until 1923. By this time, the Japanese had thoroughly established themselves as successful farmers, raising primarily potatoes, onions and rice.

'Potato King'

Noteworthy among these early inhabitants of the delta was Kinji Ushijima, better known as George Shima.

George Shima, from Fukuoka-ken, arrived in the United States in 1889. Starting out as a laborer, and becoming a labor contractor, Shima eventually leased 15 acres of reclaimed land in the delta. He was most successful and rapidly added to his holdings, so that by 1909 he was widely known as "The Potato King."

In subsequent years he dredged out marsh waters and reclaimed his own farmland in the delta, and at various times operated on 19 islands consisting of over 62,000 acres. Most of the produce from the Shima farms was transported by barge to Stockton where it had a wide distribution.

When he died in 1926, Shima's estate was estimated to be in excess of $15,000,000 although he was still an alien ineligible for citizenship. His success in developing great portions of the delta by building dikes and draining off nearly stagnant waters, and later plowing by means of a steam engine, has to rank among one of the most significant contributions to the growth and prosperity of the Stockton area. As a memorial to him, a prominent island in the delta still bears the name "Shima Tract."

First Issei Merchants

Not all the early settlers were farmers. In 1894 Stockton had its first Japanese merchant, a retailer of bamboo wares. By 1912 it was estimated that there were 200 stores or business enterprises owned and operated by Japanese in the area.

Among these businesses were listed barbers, laundry operators, food and dry goods merchants, hotel and restaurant proprietors, medical doctors, cooks, and financiers. In large part, they were located in the area bounded by South Center Street, East Lafayette Street, South San Joaquin Street, and East Market Street.

The Stockton Japanese established in 1900 a Nihonjin Kai or Japanese People's Association. This organization was followed in later years by societies representing each of the geographical areas in Japan from which the early settlers came. Schools were established at an early date for the training of Japanese children. The purpose of the Issei in associating themselves and setting up schools was to preserve the language and culture of their native land inasmuch as most of them did intend to return.

In 1895 a Japanese Christian church was founded in Stockton, with a Christian Mission being established in 1897. In 1906 a Buddhist church was organized with 29 charter members. It obtained its first permanent building in 1910.

In 1908 an amateur theatre group was organized which produced a Japanese-style play in the spring and fall of each year, no doubt for primarily Japanese audiences.

Issei Air Pilot

An example of the adventuresome spirit of the early settlers was the operation by a young Issei in early 1918 of a bi-wing, pusher-type airplane. The airplane had been flown over the Panama Canal and brought to Stockton by two Japanese pilots. Its local operator, however, crashed and lost his life while attempting to qualify for a pilot's license. Nevertheless, at that early year and at a time when other obstacles were almost insurmountable, the young pilot displayed the courage and ingenuity which was an earmark of the Japanese immigrants.

Stockton and its general area owes much to the Japanese settlers and appreciates this opportunity to recognize their achievements and to commend their heritage and culture. Their story is one of great significance in the history of Stockton and their efforts have contributed to the abundant growth and prosperous economy of Stockton and its delta area.

Japanese barbers' union in Sacramento powerful

(Continued from Page A-1)

painted and in good repair, and the premises are well kept."

Furnishings were of good quality, the beds good, the bedding clean. "Both the exteriors and the interiors of these places are superior in appearance to those conducted by Orientals and most other foreign races in other cities investigated.

By 1909 the Japanese businessmen of Sacramento had become highly organized and unionized, having seven local organizations.

The shoemakers belonged to a state-wide organization. Locally effective were the Boarding House and Lodging House Keepers' Association, the Expressmen's Union, the Japanese Barbers' Union, two Japanese restaurant keepers' associations, the Watchmakers' Union, and the Carpenters' Union.

Barbers' Union

The Barbers' Union was a powerful organization operating on a basis of monthly dues of 50 cents. It fixed time for opening and closing shops and set a scale of union prices, imposing fines for violation of regulations. It controlled apprenticeship.

It also stood ready to give financial assistance to any member needing to return to his family in Japan because of ill health, paying his fare from the treasury. If a member was ill for more than one month, the other members contributed $1 a month each toward his support.

Upon the death of a union member, his family recieved from the union a sum equivalent to the fare from San Francisco to Japan.

The white barbers complained bitterly of the Japanese barbers although the Japanese Barbers' Union fixed prices at a higher level than prices charged by white competitors; the complaints were based on the assertion that the influx of Japanese barbers had ruined the chances of making a profit in this field of enterprise.

Most Settle Down

As an indication ob toh stability and prosperity among the Sacramento Japanese businessmen in 1909, six-sevents of them had been able to send for their wives and families.

English classes for adults and recently arrived children from Japan were popular and were conducted principally by missions. The educational level of the business men was high, with eight percent of them belonging to a university club. One Japanese was a member of an association for industrial conciliation, three were members of the Sacramento Grocers' Union, and three more belonged to the Chamber of Commerce. Except for these few organizations, however the general business and fraternal organizations of the city did not admit Japanese residents to membership. — R. McK.

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New history reveals Issei as ideal builders in America despite variances

By BILL HOSOKAWA

Long ago as a boy, about the time I first began to become aware of the world outside my home in Seattle, I suddenly realized that in some rather obvious respects I was unlike my playmates. Their hair was brown or yellow or red. Mine was black. Their skin was white. Mine wasn't. In time I came to understand that I was an American of Japanese extraction, and that my father and mother had come as immigrants to the United States by traveling eastward across the Pacific Ocean, while the ancestors of my friends had sailed westward over the Atlantic.

Furthermore, I came to understand that my parents had been in his country only relatively brief time — my father for only 20 or 25 years and my mother for a much shorter period — while my playmates apparently sprang from people who had been here for many generations. It seemed somehow that they were real Americans, and that my claim on America was a bit inferior because my folks were such recent arrivals.

I presumed that some of their forefathers had trekked over the plains in the great migration that opened the West, that others had fought in the Civil War to preserve the Union, that some even had played a role in the Revolutionary War about which I read with great avidity. Mine had accomplished no such stirring deeds. Even so, I took pride in my American heritage and basked in the glory that was reflected from the heroics, real and imagined, achieved by my friends' ancestors.

Then one day under now-forgotten circumstances I discovered some — to me — startling facts. One of my friends told me his parents had come to the United States as refugees from the Crimea in 1919 after the Russian revolution. Another friend revealed that his family had migrated here from Poland in 1908, another from Turkey in 1912.

My own father had come to America way back in 1899, and I realized with a great sense of elation that my roots extended back deeper into the history of this country than that of my friends. Compared to them I was old-stock American and they were the recent immigrants. I am sure the matter of race did not occur to me at the time, for small children seldom are aware of racial differences, but it may be pertinent to note at this point that old-stock Americans aren't necessarily limited to the Caucasian race.

Now, it really doesn't matter how long ago our folks came to this country, for as President Franklin Delano Roosevelt observed, Americanism is more a matter of the heart and mind than of race or ancestry. However, I tell this story to underscore the importance of being aware of one's heritage, of appreciating what has gone before in order to understand what one is and how he became that way. For it is a basic truth that unless we know where we have been and where we are coming from, it is sometimes rather difficult to know where we are going.

Japanese Immigration Centennial

This year we are celebrating the centennial of the first Japanese immigration to the United States. In commemorating that milestone of history, a portion of the soil tilled by members of the Wakamatsu Colony has been consecrated as a State Historical Site. This is indeed a fitting and proper action, for to us who are of Japanese lineage, the Wakamatsu Colony was the beginning in the same sense the Roanoke, Jamestown and Plymouth Colony marked the beginnings of settlement on the East Coast.

The story of the Wakamatsu Colony is by now familiar. It is a measure of how little we know of our own history when we realize that of the double handful of persons who made up the colony's advance party, the names of only a very few have been preserved for the record just one hundred years later. There was, of course, Okei, the teen-aged nursemaid, a romantic figure in her own right although she succumbed to the fever at the age of 19. There was the samurai, Sakurai Matsunosuke, who survived some 30 years after the colony had vanished, and who served new-found American friends with the same dedication with which he had attended his Japanese lord. And there was Masumizu Kuninosuke who eked out a living in Sacramento for many years, much of the time as a humble fisherman. The fact that we know even this much about the members of the Wakamatsu Colony is due in large part to a small group of dedicated researchers, and we are deeply indebted to them.

Like the Roanoke Colony in Virginia, the life of the Wakamatsu Colony was of short duration. But failure in neither case deterred those who came after them. On the West Coast, the Japanese successors to the Wakamatsu colonists were limited in numbers, but their energies and ambitions were not. What the Japanese immigrants were able to accomplish is of monumental proportions.

Over 160,000 Words to Tell Story

For the past two years, I have been engaged in writing a book about these immigrants and the American-born offspring. My research took me into many areas of this land and into the pages of many tomes. It has been a fascinating and rewarding experience to look, from the vantage point of history, into the lives and aspirations, the accomplishments and failures of these men and women who came to this land from Japan, adopted its ways and left such a lasting impression.

The completed manuscript ran more than 700 typewritten pages and totaled more than 160,000 words. The book was published in November by William Morrow and Company, but there were some bad moments before all the problems were solved. For example, after I had delivered the manuscript, I was told that the economics of the publishing business made it desirable to shorten the manuscript by one hundred pages, roughly 25,000 words.

Telling a writer to trim 25,000 words from his manuscript is like telling him to cut off his right arm. I screamed in pain, not entirely out of vanity, but because I believed the story of the Japanese in the United States needed and deserved the entire 160,000 words to be told adequately. And in the end the editor agreed with me. So you see in the book the full manuscript, and even then many areas of history had to be skipped over entirely, or at best, treated lightly. Remember that the book is about nearly a half million people and it covers more than a century of time.

Actually it covers much more time than that, for one of the early chapters gives you a quick look at 2,000 years of Japanese history. And because the story had to be contained within the covers of a single volume, the writer had to work under stringent limitations. Still, I think it is an interesting book, and I hope you will, too, after you have read it. Its title, incidentally, is "Nisei, the Quiet Americans," and the subtitle is "The Story of a People."

This title was not arrived at lightly. I must take the credit, or the blame, as the case may be, for having written it, but it was reviewed and agreed to by many persons. Some unhappiness has been voiced by a few individuals at the adjective "quiet." They appear to read meekness and servility into that word. It was not chosen in that sense, as a reading of the text will show; the word is used in the sense of quiet dignity, poise, and unruffled self-assurance in the face of obstacles, qualities highly regarded in the history of the West.

The title, while far from brilliant, has the virtue of being appropriate in view of the indelible and incontrovertible historical record. I have written history as I see it; I have not tried to alter the facts.

Impression No. 1: Population

But rather than review the contents of the book, I would like to share some of the impressions that are the result of my research, and try to assess those impressions.

First, I think, I was impressed by the number, or more accurately the lack of numbers, of Japanese immigrants. Contrary to widespread belief, there was no yellow horde hammering at the gates of American ports. The United States census of 1870, a year after the arrival of the Wakamatsu colonists, shows there were only 55 Japanese in all the United States. Ten years later, in 1880, there were 148 Japanese — 134 men and 14 women — in this country. In fact, for a long time Japan did not permit laborers to go overseas, fearing with reason that it would lower prestige of the nation to have the most humble of its citizens represent it abroad.

Not until 1886, under considerable pressure from the United States where manpower was sorely needed, did Japan change this law and agree to let laborers travel to America. At first only a few score immigrants arrived each year. The total increased slowly so that by 1890 there were only a little more than 2,000 Japanese in the entire United States. The number of Japanese entering this country annually topped a thousand for the first time in 1891 and did not reach the two thousand mark until 1898.

Slowly this number rose, but during a period of our history when hundreds of thousands of immigrants from Europe were pouring through Atlantic ports, only in two years did Japanese immigration exceed 20,000. This was in the years 1903 and 1907. Extraordinary circumstances, too involved to be detailed here, were responsible. In most other years the number was less than 10,000 annually.

It must also be remembered that the traffic across the Pacific was a two-way affair, and substantial numbers of Japanese who came to these shores went back. Thus, at no time prior to the evacuation that removed them temporarily from the West Coast, did the total Japanese population of the United States number more than 140,000. The high water mark was reached in the year 1930 when the federal census listed 138,834 persons of Japanese extraction.

One decade later, in 1940, the total had dropped to less than 127,000 which was less than one-tenth of one per cent — to be more precise, point zero nine (0.09) per cent — of the total American population. This, then, was the extent of the Yellow Peril that jingoists made so much of.

Impression No. 2: Industry and Labor

The second big impression has to do with the prodigious amount of work accomplished by the relatively small number of Japanese immigrants. Let us recall for a moment what our nation was like in 1869 when the Wakamatsu Colony was founded. The War Between the States had been ended only a few years previously and in both North and South the wounds of that conflict were still raw. It was only in May of 1869 that the East and West coasts of the continent were linked for the first time by steel rails when the Union Pacific and the Central Pacific tracks met at Promontory, Utah. Between Chicago and San Francisco was a vast, thinly populated wilderness waiting for the skills, the muscle, the courage and energy of immigrants from many lands to break the sod, cut the timber, harness the streams and mine the treasures from the earth. The Japanese were among the immigrants who responded.

They helped keep the railroads operating smoothly. At one time some 13,000 Japanese immigrants, one out of every three Japanese men in the United States, was employed on section gangs to keep the railroads running. A large percentage of the other young men became farmers and farm laborers. Springing largely from a rural background, they found American soil to their liking and contributed vastly to the development of agriculture in the valleys of the West. They reclaimed tidelands in the lower Sacramento valley and converted them into fabulously rich fields. They introduced the culture of rice in the deltalands near this city. They cleared forests and replaced them with orchards in places like the Hood River valley of Oregon. They drained swamplands in Western Washington, leached the alkali from the soil of California deserts and made the land to bloom. They helped lay the foundations of what is now the huge California agricultural industry. But they also labored in the mines and forests, the canneries and the fisheries, finding a market for their skills and energies wherever manpower was needed. In a great many ways they helped make America the prosperous land that it is today.



WEST MEETS EAST—Kenji Nakane, cultural attache, Japanese Consulate General at Chicago, points to a feature in the Mitchell Park Japanese Garden in Milwaukee during a Summerfest '69 production sponsored by the First Wisconsin National Bank in cooperation with the Milwaukee County Park Commission at Milwaukee JACL. In kimono are Terry Minami (left) and Irene Jonokuchi and also standing on the zig-zag bridge is George Kasten, chairman of the bank. The event helped Milwaukee JACL to win the MDC Heritage and Chapter of Biennium Award this year.

Impressions No. 3 and 4: As Human Beings

The third and fourth impressions complement each other and run somewhat together. One is that the Issei, the immigrants who became our parents, certainly were not always as noble as some of us have been led to believe. The other is that neither were they nearly so bad as some of their detractors have insisted.

Time has a way of purifying things, and the picture that has been handed down is one that accents the industry, the self-sacrifice, the almost puritanical morality of the Issei. The truth is that they were human beings possessed of all the human frailties, and perhaps a few extra. Let us keep in mind that the vast majority of the immigrants were young, unmarried men leaving the influence of home and family for the first time to make their way in a land where the rough frontier ethic was still prevalent.

In the year 1900 there were 24,326 Japanese in the United States and only 985 of them were women. Thus the ratio was 24 Japanese men for every Japanese woman. Ten years later, in 1910, the ratio of men to women was somewhat closer to balance but there were still seven men for every woman. Whatever pleasure this imbalance gave to the ladies, it was a grossly unnatural situation. The laws of most states denied these Japanese men the right to marry out of their race. What would virile young men do under the circumstances? They channeled their energies elsewhere. They gambled. They drank. They squandered their money. They fought and quarreled and got into trouble even as they worked with uncommon dedication.

In other words, these immigrants were an intensely human people — not machines, not a subhuman species without desires and hopes — but human beings possessed of all the nobility and all the depravity that is our lot. And so in my research it was a pleasure to learn of the human side of the Issei who sometimes wept in loneliness and frustration, who found much to laugh about, who were motivated by greed as well as by ideals and who, somehow, managed to survive. It is high time, I think, to cease thinking of the Japanese immigrants as the faceless and nerveless mass of muscle and energy, and to restore to them the human dignity of individuality.

But if the Issei were not always so noble as we have been led to believe, neither were they nearly so bad as some of their detractors insisted. You are familiar with all the old canards: The Japanese farmer despoiled the land. A white man could not compete with him because he forced his wife and children to work. He lived on fish heads and rice, labored uncomplainingly 18 hours a day for coolie wages, seized the best acreage, was clannish, unassimilable and inscrutable, never ceased to be dedicated to the emperor and forever plotted the white man's downfall.

We know these charges to be false or badly distorted by hate and prejudice. But it also is apparent that as so often happens, there was just enough of an element of truth to make these wild stories plausible to the unwary. There was a vast understanding gap between the Japanese immigrants and their white neighbors, a gap that was made all but unbridgeable by differences of language and custom.

The truth is that if a Japanese worked himself hard, it was because he had to in order to survive. If he did not return as much to the land as his neighbor thought he should, chances are it was because, prohibited by law from owning his farm, he was unable to arouse the pride of possession. He was prevented from enjoying a sense of security and permanence for the laws barred him from purchasing the farm that he tilled, and other laws limited his tenancy to no more than three years on any parcel of land. If he retained his old country customs with great tenacity, a contributing factor was that he was denied citizenship in the nation he had chosen for his home. If he appeared clannish and inscrutable, it was because he had erected a protective fence around himself to ward off the slurs and insults of unfriendly whites.

Worth of the Issei Seen in Children

All this we understand now, but the most convincing proof of the basic soundness of the Japanese immigrant, his fundamental solidity, his right to be counted among the builders of America, is to be found in the splendid families he produced and reared despite staggering obstacles. If a man's worth is to be measured by the quality of the seed stock he has produced, then the Japanese immigrant has been found worthy indeed by all the standards that we Americans hold up as ideals.

What all this adds up to is truth so simple that, to some, it may appear startling. It is that despite differences in language and cultures, despite variances in customs and traditions, the similarities among immigrants who came to seek opportunities in America from the East and those who came from the West are more numerous and more significant than the differences. The similarities that tie them together as human beings and as Americans are stronger, more important, more meaningful, than the diversities that hold them apart.

We have been a long time in learning to understand this. America's failure to appreciate this truth has resulted in much heartache, in injustices of which we cannot be proud, in costly delays on the long road to national unity and true democracy.

On this occasion celebrating one hundred years of Japanese immigration to the United States, it is well to contemplate the record, to rejoice in our progress and try to learn from our follies and our errors. It is also an opportune time, it seems to me, to advance an idea.

A number of Asian people practice a form of worship in which their ancestors become minor deities. There is a certain logic to this because were it not for our ancestors we would not be here, and certainly they are deserving of veneration.

Now, I would like to suggest that there seems to be considerable merit in adapting ancestor worship in a form more compatible with American ways, in a form that might be called "ancestor appreciation." Actually, this is not a new idea. We practice it in many ways, for example, when we observe Memorial Day, the Fourth of July, and even Labor Day. We practice it in a sense when we read history, for such reading provides us strength, an understanding of our origins, an appreciation of those who have gone before, and a sense of perspective.

In times such as these, when we are told that a sense of belonging and a sense of identity are imperative to man's fulfillment, ancestor appreciation would seem to be a particularly valuable concept. For us Japanese Americans, it has often seemed that our past has been too recent for us to be greatly concerned about our history. The events of this centennial year are testimony as to how wrong this concept is. This year is a reminder that because we have a past we can be proud of, we also have a future with bright promise. Because we have a history, we have a foundation on which to build.

(Editor's Note: As of mid-December, the Midwest JACL Office which is handling the distribution of Hosokawa's book to JACLers, the initial shipment of 5,000 books was sold out. JACL had ordered a minimum of 10,000 books for sale at the special JACL pre-publication rate. The second shipment of 3,000 books is nearing depletion.)

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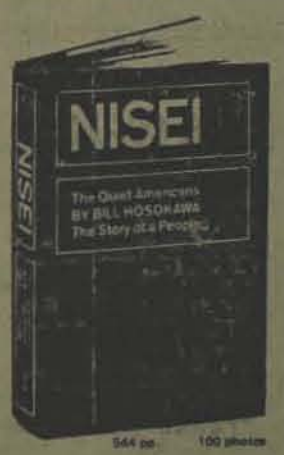

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Pacific Northwest Issei

Pre-war communities of western Oregon recalled

(Continued from Page A-1)

tribution for Japanese railway laborers, supplying considerable manpower to lines operating in the other Western States.

As Cannery Workers

Because of its proximity to centers of the salmon industry, Portland was the principal source of Japanese cannery workers employed during the summers from the Columbia River on north to Alaska.

In 1909 the estimated number of Japanese in Portland was 3,872, a figure that included those who stayed in Portland during the winter but went to Alaska or Washington to work in the salmon canneries during the summer months. In that year about 500 had been sent out by corporations from Portland to Alaska and an equally large number had crossed the Columbia River to work in canneries on the Washington side.

While the city's importance as a distributing point for laborers unquestionably stimulated the expansion of Japanese business in Portland in the 'nineties and in the first decade of this century, the Japanese businessmen of that city showed early a tendency to compete for the patronage of other races.

White Patronage

The 1909 Immigration Commission agents found the unusual number of white patrons served by various lines of Japanese business—a distinctive feature of the Japanese business picture in Portland. They commented also on the fact that very few Portland Japanese had ever engaged in domestic and personal services.

Fifty percent or more of the patrons of Japanese barber shops were non-Japanese, principally of the laboring class; one of these shops had 96 percent white patronage. The Japanese barbers were organized into a union which set the prices (25 cents for a haircut and 10 cents for a shave) at the figure charged by the majority of small shops conducted by Caucasions.

It was found that practically all the patrons of Japanese restaurants which served American meals were Caucasians. These restaurant keepers, too, were well organized, and had been as early as 1896.

The Japanese Association of Oregon was not organized until February of 1909.

There were only two Japanese churches, one a Methodist Mission, established in 1893 and having in 1909 a membership of 70, the other a Buddhist Mission, established in 1903 and having in 1909 a membership of about 570 — though only 270 of the members lived in Portland.

As Railroad Workers

Until the twentieth centry was well underway, the majority of Japanese laborers who went to Portland engaged in maintenance work on the railroads in preference to farm work.

Oregon, in a day when starvation wages were the rule in agriculture, was notorious for underpaying farm laborers. Japanese, if they worked for hire on the land, could not get more than 40 or 50 cents a day without board. As section hands on the railroads, however, they could earn $1 or $1.10 per day.

As late as 1909, the Immigration Commission agents could discover only about 400 Japanese in agricultural work in the Portland vicinity; 150 to 200 were employed around Salem, 300 in Hood River Valley, 400 in The Dalles and perhaps 125 near La Grande, this in the busy summer season when much hand labor was needed.

But this time the wages for farm labor had risen to nearly the low level of railroad pay. At any event, wages in either line of work were lower than in other States, and perhaps because of the little incentive to work for hire, the first decade of the new century saw an increasing number of Japanese laborers taking up land on their own account, much of it unreclaimed and necessitating heavy labor to clear it of forest and brush.

Hood River Farmers

In 1904 the first Japanese farmers "made good and stayed on the land" in Oregon. Before that year there had been a number of unsuccessful attempts.

The first Japanese farmers to acquire land in Hood River Valley established themselves in 1907. In 1909 the Commission agents found eight operating their own farms in that valley, four of whom owned their land.

Except Salem, where at that time hops were the principal crop, most of the Oregon Japanese farmers grew berries and vegetables.

Italian vegetable growers complained of Japanese competition, but the agents were unable to find that increased production of vegetables and berries had had any perceptible effect on prices.

Min Yasui Recollects

To show what developed from these small beginnings, the following excerpt from a survey of Japanese life and work in Oregon, made in 1940 by the first Nisei lawyer to be admitted to the Oregon bar (Minoru Yasui, now of Denver) is quoted:

"Most of the immigrant Japanese were youths of 16 to 20 when they came to this western world. To them it was a land of strange new faces, unfamiliar customs, foreign philosophies and religions and puzzling tongue . . . and for many years, no Japanese women. It was 1903 before the first Japanese women began to arrive in any considerable numbers.

"These were hardships to be expected. What may not have been expected were the outbursts of anti-Japanese feeling, often violent, which plagued the early Japanese, and even found expression in discriminatory legislation. Much of it sprang from race hatred, stubborn, bitter and unreasoning. And some of it, of course, was prompted by the fact that the early Japanese worked for less, lived on less, and, frequently, prospered more.

Toledo Incident of 1925

". . . On July 12, 1925, anti-Japanese prejudice in Oregon flared into the famous Toledo incident. A mob of 300 Toledo townspeople routed Japanese sawmill workers from their homes, loaded them into trucks, and forcibly evicted them from the town. A group of loggers attempted to defend them, but it did no good. Many were denied even the opportunity to collect their personal belongings.

"But the Japanese are a tenacious people, and those of Oregon are no exception . . . By industry and thrift and perseverence, they made the most of the opportunities which contributed much to the building of a state. And we of the second generation are proud of them.

"We are proud, firstly of their contributions to agriculture, which claims 60 percent of all Japanese in Oregon. Mr. Takeoka (President of the Japanese Association of Oregon) has assembled figures which show the Japanese accomplishment in this field by counties and communities . . .

Hood River County

"Here the Japanese engaged first in the raising of strawberries, and by 1920 they produced 75 percent of the total grown in the valley. In 1923, they developed the asparagus industry, which had been commenced earlier by John Koberg, and by 1928, they were shipping 50,000 crates annually to all parts of the country. Today (1940) the Japanese of Hood River county produce an annual crop of $500,000. This includes 90 percent of the county's asparagus, 80 percent of the strawberries, 35 percent of the pears and 20 percent of the apples."

As the years rolled by, anti-oriental sentiment increased until in 1924 Congress passed the Oriental Exclusion act and many states followed this act with an Alien Land Law that prevented immigrants that could not gain citizenship from owning land.

To circumvent this unfair law, which was in recent years declared unconstitutional, many bought land in the names of their minor sons and daughters.

They continued to work more than a thousand acres of farmland at the onset of World War II. The beginning of the war brought on a strong wave of anti-Japanese sentiment and in May 1942 the Japanese were forced to evacuate to detention camps, leaving behind their hard won lands, some never to return.

Of the over 500 Japanese that lived on Hood River valley prior to World War II, barely half returned after the war. Those that had previously leased their farms or had them partially paid for did not, in most cases, return. They scattered across the country and started life anew.

(Today there are some 400 Japanese in the valley, but only a few of the pioneer immigrants still live, the youngest in their seventies and the oldest in the nineties. Their children and grandchildren carry on and now own and operate over 2500 acres of orchard of nearly 20 percent of all orchard land in the valley.)

"**Salem** — the Japanese colony here played an important part in the development of the Lake Labish area into the 'richest farmland in the world.' In 1910 Roy K. Fukuda, an ex-section hand, cleared the first tract of land in the Lake Labish swamp. By 1913, he had developed 'Golden Plume' celery, forerunner of the choice varieites of today.

"In 1939 Japanese marketed 625 carloads of celery in 33 states. By intensive cultivation they made 250 acres produce 200,000 crates of celery, 30,000 sacks of onions, 25,000 crates of lettuce and 5,000 crates of carrots. They used fertilizer to the extent of $150 per acre, paid $160,000 in payrolls, and bought materials worth $100,000.

"**Washington county** — In 1939 Japanese farmers here cultivated about 1,400 acres on which they grew 2,800 tons of berries, which were sold largely to eastern markets for $280,000. They paid $190,000 for labor. Two-thirds of all berries in the county were grown by Japanese.

"**Gaston** — After heartbreaking failures, the Japanese here reclaimed 500 acres of the bottom lands of Lake Wapato, which last year produced 80,000 sacks of onions and a gross income of $80,000.

"**Multnomah and Clackamas counties** — Seventy-five percent of the vegetables sold on the Portland markets now are produced by Japanese. In the two counties they now farm 4,000 acres, producing an annual crop of $2,000,000 . . . It is estimated that Japanese of the two counties spent $875,000 in 1939 for labor.

"These figures are impressive enough when considered by individual districts, and even more impressive in the aggregate . . . The total crop of Japanese farmers in Oregon averages $3,500,000 annually, of which two-thirds is shipped to other states, bringing back to Oregon some $2,000,000 per year. Total payroll of labor is around $1,500,000. Total expenditure for farm supplies is around $1,000,000.

"Oregon Japanese businessmen have had a major part in building up a large and profitable trade with Japan. In 1938, Portland imports from Japan amounted to $226,301 while Portland exports to Japan totaled $1,532,6441. The Japanese trade in past years has been the lifestream of Oregon's lumber industry, and until 1937, Japan vied closely with the United Kingdom as the best customer of Portland.

"In Portland alone Japanese pay many thousands of dollars in taxes, but not a single Japanese ever has asked for a cent of relief from the state!"

Nisei Expectations

Thus, just as the mass of the second generation Japanese American were reaching maturity, a Nisei summed up the contribution of the first generation in Oregon, concluding:

"We of the second generation, we 'Nisei,' only hope that we can do as well. Undoubtedly our path in Oregon is going to be a great deal easier. Much of the old race prejudice has disapppeared. In general this land which so reluctantly adopted our parents has been most friendly and cordial to us."

A year later war sentiment was to thrust this entire generation of Japanese American citizens, together with their alien parents, out of their hard-won holdings and behind the barbed wire fences of relocation centers. — R. McK.



WHALING STATION—Young Issei (circa 1916) stand on what's left of a whale's carcass. Reed-like background is finbone, used as staves for women's corsets. It was in heavy demand because of its light weight and held its elasticity.

—Elmer Ogawa Collection

Railroads, sawmills lure Issei

(Continued from Page A-1)

the twentieth century immigrants constituted the greater part of the population of King and Pierce counties. The Immigration Commision of 1909 discovered that an ever increasing number of immigrants, whether Japanese, Italian, Scandinavian or German, were farming in their own right.

The Japanese were engaged principally in growing strawberries, blackberries, potatoes and green vegetables, in dairying and poultry raising.

The first leasing of a farm by a Japanese occurred in 1892. In 1909 the agents of the Commission, in the general district near Seattle, including South Park, Renton Junction, Orillia, O'Brien, Kent, Thomas, Christopher, Auburn, Fife, Sumner, Puyallup, Bellevue, Vashon Island and Green Lake, found 300 Japanese farmers with a total acreage of 6,346 acres, and holdings varying in size from 3 to 100 acres.

Bottom Lands Cleared

Because Washington State law denied to aliens the privilege of buying land, the Japanese of that generation and period were all tenant farmers. It was learned that much of the land leased by the Japanese immigrants had had to be cleared of stumps and undergrowth or reclaimed from marshland before crops could be raised.

The landowners generally preferred Japanese tenants because the latter required little outlay and were willing to drain marshes and clear stumpage to reclaim part of any land they leased, or — in their eagerness to obtain land, those who could afford to lease improved land would pay higher rent than could be obtained from members of other races.

Farming Groups Formed

Complaints made against the Japanese by farmers of other origins were not on the score of underselling but were on the grounds that the Japanese increased the acreage devoted to small farming and made such enterprises unprofitable.

Too, the Japanese of Washington had by 1909 organized farmers' associations wherever they had settled. These associations were formed for promotion of mutual interests and to facilitate the marketing of crops.

They also included organized cooperative purchasing of fertilizers, seeds, plants and supplies. No such modern organization existed among the white farmers, who complained resentfully that the Japanese through their progressive cooperative were able to buy for less.

In 1942 the Tolan Committee reporter that Washington Japanese had become more highly urbanized than the Japanese of any other State, 60.4 percent of them living in cities, principally Seattle.

More Urban Issei

This urbanization was due in part to the fact that the alien land law of Washington was more consistently enforced than that of California, and in part to the fact that the oncoming second generation shared the common tendency of second generation stock to turn from rural to city life and occupations.

Nevertheless, at the time of evacuation, Japanese operated 706 farms in the State, with a total acreage of 20,328. They specialized in truck crops, cherries, berries and potatoes, and the produce was estimated at $4,000,000 annually.

According to the Agricultural Marketing Service, they operated 56 percent of the acreage devoted to truck crops in King County and 39 percent of the beets and carrots, 80 percent of the asparagus, cauliflower, onions, and late peas, and over 50 percent of the cabbage, celery, lettuce, spinach, strawberries, snap beans and cucumbers.

* * *

In the light of cold fact, the charges made in wartime mood by certain West Coast militarists, politicians and professional racists, impugning the motives of the Japanese immigrants in settling where they did, lose substance and credibility.

The most intent and extensive examination of historic fact reveal that nothing more sinister than economic necessity determined the pattern of geographic distribution of the Japanese immigrants upon the West Coast of the United States, and that that pattern had been set in such commonplace fashion for more than 30 years (1910-1940) when the country of their ancestry and the country of their adoption went to war (1941-1945).

—R. McK.

Japanese oysters flourish—

(Continued from Page 2)

the development of the Seattle Japanese community, plus the Gentlemen's Agreement of 1907 changed these "birds of passage" to settlers intending to stay and make their way in this new world.

The growth of Japanese communities, especially in Seattle and Tacoma, followed as Issei laborers aspired to a settled life, a family life and an occupation with greater security and income. These aspirations for family households were clearly reflected in the sex ratios and marital status.

In 1900, the ratio of adult males to females was 33 to 1; in 1910, 8 to 1; and in 1920, it was 2 to 1.

While in 1900, 14 per cent of the adult males were married, in 1920 57 per cent were married. By far the largest concentration of urban Japanese lived in Seattle, about 50 per cent in the early decades.

Seattle's J-Town

The Seattle Japanese community constituted some 8 or 9 people in 1883 and in 1890, only 125, but by 1900 this had swelled to 2,990 and the community was developing into a geographically distinct community with a socioeconomic solidarity that reflected their socio-cultural-ethical beliefs adapting to a hostile white society.

In the development of the community and the settling into city trades, the Issei by trial and error learned new occupations catering to both Japanese and whites, but these were generally small businesses. Before World War II, it was still the time of the now aging but still powerful Issei, the elders of the community.

The time of the second generation Nisei, in school and university, was yet to come and this is another story, a war and postwar story.

Anti-Japanese Bias

The history of the Japanese in the Pacific Northwest would not be complete without recording the anti-Japanese sentiment and discrimination that had been with all the Japanese since the Issei first arrived on these shores.

While California has led the way in this regard, the State of Washington has not been far behind. These racial attitudes led to a series of discriminatory acts — the Gentlemen's Agreement of 1907, the Washington Alien Land Acts of 1921 and 1923, and the Immigration Act of 1924.

Accompanying these, were discriminations in labor, housing, and social intercourse. These acts based on mistake notions of unassimilability, nationality, life styles, economic competition and birth rate continued and finally exploded into the deplorable act of evacuation and the detention in concentration camps of all Japanese, aliens, and citizens alike with the coming of World War II.

This was not an isolated event but the culmination of a long history of discriminatory acts and attitudes which had lain relatively dormant since 1924. This shameful episode has been called by Supreme Court Justice Jackson, in his dissent on the Korematsu case, as "a great and evil blotch upon our national history".

Citizenship Granted

In 1952, the McCarran Act gave the Issei a chance, so long denied them to become citizens and they did so in great numbers. It was long overdue, for these Japanese and their offspring have become an indelible part of American history and of the State of Washington from its pioneering, rough-hewn days to the present.

The more than three-quarter century of time has been one of striving, of back breaking labor, of turbulence, of upward mobility, of adaptation and change.

The contributions of the Issei to the growth, development, and economy of the state in railroading, logging, lumbering, salmon fisheries, oyster growing, and farming have left their mark in time and place.

Today, the third generation Sansei who works as a Boeing engineer in his air-conditioned office in the White River Valley works on land that was painstakingly cleared and cultivated by the Issei and developed further by the Nisei.

Perhaps, this is the measure of achievement, symbolic of the degree of assimilation and the degree of adaptability of each of his own generation to the exigency of his own time, each contributing in his own way to the progress of American society of which he is a small but integral part.

AREA CODE 206:

1970 will be Year of Dog; woof-woof

By JOE HAMANAKA

At year's end in traditional Japan, houses are cleaned, bodies are bathed, debts are settled. Store fronts and house entries are decorated with pine trees and bamboo. Shops hold sales on New Year's foods and gift items.

Government workers have their "goyo osame" clean-up duties, December 28, then close-up the offices until January 4.

On the 31st, mothers, daughters, grandmothers begin cooking-up a feast. And New Year's Eve is "Omisoka," great accounting day, last clean-up, clear-up day.

People stay up until midnight to hear the temple bells, then eat "soba" buckwheat noodles for "long-as-noodles" life.

All clear and clean of body and mind, house in order and enough food cooked-up for days, the family welcomes the New Year.

* * *

Customs of New Year . . .

"Ake mashite omedeto!" Happy New Year!

"Ganjitsu" New Year's celebration in Japan, usually January 1-3 and sometimes longer, is that nation's biggest—like our Christmas.

Even in Seattle, we still cling to certain traditions of the "old country" as passed on to us by our Isseis. Though many are passing on, like our Issei.

Traditions like: Eating "mochi" rice-cake. Wearing our new and best clothes. House cleaned, and well enough, that there will be no sweeping during the holidays. Don't want to sweep away good luck, they say.

Homage at shrines, "ohaka" graves. Visiting friends and relatives. Time for lots of "sake." Our favorite is "amazake" sweet sake. And time for "ozoni" rice-cake soup or stew. (Something is lost in the translation.) Many cook "ozoni" in clear soup, others use "miso" bean paste soup.

And "ozoni" this year in Seattle will be with fresh "mochi." Sagamiya Confectionery is cleaned-up and open again. Seems the sharp business heads at Uwajimaya Dept. Store and Mrs. Nobu Shibata of Sagamiya got together and imported a top Japanese confectioner. Sort of a Shibata-Moriguchi joint-venture.

Hai, like a "depato" department store for anything, Uwajimaya wanted a local year-around supply of "manju" sweet bean cakes to sell. They've been flying-in very expensive ones from Osaka-ya Confectionery in Sacramento. And frozen "mochi" from Umeya in L.A.

Old timers in Nihonmachi can remember five "mochi" houses in Seattle. Okano's on Main Street near 7th, Kaiundo on Main near 5th, Sagamiya at 6th and Main, Koyeido on Maynard near Weller, and Atlas Sweets on Maynard near Jackson.

* * *

Shogatsu feast table . . .

In Japan nobody works until January 4. (Should be 8th, we would think, since the 4th to start the New Year is "shi"—death—and something Japanese avoid, like our 13th.)

"Seibo" gifts have been given to friends, customers, influentials. There are family talks of what to do with the Japanese custom of substantial year-end bonuses. As much as 6-months' salary.

And the parties, the "bonen-kai" year-forgetting parties in December, to be followed by the "shinnen-kai" new year parties. In Seattle too the "kenjin-kai" prefectural clubs still hold traditional "shinnen-kai" parties.

We have in Seattle the Aichi Ken Club, Akita, Ehime, Fukuoka, Fukushima, Gunma, Hiroshima, Ibaraki, Kagawa, Kagoshima, Kochi, Kumamoto, Miyagi, Miyazaki, Nagasaki, Niigata, Oita, Okayama, Shiga Shimane, Shizuoka, Tottori, Toyama, Wakayama and Yamaguchi.

They serve the "kenjin" people well in times of sorrow and misfortune. Clubs collect dues, hold summer picnics. Members "kifu" to their clubs for services rendered and on "meinichi" memorial days. Some have Nisei members.

Nisei seem to cling best to the New Year's food traditions. We still eat things like "mame" black beans. Fo[illegible] meanings. "Mame" is bean, and "mame" is also "good health," though the characters are written differently.

We'll eat "kazunoko" herring roe for many offsprings. And "kobu" or "konbu" tangle for happiness.

And, of course, "mikan" oranges for prosperity. And for the second year now, Seattle will be getting real Japanese oranges. Their prices will be lower than last year, we're told.

The New Year holidays bring out pine twigs (longevity), bamboo (virtue), straw ropes (prosperity), lobster (old age), oodles of foods enough for days and days—"konnyaku" yam noodle cake, "renkon" lotus roots, "takenoko" bamboo shoots, "kamaboko" fish cakes, "ebi" shrimp, "tai" sea bream, "shiitake" black mushrooms . . .

And remember the pretty "hago-ita" battledore boords, played with "hago" shuttlecock or "hane"—a traditional New Year's Day thing. Hai, like badminton, but for girls. Silk and brocade-covered wooden paddles. A game, but more decorative.

Remember "karuta" on New Year's Day? "Iroha koruta" alphabet cards. Like "i" would be "inu mo arukeba bo ni ataru." A proverb game, and educational. Meaning: We're bound to run into misfortune sometime (or) We never know when luck will smile on us. Something like that. "Inu" is dog, but there's no dog in the translation.

Then there's a "uta-karuta." This one's poetry, with the reader reciting the first part and the players grabbing for the card that completes the poem or "uta."

Oh, and a little "origami" paper folding too. Over the New Year holidays, we used to make "tsuru" cranes, a symbol of long life and happiness. (We sure were a sissy bunch!)

But then, along comes world honors for "Sen-ba-tsuru" (Thousand Cranes) which won Mr. Kawabata a Nobel Prize—the first to an Oriental for literature. Now, you're a party "star" if you can fold a "tsuru."

Bookstores, too, are busy at this season. Here, the Uwajimaya and Sagamiya book departments will be selling "koyomi" Japanese almanacs for 1970. It tells one's "good" days and "bad" days for doing things in 1970. They go like hot cakes—or, fish cakes, no?

And the popular Japanese magazines will have special January issues, with "furoku" supplements of all shapes and subjects. So bulky, they have to be rubber-banded. Lots of reading done over the holidays in Japan, as here.

And, on January 2, one should remember to put a picture of the "takara-bune" treasure ship under his pillow. The ship carries a cargo of treasures and the Seven Gods of good fortunes. Folk lore, hai! We remember doing this, once. Ruined a perfectly good and pretty picture.

Sounds real "square"? But Seattle Nihonmachi kids were (are) quite Japanese—indeed, we were (are) "Quite Americans." Desho, no? It's "fashionable" now to be possessed with Japanese customs and culture. The world has turned many times since 1941.

* * *

'Dog house' days ahead . . .

1970 is a "dog" year. And, men, the dogs in Japan aren't allowed inside the house! Hai! A year for straying and barking. Like it could be a year, men, for being in the "dog" house!

At any rate, with a low, honorific bow, a habit from our sugar beet topping days in lower Idaho, we say: "Omedeto Gozaimasu . . . Yoi otoshi o otori ni narimasai!" (Happy New Year!)

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PACIFIC CITIZEN
HOLIDAY ISSUE
DEC. 19-26, 1969
Section B

Headed to Omaha for meat packing

OMAHA — The Issei came to Omaha,the livestock capital of the world, in three waves — each about 20 years apart. The initial group came in the 1900s for the purpose of breaking a strike at Cudahy Packing Co. in South Omaha. The second group consisted of men who were determined to start their own businesses in the 1920s. And the final group were evacuees from the West Coast in the 1940s during World War II.

Kinya Okajima appears to have been the first Issei to come to Omaha and by 1904 he was foreman at Cudahy. He was sent to Denver to recruit Issei to work in the meat packing house for $1.75 a day. A group of 183 came as potential strike-breakers, but fortunately the strike never took place.

The wide-eyed Issei who ventured further east from the West Coast were considered "above average", coming to the Midwest in search of better opportunities. The wages, for one thing, were better than that offered the young Issei on the West Coast.

Early Benefactors

Coming of these Issei, however, was met with some opposition but it was largely due to a Mr. Reed, then chief watchman at Cudahy, who insured their stay in South Omaha. There was also a Miss Reed who daringly took upon herself the task of teaching English to eight of the young Issei. The story is that her students continually escorted her to the street car after the lessons because her neighbors objected, but no violence occurred.

This first wave of Issei lived in labor camps near the stockyards (37th and M Sts.) but eventually they moved to boarding houses. The camp was torn down in 1937.

The majority of the men boarded and roomed in a four-story, wood frame building at 36th and Orchard Aves. The Japanese tenants made it look as much like home as possible. Their installations included a community-style bathtub. The building once served as a hospital for railroad men.

"That was home to me for the first nine years I lived in Omaha," Ritta Mori, of 3324 I Street, said back in 1962 to the World Herald reporter. Mr. Mori, who came here in 1906, said Japanese residents dropped to fewer than one hundred by the start of World War I. The exodus of the workers continued in the 1920s and '30s. They thought they could get better jobs elsewhere.

"But I always liked Omaha," Mr. Mori said. "People were very nice. And Omaha reminded me of Nagasaki, where I used to live."

The businessmen included Joe Watanabe, who operated two downtown area restaurants; society photographers Shoji Osato, Harry Matsuo and James Ishii, and importers Chuichi Taso, S. K. Yoden and Harry Watanabe.

Osato and Matsuo learned camera craftsmanship from Mr. Matsuo's father, a photographer in Tokyo. Ishii, in turn, was a pupil of Mr. Osato who came to Omaha about 1910. Ishii was here a year earlier and worked at first in a packing plant. Mr. Ishii died in 1963.

The Photographers

Mr. Matsuo, who opened a studio in 1912 and remained in business until his death in 1954, come to this country with the intent of getting an education. He was graduated from the University of California.

But he never returned to his homeland, even after he lost his possessions in the San Francisco earthquake of 1906. Matsuo developed a passionate love for democracy. Although he came of a noble family, he renounced all titles and declined a share in the family's estate after his father died.

Mr. Matsuo once bought 200 Japanese cherry trees and shipped them here as a gift to the city. The trees were planted around park lagoons. But all eventually died.

Mr. Osato's marriage to Frances Fitzpatrick was something of a sensation in Omaha of 1919. Miss Fitzpatrick's father was a prominent architect. Earlier marriages between Orientals and Caucasians, although performed outside of Nebraska because of this state's miscegenation law (since repealed in 1963 through efforts of Omaha JACL, church groups and leadership of K. Patrick Okura), had aroused little public reaction.

But Osato's marriage had an adverse effect on his business. He finally sold out, in 1923 to Mr. Ishii.

The Osatos moved to Chicago.

Their daughter, Sono Osato, became a leading ballerina. Miss Osato was an original member of the Ballet Russe de Monte Carlo. She was featured dancer in several Broadway musical comedies, including "One Touch of Venus." She also danced in the movie version.

Episcopal Priest, Fr. Kano

When William Jennings Bryan visited Japan in 1908, he called on a nobleman, Viscount Kano, and his son, Hisanori. Hisanori Kano expressed an interest in agriculture. Mr. Bryan urged him to come to Nebraska, where "we've got the best farming land in the world."

The young man took Mr. Bryan's advice and went east. In 1916 he enrolled at the University of Nebraska, College

(Continued on Page B-9)



Japanese Women Laborers in Hawaiian Plantation (Circa 1902)—Archives of Hawaii Photo

At the Invitation of King Kalakaua in 1881

How the Japanese Came to Hawaii

By ALLAN BEEKMAN

When King Kalakaua sailed from San Francisco for Japan, Feb. 8, 1881, on the second leg of his voyage round the world, his mission there included finding hands to work the sugar plantations of Hawaii and reversing the depopulation of his realm.

For when Capt. James Cook had discovered Hawaiian archipelago in 1778, his crew had introduced diseases against which the natives had little resistance, and this trend was continued by visitors that followed Cook's expedition. Also, the newcomers — European and American — had introduced a new economy, and finding the islands suitable for the cultivation of sugar had been expanding this field.

Under pressure of disease and a competitive way of life alien to their nature and culture, the natives had declined to one-fifth the number Cook had found. Finding the natives too few and too ill-suited for plantation life, the planters were looking abroad for labor.

Kalakaua tended to regard the Euro-American businessmen as interlopers. He knew most of them wanted to diminish his prerogatives and that some wanted to abolish the monarchy altogether, but he also recognized that these businessmen were the most intelligent and vigorous of the residents and the chief taxpayers. Knowing his prosperity was inextricably linked with theirs, he had negotiated a reciprocity treaty with America in 1875.

Sugar Treaty

The reciprocity treaty admitted Hawaiian sugar into America duty-free. Assured of a profitable market for their product, the planters began to expand rapidly. Their demands for imported labor grew sharper.

The planters had tried Chinese coolies, but had grown distrustful of them as the group had grown in numbers and strength, and the planters disapproved of the tendency of the Chinese to leave the plantations as soon as possible to enter into trade in the towns and city.

The Portuguese took well to plantation life, but it cost too much to recruit and import them. The planters looked to Japan.

From 1637 to 1854, Japan had exiled itself from the rest of the world; on pain of death, Japanese were forbidden to leave and foreigners were forbidden to enter. Despite this proscription, some Japanese may have drifted to Hawaii even before the visit of Capt. Cook, for some are known to have drifted here afterwards.

When the location of Hawaii became known, Western sailing vessels sometimes picked up castaway Japanese fishermen and brought them here. Such castaways feared execution if they returned to Japan, even though they had left their country involuntarily. So some settled in Hawaii, even marrying native women and becoming Hawaiian citizens.

The good behavior of the Japanese castaways commended itself to the planters. When Commodore Matthew C. Perry opened the ports of Japan to the West in 1854, the planters naturally began to look to Japan for labor.

Japanese Laborers

When Eugene M. Van Reed, American businessman and Hawaiian counsul general in Japan began negotiations to bring a group of Japanese laborers to Hawaii in 1868, Japan was still under the rule of the Tokugawa family.

The Tokugawas had ruled since 1600 under a hereditary dictatorship, and had reduced the Emperor to a religious symbol. Van Reed succeeded in recruiting a group and putting them aboard the three-masted British vessel, Scioto, in Yokohama Harbor.

Unluckily for the enterprise, a faction wishing to restore the Emperor to full temporal power had rebelled against the administration; before the Scioto could sail the rebel faction gained the upper hand, ousted the Tokugawa government, and repudiated the agreement Van Reed had made.

The Scioto sailed — but over the objection of the new rulers.

The Scioto arrived off Honolulu June 19, 1868 with 153 Japanese aboard — five or six of them women, two of them boys. Since 1868 is the first year of the era of Emperor Meiji, which the Japanese call Meiji Gannen, these passengers were later to be known as Gannen-mono (first year fellows).

One Japanese had died en route, but the survivors were in excellent condition; employers were eager to engage them.

To gain the services of a Gannen-mono, the prospective employer paid the board of immigration $70, this amount being equal to the cost of each man's passage plus a $10 advance given to each in Japan. After receiving payment, the board assigned the contract.

The Gannen-Mono

The Gannen-mono were to work for a period of three years for $4 a month, plus food, lodging, and medical care. After fulfilling their contracts, those who chose to return to Japan might do so without charge.

Twenty Gannen-mono became domestic servants in Honolulu. Most were assigned to plantations where dissatisfaction among them became rife.

The Gannen-mono received only half their monthly wage, the rest being paid by a note to be redeemed in Japan after the expiration of the contract. Japanese goods were scarce and expensive. Sometimes employer and employed interpreted the contract differently. Often those called to redress grievances were unable to ascertain the complaint, for Tomisaburo Makino, the headman, who was supposed to be the interpreter, was unequal to the task.

The Gannen-mono were denied rest except for serious illness. The planters sent those suffering minor ailments to the fields where they toiled under the hot sun for 12 hours a day, overseers lashing them if they slackened.

Many of the Gannen-mono had been vagabonds in Japan. Unaccustomed to work, they found plantation life especially hard. Three ended their misery through suicide.

Mistreatment

The complaints of the Gannen-mono reached Japan where the forces of the Emperor were now in full control of the country. The political climate encouraged credulity and sympathy for the lamentations of the exiles.

The government was smarting from the discriminatory treaties forced on it by militarily stronger nations and was incensed by the illegal sailing of the Scioto. When the government learned that Japanese subjects considered to have been kidnapped were being treated as slaves in Hawaii, it sent an embassy headed by Kagenori Ueno to bring them home.

As a result of Ueno's visit, 40 Gannen-mono soon returned to Japan; 13 more returned after fulfilling their contracts. Others went to America after fulfilling their contracts and became pioneer settlers there. Others remained in Hawaii to the end of their days; the descendents of some are here now.

The reports of mistreatment of the Gannen-mono crystallized prejudice in Japan against permitting emigration of Japanese labor. But the Hawaiian planters continued to long for Japanese immigrants; after the passage of the reciprocity treaty they worked harder to break down official Japanese prejudice.

Emigration Urged

As for Kalakaua, he regarded the Japanese as having sprung from a race "cognate" with the Polynesians. He looked to them to save him from the fate of being a sovereign without subjects. He believed they would readily "amalgamate" with his people.

In 1880 he appointed an American businessman, Robert W. Irwin, long resident in Japan, Hawaiian consul general. Irwin was married to a Japanese and was liked and respected by Japanese officialdom.

Irwin had done the spade work when Kalakaua, in a private audience with the Japanese Emperor, March 10, 1881, pleaded the cause of Japanese emigration. And in addition to the good impression Kalakaua made there had been some developments in Japan that must have made the Emperor particularly receptive to the plea.

The Saign rebellion of 1877 had plunged Japan into economic depression. Crop failures in some regions had reduced farmers to supplementing their diet with grass and leaves. Emigration of some of the most needy could ease things at home.

Ikkai-sen

Further negotiation won the consent of the Japanese government; on Feb. 8, 1885, the City of Tokyo arrived off Honolulu with 948 Japanese who had contracted for work in Hawaii. This group came to be known as "Ikkai-sen" or "first ship." The Ikkai-sen were the vanguard of what was to become a steady stream of Japanese.

Though official Hawaii wanted them as permanent settlers, few if any of the Japanese pioneers came with the intention of remaining. They planned to fulfill their contracts and return to Japan with the money they saved; many of them did so.

The views and intentions of others changed as they adjusted to Hawaii and children were born to them here. These are the ancestors of a significant part of our population today.



In Tokyo, March 1881, King Kalakaua and his suite posed with these Japanese officials. Seated (left to right): Prince Yoshiaki Komatsu; King Kalakaua; Tsunetami Sano, minister of finance. Standing: Col. C. H. Judd, chamberlain; Ryosuke Tokona, first secretary of the finance department; W. N. Armstrong, Hawaiian foreign minister and commissioner of immigration. —Archives of Hawaii Photo

America's first great 'removal'

By FRED FERTIG

It was often said during World War II that the removal of the Japanese Americans and their parents from the Pacific Coast, to concentration camps (euphemistically, assembly and relocation centers), had only happened once before in American history.

Only once, but continuously for almost a half century. From the middle of the 19th century, the American Indian suffered repeated cycles of removal and concentration (they called it, reservation).

The Great Removal of the first American had nothing to do with suspected disloyalty. How could the red man be disloyal, unpatriotic, to the white man's government? After all, he was the original American.

It was simply that he was in the way of white settlement, and that sometimes the red man seemed resentful of the occupancy of his land, the destruction of the wild game that provided everything from food to clothing for the resourceful Indian. He was just resisting the invasion of his territory the best way he could.

By petition to the great white father in Washington, or by guns; and when that was to no avail — and neither seemed to do much good, by keeping on moving West.

Reservation Policy

Even when the Caucasian frontier had pushed all the way to the Oregon and California Coast, in the 1850s and '60s, the general government policy was to take the Indian off his land, put him on a reservation. It was openly stated, often with sincerity, or in desperation, that the Indians had to be placed on the reservation: to protect him from the white man, greedy for his land and the gold in the hills . . . to protect the white man from the Indians bent on retaliation.

Even humanitarians, some of the best friends of the Indian, felt called on to defend the reservation program. When there were those who said that "the only good Indian is a dead Indian," it seemed to some the only prudent thing to do.

Life on the reservations, our first American "assembly" and "relocation centers," was even less attractive than that

(Continued on Page B-4)

The unique influx to New Jersey

By ELLEN NAKAMURA

SEABROOK, N.J. — The epitome of achievement for any one family was manifested in Seabrook when grandfather and granddaughter were the recipients of awards both designed for accomplishments in the realm of international relations.

Tamehei Hamashima is the 93-year-old grandfather who was cited by the Government of Japan for his work as a pioneer Issei who came to this country in 1906 and dedicated most of his life to the welfare of the people in Imperial Valley.

The Order of Sacred Treasure, 6th class was bestowed upon him on the occasion of the Emperor's birthday in 1968, and the medal and scroll were presented to him in early 1969 at a special ceremony held at the Japanese Consulate in New York.

Likewise his vivacious granddaughter, Reiko Nakawatase, who teaches school in Philadelphia, was announced as one of the four winners of the 1969 JAL - JACL Summer Fellowships to Japan in a nationwide contest.

A graduate of The American University, School of International Service, Reiko presented a fascinating account of her experiences upon her return from the trip.

Just a little envious, her grandfather remarked that it was really his place to go since he had waited the longest. However now that he was too old, he was perfectly willing for her to make the trip in his place and visit the ancestral graveyard.

Quarter Century

Many families have come and gone during the 25 years in Seabrook, but the Hamashima and Nakawatase families represent a cross-section of both the young and the old of the 150 families who remain and contribute to the economic growth of South Jersey today.

(Continued on Page B-7)

Santa Claus in Japan

By JIM HENRY

TOKYO — Perhaps in no non-Christian country is there such a blending of Western and Eastern festive customs during the yuletide season as in Japan, particularly in Tokyo and other large cities.

Members of a family who each morning faithfully offer prayers to their ancestors before a small Buddhist altar in their homes will, on Christmas Eve, light a colorfully bedecked Christmas tree, cut a gayly decorated cake and join in singing Silent Night.

These same folks may, on New Year's Day, go to a Shinto shrine to offer prayers.

For better or worse, that is Japan!

Religious Mixture

Although it may sound bizarre to non-Japanese, this blending of the holidays is so naturally accomplished that no voice has ever been raised against mixing the religious customs of East and West, either by Japanese Christians or Japanese Buddhist and Shinto followers.

The main reason for this may be the religious tolerance of the Japanese people. In this respect, the Japanese are more carefree than the people of almost any other country.

This has been true since the time when Buddhism was introduced in the Sixth Century. Shinto, which was the religion of the Imperial Family then, as it is today, considered Buddhism not as a baneful and unacceptable rival but as a worthy and welcome partner.

From early times the rites of the two religions have been interwoven into the fabric of Japanese family life. The vast majority of Japanese are married by Shinto rites. When they die however, their funeral services are performed by Buddhist priests.

In recent times Christmas has become a part of the lives of all children, whether of Christian, Buddhist or Shinto families.

Santa Claus

One of the peculiarities of the Japanese people is the way they appropriate the forms of foreign things but not necessarily their substance. In fact, they often change the essence under the outward manifestations of the things they adopt, to suit their purposes.

Santa Claus is a vivid example. Visitors to Tokyo and other large cities during the yule season are likely to be misled regarding the spread of Christianity here when they see the year-end decorations inside as well as outside the department stores and shopping centers. For at yuletide the cities are plastered with images of Santa Claus.

Santa Claus does not mean the same thing to the Japanese as he does to the peoples of Europe and the Americas. The Japanese have adopted his form but not his substance. his form but not his substance.

In Japan, Santa has been divested of all religious meaning and is purely a symbol of the holiday season. He has joined the images of Daikoku, the God of Wealth, and Ebisu, the patron of fishermen, as another popular good luck symbol.

The image of Santa has turned out to be the perfect symbol to entice shoppers at this season, and merchants have commercialized him to the fullest extent.

Gift Exchanges

Unlike Europe and America, Christmas is not the only gift-giving season. The Japanese present gifts twice a year, in mid-summer and at the end of the year.

Year-end gifts are presented any time during the month of December. In the case of children the date can be extended to New Year's day in which event a small amount of money is usually given.

There is a vast difference in the manner by which Japanese and westerners make their gift presentations. Foreigners would be highly

(Continued on Page B-7)

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Wakamatsu Colony Memorial

JACL's Spiritual Accomplishment

By ED KADO
Designing Architect

GOLD HILL—The Wakamatsu Colony Monument is the center of interest and has a sense of massiveness, yet it is well proportioned and in delicate balance with the side stones.

The stone grouping symbolizes the island chain of Japan, the homeland of the pioneer immigrants that are being honored.

Granite field stones covered with moss or lichen possessing individual character and personality were selected for the monument grouping.

If the visitor were to stand at a particular location and glance over a point on the monument, he can view Okei-san's gravesite in the horizon.

Concentric Circles

The Paving Stones radiate in concentric circles from the Monument and gradually enlarges just as a ring forms and expands when a pebble is dropped in a quiet pool of water, thus creating an atmosphere of water.

This rippling effect visually integrates the stone monument with the surface on which it rests.

The paving stones are carefully placed with a sense of design and tranquil beauty expressing the meticulous craftsmanship inherent in the Japanese people.

Slate was selected for the paving material because its texture is similar to that of shimmering water as it reflects light from its irregular surfaces.

The paving representing water is free to flow and appears to cascade down the steps.

A Sacred Space

The surface on which the monument rests is elevated approximately four feet from the entrance. The entry steps wind up into a natural enclosure framed by two existing oak trees.

This is not only because of the natural contour of the terrain, but the steps rising up to the monument imparts a spiritual impression on the visitor. Many sacred spaces have been created in this manner in cultures of past history.

A low fence, anchored visually on each end with a gate and canopy, is utilized to form a screen from the vast area beyond. The fence also serves as a backdrop for the monument.

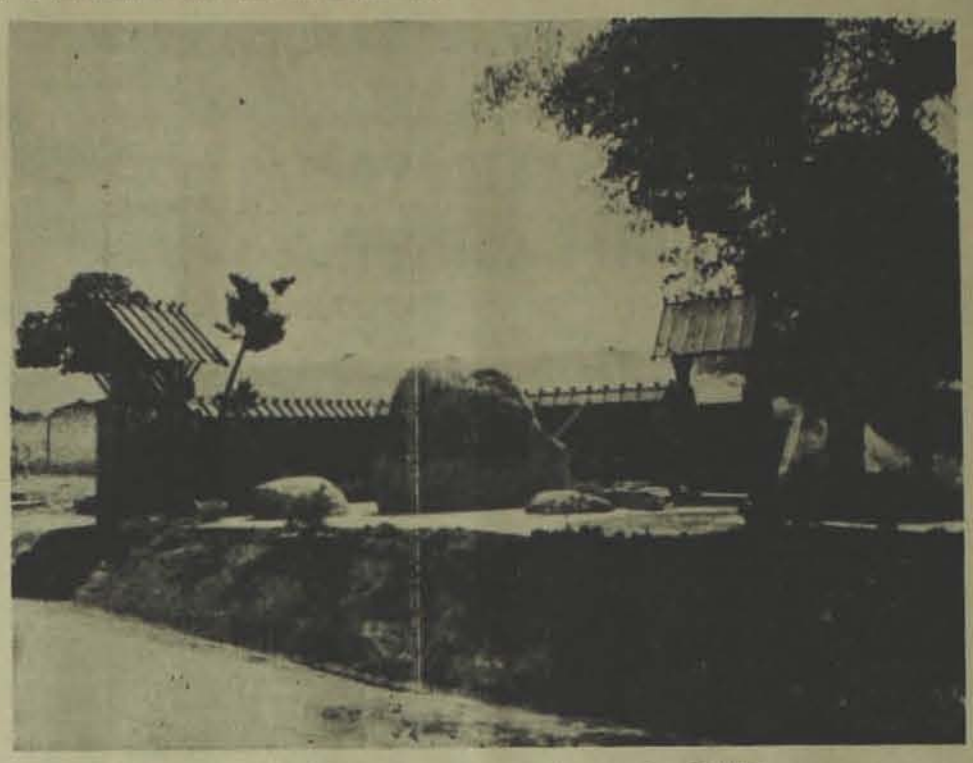
The fencing material selected is redwood and left in its natural finish. The detailing is to reflect the Japanese character.







MONUMENT IN THE RAW—Huge boulder used to embrace the State of California Historical Landmark plaque marking the site of the Wakamatsu Tea and Silk Farm Colonia, Calif., was found on Loomis farm in Placer County. Top photos show the boulder in its natural setting. Bottom shows crane loading the monument stone on a semi for removal to Rocklin's granite plant for finishing.



Wakamatsu Colony Monument as seen by visitors to Gold Hill.







MONUMENT TAKES SHAPE—Gold Trail Grammar School children and teacher take claim to the monument stone upon arrival at its school ground in the top photo. Stone is then being placed on its foundation at the monument site (center photo) under direction of Muneichi Yamasaki of Auburn. Bottom photo shows monument as unveiled by Mrs. Seiichi Shima, wife of Japanese consul general, who poses with school children.

Placer County Project:

To beautify the tiny grave of Okei

By ROY YOSHIDA

TIME IS a fleeting thing.

Nearly four decades have passed since Placer County JACL initiated a proposal to beautify the lonely grave of Okei-san hidden in a grove of live oaks on the remote Veerkamp property at Gold Hill, near Coloma, El Dorado County.

In the latter part of 1933, a committee of leaders of the mountain-foothill chapter, after thorough study and investigation and after receiving approval from the Veerkamp family, recommended to the organization that the program of beautifying the Okei grave be adopted as one of its major projects.

Thus came into being the Okei Memorial Project.

However, Placer's pioneer JACLers, such as the late Tom Yego and Sam Sunada, Kay Takemoto, Tom Matsumoto, Cosma Sakamoto, Louis Oki, Harry Kawahata — to name a few, realized that the Okei grave was more than just the final resting place of a little-known, courageous 19-year-old Japanese girl. It was a symbol silently depicting the indomitable pioneer spirit of the ill-fated Wakamatsu colonists and the Issei immigrants who bravely followed in their (colonists) tragic wake.

Issei Legacy

They were also cognizant of the fact that the Issei in true Bushido tradition overcame innumerable hardships, language barrier, and discouraging racial discrimination with nothing more than patience, perseverence and industry to make notable economic contribution in the field of agriculture. And, more importantly, they built a priceless legacy that the Japanese were honest, trustworthy and industrious.

Certainly a commemorative project of such historical significance should not only be lasting but something worthy and meaningful in which all Japanese could take pride. It should also serve as a reverent reminder that the saga of Japanese immigration to America had its humble beginning at Gold Hill — site of the Wakamatsu Tea and Silk Farm Colony.

Consequently, the chapter officials became aware the project was not only the concern of all persons of Japanese ancestry in America but they also had certain innate right to take part in the proceedings. Therefore, the chapter decided to widen the scope of the project by making it a nationwide Japanese undertaking.

As its first move in that direction, Placer JACL, at the 1934 JACL National Convention in San Francisco, introduced a resolution inviting coast-wide Nisei participation in the Okei Memorial Project. It was passed without a dissenting vote.

No Follow-Up

Unfortunately, this was the only success Placer JACL achieved in its vain effort to obtain much-needed outside support for the project. There were lots of interest shown and great deal of discussion generated, but action was conspicuous by its absence.

As a result, Placer JACL's high hopes of memorializing the Issei pioneers through the Okei Project came to a disappointing halt. And there the matter stood, although the chapter at various times sought to revive the project by appointing committees to reexamine and update the original program.

But that just wasn't enough to rekindle the old flame.

Latter day Placer JACLers could neither be motivated nor inspired into putting any effort into a project that honored the past. They were too prone to take lightly their auspicious background, and upholding the traditions of their forbears just wasn't their cup of tea. They were too busy with self-interest matters to realize that it was the Issei deeds of the past that gave them their affluent present and a bright, promising future.

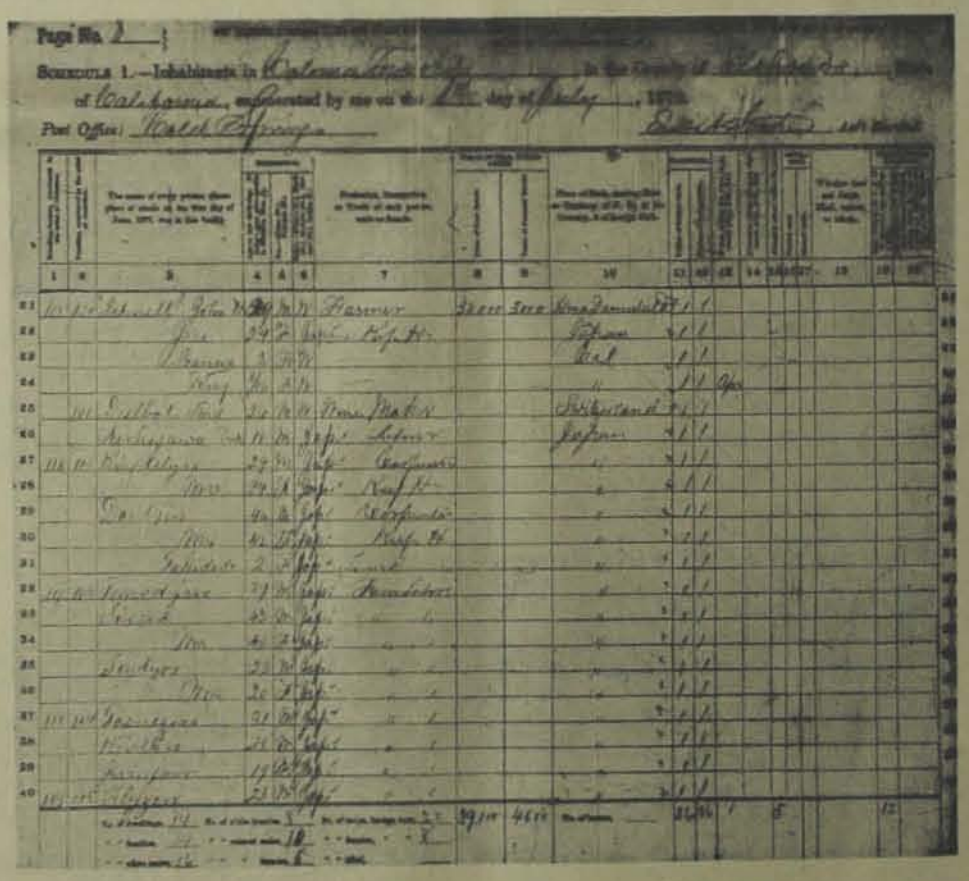
* * *

TIME IS a fleeting thing.

This year marks the 10th anniversary of the Japanese immigration to America. By virtue of National JACL proclamation, various chapters across the country have observed the centennial year by sponsoring programs honoring the Issei pioneers, particularly those 80 years old and over. A richly deserved tribute and a

(Continued on Page B-4)

Pages from the 1870 U.S. Census List Colonists



Page No. 2
Schedule 1.—Inhabitants in Coloma Township in the County of El Dorado
of California, enumerated by me on the 1st day of July, 1870.
Post Office: Gold Springs
Ezekiel Street Assistant Marshal

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
21			29	M	W	Farmer						1	1								
22			29	F	W	Keeping House						1	1								
23			3	M									1								
24			1	F									1								
25			26	M	W	Miner						1	1								
26			21	M	W	Laborer						1	1								
27			27	M	W	Carpenter						1	1								
28			24	M	W	Miner						1	1								
29			40	M	W	Carpenter						1	1								
30			42	M	W	Keeping House						1	1								
31			2	F									1								
32			21	M	W	Farmer						1	1								
33			22	F	W							1	1								
34			4	M									1								
35			23	F	W							1	1								
36			26	M	W							1	1								
37			21	M	W							1	1								
38			21	M	W							1	1								
39			19	M	W							1	1								
40			23	M	W							1	1								
												39	40					8		12	

Page No. 9
Schedule 1.—Inhabitants in Coloma Township in the County of El Dorado
of California, enumerated by me on the 1st day of July, 1870.
Post Office: Gold Springs
Ezekiel Street Assistant Marshal

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
1			22	M	W				Japan			1	1								
2			3	F									1								
3			1	F									1								
4			24	M	W	Miner						1	1								
5	116		23	M	W							1	1								
6			26	M	W							1	1								

Page No. 24
Schedule 1.—Inhabitants in Coloma Township in the County of El Dorado, State
of California, enumerated by me on the 1st day of July, 1870.
Post Office: Coloma
Ezekiel Street Assistant Marshal

9												1									9
10												1									10
11												1									11
12												1									12
13												1									13

FOR THE RECORD—Enumerated are 22 Japanese (page 8 and 9) comprising the historic Wakamatsu Tea and Silk Farm Colony at Gold Hill. Name of John H. Schnell as "head" of the Japanese colony is listed on top. Names of the Veerkamp Family are found in the bottom plot. The census rolls were found in the State Archives at Sacramento. —Courtesy Henry Taketa

1870 Census Roll:

People of the Wakamatsu Colony

By HENRY TAKETA

SACRAMENTO — As the closing chapter on the Centennial Year of 1969 is about to be written, it is well to remember that the history of the Japanese people of America has had its beginning, however humble and of short duration, with the arrival of the people of Wakamatsu Tea and Silk Farm Colony at Gold Hill, El Dorado County, California, in June, 1869. They were the first known Japanese immigrants, and others of the Issei generation were soon to follow and to give so much of themselves to their adopted country.

As if fate meant it to be, the Census of 1870 was brought to light for the first time in September of 1968, and we are now privileged to have a bit of hitherto unknown personal statistics of the 26 persons who made up the Wakamatsu Colony as of June 1 of the census year.

The marginal note of the census taker identifies the grouping as "Japanese Colony" and provides that "Names reported as given to me by Schnell."

The names of Okei, Matsunosuke Sakurai and Kuninosuke Masumiru, the three persons already known to the researchers, do not appear on the census roll and, in the light of events which took place subsequently, the conclusion may be drawn that they arrived shortly after the census month of June 1870.

It is also interesting to observe the births of the two infant daughters of Mr. Schnell and his Japanese wife as having taken place in California. Frances is recorded as age two years whereas Mary is shown as being 2/12 (April birth) at the census taking.

The Colony had been in existence for one full year, and the logical explanation for Frances' age was given by the Japanese count (Kazoe-doshi) which would make her two years instead of being one year old. Could the Schnell children be recognized as the first born of Japanese ancestry in America?

Swiss 'Wine-maker'

A Swiss "wine-maker," Andi Diebali, is listed as one of the colonists. His presence may have had some bearing on the importation of grape cuttings from Japan by the Colony.

It is also interesting to note that only one of the colonists is registered by his family name, "Nishijawa" (Sampe?) appears immediately after the Schnell family. His surname, youthful age of 18 years and listing ahead of other males of the Colony may be indicative of his samurai or high caste status.

It was not until a few years later that commoners were required to adopt surnames for purpose of family registry in Japan.

1870 Census

Federal 1870 Census Total of the Japanese people of the United States as compiled by JACL Japanese American Research Project at UCLA shows that there were 55 Japanese people in the entire then United States (excluding Hawaii and Alaska), and of this number, 33 were in the State of California and 22 in El Dorado County.

Recent discovery corresponds to the Federal reports in that as of June 1870 the Wakamatsu Colony of Gold Hill, El Dorado County, had 26 Japanese, including Mrs. Schnell.

The Federal Census total reported the entry of eight Japanese females in 1869 and the presence of the same number in 1870 in the United States, and the 1870 Census reveals that the Colony also had eight females, of whom six were housewives and two were minor children of the colonists.

Additionally, newspaper articles of the period would give indication that the colonists were traveling, however infrequently, between Gold Hill and Japan in the interest of their tea and silk farm, and the inference can be drawn that there were other colonists in addition to the 22 who were present at Gold Hill on June 1, 1870.

Nursemaid Sought

Matsunosuke Sakurai, a samurai, could have been the emissary for the Colony and the one who negotiated while in Japan for the services of Okei as a nursemaid to "two infant daughters" of John Henry Schnell and his Japanese wife.

With Mary's birth in April of

(Continued on Page B-4)

America's first great 'removal'

Continued from Page B-1

for the Japanese Americans and the Issei. With only the rarest exceptions there was neither civil rights nor anything like decent living conditions. They were (and still are) in desert and mountain and flat plain areas, and like the relocation centers — isolated, often barren, and "protected and patrolled" by the army, or now a days, too often, by meddlesome police.

California Indians

Take the case of the California Indian: more friendly and less belligerent than most, intelligent and resourceful according to the reports of nearly every early explorer and visiting traveler. The protest was against their occupancy of desirable land, and that they were free to hunt and fish in their accustomed locales. This was objectionable to the gold miner, the squatter, the would-be farmer.

With a few outstanding exceptions, the majority of whites either acquiesced or actively pushed and prodded the Indian off his traditional land base.

This commercial motive, mixed with racial condescension, was of course to inspire the aggressive and often brutal actions later against the Chinese, the Mexican, and finally the Issei and Nisei during the World War II years.

Henry Azbill, an older Maidu Indian of California, recently told me of family memories when his people were removed from the Sacramento Valley region to Round Valley Reservation.

With hardly any preparation or notice they were herded together, women and children and the elderly walked miles and miles, without adequate food or care, until the Indian leaders were driven to despair for their lives . . . And of course, as with the Japanese after they were "assembled" and "relocated", whites moved in and took or traded their land at bargain prices to be later enjoyed as highly profitable possessions.

J. Ross Browne, an unusually perceptive and courageous government inspector, 1861-62, reported the whole sad story of the West Coast reservations. Very good with irony and satire, Browne wrote:

"The Federal Government, as is usual in cases where the lives of valuable voters are at stake, was forced to interfere" when the pioneers protested the natural defensive actions of the dispossessed Indians. The reservations, as we said, were then for mutual protection: protecting Indians from whites, and vice versa.

Browne told how in the majority of instances, the early California and Oregon reservations were managed by men either incompetent or dishonest or, both. Demeaning and dehumanizing as reservation conditions were, the Indians took to drink, gambling, "and other vices prevailing among their good white neighbors."

Justice Too Slow

By now the numerous similarities between the early Indian reservations and the Japanese relocation centers is more than obvious. Naturally there were a few real differences.

After all, by World War II, in the enlightened 20th century, containment of bothersome or suspect populations was a bit more sophisticated and humane, with some respect for the rights and privileges of citizenship. And as Larry Tajiri used to say: Democracies can correct their own mistakes.

But the process of correction is like justice, slow and often blind. We still have more than 100 reservations and small Indian rancherias in California alone, with a number of larger Indian reservations across the country.

The army no longer stands guard . . . but poverty, disease, inadequate education and apathy often is the only possible description of reservation life and death (life expectancy is 44 years).

There is increasing legal and financial compensation for broken treaties and stolen lands, and Indians are free to remain on the reservation or move out into urban society.

"Red" Power

Yet even as it was too often a difficult and traumatic experience for both the old and young leaving the Japanese relocation centers for their former homes or to go East, so it is for young Indians, even with their new self-pride and the encouragement of the growing Red Power movement, to no longer let themselves be pushed around.

The Red Power advocates, as well as the more moderate but just as determined Indian organizations, are powered by facts like these:

1 — Only 58 per cent of Indian children graduate from high school.

2 — The reservation Indian earns an average of $1,500 a year, compared to the national average for American families of $3,500.

3 — TB on reservations is five times as widespread as elsewhere in the nation.

In other words, reservation life — as with any restrictive, confined living condition, where one's fate is in the

Continued on Page B-5

Japanese pioneered in growing cotton in Calif.

Imperial Valley, in the southeastern corner of California, was not opened to settlement until 1901 (when water from the Colorado River 60 miles away was diverted into an old river bed and later known as the Alamo Canal). It received Japanese among its first pioneers.

The entry of the first Japanese to Imperial Valley was unique in that the first three (S. Moriyama, T. Sugimoto and D. Hata) who arrived at Brawley in 1904, went not as laborers but for the express purpose of leasing land. A few months later, more of their countrymen appeared, and these too leased farms. By 1909 there were about 200 Japanese permanently located on leased land.

Originally producing barley or vegetables, the Japanese were among the experimenters who first set out cantaloupes, in 1906. In 1909 Japanese farmers ventured into cotton production, pioneering in that crop.

Because the first planting of cantaloupes was profitable, many other farmers by 1908 turned to cantaloupe growing, with the result that 10,000 acres were planted. This mammoth crop put too great a strain on the marketing system then in use, and many farmers lost both their money and their enthusiasm for cantaloupes.

By 1909 the acreage planted with cantaloupes had decreased to 3,000. It was notably the white ranchers who abandoned the industry, for in 1909 approximately one-half of the acreage devoted to cantaloupe growing was land leased by the Japanese.

It was these Japanese growers who first brought in young Issei laborers during the picking, grading and packing season which ran through June and July, and in 1909 they were requiring 400 seasonal workers for their cantaloupe acreage alone.

All told, Japanese at that time leased 2,500 acreas of farm land in the valley, practically all from resident farmers. Aside from producing about half of the valley's cantaloupe crop, the Japanese grew nearly all the winter lettuce and miscellaneous vegetables. The white farmers were not interested in intensive farming with its requirement of heavy, tedious stoop labor to be performed beneath a broiling sun; they preferred dairying and hay production.

(The Japanese continued to come into the area until there were approximately 1,300 by 1918. Continued success added to their numbers until in 1926 there was an estimate 2,500. In the late 1930s, the Japanese were farming over 16,000 acres — 11,000 in cantaloupe worth some $11,000,000 per season.

(The bulk of the Japanese population were farmers, although in Brawley, El Centro and Calexico, there were Japanese-operated stores, restaurants, barber shops, pool halls and laundries.) — R.McK.

Placer County—

Continued from Page B-3

long overdue show of gratitude centennial celebration was, of Nisei success story.

The crowning event of the for their contribution to the course, the dedication of the Wakamatsu Tea and Silk Farm Colony monument on June 7 at Gold Hill with Gov. Ronald Reagan, Consul General Seiichi Shima of Japan, and Jerry Enomoto, JACL National President, as the principal participants.

Faith Vindicated

To many Placer JACLers this was a vindication of their faith in the project, thus alleviating poignant memories of disappointing yesteryears. And it was also a moment of glowing triumph to witness the unveiling of the plaque that memorialized the Issei pioneer immigrants, something they had espoused way back in 1933.

Needless to say, the Japanese community of Placer County, spearheaded by Placer JACL, wholeheartedly supported the Wakamatsu project from its inception. To them this was a long awaited opportunity of seeing their dream come true.

Placer JACL, one of the five NC-WN District Council chapters in charge of the program, gave the project top priority — naming Hike Yego and Ellen Kubo to serve on the Wakamatsu Centennial Committee. They proved themselves to be able and conscientious representatives, and during their 2 year-plus assignment made valuable contributions to the successful culmination of the project.

The spirit and enthusiasm of the Placer Japanese, particularly among the Issei, were most gratifying to the chapter officials. As further testimony of their support of the project, they contributed over $1,000 to the Wakamatsu Centennial Fund when their quota called for less than one-half of that amount.

In addition, they participated in full force in the annual Gold Discovery Day celebration at Coloma on Jan. 26, whose theme this year was "Early Japanese in California" and was dedicated in honor of the Wakamatsu Tea and Silk Farm Colony. Hike Yego served as chairman of the special Japanese events, ably assisted by Ellen Kubo, Kay Takemoto, George Yamasaki and Tad Yego.

Search for Rock

Yamasaki, well known Auburn nurseryman-landscaper, was in full charge of the monument landscaping.

George spent many a day scouring the countryside for a stone to hold the memorial plaque — not just any stone but one that was "just right." He finally located the right one(a massive 19 ton-plus boulder) on the Francis Lindsay Tract just outside of Loomis.

It was no doubt the most fulfilling work of George's life and by far most gratifying to see the fruit of his labor dedicated with such ceremonial splendor.

As a fitting climax to the chapter's observance of the centennial year, 31 Placer Issei pioneers were honored in a Salute To Issei Pioneers recognition ceremony at the local chapter's 29th annual goodwill dinner held on Nov. 1 in Roseville.

1870 Census Roll—

Continued from Page B-3

1870 and travel time then required Sakurai and Okei, and possibly Kuninosuke Masumizu, could not have reached Gold Hill until the late summer or early autumn of the same year.

In bringing Okei to America, Sakurai undoubtedly gave his pledge for her well-being and of her ultimate return to Japan.

With her untimely death in 1871, only Sakurai is known to have remained behind at Gold Hill where he faithfully served the Veerkamp family until his death on February 25, 1901. He lies at rest in the Vineyard Cemetery at Coloma, historical site of Marshall's gold discovery and a few miles from the former Wakamatsu Colony.

Sakurai turned aside all urging of his benefactors to return to Japan and lived 31 lonely years in virtual exile from his country, family and friends.

Henry Veerkamp

Henry Veerkamp, who led to the rediscovery of the Wakamatsu Colony of 1869 shortly after World War I, was legended to have said, "Okei died when I was 20 and she was one year younger than me."

Okei's gravestone reads: "In Memory of Okei, Died 1871, Aged 19 years (A Japanese Girl."

Henry Veerkamp's age is shown as 19 years in the Census of 1870 and, true to the legendary statement, he was 20 years old when Okei died in 1871.

The Historical Landmark Plaque was dedicated last June 7 at Gold Trail Grammar School in recognition of the Wakamatsu Tea and Silk Farm Colony of Gold Hill as an important episode of California's early history.

The monument is on a part of what was once planted to mulberry trees and is in sight of Okei's grave located on the adjoining land owned by a grandson of Francis and Louisa Veerkamp. These pioneer neighbors of the colonists befriended and took Okei and Sakurai into their home and gave them employment after the abandonment of the Colony.

Perhaps the story of the people of Wakamatsu Colony, their arrival at Gold Hill, El Dorado County, California, in June 1869, and their hopes, industry, obstacles, disappointments, hardship and ultimate exodus may have provided a greater spiritual depth to the many recognitions and tributes paid to the Issei generation on the occasion of their Centennial Year of 1969.



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Holiday Issue Short Story

Kojo no Suki

By Ferris Takahashi

"I'll write you down for the usual quarter page ad," Ken said cheerfully.

"Wait. Hold on there." Mr. Ando, gripping his eternal inventory pad protectively against his chest, pretended to study a ramp of rice sacks. In the back of the grocery storage it was dank and chilly; Ken shivered in his new jacket: (almost Harris tweed, football shoulders, forest-green color) the sharpest number off Fujima's Apparel racks in that winter of 1938.

Mr. Ando shivered also, impressed by Ken's urgency.

"You with your high pressure —"

"Now Ando-san, don't give me none of that high-pressure complaints today. I got to get our Kabuki program to the printers and folks like you, I hit them last, 'cause they can be counted on. Year after year. Keep up the community traditions. Ole Yamatodamashii."

The store owner squinted at a carton addressed in huge block lettering to ANDO BROTHERS MERCANTILE.

"Lookit this," he lamented. "I din' order no plastic luggages from Konoya last year, just the same, they sent them. Can't sell them, the price I hafta ask after tariff and freights. Any chain can undercut me.— See, Ken, **you** know I always back up the annual Kabuki play. It's sure something Nihonmachi can be proud of. But, this year, I just ain't able"— he avoided eye contact with Ken—"well, no quarter page maybe just a line greeting from Ando Brothers —"

"— And a thousant people on Nihonmachi gon' ask, what happened Ando Brothers? Nothin' but a one-line ad? They must be goin' broke with their **takai** prices, cheap goods — well, you know how people talk, don't get sore, Ojisan, I'm just tryin' to help"

"Sure, help: if I don' take no ad, maybe just a line greeting buyin' off Great Eastern?"

"G'wan, Pop don' like to take Great Eastern produce in his restaurant so long's he's happy with yours So how's about the half-page, maybe even a whole page for good will?"

A minute later Ken had the ad secure, as in the preceding year and the year before that. He moved hastily towards the warm front of the store. Mr. Ando dragged behind, defeated again but unreconciled.

"Should think your Dad would be gettin' tired from all that work puttin' on the shibai? Better the Kabuki group should put on a big Bingo night. Them ole Japanese plays don't make no money."

"Pop's one of the founders. The Japanese American Cultural Memorial Kabuki Association. Not many communities in America got the people and the know-how to put on shibai."

"Big deal. What's he gonna do when the old folks die off? The young kids got no interest in that sort of thing."

"Well, they oughta. Look, we got something here, tradition, how old? Maybe hunderts years old. A real Kabuki-trained Coach with a son, can sing Joruri. Betcha there's not many people in the whole world can do that. Wait till the big night, you'll see lots of the young crowd there."

"Their folks makes them go." Mr. Ando said dubiously.

* * *

The Japanese American Cultural Memorial Kabuki Association was indeed the proud possessor of a genuine Coach and Director. Allied to a vintage Kabuki acting family, he had wandered to America under the familiar delusion that a school of classic arts could be founded in the new country. He had trained his only offspring in Joruri declamation and samisen playing. The son, among other unexploitable talents, possessed an exquisite calligraphic skill; once in a while he could earn a few dollars doing letters, poems, posters and the like. Parents pressured their children into small classes, a few adults studied, but the America of 1938 had no interest in what Coach and son had to give. The pair was often undernourished, always short of comfort, but they went their ways with the whispering of ancient silks and the strains of antique epics in their ears, sheltering in Nihonmachi, the Japanese community, and weaving a cocoon of dreams ever closer about their thin bodies.

But Ken was not thinking about Coach and son as he dropped in on the company during dress rehearsal. He had heard that two girls, newcomers, were being hastily groomed as replacements for an opening dance number.

Rehearsal hall was a defunct movie house, dating from the era of silent pictures and live piano players. It was dusty, ill-lit, but its low rent endeared it to the various cultural societies. Upon its splintery stage a strangely assorted parade of enthusiasts, old and young, knew their brief moment and practiced odori, shigin, ikebana or cha-no-yu.

As Ken opened the creaking door, he saw two girls of thirteen and fourteen going through a number which involved baskets of artificial purple wisteria. They wore pretty yukatas and their faces were carefully expressionless, their body movements disciplined. Coach stopped playing his samisen and the girls drooped instantly into careless slumps, snacking audibly on the forbidden gum in their mouths.

Little girls — just kids — was Ken's disappointed reaction; nevertheless, entering, he rolled his shoulders within the bulk of his size 40 jacket. As Ken's own shoulders measured considerably less, the intended effect of a burly football player striding before his fans fell somewhat short of reality.

Well to stage left, kneeling on a cushion, was Coach, dark of robe and pale of face. Unlike his son, who always seemed to be fighting down some internal pang, Coach's normal appearance was calm and resigned, unsmiling. Seeing him, it was easy to predict that his style would be authoritative and underlyingly critical.

As Ken attempted a polite bow in the general direction of stage left, the girls broke into a wild fit of giggling. Coach reprimanded them:

"Please remember to forget gum-chewing before we next meet. Raise the flower garlands lightly, **lightly**, as you turn with them. And more expression in the eyes, please."

Intimidated, the girls stopped snickering, then with a startling transition to formal style, dropped to their knees and made the polite bow required for the end of a lesson, saying in Japanese:

"Thank you for your kind attention, Teacher."

Coach returned the bow. His back was held straighter than anyone's, his movements were youth itself although his hair had whitened in the past year. He could act out all the parts, execute the dances and instantly supply cues from the bulk of eighteen long archaic plays. He never performed a part himself in public; spoke no English and allowed no one to rehearse in Western dress.

This year's drama was **Keya Mura**, first produced in 1786 — a brain-warping complex of feuds, murders, disguises, flights, recognitions, now declined in popularity but chosen because the most interesting of its nine long unclear acts could be performed as a drama in itself, requiring only six adult characters and one child.

Now the cast was crowding around the huge old wooden boxes wherein various costume materials were stored during the year. As eagerly as children playing dress-up, the actors rifled through the boxes and sought to sneak out particularly attractive lengths of brocade and shimmering robes. Hopeless, however, to avoid the all-seeing eye of Coach. He seemed to know each silk winding, each undervest or sandal. His decision allotted the costumes and from that decision there could be no appeal. Did the chosen garments for a leading player seem drab and unbecoming, he or shee was told that 'this is appropriate for the part.' Were they over-large or under-sized, complaints were useless; all could be fitted with swift, sure basting stitches.

Casting in the true Kabuki tradition involved the use of male players for all roles . . . but in the new world Japanese community there simply were not enough volunteers . . . So from the Cherry Garden Restaurant, after a long working day, came motherly Mrs. Endo to play the heroine, martial Osono, and pretty young Mrs. Kizu got time off from Ling's Almond Bower Bar to rush across town and take the role of Okiku — she was killed off early in the act and could return to serve late customers at her place of business. Villain Mijin Danjo would be interpreted by popular photographer Tanezawa, gentlest of men and Mr. Sato, Ken's father, by virtue of his long experience and position as president of the Kabuki Association, was cast as the romantic lead. Enough layers of make-up upon his mellow, wrinkled face and who should say that he was not an embodiment of the heroic Rokusuke: samurai, swordsman, lover and — at this point in the drama — temporary woodcutter.

Greatest difficulty had been in securing a candidate for the little boy Yasamutsu. In Japan, actors' children entered their profession as child actors. But here —! The bright-eyed, shock-headed sons and grandsons of Nihonmachi entered into common rebellion:

"Naw, I'm not gonna wear those sissy clothes! I dunno what they're saying! I won't do it! I won't!" and so on.

At the eleventh hour, a Yasamutsu was discovered in the cold back passages of Great Eastern Fish and Merchandising, where, in baseball cap and hip boots, he daily cut and sliced and fileted.

Mr. Kojo was about forty-five, short and weathered from years in Hawaii's sugar cane fields. His boss, Mr. Shio, was on the memorial Kabuki Association board. He had but to say 'Kojo can be Yasamutsu. They did that stuff all the time back in the country when he was a kid.' Thus Kojo, in a short-tailed boy's frock and long-haired wig. If he bore no close resemblance to a nine-year old child, he was solid in his lines, miraculously. Otherwise he was mute and subdued in rehearsal.

Ken, watching rehearsal, found the plot needlessly involved, even for Kabuki. Two daughters of a famous teacher of the martial arts who had been slain by a disgruntled pupil, were setting forth to take revenge upon the villain. With them they took, for no apparent reason, little Yasamutsu, whose mother, Okiku, was soon done away with by the wicked Takumi, murderer of her father and now known as Mijin Danjo. Mijin Danjo next succeeded in disgracing the fiance of the other girl, Osono, and in kidnapping the little boy who was thereafter found in the forest by the disgraced fiance, Rokusuke, now posing as a humble woodcutter . . .

The high point of the act came when Osono, still chasing her father's murderer, rushed upon Rokusuke with sword upraised, believing him to be the wicked Mimin Danjo, whereas he was in truth her own true love, chosen as her future husband by her father on his death-bed . . .

Mrs. Endo was not entirely comfortable in her role up to this point. She did better in the moment when Osono, dramatically dropping her weapon and recognizing Rokusuke as her beloved, began to putter around in the kitchen of Rokusuke's hut, announcing repeatedly that 'although her arm is strong, her heart is the soft heart of a woman.'

One other hurdle the dedicated company had yet to cross. Never, never once, had the Japanese American Mireville Tabernacle Hall been available on dress rehearsal night. And it was in the Tabernacle Hall that the set for the Kabuki must be constructed, it was there that the actual performance itself would take place.

* * *

Ken was preoccupied with troubles of his own on opening night; night of nights for the Kabuki Association and their well-wishers. He had had a long and traumatic interview with the girl he had hoped to take to the show, an interview which, he felt sure, was attentively audited by her whole family just behind the living room portieres. She pleaded a sudden headache and he was certain she had, or hoped to have, another date.

Therefore he arrived at the Mireville Tabernacle Hall about an hour late. However, the performance had not been long underway. He had missed the opening speeches, the dance number and an enigmatic preliminary scene in which two players, dressed in formal Tokugawa costume discussed an incident of the tortuous plot.

Ken went backstage. A huge curtain of blue rayon hung from arch to floor, protecting the stage proper from the audience's sight. His father and Mr. Shio, known for their carpentering expertise, were building the set for the second and most important act. A scaffolding of few boards rose high and assorted volunteers brought on props only to be told:

"We're not ready for that yet."

At the rear of the stage, behind more curtains, a dressing room of sorts had been established. Here, Coach, on his knees beside a pile of costumes, was taking the cast in assembly line order, checking their costumes and swiftly applying the thick zinc-oxide white Kabuki makeup base to their faces and hands. From time to time he issued swift commands to a line of volunteer dressers, all ladies of the Women's Guild, who took in folds, let out seams and pinioned obis into position with all their endless strings, hooks, ties, pads and gridings. Coming out of some inner trance, Coach looked about, listened and rapped out:

"Where are Shio and Sato? Haven't they finished the steps for the woodcutter's cottage yet?"

This was slightly unjust, for Mr. Shio and Mr. Sato had created a fine and solid set of steps in the alley behind the Tabernacle but a slight problem had arisen when the piece was to be carried in. It simply would not clear a bend in the downstairs entry. It would be necessary to break it down and reassemble it on stage, where workers were applying bundles of thatch-like material to the cottage.

Their decision made, the set builders were now taking grateful advantage of some interesting bottles being passed about in the alley. Alcohol and tobacco were positively forbidden in the church building; well-wishers of the Men's Guild and the Kabuki Association were accustomed to partake of some preliminary o-sake and to stash, so it is said, bottles of whiskey in their parked cars.

Remembering this, Ken had drifted downstairs "to see if I can help Dad." At the rear door an arm, seemingly disembodied, rose out of darkness and held a full glass to his lips. Ken drank, sputtered and saw his father advance upon him, but the usually puritanical Mr. Sato was smiling a smile of wonderful detachment. He merely asked Ken:

"Will you please hep — help —me get these strips up the steps?"

At the top of the steps stood one of the actresses, gorgeous in white and violet kimono with obi of madder and silver. Her face was made up in dead-white; the brows tiny feathers of black; eyes and lips accepted with scarlet points of color. Hers was the role of fated Okiku (**soon to be unkindly done to death — ah, pitiful, pitiful!**) Her rosebud lips parted and she spoke in purest nasal American:

"Coach wants you up on stage with that thing — right **now**!"

In another minute, the racket of hammering and sawing was renewed on stage. But it was not that which caused Coach again to look up from his tasks. It was a restless vibration ominously mounting with the hum of voices in the auditorium. Behind the blue rayon curtain waited disaster, an audience that might soon lose interest.

Later on, it was impossible to identify the person who had urged Mr. Kojo to come to the rescue. A crony, probably, one of the feckless well-wishers at the rear entry where Kojo, dressed for his part but not yet made up by Coach, had stepped out for some fresh air and free libations. Someone —

(Continued on Page B-7)



HOUSES ON STILTS—View of camp at Yoneda Landing (now Ward's Landing). Homes fronted on levee and extended over stilts because of high water during the winter months. —Okikawa Collection

The Colusa Story—

(Continued from Page A-1)

fished in the Sacramento River and sold his catch to eke out a meager living. Kuni died in 1915, but for many years his grave remained unmarked, until 1926 the Japanese community of Colusa raised funds to erect a suitable monument is memory of the first of the Japanese pioneers.

Perhaps the most intriguing stories and fascinating secrets of Kuni will remain forever buried beneath the weathered headstone that bears his name.

* * *

Yoneda Landing

Kuni Masumizu, however, was not the first Japanese to settle in Colusa. He was preceded by such hardy pioneers as Naotaro Yoneda of Osaka, who is believed to have arrived in 1889.

After several years of employment in the area, he started a boarding house and trading post on the banks of the Sacramento River, which was to bear the name "Yoneda Landing" and serve the hundreds of Japanese laborers who came to clear the land and farm on what is now one of the most fertile and productive agricultural tracts in the County.

The landing is now known as "Ward's Landing," and the farm lands are now part of the Butte Creek Farms.

Under Yoneda's leadership and supervision, the cleared land was farmed by the Japanese and in time a community of about 130 residents, mostly male, was created adjacent to the landing. At one time some 50 buildings comprised the settlement, which came to be known as "Jap Camp" — a colorful, if derogatory reference to its inhabitants.

By 1917-18, the number of residents dropped, but there was still a sizeable population engaged in raising beans and planting walnut and prune orchards.

* * *

Rice Farming

The introduction of a new crop, rice, to Colusa County in 1911 and its rapid expansion from 75 acres to 12,000 acres by 1915, was to attract hundreds of Japanese investors and laborers to Colusa.

In the heyday of rice farming, in which the Japanese played a major role under such men as Rikizo Takata, Otajiro Noda, K. Ikuta and K. Sato, the Japanese community had a population of 400-500 residents, permanent and seasonal. Hardly a Japanese of the times escaped the magic touch of rice farming in Colusa County.

It was said by the oldtimers with a twinkle of amusement, that the "rice barons" of the era lived "high on the hog," taking in the bright lights of San Francisco and tossing their money around with the reckless abandon so uncharacteristic of the usually frugal Japanese. But those were fabulous times, when fortunes were made and lost.

The records of the County reveal that many corporations and partnerships were formed by the Japanese for the purpose of farming rice, starting with the Star Rice Company in 1914. Others bearing such imposing fictitious names as the U.S. Farmers Company, California Rice Farming Company, Chico Rice Company, Grimes Rice Company and Maxwell Rice Company, involving vast acreages and considerable capital, are to be found in the County Hall of Records.

On September 17, 1918, the Colusa Sun reported that "The Maxwell Rice Co. had begun preparations for the harvest of 2,800 acres of rice. William Hagan of Maxwell and H. Kani of Colusa will supervise the operation, which at peak will employ over 200 workers."

Collapse of 1920

The promise of fortunes to be made in rice lured Japanese from many areas. The largest number of recorded agreements appear in 1919. The following year tragedy struck, and many were to lose their investment, some their life savings.

It is interesting that the U.S. Department of Agriculture established a rice experimental station near Biggs in 1912; its purpose to find a variety of rice best adapted to valley conditions. After importing thousands of seeds from various countries, it selected an early variety of Japanese rice as the most desirable.

It is of further interest, perhaps not without a note of irony, that while Colusa County has become one of the highest rice producing counties in the United States, today only one Japanese American is engaged in rice farming on a limited scale in a county where once their parent generation had helped to pioneer the industry.

The exodus away from Colusa began about this time, disillusioned Japanese salvaging what they could to return to the Bay Area and other employment through which they had earlier saved moneys to invest in rice farming.

The Alien Land Law further curtailed and restricted Japanese farming activities. But, the "Japanese Town" and its language school, which were both built on the fortunes of agriculture, were to endure until World War II.

Japanese Town

"Japanese Town" was intermingled with what was commonly labeled "Chinatown," where the Chinese had settled, perhaps as much as a generation earlier.

(Colusa Sun reported on August 2, 1906 that a Chinese section gang, which had been in the employ of the Colusa-Lake Railroad Co. for the past 19 years, would be replaced by the Japanese.)

The two races, who traced their heritage and culture to a similar or common origin, lived in harmony in an area bordered to the North by the Levee, to the South by the alley between Main and Market, and to the East and West by 5th and 10th St., respectively.

Understandably, there were undercurrents of tension between them when their homelands were engaged in conflict. This, however, did not extend to the American born children who were only incidentally interested in what was happening in Asia.

Haven and a Prison

To the Japanese and the Chinese, the "ghetto" was a refuge from the alien world around them. It fulfilled their social, physical and spiritual needs, as much as it disciplined their lives. For the Issei (parent generation), accustomed to the rigid family and social structure of their homeland, the Japanese community was merely an extension of their lives before emigration.

But, for the "Nisei" (literally second generation), their American born and oriented children, the "town" was both a haven from the sometimes hostile larger community and a prison.

In the '20s and '30s, Japanese town remained relatively unchanged except for births, deaths and the departure of some families for the "old country."

At one time, there existed a number of businesses catering primarily to the ethnic trade. Starting with a barber shop between 5th & 6th on Main Street, the Uyesugis operated a grocery store at the present Chung Sun Market. Further down the street was a single story "tinhouse," which furnished rooms and meals to farm workers. In later years the building came under "new management" as a house of ill repute.

Boarding Houses

Next door was the Watanabe Pool Hall and Boarding House, followed in line by Fujimoto's boarding house and "tofu" (soya bean cakes) shop; the Toyo Company, often called the 44 Cigar Store because of a huge sign overhead, operated by the Toriumis; and Ide's boarding house next to the old Chung Sun Market.

Directly across the street was a two story (tinhouse) boarding house run by the Obas, laster by the Kasais. On the corner, opposite Chung Sun, was the Sun Laundry owned by Mr. and Mrs. Ogi.

On Seventh Street, north of the alley, were the "American Restaurant" operated by the Masunagas and later sold to the Kusunokis, the Kojima candy store, and the Nakagawa General Merchandise.

The brick structures between Seventh and Eighth Streets were for the most part occupied by the Chinese, except for Ota's Pool Hall near the center, Hamahashi's Fish Market on the corner opposite Stokes Blacksmithing, and the Hinoki Cleaning Works, next to the alley on 8th.

Perhaps the only Japanese business facing Market Street was the Tozai Laundry, which passed through many hands but is best remembered under the ownership of Joe Imamoto. It was then situated on the property of the present Davison Drug Company, but later moved to a new location on Sixth Street, currently the Monument Store.

The Sacramento Northern RR yard (current library and firehouse) was the playground, as were the back alleys and the stable area against the levee behind the old Sacramento River Warehouse.

* * *

Japanese Language School

The Japanese Language School was established through the desire of the Issei parents to teach the language of their homeland to their children, who were to attend each weekday for one hour after public schools and a halfday on Saturday. They were taught reading and writing, calligraphy and to a lesser degree Japanese history, customs and culture.

These language schools, which dotted the West Coast, came under fire from various patriotic organizations that called for their abolishment as breeding grounds for Japanese nationalism.

Less than two decades later, however, thousands of Japanese Americans who had grudgingly learned the difficult language, were being recruited by the U.S. Army to serve in the sensitive area of military intelligence in the Pacific War against Japan.

The language school was the

(Continued on Page B-7)



RICE HARVEST SCENE — Japanese rice growers stand in front of wagonloads of sacked rice. The stationary harvester is a "Rumley." Considerable manpower and hundreds of heads of mules were required during the early days of rice farming in Colusa County. —Hinoki Collection (Circa 1920)

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Kojo no Suki

(Continued from Page B-5)

someone had urged him to "gon on out there and keep the audience happy — tell them a story or something — they're beginning to stamp!"

Before he came to shelter in the icy sluices of Great Eastern's fish department, Mr. Kojo's life had been lived in warmer, more relaxed climes: the hills of his native Kumamoto and the cane fields of Hawaii, finishing up with a stint as yard-boy for a Mrs. Williamson on one of the outer Islands. ("Of course he is fabuloux in the garden but he doesn't understand a thing about butlering and serving. And they're all supposed to be so good at the cleaning and cooking! Well, I don't think the poor old fellow is very bright. When I talk to him, he hardly says a word, just grins up at me in that silly way —")

Mr. Kojo was grinning now, yet it was a veteran's aplomb which accepted the reaction with which his appearance before the outer curtain was greeted. The child's sashed garment upon him drew up short on arm and shank: in sitting position it would have concealed well enough, but now, in brisk motion, it revealed strong brown lower legs bristling with hair and steel-muscled forearms spread in airy salutation towards the delighted audience. On his head was the pony-tailed wig of the child character, reversed. Its long black strands framed the craggy features of Mr. Kojo strangely and lent him a look of goatish insinuation.

The audience's laughter did not burst out all at once but rather in slow cumulation as the disorder of his costume was fully appreciated. They waited too, to hear what he might say. Mr. Kojo's voice then rose firm and true above every other sound.

"Ladies and genetlemen and friends too! May I take this opportunity of greeting you here tonight! Maybe you're wondering what's holding up this broken-down play — well, we'll be with you as soon as Sato and Shio quit beating the bottle and get on with building the set."

Upon hearing their names, Mr. Sato and Mr. Shio simultaneously dropped their hammers; yet, it was not the thud of hammers that was distinctly heard by all, but the unmistakable whomp and roll of a bottle. Later, there would be bitter accusations which would be as bitterly denied. And Mr. Kojo himself, surely he bore the sings of alcohol's rosy kiss — the heightened color, the suffused, brilliant eye, the indecent smile —

Backstage, the word now was: — Get him off! What can he be saying?

"I'm gonna tell you — all what to do —" Mr. Kojo continued, settling his accents comfortably into the rich tones of his native Kumamoto dialect and deftly switching from time to time into a horrible burlesque of elegant Kabuki speech.

"As you, ladies and gentlemen and all the rest of you, are waiting for the next act in this ripping, gripping, dripping classic presented by your own hard-working, hard-drinking die-hard Kabuki Association; as the dedicated troupe stumbles around backstage doing what's gotta be done, let us also all do what's gotta be done. Take this opportunity to relieve yourselves, I mean, relieve yourselves of anything keepin' you from gettin' comfy and contented —"

A higher, more excited burst of laughter from the auditorium was distressing proof to those behind the curtain that Kojo must be miming pertinent action to his impertinent words.

"— Ladies, now's the time to change baby's diapers, before the hall is full of hot air again. — And you fellow, just go out an' take a leak in the alley — air it out, shake it around, take a look at your neighbor to see how all the old community tools are bearing up under the passage of time —"

New yelps of laughter broke out, apparently from one closely concentrated area. There, in the first three rows, the most aged and revered matrons of Nihonmachi customarily seated themselves; and now, rather slowly beginning to comprehend the situation, these decent Oba-sans were prepared to meet Kojo's most hideous sallies with shrieks of appreciation; yes, to urge him on, even. Old fires gleamed in their habitually tranquil eyes; memories of far-off rural festivals and village holidays strengthened their hand-clapping.

The younger matrons were truly appalled. Mrs. Nozawa, president of the Ladies' Guild, tried to rush on stage but was routed by a frisking Kojo who made as if to embrace her.

"Oh! Can't somebody stop him? Mrs. Kino! Mrs. Kino! Kino-san! Wouldn't you please go on and give a musical number, a song selection maybe?"

"Now —? I'm sorry, but —"

In the dressing area Coach rose to his feet, finished at last with all the make-ups except for the young Yasamutsu.

"What are the stage managers doing? — They don't have an ounce of wit between them. Before, they hammered loud enough, why didn't they keep it up, drown him out?"

"The set is finished, Coach," someone ventured.

"Then catch him — catch him! Don't let him get away."

Mr. Sato and Mr. Shio were trying to do just that. As Kojo pranced before the curtain, now here, now there, a ragged butterfly reveling in his hour, they kept attempting to snatch at him, to check his giddy turns with fierce abjurations. This exposed them to the audience and to unfeeling quips, since Mr. Sato, as a leading player, had passed early through Coach's hands and wore the garb of garb of the noble young samurai Rokusuke in guise of a woodcutter, with coif and makeup somewhat the rose for recent exertions and, beneath the cruel hall lights, a subject for noisey, unrestrained mirth.

Kojo, let it be said, was proving himself a master entertainer in his genre; the milieu of bachelor dormitories, mah jong pads, palm-roofed cantinas and dubious teahouses.

"—Don't none of you laugh at pore li'l Yasamutsu —" he crooned. "Before this darksome tragedy started, he was a happy innocent kid livin' with his pickpoket dad and gangster relatives, when whoops, these yellow-livered samurai come and run off with him —"

"Wrong! Wrong! Just the other way around!" shrilled his claque in the front rows.

"The other way around — that's good, too," Kojo agreed.

Not everyone, let it be noted, enjoyed the dazzling tapestry of gutter slang and peasant ribaldry which Kojo spun.

The minister sat as if frozen in his seat. On his genial cherubic face the unwonted frown was painful to see. At this side, rich Mr. Ichiro had the corners of his mouth drawn down almost to his chins:

"Disgraceful. Disgusting! Who let this man appear? Listen to that. Listen to that, will you!"

"— Now I tell you about my life in Hawaii —" Mr. Kojo had switched to English of a sort. "Before I come over here, I was workin' three year for this American foreign lady in Maui, no overtime pay, no Day Off, no girls on the place, just pilikia — you savvy pilikia, mondai, what we got plenty of — i-ya, not that, never get enough of that — well, this hakujin lady had a lotta animals on her place. A whole zoo. Dogs, cat, parrot, a donkey, a Japanee yard-boy. (Laughter.) This lady she had red hair, color like Airedale dog's back fuzzy, stickin' out all over — (an improper gesture. Laughter.) I hadda walk her an-i-mals, walk around the place with dem. That one small donkey, small like a horse, she callit her ass. In the mornin' she come on her patio, come out, call for me: 'Oh! Kojo! Oh! Boy-san! Eave you seen my ass? Come an' get it! Oh! Boy! Come get my ass and take it all arounda place for it exercise! Oh! Oh! Boy-san, come an' get my ass!' "

Behind the blue rayon curtain, Shio and Sato ploughed forward. Before it, Kojo writhed himself and capered. It was a moment of truth. The two behind the curtain fell headlong upon Kojo, just as, braying out a little-known Kumamoto folk-song, he seized the edges of his loosened garment, facing his audience, and sought to strip it from him.

Three billows of shimmering blue bubbled up strangely from the stage and seemed to fight together before undulating out of sight.

The set was revealed, an attractive picture indeed: a forest, a thatched cottage with a handsome set of steps running up to its veranda, but with no actors in view.

— But wait: here is the woodcutter, the disguised Rokusuke himself. Breathing somewhat heavily, he ascends the steps and sits cross-legged on the veranda. The clackers are beaten, the samisen twangs:

Yet surely something about
his bearing, his visage composed
No mere woodcutter he,
if the truth were known
Of knightly lineage born,
enduring misfortune

. . . so sang the Joruri from left stage.

Upon the veranda lies a neatly-folded pile of child's clothing. This represents the boy Yasamutsu. Rokusuke pats the garments:

Rokusuke, disgraced by
the treachery of Mijin
Danjo still cares for a
foundling, wood-treasure,
comforts the lad
Yasamutsu
sharing with him his
humble cup of water
Yasamutsu, when found
by me in the forest, easy
it was to see
no drab's by-blow you,
but scion of a noble
home . . .

The rolling cadences, firmly spoken by Mr. Sato who has recovered his breath, fall pleasantly on Coach's ear. He himself will deliver the lines for Yasamutsu. True, were his concentration to falter, he might hear, below stairs, faint outcries, dull thumps that might be kicks against a locked door. But his concentration will not falter. The ancient art of Kabuki is discipline crystallized but it is also improvisation.



TOZAI LAUNDRY INTERIOR—Co-owners Frank Hinoki and Nakano with G. Hashioka resting for photographer in finishing room. Note irons on gas burners at left. Circa 1910.



TOZAI LAUNDRY—Probably the only Japanese business facing Market St. and catering to the general trade. Located between 6th and 7th Sts. (now Davidson's Drugs), it was then next door to Brown's Cyclery. Frank S. Hinoki, later owner-operator of the Hinoki Cleaning Works and pre-war community leader, sits behind the wheels of the delivery truck. The laundry later moved to the Joe Ohrt building on Sixth St. under the proprietorship of Joe Imamoto where it remained until WWII.

Santa Claus in Japan—

(Continued from Page B-1)

shocked by the words Japanese use when presenting gifts. The accepted custom is to use such expressions as: "This is shabby and crude." Japanese often write the words "So Shina" (course article), on the wrapper of the gift.

Such expressions, common among foreigners, as "Here's something I selected especially for you. I hope you'll like it," would be considered lacking in modesty to the Japanese people.

However, although the Japanese continue to abide strictly by their over-modest customs regarding how to express their feelings, they have replaced other ancient practices with great abandon.

New Year Customs

Instead of playing battledore and shuttlecock (Hago-ita) or Uta Karuta, which consists of two sets of one hundred cards which must be matched through the reading of poems, the young folks as well as many older people, now flock to skiing and golf resorts. Those who can afford it even go abroad to places like Hong Kong and Taiwan.

Vast changes have taken place in year-end and New Year customs in postwar Japan. Formerly Jan. 1 was considered the universal birthday; the Japanese did not wait for the actual first anniversary of birth to come around to call a person a year old, but dated the addition to his age from the New Year.

This meant that everyone was at least a year older than he actually was.

Some Japanese still abide by the old custom but, by and large, everyone wants to employ a system of counting that will make him, or her — especially her — appear as young as possible. Thus, the old method, for all intents and purposes, has been replaced by the western system.

This has intended to cause a noticeable abatement in New Year's day celebrations throughout the country.

Still, the first week of the new year continues to be a period of joy and merrymaking. It is the one time in the year when members of the feminine sex, even office girls, don colorful kimono at work.

America's first great 'removal'

(Continued from Page B-4)

hands of others — destroys both purpose and well-being, and in the end, life itself.

Why in The PC

There is a certain relevance in writing about Indians, their history and their fate, in the Pacific Citizen.

You'll remember, Indians were the first Orientals in continental America. They came across when the Bering Strait was a land bridge some 20,000 years ago. It's all in the family.

More relevant though, for Japanese Americans and all Americans, as brothers, is the eternal fact of history: when one man or people is hurt, we all suffer. For that reason there is great validity in the current argument for repeal of Title II, the emergency detention provision in the Internal Security Act of 1950.

Past experience and precedent, to seclude any group that is in the way of another and more powerful (and prejudiced) group, is just too great a temptation for those seeking easy solutions to difficult social problems.

What has been done before can be done again, and is usually done in either a time of great greed or race hate and wartime passion. The temptation is too great — and the danger to democracy too vast.

The Colusa Story—

(Continued from Page B-5)

civic and social center of the Japanese community. It was the meeting place for such diverse organizations as the Japanese Association, the Buddhist Church, the Young Men and Women's Assn., Boy Scouts of America Troop 25, the "Fujin Kai" (Women's Club) and the "Fukei Kai" PTA).

Community Events

It served as the stage for student plays, talent shows, speech contests, religious and cultural observances, and treated impartially Buddhist festivals and Christmas parties or "sendoff banquets" for Nisei draftees and the "Tenchosetsu" (Emperor's birthday celebration).

(It should be recalled that the Issei were prohibited by Federal Laws from becoming naturalized, and as "aliens ineligible for citizenship," they were considered subjects of Japan regardless of their personal loyalties or years of residence in the United States. It was not until 1953 that the privilege of citizenship was extended to the Japanese immigrants.)

At least once a year, Japanese movies were shown at the schoolhouse for the purpose of raising funds to operate the school. Before talkies, the film was given a voice by a "benshi" (narrator), who spoke all of the parts both male and female, young and old, while his wife supplied the background music by stroking a three stringed instrument called a "shamisen."

* * *

The War Year

In the late '30s, the population was shrinking through normal attrition and the departure of the young men and women to other areas in quest of an education or employment. However, the outbreak of WW2 and the threat of Evacuation forced many back to Colusa to rejoin their families.

It should be noted that after the Japanese attack on Pearl Harbor, the Colusa Sun Herald was one of the few West Coast newspapers to editorially urge restraint and understanding towards Americans of Japanese ancestry, and cautioned against repeating the mistakes of WW1 when persons of German descent were the objects of public hostility.

But alas, the voices of reason were drowned by the mounting hysteria and fear and, the propaganda of opportunists and misguided patriots.

Evacuation Day

On May 17, 1942, the Japanese community of Colusa, two thirds of them American citizens, departed their homes under armed guard for the Merced Assembly Center. One of the evacuees was James Y. Kakita, who had honorably served the United States in WW1.

Colusans were later transferred to the more permanent "concentration camps," euphemistically called relocation centers, at Amache, Colorado. Life there was spartan by any standard, privacy impossible, and the deterioration of "family life" inevitable.

News of the outside merely confused the internees and heightened the feeling of abandonment by their country. The aimless and seemingly hopeless existence might have taken a greater toll, except for a dramatic change in the policies of the War Relocation Authority and the War Department.

In late November 1942, the Army sent recruiting teams to the camps to seek volunteers for the Military Intelligence Service. Qualified Nisei were accepted for six months intensive training and almost immediate assignment to the Pacific Theater of War.

Several months later, on the insistence of Americans of Japanese ancestry, then President Roosevelt authorized the formation of an all Nisei combat unit, designated the 442nd Regimental Combat Team, which was to later win distinction in the European Theater as the "most decorated unit of its size and length of service in American Military History."

In all 33,300 Japanese Americans were to see service in

(Continued on Page B-5)

Seabrook—

(Continued on Page B-1)

They are a part of the more than 2,300 persons of Japanese ancestry who came to this area as the result of a most unique wartime influx which took place between 1944-1947.

They are a part of the group who had the courage to accept the challenge of Charles Franklin Seabrook, founder of the world's largest frozen foods industry to leave the relocation camps and earn a livelihood by relieving the manpower shortage.

They are a part of the group who came and found to their amazement that the original 60-acre New Jersey farm had over the years grown into a lush vegetable bowl of 20,000 acres. Built upon it were vast freezing, dehydrating and canning plants which turned the field-fresh vegetables into ready-to-serve food for the table, and there was something familiar about vegetables whether they were grown on the West Coast or the East.

So the processing of peas, spinach, asparagus, corn and lima beans had to be done, and with assurances of utmost cooperation from all concerned — C. F. Seabrook, Dillon S. Myer and the War Relocation Authority, local officials and schools — it was clear that nowhere else in the United States was there such a possibility for group relocation.

Family Resettlement

This was the beginning of the eventual family resettlement at Seabrook Farms, bringing both Issei and Nisei families representing all walks of life — from Granada, Jerome, Rohwer, Poston, Gila-Topaz, Heart Mountain, Manzanar and Tule Lake. Added to this group were the Peruvian Japanese who arrived from detention camps at Santa Fe, N. M. and Crystal City, Tex. As early as the summer of 1943 the discussions had begun between WRA and Seabrook, and in early 1944 some dozen Nisei men from Granada had come to "break the ice" after receiving their security clearances to enter the vital Eastern Defense Area.

George N. Sakamoto and Gene Sakamoto remain today as part of the initial contingent and were on hand in April to greet the trio composed of "Mayor" Fuju Sasaki, the late Harold Ouchida, and the writer, who arrived at the scene upon the invitation from C. F. Seabrook to study the possibilities of family resettlement as representatives of the Jerome Relocation Commission.

Thus by the end of 1944, the Japanese population had passed the 800 mark, constituting 600 workers and a total of 160 families. By the end of 1946 at the peak of relocation, the 2,300 mark had been reached, totaling some 500 families. By

(Continued on Page B-11)



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A True Story —by Charlotte DeForest

My Friend, Mr. Nagata

The office telephone rang and the secretary heard an unfamiliar voice ask, "Is this the mission board?"

"Yes, the American Board of Commissioners for Foreign Missions. May I help you?"

The man spoke urgently. "Does any one there know of a Buddhist or Shinto priest who could visit a Japanese internee in the Brookline Naval Hospital?"

"I'll inquire. Perhaps you had better let me call you back."

The inquiry went through the offices, but no one had any suggestion to make. It came to me in the library where I happened to have work that day. It was the summer of 1942.

"If there had been any Japanese priest in New England at the time of Pearl Harbor," I said, "he would have been picked up by the FBI long since. Who is it calling?"

"It's Inspector Thomas of the Boston Immigration Station. That's been turned into an internment station for enemy aliens, and the Japanese he's concerned about is one of his men."

"Well," I said, "tell Inspector Thomas that if a Christian missionary will do instead of a Buddhist or Shinto priest, I'll go."

As soon as his car could bring him, the Inspector was at the door to take me to the hospital.

"The Japanese is an elderly man," he said as he slammed the car door shut, "and has been waiting some months now for a hearing that would either release him or send him to a more permanent place of detention. The suspense worked on his nerves and he fell into a depressed state of mind; he tried to cut his throat, but fortunately a doctor happened to be on the place just in time to save the man's life."

"What is he charged with?" I asked.

"Nothing very definite. — that is, he had gone to a neighboring town where he should not have gone without a permit, and he was found staring at a government building there. He was living and working for a family in Leominster."

Mr. Thomas was a blonde, stocky man, possibly of Scotch-Irish ancestry, and as I later learned, a devout Catholic and staunch humanitarian. He was well known at the hospital and no red tape was needed there. He took me directly to the ward where Mr. Nagata lay, pale, with the tell-tale bandage on his throat. I could see that he was typically short in stature, but his features were not markedly oriental; his head was well-shaped with greying hair, his face intelligent, his dark eyes gentle, but frightened: I was but another persecutor sent by officialdom to scent out his crime.

I spoke to him in Japanese, told him of my long residence in his country and my warm friendship with many of his countrymen; I only wanted to be his friend and to do anything I could to help him. He melted a little, and since I did not ask him any questions about himself he gradually volunteered a little information. He had been in America some forty or more years, having come in a group of Japanese jugglers after they had performed in various parts of Europe. He had never been back to Japan, having remained in America when the rest of the party went back; he had supported himself here by doing domestic work.

Mr. Thomas noted the thaw and decided we had stayed long enough for this time. As he left me at my door, he said, "You are free to visit that Japanese whenever you like, without a permit."

So I went from time to time, often with flowers from a friend's garden or some other little token. Mr. Nagata told me more of his life in America. He even let me write to some special friends of his in Connecticut to tell them where and how he was, and to say they might write him in my care.

As to his arrest, Mr. Nagata said he had not known an "enemy alien" had to have permission to leave the township of his residence. He had been used to going on the interurban trolley to the next town to do errands, and that time he was only taking his hat to the cleaner's and had no other interest there.

One day while I was with him, two men passed through the ward. They wore overcoats and were plainly not connected with the hospital. "Those men have come to take me and hang me," said Mr. Nagata.

I saw that he had not improved as much as I thought. He needed a stronger tonic than friendliness. "Do you ever pray?" I asked.

"O yes," he replied, "sometimes I pray few times 'Namu Amida Butsu'." (That Buddhist phrase, "Hail (or save), Lord Buddha," may be repeated endlessly on a rosary to acquire merit.)

"I know a prayer I would like to teach you."

"All right," he said.

I went home and wrote out the first half of the Lord's Prayer in large black Japanese syllables. He welcomed it eagerly. When I took him the second half a few days later, he showed me how worn the corners of the paper were from his taking it in and out of his bosom. "I read night and morning for prayer," he said.

Next I gave him the Shepherd Psalm in two installments. Then it occurred to me it might be well to tell his physician what I was doing. I found the doctor in his office and explained my errand. "Go ahead," he said. "We consider that good therapy."

Mr. Nagata was in three institutions before they were ready to release him. Then the kindly Inspector was worried about where to place him — wouldn't the Internment Station be so full of sad associations as to cause a relapse?

I asked Mr. Nagata where he would like to go. "Oh, back to same place," he said. "That is home. I feel friendly in there."

So back he went, and gladly. Some of the men were still there as before. The trouble was, they had nothing to do except turn on the Victrola, and attend meals and scheduled exercise twice a day in the small yard. I asked Mr. Thomas if I might not bring in some materials and teach the men to knit.

"All right," he said, "provided you don't give them steel needles or anything they could hurt themselves or any one else with."

I brought yarns and bone needles, and the men avidly fell to. One man already knew how to knit, and started at once to make himself a belly-band such as Japanese often use in their own hot and humid summers. Mr. Nagata had not knitted before, but his nimble fingers took to the work easily. One of his first projects was a well-made stole as a present to me.

Another interest sprang up unexpectedly. One day Mr. Thomas said, "The American Bible Society man dropped in here yesterday and left a pile of Japanese New Testaments."

"The men won't know how to begin with those books," I said, remembering the genealogical tables in the opening chapter. "May I take any of them who would be interested and explain what the book is about, and make suggestions as to the best parts for beginners?"

With the Inspector's ready consent we held some informal sessions in which the Japanese learned how to handle the index, chapter, verse and book, and what a parable or the Sermon on the Mount was. It was a pleasant group to lead: attendance was voluntary, but everybody came until as the result of a hearing one or another was released or transferred. At long last — it was winter now — Mr. Nagata was called for his hearing. I was asked to go along just in case he should need language help.

Everything went smoothly, he answering the judge's questions in quaint but intelligible English, until the judge asked:

"Are you loyal to the Emperor of Japan?"

I braced myself in some alarm at what might happen. But this time Mr. Nagata turned to me for an explanation of the question. That was not easy, for as far as I know, no single Japanese word has all the connotations of our word "loyal". I did the best I could on the spur of the moment, expecting Mr. Nagata to give me his answer for interpretation. But no: he turned toward the magistrate and said with quiet dignity in precise English, "I am a Japanese subject, but I am not a soldier."

The judge was satisfied and gave him his release.

(Here may I digress long enough to say that I was not as satisfied as the judge was. I made some excuse for seeing him later, and when my trumped-up errand was done I remarked, "By the way, would you let me suggest that asking a Japanese if he is loyal to the Emperor is like asking an American if he is loyal to the flag. Didn't you really mean, 'Are you in sympathy with the military clique that is running Japan now?'" "Why, yes," replied the judge, "that would have been a better way to put it. I'll bear that in mind next time.")

Mr. Nagata went to New York, where he had friends, and got a job. When I was starting west that spring, he took two days' leave to come to Boston and help me with my packing and last errands. He did not go back until he had seen me off, bag and baggage, on my train for Chicago. He was not much of a correspondent, but for years afterward he sent me Christmas and Easter cards and an occasional gift, most often of a dozen initialed handkerchiefs. When he decided to retire, he went back to Japan and lived with some old friends of his. One of his brief notes from there told me he had been baptized a Christian.

When I was on a short visit to Japan a few years ago, he came from Yokohama to Tokyo to see me. He was very frail, with an attendant to help him walk. Last year for the first time I had no Christmas greeting from him. Perhaps his gentle spirit has been called to a better home than the Boston Internment Station.



'I am a Japanese subject, but I am not a soldier.'

(Miss DeForest, a previous contributor to the PC Holiday Issue is now nearing her 80s, who has worked with the Japanese all of her life, including several years at Manzanar. The story is true but the names of the persons have been slightly altered.—Ed.)

Colusa Story—

(Continued from Page B-7)

WW2, over 6,000 in the Pacific campaigns against the land of their ancestry, where they have been credited with the shortening of the war by two years and the saving of countless thousands of American lives. Colusans were to serve in both theaters with honor and distinction.

The War Relocation Authority instituted a program of relocation, seeking jobs and educational opportunities in the Midwest and East for the internees. This further fragmented and scattered the traditionally close Japanese family unit. Only the very young and the very old remained in the camps until their closing in mid-1945.

* * *

The Return

The road back for the over 110,000 wartime evacuees to their former homes had been long and arduous.

For some the journey meant settling in new and strange surroundings for temporary periods of time. For others, it was to be several years of incarceration before they would test the unknown quality and measure of public acceptance.

For vast numbers, it required sinking their roots in new communities and starting new lives.

For many, the road back ended on the battlefields of Europe and the Pacific. For each Japanese, as for all, it was a period of soul-searching, supreme patience and unprecedented sacrifice.

Era Has Ended

Today, Colusa's Japanese community is but a shadow of its former self. Less than 25 per cent of the former residents were to return, and they are for the most part scattered and integrated throughout the community.

The buildings and other landmarks that once defined the boundaries of "a town within a community" are slowly but surely becoming prey to the inexorable march of time.

The Japanese language school no longer hums to the sounds of children's voices reciting by rote, words alien to these shores and perhaps to the children as well.

One of the last links with the past was broken with the passing of Kenichi Okikawa, a pioneer farmer and a repository of stories and experiences of the early Japanese in Colusa County.

An era has ended.

An Epilogue

"Locals" who have read the article, as it appeared in the Colusa County Historical Society publication recently, were most gracious to the author in their comments. Even members of the "Old Families" who, in those days lived apart from the ghettos, expressed surprise at the role of the Japanese in the development of Colusa County.

One, former State Senator Virgil O'Sullivan (a classmate of mine in high school) indicated his deep regret over the disappearance of the varied ethnic cultures and observances from our community.

All in all, the reader reactions have been most gratifying.



WATANABE POOL HALL — Proprietor (front row, left), friends and children pose in front of Japanese sign announcing the business name. The building, located on Main St. between 6th & 7th, was torn down some years ago to make room for the Kam Lee Center (Chung Sun.) (Circa 1920). —M. Yoshimura Collection

Omaha Story—

(Continued from Page B-1)

of Agriculture. He later worked on Nebraska farms. Then he bought a 300-acre farm near Litchfield.

But he decided a religious life was what he wanted. A devout Episcopalian, Mr. Kano gave up his farm, attended a seminary and began a missionary effort to convert Nebraskans of Japanese background to Christianity.

During his ministry he lived in Mitchell, Gering, Scottsbluff, Omaha, North Platte, Lincoln, Hebron, and Grand Island. He taught his countrymen not only Christianity but scientific farming, English, American history, American laws and American cooking.

Now, at 79, the Rev. Mr. Kano is retired and living at Fort Collins, Colorado. He takes satisfaction that, partly through his efforts, most of Nebraska's Japanese community are Christians.

Businessmen Stay

The second wave were the entrepreneurs in the classic American sense. The first Issei businessmen were boarding house operators in 1906. But those who came in the 1920s to establish shops and businesses stayed and thrived contributing to the life of the community.

The third wave who came in the 1940s were quite along in years and handicapped to contribute directly to the Omaha scene. But with them were their Nisei children, whose record has been forward and purposeful. The haven provided by Fr. Flanagan at Boys Town has etched the name of this famous institution in the hearts of all Japanese Americans.

Evacuation

In March, 1942, President Roosevelt signed a decree ordering the evacuation of all persons of Japanese background from the West Coast states of California, Oregon, and Washington. Some 110,000 were affected by the order, including native-born citizens and naturalized citizens, as well as Japanese nationals.

Nearly 19,000 evacuees from the Los Angeles area were quartered in stables at the Santa Anita Racetrack. Some were there for as long as six months while they awaited placement in camps elsewhere. Workmen covered the dirt floors of the stables with concrete. "But they still smelled like stables," said one of the inmates.

When Msgr. Edward Flanagan, Director of Boys Town, read of the plight of the evacuees he wrote a letter to the federal administrators at Santa Anita. Father Flanagan said the war had left him with several staff vacancies. He had openings for qualified evacuees.

Boys Town Psychologist

First to respond was Patrick Okura, UCLA graduate psychologist who had been employed in the City of Los Angeles Personnel Department. Okura was promptly installed at Boys Town as a staff psychologist. Shortly thereafter Father Flanagan recruited from relocation camps a truck gardener, a carpenter, a chauffeur, a farm worker and two lawn tenders.

In the next three years other Omaha employers followed the Boys Town Director's example. In all, about 350 evacuees came here and went to work as draftsmen, machinists, watchmakers, packinghouse workers, stenographers and common laborers. Some 85 per cent were born in America.

No Rancor

Pat Okura's father, who had been a florist in Wilmington, Calif., returned after the war to find that his real estate was still there but his greenhouse had disappeared. He never learned where it went. Pat Okura decided to stay in Omaha. He is now on the Nebraska Psychiatric Institute staff. He said he feels no rancor toward the government because of the relocation program.

"Nine out of ten jurists will tell you it was unconstitutional," he said. "But we accepted it, mostly because we thought that would help demonstrate our loyalty." He noted that in 1959 the government, through then Attorney General Rogers acknowledged its mistake.

Friendly Omaha

Besides the Okuras, more than 90 of those who spent the war years here have settled in Omaha permanently. They came with misgivings about the reception they would get. "It turned out that the Midwest was friendly — more so than anywhere else in the country," Okura said. "Omaha was no exception."

Kazuo Takechi, jewelry and gift shop proprietor, said he discovered this when he came to Omaha in 1927 as one of the last of the pre-war Japanese settlers. About 40 of the pre-war group are still here. "We are all very happy to live in Omaha," Takechi said. "The only thing we didn't like when we came was the weather. But otherwise the atmosphere was warm."

The present Japanese population numbers approximately 50 families and 150 individuals. Among this group are approximately 25 Japanese brides of servicemen and veterans residing in the Omaha area.

Merry Christmas

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San Franciscans greet first Issei

(Continued from page A-1)

houses and hotels were organized as the Japanese Hotel Keepers' Association, which had existed since the late nineties. It had undergone reorganization into a permanent form and under a definite, if simple, policy in 1903.

The Association housekeepers agreed that:

1—Patrons shall not be charged less than 25 cents per night for lodgings and not less than 15 cents per meal.

2—Storage: Trunks, 25 cents each per month; baskets and valises, 10 cents each per month.

3—Commissions to be charged as labor agencies: $5 on each Alaskan laborer, $3 on each railroad laborer, $1 on each ranch laborer.

Labor Contractors

Prior to 1907, when many Japanese were arriving in San Francisco from Japan and the Hawaiian Islands, the business of the Japanese labor "contractors" was very extensive. Employment was found by the contractors for most of the new arrivals.

In 1906 the several contractors supplying laborers for railroad work kept from 216 to 1,500 men each employed — several thousand all told. In 1909 the number of railroad laborers supplied from San Francisco varied between 200 and 800.

Shoe Repairmen

The Japanese cobblers of San Francisco were prompt to organize. The first cobbler shop opened in 1890. With rapid growth of the Japanese community and of the city in general, the number of cobbler shops increased until, in 1909, there were 72.

As early as 1892 the cobblers organized as Nihonjin Koko Domei Kai, or the Japanese Shoemaker's Association, with

(Continued on Page C-9)



SEABROOK FAMILY — Tamehei Hamashima, 93, stands beneath his scroll and wears Japanese government medal for his public service in Imperial Valley (Calif.) with his granddaughter Reiko Nakawatase, Philadelphia school teacher who won a JAL-JACL summer fellowship this past summer.

Seabrook saga—

(Continued from Page B-7)

1953 many families had returned to their West Coast homes and the Japanese population registered under 1,000.

Jerseyites Meet Japanese

During these years the families had gotten a new start in life and means for a respectable livelihood through the far-sighted vision of Mr. Seabrook who left no stones unturned to endorse the relocation program. The Issei and their children were able to leave the centers and be accepted in a new area where they could once more contribute to the war effort or continue with their education.

Through direct contact with these families, the people in this area learned for the first time that they were a part of the 110,000 persons of Japanese ancestry who had been evacuated from the West Coast and interned in inland camps as the result of the Japanese attack on Pearl Harbor.

In March of 1964, "Mayor" Sasaki, for his long years of service to the community, was given a testimonial as "an exemplary citizen, father and friend, who for 20 years of distinguished community service rendered through periods both trying and triumphant, dedicated himself to the welfare of the people." As a spokesman for the group, he also became the first to petition for citizenship in 1947.

The American Legion's Shoemaker Post of Bridgeton became the first in the nation to endorse the legislation to extend naturalization to persons of Japanese ancestry, and with the join efforts of the Seabrook JACL, the post sponsored the Issei citizenship classes.

Through this medium 200 Issei became naturalized after the passage of the Walter-McCarran Immigration Law which became effective in December 1952. Of this number were those Issei who made history on June 29, 1953 when citizenship was conferred to 126, the largest single group of Issei ever to be naturalized in the United States. Because of the size of the class the Judge ordered the court transferred from Bridgeton to Seabrook School for the mass swearing-in ceremony.

Naturalization

This never-to-be-forgotten scene was the culmination of along and arduous preparation and study by the candidates, and the fervor in which the ceremony took place reflected the Issei's profound acceptance of the long denied privilege and its entailing responsibilities. This giant event alone was enough to attest to the tremendous attributes of the Issei and their pioneering spirit.

Three Issei Gold Star Mothers who received their citizenship at the mass swearing-in ceremony are still enjoying good health today. These mothers are Mrs. Misaye Fujiki who was 59 years old at the time, Mrs. Mume Minakata who was 60, and Mrs. Riyo Mukai who was already 65 years of age when she became a citizen.

Upon the death of C. F. Seabrook on Oct. 20, 1964 at age 83, the JACL said of the farmer-industrialist who had long championed the cause of fairplay, "We have lost a great friend, who through his integrity and foresight envisioned the possibility and the potentiality of having an influx of many new races and cultures become a vital part of this community. At a time most critical, he paved the way for relocation, and by offering both housing and employment, restored self-respect and faith in mankind to over 2000 persons of Japanese ancestry who were uprooted from their homes on the West Coast at the outbreak of World War II."

Such is the background and the illustrative history of the Issei who came by extraordinary means and contributed to the nation, gaining respect and admiration. Their industriousness and simple way of life have been a pattern for others to follow.

They have left a heritage for their children and grandchildren to proudly perpetuate. And by observing folks like Tamehei Hamashima and his granddaughter, Reiko, who is directing her talents towards such ideals, it is apparent that their efforts have not been in vain.

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Boston's culture attracts Issei to New England

(Continued from page A-1)

Boston-bound ship to take him to the United States without being detected by Japanese agents in Shanghai.

Thanks to the captain who took a personal interest in the young boy's welfare and more particularly the friendship and aid of the Hardys who owned the ship, Niishima was able to attend and was graduated from Phillips Andover Academy, Amherst College (1870), and Andover Theological Seminary (now Andover Newton Theological School).

His association with Amherst began its continuing ties with Doshisha University founded by Niishima and with Japan.

Amherst is one of the few liberal arts colleges as well known among Japanese educational circles as the larger American universities.

Niishima became a prominent Meiji cultural leader as well as a dedicated Christian and through his contacts with the New England Congregational leaders had great influence on the American Board program in Japan.

Two at Harvard

Soon the various han (feudal) governments, the Shogunate, and even a few individuals in Japan began to send students abroad, a number to New England.

The personalities and individual concerns of the students appreciably influenced their social relations with Americans, as illustrated by two Japanese students at Harvard who roomed together in the 1870's, Kentaro Kaneko and Jyutaro Komura.

Kaneko sought to meet Americans and perhaps preferred social life to studying. Among the prominent Americans whom he enjoyed knowing were Oliver Wendell Holmes, Henry Wadsworth Longfellow, Charles Eliot Morton, Wendell Phillips, and Robert Winthrop. It was Oliver Wendell Holmes, Jr., who interested Kaneko in the study of law.

In the light of Komura's subsequent career as a diplomat and distinguished Foreign Minister, it seems curious that as a student, he, in contrast to Kaneko, apparently was quiet and withdrawn and tried to avoid meeting people and using English.

Whenever Kaneko brought friends to their rooms or they came to visit Kaneko, Komura, it is said, would lock himself in his room. Komura obviously did not enjoy informal gatherings. Kaneko as a statesman, on the other hand, dealt primarily with Japanese domestic affairs and with the development of constitutionalism.

Contacts with Families

Throughout this early period, Japanese students generally enjoyed friendly, often close, contacts with their classmates, faculty, and other Americans. Indeed, some came to regard particular American families as their second family.

As K. K. Kawakami has commented, the reserved Japanese student and the reserved Yankee not only became acquainted, but became good friends. In later years, besides students, a number of visiting Japanese scholars and scientists were invited by leading New England universities and research centers and contributed significantly to their programs.

It is difficult to do justice to the contributions of the Issei and visiting Japanese scientists and scholars to New England. Although their work was appreciated by their colleagues, it was unknown to the lay public.

Thus, the recent death of Professor Sadao Otani, one of the leading pathologists in American and discoverer of two diseases, who also taught generations of medical and biology students in New York, clearly illustrates for us that even the New York Issei scarcely knew him.

For New England, we can mention here only several Japanese and Issei to illustrate their contributions, in these cases to humanistic scholarship.

Okakura of Boston

Kakuzo Okakura, several generations ago a leading interpreter of Japanese culture to the West, spent a number of years in Boston, partly in association with the Museum and involved with Boston cultural circles. While in Boston, he wrote some articles and books which are still read.

Although several present-day scholars rightly question some of his views and perhaps even his scholarly grasp, we should understand that scholars today have better insights into Japanese culture partly because he helped to promote scholarly concern with a wide range of Japanese and other Oriental arts and traditions. That is, American scholarship in Japanese studies has high standards today partly because of the past contributions of many like Okakura.

A later Issei who is more systematic in his approach to Japanese and other Oriental arts is Kojiro Tomita, for many years the Curator of Oriental Art, and now Curator Emeritus, of the Boston Fine Arts Museum. Mr. Tomita has had much to do with the various special exhibition held by the Museum and the continuing growth and use of its Oriental collections.

Yale Professor Asakawa

Dartmouth was perhaps the first American college to have an Issei as a full-time member of its faculty, when in 1902, it appointed Kwanichi Asakawa as an instructor.

A graduate of Dartmouth in 1899, Asakawa received his doctorate from Yale in 1902. Dr. Asakawa also taught for a time at Waseda University in Tokyo, but in 1907, was invited to return to Yale with which he was associated for the rest of his life until his death in 1948.

Beginning as an instructor and rising to professor and professor emeritus of history at Yale, he became internationally known as a leading authority on feudalism, as well as a scholar in Japanese history.

Dartmouth College recognized his significant contributions with an honorary D. Litt.

Matsuki of Boston

Perhaps best known of the first generation of the Boston area Issei was Bunkyo Matsuki, a former Nichiren priest. His parental family in Japan owned a print shop and he himself was an authority on art books. Mrs. Matsuki was a New England Yankee from an old Salem family.

Shortly after his arrival in Boston about 1890, he opened a Japanese art shop. For many years the store was located at 380 Boylston Street. Although in business as a means of earning a livelihood, he was involved in programs and organizations promoting understanding of Japanese and other Oriental arts and religions.

He lectured extensively, and usually significant was his personal contacts with many Bostonians whom he encouraged to take interest in Japanese culture, despite the decline of the above mentioned earlier fad in things Japanese. The Japanese lantern in the Boston Gardens was one of his contributions.

For many years, he and the Yamanaka and Company personally invited all the Japanese students and residents and their American friends to the annual Tenchosetsu celebration and dinner at a leading hotel.

In 1920, he sold his store and devoted more time to his lectures, especially at Columbia University, an activity more congenial to his scholarly temperament and background as a priest than business.

Pioneer Shop Keepers

The Boston store of the Yamanaka and Company was established in 1898, about the same time that Shunshi Ishikawa, an artist, opened his Oak Bluff shop, which he followed with a shop in Boston.

In 1906, K. K. Kawakami spoke of seeing at least six Japanese stores in Boston alone, but was appalled by what he regarded as the bad taste and gaudiness of much of the stock that most stores had to carry, because Bostonians would purchase only such wares.

The average Bostonian, he said, then had no understanding of the concept of **shibui**, but he optimistically (and perhaps realistically) thought he could detect a growing appreciation of the better designs.

Among other firms at one time in Boston were Hattori and Nishiura, Tajimi Trading Company, Takaba, Takeuchi and Company, and Tanaka in general Japanese merchandise, and in Hyannis Ryohei Murata, and Akasu photographers in Marblehead.

Art Critic Yatsuhashi

Possibly symbolic of the consensus that for the Issei Boston was more a cultural rather than a commercial center is that the leading survivor Issei businessman in Boston is also a professional art critic and assessor, Harumichi Yatsuhashi.

Born December 15, 1886, in Kochi Prefecture and graduated from Osaka Higher Commercial School, he joined Yamanaka and Company, dealers in Oriental arts and fine crafts.

In 1908, he was sent to their Boston store (founded in 1898). At that time, the firm had another store in New York, opened in 1895.

Mr. Yatsuhashi became the national manager of the company, although he continued to live in Boston. During his active career, the company had stores in Chicago, Washington, Cleveland, Bar Harbor, and Palm Beach, as well as in Boston and New York. The wholesale business was centered for a time in Boston.

The pre-war Yamanaka and Company was liquidated in 1943 and subsequently Mr. Yatsuhashi and his son opened a personally owned shop on Boylston Street. Collectors and estates constantly seek his evaluation of their Oriental works of art.

For many years, he was the president of the Boston Japanese Association. In addition, he has been an active officer and member of the Japan Society and other organizations concerned with Oriental cultures and arts. Recently, he was honored with an Order of the Sacred Treasure by the Japanese government for his contribution to Japanese American relations.

Two New England Issei were the most important founders of the gigantic Japanese American trade which is America's largest overseas trade and Japan's largest.

In recent years, this trade between the two countries has exceeded six billion dollars and this year may reach eight billion. However, these two, Ryoichiro Arai and Yasukata Murai, who were long-term residents of Riverside, Conn., conducted their business in New York, and their great contributions to American and Japanese foreign trade should be discussed in the New York account.

U.S. Navy Employees

Boston also had a rather unusual group of Issei U.S. Navy employees. They had originally come to the United States as cooks and stewards on American warships, and after arriving in Boston, were employed at the Charlestown Navy Yard.

After 1907, Navy regulations limited employment to citizens, and many had to seek other work. They gradually moved into small independent businesses, such as restaurants, amusement center concessions, souvenir shops, and speciality shops.

The few who had found friendly courts which permitted them to become naturalized citizens continued working at the Navy Yard.

As early as 1906, K. K. Kawakami found that Boston Issei felt keenly their inability to become citizens, although some were married to Americans. The discriminatory naturalization law prohibiting Orientals from becoming citizens hit hardest some of the ablest Issei.

Because they could not become citizens, they could not enter many professions or even do research for which they were highly qualified.

An obvious example is architecture to which in post-war years many Orientals have made worthy contributions. To become a licensed architect, an applicant had to have both the technical qualifications and American citizenship.

Some specialized fields of medicine also effectively barred non-citizens, since the professional societies required citizenship for membership which in turn was a prerequisite for practice. Yet the United States needed their services.

Postwar Years

The post-war years have seen a striking increase in the number and range of well qualified Nisei and post-war Issei scientific, engineering, and medical personnel. Post-war are engaged in highly respon- Issei engineers, for example, sible scientific work in industries and research institutes.

Nisei are associated with leading universities, research shall mention in passing only centers, and professions. We three Nisei to illustrate their role.

The first is Hideo Sasaki, for some years professor of landscape design and Director of the Harvard School of Landscape Design. He has designed and directed numerous major landscaping projects all over the country. One of the many under way is the landscaping of Copley Square in Boston.

President Kennedy appointed him to the President's National Arts Council as representative of landscape architecture.

He is the senior partner of Sasaki Dawson DeMay Associates, possibly the best known New England landscape architectural firm, which is active throughout the United States.

Dr. Jin Kinoshita to be mentioned next is an outstanding biochemist of the Harvard Medical School staff. His speciality is the biochemistry of the nerves and eyes. Several years ago, the Association for Research in Ophthamology honored him with their Jonas Friedenwald Award for his outstanding research in the field of Ophthamology.

Our third example is F. Robert Naka, a prominent electronics engineer and for some years the chief scientist of the MITRE Corporation.

President Nixon recently appointed him Deputy Undersecretary of the Air Force in charge of technical development.

These three may be somewhat better known to the public than most Nisei, but they are representative of the many Nisei contributing significantly to science, scholarship, and industry ar to New England.

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PACIFIC CITIZEN
HOLIDAY ISSUE
DEC. 19-26, 1969
Section C

Japan dramatizes 'East meets West'

By SALLY NAKAI

Japan was once a remote abstraction on the other side of the Pacific Ocean from where the Issei migrated. They had left their homeland to seek new opportunities in America.

Subconsciously, Japan was envisioned as a less fortunate place with living conditions far below those of America. Issei related 19th-Century stories of hardship and as time marched on, they lost touch with Japan. Later visits back to Japan disappointed many of the Issei. Old friends had died and the vast changes were beyond their comprehension.

Mass media interpretations of Japan were of Geishas in the "ancient capitol" of Kyoto, the Kabuki Theater and the tea ceremony against the modern background of high speed trains, transistor radios and campus riots.

Suddenly a trip to Japan (thanks to a JACL Japan Air Lines Fellowship) made the country a real, tangible place. It was my first trip to Japan and I was not hung up on "what it used to be like" or "how much it has changed." I was able to accept modern Japan for what it is now and at the same time appreciate the rich history and culture that has been passed down through generations and is a part of my heritage today.

Japan is no longer a remote abstraction in the distance. And, it is indeed a place where the old cliche of "East meets West" is dramatically demonstrated.

A bright red "Coke" sign hangs on an old, unpainted, wooden structure. The Bullet trains whiz past rice fields planted by the hands of work-weary farmers. Imperial Court musicians play ancient Gagaku music and nearby the palace grounds, helmeted riot-control police practice maneuvers. A juxta-position of new and old. But Japan is more than that. It is a land of people — millions of people.

* * *

My greatest experience in Japan was communicating! Communicating with many people — young and old but mostly young.

My new-found friends told me they wouldn't use their proficient English because I had traveled all the way to Japan, and it would be terrible if I didn't practice my Japanese language skills. I was forced to rely on my limited Japanese, which became better as I used it more frequently. I spoke with my friends in Japanese whenever possible.

If the going became too rough, we resorted to English or to a dictionary. It's surprising how much we managed to communicate without consulting a dictionary. Many times when we were without a dictionary, we used related words or described a situation until the missing vocabulary was understood. It was like an international game of charades at times but through patient determination, we managed to communicate.

I had three favorite questions I always asked. "What do you consider me — Japanese or American?" "What did you eat for breakfast?" "What kind of house do you live in?"

The first question led one of my friends to say "You look Japanese, but you were born in America and you speak English, and you speak some Japanese but you've always lived in America but . . . I guess you're a Japanese." After such deliberation, I was delighted to receive a positive verdict.

* * *

Japanese breakfasts turned out to be rice and a variety of okazu, which ranged from miso soup, otsukemono, fish to ramen. As an American home economist, I was interested in their reactions to American breakfasts which the Japanese government is now endorsing. "American breakfasts are all right but breakfast would surely be lonely without miso soup," said one friend.

To most Japanese, an American breakfast just would not be satisfying. But then, I always believed American breakfasts were too monotonous anyway! One young man I interviewed at one of the Japanese Government offices told me, "I don't eat breakfast because I read in a magazine that breakfast is not good for the body." Judging from the young man's description, the magazine is put out by a health cult. A food fadist I thought to myself! They have them in Japan too.

"What kind of house do you live in?" I asked Hisako who worked at the Information Counter at the Otani Hotel. "I guess you don't have the opportunity to see many Japanese houses living here at the hotel do you?" she replied. "Please come to my house for dinner," she added.

It is very unusual for Japanese to entertain at home and I was quite surprised and honored at the invitation. After being assured her mother wouldn't mind, I accepted with delight.

When Hisako took me to her home, she introduced me to her mother and said, "Sally doesn't see many Japanese houses. Is it all right if I show her the house?" "Certainly," her mother answered. She turned to me and apologized for the appearance of the house which, contrary to what Mrs. Ishii said, was quite a charming house.

As it turned out, I had an opportunity to see several Japanese houses. Many of the older houses still have sliding doors and tatami floors just as we picture Japanese houses. Tokyo kitchens have been modernized and most are equipped with the latest electrical appliances and gadgets.

Modern homes for many people are rectangular, concrete, crackerbox apartment buildings. The only outdoor space a dweller can call his own is the tiny balcony where the laundry is hung out to dry.

The days of private gardens are fast vanishing. Land is at a premium. Real estate prices have more than tripled in the past five years in the Tokyo area. Buildings are built taller and there is talk of building into the ocean.

Living conditions dictate social habits. Socializing is generally done outside of the home. Friends gather in restaurants to talk or go to beer gardens to hear rock combos and watch go-go girls. Pachinko (a sort of upright pinball machine) parlors are crowded with young and old alike dropping little metal balls into the machines. Matsuri (festivals) scattered throughout Tokyo are similiar to church bazaars and a treat for everyone. Tokyoites flock to beaches in summer and to the ski slopes in winter. They go driving along the seaside or shopping on the Ginza. They manage to enjoy living in spite of the crowded conditions of the big city.

* * *

My friends shared their favorite pastimes with me. As we sat in restaurants and beer gardens or went shopping or driving, we talked. We loved to talk and we talked of many things. We talked of politics, religion, the Vietnam War, the U.S. space program and sports. We compared the school systems and dating habits.

"Do you think the U.S. should return Okinawa? If Nixon is so unpopular, how did he get to be President? What is your salary? Is Chicago full of gangsters? What about American riots? What is it like to be a Japanese living in America? Is there discrimination? . . .

"Yes, the U.S. should return Okinawa." I tried to explain American party politics. We were all college graduates but in discussing salary, we discovered I earn in one week what they earn in a month. I told them about the other things Chicago could be famous for that are not as widely publicized as Al Capone or the riots. Yes, Japanese people as well as the black people and other minority groups are discriminated against . . .

"Is Japan's vertical social system fair? Why is age and seniority more important than education and ability? Why are the students rioting? Will there be a change in the school system?" And the inevitable question, "What will happen if Japan turns Communist?"

The vertical social system is "Like social security — it benefits you as you get older," explained one friend. The students are protesting the school system. It needs revision because a child who is not pushed by his parents as a preschooler won't have a chance to attend Tokyo University and gain employment in desirable government positions if he later choses to do so. "If Japan turns Communist? Who can tell what will happen?" replied my friend.

* * *

And so you cry inside. After spending so much time with these friends and communicating with them, I have discovered we have more in common than not. We talked of past experiences and shared future hopes and dreams. You cry inside because you are aware that out there in the abstract world there is a very real and inhuman thing called world politics and it has the power to destroy these very human relationships.



Inside the student barricade at Meiji University.



Tokyo riot police rehearse with staves and shield.

Educational system in Japan faces crisis

By NANCY MOTOMATSU

During July and August it was my extraordinary privilege to study at Sophia University under a Japan Air Lines-Japanese American Citizens League fellowship. Being accustomed to the image of the traditional Japan, the sight of helmeted, flag-waving student demonstrators, swinging their ubiquitous ge-ba-bo (Gewalt staves) and zig-zagging four abreast along the streets of Tokyo, escorted by a cordon of riot police was a unique experience.

Student demonstrations are nothing new throughout the world it seems. In the 4th Century A.D. students who disapproved of the political beliefs of their professors threw mud in their faces in the streets; in the Middle Ages students gained extensive privileges by means of riots.

"Behold our butter stinketh!" was the basis for a student "eat-out" at Harvard College led by Henry David Thoreau's grandfather more than 200 years ago.

Since those times, embattled students throughout the world have been waving the banners of protest for (presumably) more idealistic principles.

Yasuda Tower

Ten years of student revolt in Japan reached their climax this past year. The "Battle of the Fortress of Yasuda," as seen on television Jan. 18 and 19, was reminiscent of medieval warfare; riot police forces in helmets and masks carried shields and used battering rams to scale the bastion of the neogothic Yasuda Tower at Tokyo University. Six months later I was appalled to see the huge tower in ruins, eight stories totally destroyed.

It was frightening to me to witness masses of demonstrators blocking the entrance to the Shinjuku subway station while a few blocks away the riot police forces mobilized to move in. The sheer numbers of students and police involved were staggering.

On another occasion the smooth organization of the students was demonstrated as they gathered in small groups to join forces and march to Hibiya Park for a mass rally.

This chaotic situation became a personal experience when a presentation which I was scheduled to give at Keio University had to be moved to a different location because the students had barricaded the School of Librarianship. Student demonstrations in Japan seem much more vicious than those in other countries; the cost of damages has been astronomical. (On the positive side, not a single death of students can be traced to police.)

An Anonymous Cog

What's it all about? What's disturbing the students? It would be presumptuous to assume that five weeks in Japan would result in a complete understanding (an over-worked cliche) of the situation, but one can make certain observations.

The capabilities of industry and technology culminating in the incredible feat of Apollo XI are difficult to grasp. The whole of life has been shaken to its foundations as never before in man's history. Within such a momentous event may be found some of the answers to student unrest.

Man in a gigantic automated society is an anonymous cog in a huge machine with no place for his ego. Intelligent students with more time to think, reflect anguish and anxiety as they ponder their role in this monstrous sphere of anonymity.

Statistics of mental breakdown among the college age student in Japan are staggering and seem to be going up. Japan has the highest suicide rate in the world for students under 21. At the peak of student unrest, suicide, "the ultimate test of one's sincerity," became the number one cause of death among those under 30.

Some contributing factors are undoubtedly the increasing environmental alienation, the new tensions and strains in industrial modernization, automation, accelerated achievement, noise, crowding: **The Lonely Crowd.** Youth is confused about his role; what to expect of society and what society expects of him.

Role of Education

Education in Japan is a national problem. Through the nationalistic Meiji educational system Japan achieved excellence in creating a high standard of literacy. (Though one should be reminded that education and literacy are not the same thing.) "What is done is not for the sake of pupils, but for the sake of the country" was the underlying principle of education.

After World War II the purpose of education changed "to prepare the individual for a life in a democratic society, to shape himself and society to a noble end." Universities have boomed since the American occupation; within 10 to 15 years Japan had arrived at a point which had taken at least 50 years to achieve in the United States.

Universities are now within the reach of the masses. As the quantity of education improved, the quality of teaching has deteriorated. University facilities can easily be built with money, but teachers are another matter. A drastic change is needed in the attitudes of both students and teachers.

Student Unrest

Student demonstrations have become a chronic malady of Japan, almost paralyzing the educational system. Properly defining student unrest in Japan is very difficult. Since there are differences among the different universities, it is impossible to draw general conclusions for all universities.

Some say that the biggest reason for student riots is that more than 50 per cent are there just to be in a university; for them their years in the university are not an invitation to learning, but only a waiting room for their future work.

Indeed, some stay longer in order to organize movements. They seek revolution for revolution's sake (something that's been troubling the Japanese since World War I).

Some of their professors, frustrated radicals in their own student days, have influenced the young to take up the cudgels of radicalism that they did not. The students have now turned against these same professors and in some situations the professors have joined the students. This is a problem that has resulted from their homogeneity.

The following note, from a professor of international law at Tokyo University is, I think, representative of the deep concern of educators in Japan.

". . . I must apologize that I have been too pressed with coping with revolting students in my university to send season's greetings at the right time. I am a proponent of students' academic freedom, but many professors are not. Thus, the students revolt. At any rate, so long as the turmoil keeps on, our academic lives (are in) ruin. I hope our campus restores academic serenity and vitality once more."

Giri and Ninjo

The student unrest is compounded by several factors, but three major issues seem to crop up gain and again:

1—The unique social structure which has created an enormous and important student population, dissatisfied, restless and anguished with society, combined with a growing spiritual vacuum in the Japanese mind.

2—The trouble between the two centers of world communism, China and Russia. (Indeed, to some of the students L and M does not stand for Lenin and Marx, but for Lin Piao and Mao.) This might be the real struggle of campus life — movement by dissent within the communist bailiwick, internal rivalry for power control.

3—The reality of the social structure which includes the complicated ways of thinking, the Giri (social convention) and Ninjo (human feeling) of the past. These attitudes imply a society where decorum, human respect, face and compromise are of greatest importance. These feudalistic notions are not based on justice and seem no longer relevant to the youth of today; they say it goes back to a time that no longer exists. If one wishes to break out of this society he must attack the system where it is weakest — Giri and Ninjo.

This social structure is even evident in the manner of speech of the Japanese. One's whole standing in society can be expressed by the use of the pronouns "I" and "you." Demonstrating students show their hatred of Giri and Ninjo; they provoke the professors by addressing them with the familiar "you" (omae).

The Confucian ideal that older people should be respected and obeyed without doubt is no longer the rule. Japan's youth today dare to doubt and question their elders and their teachers. Many of the demonstrating students are anti-authority, anti-government and anti-society.

They are not content with their treaty status as a ward of the United States. They feel it is morally bad not to have any army; yet they are against remilitarization of Japan. The fundamental issue is psychological. The students are really against the posture of Japan in asking others to defend her.

They are also discontent with the University Normalization Law which became effective on Aug. 17. They feel that this law provides government control of the universities.

Fatalism

The "establishment" elements in Japan look upon this unrest as merely an expression of youthful freedom, an inevitable phase of university life which will pass with maturity. They feel that the pressures of the system will eventually force the students to conform to the traditional Japanese pattern of conservatism.

The student demonstrations have now become a pattern of Japanese life. Can these universities (numbering over 110) which are now closed afford to wait for the students to pass this "phase?"

What about the 34,000 freshmen who were unable to begin classes last spring or the 15,000 seniors who were unable to graduate? (As of Sept. 1 an estimated 120,000 students, including 22,500 freshmen, had not yet begun studies for the present academic year.)

Is the entire higher educational system to succumb to this less than 5 per cent vocal minority? This is one problem that Japan will not be able to shrug off with "SHIKATAGANAI."

Japanese heritage appreciated by JAL-JACL summer fellowship winner

By MICHIYE YENOKIDA

Japan is a blend of the old and the new. The hundreds of ancient shrines and temples stretching the length and breadth of the nation, built in the yesteryears are still in use today. The stately dance of the odori is still done in contrast to the music of the modern jazz rhythms of the night spots along the Ginza. The flower arrangements and tea ceremonies practiced today are the basic practice of the Zen. Important is not the cup of tea, but the finding of beauty and peace in the simple and yet imposing ceremony.

The natural industriousness and ambition of the Japanese have been proven by the results of advances unsurpassed in many fields of science and technology. Yet the Japanese seem to be able to live harmoniously with both old and new.

Where Western nations tend to discard the old for the new and novel, the Japanese have retained their established cultures and traditions and added the modern innovations, not as an imitator; but to create an identity all her own. Her ageless gracious hospitality and peaceful sense of serenity are in sharp contrast to her burning ambition and stimulating urgency.

Nisei Heritage

It was suggested to me that perhaps the culture we Nisei have inherited and passed on to our children might be dated. I can only speak for myself. Living in a Caucasian community, I am identified because I am Japanese. I can practice my culture, my religion, and yet can assimilate with the rest of the community through my work, my social obligations, and my community activities.

We Nisei have long been an intricate part of the American scene. Many of us are now unable to speak or read the language of our ancestors and consider ourselves American in every way.

Our physical distinctions have long been of no consequence and we can enjoy the social, political, and economic privileges. Our youth are active in colleges and universities and can be found in every area of the business, educational, medical, and political world. Many have outstanding records of achievements that we all share with pride.

I think our strong ethnic solidarity and ambition to achieve security has given us all an admirable position in our communities.

Cultural Enrichment

Another thought: The cultural exchange has been a two way process. Granted the Japanese have cultural patterns that we have followed since childhood; but I feel that they have been an enriching asset, not a detriment.

A look into the history of this nation shows that it is made up of immigrants each contributing its national culture and achievement to become an inseperable part of the complex culture that is America. Each new immigrant has brought his culture and blended it to make a harmonious unity derived from diversity.

Japanese influence can be seen in architectural designs, in women's fashions, in furniture, and most assuredly in foods. Things Japanese have enriched the lives of the American society.

I think the Nisei and Sansei should continue to stress the wonderful heritage we have been endowed with. We have the Asian studies courses at school, cultural societies, and the "Tour Japan" groups in America.

Let's Not Forget

Certainly things Japanese are for all, but why do we as Nisei tend to forget our precious heritage, to try so hard to assimilate, that we lose our identity? I think the time is now, to remember and remind the youth of Japanese ancestry of the positive assets of our cultural background.

(Mrs. Yenokida is a teaching assistant in Galt, Calif.)

Tell me about the Japanese, teacher

By REIKO NAKAWATASE

What does one tell a group of children about a culture remote and irrelevant to them?

Once I asked my children, "What do you think the Japanese people are like?" Quickly the little hands went up and responses were given with authority.

"The Japanese are different.
They carry swords.
The men have pigtails.
They wear gowns with big ribbons on their backs.
They speak ding-ling-ching-chang-chung.
They eat with chopsticks.
They eat dogs.
They have buck-teeth and put their hands in their sleeves.
The girls are real pretty.
They drink tea in little bowls.
The pilots kill themselves.
Kamikazeiiii - eeeerrrr-nnnn-nnnn-zzzz-zzzz BOOOOMMM - puuuiiiikku.
They shoot American soldiers. Uh-uh! They're nice now, aren't they, Miss Nakawat'si?

Lunch Hour Incident

I'll never forget an incident that occurred in the first year I taught in Philadelphia. A little boy of mine came running to me during the lunch hour. Huffing and puffing and almost on the verge of tears, he kept repeating between deep breaths, "I don't want to die, Miss Nakawat'si. Tell them I don't want to die."

"Take it easy, Othel, tell me what happened."

"The Japanese bombed embassy!"

My heart must have sunk to the floor and I thought to myself, "Oh, no, not another Pearl Harbor." Composing myself, "Now, Othel, tell me where you heard this."

"I saw it on TV and the newsman said that they bombed the American Embassy."

My mind began to recall the latest newscast on the war in Vietnam. Relieved, I said, "You mean the Vietnamese." Puzzled, he stared shaking his head, "But they look just like you, Miss Nakawat'si."

How We Are Alike

The Japanese, the Chinese, the Vietnamese, we are all Orientals. Aren't we alike? How does one tell children we are different, when they already know that there are differenees among the Europeans, Africans, Orientals, etc.? Do we really want to stress our differences? I, for one, don't.

I believe that the first item on the agenda is for the children to know how we are all alike. Children are always fascinated by the different costumes, unusual ways of eating and people from "far away places," and this they learn quickly and easily.

And all too often we stress and search for the differences and obliviate the similarities. The common bond of humanity needs to be strengthened. The external things as foods we eat, clothes we wear, and homes we live in are superficial manifestations of the reality of self.

Each individual self requires basic human needs, feels all ranges of emotion, and so desperately searches to find a happiness.

Miss Nakawatase, tell me about the Japanese.

Well, they're like you and me . . .

* * *

(The following poem was written in Japan after a personal tour from Tokyo to Kagoshima and back to Tokyo again. It is a poem based on the principles of landscape scroll paintings.)

PICTORIAL JAPAN

Frontal View

Eternal mist upon the scene,
Heaven and earth are one.
Sky-blue seat and sea-blue sky,
Black and white are gray.

Marked and termed in sharp contrast,
So seldom seen as such.
Heart, mind dichotomies
Exist only in philosophies.

Steps of fields—rice or fruit,
Steps of society
Irrigated from a common source
Become Reality.

Language trained,
People trained
Trains trained,
And even nature trained.

Industrial living,
Farming life,
Implanted upon its soul;
A deep red plate in the horizon,
Eastern western Japan

Middle View

Low built homes
Without central hearth
Deceive quick first glances.
A central hearth not in the house,
But in one intimate room.

Apparent courtesies
Kindly received.
Open separate doors.
Some sincere with warmth of love
Others expecting returns.

This famous mimic, this copier,
Known to the rest of the world,
Acknowledges well her inheritance
But forgets to mention her own.

(Who else builds prehistoric shrines?
Or made nature an art?
Who else has kept four alphabets?
Or made a joy of work?)

Horizon View

Eternal mist upon the scene.
Emits unclear shadowy forms.
Could they be eternal questions of man?
A farce of nothingness?
Perhaps, a spirituality
A secret of the Land of the Rising Sun.

* * *

SMALL FOREST AND A STONE

(Dedicated to Kobayashi-san and Ishii-san, who helped Nancy Motomatsu and myself climb to the eighth station of Fujiyama.)

In spite of rain,
Wind and pain,
Beauty reigned on Fujiyama

A stone to lead the way,
A small forest beside me stay.
Climb, climb, climb.

Fairylands in distant sky
Amid clouds drifting by.
Rest, rest, rest.

A path of stations
for "te ara!", conversations.
Rest, rest, rest.

Cozy fire, tea and snacks
Bed huddling three hundred backs.
Noise, noise, noizzzzzz.

Awaken to "miso" soup,
Typhoon threatening our little group.
Climb, climb, climb.

Lava colored red and black
Covered each step of our track.
Rest, rest, rest.

Passing faces, thinner air
Rainbow's pot seen so near.
Om- omm- ommmmmm-

Ensnarling winds begin to blow
Pouring water to kill the glow.
Stop, stop, stop.

Hachi go me.

Rest desperately needed,
Advice and decisions heeded.
Rest, rest, rest.

A gentle smile
A helping hand, two dry socks
Warm, warm, warm.

Into pouring rain,
Howling wind and pebbled lane
Step, step, step.

Faster paced
and happy faced
Down, down, down

A forest for patience,
A stone for endurance
The reigning beauty of Fujiyama.

(Miss Nakawatase is a grade school teacher in a Philadelphia Negro-Puerto Rican ghetto area.)

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Issei Immigrant Tale *by Allan Beekman*

Ordeal by Fire



(Copyright 1969
by Allan Beekman)

A newspaper item had triggered a discussion of the great Chinatown fire of 1900, which had destroyed a large section of Honolulu.

The senior member said, "Fires were more destructive in those days — because of the primitive fire fighting equipment, and because of the kind of dwellings in which people lived."

"Can you remember the Chinatown fire?"

The senior member leaned backward on his straw mat, supporting his weight on his outstretched hands. "No, since I was just being born about that time."

He looked over Keehi Lagoon Park, where we were picnicking, at a flock of mynahs winging across the pale blue sky as they went home to their favorite tree to roost. "But I remember another fire that caused as great an upheaval, on a personal level, as the Chinatown fire."

It must have been about the time the sugar people stumbled on the method of burning the cane, before harvesting, to rid it of its leaves (the senior member said), for my memories of the place include the glare and crackle of these fires at night and the sweet smell of the burning cane.

I remember, too, that these fires always aroused my mother's fears. She would watch them with a stricken face, muttering about what might happen if the wind were to rise, or change direction, or if something else might occur to bring the sparks near where they might fall on our tinderbox house.

We were in the center of a sea of canefields, at a crossroad — the smaller road running through the cane to the plantation village, the larger to Schofield Barracks. In those days before World War I, all the houses might be said to be tinderboxes. Certainly the only others in sight as we looked westward were — the cluster of dwellings in Schofield known as the **"Kyampu."**

In the Schofield **Kyampu** lived civilians who had been given permission to reside there to minister to certain needs of the Army personnel — like our friend Mr. Kato, for example, who had his tailor shop there.

In a way it was Mr. Kato who was responsible for our locating at the crossroad, for his example had inspired us to leave the plantation on the other side of the island where we had been living. The Katos and my parents had worked on that plantation when they had come to Hawaii — the Katos from the Kanto region of Japan, my parents from Hiroshima.

My memories of the plantation days are dimmer, I was so young at the time we lived there, but flashes of it come back. All of us were up before dawn, the stablemen and teamsters much earlier. Father would leave the house with his denim pants stuck in a pair of canvas leggings. Mother with her hair covered by a cloth to keep out the dust outside we could hear wagons rumbling, see lights in the blackness near the mill as men fired the tiny locomotive that would take the laborers to the fields on flatcars. Overseers would gallop past on fresh horses.

In the fields the laborers carried water for irrigation, weeded, stripped cane of dead leaves, and loaded harvested cane on the cars for transportation to the mill. I remember taking a lunch of salmon and rice to my parents one day when they were stripping cane of its leaves — "Trash," as it was called; from that time I could better understand why Mother kept her head covered.

Beyond the canefields from the Schofield Kyampu, great golden spirals shot writhing into the sky, shooting out forked tongues, licking furiously at the darkness.

The hot sun beat down like a blast from a furnace, and surrounded by cane there was no breath of air for them. As they stripped the cane, fine dust rose from the crackling leaves in clouds, penetrating their nostrils, covering their sweating bodies. Minute hairs fringing each cane joint became detached and stuck in their wet skin like sharp burrs; from this intense irritation there was no escape, no respite until after they stumbled home exhausted and covered with red dust at nightfall.

Only hope kept them alive as they daily added pennies to the hoard with which they hoped someday to buy their way out of this bondage.

Father felt the key to action was a voice, beyond human comprehension, that spoke to him from the depths of his being. The ancients might have referred to this voice as his demon, the Freudians as his subconscious, and those here as his intuition. He never put a name to it himself, but he listened for it; when it spoke, he listened to it.

When the voice advised him, he felt he could act with confidence. If he acted on his own frail judgment, he was less sure of the result. To break away from the plantation, the only security we had, to seek fortune in a land where he was an unfranchised alien, ignorant of the language, laws, and customs, required counsel superior to that offered by his own wisdom.

So the Katos managed to break away from the plantation first. Mr. Kato found an opportunity to ply his trade in Honolulu; from there, through a lucky connection, he gained permission to open shop in Schofield.

One Sunday, Father and I set out to visit him at Schofield. It was a long, long trip by rail to Waipahu, where we hired a wagon to complete the journey. At Schofield we marvelled at Mr. Kato's little home and shop, his affluence and independence. Father wished for a similar opportunity.

Perhaps Mr. Kato disliked to take responsibility for encouraging Father to break with the plantation. Seated crosslegged in the living room, he looked gravely across the **Chabudai** cluttered with viands to delectate his visitor — **Sashimi, Shoyu, Nishime, Sake.**

"Mr. Nakano," he warned, "I happened to be lucky — particularly in getting permission to enter this Kyampu. It's hard to get permission."

Father had a cup of hot sake in his hand; the amount he had drunk made him freer of speech than usual. "There are other places beside this Kyampu where a man can succeed."

Looking back at it now, I can see he believed his intuition was speaking to him. And on the way back to Waipahu, when he saw the unpainted frame building on a knoll by the crossroad, bearing a sign in Japanese, "For Rent," he must have been even more confirmed in the view that forces beyond human comprehension were helping him reach a decision. His imagination inflamed by the example of Mr. Kato, he approached the building.

An old man, holding a gnarled stick between his bony knees, was sitting on a bench on the lanai. As Father tied the horse and came up the steps, the old man looked at us suspiciously through rheumy eyes.

When Father introduced himself and expressed interest in the building, the old man acknowledged he was the owner, stood up creakily, and led us inside, his cane thumping against the wooden floor. The reverberations caused by that cane echoed hollowly through the empty rooms, receding and returning like evil portents of a coming day when the fall of that stick would sound to us like the knock of doom.

But on this day, Father's euphoria would not down. He followed the landlord, listening avidly. The large front room was suitable for trade; of the two others, one could become a bedroom, one a kitchen. Of course, there were no screens or other things we might think of as modern conveniences.

Father offered to rent the building with the intention of converting the front room to a general store. After we returned to the lanai, the landlord lowered himself to the bench, took out a bag of Durham, and jerkily rolled a cigarette as he pondered the proposal. After a few puffs, he spoke in the quavering tones of the aged.

"Mr. Nakano, I'd been hoping my son-in-law might have use for the building, so I held off renting it." He puffed on his cigarette and seemed to meditate, but finally reached a decision. "But since he's settling in Honolulu for now, I'll let you have it."

This opinion was delivered in an accent new to me, and that grated on my ears. But Father seemed unperturbed by the dialectal difference; he was simply grateful for what he interpreted as being an opportunity offered him.

So the matter was settled.

In those days, Mother respected his judgment. Though she trembled at the risk to the hoard they had accumulated through years of labor and sacrifice, she was unconvinced his action was foolhardy. With her five children, she unquestioningly followed to the new abode.

Mr. Kato called the Sunday after we opened shop, and admired our stock of goods. No one else called while he was there, and he and Father had a pleasant chat over a game of **Hana-fuda**. When it came time to leave, Mr. Kato bought a

(Continued on Page C-5)

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More scholarly books due on U.S. Japanese, notes JARP

In 1891, Itemi Chinda, Consul of Japa in San Francisco, faced a deressing situation. It was his dty to report in his diplomatic dispatches the low state of ffairs among Japanese in tc United States. As the son o a high-born samurai, he found t distasteful.

Japan was conscious about improvig her national image to revie the unequal treaties with th Western powers. In these reaties she had relinquished judicial and fiscal sovereignty.

The situation, which Chnda's secretary discovered, didn't improve the Japanese imag in the United States.

Asconsul, Chinda's responsibility covered the Japanese in the Western United States. He had sent his secretary Yoshiro Fujita to investigate the occupations and living conditions among Japanese in a the Pacific Northwest.

Aug. 1891 Report

The report which was transmitted in 1891 and now to be found in the archives of the Foreign Ministry was translated by the UCLA Japanese American Research Project. The translation was made available to Bill Hosokawa who included a part of it in his just published volume, "Nisei: The Quiet Americans."

In Sattle, Chinda's secretary had found a Japanese colony of 230 Japanese of which only ten were in legitimaet employment. It turned out tha the rest were gamblers, pmps, prostitutes and roustabouts in this booming frontier twn.

In Tacma, in happier contrast, his man discovered 90 Japanese residents who operated restaurants, grocery stores, and laundries. The deplorable Seattle situation was not evident in Tacoma; although, Japanese from Seattle had sought to establish local brothels but were opposed by the Tacoma Japanese.

In Spokane, Chinda's secretary Fujita founc 64 Japanese of whom he could only count 17 as being employed legitimately in restaurank. The other 47 were pimps and prostitutes. In the previous years, there were reported to have been 60 Japanese involved in such vice as a result of the booming local construction and railroad building activities then going on.

In San Francisco, Chinda dolefully reported in his diplomatic dispatches to the Foreign Ministry that there were ten bawdy houses with "50 women of ill fame . . . almost openly" pursuing their profession. Even later, in wide-open San Francisco, early Issei immigrants recalled in the first decade of this century that there were five pleasure houses with Japanese "ladies of the evening" in a single block adjoining Chinatown.

This sad state of affairs impelled young 25-year-old Chinda to strongly urge that the authorities in Japan rigidly screen Japanese laborers seeking passports to America. Following these representations by Chinda, Japan instituted laws and regulations which would prevent those going abroad from becoming public charges and to comply with the recently established requirements for entry into the United States.

It will be noted that these early Japanese of which Chinda took note were in many instances shanghaied Japanese who had jumped ship, discharged seamen, adventurers whose misdeeds compelled them to leave Japan as well as fortuneseekers looking for a fast buck.

This interesting period was covered by author Hosokawa with the aid of documents supplied by the Project in an agreement negotiated with the JACL-ARP Committee.

The release of these documents in the Foreign Ministry archives to the UCLA Project was made possible by representations made by Mike Masaoka with the Japanese Embassy and former Consul General Henry Shimanouchi of Los Angeles to his home office. Few histories contain information of pre-1900 Issei in the United States, so this data helps to fill in the void.

Professor Harry H. L. Kitano, in his "Japanese Americans: Evolution of a Subculture," made use of some documentary material from the Project files. Professor Kitano had been a consultant in the early stages of the Project operation at UCLA.

Professor Robert A. Wilson, Director of the Project, is writing his manuscript on "Japanese in the United States." His scholarly work will include original material not found in histories heretofore published.

Wilson is the co-author and translator of "Japan Journal 1855-1861," which Henry Heusken, secretary to Townsend Harris (first American Consul to Japan) had kept. Heusken was 29 years old when he became a victim of anti-foreign Japanese assassins. Wilson is is also the author of "The Genesis of the Meiji Government in Japan 1868-1871."

Professor Wilson constantly encounters questions which require research. Although not on important issues, these details need to be pinned down.

For example, many of the accounts credit Edward Schnell as the founder of the 1869 Wakamatsu Tea and silk Colony. Other accounts mention J. Henry Schnell.

Research into Japanese documents raised the question whether the two were brothers or whether Edward was an alias of John Henry Schnell or vice versa, or were cousins, as some accounts indicate.

The United States 1870 census lists the birthplace of J. Henry Schnell as Dormstadt, Germany. It took the examination of "Monumenta Nipponica" (written in German) to ascertain that there was "General" Edward Schnell who in 1869 had a directory listing in Yokohama as Ed Schnell and Company, merchants. The members of his firm are noted as Ed. Schnell, Henry Schnell (absent), H.A.N. Hegt, D. T. Hare, and H. Kremer (absent).

Presumably, Henry Schnell was the absentee member of the firm in America with the Tea and Silk Colony project.

In further confirmation and to clear this confused identification, Professor Wilson located a reference to a Congressional private bill introduced by Congressman Sargeant of El Dorado County, which was passed in Feb. 27, 1871, titled "An Act to enable J. H. Schnell, of California, to enter and pay for a section of public land in California for his Tea Colony." Tracking down these innumerable leads is an in ordinately time-consuming research.

John Modell, assistant Professor at the University of Minnesota and presently a Fellow at the University of Pennsylvania, is engaged in writing "Race, Discrimination, and Accommodation: Japanese in Los Angeles, 1900-1942." Modell was the director of the sociological survey at the UCLA Project. He will be using sociological and historical documents in his work.

Professor Gene N. Levine, Principal Investigator of the Project, is in charge of the sociological studies of the Issei, Nisei and Sansei. He is currently directing John Modell and Edna Bonacich, Assistant Professor at the University of California, Riverside, in the preparation of the Project's volume tentatively titled "The Nisei: Parents, Progress and Progeny."

Levine is an authority on survey methods which he teaches at UCLA. He brings his expertise and competence in the analysis and interpretation of a huge quantity on data processed printouts from the three generational interviews and questionnaires, which the JACL chapters bilingual interviewers and the National Opinion Research Center interviewers conducted in 1965, 1966, and 1967.

Professor Masakazu Iwata,

(Continued on Page C-11)

Ordeal by Fire

(Continued from Page C-2)

supply of Durham and a pair of straw sandals, which he stuffed into a denim bag. Though he was ignorant of it, these were the first things we had sold.

Father had planned to sell his goods to the Japanese families on the plantation near the store, but few came. Then he decided they preferred to buy from the plantation-owned store because it was nearer their homes. To compete, he must take the goods to them.

He spent most of what remained of our money on a horse and wagon. Thereafter he and I drove out every other day to peddle the goods. To maintain a horse in our straitened circumstances was a crushing expense, but the expense made him the more proud of the beast.

On the mornings when we were to go out in search of business, he would say, "Ichiro, hitch up the horse."

Knowing exactly what was wanted of me, I would hitch the horse to the wagon and drive round to the store entrance. There Father would load the wagon with bags of rice and other commodities for which he felt he might find a market, and we would drive off.

Despite the innovation of horse and wagon, business continued to languish. So he decided people preferred to trade with the plantation-owned store because it gave them credit. To compete, he must extend credit, too.

After he acted on this decision, more goods moved from our shelves to the hands of consumers. But when it came time to collect, some of the customers could not pay.

Though as a former plantation employee she must have well-known the reason for the phenomenon, Mother demanded why the plantation could collect when he could not.

There had been a time when he would have given short shrift to such a challenge to his methods, but as his dream of economic independence had begun to crumble into ruin he had begun to question his own judgment; he felt apologetic for squandering the savings that represented so much toil and sweat for her.

He said meekly, "You know, before paying the laborers the plantation takes the amount they owe from their wages."

From her own experience she knew how little would be left after that transaction.

The landlord always appeared punctually for the rent money, but at first otherwise ignored us. Of course, he never bought anything. But now he began to appear before the rent fell due.

He would come stumping up the road, up the steps, and sit down on the bench to sun himself. Probably he had learned of the debilitated state of our business, become concerned for his rental income, and come to calculate from first-hand observation how great a risk we might pose to his own continued prosperity.

While the landlord took his ease on the lanai, no customer ever came. Even Mr. Kato, who had faithfully called every Sunday, stopped coming.

We learned that Mr. Kato had fallen from his roof, while replacing a missing shingle, and broken his right wrist. Until his wrist healed, he would be unable to ply his trade. Consequently he suffered a loss of income; in his embarrassment, he forbore visiting us.

This being the case, Father felt it incumbent upon him to visit Mr. Kato. On Sunday he loaded the wagon with groceries and set out for Schofield. Most of these groceries he pressed on his friend, insisting there was no need of payment until after Mr. Kato's circumstances improved. He managed to peddle some of the remainder of the load to the neighbors in the Kyampu.

We repeated this experience the following Sunday and the one thereafter. And from peddling goods to the people of the Kyampu, though the return was meager, we became acquainted with members of this community.

Seeing these persons prospering from their trade with the military while he faced ruin, Father, like a starving man dreaming of a feast, began to talk of getting permission to move into the Kyampu, too. He broached the matter to Mr. Kato, who offered scant encouragement.

Mr. Kato told Father that to have any chance of being granted permission he must file a formal petition with Capt. Blake, who had charge of such matters. Even if such a request were filed, it would probably be denied.

Because of his ignorance of the English language and American custom, Father was terrified that he might commit some collossal blunder if he sought an audience with Capt. Blake, whom he must have pictured as an ogre who enjoyed embarrassing Japanese immigrants. Nevertheless, recognizing that desperate situations can be redeemed only through the use of desperate measures, he took me with him to Schofield the following Monday and tried to file the petition.

We actually gained the outer reaches of the captain's office. But perhaps those there scorned the request made through a ten-year-old interpreter, for though I did my best, in a way I failed to understand, they shunted us aside. We drove home without having gained the desired audience. Our hopes were dashed without having even caught a glimpse of the captain.

Though we were located so near Schofield, the soldiers avoided our store. The only one I can remember who ever bought anything from us was one who called shortly after this incident, and about a month before the fire I will tell you about.

I remember him, with the vivid memory a child will register of some unusual incident, as if it were yesterday. He dismounted, tied his horse before the store, and came up the rickety steps, the sunlight glinting off his spurs, off his polished boots, off the silver bars on his broad shoulders. He entered the store, looking like a giant, and glanced around the room.

He stood there for what seemed a long time, his hand to his chin, as if lost in reverie. I asked what he wanted; he seemed to collect himself.

He looked down at me. "A box of matches, please."

I gave him the matches; he gave me a penny. Then he strode out of the store, his heels sounding on the planks, his stirrup leather creaking as he swung into the saddle.

Mother joined me at the door as the drumbeat of the hoofs began to fade and his figure receded in the distance.

She said, "Soldiers don't buy much."

Father replied in the defensive way that had become habitual with him. "They'd buy a lot if the store were in Schofield."

The sight of the stranger, whose prosperity and security so invidiously contrasted with our circumstances, had wrought on her resentment. Having secured from Father the opening she needed, she began her litany of reproach.

"How could you deal with American soldiers when you can't speak English?"

Father stretched his neck so his chin pointed at me. "Ichiro can help when he's not in school. As time goes on I'll learn some English words."

"Could you sell the American soldiers the things you sell the Japanese laborers? Would the American soldiers buy straw sandals? Would they buy rice?"

"We could put in a soda fountain — it's the coming thing in Honolulu."

"How could you do that now that our money's gone?"

She probably knew he felt his intuition, or whatever one chooses to call that unknown force that he looked to for guidance, would come to assist him. But if she expected him to admit it, she was disappointed; he declined to expose to ridicule this facet of his being for which he held such high regard.

"Well — I don't know."

"How could we move when we have no money?"

"Don't know."

She saw she had cornered him, and she prepared to deliver a final reproach, a coup de grace that would shame him, bereave him of all hope, and confirm us in the luxury of her despair.

"How can you open in Schofield without getting permission?"

He had concealed from her our plan to file a petition and kept secret our failure to carry it to fruition. She had assumed he lacked the enterprise and courage to try, for him to bear the innuendo seemed less degrading than to try to rebut it.

But cut to the quick he revealed a hope so forlorn that in a cooler moment he would have felt constrained to keep it hidden. "Mr. Kato said he would try to help me."

"Said! Things are easier said than done. We'll get no help from Mr. Kato."

Probably in his heart he agreed. But more than pride was involved in his refusal to acknowledge defeat; he wished to spare his family the anguish of knowing the disaster we faced as long as it was possible to do so.

Had he hoped to keep her ignorant of it for long, that hope was dashed. For like a decrepit vulture who sees the death throes of his crippled prey and swoops down to rend the flesh from the bones, the landlord came stumping up the steps one day, the knock of his cane showing an ominous firmness.

On each of his previous visits we had detected a growing decisiveness, and now his manner was resolute. Contrary to his habit, he stumped right into the store, lowered himself on to an upturned box, and regarded us narrowly. It was evident he knew we would be unable to pay the next month's rent and that he was acting on the knowledge.

He looked through his rheumy eyes at Father and began in a quavering voice, "My son-in-law has been saying that this is the wrong place for a store, that you might do better

(Continued on Page C-18)

SEASON'S GREETINGS

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THE HONOR ROLL

By our presenting the annual 1000 Club Honor Roll in the fashion as presented on two and a half pages, we intend to establish a "semi-permanent" format. In subsequent years, we need only shift the "year" categories of each group since many of our Thousanders renew continuously each year.

We have alphabetized the Honor Roll for one thing, maintaining the "year" categories and breakdown by chapters. Hence, a 1000 Clubber can move into another chapter and it would only require changing the position of the name the following year.

In previous years, the Honor Roll required complete typesetting each year — as the names included the year of membership. This was a most time-consuming task for the editorial and production staff.

The Honor Roll contains those who were active as of Dec. 1. Some of the persons listed, of course, may have renewed since that date, and may be found in the previous year category. — The Editor.



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(Continued on Page C-7)

1000 Club Notes:

Concerns for '70

By DR. FRANK SAKAMOTO
Nat'l. 1000 Club Chmn.
Chicago

Can you imagine that 1969 is here and gone and here we are on the steps of the '70s. May the '70s be soaring ones, and here is just a history of our 1000 Club with the thought in mind of changing with the changing of times.

History of 1000 Club

It was started in 1947 at Idaho Falls, spearheaded by two great leaders, Hito Okada and Callahan O'Inagaki, who organized the 1000 Club since they felt that there were at least 1000 others like themselves who believed enough in JACL to be willing to kick in $25 a year to keep our National JACL functioning. At that time, the annual national operating budget was $25,000.

When National continued to be low in funds, the idea of $250 for life membership was born. A group of loyal members came to the rescue, and time and time again the loyal members came up with the ante. Today, life membership is set at $500, in which interest — hopefully at 5% — will float the annual $25 dues in perpetuity.

Shig Wakamatsu, in 1956, made the original dream come true. With his capable leadership, they finally reached the goal of 1,000 members, bringing in $25,000 per year. As the years flew by, our budget also soared and we could no longer ask our dedicated staff to sacrifice. So the challenge was issued to bring in a third of the national budget . . . 2,000 members, or $50,000. Thanks to loyal JACLers, they came through again.

Current Concerns

The present pulse of the Japanese American indicates a rising concern for the social situations of others in less fortunate circumstances, in addition to the following traditional goals which we have always strived for in JACL:

1 — To maintain a good public image of Japanese Americans.

2 — To eliminate the derogatory term "Jap" in the written and spoken language.

3 — To expedite and encourage publications about the Japanese in America and their contributions to American Life.

4 — To encourage Japanese Americans to personalize their good acceptance by active participation in community affairs.

5 — To encourage every eligible Japanese American voter to exercise the privilege of the franchise.

6 — To expedite the integration of newcomers from Japan into American life.

7 — To do away with discrimination in general.

8 — To insist upon merit employment practices (to fight subtle discrimination in upgrading).

9 — To share with other Americans our heritage as Americans of Japanese ancestry.

A new orientation in how we utilize our financial resources can be expressed in the following terms:

1—Student aid.

2—Yellow brotherhood.

3—Civil rights.

4—Where the need is greatest.

We submit to the National Board that the 1000 Club can be the most effective unit within the JACL to provide the necessary financial means to help implement the programs in the aforementioned areas of concern. With your guidance, a new policy for the 1000 Club should be enunciated that would present a challenge to the present 1000 Clubbers and attract new recruits.

Recommendations

An extension of policy for 1000 Club shall be vested by the National Board that would consider the following:

A. 1000 Club membership preference for selected areas of concern, where the need is greatest.

B. The selection of any area or special projects and its duration of emphasis be in the hands of the National Board.

C. A new goal for 3,000 Club membership for the next biennium, which would conceivably provide $55,500 for Special Projects.

D. That all requests for appropriations from the 1000 Club fund for special projects be submitted with budget and plans.

For the first special project, we select student aid and request the student aid committee to come forth with a general plan and budget.

E. Funds for necessary 1000 Club promotional material, amount of $3,000, be appropriated from general fund.

F. Dues (suggested by Mike Masaoka) — regular 1000 Club membership be retained at $25 per year; sustaining membership at $50; sponsoring membership at $100; business and corporate membership at $250; and retain life membership at $500.



One Thousand Club Honor Roll

11th year

Continued from Page C-6)

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(Continued from Page B-11)

20 members. By 1909 the association had on its lists virtually every master journeyman, journeyman, and apprentice engaged in the trade.

The association maintained a supply house in San Francisco and a substantial business fund with which it assisted those needing capital to conduct their business and those of its members who met with accident, illness or other misfortune.

Restaurant Operators

The situation of Japanese restaurants which served American meals was significant in that these restaurants, after the great fire of 1906, became a focal point for agitation and considerable violence — a condition which led many Japanese to leave San Francisco and settle in Los Angeles.

Restaurants serving Japanese meals appeared early in every locality where Japanese settled. The newly arrived immigrants craved familiar food, and it was up to their countrymen to provide it.

The next step was the establishment of restaurants serving American meals; these were patronized by the mixed immigrant and low-wage earning class of whites. Of this latter type of Japanese restaurant, San Francisco had eight in 1904.

After the fire, the number of Japanese restaurants serving American meals quickly increased to 30. These were scattered through the devastated area and catered to the great masses of laborers engaged in removing debris and in rebuilding the city. They served meals at 15 cents and up and were popular with the laborers of all races.

"At this time there was a strong agitation against the Japanese . . . directed largely by the Japanese and Korean Exclusion League and the various labor unions, many of which had laws forbidding their members to patronize Japanese or Chinese places of business.

"At a meeting of the Exclusion League, held June 29, 1906, complaints were made that many white wage-earners, including some union cooks and waiters, were patronizing Japanese restaurants, and the league requested the labor organizations to enforce the penalties imposed by their rules of violations of the prohibition mentioned . . .

"A boycott was kept in force by this organization from Oct. 2 to 24, 1906, and the destruction of property of the proprietors of restaurants by rioters followed peaceable appeals to patrons by the representatives of the organization. The appeal took the form of a label bearing the words 'White men and women, patronize your own race.' (Senate Doc. No. 147, 59th Congress, 2d Session)."

The close of 1908 found only 17 of these restaurants left; these were located in the poorer residence districts of the city. Investigation revealed that while the employees received slightly lower wages than the union employees of white-staffed restaurants, the Japanese received in addition to wages both board and lodging, whereas white restaurant employees provided their own lodgings.

Cultural Life

In San Francisco as in other cities where the Japanese settled, the interest of the newcomers in learning or improving English was marked. In 1909 there were 13 schools for Japanese immigrants in San Francisco. Four of them, conducted by American women, were places where prosperous business men of considerable education or prospective college students were tutored.

The others were designed for two types of students, adults needing to learn English and children whose parents wanted them to study the Japanese language.

Of 77 households surveyed in 1909, "all had a least 1 newspaper and 58 had from 2 to 10 papers and periodicals printed in the Japanese language, some printed locally, others in Japan." Roughly one-third of the households had from 1 to 5 newspapers and periodicals printed in English and published in San Francisco and other cities.

The 1900 Plague

In 1900 there was a threat of bubonic plague in San Francisco. The plague had started in the principal Chinese section of Honolulu, and the entire section had been burned by order of the health authorities.

Fear of the plague drove a number of people from Honolulu to San Francisco, among these many Japanese. In San Francisco one Chinese plague victim was discovered in Chinatown.

This was the only case to appear in the city, but the health officers became panic-stricken, assumed that Orientals were peculiarly susceptible to the disease and likely to spread it, and set out on a campaign to inoculate every Oriental on sight. The method employed was violent and brutal, the victims, whether men or women, being handled with rather less consideration than would be shown a herd of sheep in an anthrax epidemic.

To combat this special treatment meted out to Orientals, the Japanese Association of America organized and presented the grievances of the Japanese residents of San Francisco to the Consul, with the result that an injunction was obtained and the practice was discontinued.

Japanese Assn. of America

Because of rising agitation against the Japanese in San Francisco, the Japanese Association continued in existence, reorganizing in 1905 and extending branches throughout the state. It gradually came to be a federation of local organizations that were formed wherever any considerable number of Japanese settled.

Its constitution set forth the four objectives of the organization:

1—To elevate the character of the Japanese immigrants;

2—To promote association between Japanese and Americans;

3—To promote commerce, agriculture, and other industries;

4—To further the interests of the Japanese immigrants.

These objectives were quoted in the Immigration Commission report with the comment:

"The indefiniteness of this shows the general and elastic character of the association. It interests itself in whatever concerns the Japanese. In addition to this, the association has recently received recognition from the Japanese consulate, and has become an administrative organ of the consulate in issuing certificates of various kinds and in related

(Continued on Page C-18)

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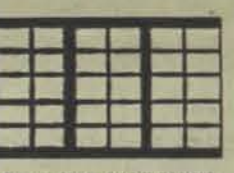

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Ordeal by Fire

(Continued from Page C-3)

elsewhere. For some time he's been telling me he needs this place. He's a blacksmith, and he wants to set up a forge. This place will be handy for shoeing horses and making repairs to carriages and wagons going to and from town. I told him I can't let him have it without giving you notice."

Father must have been expecting this blow for weeks. But now that it had fallen his jaw dropped and his face paled.

For a moment the landlord regarded his victims with satisfaction. Then he looked at the floor as if meditating.

"My son-in-law told me two weeks notice would be enough. Probably he's right. But I want to be reasonable; I don't do things just because they favor my family." He looked around benignly, like a kindly uncle bestowing gifts to his nieces and nephews. "I'll give you a month's notice."

So that was the end of our business, our independence, our money, our dream. I would be back to the near-slavery of the plantation, if the plantation would take my parents now that so much of their youth had been spent.

The eviction notice stilled even the reproaches of my mother. Perhaps she felt the blow that had been struck had so hurt Father that to berate him would be anticlimatic.

At any rate, she was silent. Moving like a sleepwalker, she prepared the evening meal. We ate it in silence, swallowing painfully as the food slid down our throats to rest like lead on our stomachs. Night had fallen, and because we had neither will nor strength to light a lamp, we sat in darkness.

Then in that darkness, wafted on the balmy night air, there came to our nostrils the scent of fire. There was the sweetness of burning cane in that odor; had there been nothing more we might scarcely have noticed. But mingled with the sweetness was something acrid, penetrating.

Having the keen senses of a child, I discovered this difference first.

"Wood is burning," I said.

The rosy hue of the flames had penetrated the darkness of the room and made shadows on the wall. Mother turned her gaze in the direction of Schofield.

She said, "There's only cane in that direction."

I said, "Beyond the cane is the Schofield Kyampu."

Father got up slowly and went to the open window, the reflection of far-off flames dancing on his face and giving it a coppery tinge. Then he turned away and went out of the house, all of us following.

We saw the flames like shimmering orange streaks playing above the canefields, and beyond the fields we saw something different from these canefield fires to which we had become accustomed. Beyond the canefields, from the Schofield Kyampu great golden spirals shot writhing into the sky, shooting out forked tongues, licking furiously at the darkness.

Yet already the darkness seemed to be winning over the flames, descending like a giant lid that pressed the flames lower and lower, robbing them of their vitality so that they licked more feebly, licked not at all, fell to the ground into a sullen red glow.

Father sighed and reentered the house, the rest of us following. Muttering, "Others have troubles, too," he sat down on the goza.

Mother knelt before him. "Not as bad as ours."

I thought it curious that though the fire was dying away her tone held a note of fresh alarm. Of course, she knew what he was thinking while I was still ignorant of it.

There was a football on the lanai; beyond the closed door came a man's voice — a voice unfamiliar to us.

"Mr. Nakano! Mr. Nakano!"

"Yes."

"**Taihen da!** The Schofield kyampu has burned to the ground!"

Mother shouted, screamed almost in anguish, "What's that to us?"

We heard the feet drawing away from the door, as if the being there had been offended. Then the voice came again, with less of excitement in it, but with a note of blended sorrow and reproach.

"The people there are homeless."

The footsteps descended the steps. Then except for the breathing of the dispossessed family in that room, alone with their grief and despair, there was silence — a silence that stretched on and on until it became unbearably painful. Father got up slowly, and with me at his elbow cautiously opened the door and peered out.

Outside was only the silver of the moonlight throwing the shadow of the lanai pillar on the road like a giant arrow pointing the direction in which the presence had vanished. And when we went out we heard only the whisper in the branches of the nearby monkey-pod.

"Who was it?" I said.

I was thinking of that voice that had borne in on us from the night, a disembodied herald of ill-tidings that had glided out of the silver and shadow and then receded back into it.

If a man had been there, our mood might have been different. But we saw no one, and Father stood staring into the darkness as if deeply troubled.

Words came to me from nowhere. I said, "They'll be hungry, too."

Mother looked at me as if I had betrayed her. Then, if she had been hoping to dissuade him, she said the wrong thing, too.

"When we're homeless, will anyone bring us food?"

Her words made Father start. He stared at her as if she had awakened him from a dream. He looked at me.

"Ichiro, hitch up the horse."

So with the wagon loaded with most of the mite still remaining to us, Father and I set out that night for Schofield.

*

It must have been three days after the fire that we saw a prospective customer approaching. Rain had fallen during the night, and this morning the cane was glistening in the golden light. But the road itself had dried, though the horse that came trotting up it raised no dust.

The horse stood champing at the bit while the man who had ridden him tied the reins to the hitching post. Then the man came up the steps, the sunlight shining on his spurs, on his polished boots, on the silver bars on his broad shoulders.

He strode across the creaking boards of the lanai and stood just inside the entrance, looking around as he had a month before. He must have noted the change that had taken place, the almost empty shelves, the gloom that had crystallized into despair. He stood there, nodded, but said nothing.

"Ichiro," Mother said, "ask him if he wants to buy a box of matches."

I said in English, "You like buy a box of matches?"

He shook his head. "I didn't come to buy anything."

My parents understood his gesture: no one came to buy anything — not even a box of matches.

"I'm Capt. Blake. I came to thank you for the help you gave our people the other night."

As I interpreted this, he seemed absorbed in his thoughts, oblivious to the look of stupefaction on my parents' faces.

"There's a tailor down there," the captain said, "a fellow named Kato. He's mentioned you to me before — said you'd been good to him while he was laid up — said you wanted to move in. I gave it some thought; I'm fussy about whom I take in. It took the fire to help me make up my mind."

He looked around again, and said as if speaking to himself, "There wouldn't be much to move." He looked again at my parents. "Thank you for what you did last night; we'll be glad to have you, if you still want to come."

"You mean we can open a store in Schofield?"

He nodded. "We've found temporary quarters for the other; we'll do the same for you. Soon we'll find better quarters for you."

When I interpreted this, my parents went into a conference and saw an insuperable obstacle.

I told him, "They say they have no money to move or to stock a store."

With a flick of his hand, he dismissed the objection. "I'll arrange credit for you at the bank."

The statement puzzled me; I simply told them he would get the needed money for them at the bank. They were as mystified as I, but they seemed convinced he could and would do as he promised.

"The point is," he said, "I want people with us who have social consciousness."

*

"The captain made good on all his promises," the senior member said, "We moved into Schofield, and from that time things changed for the better.

"And not only did our financial situation improve, harmony returned to the relations of my parents. Mother came round to thinking Father had been right even when he had seemed most wrong. After all, if we had not moved to the crossroads, if we had not bought a horse and wagon, if we had not helped Mr. Kato, if we had not helped the victims of the fire — extending credit to them as we had to others — how could we have achieved the good fortune that later came to us? So she never seriously questioned his judgment thereafter."

Masa, who is bilingual, may have felt he detected a flaw in the recital. He looked at the senior member thoughtfully. "How did you translate 'social consciousness'?"

"That one stumped me; I didn't even know what he meant. Now I know the meaning, but I'm an old man, and I've never gotten round to finding out what the Japanese equivalent may be.

"But had I known the Japanese words for it at the time, the phrase would still have meant nothing to Father. He was an uneducated man."

The senior member turned his silver head and looked across the shaven lawn of the park to where the setting sun was lacing the clouds along the horizon with fire, like the fire of the canefields, of the Kyampu, like the fire of youth that fades away, of the heat and turmoil of a way of life that has vanished and can never come again.

"Father wouldn't have recognized the words, but the meaning was engraven on his heart."

THE END

The above story will be included in a collection of short stories by the author to be entitled, "Hawaiian Tales." Most of the stories concern Nikkei life, many appeared in previous Holiday Issues of the Pacific Citizen, two were written in collaboration with his wife, Take.

San Francisco greets Issei ---

(Continued from C-9)

matters. Its members number about 400."

The belief that the Japanese Association of America was an administrative organ of the consulate was readily subscribed to and exploited by the anti-Japanese pressure groups of the West Coast. Professor Yamato Ichihashi, who came to the United States close to the turn of the century and who might be said to have grown up with the organization wrote in 1932:

"When the Gentlemen's Agreement went into effect, which, among other things, permitted the re-admission of those formerly domiciled here, those who desired to visit Japan temporarily usually secured from the consulate 'the certificate of residence' needed to facilitate their readmission into this country. This work, too, was turned over to the Japanese Associations, which were better informed on their local personnel, and the organizations, in turn, charged the regular fee in issuing the certificate. Beyond this there has been no official connection between the Japanese consulates and the Japanese Association."

Prefectural Societies

Japanese prefectural societies developed early in the new country. There were, in 1909, 27 different prefectures represented in the San Francisco Japanese community alone. This type of organization has been common in the motley population of California for many years.

The prefectural societies were created to bring together people of the same background for social purposes, and once formed they assumed the function of rendering assistance to those of their members who encountered hardship.

The Japanese Benevolent Society of San Francisco, organized in 1901, is another organization worthy of mention. The Immigration Commission commented:

"Its object was to make more complete provision for the care of the sick, injured, and unfortunate than had been made by the several missions, the Japanese Association, the prefectural societies, and trade associations. During the eight years, 1901-1908, its expenditures for the sick and for sending persons back to Japan amounted to $7,000. This does not indicate the importance of its work, however, for in its methods it is more a charity organization than relief society.

"One of the more important branches of its work lies in securing reduced rates from steamship companies for those who are sick or in need in order that they may return to Japan. As a result of the efforts of this society and of the other institutions to which reference has been made, no Japanese become public charges in San Francisco."

* * *

The pattern of life among the Japanese of San Francisco in that first important decade of this century has been described in detail because it was typical of the urban Japanese wherever they formed colonies on the West Coast.—R. Mck.

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(Continued from Page C-5)

Department Chairman in History at Biola College, is writing his manuscript titled "Planted in Good Soil: A Saga of the Japanese Immigrants in United States Agriculture."

Iwata authored the book "Okubo Toshimichi — The Bismarck of Japan." He has made many field trips such as to the Pacific Northwest, to the southern tip of Texas and to other areas in 1966, 1967, and 1968 to gather material for his agricultural history.

Attorney Frank F. Chuman, former National JACL president, had in the immediate post-war years been involved in the writing of amici curiae briefs on key legal Japanese questions presented to the California and United States supreme courts. Chuman is doing extensive research and placing into historical context his work expected to be titled "Implications of Legal Decisions on Japanese in the United States."

Donald [illegible] Hata [illegible] currently a Ph.D. candidate [illegible] Fellow at the University of Southern California. He is using documents of the Project for his dissertation titled Community Controls among Ise Los Angeles Japanese."

Yasuo Sakata, Research Associate for Professor Robert A. Wilson, has been with the Project since its inception in 1962. He has been the recipient of a research grant from the JACL-JARP and is currently in Japan researching original documents which will enable him to write his doctorate dissertation on "Emigration of Japanese to the United States."

Joe Grant Masaoka, Administrator of the UCLA Project, is currently preparing a book, "Japanese Americans: A Pictorial History," and is searching for photographs to illustrate his theme. Masaoka wrote a paper on Japanese Americans for the World Conference on Records held in Salt Lake City in August. He is teaching a UCLA class on "Wartime Relocation of Japanese Americans: Its Antecedents, Developments During, and Its Consequences." He has been giving talks among college students on "Sansei Indictment of the Nisei: Why Didn't They Fight Evacuation?"

Project documents have been among sources used in the writing of articles. John Modell has written "The Japanese American Family: A Perspective for Future Investigations," "Class vs. Ethnic Solidarity: The Japanese American Company Union."

Together with Michael Edlen, Modell wrote "Reduction in Prejudice: California and Its Japanese Minority."

Professor Hideo Aoki, now with the Hilo branch of the University of Hawaii is writing "Japanese Protestant Churches in Southern California and the Effect of the Evacuation."

Monographs and other articles are expected to be forthcoming from scholars who will utilize Project material. Ex-migration and settlement, expected topics include Issei occupational mobility and the subcommunity.

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PACIFIC CITIZEN
HOLIDAY ISSUE
DEC. 19-26, 1969
Section D

'QUIET' MINORITY'

15,000 Nikkei sink roots into Chicago

By M. W. NEWMAN

CHICAGO — With World War II still on, Thomas Teraji, born in California, was released from a detention camp where America penned Japanese Americans.

He hurried to Chicago, and so did thousands of others given their freedom. Chicago was in one of the zones that was open to Japanese-Americans at the time.

So began the modern story of Japanese in Chicago. They found the Midwest hospitable and reasonably free of California's yellow-peril fever, virulent in those wartime days. About 12,000 to 15,000 of them now have sunk roots in the Chicago area, Midwestern Orientals whose children grew up speaking English with an inland flavor.

Newest Minority

The Japanese, in fact, are one of our smallest, newest and most successful minorities, in a city of minorities. Not that success came all that easily to them.

"You know, there were only about 165 Japanese living in Chicago before the war," said Teraji, now a facilities planner for the Board of Education.

"And they lived around Ellis Ave. between 39th and 47th Sts. Hyde Park, just south of there, was not open to them at that time. They couldn't get in.

"But by the time the war was over, there must have been 25,000 Japanese in Chicago. We had about one-quarter of the entire Japanese population in America living here. Many, of course, have gone back to the West Coast since then."

Harsh Memories

Teraji and other Chicago Japanese look back on those times with mingled sentiment and relief that they are now long gone.

For there still are harsh memories of mass internment in camps in Arkansas, Colorado and Utah. That undiscriminating roundup of "aliens," many of them U.S.-born, is generally conceded to have been one of the more hysterical things we did in the aftermath of Pearl Harbor.

The loyalty of Japanese Americans was proved in World War II combat, in which they distinguished themselves.

Teraji's story, in a way, is the story of many Japanese who made it up the ladder in Chicago by means of mettle and education. He got here in 1943.

Resettlement

"You had to have a job to be permitted to resettle in Chicago, and mine was with the YMCA," the quiet-spoken civil servant recalled.

"In California, I had gone to a segregated elementary school until the courts ruled it out in 1927.

"My dad was a janitor with a few years of schooling; my mother had none. They were not permitted to own property under the alien laws. But they made sure I got an education, even though I had to work my way through school to get it.

"The Japanese, as you know, are very strong on education. Perhaps it is the result of the samurai spirit: false pride, perhaps, but we strive to be No. 1, not No. 2."

'Upward Mobility'

Put another way, the Japanese tend to share similar values with many other Americans: hard work, closely knit families, honesty and cleanliness, ambition or "upward mobility," as it sometimes is known.

These generally are regarded as middle-class values and "they have helped us to win acceptance," in the discreet opinion of Masaru Nambu. He is associate director of the Japanese American Service Committee, now at 4427 N. Clark St.

The Japanese are very generation-minded as well as education-minded (and now even

(Continued on Page D-5)

Washington, D.C's first Issei shook hands of Pierce, Buchanan, Lincoln

By LILLIAN TAKESHITA

WASHINGTON — As far as it is verifiable, the first Japanese to set foot in the Nation's capital was Hikozo Hamada: better known as Joseph Heco, the founder of the first newspaper in Japan, the Kaigai Shimbun, the first Japanese to obtain American citizenship, the first Japanese to receive Christian baptism since the Tokugawa ban on Christianity in Japan in 1638, the only Japanese known to have been presented to and shaken hands with President Abraham Lincoln, and the first to have shaken hands with any American president. Before meeting President Lincoln, he had been taken to the White House to be introduced to President Franklin Pierce in August 1853 and President James Buchanan in November 1857.

Shipwrecked and saved along with several companions, Hikozo was brought to San Francisco by his American rescuers. Taken under the wing of Mr. Beverly C. Sanders who saw in the young boy the qualities and the promise desired in an intermediary in the coming relations and negotiations between ahe United States and Japan.

Sanders brought Hikozo to Baltimore by the way of New York and forthwith took him to Washington to be presented to the "Chief of the Nation." The 16-year-old youth was deeply impressed by the simple manner and dress of the pale, lean, quiet man who was the "Supreme Governor of the Nation." This was in August 1853, so it can be safely assumed that the President was Franklin Pierce.

Christened Joseph

Hikozo attended a Catholic school in Baltimore and at the urging of Sanders' mother, he was baptized and christened Joseph. When Sanders returned to San Francisco, Joseph Hikozo was placed in a school there which later merged with San Francisco College.

With the severe financial panic of 1855, Sanders suffered such reverses that he was no longer able to keep Joseph in school.

After working for a while, for a commercial firm, at the insistence of U.S. Sen. William M. Gwinn (Calif.), Joseph Hikozo came again to Washington. The Senator wished to promote the plan to send Joseph Hikozo to Japan as an American employee of the State Department.

To publicize this plan he published Sanders' letter to him in which he described the circumstances that had brought Joseph Hikozo to the United States and what he had been doing since. The young Japanese immediately became the center of popular regard and he found himself a very much sought after guest for dinners and parties.

Having aroused public interest, the Senator then took Joseph to the State Department to meet Secretary of State Lewis Cass and other officials and then to the White House where the Senator after introducing the young Japanese, asked the President to place Joseph in the State Department and send him to Japan where his knowledge of the English language and American institutions would be very valuable.

The President agreed but at that time was a loss because there were no vacancies in such posts. The date of this meeting was Nov. 25, 1857.

First Naturalized Issei

It cannot be ascertained clearly whether this set-back resulted from the withholding of Congressional action on the proposal or from the lack of citizenship for it was not until June 30, 1858 that he received his naturalization papers in Baltimore.

An article in the Evening Star of Nov. 30, 1857 commented on the fact that Joseph had not yet reached majority so would not be yet qualified to get citizenship papers. After a period of unemployment and the disquieting possibilities that he would be out of money altogether, another American friend came to his rescue that made it possible for him to return to Japan.

When he had returned to Washington in 1862, to apply for the post of U.S. Naval storekeeper, he again met many officials in high places and the man, no less than the Secretary of State, William Henry Seward, took him to the White House to present him to President Lincoln who "stretched out his great hand saying he was glad to meet one coming from such a far-off place as Japan" . . . and then made many inquiries about the position of affairs in (Japan)."

When the first official diplomatic mission left Yokohama in February 1860, Joseph Heco was asked by the U.S. Consul to go aboard the Powatan and assist in the interpreting, and when the mission returned in November, the chief ambassadors Shimmi and Murakami asked Heco to convey their thanks by word of mouth and by letter for the many kindnesses they had received during their trip.

Although the circumstances of his coming to the United States may exclude him from the status of an immigrant, Joseph Heco by background and education (he was only 13 when he took off to sea) is more like the thousands who were to leave farms and villages to emigrate to this country in the latter part of the nineteenth and first quarter century of the twentieth centuries than he is like the members of the first embassy who were representatives of the governing class in Japan.

Although unworldly and unschooled like the later immigrants, he possessed the same pleasing qualities of modesty and self-effacement, industriousness, resourcefulness, deep sense of obligation and appreciation ingrained in the Japanese character through centuries of social tradition. Although from a farming family, he was endowed with the wit and the grasp to assume when opportunity presented itself, the role of a more sophisticated man of the world in an alien society.

Early Years

From 1870 to the 1900s (the early years), the greater part of the Japanese population here was made up of the members of the Japanese diplomatic staff and their families.

The District attracted Japanese visitors and students, but no known long-term residents until much later. Among the students, was the young girl, Umeko Tsuda, one of the nine in the first group of girls sent from Japan to study in America. She studied at Georgetown University. On her return to Japan, she became a well-known educator and founded the present Tsuda College for Women.

* * *

The story of the Issei residents in Washington (as distinguished from the Embassy staff, newspaper correspondents, officials and employees of the World Bank, etc.) embraces two groups: the first group made up of those who lived here prior to the outbreak of World War II and those who came as relocatees during and after the war.

While the Japanese in the Washington area are now scattered widely throughout the District, and its outlying suburbs in Virginia and Maryland, the small community of some 75 persons before the war lived more closely to each other in the downtown district. By the ties of language, common social needs, and mutual concern, they formed a group marked by friendly and neighborly social bonds.

From the stories, it is gathered that for the most part the newcomers came as single persons. The men came by the way of South America, Cuba and Florida or as civilian employees of some branch of the U.S. armed forces, or as household servants or as students.

Of the women, there were those who accompanied members of the embassy staff and chose to remain in this country or those who accompanied their American employers to this city. In the course of time, marriages took place, children were born and a community of families gradually was established.

Longest in Residence

The story of Mrs. Ichi Sato, the oldest Washington resident in terms of age and residency, delineates a pattern typical of many of the older residents of this city. She was born Ichi Mikado on one of the small islands off Hiroshima on May 17, 1875.

While still a young woman she became an employee in the family of the Rev. and Mrs. Eugene McAlpine, who were missionaries to Japan. When they returned to their home in Richmond, Va., in 1903 she accompanied them to help with their children. At that time her surname was changed to Mis-

(Continued on Page D-5)

Then 'errand bearers' and nobles from 'Niphon' sent their sons and daughters to New York

(This brief historical presentation of the coming of the Issei to New York is based upon Prof. Scott Miyakawa's research and written by Joe Oyama with an introduction by Murray Sprung. — Editor.)

New York in the 1870's was a "City in Motion." Behind it lay the memories of the Civil War. Almost forgotten were the draft riots, burnings, lootings, and the tragedies of a war torn city of a decade earlier.

Ahead lay the future — the march of trade, industry, science and commerce. The next decade was to see an influx of millions of immigrants passing through the city; many of them remaining to help shape the eminence and future of New York.

Japan, then shaking off its centuries of isolation, through its newly opened doors was eager to see, learn and exchange knowledge, customs and culture.

New York, always noted for its spectacular parades, welcomed the first Japanese diplomatic mission to the United States who came to ratify the first treaty of commerce and navigation.

Walt Whitman's Poem

The New York Times of June 27, 1860 contained Walt Whitman's poem, inspired as he watched the historic event:

"The Errand-Bearers" he sang in part:

Over the Western sea hither from Niphon come,
Courteous, the swart-cheek'd two sworded envoys,
Leaning back in their open barouches, bareheaded, impassive
Ride today through Manhattan.
Libertad! I do not know whether others behold what I behold.
In the procession along with the nobles of Niphon, the errand bearers,
Bringing up the rear, hovering above around, or in the ranks marching,
But I will sing you a song what
I behold, Libertad.

Whitman referred to "the decorations, the salutes, and the crowds that gaze riveted tens of thousands at a time . . ."

And soon the errand-bearers and the nobles sent their sons and daughters to us. Small in number, yet great in influence, they came and merged their genius with the history of New York.

First Issei Came in 1876

The first group of Issei were unofficial ambassadors. Arriving in San Francisco on the trans-Pacific liner, The Oceanic, they travelled by train to New York in 1876, exactly 93 years ago.

Seeking American understanding and friendship, these three, Ryoichiro Arai, Toyo Morimura, and Momotaro Sato wanted to open direct trade routes to Japan.

As they pass in review, we now salute these men, the Takamines, and the many others whose lives read like Horatio Alger stories. — M.S.

I. RYOICHIRO ARAI
Silk Export Pioneer

Born 1853 in Kurohane-mura, Japan, the fifth son of Shichiroemon Hoshino, who was Mayor of some eighteen villages, and whose brother was a prominent silk producer.

Ryoichiro was adopted by the Arai family, went to New York at the age of 20, and his experiences were such that anyone less resilient or with less dedication in his mission would have been crushed.

First, he was discriminated in housing and had to live in miserly dwellings. On occasion, hoodlums attempted to beat and throw stones at him. He had to pinch his limited funds.

There was no media for dissemination of market news, and at the time, no telegraphic service so that he could not keep in touch with the market trend in Japan.

He was also handicapped by the language barrier, and resolutely enrolled in the Plymouth Institute of Brooklyn.

Export Standards Set

To overcome the negative and prejudicial attitude of the silk importers towards Japanese silk, Arai sent home samples of desired silks, and even returned to Japan a number of

(Continued on Page D-4)

Seasons greetings



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Holiday Issue Short Story *by Georgia Poulos*

Battle Star for Buddha



Tommy Yamaguchi was tall for a Nisei. When he bent down, intent gaze on his mother's face, the campaign ribbons on his tunic were on a level with Mary's eyes.

Mary Yamaguchi, seated on the opposite side of their mother's bed, paused to moisten dry lips.

"After Dad died in detention camp at Tule Lake," Mary took up her story again, "I thought she was making a good adjustment. You know our mother's strength has always stemmed from her ability to accept the irrevocable — with grace. But then, as time went on, I noticed how pitifully old she looked, how indifferent to her flowers and silk-screening she had become. Finally, the morning came when she had difficulty getting out of bed, then found she couldn't stand. I called Dr. Yamanishi, and after his examination, he decided the paralysis was psychological. He could find nothing wrong organically. Even this she seemed to accept and she was an easy patient to care for, until two weeks ago, when I told her you were coming home on leave.

"Tommy, she made me get her out of bed. While I supported her, she steeled herself to take a step, she willed herself to walk. But she couldn't even stand alone. After that, every morning we went through the same grueling drill. Finally, yesterday, she just lay there on the bed, moving her head from side to side — spending the last of her strength, throwing it away, almost as if . . . Tommy, maybe she just didn't want you to see her like this — old, not beautiful like she was when you graduated from the seminary and went into the service."

A sudden convulsive movement of his hands brought Mary's controlled voice to a halt. Yamaguchi struggled against a compelling urge to ram his forefingers into his ears — to shut out the multi-throated "banzai" of a race whose pride could destroy it. He jerked at his tie, and when he could breathe again without effort, he walked to the bedroom window overlooking the garden below.

Morning fog, infiltrating the city from its stronghold in the Golden Gate, had taken its objective. He watched it encircle the branches of the Quince tree, and he wondered, then, if his mother knew her chrysanthemums were dying.

He wondered, too, if her own decision to die, as quickly and quietly as possible, were not, after all, a private matter between herself and her God. He turned toward Mary and would have voiced his thought but the stricken look on his little sister's face made him pause. Mary was five years younger than he. And she had always been close to their mother. He thought, too, that he could imagine how many private dreams she had packed away with her blue student nurse's uniforms, for after December 7, 1941, Mary Yamaguchi had not returned to her classes at the hospital. His voice was gentle as he crossed to her and touched her too-thin shoulder.

"You'd better hit the sack, little one. I'll take over now."

Stumbling a little, she got to her feet, then, reaching out suddenly, she traced with her forefinger the shoulder patch on his sleeve.

"Welcome home, Buddhahead!" For an instant, her smile was warm and child-like, like her graduation photo, he thought.

He gave her the lofty look, reserved by big brothers for little sisters who need to be squelched.

"I'll have you know," he announced, "that the fame of the 442nd Regimental Combat Team is beginning to spread. Coming over on the ferry from Oakland this morning, I noticed several people who apparently recognized this patch."

"There has been a change of attitude here in San Francisco," Mary agreed. "I thought it might be due, in part, to an article that appeared in the Chronicle several weeks ago. The writer sang the praises of the 442nd and its Nisei personnel. I can quote the last paragraph. It said: 'Although their ranks have been decimated by casualties, their guidons are ablaze with Glory, their history forever a part of American history.'"

"When did the Chronicle's Heart Throb Editor turn war correspondent?" Yamaguchi grinned.

She laughed, but it was a little girl's hero worship that shone in her eyes as she left the room.

* * *

Alone, Yamaguchi swung toward the bed. The woman who slept with the hope that she need never waken, had not stirred. There was something about her expression — that look of tranquil acceptance, of serene withdrawal — that troubled him. Somewhere, he had seen that look before, and he could not recall where or when. Suddenly, he wanted to reach down, to grab her by the shoulders and shake her into awareness, so that he could get through to her, so that he could tell her how cruel she was — cruel to Mary who had hovered on the brink of crack-up after their father's death, cruel to him, her son, if she would force him to witness this psychological hara-kari she would commit.

Then a wave of pity swept over him, he wheeled away from the bed, and began a restless pacing of the room. Now, for the first time since his arrival, he became aware of familiar objects about him, treasured imports his father, Masao Yamaguchi, had brought home from his shop, to please the discerning eye of the wife he adored.

Here were the fans that had come from Shirako, the silk-paintings, their glowing warmth heightened by contrast with the gray world outside. He opened the door of a black-lacquered cabinet and found a small bronze Buddha on its onyx base.

At that moment, in his mind's eye, Captain Yamaguchi found himself face to face with Corporal Samuel Higuchi. Sammy Higuchi, the quiet kid from Honolulu, with a master's degree in Philosophy. Corporal Higuchi, who had whispered Buddhist prayers as his Browning Automatic swept a Kraut infested hillside. Before Sammy died, his face had composed itself in that mask of calm acquiescence, the same look that immobilized the exquisitely oriental features of Toshi Yamaguchi.

Tommy's hands dropped at his sides with an age-old gesture of defeat. Of no avail now were the weapons he had meant to use, the words he might have spoken, the Scripture he might have quoted, the silver cross on his lapel. His mother was Buhdhist. She would accept no design for living offered her by Thomas Yamaguchi, U.S. Army Chaplains' Corp.

Tommy drew two chairs into juxtaposition, sat in one, stretched his long legs and parked his feet in the other. He lit his pipe and then he began a mental list of everything he knew, anything he could remember, about his mother. And, after a while, he began to wonder if she had ever really accepted any part of Western culture, or had merely kept up a pretense in an effort to please her family. Everything about her, her painting, her horticulture, the delicate poetry she composed, was so typically Japanese.

Or had she returned to the faith of her youth, like a frightened child running home, seeking comfort after she had become confused by a war she couldn't begin to understand, separated from her husband for a reason totally obscure to her? And, recently, had she been humiliated by the knowledge that Mary must wait on her as if she were an infant? Did she carry a burden of guilt because he had been sent for to come home on emergency leave? And if this faith sustained her, then she had been terrified at the thought of his homecoming. He was head of the household, now. He could wrest her from — no, not from her religious beliefs, if they went as deep as he suspected, but from the open practice of them.

Did Yamanishi know, he wondered. Was this why he had apparently made a quiet withdrawal from the case? Did Mary know? He was up and pacing the room again. His thoughts were all on Corporal Higuchi when Mary entered, to be stopped in her tracks by the expression on his face. He saw fear in her eyes for a brief second. Was it fear for him — or of him? He caught up the bronze Buddha and deposited it on the night table beside his mother's bed.

"Mary," he asked, "do you know where there is a stick of incense?"

As disbelief, and something he thought might be hope, flickered across her face, he went on, quickly.

"Let me tell you about the BAR man we had with our outfit in Italy. A fine soldier and a brilliant scholar, one night he translated for me the first stanza of an ancient Buddhist poem. I recall a few lines — something like, 'We live in very bliss, we who hate not those who hate us.' Mary, I think if we are to keep our mother, we must make room in this house for two faiths."

She spun round toward the hallway with brisk purpose. "I know where there is a stick of incense," she called back.

When Tommy Yamaguchi delved deep down into his ancestry, he came up with a wealth of Japanese he hadn't known was his command. In a soft conversational tone, he spoke to the little God of his forefathers while a wisp of fragrant smoke curled upward. He didn't know exactly when his mother became aware of him but he looked down in time to watch a dull film, left by hours of mental pain, clear from her eyes, and to take the small-boned brown hand she reached out to him. Then, for a while, he sat quietly, watching her glow with contentment, until, in sheer exhaustion, she drifted into natural sleep. He glanced across at Mary. When his little sister was happy, she was very beautiful and, at this moment, she was radiant.

Tommy Yamaguchi stretched cramped muscles and decided that he had put his father's house in order. This traditional task of the eldest son completed, he was free to be all-American. So, tomorrow, he could slip down to Orange County. He had to see Betty Yamada. He had to know that her letters had meant what he hoped they had meant. Would she understand that there would be innumerable times when the minister's girl would have to wait while the urgent need of someone else came first?

Well, at any rate, he could tell her his own private war story. About how he and Buddha had led the assault wave that had driven their common enemy, the Death Wish, from his hilltop position, and how, between them, they had set up their perimeter against any possible counterattack.

D. C. Issei

(Continued from Page D-1)

umi on her passport because her employers thought that the name Mikado might lead to misunderstanding.

Since Misumi was another acceptable reading for the characters in the name Mikado, Ichi did not object.

One of the McAlpine daughters, incidentally, who had married the Rev. Robert Spencer, with her husband, ministered to the first Japanese Christian group organized in Washington by the Issei evacuees after close of World War II.

After coming to Richmond, Ichi expressed her wish to the McAlpine family that she would like to study dressmaking and tailoring. They put her in the care of Mrs. McAlpine's brother and his family who lived in Baltimore.

Subsequently she lived aa the YWCA and while working she finished her studies thereby acquiring a skill which was to serve her and her husband well later.

1909 Wedding

When she married Henry Seiji Sato in 1909, the women members of the YWCA gave the young couple a wedding reception so beautifully fancy that it is remembered by her with gratitude and pleasure to this day.

Her husband, a graduate from an agricultural school in Hokkaido, decided when war broke out between China and Japan in 1894 to try his fortunes in America.

Discomfitted by the anti-Japanese sentiment on the West Coast, he travelled eastward to New York where he acquired his first taste of business when he helped out with the work at summer concessions at the beach resort.

Throughout their married life in Washington, the Satos were to engage in various businesses, prospering at times; facing hard times in others even to the traumatic experience of bankruptcy in the '30's. They were to exercise ingenuity and enterprise in their efforts to wrest a living and establish economic security.

They manufactured many of the wares they sold. One of the items that were popular at the time were wind chimes made of brass. They had discovered that photographers discarded their negative plates made of brass, so Mr. Sato bought the discarded plates, took them to his shop and had his wife cut them into strips on which he

(Continued on Page D-4)

SEASON'S GREETINGS

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Christmas Thoughts for 1970

T—Tao, through Lao Tzu, taught us a passive way of life;
H—Hence, whatever exists on Earth had to be left alone as is.
E—Everything, then, remained negative to man's progress of civilization . . . but
S—Shinto, or Kamimichi, introduced an active way of life,
A—Announcing that a secret of life must be revealed by understanding nature.
S—Seek the wholeness of life through righteousness,
A—Accepting the physical-chemical laws applied to dynamic multi-cellular life,
K—Knowing how to reveal by intuition and unity what this whole body should be,
I—Interlocking man's relationship to his spatial, open environment . . . to
S—Solve this secret of healthy and long life within Zentei, a universal wholeness.

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New York Issei—

(Continued from Page D-1)

times to insure uniformity of production, and to establish national standards for raw silk exports.

Because there was no telegraphic communication, the first shipment of silk to the United States nearly ended in catastrophe. Due to the rise of the cost of silk in Yokohama, the actual landed cost was 80 per cent higher than the contract price.

Arai, however, insisted on honoring the contract at the risk of sacrificing his personal assets. This extremely modest beginning however, symbolized a trade that catapulted into a business of gigantic proportions.

Arai also became a partner and founder of Morimura Arai Co., which was the first to export American cotton to Japan, and contributed significantly to the growth of the Japanese cotton textile industry.

In 1901, Arai was elected to the Board of Governors of the Silk Association of America.

II. TOYO MORIMURA
Pioneer in General Merchandise and Silk

A Keio University graduate, the "Princeton University" of Japan, Morimura taught for a while at the University, and founded the Hinode Company of New York. This company specialized in the imports of general merchandise, such as china, lacquer and metal wares, scrolls, fans, parasols, handicraft, silk goods, and tea.

Hinode Co. later became the Morimura Brothers, who subsequently engaged in the imports of mass production manufactured goods.

Typical of the experience of most of his predecessors, the Morimura Brothers also encountered major difficulties as Japan did not have any institutional structures necessary to conduct foreign trade; foreign trade in Japan was monopolized by Westerners. And at that time, New York banks would not lend to Issei business.

III. MOMOTARO SATO
Father of Japanese-American Trade

Son of Shochu Sato, later a prominent court physician, and grandson of Taizen Sato, founder of the famed hospital and school, The Jutendo. His brother, Susumu was made a baron for his distinguished contribution to medicine and surgery, and was the first Japanese to go abroad to study medicine in Germany.

Arriving in San Francisco in 1870, he attended a commercial school to learn American methods of business and merchandising. Sato then worked in a general merchandising store. Later, opened his own shop specializing in Japanese goods and tea.

In January, 1871 while still in San Francisco, he was awarded a Meiji Government scholarship to study business and transportation. When he lived in Boston, he studied American business practices and transportation.

Interpreter in 1872

In 1872, he served the Iwakura Diplomatic Mission as an interpreter.

Returning to Japan in 1875, he met Yukichi Fukuzawa, the great Meiji enlightenment leader and founder of Keio University. Fukuzawa encouraged Sato in his efforts to awaken the Japanese to the vital need to develop their country's trade and economy. He helped to organize the above mentioned Oceanic group which came to New York in March, 1876.

Together with Morimura, he founded The Hinode Co., which became Morimura Brothers, and collaborated with Ryoichiro Arai in the raw silk trade, which in time became the most important single Japanese commodity exported to the United States before World War II.

IV. DR. JOKICHI TAKAMINE
Distinguished Scientist

Dr. Takamine was born to a family who for generations had been outstanding physicians, and who were known for their cultural and artistic attainments. Born November 3, 1854 in Takaoka, his parents were Seiichi and Yukiko Tsuda Takamine. His father was physician to the Daimyo (Feudal Lord of the Han), with samurai status, developed practical purposes for making potassium chlorate and other chemicals, percussion caps, and similar products for use in the Han arsenal.

At age 12, to learn English young Takamine lived in the home of the Portuguese consul in Nagasaki, and later attended the school conducted by Dr. Guido Verbeck, who became famous for his great contribution to Japanese education.

Because of his outstanding scholastic record at the College of Science and Technology in Tokyo, which he attended because he had decided to become a chemist, he was granted a national government scholarship.

Studies in Britain

He spent three years in Great Britain, studying mainly at the University of Glasgow and Andersonian College. He returned to Japan to head the chemistry section of the Ministry of Agriculture and Commerce. He also became acting director of the Patent Bureau, and introduced synthetic fertilizer to Japan.

While visiting the United States in 1887, he married Caroline Hitch of New Orleans whom he had met previously, and with whom he had been corresponding for two years. Her father, Colonel Eban

(Continued from Page D-12)

Issei in D.C.—

(Continued from Page D-2)

painted floral designs and attached them with various lengths of wires to round hoops to fashion the wind chimes.

Mrs. Sato using the skills that she had learned at the dressmaking school sewed pajamas and kimonos out of cotton crepe to add to their store of merchandise.

Sembei Baker

Sending for some special sembei (Japanese rice cookies) irons from Japan, Mrs. Sato also baked these flat rice cakes in the window of their shop attracting passersby and customers as she poured the batter onto the irons, closed them and rotated them over gas burners. In the effort to improve their fortunes, the Satos moved from one location to another.

At one time they operated a store on 14th and F Streets, then at 18th and Kalorama, N.W., both choice locations today. The Knickerbocker Theater nearby was their favorite movie house, but when disaster struck the theater killing some 98 persons when the roof caved in, one Saturday night, Jan. 28, 1922, Mrs. Sato and her daughter were spared because their regular night for the movies was Sunday.

Mr. and Mrs. Sato had three children but the eldest child a boy of nine and the youngest, a daughter of five died in the influenza epidemic of 1919.

Tane, the surviving daughter, remembers her sister's funeral which was attended by almost everyone from the Japanese community. There were about 25 persons in all. The men were all Japanese but she remembers that all the wives were not. A Mrs. Fujiwara was Puerto Rican, and one of the Fujiwara daughters, Shimi, is now quite well-known as a costume designer and now works full time as a designer for the Washington Ballet.

Hospitality Overburdens

Mrs. Sato recalls that the excess of Japanese men over the women worked hardship on the hospitality and meager household finances of the Japanese wives who were more or less expected to provide Japanese cooking for the bachelors deprived of the amenities of home. According to the hard pressed wives, the constant flow of free-loading bachelor visitors reduced the supply of a 100 pound sack of rice very quickly.

When the depression of the 30s hit, the Satos were, along with many other Japanese in Washington, dealt a heavy blow. The banks closed, a money panic ensued, their business collapsed and tsey were forthwith pushed into bankruptcy. How they and the other Japanese in business, picked up the pieces and made their way to the surface again made for tales of heroic fortitude, perseverance, and unremitting effort.

After their business failure, the Satos started a small ice cream and sweet shop, because only such a business was possible with no or very little capital. What was bought from the wholesaler could be turned into cash that very day and provide the money for purchases the next day. This little store near an elementary school on New York Avenue and First St., continued until a few years after Mr. Sato's death.

Mr. Sato passed away on Feb. 8, 1950. Their daughter, Mrs. Tane Yoshida opened a Japanese gift and novelty shop, the Ginza, at 20th and K Sts., N.W. and Mrs. Sato assisted.

Mrs. Sato became an American citizen on Feb. 9, 1954.

The Tasaka Family

Of the earlier settlers in Washington, another name that is well-known is that of Tasaka. Mr. and Mrs. Seiko Tasaka will be long remembered for their generous hospitality to the young Nisei soldiers stationed in the Washington area during and after the end of World War II.

Mr. Tasaka, who passed away at the age of 72 on Aug. 21, 1963, was a leader in the Japanese community. As far as the rise, fall, and recouping of his business fortunes were concerned, his story resembles very much that of the Sato's.

A native of Oita Prefecture, Mr. Tasaka left for the United States in 1915. Unlike other men of his family, he did not study medicine and before he decided to try his fortunes in a foreign country, he was in a Japanese calvary unit. His entry into the U.S. was preceded by a four-year tour through Hawaii, Brazil, Peru, Buenos Aires and Cuba.

From Argentina

When in Buenos Aires, he met Gennosuke Higashi, who was working at the Japanese legation. When Higashi came to Washington, Mr. Tasaka followed. They became acquainted with a Mr. Ota who operated a boardwalk concession at Chesapeake Beach during the summer. When Higashi started a similar business at Glen Echo amusement park, Mr. Tasaka also worked there.

His wife (nee Morimoto) was a daughter of a brewery family in Hiroshima who decided to follow her sister to the U.S. when her older brother's business met with reverses.

When her employers came East she travelled with them and once in Washington, she met the other Japanese in the community and subsequently married Mr. Tasaka in 1924. They had three children, Mary who now is Mrs. Earl Kusumoto; a son, Joe who is now with his mother, and another child who died in infancy.

Souvenir Shops

The Tasakas operated several souvenir shops, and had opened their largest store to date on Pennsylvania Avenue near the Willard Hotel until the depression. While seeking a way out of their financial setback, Mr. Tasaka discovered the method of making orange ice which began to sell well. By the 1940s when Nisei soldiers and other Japanese began pouring into Washington, the Tasakas had established the Kinokuni ice cream parlor at 1009 U St., N.W.

Mr. Tasaka was president of the Japanese American Society in the late 1940s and was active for many years in community affairs. For his outgoing friendship to the Japanese-American soldiers during World War II, he was

(Continued on D-5)

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Issei in D.C.— 15,000 Nikkei sink roots into Windy City—

(Continued from Page D-4)

often called the "one-man USO." His hospitality during the war earned him an invitation to Hawaii in 1951 from the veterans of the 442nd Regimental Combat Team and the 100th Battalion.

An extremely gentle and humble person, Mrs. Tasaka has endeared herself to her friends. Mrs. Tasaka received her citizenship in 1954 and Mr. Tasaka in 1955. Mr. Tasaka was always an enthusiastic supporter of the JACL.

Nihonjinkai Activities

Among all of the reminiscences of the early residents, their recollection of the activities of the old Nihonjinkai, its role in community affairs, the mutual ties of its members and their families seem to evoke the warmest memories.

The large room above the Yoshihiro Store at 12th and Pennsylvania, N.W. saw many a gathering of the Japanese for their annual New Year parties and other occasions for getting together to celebrate with feasting, drinking, and song.

Mr. Yonei Imazawa would dance the "Harusame" accompanied by Mrs. Nishio on the koto. Gennosuke Higashi might sing a Hakata-bushi or two or Mr. and Mrs. Nishio might entertain with a koto and shakuhachi duet. Then again, moved by good spirits there would be a rousing song in unison.

Because of the sparse Japanese resident population, it was comparatively easy for them to carry on cordial relations among members of the Japanese Embassy. The New Year's and Tenchosetsu receptions were gala affairs to which the local Japanese populace were invited.

Foremost Photographer

Among the early Issei settlers, two who maintained close relations with the Embassy staff were Mr. and Mrs. Genichiro Nishio. Mr. Nishio, a native of Ishikawa Prefecture, came to the U.S. in 1905, studied photography in Tennessee and art in New York.

He came to Washington in 1912 and graduated from the Corcoran Art School where his carcoal drawings and paintings won him the Corcoran Gold Medal.

For 42 years with the Harris & Ewing, the foremost photographic studio in the city, Mr. Nishio made a name for himself for his portraits of many well-known public figures, including every president since Woodrow Wilson.

His wife, Miyo (nee Yoshida) born in Kanazawa, was brought to Washington as his bride by the Ambassador and Mrs. Saito in 1920. She was then only 19.

Through her association with the Saito family, the Nishios enjoyed an unusually close relationship with the Embassy staff and when he served as Nihonjinkai president, the ties were strengthened.

He, along with Furuya, Yoshihiro, Murayama, Sato, Tasaka, Higashi and Nagatsuka were the eight or nine men who started the Nihonjinkai in 1[illegible]. Mr. Nagatsuka, according to Mrs. Nishio, was the first president.

She was also one of the most enthusiastic students at the Americanidation School and was most helpful in introducing many immigrants to American ways and the language.

Philatelic Dealer

Daiichi Uyeno was a nationally known philatelist, who numbered President Franklin D. Roosevelt among his best customers. Mr. Uyeno used to tell his friends that the President became a customer in New York when he was Governor, and that when Roosevelt became President, Mr. Uyeno moved to Washington to be near his good customer.

Mr. Uyeno operated a coin and stamp shop with his wife Kiwa at 1205 Pennsylvania Ave., N.W., which was the site of the original Koshihiro store and taken over by the Uyenos and some others when Mr. Yoshihiro returned to Japan in

(Continued on Page D-12)

Christmas Greetings to Our JACL Friends

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Rev. Ben Kimura
English Div.

15,000 Nikkei sink roots into Windy City—

Continued from Page D-1)

have a generation-gap problem, just as their Chicago neighbors do). They divide their generations into Issei (immigrants born in the old country), Nisei (first U.S.-born generation) and Sansei (children of Nisei).

"The Issei worked hard, put aside money, were very frugal," Nambu said. "They emphasized education, education.

"So the younger people got that education and many of them have gone into the professions — teaching, medicine, dentistry, law — and have done well."

Prejudice at Work

Few Japanese Americans, however, have been able to rise very far in big Chicago corporate offices.

"It's pretty obvious that prejudice still is at work," Nambu said. "In fact, the parents are telling the young people to go into professions and avoid getting into big companies."

Prejudice being a sometime and someplace thing, the Japanese now are dispersed quite widely, in Chicago suburbs. There is no such thing as a Japanese "ghetto," although there may have been.

Their first move, after the war, was to the shabby "Little Tokyo" area around Clark and Division Sts. It went the way of urban renewal (Carl Sandburg Village) and the Japanese edged northward, into Lincoln Park, Lake View, Uptown and Edgewater communities.

They still have some problems getting housing, Nambu says, but it is not a major problem — not at all comparable to the difficulties Negroes or Puerto Ricans encounter.

15,000 Today

If you talk about a Japanese community in Chicago, in fact, you must answer the question posed by the skeptical Teraji: "Where is it?"

Teraji, whose specialty is the study of population movements, believes that the Japanese here are a dwindling group. There has been a noticeable drift back to California since the wartime influx, he points out, and he questions the figure of 13,000 to 15,000 Chicago population favored by the Japanese American Service Committee (JASC).

The committee says its figures are based on the 1960 U.S. census. Since then, some Japanese have left Chicago but others have come in, particularly from Hawaii. Very few emigrate here directly from Japan. But Chicago does have a considerable number of native Japanese who stay here for three or four years.

They are employed by big Japanese industrial firms and trading companies that maintain offices here. Japanese trade with the Middle West, and Illinois in particular, is large and growing; they like our soy beans, we buy their manufactured goods.

Japanese Cuisine

Chicago's growing number of Japanese restaurants caters to the Japanese colony, but of course many non-Japanese eat in them as well. And the restaurants seem to be increasingly authentic, emphasizing cookery as well as decor.

If there is any clustering of Japanese here, it appears to be in the Lake View community west of Broadway. But even the JASC has moved northward from its Sheffield Ave. location to the 4400 block of N. Clark.

JASC, according to Nambu, is the only Japanese-oriented welfare organization in the United States. As a Red Feather agency, it is required to serve other people besides Japanese, but in practice nearly all of its clientele is Japanese.

And its problems seem to be primarily social welfare rather than basic economics. Nambu estimates the median family income for Japanese in the Chicago area at about $10,000 a year, or minimal middle-class. Many of the wage-earners have blue-collar or service jobs: auto mechanics, waiters, shop assistants, for example.

No Millionaires

There are virtually no Chicago Japanese in political office or in the big-money class. "I read somewhere that it tends to take seven generations to become a millionaire," said Teraji with a smile.

The Japanese family tradition is a strict one, with a place for everyone and everything, from young people to elders. JASC seems to make a special appeal to both of these gourps at a time when family traditions throughout America are all shook up.

The agency offers light assembly work for older folk who want to keep busy and useful. But, clearly, some of the old Japanese family ties are feeling a strain. It has been customary for children to take care of the old folks at home regardless of age or infirmity, but now there is considerable debate over whether to place them in nursing or custodial homes when such care is needed.

Sansei Groups

As for the Sansei, the younger generation, it tends to puzzle its Nisei generation parents. The Sansei, after all, are growing up in an America where the generations seem to be in different orbits.

"The Nisei made an effort go become pretty well Americanized," Nambu said. "You can imagine their surprise when the Sansei set out to reclaim the Japanese heritage.

"It is the meaning of the heritage these young people seem to be interested in, rather than the actual ceremonies themselves — the dances, theater, costumes, jiu jitsu and so on."

And it is a new freedom they seek as well as centuries-old tradition.

Japanese parents, according to Nambu, tend is frown on intermarriage, but it is a fact of life.

"We had a seminar on the subject," Nambu said. "A girl got up and said she believed she should marry anyone she liked, regardless of background.

"But she said that to please her parents, she would look for a Japanese. If she couldn't find him, she would marry anyone she loved. The idea of marrying for love is the main thing with her and many other young Japanese."

Roots in Chicago

"There has been a return to the West Coast," Nambu said, "but in a way it was fortunate for the Japanese who remained her after the war.

"The people who went back to California returned to more or less the same setting and problems and prejudices. The ones here found new challenges and opportunities in a reasonably open setting.

"They had to go out and mingle and it was good for them. And now they will stay, for their roots are here."

Chicago Daily News.

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Los Angeles had two 'Jaytowns'

(Continued from Page A-1)

farms cultivating about 2,000 acres in scattered areas of Gardena Valley, San Fernando Valley and Orange County.)

The Japanese American Year Book for 1905 estimated the Japanese population of Los Angeles at 2,358. At the end of 1906, the year of the San Francisco earthquake and fire and the first violent agitation against the Japanese in that city, as a result of a minor exodus of Japanese out of San Francisco to the southland, Los Angeles increased its Japanese population to more than 6,000.

Population Drops

During the next two years the number decreased. Some returned to Japan; others found business unprofitable and sought employment elsewhere. The total number of Japanese in the stable population of the city at the end of 1908 was estimated by the secretary of the Japanese Association to be 4,457, representing a loss of nearly 1,500 in the two-year period.

"Of these, 3,925 were adult males, 427 adult females, and 105 children under 16. The number of males had increased somewhat between 1904 and 1906, and the number of women and children had increased almost threefold." These figures were for the settled population; it was reported that there were "as many as 20,000 Japanese in Southern California doing seasonal work, and during intervals when many are unemployed they come to Los Angeles in large numbers, crowding the lodging houses with transients.

Two Colonies

Two colonies of Japanese developed in Los Angeles prior to 1910. The older and larger community spread out along East First Street and became known as "Little Tokyo."

The other, which in future years was to be displaced by blocks of modern office buildings, took shape along West Sixth and Seventh and the interlocking streets of Hill, Olive, Grand and Hope.

(There was by 1907 three Japanese-owned banks, five newspapers and magazines being published, more than 60 boarding houses, 32 lodging houses, 62 Japanese cafes, 31 chophouses, six Japanese schools, 13 prefectural societies and nine other organizations.)

While certain bazaars and curio shops operated by Japanese were located in the general shopping district, the majority of Japanese business houses were in segregated districts and were patronized almost exclusively by the Japanese themselves and by the Mexicans and Negroes of the vicinity.

The U.S. Immigration Commission agents of 1909 observed: "Practically all save domestic servants live in one of the two colonies, and in many cases are not welcomed in desirable places conducted by other races. This is true of hotels, lodging houses, restaurants, barbar shops, poolrooms and similar places."

Businessmen

In Los Angeles, too, it was found that the large majority of the Japanese business men had come from cities in Japan, where they had conducted their own businesses, while a comparatively small percentage had been wage earners in Japan.

The average Japanese business man had been in petty trade, he had come to the United States when young, bringing little or no capital with him, he had had his first experience in America as a wage earner — only about 18 per cent were able to go into business immediately after arrival — and rapidly lifted himself out of the wage-earning class, setting up in business for himself in from one to three years.

They were able to do this because the amount of capital required was small, because of the phenomenal growth and development of Los Angeles and the consequent increase in opportunities for making profit, and because of their own powerful desire to get clear of the wage-earning system which kept them in migratory status, sheltering in men's bunk houses or cheap rooming houses with no possibility of maintaining a wife and children.

Here, as in many of the communities investigated, the agents learned that Japanese were not allowed membership in American societies or fraternal organizations, were not welcomed in American churches but were consigned to segregated churches and missions, were not given personal service in American shops, and that, as a result of such conditions, the Japanese had organized among themselves for trade, for social life and for culture pursuits.

In spite of the fact that they had achieved a greater assimilation than could be found among the Mexicans, Russians, and some other races of recent immigration — because of the eagerness of Japanese to adopt American ways and their desire to improve themselves and their lot in life — "associations between the Japanese and white races are limited, and, with few exceptions, not upon the basis of equality."—R. McK.

* * *

Late Prewar Years

In the succeeding years, the Issei continued to prosper in agriculture — as much as 86,000 acres by the 1920s in the Southland were being cultivated on some 3,900 farms yielding average annual output of $35,000,000.

The Rafu Shimpo in 1934 estimated a 1,000 farms over an area of 10,000 acres in Gardena Valley with Moneta as the center — the first Japanese arriving in 1904 to grow strawberries. Chili peppers, truck crops and berries were the main crops in the 7,500 acres being cultivated in Orange County. Some 100 farms in the Venice-Palms area harvested a modest fortune with celery. Tomatoes were the chief crops in the 3,000 acres farmed by Japanese in San Diego.

Japanese also farmed as early as 1906 in San Fernando Valley in the cultivation of tomatoes, lettuce and berries but the real estate boom of the 1920s transformed the ranches into high-priced residential subdivisions.

Japanese established sugar beet ranches in Ventura County in 1900s. About 100 families in the Santa Maria Valley-Guadalupe area farmed 9,000 acres producing lettuce for a nation-wide market; while the bulk of 1,200 Japanese of the 1930s in San Luis Obispo county shipped peas, lettuce, berries, artichokes and other bunched goods.

Agricultural Wealth

Statistics in 1932 revealed one-third ($50,000,000) of the

(Continued on Page D-9)

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L.A. Issei

(Continued from Page D-8)

entire agricultural wealth in the state ($161,890,000 statewide) was produced by the Japanese in the state on acreage one-seventh of the total cultivated lands in the state. Bulk of this was raised in the Southland and handled through wholesale terminals in Los Angeles.

The Ninth St. Market was founded in 1913 as a joint venture of Japanese, Chinese and Caucasian investment though the bulk of the stock was retained by the Orientals. The Seventh St. Market, on the other hand was controlled entirely by American capital but Japanese farmers and commission merchants numbering 350 by the 1930s gained membership.

Masutaro Endo pioneered in the floral industry, starting off in 1893. Within two decades, enough Japanese were growing flowers in Los Angeles that to prevent further cut-throat competition, the So. Calif. Flower Business Assn. (now the So. Calif. Flower Market, Inc.) was established in 1912. The first Japanese florist, Shinkichi Shima, had a thriving trade in 1908 in his shop on Broadway near Sixth St. By the 1930s, the estimated 100 Japanese flower growers were doing an aggregate business of $1,500,000 a year.

Fishing Industry

Japanese commercial fishing industry in Southern California dates back to 1887 when Issei were selling dried abalone at White Point — a few miles east of Marineland today + near San Pedro. After a small cannery was established in 1906 by an Italian, the Japanese turned to deep-sea fishing. A fire in 1906 destroyed the fishing village of Port Los Angeles (north of Santa Monica) where the Issei worked and lived, resulting in the move of Japanese to San Pedro and San Diego. By the 1920s, estimated value of the Japanese-operated ships in San Pedro alone surpassed $2,000,000.

Annual gross of $3,000,000 was reported from the fishing village of San Pedro and San Diego in 1934, then comprised of about 800 fishermen members.

While interpreting was the chief profession of the Issei in the 1910s and 1920s, it was dwindling in the 1930s as the Nisei entered the professional fields in medicine and dentistry. Of the 26 practicing dentistry in Little Tokyo in 1934, eight were Nisei; of the 35 physicians, four were Nisei and there were two Nisei optometrists out of the total of three Japanese.

Little Tokyo also boasted the greatest concentration of Nisei lawyers — at seven — in 1934 among the 13 throughout the Mainland.

School, Church, Sports

Culturally, there were 117 Japanese language schools in the Southland with 9,000 students attending at the close of public school each day by 1934. The first gakuen was founded in 1904 by the Buddhist Church in Boyle Heights and Union Church started one in 1907. Dai-Ichi Gakuen, with its branches in other areas, opened its doors in 1911.

The Japanese Methodists have the oldest history among the religious groups in Los Angeles, having started in June, 1896. Higashi Hongwanji was the first among the Buddhist sects it being founded in 1904. Work among Japanese Catholics began in 1914 on Hewitt St. where Maryknoll School is situated today.

Dan Tobey, one of the great boxing match announcers of prewar years, handled the first Japanese baseball team organized in 1907. The players were mostly those who had played in Japan. Fred Haney of the California Angels played with the first Nisei ball club organized in 1914, which played against Nisei teams in northern California.

In 1906, there were 4,613 Japanese in the city of Los Angeles; by 1920 it was 9,668; and 19,472 in 1930 and by 1940 the Nisei were outnumbering the Issei.

Two Here in 1870

The very first Japanese to come to Los Angeles arrived as early as 1869 and lived at Molino Viejo (Old Mill), today a famous landmark in San Marino. The 1870 census shows "T. Komo" and "I. Noska," aged 18 and 13 respectively, in the employe of Judge E. J. C. Kewen's household.

According to William Mason, L.A. County Museum curator, the two lads may have been named Komo and Inosuke, but it is hard to say because of the quaint phonetics employed by the census taker.

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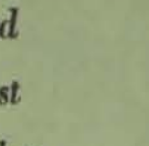

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Issei in D.C.–

(Continued from Page D-4)

the '30s. The stamp shop has just been recently sold by Mrs. Uyeno who has retired from business.

Born in Kyoto, Mr. Uyeno came to the U.S. in 1904 and for some years earned his livelihood by selling Japanese toothbrushes made of bamboo. He often said that he was the first Japanese traveling salesman in this country.

He later turned to his boyhood hobby — stamp collecting — and opened a shop in New York and a few years later moved to Washington.

After Mr. and Mrs. Hashime Murayama left Washington, the Uyenos bought their home near Wisconsin Avenue and lived there until it was sold to make way for a road-building project. Mr. Uyeno became a U.S. citizen on June 9, 1953. He passed away on Feb. 13, 1963, at age 83.

In addition to being a member of the American Stamp Dealers Association, he belonged to the American Philatelic Society, International Society for Japanese Philately, and Japanese American Citizens League.

A quiet but a very personable man, Mr. Uyeno was highly regarded as a businessman and as a person who exemplified the possibility of friendship and understanding between persons and groups of different ethnic origins.

* * *

(This report was prepared for the JACL Issei Immigration Centennial project by Mrs. Takeshita, active member of the D.C. JACL and who is employed by the Library of Congress in its Japanese section. — Ed.)

New York Issei–

(Continued from Page D-5)

Hitch, was prominent in that city, especially in its cotton industry.

Takamine took his bride to Japan, and built a laboratory to carry on research on his own time. His experiments led to the discoveries of fire resistent paint from an industrial by-product, yeast, and how to shorten the method of extracting diastase from six days to 48 hours.

'Taka-Diastase' & Adrenalin

He returned to America with his family to concentrate on further research and the organization of his own firm, and to serve as a consultant for Parke Davis Co., which manufactured Takamine's "Taka-Diastase" for medicinal purposes.

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Whenever he was in Japan, and to Japanese visitors in the United States, he strongly emphasized that Japan wished to foster American understanding and friendship; and he was equally concerned that Americans make serious effort to understand Japan and its views.

In 1905 he helped found the Nippon Club, which is a suitable place for resident Japanese to entertain and reciprocate the hospitality received from their American friends.

He was instrumental in introducing the Aluminum Corporation of America, the Bakelite Corporation, and the Hooker Electrochemical Corporation to Japanese companies interested in partnership arrangements for production in Japan.

Takamine also helped introduce new concepts of gardening and architecture to many American readers by inviting art, and home and garden writers to his country home, the Shofuden in Merriewold Park. The Shofuden with its graceful architecture were two buildings exhibited at the St. Louis International Exposition, and then transported to Merriwold Park.

"He passed away July 22, 1922 at Lenox Hill Hospital in New York. His funeral brought together many prominent leaders both American and Japanese, among them Judge Elbert Gary, then chairman of the United States Steel Corporation, and Charge d'Affaires Saburi of the Japanese Embassy. Perhaps more people mourned his passing than that of any other Issei. The New York newspapers carried extensive obituaries and editorial comments. The Merriewold shops and public buildings lowered their flags to half-mast."

SCHOLARS AND ARTISTS

Many prominent artists and scholars lived in New York and contributed to America's cultural life, such as Professor Ryosuke Tsunoda who taught many years at Columbia and built its impressive collection of books in the Far Eastern Library; Yasuo Kuniyoshi, who became according to the critics, among one of America's top ten painters and whose paintings are exhibited in all the major museums of this country; and there was Hideo Noguchi, the poet whose son Isamu, an American who today is one of America's foremost sculptors and living design sculptor for architects. — J.T.O.

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PACIFIC CITIZEN

Supplement to 1969 Holiday Issue, December 19-26, 1969

THE JACL STORY: *by William Hosokawa*

For Better Americans in a Greater America

Through the columns of this Holiday Issue, we would like you to meet the Nisei (rhymes with KNEE-SAY)—Americans of Japanese ancestry.

The Nisei are a comparatively new and infinitesimal minority in American life. On the mainland of the United States there are about 200,000 of them. Despite distinctive features, they are Americans not only by birth, but by upbringing, education and choice.

Like other Americans, the Nisei come in various sizes, shapes and vocational callings.

There are Nisei butlers and gardeners. There are also Nisei space scientists, judges, college professors, engineers, surgeons and editors. They grow food on farms and flowers in greenhouses. They seek the solution to the mysteries of cancer and other diseases in medical laboratories. Three Nisei represent the State of Hawaii in Congress. There are Nisei jockeys and ministers of the Gospel, cab drivers and Air Force pilots, financiers and social workers, house painters and architects. There are Nisei serving the United States abroad in both the armed and diplomatic services. There are even a few Nisei—a very few—in jail.

Things in Common

The only thing they have in common, aside from their pride in American citizenship, is their ancestry. Their parents, Issei (meaning "first generation"), came as immigrants to the United States about the turn of the century. Just as immigrants from Europe first tended to settle on the East Coast, these newcomers from Japan remained largely in the Pacific coastal states.

Today, Nisei live in every one of the 50 states, moving wherever opportunities beckon them. Perhaps it is only natural that the largest number on the continental mainland live in the most populous state, California.

The immigrants from Japan came to the United States in search of freedom and opportunity. Like any immigrant group the Issei faced many adjustments. Their problems were accentuated by differences in appearance, customs and language. They found that rather than being praised for their industry, they were accused of lowering standards of living. Instead of being hailed as pioneers of the still undeveloped West, they were regarded as intruders. Politicians found in them a convenient scapegoat, harrassing them with cries of the "yellow peril."

But these new immigrants persevered. They helped build the railroads and develop raw land into productive farms. They cleared timber and mine coal. Their crime rate was low. Hardly any became public charges. Their children rarely became delinquents. They were peaceful, hard-working, self-reliant Americans in every way except the most important—our laws prohibited them from becoming naturalized citizens because of their race. And so legally, they remained aliens.

Prejudice Remains

But their children, the Nisei were citizens by birth, and the Issei looked to them to bridge the gap of misunderstanding and prejudice. The Nisei, however, soon learned they had inherited the problems as well as the pioneering courage of their parents. Many persons refused to look beneath the Oriental features of these young men and women and recognize them as follow Americans entitled to the privileges and responsibilities of citizenship. The Nisei found doors closed to jobs for which they were qualified, housing denied them outside the Oriental ghettoes.

As the older Nisei reached voting age, they realized their struggle for acceptance might be strengthened through unity. A handful of Nisei from California, Oregon and Washington met in Seattle in 1930 and formed the Japanese American Citizens League (JACL).

* * *

Today the JACL is the national organization representing Japanese Americans. Its objective is defined by its slogan: "Better Americans in a greater America." The story of this organization is an inspiring account of a group of young Americans treasuring their birthright, defending it, and seeking to be worthy of it.

Of course all its purposes were not so earnestly serious. The JACL also had its social and fraternal aims. But in their effort to become exemplary citizens, the Nisei quickly became aware that in a democracy laws are the people's safeguard, and good citizens take an interest in government. It is perhaps significant that delegates to the first JACL convention took two actions demonstrating the importance they placed on the privilege of American citizenship. They adopted resolutions calling on Congress to:

- Permit Nisei girls who had married alien Japanese to regain their citizenship, through an amendment to the Cable Act.
- Grant citizenship to Oriental-born men who had served in the United States armed forces in World War I.
- Both measures subsequently were enacted into law.

JACL Grows

During the 1930's, as more and more Nisei attained their majority and became aware of civic responsibilities, additional chapters of the JACL came into being. This was a period of growth and development for the Nisei who, individually, were largely preoccupied with the problems of economic and social adjustment. These problems, already complicated by the inherited prejudices, were intensified during the closing years of the decade by a situation over which they had neither control nor connection. Their fellow Americans, outraged by Japan's aggression in the Far East, misdirected their wrath against Japanese Americans.

The Japanese attack on Pearl Harbor on Dec. 7, 1941, shocked and angered the Nisei as it did all Americans. The Issei, most of whom had lived virtually all their adult lives in the United States, were stunned. Thousands of Nisei already were in U.S. Army uniform. Many others, with the blessing of their parents, rushed to enlist.

But the old prejudices were fanned into hysteria against all Japanese Americans. The Issei, through no fault of their own, were quickly classified as enemy aliens. For the Nisei, it was another matter. In historical perspective, it is possible to document the fact that racism, political opportunism and economic greed created pressures which fed on fear and led to what has been described as the "blackest chapter" in the history of American democracy.

* * *

On March 2, 1942, the United States government ordered all persons of Japanese extraction, citizen and alien alike, removed from the West Coast solely on the basis of race, and locked in inland relocation camps.

Thus began the mass Evacuation of 120,000 men, women and children, two-thirds of them American citizens, months after danger of invasion had passed. No charges were filed against them. No hearing was held as to their loyalty. They were simply ordered out of their homes and escorted behind barbed wire by armed troops in an action unprecedented in American history.

During the period of mounting hysteria that preceded the Evacuation order, JACL leaders worked valiantly for a restoration of reason. They tried to calm the fears of Issei and Nisei, cooperated fully with the authorities, sought to remove possible misunderstanding by the American public at large regarding the loyalty of Japanese Americans, protested their case to government policy-makers.

But the pressures were too great. Once the Evacuation decision was made—and explained by the government on the basis of "military necessity"—the JACL had no alternative but to urge the Issei and Nisei to cooperate in the Evacuation as a patriotic contribution to the war effort.

* * *

There were other considerations. To resist as a matter of principle — while a tempting course of action, could well have led to bloodshed. Cooperation was essential to demonstrate Nisei loyalty to their country in a time of crisis. Furthermore, the JACL recognized that while a case might be made for the rights of the American citizen Nisei, there was no recourse for their now enemy alien Issei parents and separation of families posed serious complications.

In retrospect, observers have marveled that the Evacuation was completed almost without incident, for the loss of freedom was a bitter experience to the Nisei. The cruelest blow was the feeling of being repudiated by their own government, of knowing that a basic American principle was being violated when they were imprisoned for having the wrong kind of ancestors. It was a particularly grim time for the Nisei already in the U.S. Army who saw their families placed in desert camps ringed by barbed wire and guarded by military police. At the time, the loss of 400 millions of dollars in assets — businesses closed, farms abandoned, homes boarded up and furnishings sold for pennies on the dollar —seemed unimportant in relation to the affront to human values and democratic ideals.

Mature, Fighting JACL

Almost overnight in this trying period the JACL became a mature, fighting organization. With a courage based on faith in America, JACL leaders were making plans for the fight ahead even as the Evacuation was under way. They launched a vigorous program of public education, cooperating with civilian government agencies set up belatedly to safeguard the welfare of the Evacuees, seeking relief through the courts from organized persecution. A test case challenging the legality of the Evacuation was taken to the United States Supreme Court. In California, when the Native Sons of the Golden West sought to strike the names of Nisei evacuees from the rolls of registered voters, the JACL took successful legal action to block this raid on their birthright.

* * *

In 1942 JACL representatives petitioned the government to reinstate Selective Service which had been suspended with the Evacuation for the Nisei. Early in 1943 the War Department decided to create an Army regiment made up of Nisei volunteers. While the idea of a segregated unit was repugnant, the Nisei recognized the public relations value of such an organization, working together, going into action as a team. Hundreds of volunteers from the relocation centers and from Hawaii joined Nisei already in service to form the celebrated Japanese American 442nd Regimental Combat Team. Their motto was "Go For Broke"—Hawaiian slang for "shoot the works," or "all or nothing."

* * *

In a series of actions in Italy and France, the 442nd became the most decorated unit of its size and length of service in American military history. These G.I.'s with Oriental faces fought not only for the nation, but also for acceptance for themselves and their families. How valiantly they battled to prove themselves is indicated in these figures—18,143 individual decorations, 9,486 (309%) casualties and seven Presidential Distinguished Unit Citations collected in seven major campaigns.

Military Intelligence

Nor was the Nisei military record confined to the European theater. Though little publicized because of the nature of their duties, some 10,000 Americans of Japanese ancestry served in military intelligence as the "eyes and ears" of Allied forces in the Pacific. They were with every major unit in every Pacific engagement from the Aleutians and Guadalcanal to the march into Tokyo and the occupation of Japan. They served in the front lines and in headquarters from Pearl Harbor to Burma. Analyzing intercepted communications, interrogating prisoners, translating captured documents, persuading die-hard enemy troops to surrender, the Nisei saved thousands of American lives and helped shorten the war in the Pacific by many months, according to General MacArthur's Chief of Staff for Military Intelligence. Even the Navy and Marines, which refused to induct Nisei, borrowed these language specialists from the Army.

These Nisei faced a double danger in the Pacific—from the enemy and from fellow G.I.s who might mistake their identity. In tribute to them, Gen. Joseph (Vinegar Joe) Stilwell, commanding general of U.S. Army forces in Asia, remarked: "The Nisei bought an awful big hunk of America with their blood."

* * *

As restrictions against the evacuees were eased, other Nisei as well as Issei left the relocation centers to take part in the civilian war effort. They helped harvest food crops and worked in defense plants. Issei with specialized skills served with the Office of Strategic Services, taught the Japanese language to Army, Navy and Air Corps personnel, wrote propaganda leaflets which were rained down on the enemy, monitored enemy broadcasts and played key roles in psychological warfare.

The outstanding record of persons of Japanese ancestry during the war bore out the truth of President Franklin D. Roosevelt's statement that "Americanism is a matter of mind and heart. Americanism is not . . . a matter of race or ancestry." Despite widespread rumors — rumors which are hard to stamp out—the files of every government investigative and intelligence agency show conclusively that not a single resident alien Japanese or American of Japanese ancestry committed an act of sabotage or espionage for the enemy before, during, or after the attack on Pearl Harbor.

* * *

In 1943 the government's program of resettlement got under way. Although the West Coast was still closed to them, the evacuees were permitted to leave the relocation centers and move to communities in the East and Midwest. In cooperation with federal authorities and national church organizations, the JACL assisted in the student relocation program whereby Nisei college students were able to continue their studies in inland schools. Entire families were resettled in communities throughout the American heartland and were accepted almost without incident.

This acceptance was due in part to the exemplary conduct of the evacuees themselves, in part to the good will of Americans who showed they understood the meaning of democracy. But the largest part of the credit must go to the dramatic reports from the European front where the Nisei of the 442nd were proving themselves in battle. The Nisei's loyal response to the War Department's decision to create "a symbol of the loyalty of Japanese Americans" was paying off.

* * *

On the home front JACL stepped up its program of public education and established regional offices in Denver, Chicago, and New York to assist in the resettlement program. As Japanese Americans sank roots into new communities, it was only natural that JACL chapters should be formed wherever they settled in appreciable numbers. At the same time JACL membership, heretofore restricted to Japanese Americans, was opened to all citizens who subscribed to its principles and many friends of the Nisei joined.

Meanwhile, deeply concerned over the precedents set by the Evacuation, JACL had sought judicial reviews of the constitutionality of all aspects of the program. Three landmark suits reached the United States Supreme Court.

In 1943, in a suit brought by Gordon K. Hirabayashi, the Supreme Court ruled unanimously that the curfew and travel restrictions imposed on Japanese Americans were a legal application of military authority.

In 1944, in the JACL-sponsored Fred Korematsu case, the majority of the Supreme Court upheld the legality of the evacuation based solely upon race. Three justices dissented.

But late in 1944, the Supreme Court ruled unanimously in the Mitsuye Endo case that the government had no right to detain loyal American citizens in the relocation centers. Within 48 hours the Army revoked its West Coast exclusion orders.

One legal victory had been won, but it is a disturbing fact that the Supreme Court's decision legalizing evacuation on racial grounds still stands. The JACL agrees with Mr. Justice Jackson's warning that the decision is a "loaded weapon" pointed at democratic rights, and a reversal of the decision is an important piece of unfinished business in the aftermath of an ugly chapter of American history.

The reopening of the Pacific Coast clearly revealed the hand of the racists. Having lost the fight to exclude Japanese Americans legally, these elements resorted to threats and violence in an effort to discourage evacuees from returning to homes, farms and businesses. On shameful record are more than 100 cases of arson, shootings and beatings against returning evacuees. By these acts of terrorism, they demonstrated that their cry of "evacuate the Japs as a military necessity" was a sham. Their alleged concern for national security turned out to be a front for blind racial prejudice or desire for personal economic gain.

* * *

But the majority of residents of the West Coast subscribed to principles of decency and fair play, and about three-fourths of the evacuees moved back to their home communities. Again, JACL was in the vanguard, establishing "outposts" in San Francisco and Los Angeles to help in the adjustment of homecoming.

One by one the barriers fell. Nisei and Issei reestablished homes and businesses, returned to old jobs or found new ones and sought to resume lives disrupted by the Evacuation. One major acknowledgment of the loyalty of the Nisei was the Navy's announcement late in 1945 that its ranks would be open for their enlistment.

Postwar Convention

In their first postwar national convention, JACL members assembled in Denver in 1946 with the sober realization that the organization must spearhead a fight to secure, once and for all, the rights for which Nisei G.I.s had gone "for broke." Their wartime experiences had taught them the realistic lesson that only in organization is there strength, that organization is essential even in making a minority group's needs known to its own government. Among their goals were three measures aimed at rectifying injustices against persons of Japanese ancestry:

- Legislation to change federal law classifying Issei as "ineligible to citizenship" even though they had resided in the United States a half century or more. This law was the basis for which legalized discrimination against Issei in many states.
- Compensation for property losses suffered in the evacuation.
- Stay of deportation for deserving alien Japanese who had lost the right to reside in the United States as "treaty merchants" on the outbreak of war. Many of these individuals had American-born families.

Such an ambitious program could succeed only through a campaign of public education beginning with communities which had been receptive to Japanese Americans. New JACL chapters were estab-

Continued on Page 8



GOLD MEDALLIONS—National JACL President Enomoto presents to President Nixon and Japanese Prime Minister the only two gold medallions commemorating the Wakamatsu Colony Centennial at the White House on Nov. 19, while Japanese Foreign Minister Kiichi Aichi looks on. Partially hidden behind Enomoto is Washington JACL Representative Mike Masaoka who presented the specially-bound copies of the "Nisei: the Quiet Americans", written by Bill Hosokawa. The presentations were historic and unprecedented, probably the first time heads of two governments accepted commemorative tokens from any ethnic group at the White House.

Presidential Messages to the JACL

"This nation has been built by the labor and dedication of Americans whose forebears came from many lands. None have worked harder, fought more bravely, or contributed finer sons and daughters to their adopted home than our citizens of Japanese ancestry.

"I am pleased to salute the enduring contributions you have made to our way of life and happy to commend your efforts to perpetuate a culture and a heritage which have so enriched our society."

President Lyndon B. Johnson, 1966

* * *

"Your organization has earned an enviable reputation for the high standards of citizenship which you have set for all of your members. You have contributed generously to your communities and to our national life."

President John F. Kennedy, 1962

* * *

"I congratulate the Japanese American Citizens League on its support of good citizenship, liberty, and patriotism. As you who are League members strive to uphold your organization's motto, 'For Better Americans In A Greater America,' I am confident you will continue to bring credit to your organization and benefit to the United States."

President Dwight D. Eisenhower, 1956

* * *

"The significant and effective work of your organization . . . on behalf of all persons of Japanese ancestry in the United States and Hawaii is a tribute to the democracy within whose framework you plead your case and achieve your goals.

"The members of the Japanese American Citizens League have proved anew that decency and justice cannot long be frustrated if we stand together to create new and better bonds of undrstanding between free citizens in a free nation."

President Harry S. Truman, 1950

National Constitution Japanese American Citizens League

Preamble

We, American citizens, in order to foster American Democracy, promote active participation in civic and national life, and secure justice and equal opportunities for Americans of Japanese ancestry permanently residing in the United States, as well as for all Americans regardless of their race, creed, color or national origin, do establish this Constitution for the Japanese American Citizens League of the United States of America.

* * *

Article I
Name and Headquarters

Section 1. The name of this organization shall be the Japanese American Citizens League of the United States of America. The official abbreviation of the name of this League shall be J.A.C.L.

Section 2. The National Headquarters of this organization shall be in the city designated by the National Council.

Article II
Policy

Section 1. This organization shall promote, sponsor and encourage programs, projects, and activities which shall be designed to further and encourage every member to perform faithfully his duties and obligations to the United States of America. The organization and its members shall uphold the Constitution of the United States and the laws of the land and of the several states.

Section 2. This organization shall be non-partisan and nonsectarian and shall not be used for purposes of endorsing candidates for public offices.

Section 3. The primary and continuing concern of this organization shall be the welfare of Americans of Japanese ancestry. In its programs and activities, however, it shall strive to secure and uphold full civil rights and equal justice under the law for all Americans, regardless of race, creed, color and national origin.

Article III
Incorporation and Seal

Section 1. The incorporation of this organization shall be under the laws of the State of California.

Section 2. The official seal of this organization shall bear the words: "Japanese American Citizens League, Incorporated Under the Laws of the State of California, June 21, 1937". This seal shall be affixed to all instruments and documents issued by or under the authority of this league.

Article IV
Membership

The membership of this organization shall be composed of American Citizens who are eighteen (18) years of age or over who agree to abide by the Constitution and By-Laws of this organization.

Article V
Chapters

Section 1. The National Organization shall be composed of regularly chartered Chapters, Chapters in process, JACL Committees, District Councils and Members, including Junior JACL Chapters and Districts as may be duly organized and chartered hereby.

Section 2. The chapters of this organization are encouraged to sponsor and promote programs of their own which are calculated to serve their local communities in the spirit prescribed in the Preamble, and to participate in the various projects recommended by the National Organization.

Section 3. The chartered chapters shall be as autonomous as is consistent with this Constitution and By-Laws with the National program.

Article VI
District Councils

Section 1. The regularly chartered chapters shall be grouped together for administrative and program purposes into District Councils.

Section 2. The District Councils shall have jurisdiction over their member chapters, shall participate in and direct the National program within their respective Councils as well as sponsor such activities of their own which shall serve the best interests of their area; shall act upon all business matters referred to them by the National Board, National Council, and their authorized officers; and shall coordinate the activities of the chapters and the District with the National organization.

Section 3. The District Councils shall enjoy such autonomy as is consistent with the Constitution and the By-Laws. The presiding officer of each District Council shall be the Governor.

Article VII
Legislative Body

Section 1. The legislative powers of this organization shall be vested in a National Council which shall be composed of two official delegates from each of the chartered chapters.

Section 2. The National Council shall meet in general session biennially during the National Convention.

Section 3. The National Council shall meet in special session upon the call of the President or the National Board whenever it shall be deemed necessary.

Section 4. The quorum necessary to conduct business shall be the presence of a majority of the chartered chapters in good standing.

Section 5. The National Director shall mail copies of the proposed agenda for the National Council meeting at least 30 days preceding the meeting to chapter presidents.

Article VIII
Voting of National Council

Section 1. The casting of ballots in the National Council sessions shall be upon the basis of chapters in good standing, other chapters duly recognized by the National Council. Each chapter shall be entitled to one vote which shall be cast in alphabetical order.

Section 2. The majority vote of all chapters in good standing or chapters duly recognized by the National Council present at all meetings of the elections, unless otherwise provided.

Section 3. The results of telegraphic, telephonic, or mail voting shall be binding on all chapters in emergencies when the National Director shall have conducted a special poll at the direction of the President who shall announce the results of such special polls, or refer an official request from a District Council to the National Director for a special poll. A majority of the votes returned shall decide the outcome of the proposed issues, provided a quorum of the majority of the chapters of the organization reply. On mail voting the National Director shall mail either a self-addressed envelope or postcard to each chapter by certified mail and set a deadline of 30 days after date of mailing for the return of the ballots.

Section 4. Voting by proxy shall be permitted when it shall be impossible for Official Delegates to attend meetings of the National Council. Such proxies may be given to any Active Member, excluding members of the national professional staff, provided that such delegation of powers shall be in writing and dated, and shall include whatever restrictions and instructions the chapter deems necessary and proper under the circumstances, and provided that the chapters represented by proxy shall have paid the minimum National Convention registration fee.

Article IX
National Board

Section 1. The executive powers of this organization shall be vested in the National Board which shall be composed of the elected national officers, the Chairman of the National Youth Council, the District Council Governors, the immediate past National President, the National Legal Counsel, the Chairman of the Pacific Citizen Board, plus two additional appointees. The latter four members of the Board shall be appointed by the President, subject to the approval of the National Board.

Section 2. All elected National officers shall act in their respective capacities on the National Board.

Section 3. The elective officers of this organization shall be subject to removal or impeachment for misfeasance, malfeasance, or non-feasance in office, provided that the National Board, after investigation, presents the case in question to the National Council. A three-fourths majority vote of the chartered chapters in good standing shall be required to adjudge the officer on trial as being guilty of the charges preferred against him.

Section 4. The National Board shall meet at least annually; that is during the National Convention, and in the non-National Convention year at a time and place to be designated by the National President; and upon the call of the President whenever he may be requested to do so in writing by three or more members of the National Board.

Section 5. The National Board shall implement the resolutions and decisions of the National Council.

Section 6. The quorum necessary to conduct the business of the National Board shall be a majority of the members thereof. The elected National Officers, the District Council Governors, and the immediate past National President shall have the right to vote on all matters; a simple majority vote of the quorum present shall govern. In the event a District Council Governor is unable to attend a meeting of the National Board, an alternate may be selected by the officers of the District Council and such alternate shall be allowed to vote on all matters.

Section 7. Any District council, at its own expense may send one representative in addition to its Governor to any National Board meeting. Said representative shall be permitted to sit in at all meetings and participate in the discussion but shall have no vote.

Article X
National Officers

Section 1. The elective officers shall be the President;

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JACL Constitution—

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the President-elect; three Vice Presidents respectively designated as the "Vice President for General Operations", "Vice President for Public Affairs" and "Vice President for Research and Services"; The Treasurer; and the National 1000 Club Chairman. The elective officers shall be Active Members of this organization and shall be at least twenty one (21) years of age, except that the President shall be at least thirty (30) years of age.

Section 2. The National Board shall appoint Active Members of the organization to all vacancies which shall occur among the elective officers of the Board; however, only the President elect or a Vice President may be appointed to the office of President. Such appointees shall serve until the next election.

If the President-Elect or any Vice President does not qualify to succeed to the vacancy by the age requirement of 30 years, such vacancy shall be referred by the National Board to the National Nominating Committee which shall, no later than 60 days after referral, submit to the National Board names of candidates for National President. The National Board shall thereupon select from such list and appoint a successor to the vacancy of National President. In submitting the names of such candidates, the National Nominations Committee shall be guided by the principles set forth in Article XI hereinbelow.

Section 3. The appointive officers shall be the National Legal Counsel, the Chairman of the Pacific Citizen Board, plus two additional appointees to the National Board. These shall be appointed by the President subject to the approval of the National Board and shall have no vote. All appointive officers shall serve only at the pleasure and sole discretion of the National President and may be dismissed or removed by the National President.

Article XI
Nomination and Election of National Officers

Section 1. The nominations for National officers shall be conducted in the following manner:

a) A Nominating Committee shall be appointed by the National President one year prior to the convening of the next National Convention. The Nominating Committee shall consist of one representative from each of the District Councils to be appointed by the respective District Councils one year prior to the convening of Convention and National Council. Each such representative shall be one who intends to be present at the National Convention and who will not be a candidate for a National office. The National President shall designate one member of the Committee as the Chairman. The National Director will serve as Secretary to the Committee.

b) Not later than sixty (60) days before the next National Council meeting each District Council through its representative shall submit to the National Nominating Committee the names of qualified candidates for National offices from its area. The National Nominating Committee shall publish the names of all such candidates and furnish to each District Council and to each Chapter the complete list of all the candidates, including their names, addresses, and the offices for which they are candidates. No National office shall have more than one nominee from the same District Council.

c) After the expiration of the above sixty-day deadline, no candidates will be considered by the National Nominating Committee unless submitted through a member of the National Nominating Committee and upon the endorsement of the majority of the chapters of the particular District Council.

d) The names of all candidates must be submitted on official nomination forms provided by the National Nominating Committee, asking for pertinent background information, together with the candidate's signature that he intends to be present at the National Convention and is willing to serve if elected.

e) The Nominating Committee will meet prior to the first business session of the National Council and submit the slate of candiates to the National Council. In the event a member of the Nominating Committee is unable to be present at the meeting of the Nominating Committee, the Chairman of the particular District Council may designate a substitute. In making up this slate for presentation, the Nominating Committee may name a candidate for an office other than for which his name was submitted provided his consent for such change is obtained.

f) Additional nominations may be made from the floor when the National Council is duly convened. Such nominations from the floor shall include the background information on the nominees as required on the official nomination form, and shall be subject to the requirement of endorsement of the majority of the Chapters of the particular District Council.

Section 2. The National Officers shall be elected by ballot at the final business session of the National Convention.

Article XII
Amendments

Section 1. The Constitution and the By-Laws of this organization shall be subject to amendment at the National Council meeting and then only upon the motion of a District Council or the National Board.

Section 2. Notification of proposed amendments must be filed with the National Director at least six weeks before the next National Council meeting, and the National Director shall send a copy of the proposed amendment to every chapter at least thirty (30) days preceding the National Council meeting at which a decision is requested.

Section 3. A three-fourths majority of the chartered chapters present shall be necessary to amend any section of this Constitution.

Section 4. The majority vote of two-thirds of the chartered chapters present shall be necessary to amend the By-Laws.

Section 5. An Amendment to the National Constitution and/or By-Laws proposed at the National Council meeting without prior notice, notwithstanding Section 2. above, upon endorsement by at least five chapters in good standing shall be duly considered by the National Council in the same manner as any other amendment.

* * *

BY-LAWS

Article I
Active Members

Section 1. **Active Members.**

a) Active Members shall be members in good standing of a chartered chapter in good standing, or a chapter duly recognized by the National Council.

b) The Active Members shall be entitled to all the rights and privileges of this organization, including the right to hold elective offices unless otherwise provided.

c) The Active Members shall pay annual dues in an amount set by the local chapter, $6.50 of which shall be remitted by the chapter to National Headquarters as the member's national dues. Active Membership shall be upon the calendar year basis. The Pacific Citizen shall be included within the national dues upon the basis of one subscription to each household.

d) Active Members who move from one locality to another may have their membership transferred without further payment of any fees upon written request to the National Director by the Member and/or Chapter involved.

Section 2. **National Associated Members**

a) National Associated Members shall be persons eligible for membership in this organization residing in areas where there are no chartered chapters and who desire to become associated with this organization.

b) The National Associated Members shall be entitled to all the rights and privileges of this organization, except those expressed reserved for Active Members or prohibited to National Associated Members.

c) The National Associated members shall pay annual membership dues of $10 per year to National Headquarters. The payment of this amount will entitle the Associated Member to one year's subscription to the Pacific Citizen, a National Associated Membership card, and special organizational services. Additional members of the same family, residing at the same address, shall pay annual dues of $5.00, but these additional members shall not receive the Pacific Citizen.

d) The dues for National Associated Members shall be payable upon the calendar year basis.

e) National Associated members who move to areas where a regular chapter is in existence may have their membership transferred to the chapter on an Active Member status without the further payment of dues.

Section 3. **Special Members.**

a) The Special Members shall be non-citizen permanent residents of the United States who desire to become associated with this organization.

b) The Special Members shall pay annual dues in the amount set by the local chapter. Individual special membership cards shall be issued to the Special Member upon the payment of $6.50 per member for National Headquaters by the chapter. Special Membership shall be upon the calendar year basis.

c) The Special Members shall be entitled to all rights and privileges of this organization except that of voting and holding local or national office.

d) Special Members who move from one locality to another may have their membership transferred without further payment of any fees upon written request to the National Director by the Member and/or Chapter involved.

Article II
National Supporting Members

Section 1. Individuals who contribute $10.00 or more to the organization shall be known as National JACL Supporting Members.

Section 2. Chapters will retain from each National Supporting Membership the amount of local chapter dues and remit the balance of such National Supporting membership to National Headquarters.

Section 3. Where the net amount remitted to National Headquarters is $25 or more, the Supporting Member will be enrolled in the JACL One Thousand Club.

Article III
Charters: Chapters and Obligations

Section 1. The official charter of the organization shall be granted by the National Council when any group of citizens has met the following requirements:

a) Have twenty-five (25) or more American citizens eighteen years of age or over who shall have signed the petition for a charter indicating that they subscribe to the purpose of the organization. The National Board may grant chapter charters with less than the foregoing number if the circumstances merit special consideration.

b) Have a currently elected set of officers including a President who is at least twenty-one (21) years of age.

c) Have a Constitution and By-Laws which are consistent with the Constitution and By-Laws of the National organization and also acceptable to the National Board.

d) Whose application for membership in the organization is accompanied by the payment of a $10.00 Chapter initiation fee, the annual Chapter dues of $10.00, and National Membership fee for their members.

e) Recommended by the District Council after serving a probationary period of six months.

Section 2. The regularly chartered chapters to be in good standing shall have the following qualifications:

a) A minimum of twenty-five (25) members of the age of eighteen (18) years or more, unless the chapter is operating under a special charter grant from the National Board.

b) All National and District dues, fees and assessments paid by the thirtieth day of June, or sixty (60) days prior to the National Convention whichever date applies, of the calendar year for which such dues, fees and assessments were levied.

c) Have currently elected set of officers, including a President who is at least twenty-one (21) years of age.

d) Have reasonably cooperated in projects, programs and services carried on by the National organization.

Section 3. Two official delegates and two alternate delegates shall be designated by the regularly chartered chapters to represent them at the National Council meetings of this organization.

Section 4. A Chapter which has been inactive for two years, i.e., elected no officers, or had no members, or carried on no activities, or paid no national dues, or has failed to respond to correspondence from its District Council and National Headquarters, will be duly notified of its delinquency and will be placed on a six-month probationary period, and such notification may be publicized.

Section 5. The National Board shall have the power to suspend or revoke the charter of any chapter which shall have violated the provisions of the Constitution and By-Laws of this organization, or which has refused to cooperate in the national program, provided that three-fourths of the members of the National Board concur in this action.

Article IV
JACL Committees

Section 1. JACL Committees may be organized upon the approval of the National Board in areas where the minimum member requirement cannot be met.

Section 2. Members of such JACL Committees shall become National Associated Members.

Section 3. The Chairman of such JACL Committees shall receive all bulletins and materials issued by the National organization in the same manner as Presidents of regular chapters.

Article V
District Councils

Section 1. The National Organization shall be divided into the following Districts with the following area jurisdictions:

a) **Pacific Northwest District Council:** Washington, Oregon and Idaho Panhandle.

b) **Northern California-Western Nevada District Council:** Merced County, Monterey County, and all other counties in California north of the aforementioned counties, and adjoining sections of Nevada.

c) **Central California District Council:** Kern County, Tulare, Kings, Fresno and Madera Counties.

d) **Pacific Southwest District Council:** All counties in California south of Kern and Monterey Counties and Arizona.

e) **Intermountain District Council:** Utah, Idaho, Southeast Oregon, adjoining sections of Nevada, and adjoining sections of Wyoming.

f) **Mountain Plains District Council:** Texas, New Mexico, Nebraska, Colorado, adjoining sections of Wyoming and Montana.

g) **Midwest District Council:** Illinois, Ohio, Missouri, Minnesota, Michigan, Indiana, Wisconsin, Iowa and other midwestern states.

h) **Eastern District Council:** Maine, Vermont, New Hampshire, New York, New Jersey, Pennsylvania, Massachusetts, Connecticut, Delaware, Maryland, Rhode Island, Virginia and the District of Columbia, and other Eastern States.

Section 2. The petition of three or more bona fide chapters for a new District Council shall be sufficient to establish a new District Council when approved by the National Council.

Article VI
National Officers: Elected and Appointed

Section 1. **Duties of National Officers.**

a) The President shall preside at all meetings of the National Board, the National Council, and the National Convention, supervise the affairs of this organization with the approval of the National Board and the National Council, and represent the organization at meetings of which the League may be invited or appoint a suitable person in his stead.

b) The President-Elect, the Vice-Presidents and all other nationally elected or appointed officers, shall perform such tasks as designated by the national Constitution and these By-Laws as well as those that may be assigned to them by the National Board, the National Council, or the National President.

c) An "Executive Committee" of the National Board shall, during the interim that the National Board is not in session, be responsible for and conduct such functions of the National Board as designated and authorized by the National Board. The Executive Committee shall meet at least twice annually. It shall be comprised of the President, the President-Elect, the three Vice Presidents, and the Treasurer.

d) The Treasurer shall keep an account of all monies received or disbursed by the organization and make payments with the approval of the National Board or the National Council. He shall have his books audited annually and shall make semi-annual reports to the membership. He shall have the power to appoint one or more assistants.

e) The National 1000 Club Chairman shall promote the support of the National organization by stimulating the enrollment of 1000 Club members.

Section 2. **Duties of Appointive Officers.**

a) National Director

1—The National Director shall be appointed by the National Board subject to the approval of the National Council. The members of his staff shall be appointed by him with the advice and approval of the National Board, and in case of Regional Directors, with the advice and approval of the District Council or District Councils involved.

2—The Office of the National Director shall be in the city designated by the National Council as the National Headquarters.

3—The National Director shall administer the affairs of this organization within the general discretionary powers given him by the National Board and National Council under the direction and supervision of the National President, carry out, implement and supervise the policies and programs outlined by the National Board and Council; have custody of all books, records, and papers of this organization, except those which shall be entrusted to the Treasurer or to others authorized by the National Board or Council; supervise and implement the activities of his staff and execute the instructions of the National Board and the National Council.

4—The National Director shall supervise the National Headquarters and all staff members and regional or area offices within the budget established by the National Council. He shall disburse funds for all organization activities in accordance with the mandates of the National Council and under the supervision of the National Treasurer. With approval of the National Board, he may adjust allocations as to specific items if such adjustments are deemed necessary.

b) National Legal Counsel

1—The National Legal Counsel shall be appointed by the National President subject to the approval of the National Board.

2—The National Legal Counsel shall pass upon, review, suggest and consider all legal matters pertaining to this organization, or opinions on law or legislation.

3—The National Legal Counsel may designate one or more Deputy National Legal Counsels who under the direct supervision of the National Legal Counsel shall carry out assignments and duties as directed by the National Legal Counsel including representation of the Office of the National Legal Counsel on Committees as ex-official members thereof.

c) Chairman of the Pacific Citizen Board

1—The Chairman of the Pacific Citizen shall be appointed by the National President subject to the approval of the National Board.

2—The Chairman of the Pacific Citizen Board shall call meetings of the Pacific Citizen Board, preside at such meetings, shall be responsible that the Pacific Citizen Board carry out such duties as are enumerated in these By-Laws, Article IX—The Pacific Citizen.

Article VII
National Convention

Section 1. The National Convention of this organization shall be convened every two years, on the "even numbered" years, at a designated place, said place to be decided by a majority vote of the National Council at the preceding National Convention.

Section 2. The chapter awarded the National Convention shall be in charge of making all necessary arrangements for the biennial event under the supervision of the National Board and with the cooperation and assistance of the District Council to which it belongs.

Section 3. A sum of one dollar ($1) person shall be taken out of the National Convention registration and paid to the National Treasurer within 60 days, and fifty cents (50c) per registered youth delegate.

Article VIII
National Committees

Section 1. **National Standing Committees** for permanent ongoing projects of the organization not requiring program and policy review at the National Council meeting shall be established by the National Council.

The specific duties of these committees will be prescribed by the National President and National Director with the approval of the National Board, and appointments to these committees will be prescribed by the National President with the approval of the National Board, and appointments to these committees shall be made by the National President.

Section 2. **Convention Committees** for various phases of the National program of the organization shall be formed whenever and wherever the National Convention of the organization shall convene. These Committeees shall be composed of delegates and members in attendance at the National Convention. The Convention Committee shall consider their respective problems and matters and make recommendations for same to the National Council.

Section 3. **Interim Committees** shall function between National Conventions on the various phases of the national program. The National Council shall prescribe the committees to be formed, and the members of such committees shall be appointed by the National President with the approval of the National Board. The National Vice Presidents will be assigned by the National Board to supervise the work of these Interim Committees.

Section 4. **Special Committees** may be appointed by the National Council and/or the National President. The tenure and scope of activities for the special committee shall be prescribed by the National Council and/or the National Director.

Section 5. The President, the National Director and the National Legal Counsel shall be ex-officio members of all committees, boards, or commissions which the National organization may from time to time establish. They shall not have right to vote unless otherwise provided.

Article IX
The Pacific Citizen

Section 1. The official publication of this organization shall be called the Pacific Citizen and shall be conducted as an educational and public relations project.

Section 2. The Board of Directors, appointed by the President, with the advice and consent of the National Board, shall be entrusted with the business and editorial details of this publication.

Article X
Budget and Finance

Section 1. **Current Operations**

a) The National Treasurer, together with the President and National Director shall prepare and present a budget to the National Council of approval which shall contain all items of general or special expense for the term of their administration not otherwise provided for by special appropriation.

1—Said budget must be presented to all District Councils and Chapters not less than sixty (60) days prior to the date it is to be voted upon by the National Council.

2—An appropriation of $2,500 or more, not so submitted, shall require the approval of three-fourths of the member chapters voting at the National session.

b) The National Board with the approval of three-fourths of the chapters in good standing shall have the power to levy and to apportion special assessments in a just and equitable manner to further the work of this organization.

c) Members of the National Board or a special representative thereof, and the National Director and members of his staff shall be entitled to reasonable traveling and other expenses while attending to the officially sanctioned business of this organization.

d) The funds which are derived from membership and annual dues, National Convention registrations and other current activities of this organization shall be deposited with the current fund.

Section 2. **National JACL Reserve Fund**

a) A National JACL reserve fund shall be established, such fund to be used for special contingencies as they arise.

b) Surplus monies for portions thereof in the JACL national treasury at the termination of the fiscal year shall be placed in this reserve fund.

c) The reserve fund shall be administered by a Board of Directors consisting of the JACL National President, the immediate past National President, the National President Elect, the Treasurer, and the National Director.

d) Withdrawals from this reserve fund shall be only on the unanimous approval of

Continued on Next Page

Selected Bibliography on Japanese Americans

(The selected bibliography on "The Japanese in the United States" was prepared by Mrs. May Nakano of Walnut Creek, Calif., as a project for her history class at Diablo Valley College. Her instructor was highly pleased and had it reproduced for distribution to his summer seminar for high school teachers at the Univ. of the Pacific to better acquaint them with the problems and contributions of a minority group of Americans. The books released since 1968 have been included by the Pacific Citizen.)

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Murphy, Thomas D. **Ambassador in Arms.** University of Hawaii Press 1954—The story of the famed 100th Battalion, a Nisei regiment.

Shirey, Orville C. **Americans: The Story of the 442nd Combat Team.**—As intelligence officer with this Japanese American combat team, the author recounts their exploits.

Evacuation

Bloom, Leonard and Ruth Reimer. **Removal and Return.** Berkeley, University of California Press 1949—Emphasizes socio-economic effects on Japanese Americans who were evacuated.

Bosworth, Allan R. **America's Concentration Camps.** New York, Norton 1967—Well-documented history of the Japanese in California from the 1860's to present, with major emphasis on war-time evacuation. By a former newspaperman and Navy Intelligence officer. (Also paperback, Bantam Books, N.Y. 1968.)

Bloom, Leonard and John I. Kitsuse. **The Managed Casualty.** Berkeley, University of California Press 1956—Sociological study regarding impact of war-time evacuation on Japanese family institution. Ten selected family histories are presented.

Eaton, Allen H. **Beauty Behind Barbed Wire.** New York, Harper 1953—On the arts of the Japanese in war relocation camp.

Foote, Caleb, "Have We Forgotten Justice?" **Voices in Dissent** edited by A. A. Ekrich, New York. Citadel Press 1942—Professor of Law at University of Pennsylvania, presents a potent argument against war-time evacuation as a "perversion of democracy." Traces history of racial intolerance in California.

Grodzins, Morton. **Americans Betrayed.** Chicago, University of Chicago 1949—Politics and the Japanese evacuation. Results of three years of intensive research, complete with charts, bibliography and index.

Leighton, Alexander H. **The Governing of Men.** Princeton University Press 1945—Psychiatrist and social anthropologist, appointed to observe working of Relocation Center at Poston, Arizona, surveys general governing principles.

McWilliams, Carey. **Prejudice, Japanese Americans: Symbol of Racial Intolerance.** Boston. Little Brown 1944—A comprehensive history of Japanese in California emphasizing period of evacuation and its causes. Prepared at request of Institute of Pacific Relations.

Myer, Dillon. **Uprooted Americans: Japanese Americans and the WRA in World War II.** Tucson, Univ. of Arizona Press, 1970—Personal memoirs of WRA Director Dillon Myer **(due for spring, 1970 release).)**

Okubo, Mine. **Citizen 13660.** New York. Columbia University Press 1946—Black and white drawings with brief running commentary by author, an evacuee at Tanforan Assembly Center and Topaz Relocation Center. (Also reprint, AMS Press, N.Y., 1968).

Rostow, Eugene V. "Our Worst Wartime Mistake." **American Principles and Issues,** Oscar Handlin, ed. New York. Holt, Rinehart and Winston 1961—Professor of Law at Yale University states that "the Japanese exclusion program rests on five propositions of the utmost potential menace" and outlines them in language understandable to the layman.

Rostow, Eugene V. **The Sovereign Prerogative: The Supreme Court and the Quest for Law.** New Haven. Yale University Press 1962—Collection of articles and lectures includes a critique of the Supreme Court ruling upholding constitutionality of evacuation.

ten Broek, Jacobus with Edward N. Barnhart and Floyd W. Matson. **Prejudice, War and the Constitution.** Berkeley. University of California Press 1954—War-time evacuation is thoroughly examined from historical, socio-psychological and legal points of view. (Also reprinted, same publisher, 1968.)

Thomas, Dorothy Swaine, with Charles Kikuchi and James Sakoda. **The Salvage.** University of California Press 1952—A thoroughly documented definitive study of war time evacuation is presented by the author, a Professor of Sociology at the University of California. Includes statistical analyses with instantly readable tables and charts.

Thomas, Dorothy Swaine and Richard Nishimoto **The Spoilage.** Berkeley, University California Press 1946—Is mostly concerned with the one aspect of evacuation: those evacuees branded as "disloyal" and sent to Tule Lake Center. "Traces the course of a minority group from law-abiding citizens to people without a legal basis for existence."—note from book jacket.

Government Publications

U.S. Army. **Command Decisions.** (Washington: Government Printing Office 1960). Report on decision to evacuate Japanese from West Coast.

U.S. Army. **Final Report.** (Washington: Government Printing Office 1943), Final report on evacuation made approximately a year after event.

U.S. Congress. Japanese American Evacuation Claims. Hearings before Claims Subcommittee No. 5 of the Committee on Judiciary, House of Representatives, 83rd Congress. Serial No. 23 (Washington: Government Printing Office 1954).

U.S. Department of the Interior: War Relocation Authority. (Washington: Government Printing Office 1943-1946). Publications Include:

(1) Wartime Exile. Exclusion of the Japanese Americans From the West Coast.
(2) The Evacuated People.
(3) The Wartime Handling of the Evacuee Property.
(4) Token Shipment: The Story of American's War Refugee Shelter.
(5) Legal and Constitutional Phases of the WRA Program.
(6) Community Government in War Relocation Centers.
(7) Administrative Highlights of the WRA Program.
(8) People in Motion: The Post-War Adjustment of the Evacuated Japanese.
(9) WRA: Story of Human Conservation.
(10) Impounded People. (Also reprint, Univ. of Arizona Press 1969.) Reconstructs life inside relocation centers. (Reprint includes bibliography of books on Evacuation, reflections after 25 years and index.)

* * *

"Probably the most complete and authoritative information regarding Japanese Americans is to be found in THE PACIFIC CITIZEN, a weekly membership newspaper publication of the Japanese American Citizens League (JACL) which has been published since World War II."—Washington JACL Office.

Who's Who

National JACL, since 1946 has conferred Scrolls and Certificates of Appreciation or Recognition and personalized copies of the Japanese American Creed to individuals and organizations for meritorious and outstanding leadership or contribution to the welfare of persons of Japanese ancestry in America.

The Pacific Citizen compilation, therefore, may be regarded as a "Who's Who" of those who have been most helpful to the cause which JACL has long espoused —"For Better Americans in a Greater America"

Scroll of Recognition

Presented by the National Council

Dean G. Acheson, Secretary of State, 1949-52, for introducing principle of conciliation in the Japanese peace treaty, and as JACL counsel in 1947-48 in the Oyama and Takahashi cases before the U.S. Supreme Court; at San Francisco 1952 Convention.

AMF Pinspotters, Inc., for its encouragement to the National JACL bowling tournaments and annual presentation of two gold watches for all-event winners; at Sacramento 1964 Bowling Tournament.

Clarence T. Arai, attorney, for his pioneering efforts in organizing the National JACL in 1928-30; at Seattle 1962 Convention.

Holmes Baldridge, asst. U.S. attorney general, 1948-52, for humanitarian insight in administering the Evacuation Claims program for the Justice Dept.; at San Francisco 1952 Convention.

Roger C. Baldwin, founder-director of American Civil Liberties Union, for being among first to challenge constitutionality of Evacuation and fighting to retain civilian control of War Relocation Authority, wartime JACL National Sponsor; at San Francisco 1952 Convention.

Roger C. Baldwin, ACLU founder and executive director, for life-long dedication for human freedom and civil liberties; at Detroit 1964 Convention.



Roger C. Baldwin

Capt. Allan R. Bosworth USN (ret.) of Roanoke, Va., for research and writing a documentary on the Evacuation, "America's Concentration Camps"; at the Chicago 1967 Joint District Convention

Pearl Buck, Nobel Prize novelist, JACL wartime National Sponsor, for calling attention of the public to international repercussions of Evacuation; at San Francisco 1952 Convention.

Carnegie Corp. of New York, for encouragement and financial support of the JACL Japanese History Project; at New York 1967 special luncheon.

Oscar L. Chapman, Secretary of the Interior (1950-52), for his distinguished leadership in securing minority rights; at the Chicago 1950 Convention.

George C. Doub, asst. U.S. attorney general (1956-60), for the successful termination of the administrative phases of the Japanese American evacuation claims program; at the Salt Lake 1958 Convention.

Ralph Edward, TV producer, in recognition of "This Is Your Life—Mike Masaoka" program telecast nationwide on Jan. 2, 1957; at the Orange County 1957 District Convention.

Enoch E. Ellison, chief of the Japanese Claims Section, Dept. of Justice, for the successful termination of the administrative phases of the Japanese American evacuation claims program; at Salt Lake 1958 Convention

Edward J. Ennis, attorney, for organizing 100 distinguished Americans into a Committee for Equality in Naturalization and as JACL counsel drafting legislation embodying principles of citizenship for all qualified resident aliens regardless of race, color or creed; at Los Angeles 1952 Testimonial.

Richard W. Gano of Salt Lake City, president of American Bowling Congress, for his personal devotion in promoting democracy through bowling and encouragement to JACL National Bowling Tournament; at the Los Angeles 1959 Tournament.

Chief Justice Phil S. Gibson (ret.) of San Francisco, California Supreme Court, for his decisions invalidating the anti-miscegenation law in 1948 and the alien land law in 1952 and promoting the cause of human rights during his 25 years, of which 24 were as chief justice, on the state supreme court; at San Francisco 1966 District Session.

Harold R. Gordon, Chicago attorney, for a decade of JACL leadership and inspiration to promote the welfare of Japanese Americans; at Salt Lake 1958 Convention.

Robert K. Gray, secretary to President Eisenhower's Cabinet, for being most helpful and cooperative with the Organization to promote the welfare of Japanese Americans; at the White House, Sept. 24, 1960.

George J. Inagaki of Los Angeles, for 30 years of continuous leadership and service to fellow Nisei, two-term national JACL president (1952-56); businessman; at San Jose 1968 Convention Testimonial.

Rep. Walter H. Judd (R-Minn.), for leading the successful drive to breach the archaic anti-Oriental exclusion laws; at the Chicago 1950 Convention.

Rep. Walter H. Judd (R-Minn.), for authoring his Equality in Immigration and Naturalization bills for all peoples, which became the Asian provisions in the 1952 Act; at the Los Angeles 1952 Testimonial.

Saburo Kido of Los Angeles, for 40 years of continuous leadership and service to fellow Nisei, co-founder of National JACL, three-term national president (1940-1946), attorney and newspaper publisher; at San Diego 1966 Convention Testimonial

Rep. Cecil R. King (D-Calif.), for effecting passage of 1962 legislation declaring evacuation claim awards as non-taxable; at West Los Angeles 1963 District Convention.

Mrs. Ruth Kingman, Pacific Coast Committee on American Principles and Fair Play, San Francisco, for dedicated efforts to sustain the spirit of Japanese Americans during their darkest days of 1942-45 and arousing the conscience of America to welcome home evacuees to the West Coast; at Detroit 1964 Convention.

Sen. Thomas H. Kuchel (R-Calif.), for effecting passage of 1962 legislation declaring evacuation claim awards as non-taxable; at San Francisco 1964 Testimonial.

Ben Kuroki, Nisei WW2 aerial gunner, for inspiring demonstration of 58 bombing missions over Europe and the Pacific and his 50th Mission at home—a personal crusade against racial bigotry; at Detroit 1964 Convention.

Read Lewis, director of Common Council for American Unity, JACL wartime National Sponsor, for enlisting aid of national organizations in the wartime plight of Japanese in America; at San Francisco 1952 Convention.

Sen. Scott Lucas (D.-Ill.), Senate Majority Leader, for giving vitality to the word, Democracy, in seeking passage of Issei naturalization laws; at the Chicago 1950 Convention.

Mrs. Haruye Masaoka of Los Angeles, for initiating JACL's national scholarship program in 1946; at San Diego 1966 Convention.

Mike M. Masaoka, Washington JACL representative, for his leadership which culminated in congressional enactment of Immigration and Nationality Act of 1952 over a presidential veto; at Los Angeles 1952 Testimonial

Sen. Pat McCarran (D-Nev.), for co-authoring the Immigration and Nationality Act of 1952, repealing the Oriental Exclusion Act of 1924 and permitting Issei to become naturalized; at Los Angeles 1952 Testimonial.

John J. McCloy, asst. secretary of war, 1941-45, for organizing the 442nd RCT and use of Nisei troops in all theaters of operation, for preventing the military from assuming control of War Relocation Authority, and testifying after the war in support of evacuation claims and Issei naturalization; at San Francisco 1952 Convention.

Sen. Ernest W. McFarland (D-Ariz.), Senate Majority Leader, for leading fight and standing firm to act on Immigration and Naturalization Act in 1952; at Los Angeles 1952 Testimonial.

Rep. George P. Miller (D-Calif.), for arranging the congressional tribute to the Nisei of the Armed Forces; at Oakland 1963 District Session.

Moses Lake (Wash.) High School, for being the first to institute a Japanese language class under JACL program; at Moses Lake, 1964.

Dillon S. Myer, director, War Relocation Authority (1942-46), for ably administering the WRA under the most difficult of circumstances



Clarence C. Pickett

and against the most vicious of opposition; at the New York 1946 Testimonial.

Vice President Richard M. Nixon, 1952-60, for leadership as chairman of President's Committee on Government Contracts, and contributions to Japanese Americans while in public service as congressman and senator; at Sacramento 1960 Convention.

Hito Okada of Salt Lake City, for organizing in 1948 and continuing to administer the National JACL Credit Union; at 1964 Detroit Convention.

Clarence E. Pickett, executive director, American Friends Service Committee, Philadelphia, for spearheading the National Student Relocation Program during the war years, at the San Francisco 1952 Convention.

Clarence Pickett, executive director, American Friends Service Committee, for making the difficult Japanese American Evacuation experience a lesson in democracy in action; at Detroit 1964 Convention.

Robert Pirosh, film writer-director, for his honesty and integrity in portraying the Nisei GI in the film, "Go For Broke!"; at the Chicago 1950 Convention.

Chief Justice George Rossman (ret.), Oregon supreme court, for his decision invalidating the state alien land law in 1949, exposing it as racial discrimination against resident Japanese; at Puyallup Valley 1965 District Convention.

Dore Schary, MGM producer, for exposing the evils of discrimination through the medium of motion pictures; at the Chicago 1950 Convention.

Tokutaro N. Slocum, for efforts for Oriental veterans of World War I; at Seattle 1962 Convention.

Mrs. Adelaide Stagbar, Honolulu, for early efforts to gain nonwhite admittance into the Women's International Bowling Congress; at San Jose 1961 Bowling Tournament.

Gen. Joseph M. Swing, Commissioner of Immigration forts in obtaining citizenship and Naturalization, 1952-60, for leadership in expediting Issei naturalization opportunities; at Sacramento 1960 Convention.

Mrs. Marion T. Tajiri, Salt Lake City, for her lyrics of the "JACL Hymn"; at the Salt Lake 1958 Convention.

The Rev. John W. Thomas, as American Baptist Home Mission Society official for arousing churches to social and economic needs of evacuees, and as director of National Japanese American Students Relocation JACL Council and wartime National Sponsor; at San Francisco 1952 Convention.

The Rev. John Thomas, secretary of the Dept. of Cities of American Home Baptist Mission Society, whose Christian devotion gave meaning to America's democratic ideals; at Detroit 1964 Convention.

Norman Thomas, Socialist Party leader, for being first prominent American of national importance to publicly question the legality of the Evacuation and being the first in 1942 to call for government compensation for evacuation losses, JACL wartime National Sponsor; at San Francisco 1952 Convention.

Norman Thomas, Socialist Party leader, for dedication and leadership in the cause of human dignity for over 50 years; at Detroit 1964 Convention.

Marcell Tyrell, Salt Lake City, for composing the music to the "JACL Hymn"; at the Salt Lake 1958 Convention.

Rep. Francis E. Walter (D-Pa.), for co-authoring the Immigration and Nationality Act of 1952, repealing the Oriental Exclusion Act of 1924 and permitting Issei to become naturalized; at Los Angeles 1952 Testimonial.

Roy Wilkins, executive director, NAACP, for leadership in the civil rights struggle for more than 30 years; at Detroit 1964 Convention.

Dr. Thomas T. Yatabe of Chicago, for 40 years of con-

Continued on Next Page

THE JACL STORY:

In a Democracy laws are the people's safeguard...

Continued from Previous Page

National Council shall be necessary for the determination of all issues, questions, and lished in the East and Midwest where evacuees had settled permanetly, and old chapters were reactivated as the Nisei returned to their West Coast homes.

* * *

Today the JACL membership roster reflects the extent to which Japanese Americans have spread out across the United States. Whereas before the war JACL chapters were found only in a half dozen states in the Far West, now there are chapters and members in 32 states and the District of Columbia. Thus, out of the war, JACL emerged a truly national organization both geographically and in scope of program.

To implement the national program, a JACL Anti-Discrimination Committee was incorporated and an office opened in Washington, D.C. JACL had not forgotten that Washington officials in 1941 had been woefully ignorant about this American minority and had allowed West Coast pressure groups to dictate national policy regarding them. JACL leaders realized, too, that there are no spectators in a democracy, and that good citizenship means active participation in government. And so the organization has become the collective voice of the Nisei, and the JACL finds itself being consulted on matters of national policy having to do with Japanese Americans.

Since JACL represents a small minority without effective voting power, its approach to Washington in seeking its objectives was an appeal for simple justice backed by a record of loyalty tested by fire.

By the time of the next JACL convention in 1948 Congress had passed an act to compensate evacuees for their losses, and had consented to place deportation of Japanese treaty merchants on the same basis as those of other nationalities, thus assuring them of being able to stay with their American-born families.

* * *

In addition, through JACL representations, the Soldier Brides Bill was amended to permit the Japanese spouse and children of American servicemen to enter the United States without regard to the Japanese Exclusion Act. This enabled Japanese, for the first time since the Exclusion Act of 1924, to enter this country for permanent residence. JACL was also successful in restoring tenure, cancelled as a result of Evacuation, to Nisei in federal civil service. Additionally, Congress passed more than 200 private bills benefiting individual Issei and Nisei. Significantly, every bill passed without a dissenting vote.

* * *

In 1952, JACL's major legislative goal of citizenship privileges for the Issei was realized with passage of the Immigration and Nationality Act eliminating race as a qualification for naturalization. This Act also allowed for the first time a token immigration quota for Japan, negating the 1924 Oriental Exclusion Act which many historians say planted the seeds of resentment which resulted ultimately in war. JACL's plea that certain prospective citizens be permitted to take their examination in their native language enabled many other long-time resident aliens of various nationalities to qualify for American citizenship.

Elimination of the category, "aliens ineligible for citizenship," had widespread repercussions. Some 500 federal and state statutes aimed against and hindering the progress of such aliens, and in many cases their citizen children were wiped out.

To assist Issei in qualifying for the citizenship they had desired for so long, JACL chapters conducted naturalization classes. So great was the response that for the first time in history the Immigration and Naturalization Service conducted mass swearing-in ceremonies. Despite the advanced age of most Issei, the record shows that in proportion to their number more of them became citizens than in any other nationality group.

Old Age Assistance

JACL also interceded successfully for two groups of Issei with special problems. California was persuaded to grant old age assistance to Issei unable for one reason or another to secure naturalization and who had lived in the United States at least 25 years prior to passage of the 1952 Naturalization Act. The naturalization petitions of certain Issei were challenged on the ground that they had sought exemption from World War I military duty on the plea that they were aliens. Precedents were established when courts in San Francisco and Denver accepted JACL's position that classification as exempt aliens was involuntary and made automatically by local draft boards.

The President's Immigration Act Amendments of October 1965, eliminating the discriminatory Asia-Pacific Triangle and the National Origins formula in determining immigration quotas, marked the achievement of another major JACL goal. In effect it placed immigration from all Asian countries, including Japan, on an equal basis with other Old World countries, including Europe. Significantly, of all organizations supporting the liberalization of the nation's immigration laws, JACL was first in urging equal treatment for the peoples of Asia.

* * *

JACL carried on its campaign for equal rights in courts and state legislatures as well as Congress. In the Oyama case the U.S. Supreme Court established the right of a citizen child to receive a gift of land from his alien parent. This led eventually to the California State Supreme Court declaring unconstitutional the 40-year-old California Alien Land Law in the Fujii and Masaoka cases. JACL subsequently succeeded in removing this law from the state constitution through referendum. Also as a result of the Oyama case the State of California discontinued what has been referred to as "legalized blackmail" of Japanese landowners by requiring out-of-court money settlements to the state to clear land titles. The state was later to return such escheat monies by action of the legislature.

In the Takahashi case the U.S. Supreme Court invalidated the California law denying commercial fishing licenses to resident alien Japanese.

* * *

The battle against discriminatory laws on the state level has been particularly effective. JACL participated in drives to repeal alien land laws in Oregon, Utah, Idaho and Washington, and in eliminating anti-miscegenation laws in Idaho, Nebraska, Utah and Wyoming. JACL helped make Idahoans aware of an obscure statute denying the privilege of voting, serving as jurors and holding office to "Chinese and others of Mongolian descent" not born in the United States, even thought citizens. The laws was wiped off the books by overwhelming referendum vote.

* * *

JACL's campaign for equal rights has not been confined to persons of Japanese ancestry. Realizing that a threat to the rights of any minority is a threat to all Americans, JACL actively has supported the President's Civil Rights program, state and federal Fair Employment and Fair Housing laws, anti-lynch and anti-poll tax bills, and the end of segregation in the armed forces. JACL has been a charter member of the National Leadership Conference on Civil Rights, the coordinating body for more than 100 national organizations representing church, labor, veterans and ethnic groups.

On matters of general concern, but affecting Nisei indirectly, JACL has joined with other organizations as "friend of the court" in making its views known. JACL played such a role in Brown v. Board of Education, the historic school desegregation case, and in the case in which the U.S. Supreme Court invalidated restricted covenants.

JACL participated in the campaign to uphold California's fair housing laws, and joined in amicus brief in the State Supreme Court reversal of the referendum prohibiting the State from providing open housing.

In Loving v. Virginia where the U.S. Supreme Court ruled against anti-miscegenation statutes in the States, JACL filed amicus brief and its National Legal Counsel participated in oral argument.

JACL is proud to have had a part in the campaign for statehood for Hawaii, advocating the staunch Americanism of its people, one-third of whom are of Japanese ancestry.

* * *

JACL has felt it of utmost importance that all Americans be made aware of their fellow citizens of Japanese extraction and their place in the nation. An intensive information and education program has been carried on. Among the highlights have been:

- A gala homecoming arranged for veterans of the 442nd on their return from Europe, with President Truman reviewing the unit.
- Reburial ceremonies for Nisei soldiers at Arlington National Cemetery with high government and military leaders in attendance.
- Naming of a U.S. Army transport in honor of Pvt. Sadao Munemori, posthumous recipient of the Medal of Honor.
- Cooperation with the city of Bruyeres, France, in dedication of a memorial park in honor of the 442nd Combat Team, for the role it played in liberating that community.
- Sponsoring services at Arlington National Cemetery commemorating the twentieth anniversary of the 442nd, resulting in an unprecedented two-hour tribute to Nisei servicemen in the House of Representatives.
- Cooperation with Metro-Goldwyn-Mayer in production of the film, "Go for Broke," a tribute to the war record of the 442nd.
- Cooperation with the Columbia Broadcasting System in production of its TV program, "Nisei—The Pride and the Shame," in the Twentieth Century series.

In addition, the JACL has been the primary source of information for a host of writers and editors, scholars and students, officials and organizations seeking factual information about Japanese Americans.

One of JACL's current functions is as a "watchdog," alert for movements and proposals both in Congress and state legislatures which might have a possible effect on the welfare of Japanese Americans. In this role it has fought discrimination in cemeteries, protested the production of "hate" films depicting Japanese Americans in a false light and the revival on television of wartime movies that portray the Nisei wrongfully. Through JACL's efforts, inaccuracies in textbooks concerning Japanese Americans have been corrected. JACL has pointed out the derogatory implications in the word "Jap" with the result that several standard dictionaries have revised their definition of the term and it has all but disappeared from newspaper headlines.

* * *

In 1960 JACL launched a project of researching and writing the history of the Japanese in America and their contributions to this nation. While designed as a tribute to the Issei, the project was in keeping with the JACL's educational program and to highlight the rich cultural heritage of Americans of Japanese descent. The University of California at Los Angeles has accepted co-sponsorship of the history project and has been designated as a repository for documentary material collected by researchers. Both the Carnegie Corporation and the National Institute of Mental Health have made grants to further the project.

* * *

In recent years an increasing number of Sansei—the children of Nisei—have turned to JACL for a better understanding of their identity and backgrounds and for knowledge about the struggle of their parents and grandparents to find acceptance in American life. A number of Junior JACL groups have been formed under sponsorship of JACL chapters as an important part of the JACL program. Unhindered by discrimination, these young people already are making significant contributions to their communities and in their fields of endeavor. JACL has established a national scholarship program as a step toward perpetuating the Nisei heritage of academic achievement.

* * *

The Japanese American Citizens League, born of the needs of a particular ethnic group, is dedicated to hastening the day when Americans of Japanese ancestry face only those problems which have no racial implications and are no different from the problems faced by all Americans. The term "Japanese American" in the organization's name describes the scope of its operations and activities; it does not identify the membership for its ranks are open to all Americans who believe in its purposes and are interested in its activities. Nor is the term ever hyphenated, for JACL is not a hyphenated organization. JACL is also aware that the concept of America as a "melting pot" has been replaced by the concept of an America united in, and enriched by, the diverse cultural backgrounds of all its people. The Nisei are proud of their cultural contributions to a greater America.

JACL's governing body is the National Board, members of which are elected at the biennial national convention held each even-numbered year. Legislative powers reside in the National Council composed of two representatives from each chapter which in turn are grouped geographically into eight District Councils: Eastern, Midwest, Mountain-Plains, Intermountain, Pacific Northwest, Northern California-Western Nevada, Central California and Pacific Southwest.

* * *

There are now 92 chapters with total membership exceeding 25,000. The organization is supported through dues and contributions. Associate membership is provided those who reside in areas not served by chapters. JACL is incorporated as a non-profit organization under the laws of the state of California and enjoys state and federal tax exempt status.

JACL publishes a weekly news organ, The Pacific Citizen, in Los Angeles to keep the membership informed and to mirror the aims, activities and achievements of Japanese Americans. The Pacific Citizen has a proud record of hard-hitting leadership and reporting in the best American journalistic traditions. JACL also maintains a national credit union and offers a health and accident insurance program.

* * *

As in all democratic organizations, it is the local JACL chapters which provide grass roots support for the national organization. At the local level they carry on programs of public education, community welfare and youth development; they sponsor informative sessions on local and current issues; organize athletic leagues and social events; undertake voter registration and get-out-to-vote campaigns. In short, they serve as channels for the wider participation of Japanese Americans in the total life of their respective communities.

The current acceptance of Americans of Japanese ancestry, as contrasted with their position in 1941, is both a measure of the effectiveness of the JACL and a demonstration of the ability of a democracy to redress wrongs within its framework.

Congressman Walter H. Judd of Minnesota paid eloquent tribute to the Japanese American Citizens League in a statement, titled "Touchstone of Democracy," published in 1955 on the occasion of its 25th anniversary, in the Congressional Record:

* * *

"The JACL story for their first 25 years is an inspiring document of democracy in action, at the best, an epic which could have been written only in America and which completely refutes the hate and race mongers of only a few years ago who charged that the Japanese, by their very character, were unassimilable into the American cultural pattern, which itself as we all know, is made up of the cultures and the contributions of all the many peoples who have immigrated to these shores since time immemorial, as did the ancestors of all of us.

* * *

"But perhaps even more important in the long pull of history is that, what the JACL has accomplished here in the United States is living proof to all the free peoples of the world, and especially to those in the Far East who are so important to us as a nation today, that the democratic way is best, for it makes possible the correction of abuses and wrongs and the achievement of justice and redress on the basis of the complete record and of individual merit, not race, color, creed or national origin."

In its ceaseless struggle for the extension of the rights and privileges of America to every citizen, the JACL has been guided by the spirit of its "Japanese American Creed." It was written by Mike M. Masaoka, long-time Washington representative of the JACL. It was first read before the United States Senate on May 9, 1941, and published in the Congressional Record.

JACL Constitution—

Continued from Previous Page

members of the Board of Directors of the fund, and an accounting of all monies deposited therein or withdrawals therefrom shall be included in the annual financial report of the National JACL.

Article XI
Administration of Special Projects

Section 1. The projects of this organization shall be administered by a Board of Directors appointed by the National Board with the approval of the National Council, except as otherwise provided and for a period designated by the National Bard.

Section 2. The Board of Directors shall select its own officers, make rules and regulations, make recommendations on financing specific projects and employ qualified individuals to further the projects undertaken.

Section 3. The Board of Directors shall report the progress made and account to the National Board from month to month and at all other times whenever called upon to do so.

Section 4. The National President shall have the power to cast his vote to break deadlocks on issues in meetings of the Board of Directors, if he is not an official member of the Board in question; if he is a member, he shall be privileged to cast an extra vote.

Article XII
National Endowment Fund

Section 1. The "National Endowment Fund" shall be created and the income therefrom shall be used for the purpose of financing or assisting projects and programs of this organization. This income shall be administered by the National Board with the approval of the National Council.

Section 2. The funds received from all "Endowment Fund" pledges, donations and gifts, shall be deposited with the Endowment Fund account. The National President, the National Treasurer, the National Legal Counsel, the National Endowment Fund Committee Chairman, and the National Director, shall represent the National organization with any financial institution with which Endowment Fund monies are placed.

Section 3. The principal of the Endowment Fund or any portion thereof may be prudently invested, but may not be utilized except upon the written approval of three-fourths of the chartered chapters in good standing.

Section 4. There shall be an Endowment Fund Committee composed of five members, two of which shall be permanent members, and three shall be elected by the National Board and serve for a six-year term. To initiate this Committee, of the three elected members, one shall be elected for the full six-year term, one for a four-year term, and one for two years. Thereafter, one member shall be elected each biennium.

Section 5. The purpose of this Committee shall be to supervise and administer the Endowment Fund program with the approval of the National Board, and to advise and make recommendations to the National Board and National Council pertaining thereto. This Committee shall also advise the National Board and National Council of any emergency which the Committee deems requires consideration by the chapters to make use of the principal of the Endowment Fund.

Section 6. The National Board may authorize members of the Endowment Fund Committees to serve as liaison with any financial institution where Endowment Fund monies are placed.

Article XIII
Past National Presidents

The past National Presidents of this organization, constitutionally elected, except those specifically named as regular members of the National Board, shall be considered honorary members of the National Board. They shall be kept posted on the activities of the organization, including all regular informational material sent to the regular National Board Members. In addition, they shall receive the Pacific Citizen.

Article XIV
Rules of Order

The parliamentary authority which shall govern in all cases not covered by the Constitution and By-Laws shall be "Robert's Rules of Order, Revised".

Article XV
Limitations

Section 1. The National Organization shall **not** be responsible for the commitments or obligations of local chapters or District Councils and their officers unless National Headquarters assumes such liabilities in advance in writing.

Section 2. The actions of the National Council, convened in a National Convention, shall be binding and effective thereafter as the policy of the National organization, unless otherwise provided.

Section 3. The National Organization shall not advertise or purchase complimentary space in any magazine, newspaper, booklet, souvenir program, or other publication for any purpose whatsoever.

Section 4. The National Organization shall not contribute to any organization, group or individuals for membership dues or projects, except upon the unanimous approval of the National Board.

* * *

ADDENDUM
Creed, Slogan, Hymn

Section 1. "The Japanese American Creed" as read in the United States Senate Chamber by Senator Elbert D. Thomas of Utah, and printed in the Congressional Record, May 9, 1941, shall be the official Creed of the members of this Organization.

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 advantage 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.

—Mike M. Masaoka

Section 2. The slogans of this Organization shall be "Security Through Unity" and "For Better Americans in a Greater America", suggested by Sumio Miyamoto and Mike Masaoka, respectively.

Section 3. The "JACL Hymn" with words by Marion Tajiri and music by Marcel J. Tyrrell has been officially adopted by the National Council.

JACL HYMN

There was a dream my father dreamed for me
A land in which all men are free—
Then the desert camp with watch-towers high
Where life stood still, 'mid sand and brooding sky
Out of the war in which my brothers died—
Their muted voices with mine cried
This is our dream that all men shall be free—
This is our creed we'll live in loyalty
God help us rid the land of bigotry—
That we may walk in peace and dignity.

#

Japanese American Creed

Presented by National JACL

Ernest Besig, San Francisco ACLU, for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

Allen C. Blaisdell, director, International House, Berkeley, for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

Eugene Block, San Francisco Jewish Community Relations Council, for upholding American principles of fair play during World War II, at San Francisco 1952 Convention.

George B. Collins, California state assemblyman, for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

William Davis, associate director of Stiles Hall, Univ. of California at Berkeley, for upholding American principles of fair play during World War II; at San Farncisco 1952 Convention.

Mrs. William Davis, San Francisco International Institute, for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

Josephine Duveneck, of American Friends Service Committee, San Francisco, for holding American principles of fair play during World War II; at San Francisco 1952 Convention.

Dr. Galen Fisher, chairman, Committee on American Principles and Fair Play at Berkeley, for services to Japanese Americans during World War II; at San Francisco 1952 Convention.

Dr. Alfred Fisk, professor of philosophy, San Francisco State College, for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

State Sen. Gerald O'Gara, then San Francisco attorney, for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

Rep. Franck Havenner (R-Calif.), for services to Japanese Americans during World War II, at San Francisco 1952 Convention.

Edward Howden, director, San Francisco Council for Civic Unity for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

Rep. Daniel K. Inouye, (D-Hawaii), on being elected the first Nisei congressman; at San Francisco 1965 Reception.* (Original Copy)

Harry L. Kingman, director of Stiles Hall, Univ. of California at Berkeley, for upholding American principles of fair play during World War II, at San Francisco 1952 Convention.

Mrs. Harry L. Kingman, San Francisco International Institute, for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

Takeshi Kubota of Seattle, in recognition as three-times chairman of the Washington Alien Law repeal campaign (1960, 1962, 1966) with final success; at Gresham-Troutdale 1967 District Convention.* (Original Copy)

Seaton W. Manning, executive, San Francisco Urban League, for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

State Sen. George Miller, Jr. (D-Alameda County), for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

Rep. George P. Miller, (D-Calif.), for authoring bill restoring rights of Nisei civil service workers denied by Evacution; at San Francisco 1952 Convention.

The Rt. Rev. Edward L. Parson, of San Francisco, National wartime Sponsor, for upholding American principles of fair play during World War II, at San Francisco 1952 Convention.

Rabbi Irving F. Reichert, for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

Fred Ross, director, California Federation of Civic Unity, for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

Rep. John Shelley (D-Calif.), for services to Japanese Americans during World War II; at San Francisco 1952 Convention.

Ira Shimasaki of Washington, D.C., for longtime efforts as chairman of JACL National Arlington National Cemetery Committee; at Cleveland 1963 Joint District Convention.* (Original Copy)

Stephen Thierman, of American Friends Service Committee, for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

Annie Clo Watson, executive director of San Francisco International Institute, for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

Franklin Williams, NAACP executive, for upholding American principles of fair play during World War II; at San Francisco 1952 Convention.

Certificate of Appreciation-Recognition

Presented by National JACL Board

Esther D. Bartlett, executive director, Los Angeles International Institute, for wartime and postwar services to Japanese Americans; at Los Angeles 1954 Convention.

G. Raymond Booth, chairman of American Friends Service Committee, Pasadena, for wartime and postwar services to Japanese Americans; (posthumously) at Los Angeles 1954 Convention.

Royal Brougham, sports editor, Seattle Post-Intelligencer, for his consistent advocacy of Nisei membership in the then all-white American Bowling Congress, at Seattle 1958 National Bowling Tournament.

Donald Canter, San Francisco News-Call Bulletin staff writer, whose newspaper articles aroused wide public support against Federal attempts to tax evacuation claim awards; at San Francisco 1964 Testimonial.

William Carr, Pasadena realtor, for wartime and postwar services to Japanese Americans; at Los Angeles 1954 Convention.

The Rev. Frank Costello, S.J., executive vice president, Seattle University, for substantial efforts as a member of the Washington Statewide Committee for SJR 20; at Seattle 1967 Installation.

Cecil I. Craft, state senator of North Platte, Neb., for coauthoring and securing passage of bill to repeal the Nebraska anti-miscegenation law, at Omaha 1964 Installation.

Homer D. Crotty, Los Angeles, former president of California Bar Assn., for wartime and postwar services to Japanese Americans; at Los Angeles 1954 Convention.

Edward Danner, state senator of Omaha, for co-authoring and securing passage of bill to repeal the Nebraska anti-miscegenation law, at Omaha 1964 Installation.

Joe Davis, president, Washington State Labor Council, AFL-CIO, of Seattle, for substantial efforts as a member of the Washington Statewide Committee for SJR 20; at Seattle 1967 Installation.

William F. Devin, former Seattle mayor, for substantial efforts as a member of the Washington Statewide Committee for SJR 20; at Seattle 1967 Installation.

Verne Dusenberry, Portland attorney, for initially challenging in 1945 the constitutionality of the Oregon alien land law, which the state supreme court concurred in 1949—first time an alien land law was invalidated; at Portland 1963 District Convention.

Edward E. Elliott, state assemblyman from Los Angeles, for securing passage of the old age assistance to Issei bill; at Los Angeles 1955 District Council session.

Arthur Gaeth, Salt Lake radio newscaster, for faith in Americans of Japanese ancestry and courage in upholding the principles of democracy as JACL wartime National Sponsor; at Salt Lake 1958 Convention.

Grant Gardener, Idaho state representative of Fayette County, for sponsoring and curing repeal of alien land law, anti-miscegenation law and bill to give Oriental citizens the right to vote; at Snake River Valley 1963 District Session (posthumously).

Alan Hart, Portland attorney, for outstanding services in having the Oregon alien land law invalidated by the state supreme court; at Portland 1963 District Convention.

Philip Hayasaka, of Seattle, for substantial efforts in the successful 1966 campaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

The Rev. Aaron A. Heist, Huntington Park minister and chairman of the ACLU branch in southeast Los Angeles, for wartime and postwar services to Japanese Americans; at Los Angeles 1954 Convention.

Heitaro Hikida of Seattle, for substantial efforts in the successful 1966 campaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

Frank Hisayasu of Spokane, for substantial efforts in the 1966 campaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

Dr. John Kanda of Puyallup Valley, for substantial efforts in the successful 1966 campaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

George Kawasaki of White River Valley, for substantial efforts in the 1966 campaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

William Kent, Hollywood, for fighting anti-Nisei discrimination within the American Legion; at Los Angeles 1954 Convention.

Takeshi Kubota of Seattle, for leadership in two campaigns on Washington alien

Continued on Page 7

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tinuous leadership and service to fellow Nisei, organizer of Fresno American Loyalty League in 1949, co-founder of National JACL national president (1934-36), dentist; at Sacramento 1960 Convention Testimonial.

Suma Suzi Yokotake, first JACL lobbyist for Cable Act amendment in 1931, for restoring citizenship to Nisei women married to Issei men; at Seattle 1962 Convention.

Recognition Pins

Each of the various jeweled JACL pins has a distinctive significance, and those who have qualified for those awards are recognized as men and women who have given outstanding leadership and loyal support to JACL through its history.

Diamond Pin

The high honor of the diamond-studded pin is reserved for those who have served the organization as its National President.

Frank F. Chuman
Jerry J. Enomoto
George J. Inagaki
Saburo Kido
Hito Okada
K. Patrick Okura
Dr. Roy M. Nishikawa
Dr. Randolph M. Sakada
Jimmie Y. Sakamoto
Walter Tsukamoto
Shigeo Wakamatsu
Dr. Thomas T. Yatabe
Kumeo Yoshinari

Ruby Pin

The ruby-studded pin symbolizes considerable personal sacrifice while giving outstanding leadership and service to our organization and in behalf of persons of Japanese ancestry.

Peter Aoki
Robert M. Cullum
Edward J. Ennis
Thomas Higa
George J. Inagaki
Samuel Ishikawa
Saburo Kido
Mrs. Teiko I. Kuroiwa
Ben Kuroki
Tats Kushida
William Marutani
Mrs. Etsu Masaoka
Joe Grant Masaoka
Mike M. Masaoka
Dr. T. Scotty Miyakawa
Hiroshi Miyamura
Dr. Roy M. Nishikawa
Hito Okada
Col. Charles W. Pence
Masao W. Satow
Mrs. Ruby Yoshino Schaar
Larry S. Tajiri
Mrs. Marion Tajiri
Eiji E. Tanabe
Scotty Tsuchiya
Annie Clo Watson
A. L. Wirin
Yurika Yamashita
Minoru Yasui
Dr. Thomas T. Yatabe

Sapphire Pin

The sapphire-studded pin recognizes an outstanding active member whose record of loyalty to JACL covers a period of at least ten consecutive years, with at least half of the service beyond the confines of one's own chapter.

ALAMEDA
Kazuo Imura
Susumu Togasaki
George Ushijima
ARIZONA
Shig Tanita
BERKELEY
Masuji Fujii
Tad Hirata
BOISE VALLEY
George Ishihara
Manabu Yamada
CHICAGO
Harold Gordon
Abe Hagiwara
Mrs. Esther Hagiwara
Noboru Honda
Mrs. Dorothy Kitow
Tom Masuda
Hiro Mayeda
Harry Miruno
Dr. Randolph Sakada
Mrs. Randolph Sakada
Dr. Frank Sakamoto
Mrs. Jean Sakamoto
Sumi Shimizu
Shig Wakamatsu
Mrs. Shig Wakamatsu
Dr. Thomas Yatabe
Mrs. Thomas Yatabe
Kumeo Yoshinari
Mrs. Kumeo Yoshinari
CINCINNATI
James Hashimoto
Dr. H. James Takao
Masuji Tsuji
Kaye Watanabe
CLEVELAND
Mrs. Joe Kadowaki
CONTRA COSTA
Dr. Yoshiye Togasaki
CORTEZ
Jack Noda
DAYTON
Pete Hironaka
Dr. James Taguchi
Masaru Yamasaki
DELANO
Dr. James Nagatani
DETROIT
Peter Fujioka
Wallace Kagawa
Roy Kaneko
Kenneth T. Miyoshi
Mineru Togasaki
DOWNTOWN L. A.
Frank Chuman
Mrs. Frank Chuman
Father Clement
James Y. Higashi
Harry K. Honda
Saburo Kido
Mrs. Saburo Kido
Mrs. Gard Yokoe
EAST LOS ANGELES
Sam Furuta
Roy Yamaders
Mahlo Yoshisaki
FOWLER
Jin Ishikawa
Dr. George Miyake
Dr. Frank Nishio
Mikio Uchiyama
FRESNO
Fred Hirasuna
GARDENA VALLEY
Tats Kushida
Mrs. Tats Kushida
Wilbur Sato
Ronald Shiozaki
GRESHAM-TROUTDALE
Henry Kato
HOLLYWOOD
Arthur Ito
Blanche Shiosaki
Miwa Yanamoto
IDAHO FALLS
Leo Hoseda
Yukio Inouye
Eli Kobayashi
Sud Morishita
Joe Nishioka
George Nukaya
Sam Sakaguchi
LONG BEACH
Frances Ishii
Mrs. Sue Joe
Dr. John Kashiwabara
Mrs. Ruby Mio
Dr. David Miura
Mas Narita
MARYSVILLE
Frank Nakamura
Akiji Yoshimura
MILE-HI
E. Jensuke Kanegaye
Mrs. Betty Suzuki
MT. OLYMPUS
Henry Mitarai
George Tamura
Jim Ushio
Shigeki Ushio
NEW YORK
Akira Hayashi
Tom Hayashi
Sam Kai
Kenji Nogaki
OAKLAND
Kay Hirao
Dr. Charles Ishizu
ORANGE COUNTY
Henry Kanegae
Clarence Nishizu
Mas Uyesugi
OMAHA
Robert Nakadoi
Mrs. Robert Nakadoi
Patrick Okura
Mrs. Patrick Okura
PARLIER
Kaz Komoto
PASADENA
Ken Dyo
Tom Ito
Tetsuo Iwasaki
PHILADELPHIA
Kaz Horita
William Marutani
Jack Ozawa
Dr. Tom Tamaki
Mrs. Grace Uyehara
Dr. Mary Watanabe
Dr. Warren Watanabe
PLACER COUNTY
Kay Takemoto
Tom Yego
POCATELLO
Hero Shiosaki
Bill Yamauchi
Ronnie Yokota
PORTLAND
George Azumano
John Hada
Dr. Matthew Masuoka
Mrs. Hana Okada
Kimi Tambara
PUYALLUP VALLEY
Dr. John Kanda
Robert Mizukami
Mrs. Emi Somekawa
Tom Takemura
Kaz Yamane
REEDLEY
Toru Ikeda
Tak Naito
REXBURG
Kiyoshi Sakata
Tomorgr Miyasaki
Hiroshi Miyasaki
Haruo Yamasaki
SACRAMENTO
Mrs. Joyce Enomoto
William Matsumoto
Ginji Mirutani
Henry Taketa
George Takahashi
Mrs. Walter Tsukamoto
SAINT LOUIS
Dr. Al Morioka
SALINAS VALLEY
Dr. Harry Kita
Tom Miyasaga
SALT LAKE
Ichiro Doi
Rupert Hachiya
Sue Kaneko
Henry Kasai*
Mrs. Alice Kasai
Tats Mizuha
Hito Okada
Kay Terashima
Raymond S. Uno
Mas Yano
Tomoko Yano
George Yoshimoto
*Posthumous Award
SAN BENITO
George Nishita
SAN FERNANDO VLY.
Kats Arimoto
Kay Nakagiri
Isamu Uyehara
SAN FRANCISCO
Yasuo Abiko
Jerry Enomoto
Dr. Tokuji Hedani
Marie Kurihara
Mrs. Teiko Kuroiwa
Yone Satoda
Mas Satow
Mrs. Masao Satow
SANGER
Johnson Kebo
Tom H. Nagamatsu
Tom Nakamura
SAN JOSE
Haruo Ishimaru
Wayne Kanemoto
Phil Matsumura
Eiichi Sakauye
SAN LUIS VALLEY
Roy Inouye
SANTA BARBARA
Tom Hirashima
Mrs. Yosh Nakaji
George Ohashi
SEABROOK
Vernon Ichisaka
Charles Nagao
Kiyomi Nakamura
SEATTLE
Frank Hattori
Tak Kubota
James Matsuoka
William Mimbu
Toru Sakahara
Mrs. James Sakamoto
Fred Takagi
Dr. Terrance Toda
Dr. Kelly Yamada
SELMA
George Abe
SEQUOIA
John Enomoto
William Enomoto
Dr. George Hara
SNAKE RIVER
Tom Iseri
Ted Nakamura
Abe Saito
Joe Saito
George Sugai
Mamaru Wakasugi
SONOMA COUNTY
James Miyano
Frank Oda
Henry Shimizu
SOUTHWEST L. A.
Dr. Roy Nishikawa
Mrs. Roy Nishikawa
Fred Tayama
Hana Uno
Tut Yata
STOCKTON
George Baba
TULARE COUNTY
Hiroshi Mayeda
Tom Shimasaki
Kenji Tashiro
TWIN CITIES
Tomo Kosobayashi
Mrs. Kay Kushino
VENICE-CULVER
George J. Inagaki
Mrs. George Inagaki
Frances Kitagawa
Mrs. Betty Yumori
WASHINGTON, D. C.
Mike Masaoka
Ira Shimasaki
Harry Takagi
John Yoshino
WEST L. A.
Mrs. Toy Kanegai
Sho Komai
Akira Ohno
Dr. Kiyoshi Sonoda
Yo Tsuruda
Elmer Uchida
Steve Yagi

Silver Pin

Established at the 1958 National Convention, the JACL Silver Pin recognizes the outstanding, hard-working member at the chapter level who may not particularly have taken active part at the district council level or higher.

ALAMEDA
Mrs. Betty Akagi
Rolland Kadonaga
Rev. Waichi Oyanagi
Mrs. Nellie Takeda
Jug Takeshita
George Ushijima
Yas Yamashita
BERKELEY
Tom Ouye
Nobuyuki Uratsu
Frank Yamasaki
George Yasukochi
CHICAGO
Harvey Aki
Mari Aki
Mrs. Esther Hagiwara
William Hiura
Masako Inouye
Dr. Gladys Ishida
Roy Iwata
Fumi Iwatsuki
John Kitazaki
Sumi Kobayashi
Theodore Kometani
Ruth Kumata
Hiro Mayeda
Sumi Miyaki
Alma Mizuno
Shig Murao
Maudie Nakada
Jack Nakagawa
Mas Nakagawa
Ruth Nakaya
Rev. George Nishimoto
Ariye Oda
Thomas Okabe
Mrs. Sue Omori
Joe Sagami
Dr. Frank Sakamoto
Jean Sakamoto
Hiroshi S. Sakurada
Lincoln Shimidzu
Louise A. Suski
Henry S. Tanabe
Henry Terada
Chiye Tomihiro
Kay Yamashita
Ken Yoshihara
Sam Zaiman
CINCINNATI
Joe Sugawara
James Takeuchi
Tadao Tokimoto
Kaye Watanabe
Marnelle Watanabe
CLEVELAND
Jiro Habara
Minoli Iwasaki
George Ono
Mrs. Helen Ono
William Sadataki
Gene Takahashi
Vi Takahashi
Henry Tanaka
Mike S. Asazawa
CLOVIS
Fumio Ikeda
Hifumi Ikeda
Bob Mochizuki
Yoshi Takahashi
Tokuo Yamamoto
CONTRA COSTA
Sam Kitabayashi
S. Richard Komatsu
Meriko Maida
Joe Oishi
Sam Sakai
George Sugihara
Jim Kimoto
Mrs. Hannah Yasuda
DAYTON
Pete Hironaka
Dr. Mark Nakauchi
Hideo Okubo
Mrs. Yaeko Sato
Yo Sato
Ken Sugawara
Dr. James Taguchi
Matilde Taguchi
Mrs. Lois Toyama
Masaru Yamasaki
Lily Yamasaki
DELANO
Jeff Fukawa
Paul Kawasaki
Bill Nakagama
Saburo Okino
Mas Takaki
DETROIT
Mrs. Doris Fujioka
Setsu Fujioka
Roy Higo
Yoshiko Inouye
Wallace Kagawa
Dick Kadoshima
Mary Kamidei
Roy Kaneko
Sadao Kimoto
George Otsuji
June Otsuji
Walter Miyao
Kay Miyaya
Mrs. Toshi Shimoura
Ed Shiroma
Hifumi Sunamoto
Tom Tagami
Eiko Takemoto
Ken Takemoto
DOWNTOWN L. A.
Soichi Fukui
Alfred Hatate
Frank Suzukida
EAST LOS ANGELES
Mrs. Mattie Furuta
Akira Hasegawa
Ritsuko Kawakami
Dr. Robert Obi
Hiro Omura
EDEN TOWNSHIP
Mrs. Masako Minami
FOWLER
Kazuo Hiyama
Yoshio Honda
Harley Nakamura
Frank Sakohira
Tom Shirakawa
George Teraoka
Tom Toyama
FREMONT
Henry Y. Kato
Kaz Shikano
FRESNO
Dr. Henry Kazato
John Kubota
GARDENA VALLEY
Toshiro Hiraide
GRESHAM-TROUTDALE
Kaz Kinoshita
Shio Uyetake
IDAHO FALLS
Deto Harada
Mrs. Yuki Harada
Charlie Hirai
Sach Mikami
Shoji Nukaya
Fred Ochi
Yoshiko Ochi
Bud Sakaguchi
Martha Sakaguchi
Mrs. Fumi Tanaka
Margaret Yamasaki
Sam Yamasaki
LIVINGSTON-MERCED
Kazuo Masuda
Frank Suzuki
LONG BEACH
Sumifusa Fujimoto
Fred Ikeguchi
George Iseri
Dr. Itaru Ishida
Tomizo Joe
Dr. John Kashiwabara
Allan Kobata
Kazuko Matsumoto
Hiroshi Morita
Arthur Noda
Jim Okita
Franklin Sugiyama
MARYSVILLE
Shuzei Matsumoto
Dan Nishida
Frank Okimoto
MID-COLUMBIA
Sho Endow, Jr.
Koe Nishimoto
Mamoru Noji
Ray Sato
Mits Takasumi
Ray T. Yasui
MILE-HI
Bill Kuroki
Tom T. Masamori
Rosa Odow
Jean Sato
Henry Suzuki
Betty Suzuki
Gladys Tanlwaki
Mrs. True Yasui
MILWAUKEE
Julius Fujihira
Helen Inai
Lily Kataoka
Charles Matsumoto
Roy Mukai
Satoshi Nakahira
Kengo Teramura
Nami Shio
MONTEREY PENINSULA
Paul Ichiuji
Mike Sanda
Mas Yokogawa
MT. OLYMPUS
Tom Matsumori
Yuki Namba
Helen Oniki
Toru Shimizu
NEW YORK
Tomio Enochty
Marion Glaezer
Murray Sprung
Edna Suzuki
OAKLAND
Roy Endo
Molly Kitajima
James Tsurumoto
Margaret Utsumi
Aiko Yokomizo
OMAHA
Mrs. Gladys Hirabayashi
Mrs. Mary Misaki
Noriaki Okada
ORANGE COUNTTY
Ken Hayashi
George Kanno
Harry Matsukane
Hiroshi Nitta
Shosuke Nitta
Minoru Nitta
Ken Uyesugi
PARLIER
Ralph Kimoto
James Kozuki
Byrd Kumataka
Mrs. Sue Miyakawa
PASADENA
Harris Ozawa
Henry Watanabe
PHILADELPHIA
Sim Endo
Richard Horikawa
Sumi Kobayashi
Allen Okamoto
Hiroshi Uyehara
PLACER COUNTY
George Hirakawa
Frank Hironaka
Harry Kawahata
Ellen Kubo
James Makimoto
Howard Nakae
Bunny Nakagawa
Hugo Nishimoto
Richard Nishimura
Kuni Okuzu
Hiroshi Takemoto
Masayuki H. Yego
Roy T. Yoshida
POCATELLO
Nove Kato
Mas Tsukamoto
Ronald Yokota
PORTLAND
John Hada
Tosh Kuge
Dr. Mitsuo Nakata
PUYALLUP VALLEY
Mrs. Sarah Sugimoto
REEDLEY
Henry Hosaka
Tak Naito
Eddie Yano
REXBURG
Fuji Hikida
Kazuo Hikida
Miye Hikida
Mrs. Yutako Hikida
Jane Ikeda
Mrs. Jessie Miyasaki
Mason Sakota
Mrs. Mabel Sakota
Marie Sakota
SACRAMENTO
Toko Fujii
Mrs. Gladys Masaki
Percy Masaki
Joe Matsunami
Tom Sato
Dunby W. Tsugawa
Takashi Tsujita
SAINT LOUIS
George K. Hasegawa
Harry Hayashi
Richard Henmi
Mrs. Mary Maruyama
Paul Maruyama
Rose Ogino
Don Sakahara
Pauline Sakahara
Joe Tanaka
Yukinobu Yamamoto
SALINAS VALLEY
James Abe
Henry Tanda
SALT LAKE CITY
Mrs. Rae Fujimoto
Mrs. Josie Hachiya
Mrs. Grace Kasai
Tats Misaka
Ben Terashima
Raymond S. Uno
Isamu Watanuki
Mrs. Tomoko Yaba
George Yoshimoto
SAN DIEGO
Moto Asakawa
Masaaki Hironaka
Paul Ikeda
Dr. Tad Inoto
Mrs. Mariko Kawase
George Kodama
Taro Matsui
George Muto
Joe Owashi
Sam Sugita
Hedi Takeshita
Bert Tanaka
Eddie Ueda
SAN FERNANDO VLY.
Tom Endow
Eugene Kono
Fred Muto
Harry Otsuki
SAN FRANCISCO
Mrs. Yo. Hironaka
Marie Kurihara
Ichiro Sugiyama
SANGER
Larry Hikiji
Kelly Ishimoto
Robert Kanagawa
Kelly Nishimoto
George Nishimura
SAN JOSE
Dr. Tokio Ishikawa
Mrs. Sue Matsumura
Dr. Robert Okamoto
Henry H. Uyeda
SAN LUIS VALLEY
Sojiro Yoritomo
SAN MATEO
Hiroshi Ito
Saiki Yamaguchi
SANTA BARBARA
Ikey Kakimoto
SEABROOK
Dick Kunishima
Mrs. Mary Nagao
Mrs. Ellen Nakamura
George Noda
Kiyomi Nakamura
Fujiu Sasaki
SEATTLE
Mrs. Helen Akita
Frank Hattori
Phil Hayasaka
Kimi Nakanishi
Elmer Ogawa
Dr. Terrance Toda
Shigeko Uno
SNAKE RIVER
Mun Iseri
Tom Nishitani
Frank Ogami
James Watanabe
SONOMA COUNTY
George Hamamoto
Tak Kameoka
James Mirakami
Edwin Ohki
Mrs. Ann Ohki
Mrs. Pat Shimizu
George Yokoyama
SOUTHWEST L. A.
George Fujita
Hiroko Kawanami
Matsunosuke Oi
STOCKTON
George Baba
Mrs. Mitsuye Baba
Harry Hayashino
TULARE COUNTY
June Hatakeda
Mike Imoto
Takashi Ishitsu
Ed Nagata
Douglas Yamada
Bill Yoshizu
TWIN CITIES
Kimi Hara
Howard Nomura
Sumi Teragoto
Paul Tsuchiya
VENICE-CULVER
Kazuo Adachi
George Isoda
Mrs. Setsu Isoda
Frances Kitagawa
Mike Hitoshi Shimizu
Fumi Utsuki
Mary Wakamatsu
Jane Yamashita
Mrs. Betty Yumori
WASHINGTON, D. C.
Allee Endo
Harold Horiuchi
Joseph Ichiuji
Susie Ichiuji
Mrs. Claire Minami
Don Komai
Ruth Kuroishi
Edwin Mitoma
Chisato Ohara
Hisako Sakata
Ira Shimasaki
Yuugi Shiroishi
WEST LOS ANGELES
Dave Akashi
Miss Mary Deguchi
Dr. Milton Inouye
Frank Kishi
Ruth T. Miyada
Akira Ohno
Haru Nakata
Toy Kanegai
Mits Nakazawa
Kiyo Nomura
Mas Oshinomi
George Sakamoto
Shig Takeshita
Eileen Uchida

DYC Chairman

Pacific Northwest
65—Paul Tamura
66-70—Stan Kiyokawa

No. Cal.-W. Nevada
62-63—Margaret Kai
63-64—Roy Ikeda
64-65—David Hara
65-66—Russell Obana
66-67—Ben Matsuura
68-69—John Sugiyama
70—Carolyn Uchiyama

Central Cal.
67—Jo Allen Ichihana
68-69—Steve Uyeda
70—Tim Kurumaji

Pacific Southwest
65—Richard Kawasaki (temp.)
65—Martin Koba
66—Glenn Asakawa
67—Merilynne Hamano (co-chr.) David Takashima
68—Don Asakawa
69—Patti Iwataki
70—Ron Masumoto

Intermountain
64—Ron Inouye
65—Karen Miyake
67—Terry Yamada
66—Lorraine Sakota
68-69—Bob Kawa
70—Ron Aramaki

Midwest
62—Gil Furusho
64-65—Marilyn Nagano
65-67—Elaine Yamada
67-68—Richard Okabe
69—Kathy Kadowaki

Eastern
66—Scott Nagao
67-68—Susan Baba
69—Alan Okazaki

Nat'l Jr. JACL Youth Council

(1969 - 1970)

CCDYC—Marion Okamura, Secretary, Historian
EDYC—Norman Ishimoto, Project Chairman
IDYC—Doug Sakota, Budget and Finance Chairman
MDYC—Dennis Kato, Constitution Chairman
NC-WNDYC—Winston Ashizawa, Resource Chairman
PNWDYC—Stan Kiyokawa, Credentials Chairman
PSWDYC—Patti Dohzen, National Chairman

(1966 - 1968)

CCDC—Misako Hssebe, Newsletter Chairman
EDC—Norman Ishimoto, Project Chairman
IDYC—Brian Morishita, Finance and Budget
MPDC—David Misaki, Credentials Chairman
MDYC—Elaine Uchiyama, Recohding Secretary
NC-WNDYC—Russell Obana, National Chairman
PNWDYC—Paul Tamura, Resource Chairman
PSWDYC—Martin Koba, Constitution Committee

INTERIM YOUTH COUNCIL

(1964 - 1966)

CCDC—Bill Nagata, Budget Committee
EDC—Cheryl (Endo) Harano, Norman Ishimoto
IDYC—Ron Inouye, Newsletter
MDYC—Marilyn Nagano
MPDC—David Misaki
NC-WNDYC—Dave Hara, Resource
PNWDYC—Paul Tamura, National Chairman
PSWDYC—Richard Kawasaki, Constitution

Jr. Chapter Presidents

Pacific Northwest
Gresham-Troutdale Teenagers
57—Melvin Ando
63—Join Portland Jr. JACL
Mid-Columbia
64—Maxine Hamada
65—Stanley Fukui
66—Dennis Takasumi
67-68—Jean Tamura
Portland
61—James Kurihara (Delts)
62—Wallace Kurihara (Delts)
63—Inactive
64—Paul Tamura
65—Curtis Ouchi
66—Harold Iwamoto
67—Rick Saito
68—Don Hayashi
69—Rod Toyota

Seattle Young Adults
65—Eileen Suyama
66—Jerry Shigaki
Spokane
69—Karla Honda

No. Calif.-W. Nevada
Al-Co
64—Kay Hisaoka (temp. chairman)
65—Kay Hisaoka
66—Kenny Kuramoto
67—Robert Kitajima
68—Bob Sakai
69—Richard Ouye, Steve Leonard, Eddie Kamei

Berkeley
63—Ron Takahashi
64—Nancie Nehira
65—Carol Yamamura
68—Gary Sasaki
69—Jerry Kihara
Contra Costa
60—Gerry Namba
61—Ronald Morita
62—Hiroshi Morita
62—Tom Yamashita
63—Diane Okada
64—Susan Kano
65—Dave Matsushino
66—Irene Takahashi
67—Leonard Kam
68—Dennis Imazumi
69—Barbara Inouye
Eden Township
59—Douglas Nakashima
60—Butch Hara
61—Sharon Ida
62—Sherry S. Imazumi
63-67—Inactive, Now included in Al-Co.
Monterey
61—John Hanamura
65—Janis Gota—girls
65—Kenny Esaki—boys
67—James Ogawa
68—Jom Omoto
69—Gary Miyamoto
Oakland
57—Kaz Sato
58—Ed Aoki
59—Russell WeHara, Jr.
60—Judy Maruyama
61—Harvey Shinomoto (now part of Al-Co.)
Placer County
69—Reed Fujii
Sacramento
57—Saburo Shimono
58—Stan Umeda
59—Colleen Masaki
60—Alice Nishimi
61—Inactive
62—Roger Nikaido
63—Patty Fujimoto
64—Newell Noda
65-66—Stanley Kubochi
67—Cheryl Kunibe
68-69—Wesley Sakai
San Francisco
59—Willie Masuda
60—Willie Masuda
61—Margaret Kai
62—Roy Ikeda
64—Dae Hara
63—Roy Omi
65—Russell Obana
66—Roy Omi
67—Glenn Watanabe
68—Tony Matsumoto
69—Steve Kitagawa
San Jose
65—Shirley Matsumura
66—Sharon Uyeda
67—Winston Ashizawa
68-69—Dale Sasaki
70—Henry Kaku
Sonoma County
67—Randy Okamoto
68—Donna Furuzawa
69—Ken Hayashi
Stockton
66—Russell Kusama
67—Gary Fujino
69—Phil Nitta

Central California
Fresno
67—Jon Hatakeyama
68—Scott Shiraga
69—Les Koyanagi
Reedley
61—Barbara Saito
62—Henry Nishimoto
66—Gordon Morikawa
67—Ron Honda
68—Tim Kurumaji
69—Nobi Kitaoka
Tulare County T-JAY
57—Hiroshi Uota
66—Bill Nagata
67—Ellen Funahashi
68—Mike Yada
69—Sharon Tashiro

Pacific Southwest
Avantes (Hollywood)
65—James Ito
66—Merilynn Hamano
67—Joanie Kitada
68—Fran Higuchi
69—Janet Nomura
Chanels (Westside)
66—Beverly Okamoto
67—Patti Iwataki
68—Paige Morikawa
Janis Ishimoto
69—Paige Morikawa
East Los Angeles
Duprees
67—Daryll Yoshihara
68-69—Ron Masumoto
Echelons (Long Beach)
66—Le Dene Otsuki
67—Janine Shundo
Gardena Valley
68—Cory Shiozaki
69—Ken Hamada
Hi-Co
57—Bill Marumoto
58—Bert Yamasaki and Grace Okuna (co-chairmen)
59—Frank Kawase
60—Inactive
61—Lloyd Nakatani
62—Ray Kawase
63—Alan Kumamoto
64—Randy Senzaki, Steve Takeuchi Richard Kawasaki*
65—Ronnie Hirosawa, Mike Izuno*
66—Arthur Ito, Jr., Sueko Yamaguma
67—Dennis Ichikawa
*Board of Directors Chmn.
Les Dezsirelles
66—Kris Imairumi
67—Marilyn Oi
Nouvels (No. San Diego)
66—Tom Imaizumi
67—Alfred Endow
68—Fred Ishii, Jr.
O. C. Jays (Orange Co.)
54-55—Bill (Mo) Marumoto
56—Hiro Shinoda
67—Dave Tamura
68—Mike Ota
69—Nori Hasegawa
61—Larry Kubota
60—Joe Nakamura
62—Ron Muranaka
63—Ron Nishio
64—Dave Minamide
65—Alan Nomura
66—Allan Uyesugi
67—Larry Inoguchi
68—Richard Hiroshima
San Diego
65-66—Martin Koba
66-67—David Takashima
67—Don Asakawa
68—Victor Yamauchi
69—Scott Konishi
Santa Barbara
66—Karen Sumida
67—Suzie Okada (co-pres.)
Karen Sumida
69—Susan Ohashi
Selanoco
66—Dan Fukushima
67—Jerry Nakano
Noren Honda
68—Bob Konishi
Dan Kato
Valley of the Sun (Ariz.)
65—Larry Matsumoto
66—David Tanita
67—David Tanita
68—Ron Watanabe
Venice-Culevr
64—David Ota
65—Changed to all Girls Charmes'
66—Sue Shiraga
67—(Disbanded)
West Los Angeles
67—Sammy Toya
68—Russell Nomura

Intermountain
Boise Valley
58—Mike Nishitani
59—Ken Hamada
60—Herb Yamanishi
61—Dean Hayashida
62—Carol Yamashita
63—Yosh Takahashi
64—
65—Victor Yamamoto
66—Pat Takasugi
67—Terry Yamada
68—David Hirai
69—Alan Oyama
Footello (Pocatello)
59—Judy Okamura
60-61—Anna Kanomata
62—Nancy Morimoto
63—Patty Yamamoto
66-67—Karl Endo
68—Charles Morimoto
69—Joanne Higashi
Idaho Falls JAY
59—Rick Tokita
60—Gary Nagashima
61—Ronnie Morishita
62—Dennis Ochi
64—Georgia Kobayashi
65—Brian Morishita
68—Del Rey Nukuya
69—Judy Nishioka
Salt Lake/Mt. Olympus
60—Fumi Watanabe
61—Bob Aksgi
62-63—Ben Tamura
65—Mark Akagi-Mt.O.
Dennis Kawabaya-SLC
66—Wayne Miya
67—June Morishita
68—Bob Kawa
Rexburg
65—Linda Miyasaki
67—Carolyn Sakota
68—Brad Miyasaki
69—Lucinda Sakota
Snake River
61—Don Arai
62-63—Arlene Okita
65—James Watanabe, Jr.
66—Warren Murata
67—Richard Morishita
68—Don Takani
69—David Uchida

Mountain-Plains
**Intermountain Collegiate

JACL Chapter Presidents

ALAMEDA
Organized April 6, 1932
George Togasaki (org.)
32—Haruo Imura
33-34—Masayoshi Morino
35—Kay Tsuchiya
36—Harun Imura
37—Mas Narahara
38—Tim Yamasaki
39—Mas Narahara
40—Kenji Shikuma
41—Sakae Date
42—Scotty Tsuchiya
Reactivated June 13, 1947
47-48—John Towata
49-50—Shiro Nakaso
51—Haruo Imura
52—Dr. Roland S. Kadonaga
53—Yasuo Yamashita
54—Tom Haratani
55—Yasuhara Koike
56—George Ushijima
57—George Yoshimura
58—Kitty Hirai
59—Yoshio Isono
60—Hiromi Akagi
62-63—Min Yonekura
64-65—Shiro Takeshita
66-67—Haj Fujimori
68—George Ushijima
69—Al Koshiyama

ARIZONA
Organized 1934
34—Togo Iida
35—
36—
37—John Yamashita
38—
39—
40—John Hirohata
41—Dr. Paul Tanaka
42—Bill Kajikawa
43-45—Tsutomu Ikeda
46—Shig Tanita
47—Kenneth Yoshioka
48—Carl Sato
49—George S. Saito
50—Masao Tsutsumida
51—Sam I. Okuma
52—John Tadano
53—Masuji Inoshita
54—Tom Kadomoto
55—Minoru Takiguchi
56—Mutt Yamamoto
57—Jim Ozasa
58—George Kishiyama
59—Cherry Tsutsumida, Jim Kuhara
60-61—Cherry Tsutsumida
62—Mike Dobashi
63-64—Mrs. Hatsuye Miyauchi
65—George Onodera, Tom T. Okuma
66—John Sakata
67-68—Dr. Richard Matsuishi
69—Roy Moriuchi

ARKANSAS VALLEY
Organized Apr. 4, 1950
50-53—Ugi Harada
54—Harry Shironaka
55—Ted Maruyama
56—George Ushiyama
57—Ugi Harada
58—John Maruyama
59—Elmo Sakai
60—Tom Nakayama
61—Robert Mayeda
62—Henry Konishi
63—Jim Hiraki
64—Mike Fujimoto
65—Joe M. Wyeno
66—Gene Hirakata
67—George Ushijima
68—Harry Shironaka

BERKELEY
Organization Date Unknown
42—Kimio Obata
Reactivated as part of Eastbay Chap., May 1947
Decentralized in 1953
53—George Yasukochi
54—Sho Sato
55—Ben Fukutome
56—Paul Yamamoto
57—Jiro Nakase
58—Ko Ichiji
59—Satoshi Otagiri
60—Masuji Fujii
61—Frank T. Yamasaki
62—Roy Marubayashi
63—Jack Imada
64—Tad Hirota
65—Tom Ouye
66—Tak Shirazawa
67—Vernon Nishi
68—Goro Endo
69—Harry Takahashi

BEN LOMOND
(Ogden JACL—1938-53)
Organized 1938
40—Jiro Tamaki
41—George Yoshida
42—Tatsuo Koga
43—Jiro Tsukamoto
44-45—Toyse Kato
46—Dr. Mike M. Horii
47—Tsutomi S. Ochi
48-50—Ken Uchida
51—George Sugihara
52-57—Toyse Kato
58—Harold S. Toma
59-62—Ken Uchida
63—Yutaka Harada
64—Mits Koga
65—Dick Kishimoto
66-67—Roy Miya
68—Minoru Miya
69—Tom Hori

BOISE VALLEY
Organized 1937
37-38—Henry Suyehira
39—Howard Fujii
40—Joe Saito
41—Yutaka Tamura
42—Mrs. Martha Nishitani
43—Abe Saito
44—George Nishitani, Mas Yamashita
45—Soapy S. Sagami
46—Tom Takatori
47—Edson Fujii
48—George Koyama
49—George Ishihara
50—Dyke Itami
51—Tom Takatori
52—Seichi Hayashida
53—Manabu Yamada
54—Henry Suyehira
55—Tom Arima
56—Steve Hirai
57—Harry Hamada
58—James Yamada
59—Seichi Hayashida
60—Masao Yamashita
61—Mass Nishihara
62—Junji Yamamoto
63—Yoshio Takahashi
64—John Arima
65—Ray Inouye
66—Takeshi Koyama
67—George Koyama
68—Tony Miyasako
69—Ichi Miyaki

CHICAGO
Organized June 1944
45—William Minami
46—Noboru Honda
47—Jack Nakagawa
48—Mari Saburawa
49-50—Shigeo Wakamatsu
51—Ronald I. Shiozaki
52-53—Abe Hagiwara
54-55—Kumeo Yoshinari
56-58—Dr. Frank Sakamoto
59-60—Hiro Mayeda
61-62—Joe K. Sagami
63—Mark Yoshizumi
64-65—Lincoln Shimidzu
66-67—Henry Terada
68—Tak Tomiyama
69-70—Ross Harano

CINCINNATI
Organized April 5, 1946
Ken Matsumoto (org.)
46—Dr. Makoto Yamaguchi
47—James Hashimoto
48—Tom Kanno
49—Kaye Watanabe
50—Fred Morioka
51—Masaji S. Toki
52—Dr. James H. Takao
53-54—Joe E. Sugawara
55—Kaye Watanabe
56—Mutsu Takao
57—James Hashimoto
58—Masaji S. Toki
59—James Takeuchi
60—Marnelle Watanabe
61—Hisashi Sugawara
62—Tak Kariya
63—Kaye Watanabe
64—Mrs. Frances Tojo
65—Gordon Yoshokawa
66—Benny Okura
67—Marnelle Watanabe
68—Dr. Ben Yamaguchi, Jr.
69—Masaji Toki

CLEVELAND
Organized June 10, 1946
46—Abe Hagiwara
47—Frank Shiba
48—George Chida
49—Howard Tashima
50—Alice Morihiro
51—William Sadataki
52—Henry Tanaka
53—George Ono
54—Robert E. Fujita
55-57—William Sadataki
58-59—Joe Kadowaki
60—Gene Takahashi
61—Dr. Toaru Ishiyama
62—Frank Shiba
63—Henry Tanaka
64—Wallace Ito
65—Mrs. Toshi Kadowaki
66—Masy Tashima
67—Robert Fujita
68—Ken Asamoto
69—Mrs. May Ishida

CLOVIS
Organized Oct. 11, 1955
56—James Miyamoto
57—Fumio Ikeda
58—Yoshito Takahashi
59—Bob Mochizuki
60—Hi Ikeda
61—Kiyomi Takahashi
62—Frank Kubota
63—Tokuo Yamamoto
64—Bob Hirasuna
65—Mike Miyamoto
66—Ted Takahashi
67—Todd Uyemura
68—Harry Ikuma
69—Dr. Mas Yamamoto
70—Roy Uyesaka

COLUMBIA BASIN
Organized Dec. 14, 1954
55-56—Bill Utsunomiya
Reactivated March 1968
68—Charles Kataoka
69—George Fukukai

CONTRA COSTA
Organized April 1935
35—William Furuta
36—Katsumi Harano
37-38—Hideo Ajari
39—Bill Furuta
40—George Toriyama
41—Henry Terazawa
42—George Kanagaki
Organized February 1953
as Richmond-El Cerrito
53—Heizo Oshima
54—James Kimoto
55—Marvin Uratsu
56—Seiichi Kami
Renamed Contra Costa in 1957
57—George Sugihara
58—Shig R. Komatsu
59—Dr. Yoshiye Togasaki
60—Sam Kitabayashi
61—William Waki
62—Sumio Yoshii
63—Sam Kitabayashi
64—Yoshio Hotta
65—Ted Tanaka
66—Ben Takeshita
67—George Nakagawa
68—Don Matsubara
69—Eddie Nomura

CORTEZ
Organized Jan. 30, 1948
48-49—George Yuge
50-51—Sam Kuwahara
52-53—Jack Noda
54-55—Ernest Yoshida
56—Albert Morimoto
57—Hiroshi Asai
58—Mark Kamiya
59-60—Frank Yoshida
61—William Noda
62—Kaoru Masuda
63—George Okamura
64—Kaname Miyamoto
65—Don Toyoda
66—Peter Yamamoto
67—Yeichi Kajioka
69—Ken C. Miyamoto

DAYTON
Organized March 1949
49—Masaru Yamasaki
50—Dr. James T. Taguchi
51—Sutemi Murayama,
52—Dr. James T. Taguchi
53—Hideo Yoshihara
Masaru Yamasaki
54—Yoichi Sato
55—Dr. Ruby Hirose
56—Dr. Mark Nakauchi
57—Mas Yamasaki
58—Mrs. Matilde Taguchi
59-60—Dr. James T. Taguchi
61—Roy Sugimoto
62—Jack Huntsberger
63—Mrs. Matilde Taguchi
64—Ken Sugawara
65—Masaru Yamasaki
66—Dr. James Taguchi
67—Ray Jenkins
68—Maj. Frank A. Titus
69—Dr. James Taguchi

DELANO
Organized 1942
42—George Nagatani
Reactivated Mar. 9, 1950
50—Noboru Takaki
51—Sam Yukawa
52—Bill Nakagawa
53—Sam Azuma
54—Joe Katano
55—Dr. James Nagatani
56—Saburo Okino
57—Paul Kawasaki
58—Mas Takaki
59—Jeff H. Fukawa
60—Bill Nakagama
61—Ed Nagatani
62-63—Tom Watanabe
64—Mas Takaki
65—Jeff Fukawa
66—Saburo Okino
67—Paul Kawasaki
68—Dr. James Nagatani
69—Joe Katano
70—Eddie Nagatani

DETROIT
Organized June 7, 1946
46-48—Peter Fujioka
49—Roy Kaneko
50—Dr. Mark M. Kondo
51—Wallace Kagawa
52—Shig Ochi
53—Minoru Togasaki
54—Kenneth Miyoshi
55—Sadao Kimoto
56—Mrs. Miyoko O'Neill
57—Yoshio Kasai
58—Charles Yata
59—Walter Miyao
60—Frank Watanabe
61—Peter Fujioka
62—Wallace Kagawa
63—Minoru Togasaki
64—James N. Shimoura
65—Walter Miyao
66—William Adair
67—Art S. Morey
68—Mary Kamidoi
69—George Ishimaru

DOWNTOWN LOS ANGELES
Pioneer Chapter
Los Angeles JACL—1929-49
29—Masao Igasaki
30—Clarence Yamagata
31—John S. Ando, Karl Iwanaga
33—Eteuo Sato
34-35—Kay Sugahara
36—John Maeno
Eiji Tanabe (Kibei)
Herbert Wada (Mkt.)
37—Mike M. Horii
Masao Nozawa (Kibei)
38—Ken Matsumoto
Ted Okumoto (Kibei)
39-40—Eiji Tanabe
41—Fred Tayama
42—Shigemi Aratani
Reactivated July 31, 1946
Ken Utsunomiya (org.)
46-47—Frank Chuman
48—John Aiso
Dr. Tom Watanabe
49—Eiji Tanabe
50—Dr. George Kambara
51—Harry K. Honda
52-53—Harry M. Fujita
54-55—David Yokozeki
56—Kei Uchima
57—Duke S. Ogata
58—Frank Suzukida
59—Gongoro Nakamura
60—Katsuma Mukaeda
61—Soichi Fukui
62—Frank Omatsu
63—Father Clement
64—Takito Yamaguma
65—Frank M. Tsuchiya
66—Mitsuhiko Shimizu
67—Ed Matsuda
68—Alfred Hatate
69-70—Kiyoshi Kawai

EAST LOS ANGELES
Organized Sept. 30, 1948
48—Akira Hasegawa
49—Bill Takei
50—Lynn N. Takagaki
51—George Akasaka
52—Edison Uno
53—Edison Uno
John Watanabe
54—Wilbur Sato
55—Jim Higashi
57—Yukio Orima
58-59—Roy Yamadera
60-62—Mable Yoshizaki
63-64—Dr. Robert Obi
65-66—Hiro Omura
67-68—Ritsuko Kawakami
69-70—Walter Tatauno

EDEN TOWNSHIP
Organized 1935
35-37—Kan Domoto
38—Mitsuteru Nakashima
39-40—Glichi Yoshioka
41—Yoshito Shibata
42—Fukashi Nakagawa
Reactivated July 25, 1947
47—Tom S. Hatakeda
48—Toichi Domoto
49—Minoru Shinoda, Kenji Fujii
50—Yoshimi Shibata
51—Minoru Shinoda
52—Dr. Keichi Shimizu
53—Dr. Frank Saito, Kenji Fujii
54—Dr. Frank Saito
55—Kenji Fujii
56—Sho Yoshida
57—Tetsuma Sakai
58—Dr. Steve Neishi
59-60—Kee Kitayama
61-62—Sam Kawahara
63-64—Sam Kuramoto
65-66—Akira Hasegawa
67-68—Harry Tanabe
69—Toshi Nakashima

FLORIN
Organized Aug. 16, 1935
35-36—Yoshio Kiino
37—Alfred Tsukamoto
38—John Hirohata
39-40—Hugh M. Kiino
Reactivated Dec. 10, 1947
47-48—Alfred Tsukamoto
49—Woodrow Ishikawa
50—Charles Nishi
51—Jack Kawamura
52—Sam Tsukamoto
53—Bill Okamoto
54—Oscar Inouye
55—Paul Ito
56—Alvin Seno
57-58—William Y. Kashiwagi
59—Takeshi Saigo
60-61—Louis K. Ito
62—Oscar Fujii
63-65—George S. Furukawa
66—Percy Fukushima
67-68—Paul Takehara
69—Wm. Y. Kashiwagi

FORT LUPTON
Organization Date Unknown
42-43—Floyd Koshio
44—Lee Murata
45-46—Sam Okamoto
47—Jack Tsuhara
48—Sam Okamoto
49—Tom Yanaga
50—Dr. George Uyemura
51—John Kiyota
52-53—Frank Yamaguchi
54—Sam Koshio
55—Tak Matsushima
56-57—Frank Yamaguchi
58—Sam Okamoto
59—Jack Tsuhara
60—George Matsushima
62—Frank Yokoji
63—Tom Koshio
64—Sam Funakoshi
65—Elton Nakamoto
66—Sam Funakoshi
67—Sam Koshio
68—Tom Sasaki
69—Alfred Watada

FOWLER
Organized 1952
52—Dr. George Miyake
53—Harley Nakamura
54—Howard Renge
55—Tom Kamikawa
56—Tom Shirakawa
57—Frank Sakohira
58—Mikio Uchiyama
59—George Teraoka
60—Kazuo Hiyama
61—Thomas Toyama
62—Tom T. Nakamura
63—Ken Hirose
64—Hideo Kikuta
65—Bill Hashimoto
66—Tsuyoshi Nakamura
67—Harry M. Honda
68—Tiyo Yamaguchi
68—Dick Iwamoto
69—Shigeru Uchiyama
70—Mike Yoshimoto

FREMONT
Organized 1934 as
Washington Township
34—
35—Harry Kondo
36—
37—
38—Kazuo Shikano
39—
40—Tom Kitashima
41—James Hirabayashi
42—Vernon Ichisaka
Reactivated Feb. 5, 1949
Southern Alameda County
49—Kazuo Shikano
50—Yasuto Kato
51—Miss Kiyo Kato
52—Kiyoshi Kato
53—James Fudenna
Harold Fudenna
54—Sumi Kato
55—Ray Kitayama
56—Isao Handa
Renamed Fremont in 1957
57—Henry Kato
58—Kiyoshi Katsumoto
59—Chuck Shikano
60—James Sekigahama
61—Kazuo Kawaguchi
62—Tad Sekigahama
63—Yutaka Handa
64—Frank Nakasako
65—Frank A. Kasama
66—Sat Sekigahama
67—Moss M. Kishiyama
68-69—Ted T. Inouye

FRENCH CAMP
Joined JACL in 1949*
*As an independent French Camp Progressive Citizens group, the members to join National JACL at this time.
49-50—Bob C. Takahashi
51—John T. Fujiki
52—Hiroshi Shinmoto
53—George Ogino
54—George Matsuoka
55—Harry Ota
56—George Komure
57—Lawrence Nakano
58—Fumio Kanemoto
59—Mats Murata
60—Toth Hotta
61—Robert Ota
62—Tom Natsuhara
63—Fumio Nishida
64—Bob Tominaga
65—Ted Itaya
66—Tak Hamamoto
67—George Y. Komure
68—John Fujiki
69—Hiroshi Shinmoto

FRESNO
Pioneer Chapter
Organized May 5, 1923*
*Organized as American Loyalty League, a title still retained by the chapter.
23—Dr. Thomas T. Yatabe
24—Fred Hirokawa
25—James Hirokawa
26—Lillian Tomita
27—Bob Itanaga
28—Toshio Namba
29-30—Fred Yoshikawa
31—Fred Hirasuna
32—Bob Itanaga
33—Tom Kanase
34—Yoshio Honda
35—Hiro Yamamisaka
36—Howard Nakamura
37—Tom Nakamura
Bill T. Ishida
38—Fred Yoshikawa
39-40—Johnson Kebo
41—Dr. Joseph Sasaki
42—Dr. Thomas T. Yatabe
Reactivated Feb. 1, 1947
Johnson Kebo (org.)
48—Fred Hirasuna
49—Seiichi Mikami
50—Mike Iwatsubo
51—Dr. George Suda
52—Dr. Sumio Kubo, Jin Ishikawa
53—Jin Ishikawa
54—Seiichi Mikami
55—Hugo Kazato
56—Dr. Robert Yabuno
57—Dr. Sumio Kubo
58—Ben Nakamura
59—George Takaoka
60—James K. Kubota
61—Dr. Shiro Ego
62—Dr. Frank Nishio
63—Dr. Chester Oji
64—Hiro Kusakai
65—Tony Takikawa
66—Ray Urushima
67—Jack Harada
68—Chiaki Takizawa
69—Robert Tsubota
70—Dr. Fred Kubota

GARDENA VALLEY
Organized Jan. 25, 1939
39-40—George T. Yamauchi
41—Fred H. Ikeguchi
42—James Yoshinobu
Reactivated Sept. 25, 1946
Sam Minami (org.)
47-49—Paul Shinoda
50-51—Henry Ishida
52-53—Ryo Komae
54—Yo Minami
55—Frank Kuida
56—Dr. John Koyama
57—Frank Kuida
58-59—Ronald Shiozaki
60-61—Toshiro Hiraide
62-63—Leon Uyeda
64—Frances Yanai
65—George Chogyoji
66-67—Fred Ogasawara
68—Toshiro Hiraide
69—George Aoyagi
70—Helen Kawagoe

GREATER PASADENA AREA
Organized 1969
70—Harry Kawahara

GRESHAM-TROUTDALE
Organized Mar. 11, 1950
50-51—Shio Uyetaka
52—Jack Ouchida
53—Mas Fujimoto
54—Toshio Okino
55—Kazuo Kinoshita
56—Henry T. Kato
57—Dr. Joe Onchi
58—Jack Ouchida
59—Kaz Tamura
60—Ed Honma
61—Kas Kinoshita
62—Dr. Joe Onchi
63—Tosh Okino
64—Henry T. Kato
65—Shigenari Nagae
66—Kazuo Tamura
67—Mas Fujimoto
68—Ed Fujii
69—Dr. Henry Mishima

GILROY
Organization Date Unknown
42—Jack Izu
Reactivated Feb. 1, 1954
54—Hiroshi Kunimura
55—Joe Obata
56—Jack Nakano
57—Tom Obata
58—Shig Yamane
59—Tak Shiba
60-61—Moose Kunimura
62—Manabe Hirasaki
63—Roy Uyeno
64—Robert Kishimura
65—Ray Yamagishi
66—Sam Yamanaka
67—Dr. Kiyoshi Kajiko
68—Hiromi Nagareda
69—John Kado

HOLLYWOOD
Organized Feb. 28, 1931
31-32—Henry Tsurutani
33-50—Merged with Los Angeles
51—Noboru Ishitani
52-53—Arthur Ito
54—Arthur Endo
55—Miwako Yanamoto
56—Danar Abe
57—Paul Kawakami
58—Hideo Izumo
59-60—Mike M. Suzuki
61-62—Fred Taomae
63—Mildred Miyahara
64—Midori Watanabe
65—Yuki Kamayatsu
66—James Kasahara
67—Mrs. Muriel Merrell
68-69—Paul Chinn

IDAHO FALLS
Southeastern Idaho
1939-42)
Organized May 17, 1940
40—Yukio Inouye
41-42—Mitsugi Kasai
43-44—Yukio Inouye
45-46—Eli Kobayashi
47—Sadao Morishita
48—Fred Ochi
49—Charles Hirai
50—Joe Nishioka
51—Kay Tokita
52—George H. Nukaya
53—Takeo Haga
54—Sam Yamasaki
55—George Tokita
56—Shoji Nukaya
57—Joe Nishioka
58—Deto Harada
59—Bud I. Sakaguchi
60-61—Leo H. Hosoda
62-63—Sach Mikami
64—Sam Sakaguchi
65—Todd Ogawa
66-67—Haruo Yamasaki
68—Sadao Morishita
69—George Nukaya

IMPERIAL VALLEY
Organized May 12, 1958
58-59— Harry T. Momita
60—Hatsuo Morita
61-62—George Kodama
63—Ike Hatchimonji
Dr. Hitoshi Ikeda
64—Oscar Kodama
65—Larry Shimamoto
66—Shozo Yamashita
67-68—Dr. Hitoshi Ikeda
69—Hatsuo Morita

LIVINGSTON-MERCED
Organization Date Unknown
38—Roy M. Kishi
Reactivated Jan. 22, 1948
48-49—David Kirihara
50—Biyo Yoshino
51—Buichi Kajiwara
52—Tom Nakashima
53—Frank Suzuki
54—James Kirihara
55—George Yagi
56—Lester K. Yoshida
57—Frank Shoji
58—Fred M. Hashimoto
59—Roy Okahara
60—Gene Hamaguchi
61—Tets Morimoto
62—Buddy T. Iwata
63—Kazuo Masuda
64—Frank Suzuki
65—Tom Nakashima
66—Walter Morimoto
67—Fred Kishi
68—Fred Hashimoto
69—Bob Morimoto

LONG BEACH HARBOR DISTRICT
Organized Oct. 12, 1938
38-41—Frank T. Ishii
42—James Hashimoto
Reactivated Aug. 12, 1947
47—Dr. Masao Takeshita
48—Fred H. Ikeguchi
49—John Morooka
50—Fred H. Ikeguchi
51—George Mio
52—Mas Narita
53—George Nakamura
54—Fred Ikeguchi
55-56—Dr. John Kashiwabara
61—Arthur Noda
62—Frank Sugiyama
63-64—Susumu C. Iwasaki
64—Richard Hikida
66—65—Fred Miyake
66—Charles Yata
67—Frank Hayashi
68—Dianne Shimizu
69—Charles Yata

MARYSVILLE
Organized July 18, 1935*
as Yuba, Sutter, Butte, Colusa
*Originally organized as American Loyalty League in 1920, the earlier records are missing.
35-37—Dr. Charles M. Ishizu, Jack M. Maruyama
38—Harry Fukushima
39-42—Frank Nakamura
Reactivated as Marysville
46—Frank F. Nakamura
47—Sam Kurihara
48-49—Frank F. Nakamura
50-51—Akiji Yoshimura
52—Masanobu Oji
53-54—Frank N. Okimoto
55—Dan F. Nishita
56—George H. Inouye
57—George Nakao
58—George Okamoto
59—Bill Tsuji
60—Dr. Yutaka Toyoda
61—Shurei Matsumoto
62—Terry Manji
63—Roger Tokunaga
64—Robert Kodama
65—Arthur Oji
66—George Yoshimoto
67—Clark Tokunaga
68—Fred Matsui
69—Ray Fukui

MID-COLUMBIA
Organized 1931
Hood River JACL-1931-35
31—George Kinoshita
32—Kumeo Yoshinari
33—Kazuo Kanemazu
34—Min Yasui
35—Kumeo Yoshinari
36-37—Kazuo Kanemasu
38—George Kinoshita
39-40—Mits Takasumi
41—Mark Sato
42—Kumeo Yoshinari
Reactivated May 19, 1946
46-47—Mamoru Noji
48—Masami Asai
49—Ray T. Yazui
50—Sho Endow, Jr.
51—Taro Asai
52—Setsu Shitara
53—Koe Nishimoto
54—Ray Sato
55—Bob Kageyama
56—Mamoru Kiyokawa
57—George Nakamura
58—Noboru Hamada
59—Clifford Nakamura
60—Sho Endow, Jr.
61—Mits Takasumi
62—Taro Asai
63—Ray Sato
64—Min Asai
65—George Tamura
66—George Nakamura
67—Homer Akiyama
68—Dr. Saburo Akiyama
69—Koe Nishimoto

MILE-HI
Organized 1938*
*Organized on an independent basis, the Denver JACL became part of the National JACL in 1944.
39—Shimpei Sakaguchi
40—Charles Suyeishi
Reactivated in 1944
44—George S. Kashiwagi
45—Taki Domoto, Jr.
46—Dr. Takashi Mayeda
47—George Masunaga
48—George Ohashi, Bess (Matsuda) Shiyomura
49-50—Toshio Ando
51—Y. Tak Terasaki
52—Roy H. Mayeda
53—John T. Noguchi
54—Sam Y. Matsumoto
55—Harry H. Sakata
56—John Sakayama
57—Leonard Uchida
58—John Masunaga
59—Robert Y. Uyeda
60—Oski Taniwaki
61—Yutaka Terasaki
62—Mike Tashiro
63—Bill Kuroki
64—Dave Furukawa
65—Don Tanabe
66—Robert Horiuchi, Henry Tobo
67—Sam Owada
68—Harry Harada
69—Dr. Koji Konai

MILWAUKEE
Organized May 11, 1945
Henry Sakemi (org.)
46—Mac Kaneko, Lynn Wells
47—Julius Fujihira
48—Frank C. Okada
49-50—Kazumi Oura
51—Charles Matsumoto
52—Nami Shio
53—Harry Shinozaki
54—Takio Kataoka
55—Helen Inai
56—Jim Momoi
57—Walter Wong
58—Satoshi Nakahira
59—Albert Popp
60—Roy Mukai
61—Dennis Makiya
62—Ronald Minami
63—Roy Mukai
64—Douglas Day
65-66—Sat Nakahira
67—Allan M. Hida
68—K. Henry Date
69—Kengo Teramura

MONTEREY PENINSULA
Organized Jan. 25, 1932
32—Hisashi Arie
33—Sachi Sugano
34—Hal Higashi
35—Bob Sakamoto
36—Fujisada Inada, Kaz Oka
37—Hal Higashi
38—Masato Suyama
39—Chester Ogi
40-41—James Tabata
42—Kaz Oka
46-47—James Tabata
48—Kiyoshi Nobusada
49—Henry Tanaka
50—Mickey Ichiuji
51—James Tabata
52—Kenneth H. Sato
53—George T. Esaki
54—Harry Menda
55—George T. Esaki
56—George Kodama
57—Hoshito Miyamoto
58—Barton T. Yoshida
59—Akio Sugimoto
60—Paul Ichiuji
61—Frank Tanaka
62—Mas Yokogawa
63—Dr. Clifford Nakajima
64-65—Mike Sanda
66—George Uyeda
67—Dr. John Ishizuka
68—Kei Nakamura
69—Dr. Takashi Hattori

MT. OLYMPUS
Organized Dec. 27, 1942
Frank T. Tashima (org.)
44-45—Shigeki Ushio
46—George Fujii
47—Tom Matsumori
48—George Fujii
49—Min Matsumori
50—Helen Shimizu
51—Mits Hoki
52—Jim Ushio
53—George Fujii
54—James Hirabayashi
55—Mas Namba
56—Ida Tateoka
57—George Tamura
58-59—Lou Nakagawa
60—Ken Tamura, Mrs. Kiyo Matsumori, Mrs. Yuki Namba
61-62—Bob Mukai
63-64—Yukus Inouye
65—Kenneth Hisatake
66-67—Frank Yoshimura
68—Shigeru Motoki
69—Ken Nodzu

NEW YORK
Organized June 16, 1944
44—Al Funabashi
46—Yurino Takayoshi
47-48—Tom Hayashi
49-50—Aki Hayashi
51—Frank Okazaki
52-53—Woodrow Asai
54-56—Sam Kai
57—William K. Sakayama
58—Kenji Nogaki
59-60—George Kyotow
61-63—George Kurahara
63—Marion Glaeser
64-67—Jack Ozawa
68—Moonray Kojima
69—Yoshi T. Imai

NO. SAN DIEGO COUNTY
Organized Aug. 24, 1962
62—Dr. James Kawahara
63-64—George Yasukochi
65-66—Tom Sonoda
67-68—George Nagata
69—Bob Nakano

OAKLAND
Organized June 7, 1934
34—Dr. Chitoshi Yanaga
35-37—Randolph M. Sakada
38—Kay Hirao
39—Kelly K. Yamada
40—Frank Tsukamoto, Tad Hirota
41-42—Kay Hirao
Reactivated Aug. 10, 1946
47-53—Merged with Eastbay JACL
53—Takeo Tachiki
54—Arata Akahoshi
55—Paul Nomura
56—James Tsurumoto
57—Asa Fujie
58—Mrs. Molly Kitajima
59—Marie Sato
60—Ken Matsumoto
61—Roy R. Endo
62-63—Ted T. Mayeda
64—Tony Yokomizo
65—Dr. Ikuya Kurita
66—Shizuo Tanaka
67-68—Dr. Yukio Kawamura
69—Paul Yamamoto

OMAHA
Organized June 28, 1947
47-49—K. Patrick Okura
50—Robert Nakadoi
51—Cecil J. Ishii
52-53—Jack T. Tamai
54-55—Frank Tamai
56-57—Manuel Matsunami
58-59—Kazuo Ikebasu
60-63—Mike Watanabe
64-65—Mrs. Em Nakadoi
66-70—Noriaki Okada

ORANGE COUNTY
Organized Oct. 26, 1934
34-35—Frank Takenaga
36—Kiyoshi Higashi
37—Hatsumi Yamada
38—Leonard Miyawaki
39—Stephen Tamura
40—Harry Ogawa
41—Yoshiki Yoshida
42—Henry Kanegae
Reactivated Jan. 11, 1947
46—Henry Kanegae
47-48—Frank Mizusawa
49—Bill Okuda
50—Elden Kanegae
51-52—Hitoshi Nitta
53-54—Ken Uyesugi
55-56—George Kanno
57-58—Harry H. Matsukane
59—George Ichien
60—Dr. Fred Kobayashi
61—Henry Kanegae
62—James Yamasaki
63—Minoru Inadomi
64—Mas Uyesugi
65-67 Ben Shimaru
68—Frank Nagamatsu
64—Roy H. Uno
69—James Okazaki
70—Jim Kanno

PARLIER
Organized 1935
35-36—Akira Chiamori
37—Byrd Kumataka
38—James Kozuki
39—Akira Chiamori
41-42—James Kozuki
Reactivated Jan. 29, 1949
49—Byrd Kumataka, Akira Chiamori
50—Kengo Osumi
51—Marcel Takata
52—Gerald M. Ogata
53—Kaz Komoto
54—Bill Tsuji
55—Ronald K. Ota
56—Ralph T. Kimoto
57—Harry T. Kubo
58—Bill Watamura
59—John Kashiki
60—Ralph T. Kimoto
61—Kengo Osumi
62-63—Robert I. Okamura
64—James N. Kozuki
65—Bill Tsuji
66—Tom Takata
67—Harry Kubo
68—Tad Kanemoto
69—James Kozuki
70—Robert Okamura

PASADENA
Joined JACL 1941*
*It was first organized in 1938 as an independent Nisei Civic League, then affiliated with the JACL.
41-42—Nobu Kawai
Reactivated Apr. 3, 1948
48—Nobu Kawai
49—Kei Mikuriya
50-51—Dr. Tom T. Omori
52—Ken Dyo
53—Jiro Oishi
54-55—Tom T. Ito
56-57—Harris Ozawa
58-59—Dr. Ken Yamaguchi
60—Tom T. Ito
61—Mack Yamaguchi
62—Eiko Matsui
63-64—Kimi Fukutaki
65-66—Mary Yuza
67-68—Mrs. Akiko Abe
69—Kimi Fukutaki

PHILADELPHIA
Organized Oct. 12, 1946
47-49—Jack Ozawa
50—Mariko Ishiguro
51—Noboru Kobayashi, Naomi Nakano
52—Gary Oye
53—Ben Ohama
54—Dr. Tom Tamaki
55—William Marutani
56—S. Sim Endo
57—Warren H. Watanabe
58—Mrs. Louise S. Maehara
59—Hiroshi Uyehara
60—Dr. Stanley Nagahashi
61—Allen Okamoto
62—Kaz Horita
63—Toshio Kaname
64—Roy Kita
67—Howard Okamoto
68—Mas Miyazaki
69—Albert B. Ikeda

PLACER COUNTY
Pioneer Chapter
Organized May, 1928
28-29—Tom Yego
30-31—Kay Takemoto
32—Sam Sunada
33—Kay Takemoto
34—Tom Yego
35—Louis Oki
36—Tom Matsumoto
37—Cosma Sakamoto
38—"Hike" Masayuki Yego
39—Bunny Nakagawa
40—Louis Oki
41—George Sakamoto
42-45—Kay Takemoto
46—Jeff K. Asazawa
47—Tom Matsumoto, Roy Takemoto
48—Kay Takemoto
49—Howard Nakae
50—James Makimoto
51—Frank Hironaka
52—Homer Takahashi
53—Tadashi Yego
54—Koichi Uyeno
55—Wilson Makabe
56—George Itow
57—Hugo Nishimoto
58—George Hirakawa
59—Dr. Kay Kashiwabara
60—Aster Kondo
61—Ellen Kubo
62—Kunio Okusu
63—Harry Kawabata
64—Jack Shinkawa
65—Dick Nishimura
66—Minoru Kakiuchi
67—Tom Takahashi
68—Herbert Tokutomi
69—Nobuya Nimura

POCATELLO
Organized 1941
41—George Shiozawa
42-43—Paul Okamura
44—Novo Kato
45—Tom Morimoto
46—Hero Shiosaki
47—Harvey Yamashita, Sam Yokota
48—George Shiozawa
49—Paul Okamura, Masa Tsukamoto
50—Masa Tsukamoto
51—Bill Yoden
52—George Sato
53-54—Ronnie Yokota
55-56—Wm. T. Yamauchi
57-58—Novo Kato
59-60—Hero Shiozawa
61—George Shiozawa
63—Joe Sato
64—Kazuo Endow
65—George Sumida
66—Masa Tsukamoto
67—Mrs. K. Sato
68—Bob Endo
69—Mike Abe

PORTLAND
Pioneer Chapter
Organized September 1928
28—Charles Yoshii
29-30—Dr. K. Kayama
31-34—Roy Yokota
35-36—Hito Okada
37-38—Mamaro Wakasugi
39-40—Howard Nomura
41-42—Dr. Newton Uyesugi
Reactivated April 30, 1946
Kenzo Nakagawa, org.
46—Toshi Kuge
47—George Azumano
48—Makoto Iwashita
Toshi Kuge, Mary Minamoto
49—No Officers
50—Hiram Hachiya, Mary Minamoto
51—Mamaro Wakasugi
52—Dr. Matthew Masunka
53—John Hada, Mrs. Martha Osaki
54—Dr. Mitsuo Nakata
55—Nobi Sumida
56—Shigeru Hongo
57—Nobi Sumida
58-59—Kimi Tambara
60—George Goksmi
61-62—John Hada
63—Mrs. Emi Someksawa
64—Akira Iwasaki
65—Dr. George Hara
66—Walter Fuchigami
67—Dr. Albert Oyama
68—Mrs. Nobi Tsuboi
69—Hiroshi R. Sumida

PROGRESSIVE WESTSIDE
Organized May 17, 1948
As Southwest L.A.
48-49—Dr. Roy Nishikawa
50-51—Tut Yata
52—Dick H. Fujioka
53—Mack Hamaguchi
54—Hisashi Horita
55—Dr. Toru Iura
56—Roy Iketani
57—Kango Kunitsugu
58—Sam Hirasawa
59—Joe Yasaki
60—Thomas Shimazu
61—Mark Kiguchi
62—John Ankney
63-65—Mas Shimatsu
Chapter Renamed 1966
66—Roy Fujino, Jim Kozen
67—Rodger Kame
68—Dr. Franklin Minami
69-70—Roger Shimizu

PUYALLUP VALLEY
Organized Feb. 1931
31-32—James M. Yamamoto
33-34—Daiichi Yoshioka
35-36—Toru Kuramoto
37-38—Dan Sakahara
Howard Sakura
(Elsvie)
39-40—Mas Nakamichi
41-42—Lefty S. Sasaki
Reactivated Feb. 19, 1948
48-49—Kaz Yamane
50—Art Yamada
51—Tom Takemura
52—Hiroshi Sakahara
53—John Sasaki
54—Robert Mizukami
55—Dr. Kay Toda
56—Yoeh Kawabata
57—Thomas Takemura
58—Dr. John Kanda
59—Robert Mizukami
60—Dr. Sam Uchiyama
61—Toshio Tsuboi
62—Kaz Yamane
63—George Iwakiri
64—Joe Kosai
65—Frank H. Komoto
66—George Murakami
67—Frank Mizukami
68-69—Yoshio Kosai

REEDLEY
Organized June 8, 1935
35—George Ikuta
36—Robert Okamura
37—
38—Charles Iwasaki
39—
40—Seyichi Kiyomoto
41—Keiji Kitahara
42—George Ikuta
Reactivated Sept. 25, 1948
48—Masaru Abe
49—Marshall Hirose
50—Charles Iwasaki
51—Mas Sakamoto
52—Jack Shimono
53—Dr. Ak

JACL Chapter Presidents

National Officers

PRESIDENT

1928-30—Clarence T. Arai, 27 (Seattle)*
b Jun 10, 1901; d Aug 12, 1963
1930-32—Dr. George Y. Takeyama, 36 (Los Angeles)*
1932-34—Dr. Terry T. Hayashi, 40 (San Francisco)*
1934-36—Dr. Thomas T. Yatabe, 37 (Fresno)
1936-38—Jimmie Y. Sakamoto, 33 (Seattle)
b Mar 22, 1903; d Dec 3, 1955
1938-40—Walter T. Tsukamoto, 34 (Sacramento)
b 1904; d Jan 20, 1961
1940-46—Saburo Kido, 36 (San Francisco)
1946-50—Hito Okada, 39 (Salt Lake City)
1950-52—Dr. Randolph M. Sakada, 38 (Chicago)
b Nov 8, 1912; d Jun 4, 1955
1952-56—George J. Inagaki, 38 (Venice-Culver)
1956-58—Dr. Roy M. Nishikawa, 38 (Southwest L.A.)
1958-60—Shigeo Wakamatsu, 44 (Chicago)
1960-62—Frank F. Chuman, 43 (Downtown L.A.)
1962-64—K. Patrick Okura, 49 (Omaha)
1964-66—Kumeo A. Yoshinari, 53 (Chicago)
1966-70—Jerry J. Enomoto, 40 (Sacramento)
* As convention chairman of National Convention held in their respective cities, they were honored as national president for the subsequent biennium.

FIRST VICE-PRESIDENT

1934-38—(District Governors were all national vice-presidents.)
1938-46—Ken Matsumoto (Los Angeles)
1946-48—George J. Inagaki (Los Angeles)
1948-50—Henry Tani (St. Louis)
b Dec 4, 1914, d Feb 21, 1965
1950-52—Frank F. Chuman (Los Angeles)
1952-54—Thomas T. Hayashi (New York)
1954-56—Tom M. Yego (Placer County)
b May 23, 1908; d Feb 8, 1956
1956-58—Shigeo Wakamatsu (Chicago)
1958-60—Akiji Yoshimura (Marysville)
1960-62—K. Patrick Okura (Omaha)
1962-66—Jerry J. Enomoto (San Francisco)
1966-68—Tom Shimasaki (Tulare County)
1968-70—Henry Kanegae (Orange County)

SECOND VICE-PRESIDENT

1946 —Masao W. Satow (Milwaukee). Resigned Mar. 31, 1946, to accept National JACL staff position.
1946-48—Dr. Randolph M. Sakada (Chicago)
b Nov 8, 1912; d Jun 4, 1955
1948-50—Frank F. Chuman (Los Angeles)
1950-52—Thomas T. Hayashi (New York)
1952-54—K. Patrick Okura (Omaha)
1954-56—Kenji Tashiro (Tulare County)
1956-58—Jack Noda (Cortez)
1958-60—Toru Sakahara (Seattle)
1960-62—George Sugai (Snake River)
1962-66—Takeshi Kubota, (Seattle)
1966-68—Dr. David M. Miura (Long Beach)
1968-70—Kaz Horita (Philadelphia)

THIRD VICE-PRESIDENT

1946-48—William K. Yamauchi (Pocatello)
1948-50—Thomas T. Hayashi (New York)
1950-52—K. Patrick Okura (Omaha)
1952-54—Bob C. Takahashi (French Camp)
1954-56—Yutaka Terasaki (Denver)
1956-58—Harry I. Takagi (Twin Cities)
1958-60—George Sugai (Snake River)
1960-62—William M. Matsumoto (Sacramento)
1962-64—William M. Marutani (Philadelphia)
1964-66—Rupert Hachiya (Salt Lake)
1966-68—Henry Kanegae (Orange County)
1968-70—Dr. John Kanda (Puyallup Valley)

TREASURER

1932-38—Susumu Togasaki (San Francisco)
1938-46—Hito Okada (Portland)
1946-48—Kay T. Terashima (Salt Lake City)
1948-50—William Enomoto (San Mateo)
1950-56—Dr. Roy M. Nishikawa (Los Angeles)
1950-60—Akira Hayashi (New York)
b 1913; d Aug 16, 1941
1960-64—Kumeo A. Yoshinari (Chicago)
1964-70—Yone Satoda (San Francisco)

SECRETARY TO BOARD*

1934-36—Saburo Kido (San Francisco)
—Asst.: John Maeno, John S. Ando (Los Angeles)
1936-38—Walter T. Tsukamoto (Sacramento)
—Asst.: Masao W. Satow (Los Angeles)
1938-40—Ken Utsunomiya (Santa Maria Valley)
b 1910; d Oct 9, 1967
1940-42—James Sugioka (San Benito County)
1946-48—Dr. Takashi Mayeda (Denver)
1948-50—Mari Sabusawa (Chicago)
1950-52—Ina Sugihara (New York)
1952-54—Mrs. Alice F. Kasai (Salt Lake City)
1954-56—William Y. Mimbu (Seattle)
1956-60—Mrs. Lily A. Okura (Omaha)
1960-62—Jerry J. Enomoto (San Francisco)
1962-64—Dr. David M. Miura (Long Beach)
1964-66—Masaaki Hironaka (San Diego)
1966-68—Dr. S. Tom Taketa (San Jose)
1968-70—Kay Nakagiri (San Fernando Valley)
* Originally called executive secretary before this was redesigned as "secretary to board" in 1946.

1000 CLUB CHAIRMAN

1950-52—George J. Inagaki (Los Angeles)
1952-54—Harold J. Gordon (Chicago)
1954-56—Shigeo Wakamatsu (Chicago)
1956-58—Kenji Tashiro (Tulare County)
1958-60—William M. Matsumoto (Sacramento)
1960-62—Frank H. Hattori (Seattle)
1962-64—William M. Matsumoto (Sacramento)
1964-66—Joe Kadowaki (Cleveland)
1966-70—Dr. Frank F. Sakamoto (Chicago)

LEGAL COUNSEL

1946-54—Saburo Kido (Los Angeles)
1954-60—Frank F. Chuman (Los Angeles)
1960-62—Thomas T. Hayashi (New York)
1962- —William M. Marutani (Philadelphia)

PACIFIC CITIZEN BOARD CHAIRMAN

1966-68—Roy Uno (Orange County)
1968-70—Kango Kunitsugu (Venice-Culver)

YOUTH COMMISSIONER

1966-68—Kay Nakagiri (San Fernando Valley)
1968-70—Mike M. Suzuki (Sacramento)

JR. JACL CHAIRMAN

1966-68—Russell W. Obana (San Francisco)
1968-70—Patricia Dohzen (Los Angeles)

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Cont'd from Page 5

64—Kazuo Hikida
65—Hiroshi Miyasaki
66—Kazuo Sakata
67—Hit Miyasaki
68—Kazuo Satota
69—Tommy Miyasaki

RIVERSIDE
Organized May 29, 1967
67—Wm. Takano
68—Dr. Gen Ogata
69—Mas Koketsu
Leo Asaoka

SACRAMENTO
Organized 1922*
*Originally organized in 1922 as American Loyalty League.
22-24—Walter T. Tsukamoto
24-31—Inactive
Chartered Oct. 31, 1931
31-36—Walter T. Tsukamoto
37—Dr. Jiro Muramoto
38—Henry Taketa
39—Edward Kitazumi
40—Dr. George Takahashi
41-42—Dr. Goro Muramoto
Reactivated Aug. 10, 1947
Henry Taketa (org.)
48—Dr. Yoshizo Harada, Mitsuru Nishio
49—Mitsuru Nishio
50—Miss Kiyo Sato
51—William M. Matsumoto
52—Ginji Mizutani
53—George Tambara
54—Toko Fujii
55—Dean T. Itano
56—Percy Masaki
57—Mamoru Sakuma
58—Katsuro Murakami
59—Richard Matsumoto
60-61—Tak Tsujita
62—Frank Hiyama
63—Ralph Nishimi
64—Tom Sato
65—Kinya Noguchi
66—Chas. Kobayashi
67-68—Tom Fujimoto
69—Robert Matsui

ST. LOUIS
Organized Aug. 17, 1946
46—Sam Nakano
47-48—Henry Tani
49-50—Joseph Tanaka
51—Edward Koyama
52—Dr. Alfred Morioka
53—George K. Hasegawa
54—Harry H. Hayashi
55—Rose Ogino
56—Richard T. Henmi
57—Dan Sakahara
58—Kiichi Hiramoto
59—Dr. Alfred Morioka
60—Dr. Henry M. Ema
61—George K. Hasegawa
62—Mrs. Lois Miyasaka
63-64—Dr. Jackson Eto
65—Dr. George Uchiyama
66—Lee Durham
67—George Hasegawa
68—Roger Miyasaka
69—Dr. John Hara

SALINAS VALLEY
Organization Date Unknown
32—Harry Kita
33—Tom Fujino
34—Henry Shigemasa
35—John Urabe
36—Harry Kita
37—Takeo Yuki
38—Kenzo Yoshida
39-40—Harry Shirachi
41-42—Henry Tanda
Reactivated May 17, 1946
46-47—James Abe
48—Henry Tanabe
49-50—Roy Sakasegawa
51-52—Tom Miyanaga
53-54—John Terakawa
55-56—James Tanda
57—Kenneth Sato
58—Henry Tanda
59-60—Kiyo Hirano
61-62—Harvey Kitamura
63—Tom Miyanaga
64-65—Ted Ikemoto
66-67—Bob Yamamoto
68-69—Henry Hibino

SALT LAKE CITY
Organized Mar. 8, 1935
Miye Asahina (org.)
35—Joe G. Masaoka
36—Joe Kurumada
37—William T. Yamauchi
38-40—Mike M. Masaoka
41—Shigeki Ushio
42-43—Dr. Jun Kurumada
44—Isamu Aoki
45—Kay Terashima
46—Mrs. Alice Kasai
47—Tom Hoshiyama
48—Dr. Jun Kurumada
49—George Sakashita
50-51—George Mochizuki
52—Masumi Yana
53—Dr. Shig Matsukawa
54-56—Rupert Hachiya
57-59—Ichiro Doi
60—Henry Kasai
61—George Yoshimoto
62-63—Tats Misaka
64-65—Raymond Uno
66—Tubber Okuda
67—Toshiyuki Kano
68—Isamu Watanuki
69—George Kimura

SAN BENITO COUNTY
Organized June 22, 1938*
*This chapter is the only West Coast Chapter which maintained its active status, despite evacuation, through the war years.
35-37—James Sugioka
38—George Nishita
39—James Sugioka
40—Richard Nishimoto
41-46—Henry Omoto
47—Richard Nishimoto
48—Takeichi Kadani
49—Isaac Shingu
50—Kay Kamimoto
51—George Nishita
52—Tom Shimonishi
53—Glenn Kowaki
54—Sho Nakamoto
55—Joe Shingai
56—Frank Nishita
57—John Teshima
58—Sam Shiotsuka
59—Kay Yamaoka
60—Dennis Nishita
61—Sam I. Shingai
62—Tony Yamaoka
63—Herbert Teshima
64—Tsutae Kamimoto
65—Akiji Yamagishi
66—Ryo Terasaki
67—Kenneth Teshima
68—Charles A. Boch
69—George Inokuchi

SAN DIEGO
Organized Aug. 13, 1933
Hanako Moriyama (org.)
33—George Obayashi
34—Frank Otsuka
35—George Obayashi
36-37—George Ohashi
38—Isamu Fujita
39—George Obayashi
40—Isamu Fujita
41—Fred Katsumata
42—Frank H. Otsuka
Reactivated Oct. 1946
47—Dr. George Hara, Masami Honda
48—Min Sakamoto
49-50—Dr. George Hara
51—Masami Honda
52—Moto Asakawa
53—Paul Hoshi
54—Hiomi Nakamura
55—George Kodama
56—Dr. Tad Imoto
57—Bert Tanaka
58—Moto Asakawa
59—George Muto
60—Hedi Takeshita
61—Jack Matsueda
62—Harry Kawamoto
63—Bruce Asakawa
64—Joe Miyoshi
65—Tom Yanagihara
66—Abe Mukai
67—Mas Hironaka
68—Isao Horiye
69—Tom Uda
70—Don Estes

SAN FERNANDO VALLEY
Organization Date Unknown
42—Tom Imai
Reactivated Sept. 24, 1946
46—Tom Imai
47—Fred Muto
48-53—Inactive
54-55—Tom Endow
56—Gene Kono
57-58—Kay Nakagiri
59-60—Sam I. Uyehara
61—Katsumi Arimoto
62—Tak Nakae
63—Harry Otsuki
64-65—Mrs. Mabel Takimoto
66-67—John Kaneko
68—Robert Moriguchi
69-70—John Ball



Harry Kawahara
1970 president of JACL's newest chapter: Greater Pasadena Area (Calif.)

SAN FRANCISCO
Pioneer Chapter
Organized 1928
28-29—Saburo Kido
30—Henry Takahashi
31—George Togasaki
32—Saburo Kido
33—Henry Takahashi
34—Dr. T. T. Hayashi
35—Dr. Carl Hirota
36—Dr. Kahn Uyeyama
37—Tamotsu Murayama, Mikio Fujimoto
38-39—Saburo Kido
40-41—Henry T. Uyeda
42—David Tatsuno, Henry Tani
Reactivated May 11, 1945
Roy Takagi (org.)
45—David Tatsuno
46—Yoshiaki Moriwaki, Dr. Tokuji Hedani
47—Dr. Yoshiye Togasaki, Yukio Wada
48—Yukio Wada
49—Takehiko Yoshihashi
50—Victor Abe
51—Yasuo W. Abiko
52—Fred Y. Hoshiyama
53—Dr. Shigeru R. Horio, Kei Hori
54-55—Jerry Enomoto
56—Hatsuro Aizawa
57-58—Jack Kusaba
59—Steve Doi
60-61—John Yasumoto
62-63—Tad Ono
64-65—Eddie Moriguchi
66—Don Negi
67-68—Mrs. Yo Hironaka
69—Wesley Doi
70—Fred Abe

SAN GABRIEL VALLEY
Organized Apr. 28, 1933
Shizuko Shirane (org.)
33-34—Frank T. Tanaka
36—Dave Nitake
37—James Katayama
38-39—Masaru Kawashima
40—Shigeru Hashimoto
Henry Kuwabara
41—George Imai
42—Henry Kuwabara
Reactivated Apr. 2, 1967
67—Dave Ito
68—Frank Tanaka
69-70—David Ito

SAN JOSE
Organized 1923*
*First organized in 1923 as the American Loyalty League, its subsequent records are missing. The name was changed to JACL in 1930 and when it was reactivated in 1945, it was merged with the Santa Clara County United Citizens League until 1954.
23—Kay Nishida
24-31—Records Missing
32—Harry Takeda
33-36—Records Missing
37—Shig Masunaga
38—Phil Matsumura
39—Wayne M. Kanemoto
40—Henry Mitarai
41—Roy Ozawa
42—Shig Masunaga
Reactivated June 3, 1945 as part of Santa Clara County UCL
55-57—Phil Matsumura
58—Harry Ishigaki
59-60—Norman Mineta
61—Eiichi Sakauye
62-63—Dr. Tom Taketa
64-65—Henry Uyeda
66-68—Karl Kinaga
69—James Ono

SAN LUIS OBISPO
Organized March 1931
31-33—Ernest K. Iwasaki
34—Mrs. Kofuji Fukunaga
35—
36—
37—Ben Fujiwaki
38—Sam Oda
39—
40—George Horiuchi
41-42—Karl Taku
Reactivated Aug. 22, 1946
46—Karl Taku
47—Joe H. Kamitsuka, Pat Nagano
48—Hilo Fuchiwaki
49—Masaji Eto
50—Karl Taku
51—Pat Nagano
52—Kazuo Ikeda
53—Haruo Hayashi
54—Saburo Ikeda
55—George Nagano
56—Seirin Ikeda
57—Mitsuo Sanbonmatsu
58—Akio Hayashi
59—Ben Dohi
60—Ken Kitasako
61—Skip T. Sato
62—Dr. David Tsukamoto
63—Ken Kobara
64—Stone Saruwatari
65—Hilo Fuchiwaki
66-67—Ben Fuchiwaki
68—Shig Kawaguchi
69—George K. Ikenoyama

SAN LUIS VALLEY
Organized Jan. 27, 1949
49—Roy Y. Inouye
50—Francis Wakasugi
51—Roy Y. Inouye
52—Sojiro Yeritomo
53—Roy Y. Inouye
54—Frank Uyemura
55—Shirow Enomoto
56—George Hishinuma
57—Roy Fujii
58—Charles Hayashida
59—George Katsumoto
60—Fred Hayashida
61—James Kunugi
62—Harry Sumida
63—Nobe Ashida
64—Kay Shioshita
65—Den Ono
66—Morris Tanaka
67—Mrs. Roy Inouye
68—Clarence Yoshida
69—Roy Inouye

SAN MATEO COUNTY
Organization Date Unknown
35—Saiki Muneno
36—
37—Frank Kawai
38—Joe Yamada
39—Hirosuke Inouye
40—Dr. George Takahashi
41—Fred Ochi
42—Dr. George Takahashi
Reactivated Oct. 22, 1946
47—Ken Kato, Hirosuke Inouye
48—Howard Imada
49—Hiroji Kariya
50—Kaz Kunitani
51—Dick Arimoto
52—Robert Sugishita
53—Dr. Andrew Yoshiwara
54—Howard Imada
55—William Takahashi
56-57 Saiki Yamaguchi
58—Tom Marutani
59-60—Haruo Ishimaru
61—Kiyoshi Ota
62—Wilson Makabe
63—Jake K. Oiwa
64—Haruo Ishimaru
65—Mrs. Irene Ikeda
66-67—Hy Tsukamoto
68-69 Dr. Mitch Wakasa

SANGER-DEL REY
Organized Mar. 17, 1950
50-51—Robert Kanagawa
52—Tom Nakamura
53—Tom Nagamatsu
54—George Nishimura
55—Johnson Kebo
56—Johnson Shimizu
57—Kiichi Tange
58—Larry Hikiji
59—Peter Hasegawa
60—Benny Matsunaga
61—Kelly Ishimoto
62—Masami Arita
63—Hugo Ogawa
64—Kazuo Komoto
65—Robert Kanagawa
66—Tom Nakamura
67—George Nishimura
68—Kiichi Tange
70—Larry Hikiji

SANTA BARBARA
Organized January 1936
30—Taki Asakura
31—Cora Asakura
32—
33—Darrel Utsunomiya
34—
35—James Ezaki
36—
37—
38-39—James Ezaki
40-42—Tom Hirashima
Reactivated Sept. 1946
46—Tom Hirashima
47—Ken Dyo
48-50—Tad Kanetomo
51—Mrs. Lillian Nakaji
52—Ikey Kakimoto
53—Akira Endo
54—Lillian Nakaji, Tom Hirashima, Ikey Kakimoto, John Suzuki, (each served one quarter)
55-56—Tom Hirashima
57—Richard Tokumaru
58-59—Mike Hide
60—Jerry Kawano
61-62—Tom Hirashima
63-64—George Ohashi
65-66—Richard Tokumaru
67—Mike Hide
68-69—George Ohashi

SANTA MARIA VALLEY
Organized April 3, 1932
32-33—Ken Utsunomiya
34—Dr. Earl M. Yusa
35—Ken Kitasako
36-37—Robert Hiramatsu
38—Ken Utsunomiya
39—Butch Y. Tamura
40-42—Harry Miyake
Reactivated August 1946
47-48—Harold Shimizu
49-56—Harry Miyake
57-58—George Sahara
59—Toru Miyoshi
60—Jun Miyoshi
64-65—Toru Miyoshi
66-68—John Kawachi
69—

SEABROOK
Organized June 18, 1946
47—Vernon Ichisaka
48—Ray Bano
49—Vernon Ichisaka
50-51—George Sakamoto
52—Jim Mitsui
53—John Fuyuume
54—Harry Okamoto
55—Henry Furushima
56—George Noda
57—Mrs. Josie Ikeda
58—Vernon Ichisaka
59—Keigo Inouye
60—James Yamasaki
61—Bob Fuyuume
62—Kiyomi Nakamura
63—Dr. Paul Morita
64—Charles Nagao
65—Henry F. Kato
66-67—Masaaki Ooka
68-69—Ted Oye

SEATTLE
Pioneer Chapter
Organized Sept. 27, 1921
21-22—Shigeru Osawa
25—Inactive
26—Shigeru Osawa
27—Inactive
28-30—Clarence T. Arai
31—James Y. Sakamoto
32-33—George Ishihara
34-35—Takeo Nogaki
36-37—Clarence T. Arai
38—Saburo Nishimura
39-40—Takeo Nogaki
Ichiro Nagatani
Arthur Koura (Bainbridge I.)
41—Toshio Hoshide, Kenji Ito, Muts Hashiguchi (Bellevue)
42—Clarence T. Arai
Reactivated Aug. 5, 1947
Joe Hirabayashi, chmn.
48—Toru Sakahara, Mrs. Shigeko Uno, Kengo Nogaki
49—Mac Kaneko
50-51—Harry I. Takagi
52—Kenji Okuda
53—Dr. Kelly K. Yamada
54—George S. Kashiwagi
55—Howard Sakura
56—James Matsuoka
57—Toru Sakahara
58-59—Takeshi Kubota
60—Minoru Tsubota
61—Philip Hayasaka
62—William Mimbu
63—John Aoki
64-65—Dr. Terrance Toda
66—George Iwasaki
67—Thomas S. Iwata
68—George Fugami
69—Jiro Aoki
70—Don Kazama

SELANOCO
(Southeast L.A.-N. Orange County)
Organized Apr. 23, 1966
66-67—Henry Yamaga
68-69—Dr. James Toda
70—Don Watanabe

SELMA
Organized Mar. 17, 1950
50-52—George Abe
53—Masato Morishima
54-55—George Okazaki
56—George Baba
57—George Abe
58—Dale Okazaki
59—Alan Masumoto
60—Max Kawano
61—Dale Okazaki
62—Elmer Kobashi
63—George Tokunaga
64—Sus Kimoto
65—Alan A. Masumoto
66—Jiro Kataoka
67—Tosh Shimamoto
68—George Abe
69—George Baba
70—Alan Masumoto

SEQUOIA
Organized May 18, 1952
52—Harry Higaki
53—Shozo Mayeda
54—John Enomoto
55—Hiroji Kajiya
56-57—Peter Nakahara
58—Tom Yamane
59—Sat Yamada
60—John Enomoto
61—Sakaye Okamura
62—Jay Sasagawa
63—Dave Nakamura
64—Albert Nakai
65—Fujio Kawano
66—Hiroshi Yamamoto
67-68—Kiyo Nishiura
69—Ronald Enomoto

SNAKE RIVER
Organized Feb. 26, 1944
44-45—Joe Komoto
46—Joe Saito
47—James M. Watanabe
48-49—Tom T. Itami
50—George Sugai
51—Tom Iseri
52—Smith Morimoto
53—Tom Ogura
54—Paul Saito
55—George Iseri
56—Dr. Kenji Yaguchi
57—Gish Amano
58—George Mita
59—George Nishimura
60—Abe Saito
61—Yosh Sakahara
62—Ike Wakasugi
63—Richard Ogura
64—Mamaro Wakasugi
65—Bob Uriu
66—George Iwasa
67—Jack H. Ogami
68—Barton Sasaki
69—Clifford Morikawa

SONOMA COUNTY
Organized Aug. 4, 1934
34-35—Mamo Hasegawa
36-38—Dr. George Hiura
41-42—Henry Shimizu
Reactivated Aug. 4, 1948
48-49—James T. Miyano
50—George Kawaoka
51—Chick Furuye
52—Minoru Matsuda
53—Arthur Sugiyama
54—Riyuo Uyeda
55—Kanemo Ono
56—Edwin Ohki
57—Sam Miyano
58—Frank Oda
59—Edwin Ohki
60—Martin H. Shimizu
61—Dr. Roy Okamoto
62—James Murakami
63—George Hamamoto
64—James Miyano
65—Dr. Roy Okamoto
66—Frank Oda
67—Edwin Ohki
68—Martin Shimizu
69—Dr. Roy Okamoto

SPOKANE
Organized 1940
40-41—Spady Koyama
42—Joe Okamoto
43—Saburo Nishimura
44-45—Ed Yamamoto
46—George Numata
47—Joe Okamoto
48—Ed Tsutakawa
49—Blanche M. Shiosaki
50—Sab Hisayasu
51—Harry Kadoya
52—Shingo Hirata
53-57—Harry Kadoya
58-61—No officers
62—Ed Tsutakawa
63-64—Frank Hisayasu
65—Mason M. Fukai
66—Frank Hisayama
67—Sam Nakagawa
68-69—Dr. James Watanabe

STOCKTON
Pioneer Chapter
29-33—
33—Dr. Roy S. Morimoto
34—
35—
36—James Okino
37—Stewart Nakano
38—Dr. Roy S. Morimoto
39—Ted Mirikitani
40—Dr. Charles Ishizu
41—Al Kawasaki
42—Stewart Nakano
Reactivated Sept. 22, 1946
47—Joe Omachi
48—Jun Agari
49-50—Jack Matsumoto
51—Miss Yoshimi Terashita
52—Hiroshi Morita
53—Sam Itaya
54—George Baba
55—Henry Kusama
56—Richard Yoshikawa
57—Lou Tsunekawa
58—Dr. David Fujishige
59—George Baba
60—Ted Kamibayashi
61—Ed Yoshikawa
62—Dr. Ken Fujii
63—Bill Shima
64-65—Dr. Kengo Terashita
66—Sam Itaya
67—Geo. Y. Matsumoto
68—Gary Hagio
69—Tsugio Kubota

TULARE COUNTY
Organized Nov. 15, 1934
34-36—Harvey Iwata
37—Ben Yabuno
38—John Kubota
39—Chorge Kaku
40-42—Tom Shimasaki
Reactivated Nov. 22, 1947
47-49—Tom Shimasaki
50—Hiroshi Mayeda
51—Kenji Tashiro
52—Edward Nagata
53-54—Ted Hiramoto
55—Yeiki Tashiro
56—Mike Imoto
57-58—James E. Murakami
59—Douglas Yamada
60—Robert Ishida
62—Stanley Nagata
61—Jun Hatakeda
63—George Sakaguchi
64—Bill Yebisu
65—Harry Morofuji
66—Tak Ishizue
67—Shigenori Kitauchi
68—Harry Kaku
69-70—Ichiro Okada

TWIN CITIES
Organized Sept. 26, 1946
46—George Matsuyama
47—Sam Shijo
48—John Matsuo
49—Tomo Kozobayashi, George Yanagita
50—Takuzo Tsuchiya
51—Yukio Okamoto
52—Mas Teramoto
53-55—Dr. Isaac Iijima
56—Thomas Kanno
57—Henry Makino
58—Tom Ohno
59—Mas Teramoto, Simpey Kuramoto
60—Yukio Yamaguchi
61—Ted Matsuyama
62—Mrs. Kay Kushino
63-65—Paul Tsuchiya
66—Bill Doi
67—Dr. Roy Yamahiro
68—Mrs. Kay Kushino
69—Howard Nomura

VENICE-CULVER
Organized 1941
41-42—John Aono
Reactivated July 28, 1946
46-47—Jack Wakamatsu
48-49—George Mikawa
50—Fumi Isuki
51—Kenichi Onishi
52—James Yamada
53—James Fukuhara, Kiyo Nishi Tanaka
54—Ken Amamoto
55—George T. Isoda
57—Steve Nikaji
58—Pete Furuya
59—Mrs. Betty Yumori
60—Kaz Asachi
61—Jane Yamashita
62—George Inagaki
63—Jack S. Nomura
64—Hitoshi M. Shimizu
65—George T. Isoda
66—Dr. Richard Saiki
67—Gram Noriyuki
68—Shiro Maruyama
69—Sam Shimoguchi

VENTURA COUNTY
Organized Nov. 1937*
*It was organized as the Oxnard Nisei Civic League, an independent group, and joined the JACL in 1941.
41—Brownie Furutani
42—Allen Kurihara
Reactivated Jan. 1, 1947
47—Akira Kurihara
48—Nao Takasugi
49—Tomio Eto
50—Toby Otani, Dr. Tom Taketa
51—Akira Kurihara
52—Taro J. Inouye
53—Izry Otani
54—Dr. Sam Tokuyama
55—Nagao Fujita
56—Tadashi Kanamori
57—Mike Mayekawa
58—John Takasugi
59—James Muraoka
60—Willis Hirata
61—Tsugi Kanamori
62—Ray Wakatsuki
63—Yoshitaka Sakasaki
64-69—Yas Yasutake

WASHINGTON, D.C.
Organized June 15, 1946
Jack Hirose (org.)
46—Jun Okazaki
47—Harold Horiuchi
48-49—Ira Shimasaki
50—Henry Gosho
51—Don Komai
52—Rikio Kumagai
53—Dr. George Furukawa
54—John Katsu
55—Ruth Kuroishi
56—Ben Nakao
57—Harvey Iwata
58—Jack Hirose
59—Hisako Sakata
60-61—John Yoshino
62—Harry I. Takagi
63—Edwin Y. Mitoma
64-65—Key K. Kobayashi
66—Charles Pace
67—Kaz Oshiki
68—Maj. Glen Matsumoto
69—Paul Ishimoto

WATSONVILLE
Organization Date Unknown
34—Tom Matsuda
35—Sumio Miyamoto
36—Louis Waki
37-38—Pat Matsushita
39—Frank Uyeda
40—Harry Yagi
41-42—James Hirokawa
Reactivated Nov. 18, 1948
48-49—Bill Fukuba
50—Kenzo Yoshida
51—Bill Fukuba
52-53—William Mine
54-55—Bob Manabe
56—Hiroshi Shikuma
57—Tom Nakase
58—Shig Harano
59—Louis Hayashida
60—Tom Tao
61—Harry Yagi
62—Dr. Clifford Fujimoto
63—John Kurimoto
64—Tak Higuchi
65—Ben Umeda
66—Buzz Noda
67—Harry Akimoto
68—Kay Miura
69—Tak Higuchi
70—Tom Mine

WEST LOS ANGELES
Organized 1941
41-42—Tom Ikuta
Reactivated Nov. 28, 1947
47-48—Sho Komai
49—Elmer Uchida
50—Dr. Kiyoshi Sonoda
51—Richard Jeniye
52—Sho Komai
54—Elmer Uchida
53—James Kitsuse
55—Steve Yagi
56—Dave Akashi
57—Frank Kishi
58—Dr. Milton Inouye
59—Joseph M. Noda
60-61—Akira Ohno
62—Steve Yagi
63-64—Mrs. Toy Kanegai
65—Takeo Suzuki
66—David Wakumoto
67—Elmer Uchida
68—Shig Takeshita
69—Mrs. Toy Kanegai
70—Virginia Tominaga

WHITE RIVER VALLEY
Organized Sept. 15, 1940
30-31—John Arima
32—George Yasumura
33—Minoru Terada
34-36—Tom Iseri
37—George Yasumura
38—Minoru Okura
39—Charles Toshi
40—George Terada
41—Tom Iseri
42—George Yasumura
Reactivated Mar. 28, 1961
61-62—William Maebori
63—Hiroshi Nakayama
64—Koji Norikane
65—George Kawazaki
66—Sauce Shimojima
67-68—Tom Hikida
69—Frank Natsuhara

WILSHIRE-UPTOWN
Organized Dec. 1962
63-64—Tut Yata
65—Ken Watase
66-67—Kimi Matsuda
68-69—Tut Yata

DISTRICT GOVERNORS

PACIFIC NORTHWEST

As the oldest district council in the national organization, it was organized Sept. 7, 1931. It was reactivated Dec. 1, 1946.

1931-32 Harry Takagi
1933-34 Bob Mizukami
1935-36—Tom Iseri
1937 —Roy Nishimura
1938-40—Mamaro Wakasugi
1941-42—Tom Iseri
1947-48—George Minato
Chas. Shimomura
1949-50—Kaz Yamane
Roy Nishimura
Kaz Yamane
1951-53—Tut Yata
1953-54—Ken Dyo
1955-58—David Yokozeki
1959-60—Kango Kunitsugu
1960-61—Kay Nakagiri
1961-64—Mas Hironaka
1964-65—Kats Arimoto
1965-66—Akira Ohno
1966 —Alfred Hatate
1970-71—Mas Hironaka

NORTHERN CALIFORNIA - WESTERN NEVADA

Originally organized Aug. 21, 1933, as the Northern California District Council, it has traditionally thrived as the largest of district councils from the standpoint of chapter membership. When it first met at Fresno in 1935 there were 15 chapters represented. It was reactivated June 27, 1945. Today there are 25 chapters.

1935-36—Walter Tsukamoto
1937-38—Dr. Harry Kita, Saburo Kido
1939-40—Saburo Kido, Henry Mitarai
1941-42—Tom Shimasaki
1946-48—Comra Sakamoto
1948-49—Tad Hirota
1949-51—Robert C. Takahashi
1951-53—Masuji Fujii
1953-54—Glichi Yoshioka, Tom Kego, Jack Noda
1955-57—Yasuo W. Abiko
1957-58—Akiji Yoshimura
1958-59—Jerry Enomoto
1959-60—Yone Satoda
1960-61—Henry Kato
1961-62—Haruo Ishimaru
1962-63—James Murakami
1963-64—John Yasumoto
1964-65—Dr. Tom Taketa
1965-66—Jack Kusaba
1966-67—Tad Hirota
1967-68—Grant Shimizu
1968-70—Kengo Terashima

CENTRAL CALIFORNIA

Youngest of the district councils, having been formed on March 2, 1949, its history actually dates back to 1938 when four chapters in the area comprised the Central California Region of the Northern California District Council.

1950-51—Johnson Kebo
1951-55—Kenji Tashiro
1953 —Tom Nakamura
1954 —Hiro Mayeda
1955-56—Jin Ishikawa
1957 —Tom Nagamatsu
1958 —George Abe
1959 —Dr. James Nagatani
1960 —Fred Hirasuna
1961 —Mikio Uchiyama
1962 —Tom Shimasaki
1963 —Ben Nakamura
1964 —Dr. Frank Nishio
1965 —Bob Okamura
1966 —Hiro Kusaka
1967 —James K. Kubota
1968-69—Tokuo Yamamoto
1970—Tony Takikawa

EASTERN

Organized in 1947, the district serves the Eastern seaboard areas where persons of Japanese ancestry are living in politically strategic areas from the standpoint of presenting a truly national effort.

1947-48—Tom Hayashi
1949 —Ina Sugihara
1949-51—Tetsuo Iwasaki
1951-57—Abi Hayashi
1953-54—Yo Shimasaki
1955-56—Bill Sasagawa
1957-58—Charles Nagao
1959-60—William Marutani
1961-62—John Yoshino
1963-64—Ken Horita
1965-66—Ken Morita
1967-68—Warren Watanabe
1969-70—Ira Shimasaki

PACIFIC SOUTHWEST

Formed after the 1934 convention as the Southern District Council, it was comprised of seven chapters: San Diego, Brawley, San Gabriel Valley, Los Angeles, Santa Maria, Santa Barbara and San Luis Obispo. When it was reactivated in 1947, there were 11 chapters present including Arizona to call for a change in the district's name to encompass the Great Southwest. It was reactivated Dec. 21, 1946.

1936-37—John S. Ando
1937-38—Lyle Kurisaki
1938-39—Henry J. Tsurutani
1939-40—Kiyoshi Higashi
1940-41—Dr. Yoshio Nakaji
1941-42—Fred Tayama
1947-48—Henry Sakemi
1948-49—Frank Chuman, Frank Mizusawa
1949-50—Dr. Roy M. Nishikawa
Ken Dyo
1951-53—Tut Yata
1953-54—Ken Dyo
1955-58—David Yokozeki
1959-60—Kango Kunitsugu
1960-61—Kay Nakagiri
1961-64—Mas Hironaka
1964-65—Kats Arimoto
1965-66—Akira Ohno
1966 —Alfred Hatate
1970-71—Mas Hironaka

INTERMOUNTAIN

As the only district council to remain in continuous service during the war years, when the Pacific coast district activities were suspended by evacuation, its wartime record is proudly recalled as it singlehandedly supported National Headquarters when operating funds were at their lowest in 1943-44. Its predecessor, the Intermountain Nisei Convention was organized in 1932 of high school-college students. The IDC was formally organized Dec. 29, 1939.

1939-40—Mike M. Masaoka
1941-43—Wm. M. Yamauchi
1944-45—Mamaro Wakasugi
1946-47—Shigeki Ushio
1950-51—Joe Saito
1952-53—Yukio Inouye
1954-55—Jim Ushio
1956-57—George Sugai
1958-59—Masami Yano
1960-61—Joe Nishioka
1961-62—Rupert Hachiya
1963-65—Kiyoshi Sakota
1965-66—Tats Misaka
1967-71—Ronnie Yokota

MOUNTAIN-PLAINS

Organized in 1947 as the Tri-State district council comprising chapters in the state of Colorado, Wyoming and Nebraska. It soon had chapters outside the original area seeking membership and the title was changed to present its true scope. No other district boasts the geographical expanse as this district: Montana to Texas between the Rockies and the Missouri-Mississippi.

1948-49—Bessie Matsuda
1950-51—K. Patrick Okura
1952 —Roy M. Takemi
1953 —George Masunaga
1954-55—Floyd Koshio
1956-57—Robert Horiuchi
1960-63—Minoru Yasui
1963-69—Lily A. Okura
1969-71—Dr. Takashi Mayeda

MIDWEST

Organized in 1947 with six chapters in the Middle West, its creation depicts the dispersal of persons of Japanese ancestry during the war years to various well known metropolitan areas.

1947 —Mari Sabusawa

Certificates —

Continued from Page 4

land law repeal; at Portland 1962 District Convention.

Fr. Hugh T. Lavery, M.M., superior of Maryknoll Mission at Los Angeles, for wartime and postwar services to Japanese Americans; at Los Angeles 1954 Convention.

Lever Bros. of Chicago, for encouragement of and consideration to JACL National President Shigeo Wakamatsu (1958-60); at Seattle 1962 Convention.

E. B. MacNaughton, president of First National Bank of Portland, for faith in Americans of Japanese ancestry and courage in upholding the principles of democracy as JACL wartime National Sponsor, at Portland 1957 District National Sponsor; at Portland 1957 District Session.

Thomas A. Maloney (R-San Francisco), state assemblyman, for his leadership in placing Prop. 13 (to repeal the alien land law) on the ballot; at San Francisco 1956 Convention.

S. C. Masterson, state assemblyman from Salinas, for securing passage of the old age assistance to Issei bill; at Salinas 1955 District Council session.

James Matsuoka of Seattle, for substantial efforts in the successful 1966 campaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

Loren Miller, NAACP legal counsel, for wartime services to Japanese Americans; at Los Angeles 1954 Convention.

Robert Mizukami of Puyallup Valley, for substantial efforts in the successful 1966 scampaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

George Sugai of Snake River Valley, co-chairman of successful Idaho SJR 1 campaign, to give Oriental citizens the right to vote; at Salt Lake 1963 District Session.

Mrs. Sarah Surimoto of Puyallup Valley, for substantial efforts in the 1966 campaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

Mrs. Burton W. Musser of Salt Lake, volunteer social worker, for faith in Americans of Japanese ancestry and courage in upholding the principles of democracy as JACL wartime National Sponsor, at Salt Lake 1958 Convention.

Mrs. Kimi Nakanishi of Seattle, for substantial efforts in the successful 1966 campaign to have the Washington alien land law repealed, at Gresham-Troutdale 1967 District

Nebraska Psychiatric Institute of Omaha, for encouragement of and consideration to JACL National President K. Patrick Okura (1962-64); at Omaha 1967 Twentieth Anniversary.

Joe Nishioka of Idaho Falls, co-chairman of successful Idaho SJR 1 campaign, to give Oriental citizens the right to vote; at Salt Lake 1963 District Session.

W. W. Norton & Co., of New York, in appreciation for publishing Capt. Bosworth's "America's Concentration Camps"; at Chicago 1967 Joint District Convention.

Fern Orme, state senator of Lincoln, for co-authoring and securing passage of bill to repeal the Nebraska anti-miscegenation law; at Omaha 1964 Installation.

Henry B. Owen, Seattle civic leader, for leadership and dedication as chairman of the Washington Statewide Citizens Committee for SJR 20 to have allen land law repealed; at SJR 20 Victory Banquet, Seattle, 1966.

James G. Patton of Denver, president, National Farmers Union, for faith in Americans of Japanese ancestry and courage in upholding the principles of democracy as JACL wartime National Sponsor; at Omaha 1957 District Convention.

Clarence E. Pickett, Nobel Peace Prize winner and executive director of American Friends Service Committee, Philadelphia, for faith in Americans of Japanese ancestry and courage in upholding the principles of democracy as JACL wartime National Sponsor; at the Chicago 1957 Joint District Convention.

Merrill Pollack, managing editor, W. W. Norton & Co., of New York, for seeking out and commissioning Capt. Bosworth in writing the Evacuation documentary, "America's Concentration Camps"; at Chicago 1967 Joint District Convention.

Prudential Insurance Co. of America, for its sponsorship of "The Twentieth Century" documentary on "The Nisei—the Pride and the Shame" ably narrated by Walter Cronkite on CBS-TV; at the Chicago 1967 Joint District Convention.

Bishop C. S. Reifsnider, retired Episcopal bishop at Pasadena, and a National JACL Sponsor, for wartime and postwar services to Japanese Americans; at Los Angeles 1954 Convention.

Joseph I. Rikimaru, pioneer Issei, for promoting the welfare of the Japanese American community and leadership in postwar JACL legislative program; at San Francisco 1968 Fortieth Anniversary Installation.

Orville Robertson, lobbyist for the Washington State Assn. of Realtors, of Seattle, for substantial efforts as a member of the Washington Statewide Committee for SJR 20; at Seattle 1967 Installation.

Rosenberg Foundation, San Francisco, for its invaluable assistance in re-establishment of JACL Office in San Francisco in 1946 to assist returning evacuees; at San Francisco 1956 Convention.

Toru Sakahara of Seattle, for substantial efforts in the successful campaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

Sauce Shimojima of White River Valley, for substantial efforts in the 1966 campaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

Robert F. Smith, Oregon state representative, for leadership in passage of Oregon's no tax on evacuation claim awards; at Boise 1963 Convention.

Charles A. Sprague, former governor of Oregon, editor of The Statesman, Salem, for faith in Americans of Japanese ancestry and courage in upholding the principles of democracy as JACL wartime National Sponsor; at Portland 1957 District Session.

Dr. Robert L. Stearns, president of Univ. of Colorado, for faith in Americans of Japanese ancestry and courage in upholding the principles of democracy as JACL wartime National Sponsor; at Portland 1957 District Session.

Mrs. Burton W. Musser of Salt Lake, volunteer social worker, for faith in Americans of Japanese ancestry and courage in upholding the principles of democracy as JACL wartime National Sponsor, at Salt Lake 1958 Convention.

Monroe Sweetland, state senator and publisher of Milwaukie (Ore.) Review, for faith in Americans of Japanese ancestry and courage in upholding the principles of democracy as JACL wartime National Sponsor; at Portland 1957 District Session.

Charles P. Taft, mayor of Cincinnati, for faith in Americans of Japanese ancestry and courage in upholding the principles of democracy as JACL wartime National Sponsor; at Cincinnati 1956 District Convention.

Tom Takemura of Puyallup Valley, for substantial efforts in the successful 1966 campaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

George D. Thomas, executive director, Los Angeles County Conference on Community Relations, for wartime and postwar services to Japanese Americans; at Los Angeles 1954 Convention.

Carroll Thompson, Omaha JACLer, for his "behind the scenes" activities to have the bill repealing the Nebraska anti-miscegenation law sponsored; at Omaha 1965 Installation.

Dr. Terrance Toda of Seattle, for substantial efforts in the successful 1966 campaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

Turtle Wax, Inc., of Chicago, for encouragement of and consideration to JACL National President Kumeo Yoshinari (1964-66); at Chicago 1967 Joint District Convention.

Dr. Sam Uchiyama of Puyallup Valley, for substantial efforts in the successful 1966 campaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

Mamaro Wakasugi of Snake River Valley, for leadership in passage of Oregon's no tax on evacuation claims awards; at Boise 1963 District Convention.

Annie Clo Watson, executive director, San Francisco International Institute, for her warm friendship and her courage in making meaningful the principles of democracy as a wartime JACL National Sponsor; at San Francisco 1956 Convention.

Msgr. Nicholas H. Wegner, director, Boys Town, for faith in Americans of Japanese ancestry and courage in upholding the principles of democracy as JACL wartime National Sponsor; at Omaha 1957 District Convention.

West Los Angeles JACL Women's Auxiliary, in recognition of special support to the JACL History Project, National Youth Council, Civil Rights Fund; at San Jose 1968 Convention.

A. L. Wirin, Los Angeles, legal counsel for the So. Calif. branch, American Civil Liberties Union, for wartime and postwar services to Japanese Americans; at Los Angeles 1954 Convention.

Kaz Yamane of Puyallup Valley, for substantial efforts in the successful 1966 campaign to have the Washington alien land law repealed; at Gresham-Troutdale 1967 District Convention.

Arthur Yturri, Oregon state representative from Malheur County, for leadership in passage of Oregon's no tax on evacuation claim awards; at Boise 1963 District Convention. #

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How Many Can Make It in 1971 for Silver Anniversary?

JACL Bowling Tournament Champions

National JACL assumed sponsorship and coordination of the then Intermountain Nisei Bowling Tournament at Salt Lake City from 1947 to work for elimination of the "whites only" restrictive membership in national bowling organizations.

In 1950, the National JACL Advisory Board on Bowling was organized and the women's division became a part of the official JACL tournament. In 1951, the tournament gained sanction for the first time under the American Bowling Congress and Women's International Bowling Congress following the elimination of race as a qualification for membership in these bodies.

In 1958, JACL began to recognize "300" games bowled by Nisei in regular play. The following year, the bowlers began to contribute to a special 300 Fund to recognize bowlers rolling perfect games within the tournament.

In 1962, JACL expanded tournament eligibility to those who are members for two consecutive years including the year of the Tournament.

The annual tournament champions are:

MEN'S SINGLES

1947 Dr. Jun Kurumada, SLC...601
1948 Harley Kusumoto, Chgo...678
1949 Larry Mekata, Honolulu...631
1950 Gene Sato, Pocatello.....646
1951 Shun Nakayama, Denver...692
1952 Dr Jun Kurumada, SLC ...656
1953 Henri Takasashi, S.F.....621
1954 Ed Eda, Chicago.....630
(tie) George Inai, S.F.....630
1955 John Kasano, San Jose.....613
1956 Ben Toma, Salt Lake.....605
1957 Yuiene Takai, Sacramento.634
1958 Ace Mori, Pocatello.....685
1959 Shiro Kitabayashi, L.A....681
1960 George Otsuki, Denver...644
1961 Tok Ishizawa, L.A.....607
1962 Sho Tonigoe, Honolulu....613
1963 Ben Toma, Grove.....630
1964 Fuzzy Shimada, San Jose.715
1965 Hal Kim, Hawaii.....696
1966 Preston Morishige, Denv..685
1967 Mas Kinoshita, L.A.....738
1968 Hal Kim, Hawaii.....684
1969 Isa Tachiyama, L.A.....682

MEN'S DOUBLES

1947 Shorty Tanaka-Harley Kusumoto, Chicago 1095
1948 Mush Matsumoto - Tak Fujiwara, Chicago 1191
1949 Ben Ikeda-Tad Nagai, San Francisco 1196
1950 George Kobo - George Yasukochi, Los Angeles.....1179
1951 Shozo Hiratsumi-Ken Takeno, SLC 1181
1952 George Inai-Kayo Hayakawa, San Francisco 1174
1953 George Gee-Henri Takahashi, San Francisco 1269
1954 Rocky Yamanaka-Art Omori, Chicago 1340
1955 Lawrence Fujimoto-Horace Iwanaka, Hawaii 1186
1956 Gish Endo-Fuzzy Shimada, San Francisco 1256
1957 Charles Sonoda (S.L.C.) Shozo Hiratsumi (L.A.) .1267
1958 Johnny Yasukochi-Howie Uyehara, Los Angeles....1267
1959 Shig Nakagiri-Jack Miyake, Los Angeles 1275
1960 Tad Yasuda-Sam Kawanishi, Los Angeles 1345
1961 John Yasukochi-George Wong, Los Angeles 1272
1962 Howie Wong-Tom Yego, Sacramento 1348
1963 Tom Muroya-Bill Okubo, Denver 1227
1964 Hit Okada, Los Angeles, Gary Yamauchi, Gardena.1418
1965 Jake Yago, Denver Ken Matsuda 1257
1966 Hank Naraoaki-Sandy Kaya, Eastbay 1231
1967 Shig Takahiri-Tak Rikimaru, Los Angeles 1317
1968 Jim Sakamoto-Mas Ono, Seattle 1264
1969 Sanford Kanashiro-Gene Silva, Hawaii 1277

MEN'S TEAM

1947 L.A. JACL All Stars....3236
Paul Ishizawa, Tad Yamada, Tok Ishizawa, Bob Ishizawa, Bowman Chung.
1948 Okada Insurance, S.L.C..1849
Tad Sako, Sho Hiratsumi, Maki Katsumi, Dr. Jun Kurumada, George Kishida.
1949 Robertson's Nursery, L.A..2808
George Kobo, George Takeuchi, Yo Nomura, Kaz Katayama, George Yasukochi
1950 Towata Flowers, Alameda 2899
Dick Ikeda, Tad Sako, Chy Kawakami, Gish Endo, Fuzzy Shimada.
1951 Sequoia Nursery, Redwood City 2702
Dick Ikeda, Tad Sako, Chy Kawakami, Gish Endo, Fuzzy Shimada.
1952 Marigold Arcade, Chicago 2823
Shig Nabeta, Tak Nabeta, George Kasai, Bob Miyakawa, Sock Kojima.
1953 Sequoia Nursery, Redwood City 2912
Dick Ikeda, Gish Endo, Chy Kawakami, Tad Sako, Fuzzy Shimada.
1954 Marigold Arcade, Chicago 2952
Tom Hashimoto, Tome Fujl, Watts Uchida, Bob Miyakawa, Sock Kojima.
1955 Coffee Strawberries, Sacramento 2942
Jim Mateui, Joe Hom, Gil Ishizaka, Tsuto Hironaka, Dubby Tsugawa.
1956 Gaywa Bowl, Caldwell, Idaho 2843
Shig Nishimoto, George Saito, Tony Miyasako, Geo. Vaughn, Bill Nishioka.
1957 Standard Produce, Salt Lake 2754
Speedy Shiba, Choppy Umemoto, George Sakashita, Bob Shiba, Harry Imamura.
1958 Sequoia Nursery, Redwood City 2969
Dixon Ikeda, Gish Endo, George Furuya, Tats Nagase, Fuzzy Shimada.
1959 Southland JACL 2855
Tak Uchiyama, Rich Young, George Uyehara, Sus Kyono, Yuki Uradomo.
1960 Granada Fish Mkt. No. 1, Denver 2953
Shun Nakayama, Jim Ota, Sam Imai, George Nagai, Willie Hasegawa.
1961 Tahitia Sports Center, San Jose 2931
Roy Santo, Sappo Emoto, Wright Inouye, George Tasaka, Mich Shimomoto.
1962 Electrical Contractors, Pocatello 2968
Joe Sato, Shin Kawamura, Will Kawamura, Ace Mori, Steve Sato.
1963 Tom Kitayama, Honolulu..3008
Dave Kanno, Ed Mori, Tim Kitayama, David Muramoto.
1964 Hawaii Perennial Stars..3262
Alfred Papas, Gary Shindo, Merle Kidoguchi, Taro Miyasato, James Akasaki.
1965 Premiere Lanes, Santa Fe Springs 2824
Gary Yamauchi, Hit Ohara, Ken Uchida, George Iseri, Hal Fukumoto.
1966 Premiere Lanes, Santa Fe Surings 2824
Gary Yamauchi, Hit Ohara, Ken Uchida, George Iseri, Yosh Fujita.
1967 Craig Automotive Parts, Honolulu 3004
Atsushi Hasebe, Harry Kimura, Sanford Kaneshiro, Ken Ishiki, Gene Silva.
1968 Hickory Hut, Seattle.....3100
Jim Terada, Emie Nagata, Gordy Hirai, Don Ohashi, Kaz Fujita.
1969 Gardena JACL, Gardena 3059
Gary Yamauchi, Hit Ohara, Ty Kajimoto, Ted Yamada, John Suzuki.

MEN'S ALL EVENTS

1947 Shig Hironaka, Ontario...1719
1948 Shorty Tanaka, Chicago...1764
1949 Harley Kusumoto, L.A....1779
1950 Dick Ikeda, S.F.....1800
1951 Shun Nakayama, Denver..1777
1952 Henri Takahashi, S.F....1902
1954 Rocky Yamanaka, Chgo...1834
1955 Ko Arthara, Long Beach..1789
1956 Fuzzy Shimada, S.F.....1860
1957 Yuiene Takai, Sacto.....1815
1958 Henry Aragaki, Honolulu.1907
1959 Moose Furuhara, GGs....1822
1960 Shun Nakayama, Denver..1849
1961 Tok Ishizawa, L.A.....1861
1962 Sho Torigoe, Honolulu....1918
1963 Bill Okubo, Denver.....1847
1964 Taro Miyasato, Hawaii...1981
1965 Hal Kim, Hawaii.....1981
1966 Gary Yamauchi, Gardena..1863
1967 Geo. Hirabayashi, Sacto..1860
1968 Hal Kim, Hawaii.....1910
1969 Gary Yamauchi, Gardena..1908

VETERANS ALL EVENTS

1961 Gish Endo, San Leandro..1796
1962 Sam Kawanishi, L.A.....1796
1963 Ace Mori, Pocatello.....1770
1964 Ken Vee, Sac'to.....1877
1965 Moon Kataoka, L.A.....1775
1966 Gary Yamauchi, Gardena..1863
1967 Hiro Kayasuga, Gardena..1850
1968 Fuzzy Shimada, S.F.....1875
1969 Sam Kawanishi, L.A.....1851

OVERALL EVENTS
(15 Games)

1963 Al Ah Sam, L.A.....3095
1964 Taro Miyasato, Hawaii...3267
1965
1967 Mac Sugano, L.A.....3155
1968 Hal Kim, Hawaii.....3125
(18 Games)
1969 Gary Yamauchi, Gardena..3678

* * *

WOMEN'S SINGLES

1947 Betty Kurokawa, Salt L...526
1948 Amy Kanishi, Denver....510
1949 Mase Ikeguchi, Salt Lake.533
1950 Masine Kato, Ogden.....583
1951 Chuzuko Watanabe, L.A...546
1952 Aiko Fujimoto, L.A.....551
1953 Chiyo Tashima, L.A.....586
1954 Ye Shigehara, Chicago....581
1955 Emi Muretsune, San Jose.562
1956 Lois Yut, Seattle.....565
1957 Sumi Sasaki, Richmond...603
1958 Kay Yuto, Eastbay.....606
1959 Nobu Asami, Oakland.....652
1960 Mats Ito, Denver.....596
1961 Amy Konishi, Rocky Ford.599
1962 Lucy Minamishin, SJ.....608
1963 Lillian Sato, Honolulu....607
1964 Nobu Asami, Albany.....674
1965 Mary Yuba, L.A.....609
1966 Sumi Shimizu, Mtn. Vw...614
1967 Amy Hayashi, L.A.....732
1968 Yuri Miura, Sac'to.....612
1969 Sets Harada, Rocky Ford..677

WOMEN'S DOUBLES

1947 Rose Higashi-Eiko Watanabe, Denver 1030
1948 Amy Konishi-Helen Murasaki, Denver 1090
1949 Julia Wong-Mickey Terauma, Denver 993
1950 Iris Weinfurter-Toshi Mizuno, Los Angeles 1033
1951 Yoyo Konishi-Fumi Lee, Seattle 989
1952 Lois Yut-Kazie Yokoyama, Seattle 973
1953 June Jue-Chiyo Tashima, Los Angeles 1061
1954 June Jue-Chiyo Tashima, Los Angeles 1022
1955 June June-Chiyo Tashima, Los Angeles 1108
1956 Mary Matsumura-Mas Fujii, Los Angeles 1092
1957 Maxine Kata (Ogden).....
Rose Mayeda (Denver)...1130
1958 Mickey Oyama-Lois Yut, Seattle 1130
1959 Chiyo Tashima-Judy Sakata, Los Angeles 1171
1960 Beverly Wong-Dusty Mizunoe, Los Angeles 1159
1961 Lillian Sato-Betty Ramirez, Honolulu 1153
1962 Shig Nakazawa-Judy Lee, Los Angeles 1112
1963 Nancy Fujita-Sumi Shimada, San Francisco 1159
1964 Mats Lym-Edie Fujioka, San Francisco 1253
1965 Jeanne Kusumoto-Alice Fong, Los Angeles 1111
1966 Mari Matsuzawa-Judy Lee, Los Angeles 1140
1967 Amy Hayashi-Paulin Louie, Los Angeles 1204
1968 Nobu Asami, Richmond.
Lois Yut, S.F. 1146
1969 Dusty Mizunoue-Mari Matsuzawa, Los Angeles 1173

WOMEN'S ALL EVENTS

1947 Rosa Higashi, Denver....1356
1948 Amy Konishi, Denver....1501
1949 Julia Wong, L.A.....1504
1950 June Jue, L.A.....1505
1951 Chiyo Tashima, L.A.....1504
1952 Chiyo Tashima, L.A.....1548
1953 Chiyo Tashima, L.A.....1581
1954 Ye Shigehara, Chicago...1635
1955 Chiyo Tashima, L.A.....1747
1956 Dotty Andrade, Hawaii..1965
1957 Lois Yut, Seattle.....1667
1958 Nobu Asami, Eastbay....1760
1959 Nobu Asami, Oakland....1814
1960 Mats Ito, Denver.....1741
1961 Judy Sakata, L.A.....1755
1962 Lucy Minamishin, S.J....1734
1963 Mari Matsuzawa, L.A....1824
1964 Muts Lym, S.F.....1827
1965 Sayo Togami, San Jose..1727
1966 Mari Matsuzawa, L.A....1733
1967 Amy Hayashi, L.A.....1701
1968 Lois Yut, S.F.....1701
1969 Dusty Mizunoue, L.A....1733

VETERANS ALL-EVENTS

1961 Judy Sakata, L.A.....1755
1962 Lois Yut, Seattle.....1713
1963 Nobu Asami, Richmond..1794
1964 Muts Lym, S.F.....1827
1965 Sayo Togami, San Jose..1727
1966 Mari Matsuzawa, L.A....1733
1967 Alice Fong, L.A.....1750
1968 Lois Yut, S.F.....1701
1969 Dusty Mizunoue, L.A....1733

OVERALL EVENTS
(13 Games)

1963 Mari Matsuzawa, L.A....2356
1964 Judy Sakata, L.A.....2628
1967 Judy Lee, L.A.....2581
1968 Mazzy Kobayashi, Seattle.2404
(16 Games)
1963 Nobu Asami, Richmond..3176

WOMEN'S TEAM

1947 Denver 2267
Amy Konishi, Lillian Goto, Masako Kojima, Eiko Watanabe, Rose Higashi.
1948 Salt Lake City Stars.....2162
Mieko Kusaba, Chiyo Arita, Judy Hasamoto, Lyllienne Kuriwaki, Maxine Kato.
1949 Los Angeles All Stars.....2287
Yas Yamakochi, Mickey Tsuruta, Nobie Watanabe, Rhoda Kobo, Julia Wong.
1950 Seattle All Stars.....2458
Yoyo Konishi, Mive Ishikawa, Sue Lew, Jean Terao, Fumi Yoshida.
1951 Stonehurst Nursery, Bkly.2238
Terry Umeda, Nobu Asami, Ayako Kawamoto, Edy Kawakami, Asako Kawamoto.
1952 Main Bowl, Seattle.....2332
Miye Ishikawa, Katie Yokoyama, Carol Doty, Fudge Sakaniahi, Lois Yut.
1953 Tashima Bros., L.A.....2317
June Jue, Mary Matsumura, Chuckie Watanabe, Mas Fujii, Chiyo Tashima.
1954 Marigold Arcade, Chgo...2402
Toshi Inahara, Molly Sakamoto, Bessie Miyata, Flora Morita, Lucy Sato.
1955 Tashima Bros., L.A.....2278
June Jue, Mary Matsumura, Mas Fujii, Chuckie Seki, Chiyo Tashima.
1956 Tashima Bros, L.A.....2523
Mari Matsuzawa, Betty Daly, Mary Matsumura, Chuckie Seki, Mas Fujii.
1957 Tashima Bros., L.A.....2366
Seta Nishida, Mari Matsuzawa, Mary Matsumura, Mas Fujii, Chiyo Tashima.
1958 California Bowlers 3625
Micki Inouye, Sayo Togami, Kay Yuto, Kim Furuya, Nobu Asami.
1959 Downtown Bowl, S.F....2586
Muts Lym, Jen Hayakawa, Shina Wada, Norma Sugiyama, Suzy Tode.
1960 Holiday Bowl, L.A.....2872
Dusty Mizunoue, Mari Matsuzawa, Beverly Wong, Kayko Harada, Judy Sakata.
1961 Aloha Bowl, Honolulu....2724
Lillian Sato, Betty Ramirez, Edith Kim, Martha Barrios, Frances Klein.
1962 Man Jen Low, L.A.....2636
Heidi Inouye, Chiz Yamagawa, Lil Shinagawa, Eiko Nomura, Alice Fong.
1963 Holiday Bowl, L.A.....2722
Dusty Mizunoue, Mari Matsuzawa, Alice Fong, Judy Sakata, Chiyo Tashima.
1964 Holiday Bowl, L.A.....2943
Dusty Mizunoue, Mari Matsuzawa, Alice Fong, Chiyo Tashima, Judy Sakata.
1965 Hada Auto Sv., Denver..2694
Susan Tawara, Sachi Yoshimura, Jane Hada, Mils Nakazawa, Amy Konishi
1966 Kikkoman International, San Francisco 2620
Lois Yut, Lucy Minamishin, Sayo Togami, Nobu Asami, Judy Lee.
1967 Jewels by George No. 2, Los Angeles 2970
Dusty Mizunoue, Pat Nakahara, Heidi Inouye, Mari Matsuzawa, Judy Sakata.
1968 Imperial Lanes, Seattle..3618
Tomo Mizuki, Pat Tanaki, Fumi Yamazaki, Hattie Hirota, Alice Mar.
1969 Holiday Stardust No. 1, West Covina 2854
Dusty Mizunoue, Kayko Sonoda, Jean Kusumoto, Mari Matsuzawa, Judy Sakata.

* * *

— SPECIAL EVENTS — MIXED DOUBLES

1947 Grace Ota (SLC)-Shorty Tanaka, Chicago 1064
1948 Amy Konishi-Sam Kawanishi, Denver 1090
1949 Julia Wong-Stanley Wong, Los Angeles 1081
1950 Yoyo Konishi-Tak Shibuya, Seattle 1083
1951 Marge Miyakawa-Pluto Shimamura, Los Angeles....1192
1952 Julia Wong-Dixon Ikeda, San Francisco 1139
1953 Inez Kaina (Honolulu) George Kobo, (L.A.).....1067
1954 June Jue-Easy Fujimoto, Los Angeles 1119
1955 Chiyo Tashima (L.A.)-George Inai, S.F. 1174
1956 Lois Ifano-Roy Kubosumi, Boise Valley 1127
1957 Nobu Asami (Berk.)-Fuzzy Shimada, San Francisco...1138
1958 Carol Suguro (Seattle)-Cliff Ichimasa (Honolulu) 1178
1959 Mas Fujii-Tad Yamada, Los Angeles 1164
1960 Mats Ito (Denver)-Harold Sogi (Hawaii) 1140
1961 Muts Lym (S.F.)-Richard Yokoyama (Hawaii) 1320
1962 Mats Ito-Ken Matsuda, Denver 1137
1963 Doris Seto-Rio Mune, San Jose 1131
1964 Dusty Mizunoue (L.A.) Jim Yasutake (Gardena).1367
1965 Toshi Inahara-Rich Shigemura, Chicago 1308
1966 Lois Yut (S.F.)-Dixon Ikeda, Manila Chris) 1171
1967 Judy Lee-Gary Yamauchi, Los Angeles 1350
1968 Fiko Nomura, L.A.-Dick Shigemura, Denver 1144
1969 Dusty Mizunoue-John Suzuki, Los Angeles 1236

MEN'S 6-GAME SINGLES CLASSICS

1949 Frank Sehara, Denver (7 games) 1354
1950 Clarence Matsumoto, Honolulu (8 games) 1568
1951 Taki Taketome, L.A. (5 games) 1021
1952 Tats Nagase, S.F. 1200
1953 Fuzzy Shimada, S.F. 1209
1954 Shig Nabeta, Chicago...1261
1956 Angel Kageyama, Sac....1248
1956 Taki Taketome, L.A. 1305
1957 Rich Namba, San Carlos..1290
1958 Dick Ung, L.A. 1243
(George Iseri, Long Beach, tied with 1243 but lost in 6-game roll-off to Ung)
1959 Sol Tringali, L.A. 1283
1960 Dick Ikeda, S.F. 1219
1961 Howie Wong, Sac'to.....1261
1962 Tak Kubota, San Leas....1281
1963 Ron Fujii, L.A. 1274
1964 Ted Nomura, Lodi.....1417
1965 George Iseri, Long Beh...1252
1966 Bey Santa, San Jose.....1324
1967 Gary Yamauchi, L.A.....1361
1968 Ken Tokuye, SLC 1311
1969 Rodney Numba, Seattle ..1363

WOMEN'S 4-GAME SINGLES CLASSIC

1953 June Jue, L.A. 738
1954 Chiyo Tashima, L.A.....750
1955 Chiyo Tashima, L.A.....753
1956 Mickey Oyama, Seattle...772
1957 Judy Sakata, L.A. 814
1958 Nobu Asami, Eastbay.....809
1959 Mats Ito, Denver.....793
1960 Judy Sakata, L.A. 823
1961 Lillian Sato, Honolulu ..769
1962 Mas Fujii, L.A. 826
1963 Dusty Mizunoue, L.A. 785
1964 Judy Lee, L.A. tied with 798 but lost in 4-game roll-off)
1964 Alice Fong, L.A. 825
1965 Alice Fong, L.A. 805
1966 Jean Sato, Denver.....783
1967 Judy Sakata, L.A. 822
1968 Rulie Yamamoto, L.A. 807
1969 Mary DeBarbrie, S.J. 826

RAGTIME DOUBLES
(Handicap Included)

1952 Hy Senhi-Frank Ota, Los Angeles 1283
1953 George Gee-Fuzzy Shimada, San Francisco 1418
1954 Eda Yamauchi-Shig Nabeta, Chicago 1308
1955 Hit Ohara-Mas Nakashima, Los Angeles 1313
1956 Not Recorded
1957 Sus Ioka-Tad Nakagiri, Los Angeles 1274
1958 Fuzzy Shimada-George Furuya, San Francisco 1348
1959 Al Ahsam-Dave Kanno, Hawaii 1252
1960 Miki Toda-George Tomomitsu, Denver 1358
1961 Michi Iwata-Sam Inai, Denver 1358
1962 Ken Fukuhara-Tom Moroya, Denver 1362
1963 Hy Sechi-Yuich Hari, Los Angeles .....
1964 Ishley Hung-Alfred Papas, Hawaii 1503
1965 Ken Takahashi-Yosh Akiyama, Denver 1317
1966 Sachi Takenaka-Kaz Adachi, San Francisco 1326
1967 Tak Rikimaru, L.A.-Ken Mizuide, Denver 1499
1968 Ken Tome-Larry Kunishige, Hawaii 1348
1969 Richard Watase-Dave Kanno, Hawaii 1346

MIXED RAGTIME

1963 Ken Takahashi-Mats Ito, Denver 1321
1967 Fumi Yamasaki-Dick Yamasaki, Seattle 1317
1969 Bruce Kajikawa, Mtn View-Sophie Watanuki, L.A. 1325

DOUBLES SWEEPERS

1965 Lil Terasaki-Sarge Terasaki, Denver 1403
(Limited to Bowlers 40 and Over)

1000 CLUB AWARD
(Handicap All Events)

1969 Jug Takeshita, Alameda.. 848

JACL Bowling Tournament Records

MEN'S DIVISION

Event	Score	Holder	Year Made
Team	3,262	Hawaii Perennial Stars	1964
Doubles	1,418	Hit Ohara, L.A. and Gary Yamaguchi, Gardena	1964
Singles	738	Mas Kinoshita, L.A.	1967
All-Events	1,980	George Hirabayashi, Sacramento	1967
Veteran All-Events	1,877	Ken Yee, Sacramento	1964
Overall Events (15g)	3,267	Taro Miyasato, Hawaii	1964
(18g)	3,678	Gary Yamauchi, Gardena	1969
6-Gm Sgls	1,417	Ted Nomura, Lodi	1964
Ragtm Dbls.	1,503	Ashley Hung - Alfred Papas, Hawaii	1964
High Game	298	Pete Kataoka, Los Angeles	1969
High Series	787	Gary Yamauchi, Gardena	1964

WOMEN'S DIVISION

Team	2,870	Jewels by George, L.A.	1967
Doubles	1,258	Muts Lym - Edie Fujioka, San Fran.	1964
Singles	732	Amy Hayashi, L.A.	1967
All-Events	1,844	Amy Hayashi, L.A.	1967
Veterans All-Events	1,827	Muts Lym, San Francisco	1964
Overall-Events (13g)	2,628	Judy Sakata, Los Angeles	1964
(16g)	3,176	Nobu Asami, Richmond	1969
4-Gm Sgls	885	Alice Fong, Los Angeles	1964
Mixed Dbls.	1,350	Judy Lee - Gary Yamauchi, L.A.	1967
High Game	269	Dorothy Andrade, Hawaii	1960
High Series	732	Amy Hayashi, L.A.	1967

Bowling Tournaments Sites

	Dates	Host Chapter	Bowling Site
1—1947	Mar. 29-30	Salt Lake City	Temple Alleys
2—1948	Mar. 6-7	Salt Lake City	Temple Alleys
3—1949	Mar. 4-6	Salt Lake City	Temple Alleys
4—1950	Mar. 3-5	San Francisco	Downtown Bowl
5—1951	Mar. 16-18	Los Angeles	Vogue Bowl
6—1952	Feb. 29, Mar. 2	Denver	Elitch's Lanes
7—1953	Feb. 27, Mar. 1	San Francisco	Downtown Bowl
8—1954	Mar. 5-7	Chicago	Hyde Park Bowl
9—1955	Mar. 3-6	Long Beach	Ken Mar and Virginia Bowl
10—1956	Mar. 1-4	Salt Lake City	Pal-D-Mar and Ritz Bowling Palace
11—1957	Mar. 6-10	East Bay	Albany Bowl
12—1958	Mar. 3-8	Seattle	Recreation Bowl
13—1959	Mar. 2-7	Los Angeles	Holiday Bowl
14—1960	Mar. 1-5	Denver	Dahlia Lanes
15—1961	Mar. 6-11	San Jose	Mel's Palm Bowl
16—1962	Mar. 5-10	Salt Lake City	Rancho Lanes
17—1963	Mar. 4-9	Long Beach	Premier Lanes
18—1964	Mar. 3-7	Sacramento	Country Club Lanes
19—1965	Mar. 8-13	Mile Hi	Celebrity Sports Ctrs.
20—1966	Mar. 7-12	San Francisco	Downtown Bowl
21—1967	Mar. 6-11	Prog. W'side	Holiday Bowl
22—1968	Mar. 5-9	Seattle	Imperial Lanes
23—1969	Mar. 3-8	San Jose	Futurama Lanes
24—1970	Mar. 2-7	Denver	Celebrity Sports Ctrs.
25—1971		Salt Lake City	

Chairman	No. of Teams M	F
Maki Kaizumi	22	4
Bill Honda	32	10
Choppy Umemoto	36	14
Gish Endo	58	22
Harley Kusumoto	44	20
Dick Fujioka		
John Noguchi	44	16
George Inai	68	20
Easy Fujimoto	84	24
Randy Sakada	57	12
Choppy Umemoto	64	22
Mo Katow	80	24
Fred Takagi	66	26
Easy Fujimoto	118	32
Roy Yamaders		
John Sakayama	62	29
Joe Tenma	126	48
Asa Yonemura		
Choppy Umemoto	—	—
Wat Misaka		
Tom Miyawaki	96	42
Jim Okida		
Dubby Tsugawa	108	68
Bob T. Mayeda	74	30
Kayo Hayakawa	100	44
George Inai		
Easy Fujimoto	7	30
Fred Takagi	64	28
Ozzie Shimada	94	36
John Noguchi		
Wat Misaka		

300 Games by Nisei Bowlers

The JACL, until March 1968, recognized 300 games bowled by any Nisei in regular play. Nearly 70 JACL 300-Game gold medals were presented under this rule. Since March 1968, the JACL 300-Game gold medals were awarded to current JACL members for perfect games bowled in sanctioned ABC or WIBC events.

1949

FUZZY SHIMADA, Apr. 28—Peninsula League, San Carlos

Chapter All-Time Highs

Records of individual Chapter Membership have been maintained by National Headquarters since 1946. This listing of all-time highs in membership by chapters was prompted by the belief that knowledge of these facts would bolster chapter efforts and possibly boost the national mark to 36,000 by the time the next convention is held in Chicago in 1970. Nationally, JACL membership reached a new plateau, with 24,552 active as of Nov. 17, 1969.

New all-time highs are as of Nov. 17. There were 18 chapters breaking their previous all-time highs this year.

Pacific Northwest		Yr.
District Council	**1,662**	**1968**
Columbia Basin	63	1954
Gresh'm-Troutdl	109	1968
Mid-Columbia	160	1968
Portland	329	1967
Puyallup Valley	164	1968
Seattle	695	1968
Spokane	142	1969
White Riv. Valley	88	1968

No. Calif.-West Nev.		Yr.
District Council	**10,133**	**1965**
Alameda	313	1969
Berkeley	479	1958
Contra Costa	535	1969
Cortez	205	1968
Eden Township	311	1969
Florin	181	1955
Fremont	148	1965
French Camp	203	1965
Gilroy	132	1966
Livingston-Merced	123	1965
Marysville	390	1965
Monterey	385	1966
Oakland	278	1965
Placer County	465	1965
Reno	71	1966
Sacramento	924	1965
Salinas Valley	250	1969
San Benito	69	1966
San Francisco	1,704	1965
San Jose	1,765	1968
San Mateo	285	1950
Sequoia	542	1968
Sonoma County	497	1966
Stockton	658	1965
Watsonville	415	1966

Central California		Yr.
District Council	**1,228**	**1960**
Bakersfield	73	1959
Clovis	69	1969
Delano	59	1955
Fowler	128	1955
Fresno	258	1969
Parlier	179	1956
Reedley	174	1956
Sanger	170	1969
Selma	151	1960
Tulare Count	198	1958

Pacific Southwest		Yr.
District Council	**6,877**	**1969**
Arizona	281	1969
*Coachella Valley	106	1957
Downtown L.A.	302	1968
E. Los Angeles	394	1953
Gardena Valley	380	1969
Hollywood	697	1969
Imperial Valley	64	1959
Long Beach	589	1963
North San Diego	142	1967
Orange County	432	1969
Pasadena	417	1969
Prog. Westside	503	1968
Riverside	92	1969
San Diego	487	1969
San Fernando	308	1969
San Gabriel Vly.	125	1969
San Luis Obispo	99	1958
Santa Barbara	148	1956
Santa Maria	191	1952
Selanoco	109	1968
Venice-Culver	399	1969
Ventura County	184	1961
W. Los Angeles	1,063	1969
Wilshire-Upton	111	1967

Intermountain		Yr.
District Council	**1,816**	**1961**
Ben Lomond	136	1950
Boise Valley	206	1959
Idaho Falls	157	1959
Mt. Olympus	264	1965
*Northern Utah	40	1960
Pocatello	228	1950
Rexburg	68	1957
Salt Lake City	567	1961
Snake River	386	1961

Mountain-Plains		Yr.
District Council	**1,182**	**1956**
*Albuquerque	96	1955
Arkansas Valley	111	1956
Fort Lupton	163	1962
Mile-Hi	660	1957
*Montana	51	1949
*No. Wyoming	47	1950
Omaha	183	1966
*Rio Grande Vly.	37	1949
San Luis Valley	124	1960

Midwest		Yr.
District Council	**2,294**	**1959**
Chicago	1,121	1952
Cincinnati	121	1968
Cleveland	348	1959
Dayton	167	1968
Detroit	400	1957
Milwaukee	143	1961
St. Louis	168	1959
Twin Cities	269	1969

Eastern		Yr.
District Council	**914**	**1966**
*New England	58	1948
New York	230	1949
Philadelphia	209	1968
Seabrook	321	1956
Washington, D.C.	359	1968

*—Inactive Chapters

Nisei of the Biennium

The Japanese American Citizens League at its biennial national conventions recognizes those who contribute to the status and prestige of the Nisei in America.

The awards are currently presented in two categories:

1—Distinguished Community Leadership, which has helped to advance the welfare of persons of Japanese ancestry and which has brought about a greater acceptance of Nisei into the American way of life; and

2—Distinguished Achievement based upon signal success and outstanding achievement in special fields of endeavor where such has been nationally recognized.

Candidates are nominated by individuals of JACL chapters, not later than 45 days prior to a national convention, and screened by the National Recognition Committee which selects a number of finalists. A panel of distinguished citizens then determines the "Nisei of the Biennium," who is awarded the JACL gold medallion. Other finalists are awarded the JACL silver medallion.

* * *

(Names in **Bold-Face** were awarded the Gold Medallion, those in light-face the Silver Medal).

1968

Norman Y. Mineta, San Jose
George Togasaki, Evanston, Ill.
David H. Furukawa, Denver
Dr. Chihiro Kikuchi, Ann Arbor
Dr. Jin H. Kinoshita, Boston

1966

Rep. Patsy T. Mink, Honolulu
Dr. Katsumi Kasuga, Washington, D.C.
Henry Ushijima, Chicago
Yoshihiro Uchida, San Jose
Kenji Fujii, Hayward

1964

Henry K. Kasai, Salt Lake
Rep. Spark Matsunaga, Honolulu
Dr. Tom T. Omori, Pasadena

1962

Minoru Yamasaki, Detroit
Dr. Kiyoshi Tomiyasu, Schenectady, N.Y.
Caesar Uyesaka, Santa Barbara
John Yoshino, Washington
Tom T. Kitayama, Union City

1960

Rep. Daniel Inouye, Honolulu
Stephen K. Tamura, Santa Ana
Pat Suzuki, New York
Rev. Donald K. Toriumi, Pasadena
David M. Tatsuno, San Jose

1958

Bill Hosokawa, Denver
Tom Shimasaki, Lindsay
Dr. Iwao Moriyama, Washington
Harry A. Osaki, Pasadena
Tommy T. Kono, Honolulu

1956

George J. Inagaki, L.A.
Shigeo Wakamatsu, Chicago
Robert Sakata, Denver
Jack Murata, Washington
Minoru Yamasaki, Detroit

1954

Hiroshi Miyamura, Gallup
Judge John Aiso, Los Angeles
Rev. Jitsuo Morikawa, Chicago
Dr. Minoi Ota, Lovell, Wyo.
Thomas Yego, Newcastle
*Dr. Harvey A. Itano, Bethesda, Md.
*George Iwashita, Bloomfield, N.J.
*Special recognitions awarded in the fields of science and industry.

1952

Min Yasui, Denver
Bill Hosokawa, Denver
Toru Kanazawa, New York
Carl K. Sato, Mesa, Ariz.
Ford H. Konno, Honolulu
K. Patrick Okura, Omaha

1950

Mike M. Masaoka, Washington
Mrs. Setsuko Nishi, Chicago
Larry Tajiri, Salt Lake City
Hito Okada, Salt Lake City
Saburo Kido, Los Angeles
"The awards in 1950 was initially titled "Nisei of the Year."

OUTSTANDING PERFORMANCE

Membership Honors

Outstanding Membership Performance certificates, inscribed with the name of the chapter, total membership, names of the president and membership chairman, along with pertinent information, have been issued as follows:

CERTIFICATES ISSUED

1963	25	1967	23
1964	27	1968	30
1965	37	1969	20
1966	17		

Individual certificates for 1969 are as follows:

Category Leaders

WEST LOS ANGELES: 1,063. Mrs. Toy Kanegai—George Nakao. All-Time High. 10th Consecutive Year increase, 33 pct.

HOLLYWOOD: 697. Paul Chinn—Sidney Kunitake. All-Time High. 8th Consecutive Year increase, 44 pct.

GARDENA VALLEY: 380. George Aoyagi—Mrs. Sue Okabe. All-Time High. 4th Consecutive Year increase, 80 pct. (also highest nationally).

SANGER: 170. Kiichi Tange—Jim Uyemura. All-Time High. 5th Consecutive Year increase, 11 pct.

SPOKANE: 142. Dr. James Watanabe—Mrs. Michi Sakai. All-Time High. 2nd Consecutive Year increase, 19 pct.

All-Time Highs

ALAMEDA: 313. Al Koshiyama—Mrs. Betty Akagi. 6th Year.

ARIZONA: 281. Roy Moriuchi—Mrs. Hide Watanabe. 8th Year.

CLOVIS: 69. Dr. Mas Yamamoto—Fumio Ikeda.

CONTRA COSTA: 535. Ed Nomura—Joe Oishi and Nellie Sakai. 11th Year.

EDEN TOWNSHIP: 311. Toshi Nakashima-Harry Tanabe. 3rd Year.

FRESNO: 258. Robert Tsubota—John Urabe.

ORANGE COUNTY: 432. James S. Okazaki—Frank Nagamatsu. 7th Year.

PASADENA: 417. Kimi Fukutaki—Mary Yusa. 7th Year.

RIVERSIDE: 92. Mas Koketsu—Frank Morishita. 2nd Year.

SALINAS VALLEY: 250. Henry Hibino—Akira Aoyama. 7th Year.

SAN DIEGO: 487. Tom Uda—Mas Hironaka. 2nd Year.

SAN FERNANDO VALLEY: 306. John Ball—Robert I. Ozawa. 11th Year.

SAN GABRIEL VALLEY: 125. David Ito—Shiro Takemoto. 2nd Year.

TWIN CITIES: 269. Howard Nomura—Paul Tsuchiya.

VENICE: 399. Sam Shimoguchi—Shiro Maruyama. 7th Year.

JACLer of Biennium

The JACL awards to the member whose leadership and performance has been outstanding in the national organization for the two-year period since the last national convention the "JACLer of the Biennium" award, consisting of the JACL gold medallion.

Candidates are nominated by chapters and individuals. Elected national JACL officers serve as judges.

The award is made in memory of the late Dr. Randolph M. Sakada, 1950-52 national JACL president.

1968

Takeshi Kubota, Seattle

1966

William Marutani, Philadelphia

1964

Fr. Clement, Downtown L. A.

1962

Frank Oda, Sonoma County

1960

Joe Kadowaki, Cleveland

1958

Mrs. Sue Joe, Long Beach
Kumeo Yoshinari, Chicago

1956

Abe Hagiwara, Chicago
Jerry Enomoto, San Francisco

National JACL Scholarship Program

Applications for the high school graduate scholarships administered by the National JACL are submitted upon nomination of a JACL chapter. Each chapter is limited to one nominee per year. JACL membership of parents or student is not a requisite for nomination. In areas where JACL chapters do not exist, applications are summarily returned.

For the collegiate and graduate scholarship, chapters are not restricted to the one nominee per year provision specified for high school graduate awards.

HIGH SCHOOL SCHOLARSHIPS

Pvt. Ben Frank Masaoka Memorial

The Pvt. Ben Frank Masaoka Memorial Scholarship has been administered by National JACL Headquarters at the request of his mother, Mrs. Haruye Masaoka of Venice, Calif., who gives an outright grant of $200 to a most deserving Nisei high school graduate in the country.

Since 1959 an additional $100 is awarded—the sum being donated by Dr. James T. Mimura of Royal Oak, Mich., co-recipient of the first scholarship.

From 1964, the other co-recipient of the first scholarship Dr. Harry Abe of Wantagh, L.I., N.Y., has added another $100. From 1968, National JACL contributed $100 to make the total award $500.

1969—Dale Ikeda, Clovis
1968—Marvin Sakakihara, Florin
1967—James Sakamoto, Jr., Pasadena
1966—Jonathan R. Ochi, Idaho Falls
1965—Gerald D. Yoshitomi, Venice-Culver
1964—Thomas Yukio Nakata, Portland
1963—Lance Ito, East Los Angeles
1962—Tetsu Hojo, San Jose
1961—Rodney S. Omachi, Stockton
1960—Brian Rio Kashiwagi, Seattle
1959—Thomas Tadano, Arizona
1958—Ronald Inouye, Mt. Olympus
1957—Thomas Yoneda, Sonoma County
1956—Ted Sakano, Snake River
1955—Seiji Itahara, Chicago
1954—David Yamakawa, San Francisco
1953—Hideko Akamatsu, Twin Cities
1952—Curt Sugiyama, Detroit
1951—Cherry Tsutsumida, Arizona
1950—Ken Tokiyama, East Los Angeles
1949—Grace Taketa, Washington, D.C.
1948—Joseph Tanaka, St. Louis
1947—Kaz Oshiki, Nebraska
1946—Harry Abe, New York and Toshiaki Mimura, Chicago

Sumitomo Bank of California

The Sumitomo Bank of California established two $500 awards in 1968 on the occasion of the 15th anniversary of its state banking charter.

1969—Steve Nishibayashi, (San Gabriel Valley), Karen T. Yamashita, (Gardena Valley)
1968—Nelson Nagai (Stockton), John M. Morihisa (New York)

Kenji Kasai Memorial

Established in 1969, the Kasai Memorial Scholarship of a single $500 award is in memory of a San Francisco Issei pioneer and civic leader.

1969—Joel Thomas Sumida, (Mile Hi)

Col. Walter Tsukamoto Memorial

Two $250 awards are given each year by Mrs. Tomoye Tsukamoto in memory of her late husband, Col. Walter T. Tsukamoto, JACL national president.

1969—Leslie Fujishin (Boise Valley), Jenny Lou Yamaguchi (San Diego).
1968—Nancy Komae (Venice-Culver), John H. Sugiyama (Alameda)
1967—Barry Fujishin (Boise Valley), Sheridan Tasuno (San Jose)
1966—Marsha Sayo Matsuura (Oakland) and Naomi Lynne Kohatsu (Santa Maria)
1965—Robert Alan Numata (Spokane) and Shunsaku Sugiura (Mile-Hi)
1964—Kent Shojt (San Fernando Valley) and Lucy Inouye (Boise Valley)
1963—Howard S. Henjyoji (Portland) and Amy Muneoka (San Fernando Valley)

Dr. Takashi Terami Memorial

Two $250 awards each are given each year by Mrs. Hisako Terami in memory of her late huband, Dr. Takashi Terami, professor of mathematics in a Minnesota college.

1969—Gordon Uno (Ft. Lupton), Ann K. Horikishi (San Francisco).
1968—Ronald M. Aramaki, (Mt. Olympus).
1967—Mary Ryujin (Salt Lake), Douglas Katagiri (Eden Township).
1966—Dennis George Uyemura (Hollywood) and Michael Warren Keith (Cleveland)

Mr. and Mrs. James Michener

A $250 scholarship is being awarded each year by the well-known author and his wife, who were impressed by the number of extremely qualified candidates who would not be a winner.

1969—Ted Enosaki (Washington, D.C.).
1968—Ronald Naito (Portland)
1967—Elizabeth Shima (Stockton).
1966—Byron Y. Okamoto (Sonoma County).

National JACL Supplemental

Supplemental scholarships of $200 each are also awarded by National JACL and in 1960 by Tokichi Matsuoka of New York City.

1969—Leslie Furukawa (Santa Maria), Mary Ann Nakadate (Portland), Randy Fujishin (San Jose), Richard Nishikawa (Marysville), Steve Matsumoto (Contra Costa)
1968—Sharon Matsumoto (Pasadena), Le Dene Otsuki, (Long Beach-Harbor), Sharon Fujioka (Spokane), Deborah R. Kubota (Fresno), Anne Kim Fukutome (Washington, D.C.).
1967—Clyde Muneoka (San Fernando Valley), Nancy Jo Katagiri (Chicago), Judith Morishita (Chicago), Mildred Kawaichi (Gardena Valley), Jon Nakagawara (Puyallup Valley).
1966—Judith Lynne Higuchi (Watsonville), Stuart Minoru Takeuchi (Long Beach-Harbor), Jon David Hirasuna (Fresno), Stanley Kazuo Nishioka (Sacramento), Glenn Douglas Madokoro (Mile-Hi).
1965—Ross Patrick Murasako (Fresno), Jane Mitsuko Nakashima (Watsonville), Patricia Ann Takahashi (Placer County), Richard Nobuo Tsujimoto (Salt Lake).
1964—Michael Kaku (San Jose), Jeremy K. Ota (Gresham-Troutdale), Sylvia Sakamoto (Arkansas Valley), Kent Yamaguchi (Fresno).
1963—Arline Hashimoto (Fresno), Richard R. Naruo (Milwaukee), Gilbert K. Yamamoto (Sacramento), James Suekama (Mile-Hi).
1962—Dick S. Kaku (San Fernando), Sharon K. Kato (Pocatello), Gail J. Katagiri (Chicago), Russell K. Endo (Southwest L.A.).
1961—Alan T. Miyamoto (Southwest L.A.), Kenneth K. Murata (Sacramento), Linda K. Kobata (Long Beach), Dennis K. Fujita (Sonoma County).
1960—Anne Miwa Kanomata (Pocatello), William Yasuo Hayashi (Sonoma County), Daniel Okimoto (Pasadena).

Tokichi Matsuoka Scholarship—Denson Gen Fujikawa (Long Beach).

1959 — Misao Yamane (Cleveland), Jean Y. Muranaka (San Fernando Valley), Elaine E. Mitaral (Mt. Olympus), Stanley T. Murayama (San Diego).
1958—Deanna Honbo (Delano), Kenji Kawaoka (San Luis Obispo), Michihara Sakata (East Los Angeles), Helen Tademaru (Chicago).
1957—Elizabeth Okayama (Chicago), Willie Sugahiro (Snake River), Frances Sumida (Portland), Grace Takahashi (Gresham-Troutdale).
1956—Lucille Inami (Fresno).

Gongoro Nakamura Memorial

A $150 scholarship was established in 1967 in memory of the late Gongoro Nakamura, respected community leader and Downtown L.A. JACL's first naturalized Issei president, by his wife and family and as the trust fund allows $50 will be added to the award subsequently.

1969—Dean Morikawa (Reedley).
1968—Wendy C. Shiba (Cleveland)
1967—Marsha Hirano (East Los Angeles).

COLLEGIATE SCHOLARSHIPS

Sumitomo Bank Award

The Sumitomo Bank of California established two $500 awards in 1968 on the occasion of the 15th anniversary of its state banking charter for 2nd, 3rd or 4th year college students in the business-economic and related fields.

1969—Stuart Takeuchi (Long Beach), Akihiro Kanamori (San Francisco).
1968—Richard K. Hirayama (San Francisco), Bruce E. Noda (Cortez).

GRADUATE SCHOLARSHIPS

Dr. Mutsumi Nobe Memorial

Sum of $500 is awarded each fall by Mrs. Catherine Nobe in memory of her husband to a Japanese American male college graduate intending to pursue further study in the physical or biological sciences or engineering.

1969—Alan W. Obayashi, B.S. in Engineering, San Diego State; M.S. in Civil Engineering, Stanford, (San Diego).
1968—Gary H. Matsumoto B.S. in Chemistry, Univ. of Washington (Spokane).
1967—Howard H. Henjyoji, B.A. in Biology, Harvard (Portland).
1966—Richard Kiyoshi Kiyomoto, B.A. in Biology, San Francisco State College (Reedley).

CHAPTER OF YEAR

The Chapter of the Year (or the Chapter of the Biennium) Awards have been presented by the various district councils in recognition of outstanding programs.

Northern California-Western Nevada Dist.

1953—Placer County
1954—San Benito County
1955—San Francisco
1956—Richmond-El Cerrito
1957—San Francisco
1958—Cortez
1959—Contra Costa
1960—San Francisco
1961—Sequoia
1962—San Jose
1963—San Jose
1964—Monterey Peninsula
1965—Contra Costa
1966—Sonoma County
1967—Contra Costa
1968—Sonoma County

Central California

1956—Parlier
1957—Tulare County
1958—Fresno
1959—Selma
1960—Reedley
1961—Reedley
1962—Reedley
1963—Parlier
1964—Parlier
1965—Delano
1966—Fowler
1967—Reedley
1968—Delano
1969—Delano

Pacific Northwest

1958-59—Puyallup Valley
1960-61—Mid-Columbia
1962-63—Portland

Pacific Southwest

1956—San Diego and SWLA
1957—East Los Angeles
1958—Long Beach
1959—Long Beach
1960—Long Beach
1961—West Los Angeles
1962—San Fernando Valley
1963—West Los Angeles
1964—Pasadena
1965—West Los Angeles

Intermountain

1956—Snake River Valley
1957—(Not Considered)
1958—Salt Lake City
1959—Mt. Olympus
1966-67—Mt. Olympus

Eastern-Midwest

1958-59—Seabrook
1960-61—Cleveland
1962-63—Philadelphia and Washington, D.C.
1964-65—Washington, D.C.
1966-67—Milwaukee
1968-69—Milwaukee

Track and Field Records

Pacific Southwest Nisei Relays

OPEN DIVISION

100—Richard Yukihiro (OC JAYs), 9.7s (1968)
220—Mas Miyano (Hobos), 21.7s (1968)
440—Mas Miyano (Mikados), 50s. (1964)
880—Henry Kawamoto (Lords), 2m:00.4s. (1954)
Mile—Kikuo Moriya (Japan), 4m:37.5s. (1952)
70 High—Ron Muranaka (OC JAYs), 8.6s. (1963)
120 Low—J. Karahara, 13.5s (1941)
180 Low—Tommy Hom (Hobos), 19.8s. (1960)
PV—Tony Hamaguchi (OC JAYs), 14' 1" (1966)
BJ—Mel Matsukane (OC JAYs), 22' 8½". (1963)
HJ—John Kanaya (Santa Clara), 6' 1". (1958)
SP—Tom Sano (Fowler), 56' 6". (1958)
Trpl Jump—A. Tamura, 44' 7¾". (1941)
880 Relay—Hobos, 1m:22.6s. (1960)
440 Relay—Hobos, 44.2s. (1960)

JUNIOR DIVISION

50—Paul Furukawa (Gardena), 5.4s. (1968)
100—Jerry Kitahama (Long Beach), 9.8s. (1962)
880—Marty Karatsu (Gardena), 1m:28s. (1969)
120 Low—Ed Kanemoto (Long Beach, 15s. (1968)
PV—Yamamoto (Venice), 12', (1941); Tony Hamaguchi (Marysknoll), 12'. (1963)
BJ—Melvin Matsukane (OC JAYs), 21' 6". (1960)
HJ—Aaron, Alfonso (Untouchables), 5' 9½". (1961)
SP—Hideo Osada (Long Beach), 54' 1". (1963)
880 Relay—Long Beach JACL, 1m:8.9s. (1961)
440 Relay—Gardena JACL, 48.8s. (1968)

MIDGET DIVISION
Age 12-13

50—Dean Nishiguchi (Ven.-Culv.), 6.7s. (1968)
50—Gary Harada (Long Beach), 7.0s. (1961)
100—Dean Nishiguchi (Ven.-Culv.), 10.7s. (1968)
220—Dick Hara (Long Beach), 28.7s. (1962)
440—Tyrone Furuta (Long Beach), 1m:34s. (1961)
BJ—Steve Aoki (un), 18' 9". (1969)
HJ—Ronny Okamuro (Pasadena JACL), 5' 1½". (1964)
440 Relay—Venice-Culver City JACL, 50.7s. (1963)

CUB DIVISION
Age 10-11

50—Alan Kawamura (Long Beach), 6.2s. (1967) and Steve Hazuki (Venice-Culver), 6.2s. (1968)
TJ—A. Furukawa (Flying Tigers), 10s. (1960)
BJ—Steve Haruki (Venice-Culver), 14' 11½". (1968)
HJ—Warren Taniguchi (Gardena), 4' 8". (1969)
220 Relay—Long Beach, 29.4s. (1961)
440 Relay—Pasadena JACL, 57.9s. (1969)

San Francisco JACL Olympics

OPEN DIVISION

100—Bob Kameoka (Downtown L.A.), 10.s. (1956)
220—Bob Kameoka (Downtown (L.A.), 22.0s. (1957)
440—Victor Mitsuno (Downtown L.A.), 52.0s. (1957)
880—John Toki (Berkeley), 2m:4s. (1969)
Mile—John Kajiwara (Liv.-Med.), 4:30.8s. (1968)
70 High—Howard Shintaku (Sacramento), 8.9s. (1959)
120 LH—Bob Kataoka (Reedley), 14s. (1968)
180 LH—S. Nishida (Liv.-Mer.), 19.7s. (1968)
PV—Neal Yoshida (Reedley), 12' 9". (1958)
BJ—Ron Fujino (West L.A.), 22' 4". (1958)
HJ—Russ Ichimaru (San Mateo), 6' 3". (1966)
SP—Tom Sano (Fowler), 55' 9". (1959)
Discus—Tom Sano (Fowler), 160' 5". (1964)
880 Relay—Reedley, 1m:34.9s. (1957)

LIGHTWEIGHT DIVISION

50—Don Kimura (Reedley), 5.4s. (1964)
100—Ron Toy (San Jose), 10.1s. (1966)
660—Roger On (San Francisco), 1m:28.5s. (1968)
120 Low—Osami Takeda (Sacramento), 13.6s. (1958)
PV—Michael Nishida (Stockton), 11' 4". (1962)
BJ—Don Kimura (Reedley), 22' 2½". (1964)
HJ—Russ Ichimaru (San Francisco), 5' 9½". (1962)
SP—Dennis Tanaka (San Francisco), 53'. (1958)
440 Relays—San Francisco JACL, 46s. (1950)

JUNIOR DIVISION
Age: 12-14

50—Mike Hishio (Sacramento), 6s. (1961); Tom Ichimaru (San Mateo), 6s. (1964) and Jerry Nakamura (Sequoia), 6s. (1968)
100—Don Kimura (Fowler), 10.8s. (1961)
HJ—Russell Ishimaru (S.F. Falcons), 5' 2". (1961)
BJ—Glen Eguse (San Jose), 18' 9". (1964)
440 Relay — Livingston - Merced JACL, 50.8s. (1969)
Baseball—John Yane (San Francisco), 301' 8". (1964)

PEE WEE DIVISION
Age: 9-12

50—Duane Yamauchi (San Mateo), 6.9s. (1969)
HJ—Duane Yamauchi (San Mateo), 4' (1969)
BJ—Steven Kirihara (Liv.-Mer.), 13' 10". (1964)
Baseball—John Yane (San Francisco), 136' 9". (1966)
220 Relay—San Mateo JACL, 31.2s. (1963)



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Outstanding Membership Performances

Outstanding Membership Enrollment Awards were initiated in 1964 by then national membership chairman Dr. David Miura to recognize performance at the chapter level.

In addition to presenting enrollment awards for all-time high performances in the year, the recognitions are made according to the size of the chapter and to be acclaimed a "category" winner, the highest percentage-increase within each of the six categories is the determining factor.

The chapter recognized with the highest percentage of increase "nationally" is indicated by an asterisk in the table below and the amount of that percentage is indicated at the right-hand column.

The tittle of "Ichiban Chapter" is awarded the chapter with the highest membership enrollment for the year. Until 1966, both the Ichiban and Category I (for chapters over 500 members the prior year) honors were the same. From 1967, however, the two honors were separated.

Certificates which carry the name of the chapter president and membership chairman specify the reason for recognition and the year. These are usually awarded at the chapter installation dinners around the turn of the year.

Consecutive years of Membership Increase is further noted on the certificates. If a chapter is not a category winner or hits all-time high, an enrollment award indicating consecutive years of membership increase if 10 years or more is presented as special recognition.

Ichiban	I (Over 500)	II (300-500)	III (200-300)	IV (150-200)	V (100-150)	VI (Under 100)	Pctg.
1964—San Jose	San Jose	Sacramento	Sequoia	Hollywood	Downtown L.A.*	Gilroy	88
1965—San Francisco	San Francisco	Stockton*	Sacramento	Alameda	French Camp	Fremont	148
1966—San Jose	San Jose	Monterey	Hollywood	San Fernando	Gilroy	Reno*	27
1967—San Jose	West Los Angeles	Seattle*	Twin Cities	Mid-Columbia	N. San Diego	Dayton	46
1968—San Jose	West Los Angeles	Prog. Westside	East Los Angeles	Cortez	Dayton	Spokane*	43
1969—San Jose	West Los Angeles	Hollywood	Gardena Valley*	Sanger	Spokane	(None)	80

* Highest Percentage increase nationally. Amount indicated at right-hand column of this table.

CAMPAIGN STARTS FOR CHRISTMAS CHEER

LOS ANGELES — Solicitation for the 22nd annual Christmas Cheer drive, sponsored by the Pacific Southwest District Council, began last week, according to chairman, Jane Takabayashi.

Nearly 300 individuals, mostly senior citizens, received monetary gifts from Christmas Cheer last year as 543 donors responded, contributing a net amount of $3,500.

Contributions may be mailed directly to Christmas Cheer, 125 Weller St., Suite 310, Los Angeles 90012.

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Issei biochemist Takamine also noted for amity role

By N. K. SONGAN

TOKYO — Of all the names remembered among those who had contributed towards friendship and goodwill between Japan and the United States, Jokichi Takamine (1854-1922) looms far above the rest, in that he was one of the first to undertake such a stupendous work that no other worthy man had ever tried when Japan was still in the throes of her modern development in the early years of this century.

When Jokichi Takamine was born, no one suspected that this baby boy would some day become the most prominent figure in cementing lasting ties between the two nations across the Pacific Ocean.

Born as the first son of the Takamine family, which had been a hereditary physician to the feudal lord of the Kaga Clan on the Japan Sea coast of central Japan, Jokichi was followed by five brothers and seven sisters.

Besides being a court physician, his father, Seiichi, was also one of the greatest scientists of his time. Among achievements he had been credited with was the extraction of potassium nitrate from the residue of silkworm cocoons, which is one of the essential chemicals for making black gunpower.

This was a phenomenal discovery, for the Lord of Kaga, who even accepted the product as part of the land-tax from the people. Thus, Jokichi's ingenuity in later years is said to have been inherited from his father.

Nagasaki

When Jokichi was 12 years old, he and several other young men from the Kaga Clan were ordered by the feudal lord to study Western civilization at Nagasaki, Kyushu, which was the only seaport opened in this country for foreign trade. It was where the Dutch merchant ships brought in new European culture and scientific knowledge and it was the focal spot for all the ambitious Japanese of the time.

While at Nagasaki, he was primarily interested in foreign languages, of which he took particularly pains to study English. First he studied under the Portuguese consul and then he changed to an English merchant. After two years he moved to Kyoto, then to Osaka, where he was able to enroll at the Osaka medical school in the hope of pursuing his father's profession.

At the medical school he was greatly attracted by the mysteries of modern physics and chemistry that he began to take special courses in science else where in the city. This is said to have been the turning point for Jokichi to shift his ultimate aim from medicine to science.

Thus, when the applied science department of Tokyo was established, he was chosen by the central government to study there, when he was 20 years old. In 1878 when the Kagoshima rebels surrounded the Kumamoto castle fortress, the Meiji Government requested the students of the science department of Tokyo University to make some sort of balloon to enable the government troops to make contact with the besieged Kumamoto castle fortress.

Paper Balloon

At this juncture, student Takamine devised his own method and solicited the cooperation of paper lantern makers of Tokyo. The lantern makers gladly complied with Takamine's request and made a large paper balloon. Takamine then filled it with sufficient amount of hydrogen gas. Although primitive as it might have been the paper balloon floated into the open sky, meeting the expectation of the army authorities.

However, necessary contact with the besieged fortress had already been made in the meantime so that Takamine's paper balloon was not employed for actual warfare. This was the first time for Takamine to exhibit his extraordinary talent, which in his later life was to surprise scientists in other countries of the world.

In 1880 after he had been graduated from Tokyo University, he and 11 other young scientists were ordered by the government to go to England to further their studies in their respective fields. In this way Takamine spent most of his time at Glasgow University, making study tours to manufacturing factories and in Newcastle, Liverpool and Manchester for actual practice, which he had so far accumulated both at home and abroad.

When he returned to Japan he was commissioned to a post in charge of traditional Japanese industries, like paper manufacturing, sake brewing and indigo growing by the government. He was now given the opportunity to apply his scientific knowledge into actual prace, which he had so far accumulated both at home and abroad.

New Orleans

In 1885 he was dispatched to New Orleans, Louisiana, as an official representative of the Japanese government to attend the international industrial exhibition held there. It was at New Orleans that he was greatly interested in the phosphate of soda exhibited by an American participant. Takamine immediately saw great future in this product as a source for artifical fertilizer.

Upon his return to Japan he lost no time in establishing an artificial fertilizer company with the help of Shibusawa, Okura, Masuda and other financiers. Even to this day the name of Takamine is nostalgically remembered by those who had been connected with the famous Whisky Trust and whisky distillers of Peoria, Illinois.

Takamine was also an energetic enterpriser. In the course of time he established a number of commercial firms, all catering products of his own inventions and discoveries.

Whether it was through his financial success or through his inborn traits, he devoted much of his later years in furthering goodwill between the Japanese and Americans. In order to enhance better understanding between the two peoples, Dr. Takamine who had been conferred the doctorate degree by this time, established "The Oriental Economic Review" in New York City in the fall of 1911.

This periodical was renamed "The Oriental Review" the following year to enlarge its sphere of activities, instead of confining itself to mere economic affairs. In this connection Dr. Takamine was also instrumental in founding the Japan Club in New York City, a social organiztion that added considerably to the betterment of intercourse between the two countries in the upper stratum of New York society.

Lasting Contribution

But the most lasting contribution Dr. Takamine rendered in this field was the planting of Japanese cherry trees along the banks of the Hudson River in New York City. All his endeavors for the two countries bore fruit that when he died at the age of 68 years on July 22, 1922, even the New York Times, Nation, Herald and a number of other big dailies and publications all printed long obituaries eulogizing this great cosmopolitan, who laid the firm foundation of peace and amity between Japan and America, unfortunately to be interrupted later by the Pacific War.

Final Resting Place

Although not many people today know the name of Dr. Jokichi Takamine, let us not forget this great man, who so unswervingly served the people of the two countries. May God bless him at his journey's end, now peacefully at rest at Woodlawn, in the outskirts of New York City.

Deactivated Chapters

ALBUQUERQUE
Organized Jan. 30, 1948
48—Frank Matsubara
49—Fred Yoshimoto
50—Sam Yonemoto
51—George Matsubara
52—Art Togami
53—Charles Matsubara
54—Mrs. Ruth Hashimoto
55—Mike Yonemoto
56—George Matsubara

ANN ARBOR
Organized June 9, 1946
46—Dr. Joseph Sasaki

BAKERSFIELD
Organized Feb. 8, 1959
59—Lloyd Kumataka
60—Dr. Warren Itokazu
61—Joe Ono
62—Guy Murotani
63-64—Joe Ono
65—Mike Torii
66—Lloyd Kumataka
67—Guy Murotani

BAY DISTRICT
Organized Mar. 7, 1936
36—Frank Mizusawa
37-38—George Inagaki
39—Philip Nakaoka
40—Joe G. Masaoka
41—Decentralized to Santa Monica, Venice and West Los Angeles chapters.

BRAWLEY
Pioneer Chapter
Organized Dec. 15, 1928
28-29—Lyle Kurisaki
30—James W. Ito
31—Charles M. Akita
32—William Kawasaki
33—Ernest Fujimoto
34-37—(Records missing)
37—Lyle Kurisaki
38—Harvey Suzuki
39—George Kubo
40—Ernest Fujimoto
41—Hatsuo Morita
42—Shigeo Imamura

COACHELLA VALLEY
Organized Oct. 4, 1946
46-47—Henry Sakemi
48-49—Tom Sakai
50—George Shibata
51—Jack Izu
52—Mas Oshiki
53—Elmer Suzki
54—Tek Nishimotoo
55—Charles Shibata
56—Ben Sakamoto
57—Hideo Nishimoto
58-60—Tom Sakai
61—Toru Kitahara
62-63—Tom Sakai
64-65—Toru Kitahara

DAVIS COUNTY
Organization Date Unknown
42—Takeo Nakano
43—Ted Miya
44—George Akasaka
45—Yori Kozaiku
46—George Fujiki
47—Merged with Ogden JACL

DELTA
Organized Feb. 20, 1935
35-36—Dr. Akio Hayashi
37-40—Harry Shironaka
41—Harry Y. Itogawa

EASTBAY
Organized May 1947
47—Tad Hirota
48—Masaji Fujii
49—Tad Hirota
50-51—Wataru Miura
51—Masatatsu Yonemura
52—Tad Masaoka
53—Decentralized to Oakland Berkeley, Richmond, El Cerrito (now Contra Costa) Chapters

EL CENTRO
Organized Sept. 30, 1938
38—Yutaka Nakashima
39-40—Shinji H. Miyata
Citizens League of Imperial Valley was organized in August, 1927, but it was inactive for a subsequent decade and reactivated as the El Centro JACL. The original organization was chartered as a non-profit cooperative with the Secretary of State, Sacramento.

EL PASO
Organized Date Unknown
35—Willie Ando

GLENDALE
Organized Mar. 27, 1936
36—Miss Kiyo Kuramoto

GREELEY
Organized June 24, 1944
44—Fred Hashimoto
45—Hiroto Uno

KERN COUNTY
Organized May 6, 1936
36—Everett Itanaga
37—Harry Tatsuno

KINGSBURG
Organized 1952
52-57—Mats Ando

KINGS COUNTY
Organized 1939
39—Kiyoshi Nobusada
41-42—Tom Fujita

MAGIC VALLEY
Organized Apr. 3, 1943
George Makabe (org.)
43—Shigeo Morita
44—Tsutomu Abo
45—Yoshimi Aizawa

MONTANA
Organized Apr. 10, 1949
49-51—Tom Koyama
52—George Kawamoto
53—Yasuo Nayematsu
54—Joe Nagashima
55—Sam Shirasago
56—Yugo Nayematsu
57—Jim Shirasago
58-59—Mrs. Harriet Nagashima

MOUNTAIN VIEW
Organization Date Unknown
40—Henry Kiyomura
41—
42—Henry Mitarai
45—Masago Shibuya

NEW ENGLAND
Organized Feb. 7, 1948
48-49—Harvey Aki
50—Jim Kinoshita
51—Dr. Tetsu Morita

NORTH PLATTE
Organized 1942
42-45—George Kuroki

NORTHERN UTAH
Organized 1942
42—Nobuichi Sato
Reactivated 1960
60—Harold S. Toma

NORTHERN WYOMING
Organization Date Unknown
41—Tom Nagashima
42—Tom Ujifusa
45—Yasuo Nayematsu
46-48—No officers
49—Dr. Minol Ota
50-51—Jack Ando
52—Kay Nakamura
53—Tom Ujifusa
54—Haruki Shimogaki
55—George Ujifusa
56—Harry Ujifusa, Jr.

PUEBLO
Organization Date Unknown
45—Hideo Sagara

RIO GRANDE VALLEY
Organized Jan. 29, 1948
48-52—Henry Kawahata

SAN PEDRO
Organized April 3, 1936
36—George Fukuzaki
37—Katsumi Yoshizumi
38—Dr. Yoshio Nakaji
39—Hisashi Higashi
41—Misako Ishii
42—Kiyoshi Higashi

SANTA CLARA COUNTY
Organization Date Unknown
32—Toshi Taketa
34—Toshi Taketa
37—Shigeru Masunaga
39—Shigeru Masunaga
40—
41—Henry Mitarai
42—Shigeru Masunaga
Reactivated June 3, 1945
45—Shigeru Masunaga
46—Eiichi Sakauye
47—Akira Shimoguchi
48—Henry Hamasaki
49—Esau Shimizu
50—Mrs. Ruth Hashimoto
51—Shig Masunaga
52—Akira Shimoguchi
53—Sam Tanase
53—Merged with San Jose

SANTA MONICA
Organized 1941
41-42—Henry Fukuhara

TACOMA
Organized 1934
34—Ted Nakamura
35-36—Inactive
37—Ted Nakamura
38—Kaz Yamane
39—Ted Nakamura
40—Kaz Yamane
41—Tsuyoshi Nakamura
42—Takeo Yoshihara

YAKIMA VALLEY
Organized 1932
32—Johnson Shimizu
33-34—Roy Nishimura
35—Harry Masuto
36-39—Roy Nishimura
40—Harry Honda
41—Harry Masuto
42—Jesse Nishi

YO-SOLANO
Organized 1935
35-36—Allen Aoyagi
37—Mary Obata
39-42—Henry Aoyagi

1970 OFFICERS

BERKELEY JACL
Harry Takahashi, pres.; Ike Nakamura, v.p.; George Kagawa, treas.; Beatrice Kono, rec. sec.; Harry Katayama, cor. sec.; Tom Saito, Ray Okamura, Joe Yatabe, John Muranishi, Nancy Nehira, Mamie Ito, Tak Shirasawa, Terry Yamashita, Bob Sugimoto, Gary Toji, bd. membs.

CHICAGO JACL
Rose Harano, chmn.; Mrs. Toni Kodama, 1st v.c. (prog.); Joyce Inouye, 2nd v.c. (memb.); George Wakiji, 3rd v.c. (p.r.); Tak Itano, 4th v.c. (budg.-fin.); Kay Honda, treas.

EDEN TOWNSHIP JACL
Fred Miyamoto, pres.; Ich Nishida, 1st v.p.; Ted Kitayama, 2nd v.p.; Judi Nomura, rec. sec.; Mrs. Mary Iyemura, cor. sec.; Mas Yokota, treas.; Harry Kawahata, Moses Oshima, Rev. Arthur Tsunetshi, Dick Sasaki, Tak Tsuchiya, Shig Arai, Jerry Shibata, Mo Shinagi, Tak Hironaka, Glen Endo, Tom Nakashima, Karu Okada, George Nomura, Tets Sakai, Yutaka Koberi, Roy Yamamura, bd. membs.

FRESNO JACL
Fred Kubota, pres.; Fibber Hirayama, 1st v.p. Nobu Mori, 2nd v.p.; Shizuo Takayama, treas.; Mrs. Sumi Suda, sec.; Shire Ego, 1000 Club; Robert Tnubota, del.; James Kubota, Frank Nishio, Dr. George Suda, Izumi Taniguchi, Gloria Okamoto, Mrs. Fusa Mikami, John Urabe, Mike Iwatsubo, Paulo Takahashi, Hugo Kazato, Mrs. Edna Yabuno, bd. membs.

ORANGE COUNTY JAYS
Ed Yoshimura, Steve Kobayashi, co-chmn.; Iris Yoneda, v.c.; Lorene Oishi, sec.; June Hiroshima, treas.; Howard Sawada, sgt.; Donna Nishizu, pub.; Lynn Yoneda, DYC rep.; Don Kobayashi, Cindy Yamami, Mark Masukawa, membs.-at-lg.

SAN JOSE JR. JACL
Carolyn Uchiyama, pres.; Henry Kaku, v.p.; Joyce Nishio, sec.; Sharon Mitsunaga, cultural; Victor Kato, education Diane Marumoto, membership; Jolene Kino, pub.; Gordon Mah, social, Artie Kameda, human rel.

SELANOCO JR. JACL
Vince Wada, pres.; Norma Nishio, sec.; Ron Iseri, treas.; Roy Fukushima, DYC rep.; Joan Iwanaga, Sheryl Kotake, Lisa Nakamura, Cyndy Nakamura, Nancy Odanaka, bd. membs.

SONOMA COUNTY JR. JACL
Kathy Oda, pres.; Jerry Hiraga, v.p.; Nancy Okamoto, rec. sec.; Carol Kawase, cor. sec.; Dan Ito, treas.; Phyllis Tajii, hist.

WATSONVILLE JACL
Tom Mine, pres. Kaz Mia, 1st v.p.; Mas Tsudama, 2nd v.p.; Mas Akiyoshi, treas.; Kay Tsuda, rec. sec.; Sharon Aoki, Betsy Yoshida, cor. sec.; Robert K. Yamamoto, aud. Charlie Shikuma, Dr. Francis Tomosawa, youth; Dr. Clifford Fujimoto, 1000 Club; Kay Miura, Buzz Noda, del.; Fred Nitta, JHP; Mitchie Miyamoto, pub.

WEST L.A. JACL WOMEN'S AUXILIARY
Suki Uyeno, pres.; Haru Nakata, v.p.; Mrs. Shig Takeshita, sec.; Mrs. Tanny Sakaniwa, treas.; Mrs. Frank Kishi, pub.-hist.

Fred Miyamoto heads Eden Township JACL

SAN LORENZO—Fred Miyamoto of San Leandro was installed president of Eden Township JACL at a recent dinner held at Sunol Golf and Country Club.

The Rev. Roy Sano, chaplain at Mills College, was guest speaker with Harry Tsnabe as emcee.

Other honored guests included Mayor and Mrs. Jack Maltester of San Leandro, Mayor and Mrs. John Smith of Hayward and Mayor and Mrs. Tom Kitayama of Union City.

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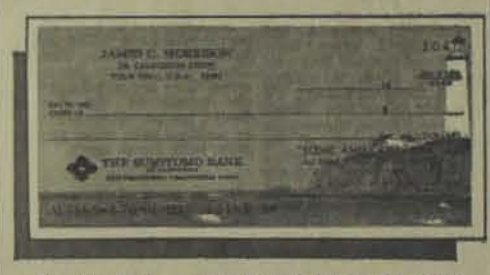

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Importance of Micronesia to U.S. aired

(Some JACLers may have heard Rep. Patsy Mink tell of her experiences in Micronesia and the Trust Territory of the Pacific Islands. Some JACLers may have served during WW2 as combat intelligence men in the same area. Following is a report reprinted in the Honolulu Advertiser recently describing the current influx of Japanese tourists to Guam, conditions in the Trust Territory and some possible U.S.-Japan implications over the future of the western Pacific ocean area. —Editor.)

* * *

By JOSEPH C. MURPHY
Editor Guam Daily News

Kwajalein, Truk, Anguar, Peleliu, Koror, Yap, Guam, Tinian, Saipan, Iwo Jima, Okinawa.

Those are names from another time, from another war. Yet they are names that most Americans still vividly recall. They are the places where thousands of GIs lost their lives nearly 25 years ago. They are beautiful islands today, reef-ringed, with gently swaying coconut palms and blue lagoons shimmering in the tropical sun.

In those distant days, though, the islands were held by the Japanese. And in order to land on them we had to blast them to bits with dive bombers, shell them with battleships, and then blast them inch by inch with flame throw and rockets. The Japanese, our enemy then, didn't give them up easily.

And now, the Japanese are returning to these Western Pacific islands.

Coming as Tourists

This time they are a little wiser. They are doing it differently. They are returning over a negotiating table. They realize they were wrong to bring guns the first time. Now they are in business suits, with dollar bills sticking out of their pockets. They talk no more of the "Greater East Asia Co-prosperity Sphere," but about tax credits, economic assistance, and market research.

The Japanese are coming into the Western Pacific as tourists, as honeymooners, and as businessmen licking their chops.

Are the American military experts concerned about this trend?

A little. But the military men now value the Japanese as an allied nation.

Is the American business community concerned about the trend?

A little. But in the main they realize that the Japanese have an economic interest in the Western Pacific that the Americans will never have. Mostly the American business interests on Guam, in Saipan, or Koror find themselves tied in with this newest invasion of the Japanese.

Guam-Tokyo Flights

The Pacific bathtub plug has been pulled. It was really pulled two years ago in May, when Pan American Airlines began a direct flight from Guam to Tokyo—at a tourist rate of $139.95 round-trip. It is just a short, three-hour flight. Now the planes are booked practically solid, and additional flights have been added.

Guam alone rang up over 18,000 Japanese tourists on the first year the new flight went into effect. Many of the visitors are honeymooners — and they call Guam the "Honeymoon Island."

In a few years, many people think, the Western Pacific will again be a Japanese lake. To their everlasting credit the Japanese did a better job economically in the islands than the Americans. They brought settlers, they brought agriculture, they brought Okinawans in to help establish a fishing fleet. Koror became a kind of Japanese Riviera.

While it was true that the Japanese exploited the local people, and made them work, at least they had jobs, and enough to eat, and were making reasonable political and economic progress.

For the past 24 years the Americans haven't exploited. They've ignored.

Americans Apathetic

Few Americans are aware of the situation in the far reaches of the Pacific. Except for a few visiting congressmen, an occasional tourist, and the military establishment there seems to be only apathy.

In fact, in a debate about the budget of the U.S. administered Trust Territory



SILVER PIN—Mrs. Masako Minami receives Eden Township JACL's first Silver Pin in the chapter's 35-year history from Aki Hasegawa, chapter recognitions committee chairman at recent chapter installation. On the chapter board for the past 15 years in various capacities, many of those years as the chapter publicist, she also organized the Al-Co Jr. JACL, worked with Hayward Area Citizenship Committee and Hayward UN Day Committee.

islands a few years ago Sen. Ellendar of Louisiana made the blunt statement: "Give the islands back to Japan."

Already, of course, the Bonin Islands have reverted back to Japan. Prime Minister Sato, in a historic conference with President Johnson in Washington, was granted the Bonins back. It was a neat gambit, to forestall Japanese agitation for the return of the more populated, richer Okinawa. The Bonins, 700 miles south of Japan have only a few hundred residents, now mostly descendants of old American trading ship sailors. The Bonins include Iwo Jima, one of the war's bloodiest battlefields.

There is increasing pressure, both in Japan, and in Okinawa for the reversion of that major U.S. installation to the Japanese. A meeting between Sato and President Nixon is scheduled for later this year. Okinawa will be number one on the agenda.

Experts predict the turnover of civil administration to the Japanese within the next several years, although it is believed that the U.S. will retain military bases there—sans the nuclear weaponry—much as we still have the bases in Japan. The million or so inhabitants of Okinawa think of themselves as Japanese, they speak Japanese, and they desperately want to return to the fold.

Mid-Pacific Future

What then? What about the Mid-Pacific?

Last year the island of Saipan, capital of the American Trust Territory mandate of the United Nations, was shattered by a tremendous typhoon, with winds up to 200 miles an hour, leveling 95 per cent of the wood and tin homes of the inhabitants.

After issuing a few blasts at the U.S. administration of the Trust Territory, Mayor of Saipan Vicente Sablan, and other Saipanese legislators hopped aboard a jet on Guam, and went to seek financial aid. Where did they go? Tokyo, of course.

It was a little embarrassing to the Japanese government who obviously couldn't assist in any way. However, a private group of Japanese did contribute to the relief of their former wards, and many Japanese young people came down during the summer to help the local people rebuild their homes.

When we talk about the Pacific Islands, we must remember that Guam is different. It is a U.S. territory, and not a part of the Trust Territory. The average Guamanian is, in fact, a super patriot. Over 45 Guamanians have lost their lives in the Vietnam war—out of a population of 40,000 local people—a higher percentage than any state in the union.

Guam Today

Guam is different. It is one of the most important military bastions the U.S. has in the Western Pacific. It is the home base of the huge B-52 bombers that fly daily to their Vietnam targets. It is the home port of a squadron of nuclear Polaris submarines, and is the site of the massive Naval Communications Center. It has Apra Harbor, with its Ship Repair Facility, and Fleet Weather Central, and NAS Agana. The United States has been on Guam since 1898, and the Guamanians are as Americanized as miniature golf, TV, and rock 'n' roll music can make them.

But recently the Guamanians stood silently by when Noboru Gotoh turned over ground for the Guam Tokyu Hotel, just 100 yards down the beach from where the Japanese landing forces invaded back on Dec. 9, 1941. It will be Guam's second major hotel.

Already in operation is the Fujita, which has been doing a land office business for the past six months.

Gov. Manuel Guerrero participated in the Gotoh ceremony. "Guam is no longer owned by a few people," he said. "It is owned by all. We can't build a wall around Guam." This was the same Manuel Guerrero who quit government service during the Japanese occupation because he didn't want to work for the invaders.

Joaquin Arriola, speaker of the Guam Legislature, was at the groundbreaking ceremony too. He wasn't on the platform, though, to make a speech welcoming the Japanese. He still has a hole in his leg from a Japanese hand grenade, and he just didn't think it was proper.

Japanese Influx

Others like Gotoh are coming fast. Guam has a Japanese jewelry store now, a variety store, a Japanese insurance agency, a Japanese tourist agency. They are buying land, and building motels and stores. They'll bring their families and settle if they can. Japan Air Lines is talking about a flight to Guam. TV and movie crews from Tokyo have been filming travelogues to extol the virtues of the tropical paradise to the affluent Japanese who suddenly are interested in travel, and in outside business opportunities.

One group, in April dedicated the first increment on announced plans to build a huge $1 million Peace Memorial on Guam. This plan, by the Pacific War Memorial Association, has caused several U.S. veteran's group to lodge indignant protests with the U.S. Congress. Several resolutions condemning the project have already been introduced.

A travel boom is currently under way in the Pacific, and the Japanese are a major part of it. With two—or three—hotels on Guam to lure them down there were wil be more and more and more.

There is little bitterness against the Japanese by the Guamanians despite the harshness of the occupation, and some unfortunate beheadings. All is mostly forgotten. The Japanese are friends now, and are bringing down piles of dollars.

Trust Territory

Other tourists are fanning out all over the islands. They go to Tinian, Yap, Koror, Truk and Majuro. The Japanese have no Bahamas, no Puerto Rico, no Acapulco to travel to. This is their Miami Beach, their place in the sun.

The Americans aren't particularly good colonialists, apparently. Most of the islanders of the Trust Territory are in relatively bad shape, despite a great deal of progress in recent years. For years the Trust Territory government tried to make do on a budget of $12 million—and as recently as two years ago it totaled out at $19 million.

When Sen. Eugene Burdick of North Dakota visited the islands a few months ago he was asked by a reporter if the security clearance for the Japanese to visit the Micronesian islands could be lifted so that the islands could develop a tourist industry. He said with frankness:

Currently, with efforts by Hawaii's William Norwood, the most recent high commissioner, the budget has shot up to $40 some million, and should hit $50 next year. This is for an area bigger than the United States in land area, with over 100,00 people scattered over thousands of islands.

The islanders have poor communications, poor transportation, few public works, and practically no employment, except at 50 cents an hour working for the administration.

The agriculture and the fishing started by the Japanese is practically nonexistent today. The people mainly live in tin shacks, demolished periodically by vicious typhoons.

They have never received a nickel of war reparations from either the U.S. or Japan for the destruction rained on them during that bitter battle—and it wasn't even their war. Their sparse fields are still littered with tons of explosives, or covered with asphalt air strips. Their roads and hospitals were destroyed, their fishing boats sunk. They aren't citizens of any nation.

Yap Island

To land in a place like Yap is to suddenly go back 1,000 years. The natives chew betelnut, wear lap-laps, and in many places the girls are still topless in dress. Most of the islands — except for district centers — have no electricity, no refrigeration, no running water, and no radios.

Things could change politically, and again few people on the Mainland are aware of it, or even care.

A year ago President Johnson, acting with some patently bad advice, decided to cast the stone of democracy upon the people. He said that they would have a plebiscite in the Trust Territory "no later than 1972." First, he said, he would ask Congress to set up a "Status Commission" to hold hearings, so that the people of Micronesia could decide on what should be on the plebiscite ballot.

Congress doesn't move that fast, and has yet not formed the "Status Commission." President Johnson, listening to the Washington bureaucrats of the Department of Interior who administer the Trust Territory, was led to believe that because America was such a great nation, and because we have done such a spectacular job in rehabilitating the islanders, the people would automatically, dutifully vote for some form of close alliance with the U.S.

Most experts in the Pacific, people who have talked to the inhabitants of Saipan, Yap, or Koror, don't believe that nonsense. They are convinced that the people of the Pacific would prefer independence—or perhaps even some association with Japan again.

Saipan

When a Guam reporter thoughtlessly questioned the Saipanese loyalty recently for having the audacity to go to Japan to seek aid, the Saipanese answered with refreshing sincerity:

"Why should I be loyal to the U.S.? I'm not a citizen. We live in shacks, while the Trust Territory officials live in concrete, air-conditioned houses on the hill. We do the same work as they do. We get 50 cents an hour and they get $4 an hour, plus transportation back to the States when they tire of the island life."

"No . . . not at least until after the 1972 plebiscite."

The implication in his remark was that they didn't want the Japanese coming down and taking over the islands.

Much of the concern about the return of the Japanese is with the military. They were, after all, the people who had to do the fighting during the last war, and are fighting today. They do appreciate our friendly relationship with the Japanese, but are thinking of the future. They would like to know what America's goals are in the Pacific, and more, what the Japanese goals are.

Kwajalein

None of the islands of the Trust Territory are currently fortified with the exception of Kwajalein, which has a Nike-Hercules missile site. But that is not to say the military wouldn't be interested in Saipan, Rota, Koror, or Ponape, especially if they are booted out of Okinawa, the Philippines, or Japan. And it could happen.

Then the U.S. will have to pull back to the Marianas, the Marshalls, and the Carolines. If we still have them.

Time is running out for the U.S. in the Western Pacific. The seeds of discontent have been sown among the people because of inadequate money, lack of interest, and an often inept administration.

And 1972 is rushing up rapidly. At the same time the new Japanese are moving into the islands in increasing numbers, dollar bills sticking out of their pockets.

* * *

With a new American policy in the Trust Territories and visit to Saipan by Sec. of Interior Hickel, the political future of Micronesia has become a subject of serious study. The Micronesian Congress is steadily moving away from American influence. Island politicians are clamming up". And a preference to deal with the State Dept. rather than Interior Dept. by the leaders indicates a sense for independence.—Ed.

CALENDAR

Dec. 21 (Sunday)
Dayton—Christmas party, First Unitarian Church.
Dec. 24 (Wednesday)
Prog. Westside—"A Christmas Eve", Surf-Rider Inn, Surf Room, 1700 Ocean Ave., Santa Monica, 9 p.m. (Members with a card admitted free.)
Dec. 31 (Wednesday)
Prog. Westside—New Year's Eve party, North Starlight Room, Hacienda Hotel, 525 No. Sepulveda Blvd., El Segundo; buffet, 2 to 11 p.m., dancing until 1:30 a.m.
Sacramento—New Year's Eve dance, Woodside Inn (formerly El Dorado)
San Jose—New Year's Eve dinner-dance, Hyatt House, Governor's House; dinner, 7:30 p.m.; dance, 9 p.m.
Jan. 12 (Saturday)
Orange County—Installation-Issei Centennial dinner, Newporter Inn, 7 p.m.; Bill Hosokawa, spkr.
Salinas Valley—Installation dinner, VFW Hall, 7 p.m.; Jerry Enomoto, spkr
Jan. 24 (Saturday)
Nat'l JACL Credit Union—Annual Mtg., Prudential Plaza, 33rd South and State St., Salt Lake City, 7 p.m.
Jan. 31 (Saturday)
Prog. Westside—Installation dinner.
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JUDY SAKATA of Los Angeles, member, 1960 BPAA National Women's Championship team; at Long Beach 1963 Tournament.

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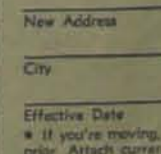
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The Japanese American: Attainment of Maturity

(The Oakland JACL Newsletter recently features the text of Bishop Kenryu T. Tsuji's speech, "The Japanese American — the Attainment of Maturity", delivered at their chapter installation. He is the first Nisei head of the Buddhist Churches of America, with headquarters at San Francisco. He is also an active member of the San Mateo JACL.)

* * *

Oakland

It is indeed a distinct honor to be given this opportunity of addressing the members of the Oakland Chapter of the Japanese American Citizens League.

I offer my comments in the hope that it will stimulate some discussion on the subject — "The Japanese American—The Attainment of Maturity".

Recently I have read with great interest and pleasure two news articles. One was the news of Mike M. Masaoka, who was decorated with the Order of the Rising Sun, third class by Premier Eisaku Sato of Japan. Masaoka, an outstanding leader in the JACL, was decorated in recognition of his great contribution in the field of civil rights and equal social status for Japanese in the United States and Americans of Japanese ancestry. If there is any Japanese American who is deserving of such high honor, it is certainly Mike Masaoka.

The other item was concerning a recent speech made by Senator Daniel K. Inouye of Hawaii. The senator is quoted as saying to the Los Angeles County Supervisors Assn. of California: "If we are to have peace, we must begin to think the unthinkable . . . We must prepare ourselves for the day when there will be a communist Chinese ambassador residing in Washington and a communist representative serving in the United Nations."

These two facts reflect not only the maturity of Japanese Americans, but also the maturity of the United States.

Loyalty of Nisei

Three decades ago, an honor conferred upon a Japanese American by the government of Japan would have been construed by other Americans as proof of the Nisei's loyalty to Japan, his close affinity to the land of his forefathers and even the fact that he was unassimilable. Today, Mike received the honor with great dignity as an American and no American would have the slightest doubt as to Mike's loyalty.

The fact that a Japanese American can tell a group of influential civic leaders that "a white face is not the popular face in Southeast Asia" and advocate an unpopular idea that communist China must be seated in the United Nations, that we must deal with them as a world power, is again a vital proof that both the Nisei and Americans have grown up.

Mike Masaoka and Daniel Inouye are two great Americans who happen to be of Japanese ancestry. They speak and act with deep understanding of their racial background and without self-consciousness or even "enryo" of their Japanese racial ties. But it was not always this way. When the great mass of Japanese immigrants arrived in California at the turn of the century, immediately the cry "Yellow Peril" was heard up and down the coast.

With the passing of time this cry was repeated with increasing vigor, especially when the Japanese proved to be a keen competition on the labor market. When the industrious Japanese began to rent or own land and produce farm products for general consumption, once again it was the fear of competition. Together with this fear and racial discrimination was the unfounded anxiety on the part of the white neighbors that the Japanese would conquer California through sheer proliferation.

Prewar Society

Thus, driven to self-protection and self-preservation, the Japanese banded together. Partly through economic necessity and partly through self-protection, they developed the Japanese town and community. They retained their identity, fostered their culture and raised their families. Some youngsters were sent to Japan for their education. Others who were educated in America but could not find employment here and sought jobs in Japan.

Then, there were others who firmly believed that to overcome racial prejudice it was absolutely necessary to enter the mainstream of American life through the process of assimilation. Adopt the white man's ways. Get on the bandwagon. Be like the white American. Assimilation meant to be accepted by the majority and to be melted into the social milieu. The extremists advocated cutting all ties with things Japanese. Some even tried to change their names.

About JACL's Future



Bishop Kenryu Tsuji

In the midst of this social climate the Japanese American Citizens League was organized in 1930. Throughout its history it kept a cool head and went about the business of protecting the birthright of Americans of Japanese ancestry, methodically and legally. It has won the acclaim of both presidents and legislators for the invaluable service it has performed.

Now, what of the future? What is the work of JACL? Wherein lies the responsibility of the individual Japanese American?

Within the last seven decades the Japanese American has concerned himself mostly with self-preservation, self-recognition and self-sufficiency, always trying to better himself educationally, socially and economically. He has striven to elevate himself one more rung further up the social ladder. The time has now arrived for the Japanese American to pause and do some real self-reflection.

Does he have a role to play in today's complex society? Does he truly understand his unique position and background?

Cultural Heritage

I believe that the first consideration is the significant contribution he can make in enriching the life of America. American life is enriched by the multiplicity of cultures which were brought over by the immigrants from all over the world.

The Japanese American too can make an immeasurable contribution by understanding his cultural heritage and giving his knowledge and skills to his country.

Already he has made some inroads by introducing judo, kendo, way of the flowers, the way of tea, Japanese dancing, Japanese landscape gardening, Zen and Shin Buddhism and so on. But he does not have to restrict himself to these categories. He should explore other possibilities by studying in depth the philosophy and the art of haiku, brush painting, calligraphy, architecture, ceramics and a host of others.

I feel that a real contribution can be made if he understands the underlying philosophy. Otherwise, he would be discussing only the superficial techniques and thus not be making a lasting contribution towards the enrichment of American life. I speak not merely of the transplantation of one culture. This can be done quite successfully by any Japanese teacher of the arts.

The Japanese American, because he is an American with a sensitivity for things Japanese, will be in a better position to interpret and create new forms. Something purely Japanese, while colorful and even exotic, does not blend harmoniously into the American scene. It would be better preserved in a museum.

Brush painting, for instance, has great possibilities in depicting American life. There is a quality of freshness about brush painting which can be utilized to grasp the dynamic forms and shapes of American life. The same can be said of haiku poetry.

Without deliberation, haiku comes to the heart of reality intuitively. You do not necessarily have to be an English major to write haiku. The life of the ordinary man is enriched through a deeper appreciation of life—its transigency, harshness, beauty, joy and humor.

International Relations

Another area in which Japanese Americans can serve their country is in international relations. I would like to see more going into this field, especially since Africa and Asia will occupy a more important place in world politics.

Because of his appearance and affinity to Oriental things the Japanese American will be a valuable asset to America in representing his country in the capitals of the world. He will feel a greater sense of brotherhood and less likely to be distrusted.

The Japanese American by cultivating keen interest in eastern language, art, culture and religion can become an expert in Far Eastern affairs. With his insight he can truly interpret the feelings and things of eastern peoples.

Human Affairs

Americans are dedicated to exactness. "You have to be either right or wrong." "You are a follower of democracy; if not you uphold communism." "American democracy is the only solution to world peace."

While exactness is an admirable trait in any person and an absolute prerequisite in science, it does not necessarily apply in the intricate world of human affairs. The earnest search for harmony between two opposing views and an honest effort to discover a new and fresh insight that transcends the dichotomous positions will be a great asset for any world diplomat.

The JACL can provide the leadership in the constructive exploration of the various areas of human endeavor in which the Japanese American can best serve his country and the world. Thus the JACL, by enlarging its concern which encompasses a wide arena of human activity, will find a deeper meaning for its existence.

What I have mentioned above is only one area of action, capitalizing on our unique background. Maturity implies a concern for our fellow men, particularly those who are disadvantaged. When the Japanese American was chiefly occupied in protecting his interest or advancing his own cause, he was not mature, not fully developed as an American. For the fundamental basis of democracy is that everyone enjoys the same privileges, rights, freedoms, etc.

Thus, as we enter the threshold of maturity, we must show that development by being concerned for the welfare of our fellow Americans. Individually and collectively, as members of the JACL, we must help our fellow Americans gain the same rights and privileges we enjoy today. Those who voice the opinion that the JACL has served its purpose and therefore no longer needed, show an appalling lack of knowledge and foresight.

Is it not said in the JACL Creed "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."

Real Work Ahead

I believe that the real work of the JACL has just begun. In embarking upon the gigantic task of becoming more involved in social action and civil rights, Japanese Americans must face a critical reappraisal of themselves.

We will then find that we, too, are not free from racial intolerance and prejudice. As a matter of fact the early Japanese were even intolerant of other Japanese from another prefecture. While some bordered on idolatry of the white man, others tended to look down on the Negro, the Chinese and the Indian.

Thus the first stage towards an enlightened leadership in the community is to do some house-cleaning ourselves. The most effective place to start is in the home.

In a booklet entitled "Feelings Are Facts" written by Margaret M. Heaton and published by the National Council of Christians and Jews, the author cites some cases of false generalizations: "Negroes are dumb." "Jews are shifty and greedy." "Japanese never show their feelings." "Mexicans are lazy and dirty." "Chinese are docile." "Italians all like music." "Filipino all carry knives."

She explains, "It demands considerable maturity, more than that achieved by many adults, to recognize that people develop and cling to certain false beliefs in order to channel their insecurity or fear or in order to rationalize their desire to keep others in a subordinate position."

The family has the greatest influence in the formation of enlightened attitudes. If the parents show open or even subtle prejudice, the children are bound to reflect those views.

On the other hand, if the youngsters are exposed to the open views of their peers and try to relate their feelings to the parents whose minds are closed, they will experience extreme frustration. Hence the generation gap. The lines of communication are broken and the family ceases to function as the most important place for the development of favorable attitudes.

Attitudinal Maturity

As we strive for attitudinal maturity, we must also seek ways in implementing the civil rights program by positive actions at the community and national level. Through discussions and dialogues with the Black Americans we can be more aware of their aspirations. Then through political and social action, backed by financial resources, we can join our fellow Americans in their struggle for equality.

But let us not stop here. What about the sad plight of the original Americans, the Indians. Have we done anything for them either individually and collectively?

Although the Indians do not voice their grievance with the same urgency as the Black Americans, their need is nevertheless great. They are poorer than any minority, receive less benefits from our educational system, have a shorter life expectancy, and suffer economic and social injustice.

In discussing the problems of the American Indian, Harold E. Fey and D'Arcy McNickle in the book entitled "Indians and other Americans" state:

"The remedy lies not in education itself, though schools are essential and should be available to every Indian child; it is not in better health care, though obviously the physical ills of the Indian people must be dealt with; it is not entirely in the improvement of the economic opportunities of the Indian people, though again better use of resources and better utilization of Indian manpower are essential . . .

"None of these factors, together or by themselves, can bring the Indian from their present condition of isolation in the general society to a condition of full participation as citizens, income producers, and sharers in American life. The achievement of these results is a function of the Indian people."

Development of Pride

The teachings of a technical or professional skill is not enough. Of paramount importance is the development of pride and a sense of destiny. Can the Japanese Americans help our fellow citizens to share fully in our total American society? It is a question that certainly merits our mature consideration.

From the standpoint of humanitarianism and Americanism, we must extend our interest and influence to a wider circle of human affairs.

Besides the usual churches and clubs, the JACL and the PTA's, Japanese Americans can involve themselves meaningfully in a host of other volunteer organizations from the Red Cross to the Society for the Prevention of Cruelty to Animals.

The degree in which we involve ourselves in the betterment of the community and the world at large depends on our maturity as Americans and world citizens.

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Chronology

1968

Dec. 6—NIMH continues support of JACL-JARP with third grant, $91,751 for '68-'69 year.

Dec.13—Dr. S. I. Hayakawa closes San Francisco State a week-early for Christmas break to quell student demonstrations.

Dec. 27—JACL Ethnic Concern Committee cautions JACL chapters on making stand for or against student strike at San Francisco State.

1969

Jan. 7—UC Berkeley initiates first Asian-American course, headed by Dr. Paul Takagi. Over 200 enroll.

Jan. 9—Mrs. Ikuko d'Aquino, convicted of treason as Tokyo Rose, pays $4,745 of $10,000 fine at U.S. District Court, Chicago.

Jan. 10—San Francisco judge (Raymond J. Arata) rules racial prejudice not grounds for annulment of marriage.

Jan. 14—U. Alexis Johnson, designated Undersecretary of State in new Nixon administration, leaves Tokyo post as U.S. ambassador.

Jan. 20—Akron (O.) open housing ordinance requiring majority vote of voters invalidated by U.S. Supreme Court.

Jan. 23—Orange County school trustees ban Hersey's "Hiroshima" from library shelfs; restored Feb. 13.

Jan. 20—Oriental Service Center, L.A., granted $10,800 anti-poverty funds for operations through March.

Jan. 25-26—Annual Coloma Gold Discovery Day celebrations honor Issei pioneers; JACL opens $10,000 drive for Wakamatsu Colony dedications.

Jan. 29—Los Angeles judge (Robert W. Kenny) rules 1931 law prohibiting aliens employment on public works project unconstitutional; sustained by State Supreme Court July 1.

Jan. 29—Manisc slays Issei couple, Ryozo and Misao DeVinna, in their southwest Los Angeles restaurant.

Jan. 30—Seattle JACL asks mayor for more police protection in Central Area. (Text of Letter in Feb. 28 PC.)

Jan. 31—Time Magazine story reporting relationships between Japanese and Negro in San Francisco deteriorating; San Francisco Negro weekly (Sun-Reporter) labels it "figment of imagination" of correspondent who did not properly research story.

Feb. 1—JACL Intermountain District urges creation of Utah State Commission on Human Relations.

Feb. 1—First Nisei judge in Canada (Lucien Kurata of Toronto) removed from bench pending investigation of complaints for misbehavior.

Feb. 1—Rep. Spark Matsunaga calls turmoil on nation's campuses denial of "freedom to achieve maximum education potential" by collegians.

Narcotics problem

Feb. 1—One out of every four Gardena High School student arrested on narcotics charge is Japanese American, Gardena JACL learns.

Feb. 3—San Francisco JACL board rescinds invitation to have Dr. S. I. Hayakawa address chapter installation dinner Feb. 26.

Feb. 7—William Morrow & Co. designated publishers of Bill Hosokawa book, "Americans with Japanese Faces" (later renamed "Nisei: the Quiet Americans.)

Feb. 11—Fred T. Korematsu, in rare public appearance, lectures on Evacuation at UC Berkeley Asian Studies class.

Feb. 11—San Francisco Center for Japanese American Studies organized.

Feb. 13—Sheriff deputies use gas to dispel pickets at Kitayama Bros. flower farm near Brighton, Colo.; pickets seeks recognition of National Florist Workers Organization.

Feb. 15—Atty. Raymond S. Uno of Salt Lake City named JACL civil rights coordinator.

Feb. 17—Pranksters raise Japanese "Hinomaru" flag up school flagpole in San Francisco (Washington High).

Feb. 20—Turnaway crowd hears Mike Masaoka address Brotherhood Day dinner at Bridgeton, N.J.

Feb. 21—Dr. S. I. Hayakawa addresses Nisei audience in San Francisco, urges AJAs be intermediary in black vs. white issues; event draws peaceful Nisei picket.

Feb. 22—Council of Oriental Organizations, L.A. claims community citizens to select slate for new Los Angeles Jr. College District Board of Trustees "racist"; highly-qualified Oriental (State Corporations counsel David Woo) dismissed from endorsement because Oriental minority too small politically, finishes 41st in field of 76 in Apr. 4 primaries.

Feb. 23—Green Power Foundation, L.A., drops production of "Watts Walloper", a baseball bat.

Feb. 28—Contra Costa JACL hears panel on Richmond school tax raise proposal; chapter board favors $2.50 increase to $5.64 per $100 assessed valuation.

Dr. Noguchi case

Mar. 4—Racial bias charged over release of Dr. Thomas Noguchi as Los Angeles county coroner; had intended to resign after testifying Feb. 26 during Sirhan trial in view of charges by County Administrative Officer L. S. Hollinger publicized Feb. 21. Formal charges made Mar. 14.

Mar. 6—Nisei mother of 12 (Mrs. Mitsuko Osugi of Salinas) draws plaudits from President Nixon, Governor Reagan, City of Salinas and school system with PTA honorary life membership.

Mar. 7—Defense Language Institute at Presidio of Monterey dedicates Nisei Hall.

Mar. 8—Rep. Patsy Mink calls for understanding of students in address before National JACL Bowling Tournament awards dinner at San Jose.

Mar. 10—City of Salinas restores name of Urabe Park.

Mar. 11—First mass meeting called for defense of Dr. Noguchi, crowd of 120 hears Atty. Godfrey Isaac for reinstatement of Japanese American coroner.

Mar. 12—San Jose human relations commissioner (Alfred Aram) lone dissenter in commission's 6-1 vote to repeal Title II, regrets need to detain citizens but would not apologize for 1942 Evacuation.

Mar. 12—U.S. Equal Employment Opportunity Commission in Los Angeles criticizes broadcasters for bias in hiring, no Orientals on the air as newsman.

Mar. 13—U.S. District Court, Washington, D.C., hears Bick case (Gail Nakahara Unno among the 16 plaintiffs) challenging Emergency Detention Act. (See Jan. 3 PC for background; see Mar. 28 PC for JACL role in case).

Mar. 14—Elmer Ogawa of Seattle retires from active newspapering after 40 years.

Mar. 19—L.A. County Board of Supervisors first Dr. Thomas Noguchi as county coroner by 5-0 vote on charges of excessive drug taking and displaying symptoms indicating need for psychiatric care.

Mar. 23—Blacks want to be left alone in own crisis, JACL human relations workshop in Chicago hears from Rev. Charles Marks, Olivet Presbyterian Church pastor.

Mar. 28—JACL President Enomoto depicts JACL too busy "image polishing" in address to San Francisco Jr. JACL. (Text in Apr. 11 PC.)

Mar. 31—Sen. Daniel Inouye calls for Red China admission to United Nations at Louisiana AFL-CIO convention.

Apr. 1—"Gidra", Sansei-edited publication, makes its initial monthly debut in Los Angeles.

Apr. 1—JACL steps up educational campaign on repeal of Title II, Internal Security Act of 1950.

Apr. 4—National JACL establishes Scholarship Foundation; Buddy Iwata appointed chairman.

Apr. 8—Sen. Daniel Inouye paints grim picture of A-bomb race in criticizing President Nixon's program for ABM system at Stockton JACL-Public Affairs Institute dinner.

Apr. 8—Norman Mineta elected city councilman in San Jose primaries, garners 17,754 votes (52.4 pct.)

Warren Confronted

Apr. 11—Chief Justice Warren confronted by Japanese Americans after UC Berkeley law conference speech, still refuses to apologize for his role during Evacuation as state attorney general.

Apr. 15—Prentice-Hall issues Dr. Harry Kitano's book, "Japanese American: the Evolution of a Subculture".

Apr. 16—Students organize "Orientals in America" ethnic course at UCLA for spring quarter.

Apr. 17—President Nixon appoints two Nisei to high Justice Dept. posts; Shiro Kashiwa, asst. attorney general in charge of Land and Natural Resources Division; Robert K. Fukuda, U.S. District Attorney of Hawaii.

Apr. 18—Sen. Daniel Inouye and 17 co-sponsor bill (S. 1872) to repeal Emergency Detention Act, Title II, Internal Security Act of 1950.

Apr. 26—JACL Pacific Southwest Council hears both sides of student unrest as Dr. Hayakawa and Yuji Ichioka address separate meetings; district convention at Disneyland Hotel draws Oriental picket.

Apr. 26—Justice Dept. disclaims remarks of Deputy Attorney General Richard Kleindienst (reported in May issue of "Atlantic" magazine) that disruptive demonstrators be put into detention camps.

Apr. 27—Calif. State Senate passes resolution (authored by George R. Moscone and Milton Marks of San Francisco) citing "injustice of Evacuation".

May 1—JACL seeks oldest living Issei and Nisei in U.S. to celebrate Japanese Immigration centennial year of 1969.

May 2—WRA Director Dillon Myer tells Seattle JACLers Warren's apology for his role in Evacuation seen in his decisions as Chief Justice of Supreme Court.

May 4—Acceptance of Orientals in America labeled a "myth" by UC Davis sociologist, Prof. Isao Fujimoto, at Asian American symposium at Davis.

May 4—Commemorative coin designed for JACL Wakamatsu Colony Centennial celebration.

May 4—Dr. S. I. Hayakawa addresses Northern California JACLers, urges Nisei be more active helping other minorities.

May 6—B'nai B'rith "Man of the Year" award to Dr. S. I Hayakawa at Oakland disrupted by angry students.

May 12—Japan's no-war constitution will be hard to amend. Japanese Embassy official tells Salt Lake JACL.

May 12—L.A. County Civil Service Commission opens hearings on Dr. Thomas Noguchi dismissal; JACL notes "racist" strategy in opening day statement by county's deputy counsel Martin Weekes.

May 13—Chinese Six Companies of San Francisco raps Sec. of Transportation Volpe's speech at Transcontinental Railroad centennial celebration in Utah for failing to recognize efforts of 12,000 Chinese workers; Chinese American Assemblyman March Fong of Oakland demands apology from Sec. Volpe.

May 16—Ontario Provincial Cabinet removes Judge Lucien Kurata for misbehavior.

May 20—Sen. Daniel Inouye tells Chicago Democrats affluence in America paves way for youth discontent.

May 26—Japanese United in Search for Truth (JUST) committee organized to raise defense funds for Dr. Noguchi. (Nearly $48,000 raised from nation-wide appeal by end of August.)

May 26—L.A. County drops one charge against Dr. Noguchi—that of incompetence in the Sen. Robert Kennedy autopsy; five more dropped a week later from original 15.

June 2—JACL begins distribution of "Blue Dignity" cards.

June 2—U.S. Supreme Court rules on three civil rights cases: judiciary has power to require public schools be desegregated, lake recreation area in Arkansas covered by public accommodations provision of 1964 Civil Rights Act, Southern states cannot bar Negro as voter for failure to pass literacy test if education had suffered because of going to segregated schools as child.

June 4—Reps. Spark Matsunaga and Chet Holifield co-author of bill (HR 11825) to repeal Title II, Internal Security Act of 1950; over 120 congressman join as co-sponsors.

June 5—Dr. Yuan-Li Wu, 49, San Francisco sworn in as deputy asst. secretary of defense for policy planning and arms control; highest federal executive position ever held by a Chinese American.

June 7—Kabuki theater-restaurant in San Francisco Japanese Cultural Trade Center closes after 99 days.

Wakamatsu Colony fete

June 7—Gov. Reagan helps dedicate State Historical Landmark of Wakamatsu Tea and Silk Colony at Gold Hill.

June 12—Rep. Spark Matsunaga tells Honolulu Engineering Associates ABM "Safeguard" system may place U.S. in greater jeopardy.

June 13—First letter in PC Letterbox printed against "Nisei: the Quiet Americans" title of Hosokawa book.

June 15—JACL appoints David Takashima summer youth intern.

June 18—U.S. Navy use of racial slurs in chaplain's guideline on character education exposed by Negro, Jewish groups and JACL.

June 22—Japanese in U.S. still a minority, not aggressive, says Dr. Jitsuo Morikawa of Philadelphia before American Baptist Convention at Seattle.



Dr. Thomas Noguchi

June 24—L.A. Civil Service Commission adjourns Dr. Noguchi case after hearing some 60 witnesses.

July 1—First ombudsman in U.S. history, Herman S. Doi for state of Hawaii, starts on job.

July 1—Los Angeles Mayor Yorty predicts Little Tokyo redevelopment project will be completed by 1975.

July 1—Dr. Robert F. Naka of Los Angeles, associated with MIT Lincoln Laboratory, appointed deputy undersecretary of Air Forces.

July 1—Univ. of Southern California establishes ethic studies major.

July 7—FBI Director J. Edgar Hoover's testimony before House subcommittee on threat of Red China and its affect on Chinese Americans released; Chinese Americans declare statement "racist"; JACL protests statement as impugning loyalty of ethnic group.

July 9—Fremont JACL contracts for perpetual care of old Japanese cemetery at Irvington.

July 10—Calif. State College board of trustees appoint Dr. S. I. Hayakawa permanent president of San Francisco State.

July 11—Full-page advertisement in L.A. papers tells Dr. Noguchi's side in dismissal as coroner while Civil Service Commission mulling over decision. (In PC July 18).

July 11—Hate mail shows "yellow peril" still feared, Rev. Mineo Katagiri, a founder of Seattle's Asian Coalition for Equality, tells students at Ellensburg.

July 12—Dayton JACL "flight to Japan" takes off.

July 14—City of San Jose denies Elks Lodge permission to use Civic Auditorium because of organization's white-only membership clause.

Man on the Moon

July 20—First men land on the moon. Nisei technician John K. Hirasaki of Texas greets astronauts upon return and spends three weeks quarantine with them in van.



PEACE MARCHERS—Some 300 Asian Americans, most of them Sansei, parade in the San Francisco "Peace March' Nov. 15, a historic event drawing an estimated 250,000 participants. —Photo by Ray Okamura

July 20—Rights of individual expression stated in policy statement issued by JACL National Board; board rejects district workshop resolution asking change to title of Hosokawa's book.

July 23—Fresno NAACP ends picket of markets selling macaroni company products, except one store owned by Nisei accused for not hiring more black employees.

July 25—Fukuoka sailor, Ryusuke Ushijima, 23, completes 80-day solo crossing of Pacific aboard his 24-ft. boat with arrival at San Francisco.

July 25—Japanese American curriculum for grade schools organized in San Mateo.

July 31—Dr. Thomas T. Noguchi reinstated as Los Angeles County chief medical examiner-coroner by Civil Service Commission with all back pay and rights.

Aug. 1—JACL distributes "Blue Dignity Cards" to Nikkei shopkeepers, aimed to improve understanding among ethnic groups.

Aug. 1—Hideo Magara, 40, appointed So. Calif. JACL Office manager.

Aug. 4—County administrative officer, L. S. Hollinger, refuses to retract charges against Dr. Noguchi.

Aug. 4—$75 million suit against United Farm Workers Organizing Committee by 82 California table grape growers dismissed by Federal Court in Fresno; growers lack sufficient cause for action.

Aug. 6—Asian Americans demonstrate at United Nations in memory of victims of Hiroshima-Nagasaki holocausts; "we will no longer play our role as 'quiet Americans'," speaker Mary Kochiyama declares.

Aug. 8—U.S. Court of Claims awards Mizokami brothers of Blanca, Colo., $301,974 because of erroneous 1963 decision by Federal Food and Drug Administration its shipment of spinach was contaminated.

Aug. 10—No. Calif.-Western Nevada JACL Council rejects proposal to protest San Francisco Japan Week invitation to Vice President Spiro Agnew.

Aug. 11—Tosh Suyematsu sworn as asst. U.S. attorney for Wyoming district.

Book Title Controversy

Aug. 12—JACL Ethnic Concern Committee threatens "boycott in purchase of book" if publishers, Morrow & Co., won't change title to Hosokawa book, "Nisei: the Quiet Americans"; title regarded as containing racist undertones and may offend future Japanese Americans.

Aug. 17—JACL president Jerry Enomoto opposes boycott of Hosokawa book over issue of title.

Aug. 18—Korean Americans protest near Korean Embassy and White House against move to eliminate two-term limit of presidential tenure.

Aug. 18—President Nixon appoints Judge Clement Haynsworth to be associate justice, U.S. Supreme Court; JACL joins groups in opposition.

Aug. 22—JACL Student Aid program launched for high school dropouts in Southern California.

Aug. 23-24—Local Nisei dope kings arrested in weekend raid in Honolulu; six among the 36 arraigned during the week.

Aug. 24—"Enryo" syndrome in Nisei professed by Dr. Harry Kitano seen dissipating in wake of Dr. Noguchi controversy; Kitano three years ago believed Nisei had Enryo syndrome and would go again to Evacuation camps as 25 years earlier.

Aug. 29—Dr. Kazumi Kasuga promoted director of Indian Health Service area office at Albuquerque, with Public Health Service since 1948.

Sept. 2—L.A. County Board of Supervisors admit guilt of discriminatory personnel practices, orders halt to bias in hiring and promotions.

Sept. 3—Committee for defense of Dr. Thomas Noguchi report $47,250 received from nation-wide contributors; $38,250 used for expenses, turn over $9,000 to county coroner to pay legal fees.

Sept. 3—Phil Hayasaka promoted director of Seattle Dept. of Human Relations.

Sept. 4—Students, radical groups protest Japan Week events in San Francisco, starting its 16-day run.

Sept. 5—Rep. Moss predicts at Sacramento JACL dinner Congress will pass Title II repeal bill.

Sept. 8—Charge San Francisco Recreation and Parks Commission slighting Chinatown, Chinese American sues in federal court to prevent $10 million parks bond issue appearing on November ballot.

Sept. 8—JACL initiates survey to determine job promotion discrimination among Nisei.

Sept. 9—Bill Hosokawa regards threat of boycott of his book before its publication as "kind of censorship", will not bow to having "Quiet American" removed from book title.

Sept. 14—Forty-thousand spectators witness gala Japan Week parade from San Francisco City Hall to Japanese Cultural Trade Center; 500 Issei pioneers honored at JACL banquet.

Sept. 17—Seattle Issei complain lack of police protection, elderly citizens attacked in broad daylight, Seattle JACLers told at general meeting.

Sept. 18—Calif. Appellate Court holds California "Buy American" Act unconstitutional.

Ethnic Studies Boom

Sept. 20—Seventeen U.S. colleges offering Asian American studies, 16 in California, 1 in New York.

Sept. 21—PNWDC backs black demand on Seattle building trade unions.

Sept. 26—Sacramento Municipal Judge Earl Warren Jr. promises to ask his father about his role in Evacuation; senior Warren has steadfastly refused to interpret his WW2 stand.

Oct. 1—Warren T. Furutani, 21, appointed JACL's first field director, special projects in PSWDC.

Oct. 10—Hawaii Circuit Judge Tom Ogata rules out racial clause in 1925 trust fund.

Oct. 12—Jr. JACL dissolves National Youth Council, reorganize executive structure with District Youth Council chairmen ruling.

Oct. 23—Seattle Asian Coalition for quality begins public petition to have Congress repeal Title II.

Oct. 26—Reno rededicates grave of Wme. Takahashi, "first Japanese in U.S., 1867".

Oct. 29—U.S. Supreme Court in unsigned unanimous decision directs school districts in Mississippi to end segregation "at once".

Oct. 31—New York court acquits eight arrested during Hiroshima Day protest in front of building housing U.S. Mission to United Nations.

Nov. 4—Two California Sansei (Kathy Horikoshi and Phyllis Ogata) ousted from Japan Study Center for joining IVC student protest.

Nov. 6—Utah Gov. Rampton pledges support for repeal of Title II, Internal Security Act of 1959.

Nov. 9—JACL issues policy statement clarifying "right of individual expression" of its members even if not accordance with stated JACL policy.

Okinawa Reversion

Nov. 14—JACL favors reversion of Okinawa to Japan by 1972; statement issued as President Nixon and Prime Minister Sato meet in Washington.

Nov. 15—Some 300 Asian Americans participate in San Francisco Peace March.

Nov. 19—JACL presents Wakamatsu gold medallions and Hosokawa books at White House to President Nixon and Prime Minister Sato.

Nov. 22—Federalized Hawaii National Guards (29th Infantry) return from action in Vietnam, was called up May 30, 1968.

Nov. 28—Morrow & Co. publishes Bill Hosokawa's book, "Nisei: the Quiet American"—the 100-year story of Japanese in America.

Nov. 30—State of Arkansas dedicates Rohwer WRA cemetery-war memorial as state #

1969 NECROLOGY

(Dec. 1, 1968—Nov. 30, 1969)

Manki Abe, 85, Aug. 23; pioneer farmer, founding member of Salinas Buddhist Church.

Nobuta Akahoshi, 74, Feb. 28; Oakland community leader.

George L. Eastman, 82, Sept. 28; Los Angeles civic leader and businessman, promoted U.S.-Japan amity since 1924 in reaction to Japanese Exclusion Act.

Minekichi Enomoto, 90, Feb. 10; pioneer Issei tailor in San Francisco, graduated New York tailoring school in 1896.

Rev. Joseph K. Fukushima, 87, Nov. 12; Congregational minister, longtime pastor at Montebello, Calif.

Masagoro Hirose, 82, Apr. 1; pioneer San Francisco laundry, dry-cleaning shop proprietor.

Kakuzo Ichimaru, 69, Feb. 25; president, San Francisco Hokubei Mainichi.

Keitaro Ikegami, 93, Aug. 13; pioneer orchardist in San Jose.

Dr. Warren Itokazu, 44, Nov. 10; Bakersfield JACL president, 1960.

Gyosuke Iseda, 75, Feb. 20; Riverside community leader.

Ralph Jensen, 70, May 4; organized Western Pioneer Insurance Co. to assist Nisei motorists secure coverage after WW2.

Mary Ayako Komure, 57, July 1; Honolulu churchwoman, first Hawaii resident elected to Methodist Church board of missions.

Seichi Konokawa, 79, Nov. 23; publisher, New York Nichibei.

Mrs. Ruth Matsuo, June 1; onetime Midwest JACL office secretary (1954-55).

Tomozo Matsuyama, 91, June 19; Fresno pioneer farmer and restaurant owner.

Torao Mori, 55, Jan. 8; kendo-fencing teacher, Los Angeles.

Tamotsu Murayama, 63, Dec. 31, 1968; PC correspondent in Japan, died at sea enroute to Hong Kong.

James Nishimura, 64, May 9; publisher of Nisei Scene, founded General Mailing Service, Chicago.

Kelly H. Nishitani, 70, Aug. 17; Seattle bonsai authority and wholesale flower grower.

Kiichi Nodohara, 73, Aug. 13; pioneer orchadist in Placer County.

Chojuro Numajiri, 82, Jan. 27; prewar secretary, San Francisco Japanese YMCA.

Kanchi Oda, 82, Dec. 1 (1968) Sonoma County Issei leader.

Kaoru Okamura, 80, May 31; Redwood City flower grower, founded Calif. Chrysanthemum Growers Assn.

Lt. Curtis Onchi, 22, Mar. 24 (in Vietnam); Portland Jr. JACL president in 1965.

Peter T. Osuga, 72, Jan. 31; Sacramento Issei leader.

Drew Pearson, 71, Sept. 1; newspaper columnist, misrepresented loyalty of Hawaiian Issei in Sept. 4, 1967, column.

George Rundquist, 72, May 28; wartime director of Committee on Resettlemtn of Japanese Americans, New York City.

Tom K. Sano, 36, Mar. 27; Fowler athlete.

Sadaroku Seo, 80, Aug. 12; pioneer dry cleaning businessman in prewar San Francisco.

Unosuke Shikuma, 84, Jan. 4; pioneer strawberry grower since 1905 at Watsonville.

Jutaro T. Shiota, 61, Mar. 30; San Francisco art goods store proprietor who continued store founded by his father in 1897, authority on Oriental scrools and porcelain.

Yoshimatsu Shiro, 85, Jan. 28; Colusa pioneer rice grower.

Shigeo Soga, 64, Oct. 16; president-editor, Hawaii Times.

Charles Sprague, 81, Mar. 13; publisher-editor at Salem, defended Nisei while wartime Oregon governor.

Raymond Gram Swing, 81, Dec. 23 (1968); radio commentator who protested Japanese Evacuation, among first to report on exploits of Nisei soldiers in Europe and in Pacific during WW2.

Motohiro Tanimura, 67, July 22; Honolulu civic leader, chief editor, "History of Japanese Immigrants in Hawaii".

Shigeru Tanita, 53, Apr. 10; Arizona JACLer, civic leader and produce grower.

Norman Thomas, 84, Dec. 19 (1968); dean of American socialism, among few nationally recognized leaders protesting Japanese Evacuation.

Sgt. Stanley Uno, 46, Aug. 6; first Nisei police officer in Los Angeles Police Dept.

Dr. Kenichi Watanabe, 56, Aug. 15; distinguished senior professor of physics, Univ. of Hawaii, authority on ultraviolet absorption in upper atmosphere.

Dr. Joseph K. Yamagiwa, 62, Dec. 10 (1968); wartime director of Army Japanese Language School, Univ. of Michigan; chairman of Far Eastern Language and Literature, Univ. of Michigan, 1948-1964.

Sho Yamasaki, 84, July 21; pioneer art goods store owner in San Francisco Chinatown.

Bishop Yasukichi Yasumura, 94, Dec. 24 (1968); head minister of Sacramento Konko-kyo since its founding in 1930.

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WATCH (AND MAKE) THIS LIST GROW

Title II Repeal Boxcore

* * *

The following governmental bodies, organizations, newspapers, magazines and churches have passed resolutions or favorably commented on repeal of Title II: (Nearly all of this is due to the good efforts of JACL members).

GOVERNMENTAL BODIES

1—Los Angeles County Commission on Human Relations (March)
2—Los Angeles County Board of Supervisors (March)
3—City of Los Angeles Human Relations Commission (June)
4—San Francisco Human Rights Commission (April)
5—San Francisco Board of Supervisors (May)
6—City of Seattle Human Rights Commission (March)
7—City of San Jose Human Relations Commission (March)
8—City Council of San Jose (April)
9—Ventura County Human Rights Commission (June)
10—Denver Community Relations Commission (June)
11—City Council of Richmond, Calif. (July)
12—Alameda County Human Relations Commission (Aug.)
13—Alameda County Board of Supervisors (August)
14—Hayward (Calif.) Human Relations Commission (Aug.)
15—Fremont (Calif.) Human Relations Commission (Aug.)
16—Culver City Human Relations Commission Aug.)
17—No. Calif. Assn. of Human Relations Directors (Sept.)
18—Pasadena Human Relations Commission (Sept.)
19—City Council of Culver City, Calif. (Sept.)
20—City Council of Los Angeles (Aug.)
21—City Council of Monterey Park, Calif. (Sept.)
22—City Council of National City, Calif. (Sept.)
23—State of Minnesota, Department of Human Rights (Oct.)
24—Palos Verdes Peninsula (Calif.) Human Relations Council (Oct.)
25—Concord (Calif.) Human Relations Commission (Oct.)
26—City Council of Gardena, Calif. (Oct.)
27—Sacramento County Board of Supervisors (Sept.)
28—City Council of Berkeley, Calif. (Oct.)
29—City Council of Hayward, Calif. (Oct.)
30—County Council of King County, Wash. (Oct.)
31—City and County Council of Honolulu (Nov.)
32—City Council of Santa Monica, Calif. (Dec. 8)
33—City Council of Sacramento, Calif. (Nov. 20)

PUBLIC MEDIA

1—Editorial, Chicago Daily News (April)
2—Editorial, San Francisco Chronicle (May)
3—Editorial, Los Angeles Times (May)
4—Editorial, Fresno-Modesto-Sacramento Bee (May)
5—Editorial, Palo Alto Times (May)
6—Editorial, San Francisco East-West (May)
7—Editorial, The Nation (June)
8—Editorial, California Farmer-Consumer Bulletin (June)
9—Editorial, KGO-TV, San Francisco (May)
10—Columnist (Guy Wright), San Francisco Examiner (April)
11—Columnist (Edwin McDowell), The Arizona Republic (May)
12—Editorial, Honolulu Advertiser (August)
13—Editorial, Monterey Park Progress (Aug.)
14—Editorial, The Denver Post (Sept.)
15—Editorial, KPIX-TV, San Francisco (Sept.)
16—Editorial, Seattle Post-Intelligencer (Sept.)
17—Columnist (Herb Robinson): Seattle Times (Oct.)
18—Editorial: Seattle Times (Oct.)
19—Editorial: Washington Post (Oct.)
20—Editorial: Honolulu Star-Bulletin (Oct.)
21—Editorial: San Francisco Chronicle (Dec. 3)
22—News Comment: Monterey Peninsula Herald (Oct. 23)
23—Editorial: Minneapolis Tribune (Dec. 5)
24—Editorial: Los Angeles Times (Dec. 12)

CHURCHES

1—Christ United Presbyterian Church, San Francisco (June)
2—San Francisco Conference on Religion, Race and Social Concern (June)
3—Catholic Archdiocese of San Francisco Commission on Social Justice (June)
4—United Methodist Church, California-Nevada Conference (June)
5—Council of the Episcopal Diocese of California (San Francisco) (June)
6—Los Angeles Council of Churches (July)
7—Omaha Metropolitan Assn. of Churches, Churchman's Commission on Race and Religion (July)
8—North Gardena Methodist Church Commission of Social Concern. (June)
9—United Methodist Conference, So. Calif.-Ariz. Conference Board of Social Concerns. (June)
10—Church of Scientology of Hawaii (Sept.)
11—Catholic Diocese of St. Paul-Minneapolis, Urban Affairs Commission (Oct.)
12—Epworth Methodist Church, Portland, Ore. (Oct.)
13—Lake Park Methodist Church, Oakland (Oct.)
14—Stiures Presbyterian Church, San Mateo (Oct.)
15—Presbytery of Sacramento (Oct.)
16—American Baptist Convention (Oct.)
17—United Presbyterian Church Synod of the Golden Gate (Oct.)
18—Episcopal Diocese of California (Oct.)
19—Lutheran Church in America, Pacific Southwest Synod (Nov.)
20—El Estero Presbyterian Church, Monterey, Calif. (Nov. 8)
21—Unitarian Universalist Assn., PSW Dist. Bd. of Trustees (Dec.)

ORGANIZATIONS

1—ACLU, Palo Alto Chapter (Sept. 1969)
2—ACLU, San Jose Chapter (Sept. 1969)
3—Community Relations Conference of Southern Calif. (Jan.)
4—American Jewish Congress, So. Calif. Div. (Feb.)
5—National Association of Social Workers (April)
6—California Democratic Council (April)
7—ILWU, San Francisco Local (April)
8—ILWU, Northern California District Council (May)
9—Chinatown Youth Council, San Francisco (May)
10—NAACP, Berkeley Chapter (June)
11—San Mateo City School District, Title IV Task Force (June)
12—San Francisco Council for Civic Unity (May)
13—Citizens Committee for Constitutional Liberties, N.Y. (June)
14—ILWU Federated Women's Auxiliaries (June)
15—ILWU, San Jose Local (June)
16—Contra Costa Citizens United (June)
17—Calif. Farmer-Consumer Information Committee (June)
18—Greater San Francisco Chamber of Commerce (June)
19—Americans for Democratic Action, No. Calif. Chapter (June)
20—San Francisco Bay Area Women for Peace
21—California Rural Legal Assistance (June)
22—Citizens Committee for Constitutional Liberties, N.Y. (June)
23—Urban League of Nebraska (July)
24—National Urban League (July)
25—B'nai B'rith Women in California (July)
26—Conejo Valley (Thousand Oaks, Calif.) Human Relations Council (July)
27—Chicago Federation of Settlements & Neighborhood Centers (July)
28—Omaha Anti-Defamation League (Aug.)
29—Omaha Jewish Federation Community Relations Committee (Aug.)
30—AFL-CIO Office and Professional Employees Union, Local 36, Oakland (Aug.)
31—Illinois Wisconsin Friends Committee on Legislation (Aug.)
32—San Francisco Nikkei Lions Club (Sept.)
33—Minneapolis Urban Coalition (Sept.)
34—St. Paul (Minn.) Urban Coalition (Sept.)
35—VFW, Golden Gate Nisei Post, San Francisco (Oct.)
36—Association Conference of Official Human Rights Agencies (Aug.)
37—Chinese American Citizens Alliance, Grand Lodge (Aug.)
38—Association of Chinese Teachers, San Francisco (Oct.)
39—NAACP, Salt Lake City Branch (Oct.)
40—Spanish-Speaking Organization for Community, Integrity, Opportunity, Salt Lake City (Oct.)
41—Wasatch Front Young Democrats, Utah (Oct.)
42—Utah State Young Democrats (Oct.)
43—Volunteers for New Politics, San Francisco (Oct.)
44—San Francisco YWCA (Oct.)
45—Asian Coalition for Equality, Seattle (Oct.)
46—Asian Americans for Action, New York (Sept.)
47—Puget Sound (Wash.) Association of Social Workers (Sept.)
48—South Bay Chinese Club, Fremont, Calif. (Sept.)
49—Classroom Teachers Association of San Francisco (Oct.)
50—Dayton (Ohio) Council on Human Rights (Sept.)
51—Honolulu Japanese Chamber of Commerce (Oct.)
52—Nat'l Education Assn. Council on Human Relations (Oct.)
53—West Seattle Human Relations Council (Oct.)
54—ILWU, Hawaii Local 142, Exec. Comm. (Nov.)
55—Women's International League for Peace & Freedom (Nov.)
56—Central Seattle Community Council (Nov.)
57—The Association of Chinese Teachers, San Francisco (Nov.)
58—Intermountain Professional Photographers Assn. (Nov.)
59—Inglewood (Calif.) Stabilization Committee (Dec.)

NOTICE: This listing of supporting organizations and editorials may be only a partial list. If you know of other organizations and editorials, and as more support is developed, please notify and send copies of the resolution or commentary to: Ray Okamura, 1138 Park Hills Rd., Berkeley, Calif. 94708.