WHEN Shigeo Yasutake landed on Guadalcanal there was a shortage of officers, so he was ordered to lead a platoon into combat. He did, and acquitted himself well. Yasutake was then assigned to where he’d originally been headed, a Division headquarters. A man fluent in English, as well as Japanese, was just too valuable to be risked in infantry combat.

Other English-speaking non-commissioned officers on what the Japanese had begun calling “Death Island” were just as eager as Yasutake to close with the foe. But Tateshi Miyasaki, Isao Kusuda, Masaru Ariyasu and Shigeru Yamashita were restricted, like Sgt. Yasutake, to translations and prisoner interrogation.

For our side!

All five men were Americans and graduates of a secret U.S. Army intelligence school. They had been getting special training in an isolated abandoned airplane hangar under the south end of Golden Gate Bridge, when bombs began falling on Pearl Harbor.

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Holiday Issue Editorial Director ...................................................... Sharon A. Suzuki
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Next Issue: New Year Special — Jan. 5-12, 1979

(To be on the newsletter Tuesday, Jan. 9, 1979)

Congress and the Asian Americans

By Rep. Norman Y. Mineta

The period between the close of one Congress and the beginning of another is a good time for assessment and planning for the new legislative season. For Japanese Americans, the 94th Congress held both success and disappointment, and the 95th promises to be a forum for discussing several important issues.

Perhaps most gratifying this year was the passage of the Civil Service Internment Credit Act, which was signed into law by President Carter on Sept. 22. This new law, which I sponsored in the House, and which was sponsored by Sen. Spark Matsunaka and Daniel Inouye in the Senate, grants retirement credit to Japanese American civilian servants for the time they spent in internment camps during World War II. Its passage was a hard-fought victory for many Japanese Americans, and it was an important step toward recognition by the United States government of the injustice of the internment.

The special contribution of Asian and Pacific Americans to American life was recognized by Congress with the passage of a resolution authorizing the President to declare an "Asian Pacific Heritage Week." The celebration of this heritage is scheduled for the beginning of May, 1979.

Less encouraging was the stalemated legislation to provide medical care for Japanese American survivors of the atomic bomb dropped on Japan. This bill, which I co-sponsored with Rep. Edward Roybal of Los Angeles, would cover medical costs directly attributable to the explosions for victims, their survivors, and lawful permanent residents.

Although less than 200 of the approximately 1,000 bomb survivors in the U.S. would be eligible, I felt it was important that we recognize our responsibility to these innocent victims of our military action. Japan provides free medical checkups and treatment, and disability payments to some $365,000,000 in living Japanese, regardless of nationality. Survivors here, who often suffer from leukemia, anemia, diabetes, and other problems, have been ignored by both governments.

I testified before the House Judiciary Subcommittee on Administrative Law in Los Angeles in

Continued on Page 94

JACL Must Now Be Concerned With Its New Identity For The Future

With the calendar focusing on the month of December, it might do us well to pause and think about what we are as an organization and what we might consider for the coming year.

As in the past, JACL looks towards its memberships as its major resource in time of need. Committed to several grand programs (REDRESS, Nisei Retirement, Youth), the leadership of JACL as well as the organization itself will again be tested as to its ability to manage.

The major programs cannot exactly be considered as new. Many of them have been discussed and debated and agreed to for years. Rather, what may be new is the approach that will be required to effectively deal with the issues. It is the focus upon approach that I believe is subject of analysis.

The initial step would be to consider if JACL is really interested in attracting "new blood" into the organization and how JACL plans to involve these new people in the programs that it offers. We would have to ask who we are the people who are JACL programs are directed to and determine if the two link up.

In all sincerity, we must ask ourselves if we want a larger national organization or a better one. I'll admit that I would be among the first to answer "yes," JACL must continue to grow. But this is not intended to mean that it is bigger is better. As in the case of the Japanese physique, a compact structure is "more beta." The point is simple. Our push for increased membership must also consider the method for increased participation.

JACL is in essence the stockholders of the corporation. If there are structural problems with the organization, one can imagine what the situation would be if the membership should suddenly grow to fifty, or even one-hundred thousand. That would be a lot of people and a lot of volunteers. What we must ask ourselves if we want a larger national organization or a better one.

Times have changed and are changing. Most of the ideas and perceptions about Japanese and Japanese Americans are in need of careful review. As new definitions come into being, JACL must be involved in those definitions.

Each generation has different dreams and different means of gaining them. The old ones don't always fit. A little too snug around the brain and a little too loose around the waist. Just as JACL was concerned with the issue of identity among its youth, now JACL must be concerned with its new identity for its future. The fact that many of our members are looking for change, real change, suggests that we must provide more than mere cosmetic solutions. Our membership wants to feel involved ... to feel that what JACL is doing has some impact.

Our local chapters are put to their great.

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SAN FRANCISCO — 1980

YOURS NEXT STOP
Recently Mickey Mouse celebrated his 50th birthday and JACL will also be celebrating its 50th Anniversary in 1980. Our next biennial National Convention will be held in San Francisco July 28-Aug. 2, 1980 and all JACLers and their friends are cordially invited by your host, the San Francisco JACL Chapter. It is befitting to return to “Everybody’s Favorite City”, San Francisco, to celebrate this momentous occasion since this city is considered the birthplace of the Japanese American Citizens League. The Convention plans are already well underway and the Convention Board hopes to make this a truly great one befitting this outstanding milestone for JACL. We promise our famous Cable Cars and BART trains will be running and there will be plenty of cracked crab available. All the, in addition to a gala 50th Anniversary Convention. What more can you ask?

Let us all make plans now to meet at the “City by the Golden Gate” and celebrate our Golden Anniversary in 1980”.

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ANNUITIES, PENSION PLANS

36 — Pacific Citizen Holiday Issue / December 22-29, 1978
By Barbara Yasui Hayman

The other day the postman came to our door with a package from America. I took one look at the small cardboard box and knew immediately what was inside. The box’s uniformly spaced airholes and the unmistakable odor emanating from within were dead giveaways—matsutake!

As I opened the box, I reflected on the ironic fact that matsutake have all but disappeared from Japan, the country where our Issei first knew them. The matsutake that are sold at unbelievable prices in Japanese markets today are mostly imported from Korea. The Japanese tradition of matsutake hiki, which the Issei revived in America, has for practical purposes now become a distinctly Japanese American experience.

About here a bit of clarification in terminology is probably warranted. Different Ken-jin and different era groups use different words to indicate a mushroom hunt. Some people call it matsutake tori, and others insist that matsutake gari is correct. Possibly the latter expression is the right one, since we use different words to indicate a mushroom. The phraseology. But it may be Meiji talk, vividly remember being raised by my father’s hearty “up and at ‘em” on those early fall mornings. It never ceased to impress me how full of energy he seemed then, when getting up on a weekday morning would be such a struggle for him. He would hustle us through breakfast, supervise our dressing (we always had to wear something red lest we be mistaken for deer and shot), help with the lunch-making, load the car, and be ready to leave us all behind of we didn’t “pull the equal.”

The ride up to the mountain took us a little over an hour, but as it is with all children, it seemed like an eternity to the three of us. My father passed the time singing old songs and pointing out landmarks he had known since boyhood, while my mother better appraised us with cookies and games.

My father, like most Nisei, had his favorite garden—an old logging road well off the main highway—and we always started our expedition there. After providing each of us with a candy bar as “iron rations” and making sure that we were all equipped properly with a rice sack and a walking stick, he would charge off through the thick underbrush, leading the way.

We quickly learned that the fastest trails, for we always had a hard time keeping up with him, and, eventually, began to lag behind. But mushroom hunting was a serious business, and Dad would never wait for slowpokes. Instead, he taught us to rap on a tree with our sticks if we got separated from everyone. I often wince when I think of panic rising in my throat when I found myself alone—‘I would bang and bang resounding through the silent woods.'

But gradually I came to realize that this was something special, and I began to look forward to those ritual treks through the woods again.

Unfortunately, civilization had taken its toll on the matsutake in Oregon. Last year, at the beginning of the season, my parents went back to their traditional garden as always and discovered that the entire area had been logged off. Although they soon found another area where the matsutake grow (now a carefully guarded secret), I can imagine the sense of loss they felt.

It is so easy to take tradition for granted. Being here in Japan, where the matsutake no longer grow, has made me appreciate, more than ever, those childhood memories. In fact, I can think of few other experiences quite as pleasurable as tramping through the woods with my parents on a good, old-fashioned mushroom hunt.

Stalking the Wild Mushroom

and it may be Okayama ben, but my folks always went matsutake hiki. So that’s what it is to me.

Legend has it that the first Issei to discover matsutake in the Mt. Hood, Ore., area (where my father grew up) was Harshiro Inoue. One day in 1906 or thereabouts, Inoue-san shoulders his gun and went out into the woods for a little target practice. Imagine how surprised he must have been when he smelled the odor of mushrooms and stumbled upon something as old and familiar as a matsutake in this new and alien country.

The Issei undoubtedly expected their matsutake, a delicacy in Japan when they first came over, to become but one of their many memories of the old country. So they must have been delighted to find that the stumpy white mushroom thrive in the mountainous forests of Oregon and Washington during the autumn rainy season.

As the Nisei grew up, they accompanied their parents on matsutake hiki, and became well versed in the fundamentals of mushroom hunting themselves. Soon as keen of eye as the Issei, they began forging out on their own, and the tradition was eventually passed down to Sansei like me.

Matsutake hiki in my family always began in a flurry of activity, and I can

the final test—holding the specimen gingerly so as not to bruise it, he would sniff if it. A true matsutake has a unique cinnamony aroma which distinguishes it from any ordinary toadstool.

If the mushroom passed this test and was not spongy (a sign of worminess), it was carefully brushed off and deposited like a trophy in the finder’s rice sack. Then everyone was instructed to search closely around the immediate area for more likely-looking humps. The most exciting thing was the discovery of a “fairy ring”—a clump of matsutake sometimes numbering as many as 14 or more, in one spot. This was the ultimate in finds, and if one discovered a fairy ring, he could consider himself the hero of the day!

Midway through our hike, my father would call an “R & R” stop for lunch. We would perch ourselves on logs and share our obento—sometimes Japanese-style, sometimes rice sack used to carry the precious matsutake.

but more often than not, sandwiches and potato chips washed down with soda pop.

Once the excitement of the initial find or the discovery of a fairy ring had passed, and after foraging for an hour or more through the woods, the three of us would quickly lose interest in matsutake and leave the mushroom hunting to our parents.

Our attention was diverted by more exciting things: we tipped over rotten trees, tried to catch tiny tree frogs, poled at sap globules with our pointed sticks, and tightrope-walked across fallen logs.

It was a beautiful place to be, but the best part of the day would be in trudging back to the car laden with our sacks of matsutake and our inevitable treasures for “Show and Tell” at school. The hunting was over, and even though Dad or Mom would get side-tracked now and then to check out a likely looking fact,

the entire area had been logged off. Although they soon found another area where the matsutake grow (now a carefully guarded secret), I can imagine the sense of loss they felt.

It is so easy to take tradition for granted. Being here in Japan, where the matsutake no longer grow, has made me appreciate, more than ever, those childhood memories. In fact, I can think of few other experiences quite as pleasurable as tramping through the woods with my parents on a good, old-fashioned mushroom hunt.

Author Barbara Yasui Hayman with father, Homer Yasui, on a family mushroom hunt in Mt. Hood, Ore., 1957. Homer waves rice sack used to carry the precious matsutake.

• Barbara Yasui manages to pull on nostalagic chords in the memories of “matsutake” hunting Nisei in Oregon, Washington and Colorado but with an ecological twist. She now lives in Fujinomiya, Shimakka-ken, Japan, where her husband Bob Hayman works (for free) for a large seafood projects company, learning the ropes on how the Japanese rear their smolts and fingerlings at a salmon hatchery. Barbars is the daughter of the Dr. Homer Yasui of Portland, Ore.

December 22, 1978/ Pacific Citizen Holiday Issue — 39
Looking for SENOR SUZUKI

By Ferris Takahashi

Carlos K. is an elderly Issei in an eastern Mexican city, and on this Friday evening he is not anxious to talk to a researcher. He is in a hurry. He wants to close his street-level jewelry store, bid the window merchant his in a safe and pull down the iron guard shutters. For it is Friday, the Jewish Sabbath which begins anxious to talk to a researcher. He is in a hurry. He wants to close his street-level jewelry store, bid the window merchant his in a safe and pull down the iron guard shutters. For it is Friday, the Jewish Sabbath which begins

Mexicans are named O'Gorman, Poniatowski, Higgins, Suzuki as well as Sanchez...

... and beautiful young girls were available as wives for a decent, hard-working bachelor.

Mexican-Japanese soon found themselves incorporated into the middle class. As their command of the Spanish language grew, so did their opportunities. They were restaurateurs, small landlords, proprietors of gift and dry goods stores. Some came down from the Colima and Nayarit cultural...
with the proper incomes and introductions. Japanese executives and their Mexican associates can play golf at the most exclusive country clubs while their young cool off by the swimming pool bar. The Japanese wives will be less in evidence. More clannish, slower to take up foreign language, they tend to remain at home and share unfamiliar servant problems or shopping expeditions.

In these circles, in contrast to the Mexican Japanese, intermarriages are rare, partly because of traditional Japanese family resistance to a break in patterns and a solid conviction that foreigners rarely achieve patterns and a solid conviction that foreigners rarely achieve a break in patterns and a solid conviction that foreigners rarely achieve a break in patterns and a solid conviction that foreigners rarely achieve a break in patterns and a solid conviction that foreigners rarely achieve.

Of Japanese social life. Moreover, most of the young men and women working or with their families will someday return to Japan, therefore have already been married or personally pledged to a sweetheart—which does not prevent some from enjoying all that Mexico City's own "flourishing world" can offer.

Away from the capital, for centuries the country's hub, the nation is popping with change and development. New highways link old cities. Industries and engineering projects, agricultural reclamation and trade marts bring over Japanese expertise.

In Guadalajara, Senor Eduardo Ando advertises Japanese language classes. Karate, judo and aikido studios proliferate everywhere. In Canada two-dimes, Mexican businesses speaking perfect Japanese, assist a lost tourist from Fukuoka. In Mazatlan, the Mexican Nisei daughter of a professional is crowned Queen of the Fiesta.

Along the same West Coast where junks once made landfall and—who knows—the ancestry of the local Indians drifted across the Pacific thousands of years ago, the wild chaparral, the marshes and lagoons are falling before the bulldozer. Still those remain pockets of tantalizing ethnic history: the remote valley where fugitive slaves fled slavery before the Civil War; the valley where White Russians found shelter after World War I; south of Mazatlan, the tiny coastal inlet. A population of about 200 lives mainly by truck farming and by shrimp fishing. In December 22-29, 1978/Pacific Citizen

...**an excerpt from a longer study in progress, Mexican Out of Japan by Ferris Takahashi.**

"My granddaughter Elena brought it from town because her favorite woman's magazine said to use it in a new salad dressing."

**Ferris Takahashi of Boulder, Colo., has been a Holiday Issue by-liner for many years. Some of her short pieces about the Issei have been published in school texts and ethnic anthologies. Our apologies to the purists who will miss the "tilde" and "accent" marks over Spanish words requiring them in this story of Suzuki-san. We hope by the next Holiday Issue to have a font of foreign accent marks to accommodate future stories about the Japanese in Central and South America. — Ed.**
Masaoka on REDRESS

Why We Must Seek It and How We Can Go About It

By Mike Masaoka
Washington JACL Representative, 1945-1970

Do I believe in JACL's announced redress/reparations campaign? If I do, what do I think JACL should do to carry out its commitment in this regard? These questions have comprised the gist of a number of letters I have received since last summer's biennial national convention in Salt Lake City, Utah, from some old-time associates and friends. At editor Harry Honda's invitation, I am availing myself of space in the annual Christmas edition of the Pacific Citizen to try to answer, at least in part, these two questions.

Let there be no doubt that I sincerely and strongly believe in the principle of seeking redress/reparations from the Government of the United States for its arbitrary, unjust, and inexcusable World War II Evacuation and detention persecution of those of Japanese ancestry in this country.

I am persuaded that we of Japanese origin in the United States owe it to our nation and to our fellow citizens, as well as to ourselves, to seek partial compensation for the wartime travail and tragedy forced upon us by our own Government in what we continue to believe was an unconstitutional, unfair, and unjustified procedure. An honest and unified effort must be made in order that in some other time of hate and hysteria, no individual or group, regardless of race, color, creed, sex, national origin or any arbitrary designation, may be forced to give up their homes, their properties, and their associations to be detained—even temporarily—as we were in the spring of 1942 if we resided in the so-called excluded area of California and western Arizona, Oregon, and Washington and had as much as one-sixteenth Japanese blood in our persons. As responsible human beings and citizens who believe in our country's basic tenets of liberty and freedom, we can do no less. Perhaps it matters not whether JACL's program be described as seeking redress or reparations, for semantically they are almost synonymous.

For me personally, however, reparations is a more descriptive word, for it denotes a wartime relationship that redress does not.

Regardless, let me repeat my conviction that we of Japanese ancestry in the United States must seek partial compensation for our World War II mistreatment at the hands of our own Government. And, since there is no other national political action organization of Americans of Japanese ancestry than the JACL, I follow that I believe that the JACL must accept the leadership in this vital effort.

There are some—even among our own group—who suggest that, as with all the population, modern-day war requires some deprivation of every individual and that our World War II experiences should be considered our contributions to those national privations.

To these, I reply that Japanese Americans were subjected to all of the sacrifices common to the citizenry in wartime, and we ask no reparations for such deprivations. On the other hand, Japanese Americans—and only Japanese Americans—were called upon solely on the basis of race to surrender, if you will, our lives and properties to the unreasonable and unconscionable demands of the military. While dollar signs cannot total the mental, physical and property losses suffered as a consequence of that military order, we now must seek partial restitution for only those uncommon losses that no other group of Americans were forced to endure. And the higher the amount of partial compensation we are able to secure, the more difficult it will be for some future commander or official to again invoke those arbitrary and questionable orders that would discriminate against and deprive an individual or group of their liberty, freedom, and property without "due process of law," especially when the courts are functioning and a legal and institutional action has been not ordered for all the people.

There are also some who oppose the efforts for fear of a "backlash" in public opinion that could take away some of the amenities and opportunities that we enjoy today, partly because of our unprecedented demonstration of loyalty to our country in spite of the extreme demands of World War II.

To me, the principles of liberty and freedom for all, the integrity of citizenship, and the unchallenged right to "due process" are so critical to our system of government that we must accept the possibility of such a "backlash," which—quite frankly—I do not think to be so inevitable or imminent as a few have indicated.

If our worth as citizens can be so easily discredited and our vindication as "loyal Americans" so quickly discounted, then in truth we remain "only second class citizens" at best. And if this is to be our fate, the sooner we learn it of the better for us and our posterity.

The midterm congressional elections of last November 7 (1976) resulted in the election of 20 new United States senators and 77 new United States representatives. The average age of the newly-elected senators is 43 years of age and of the 77 newly-elected representatives 41 years of age. Fourteen of the new senators will be 40 or younger, while 44 of the new representatives will be less than 40 years of age.

The average age of all 100 senators in the First Session of the 96th Congress which convenes on Jan. 15, 1979, will be about 57 years of age and of all the 435 representatives about 48 years. More than 60 per cent of the entire Congress will have been elected in 1970 and thereafter. More than half of all the representatives will have been elected since 1974.

Only four members—Senators Warren Magnuson of Washington and Milton Young of North Dakota and Congressman Jamie Whitten of Mississippi and Melvin Price of Illinois—were in their respective offices when the Washington JACL Office was permanently established in late 1945 to seek corrective and remedial legislation, litigation, and administrative action for those of Japanese background for their wartime experiences as "suspect Americans".

All this means is that there is a new generation of members of Congress—as well as public officials at all levels and the public at large—who need to be "educated" and "told the truth and the potential consequences of the World War II Evacuation and detention of Japanese Americans—aliens and "non-aliens" alike—because of our accident of birth.

Unfortunately, this applies to many Japanese Americans, too.

So, if nothing else, the national JACL effort to secure redress/reparations from the Congress of the United States provides a legitimate forum for this needed but largely ignored and overlooked lesson in American history. Moreover, the national effort will also provide JACLers with the opportunity to learn and put into practice "grassroots" democracy that can result in appropriate laws at the national, state, county, and municipal levels.

Without consulting any member of the Congress or any JACL officer or staffer, including the members of the National JACL Redress Committee, may I suggest the following as some of the activities in which the JACL might engage in the furtherance of its committed goal of redress/reparations:

Congressmen Norman Mineta of California, as the one who personally experienced and remembers Evacuation, detention, and relocation better than any of the others, though he was only a junior high school student in those tumultuous times, might consider...
Perhaps the announcement of this monetary total should be dropped as a mistake, and the courts or Congress asked in their "wisdom" to set the appropriate and proper redress/reparations amount.

Some might be willing to opt for a more restricted and limited approach, such as amending the Japanese American Evacuation Claims Act of 1948, as amended, to correct certain inequities and injustices in that legislation. Since that statute is already on the books, Congress might be more willing to amend and liberalize it than to enact an entirely new concept and legislation.

No doubt the deadline for filing should be lifted, since many who failed to file under the current law may now wish to do so. Moreover, the statement that those receiving payments were doing so in the name of the United States would be waived. Interpretations would be liberalized so that many claims excluded under the 1946 enactment, such as future and prospective wages and profits, goodwill, etc., would become compensable items.

More importantly, however, those who compromised and settled their claims up to three-fourths the amount of the compensable items or $2,500, whichever was less, ought to be allowed to secure a greater share of their original claims than this unfair and inequitable procedure entitled them to.

In the first two years of the 1948 program, the Justice Department adjudicated only 228 claims, of which 74 were dismissed. Of the $134,917.83 claimed, only $76,139.15 was paid. Since it was costing the Government $1,300 to adjudicate a single claim averaging $450 in awards, the congressional committees urged the Department of Justice to provide a more expeditious procedure.

JACL's agreement to get all claims against the compromise-settlement method so long as it was not mandatory on the evacuees to resort to this special procedure and if "affidavits and available records" were accepted as "necessary evidence and proof of loss." Knowing how badly money was needed to relocate families from camps or temporary wartime residences to return to their former homes or to new homes on the West Coast, JACL thought that this new procedure would apply only to "small claims." The fact, however, is that many of the claimants required even this pittance to help pay their expenses to "return home," so some with claims of more than $100,000 agreed to this expedited proposal. By the end of Fiscal 1954 (June..."

I do not think 'backlash' to be so inevitable or imminent as a few have indicated.
Continued From Previous Page

$63,700,000. Of the claims settled, 975 awards. Originally claimed was amount originally claimed by these S. 1954), Masaoka on "REDRESS:

failed for "good and sufficient reasons" to file claims within the 18-month deadline in the first instance, should have the highest priority for a correct executive or remedial legislation that JACL will seek.

Finally, I have been intrigued over recent years with what may be an impractical and impossible procedure, but one which nevertheless would be most useful and helpful in resolving the more difficult and complex problems. And, it would relieve JACL of pressures to vote against the legal, lawfully approved appropriations on the part of Congress.

Also, the judiciary could resolve whether individual evacuees would each receive automatic lump sum payments, or have to file claims, etc., or whether a special foundation or organization should be established to receive the total payments on behalf of the evacuees for certain designated purposes, etc., or some combination of both individual payments and an aggregate amount for the whole group.

By establishing the official criteria, the courts could settle the controversies over whether the length of stay in camps constitutes more payment that those who left earlier to volunteer for military service, or to continue their education in colleges and universities in the midwest, east and south, or to work in the fields and the factories to aid in the allied victory, etc.

The judiciary could too decide whether only actual West Coast evacuees, or others in the then another failed to go to Japan after all or returned to the United States subsequently as an alien and regained citizenship through naturalization; of the alleged trouble makers and the "disloyal"; and of those who refused to serve in the armed forces until their alien parents were allowed to leave camp, etc., require less emotional and prejudicial judgment than the JACL could possibly render because of its unique and unprecedented role before, during, and after World War II.

As envisioned, JACL and representatives of other groups and organizations, as well as individuals if they so desire, could appear before the various federal courts and testify not only as to themselves but also as to what they believe concerning other aspects of exclusion.

No doubt members of the National JACL Redress Committee, and the National, district, and local officers and members of JACL are also giving this subject matter much thought and concern.

My hope in writing this article is only to make a small contribution to the thinking of those involved and concerned with this sensitive yet vital topic. Even as I have been ever since the Evacuation decision itself was made in February 1942.

Mike Masaoka, JACL's first paid-staff worker in San Francisco as executive secretary in 1941, is no stranger in print to our longtime readers. Perhaps, there is no other Nisei more eloquent with pen or tongue than Mike; certainly, his record as JACL's Washington Representative and the counsel drawn from experiences of those years will make this latest Holiday Issue contribution a much-referred to article.

BIRD'S EYE view of Heart Mountain, Wyo. concentration camp before 10,000 Japanese from West Coast were forced to move there.

PART of a group of 650 who renounced their American citizenship are removed from Tule Lake, Calif. camp in February, 1945.

LIFE in an American concentration camp. Meals were served in mess halls, contributing to breakdown of many family units.
NIKKEI and BILL OF RIGHTS: 7 out of 10 Amendments VIOLATED

It has been suggested that the JACL should aggressively seek redress/reparation for our mistreatments in World War II by the military because those arbitrary actions violated the Bill of Rights, the first ten amendments to the Constitution of the United States.

A quick review of these historic and cherished guarantees, which are the cornerstone of our governmental system, reveals that seven of the first ten amendments were violated by our Government in its arbitrary restrictions imposed on us of Japanese origin in World War II. Only three of the amendments were not applicable to our tragedy and travail.

Amendment I—Freedom of religion, speech, of the press and right of petition

When the FBI took into custody all of the Buddhist ministers immediately after the outbreak of war, and subsequently when it was inferred by Government officials and others that, for some reason, Buddhist Japanese Americans were less loyal than were Christian Japanese Americans, these constituted an infringement of the guarantees of religious freedom. Our freedom of speech was abridged when criticisms of military conduct and certain actions of various Government officials were at least discouraged by being charged as being disloyal. Our freedom of the press was restricted when all of the Japanese language newspapers on the West Coast were forced to close, thereby robbing the Japanese pioneers in many instances of their opportunities to read about what the Army planned for them and their citizen families. The right to “peaceably assemble, and to petition the Government for a redress of grievances”, was denied by such rules as those which declared that not more than five persons of Japanese ancestry should be seen together in public outside of the camps.

Amendment II—Right to bear arms

The Army decreed that alien and “nonalien” individuals of Japanese origin could not “keep and bear arms” in World War II in spite of this constitutional guarantee.

Amendment III—Quartering troops. Not applicable.

Amendment IV—Unreasonable searches and seizures without warrants.

When the police and other presumed law enforcement officers entered our homes without search warrants following December 7, 1941, and seized as “contraband” ceremonial swords and bows and arrows, sports rifles and shotguns, certain types of books and even wall paintings, not to mention cameras and binoculars, such actions involved “unreasonable searches and seizures” since no warrants were issued “upon probable cause” which described “the place to be searched, and the persons or things to be seized.”

Amendment V—Trials for crimes; just compensation for private property for public use.

Though those of Japanese ancestry resident in the United States committed no acts of espionage or sabotage—before, during, and after World War II, according to reports of Navy Intelligence and the FBI—we were imprisoned for the “crime” of being born to Japanese parents and imprisoned in camps behind barbed wire fences guarded by military police, without any trial or hearing by juries of our peers. Moreover, in a real and practical sense, the Government took our private property “for public use” when it officially claimed that our Evacuation was a “military necessity” and forced us to leave our homes and associations without providing adequate facilities for storage of personal property. Even more clearly, we all know that we were not “compensated justly” for our property losses, the enactment and administration of the so-called Evacuation Claims Act of 1948, as amended, notwithstanding.

Amendment VI—Civil rights in trials

Though we were not criminals, we were treated worse than most criminals. We were not tried in a “speedy and public trial, by an impartial jury”, nor were we “informed of the nature and the cause of the accusation...confronted with the witnesses against (us)...have compulsory process for obtaining witnesses in (our) favor...and have the assistance of counsel for (our) defense.”

Amendment VII—Civil rights in civil trials.

Though “the value in controversy” between us evacuees and the Government of property lost as a consequence of Evacuation exceeded “twenty dollars”, we were denied the right of trial by jury or given an opportunity to sue the Government of the United States and the Western Defense Command.

Amendment VIII—Cruel and unusual punishment.

No bail was available to us as a means to leave the camps. Nor was any monetary fine imposed on us for the crime of “being Japanese”. However, we believe that Evacuation, detention, relocation, and all the other dehumanizing indignities required of us amount to the “cruel and unusual punishment” that the Constitution forbids for even the most heinous of criminals, the assassins and murderers.

Amendment IX—Reserved rights of people. Not applicable.

Article X—Not delegated powers. Not applicable.

Most Americans—I am certain—are quite unaware that so many of our civil rights were so blatantly and shamelessly violated in the name of “national security” and “military necessity” in World War II, civil rights which they recognize and enjoy. So, the above recitation may be the kind of information they need to truly appreciate the scope and implications of what happened to us Japanese Americans. Two-thirds of whom were native-born citizens, when hate and hysteria were transformed into our Evacuation by Government fiat—M.M.
JEAN SADAKO KING:
on the rise

By Allan Beekman

Lieutenant Governor Jean King poses with Governor George Ariyoshi. She is the first woman and first issue of a Caucasian-Nikkei marriage to achieve so high a post in the government of Hawaii.

On the morning of November 7 in the headquarters of State Sen. Jean Sadako King in the Kaimuki area of Honolulu, two supporters leisurely put the finishing touches to the reception for that evening. A mile or so away, in the headquarters of her running mate, Gov. George Ryozou Ariyoshi, a crowd was gathering for a similar purpose.

Calm and confidence marked both headquarters. The Republican team of John Leopold and Virginia Isbell had made a good campaign, but it appeared foregone that the Democratic nominees for governor and lieutenant governor were assured of victory in today's General Election.

So there was joy that evening, but no surprise, when the election returns bore out the predictions. Ariyoshi, the first Nikkei to become a governor, had been re-elected. King would be the new lieutenant governor, the first woman in Hawaii to achieve so high a post in the executive branch of the government.

Of interest may be the fact that she is the first issue of a Caucasian-Nikkei marriage to achieve so high a ranking.

Nowadays when intermarriage is commonplace, it may come as news that such has not always been the case. But she herself points out that her parents married when such marriages were unusual.

Her father, William McKillop, a Canadian of Scotch and English ancestry, had come to Hawaii in the 1920s. He became the first postmaster of the village of Captain Cook on the Big Island. Chiyo Murakami was the Hawaii-born daughter of immigrant Japanese coffee farmers. Despite few precedents for the step, they married. In a house on Pilkoi St. in Honolulu, 52 years ago, the couple's first child, Jean Sadako, was born.

Jean attended public schools in Honolulu: Likelike Elementary and Aliiolani Elementary. Later she attended the private Sacred Heart Academy.

Her mother wanted her to know the maternal ancestral tongue. So like most Nikkei children of the period, Jean attended Japanese language school—first, Palama Gakuen; later, Kaimuki Taiyo Gakuen. Later still, she would continue to study Japanese at the Univ. of Hawaii.

Her father wanted to assure her the means of earning a living and, long before her college days, she had become a good typist. It may be that her effort to market this skill brought her the first evidence that her maternal heritage could be a liability.

Anti-Japanese sentiment had smoldered in Honolulu, heightening after the Marco Polo Bridge incident of July 1937, which precipitated the Chinese-Japanese war. After the Japanese attack on Pearl Harbor, resentment against Japan and anything symbolizing it reached a crescendo.

Martial law descended upon the Territory of Hawaii. Labor became mandatory for all able-bodied males. After-school work by students became a patriotic duty.

In these circumstances, Jean, then a high school student, applied for part-time
work at a Honolulu firm. Because of her Japanese ancestry, the company rejected her application.

Later, at the Univ. of Hawaii, she majored in English literature. She also became president of her junior class, and won the university's Ka Palapala beauty contest in the Cosmopolitan category. (The contest had Chinese, Japanese, Hawaiian, Korean and Caucasian categories, and not only organized the longshoremen of Hawaii but the sugar workers as well. Management not only saw the ILWU as a threat to its profits and control over its workers, but a threat to the feudal system that enabled an elite handful to live in baronial style. In control of the press and other organs of propaganda, management fought back ferociously.)

During the 1946 sugar strike, Jean went door-to-door handing out union pamphlets. She says, truly, that the strike "began a major change in the social and economic scene in the Islands." She graduated from the Univ. of Hawaii with a B.A. and, in between further educational stints, worked as a legal secretary and free-lance writer.

Studying for a Master's degree in American history at New York University, she made the 1946 sugar strike the subject of her thesis. Again at the Univ. of Hawaii, studying for a Master's in Fine Arts, Drama and Theater, for her thesis she produced and directed a contemporary Japanese anti-war play, *The Pilot*, by Ken Miyamoto. At the university's Kennedy Laboratory Theater, she produced two-one-act plays she had written.

In her political career she has put to work her various attributes of stage presence, command of language and writing ability, backed by the same integrity and stubbornness that saw her handing out union pamphlets in the infamous anti-union atmosphere of 1946. Her adherence to principle, however, is clothed in tact, graciousness and respect for the opinion of the opposition.

As a Senate staff member, she refused to hand over three days' pay, as required by custom, to a secret fund to help re-elect majority party members. Though told her refusal would cost her her job, she held out, kept her job, won the battle and witnessed the abolition of the kick-back rule.

When she campaigned for the State House, she discussed the various problems of the district in a chatty newspaper column, including pollution and overcrowding. She wrote nostalgically of her childhood when "Hawaii had seemed like one large park."

**Photograph taken by Eliot Elisofon while King was a student at Univ. of Hawaii.**

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The children she refers to are Alan Kimohou, 28, and Donna Midori, 21, born of her marriage to lawyer James King. The marriage has ended in divorce.

As usual after a gubernatorial election, voters wonder if the new lieutenant governor plans to use the office as a stepping stone to the governorship. Since the office came into being with the granting of statehood in 1959, a number of the occupants has sought to use it for that purpose. The first lieutenant governor, James Kealoha, tried and failed to gain the Republican nomination for governorship, then faded into political oblivion. The second, William Richardson, went from the office to become Chief Justice of the State Supreme Court. A third, Tom Gill, twice unsuccessfully tried to secure the Democratic nomination for the governorship. The last lieutenant governor, Nelson K. Dei, chose to retire from actively seeking public office, at least temporarily, at the expiration of his term.

Only Ariyoshi has stepped up from the lieutenant governorship to become governor. Lt. Gov. King says Hawaii is not ready for a woman governor. But the same could have been said about the lieutenant governorship a few months ago. At any rate, she plans to concentrate on making a success of her present post. The portents are auspicious that she will succeed.

- Allan Beekman, who prepared the book column from his home in Honolulu for many years in the Pacific Citizen, continues to be a Holiday Issue by-line. His stories about life of the Japanese in Hawaii have appeared for over 25 years now—the first contribution being published in 1949.

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| Existing ones—because Hawaii was beginning to see many more interracial marriages—and "Cosmopolitan" became the catch-all category.) Probably from the time of her first appearance in this world, Jean had attracted attention as evidence that some children of marriages such as that of her parents are strikingly beautiful. In his book entitled *Hawaiian Times*, the author-photographer Henry Inn had included a full-page photograph of the teen-aged Jean. The celebrated photographer-author Eliot Elisofon, also struck by her beauty, made it the subject of a photograph—scheduled for the front cover of the then widely-circulated and influential Life Magazine. But, she says, the space "was preempted at the last minute in favor of the late Sen. (Robert A.) Taft." Though deficient in beauty, Taft seemed to the editors to have the greater claim to newsworthiness and national exposure.

This was a time when the International Longshoremen's & Warehousemen's Union (ILWU) was becoming a force in the community. The ILWU had not only organized the longshoremen of Hawaii but the sugar workers as well. Management not only saw the ILWU as a threat to its profits and control over its workers, but a threat to the feudal system that enabled an elite handful to live in baronial style. In control of the press and other organs of propaganda, management fought back ferociously.

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During my time in Hiroshima, I learned of the existence of the Radiation Effects Research Foundation (RERF) which is part of the Atomic Bomb Casualty Commission. Overnight accommodations, which were located in a dormitory adjacent to RERF, were arranged through Chris Ando, a fellow Sansei traveler, whose uncle had just started his work at the Foundation. Just the brief exposure to the RERF facility alone made me realize that the damage caused by the A-Bomb dropped 33 years ago was not over with. Research is still being conducted today.

The day in Hiroshima included a visit to the Peace Memorial Hall, Memorial Museum, and A-Bomb Dome. Although there are a number of people in the world who would rather forget about what happened August 6, 1945, including many Japanese, the Hall and Museum contain technical and visual accounts of an event which I knew very little about.

Within the Memorial Hall, a short film was shown which contained close-ups of the facial and body burns of many A-Bomb victims who sought help at nearby hospitals, several of whom eventually died days after they were filmed. The film also contained footage of the unbelievable devastation caused to the physical environment taken within days after the disaster. A sea of debris was all that remained near the bomb's epicenter where houses and buildings once stood.

Contained in the Museum building were displays of various remains of the bomb explosion. Twisted glass bottles melted by the bomb's tremendous heat, clothes torn to shreds by the blast, and keloids (scar tissue) preserved in glass jars were among the remnants for visitors to view. These objects plus enlarged black and white photographs of scarred victims were like parts visitors to view. These objects plus enlarged black and white photographs of scarred victims were like parts of a puzzle which, when mentally assembled together, gave a more complete and detailed picture of what went on the day of the blast and shortly after. In all, an estimated total of 200,000 Japanese were believed to have been killed by the heat, blast, and radiation.

Previous to the Hiroshima visit, I never took the initiative to become knowledgeable of the details of the A-Bomb explosion because I had always viewed it as just another historical event which had little to do with the "important" activities going on today in the U.S. It is in relation to persons holding the same perspective as mine that I saw the existence and perpetuation of the Memorial Hall and Museum as vitally necessary. Educating persons to the pain and devastation caused by the A-Bomb is extremely important, not only in terms of building awareness of the A-Bomb catastrophe but also in terms of warning persons of the extreme danger of nuclear weapons which are presently possessed by nations.

During the past few months since that disturbing yet enlightening day, it has been very difficult to forget what I personally saw and felt in Hiroshima. For my own sake, I hope that such deep impressions will cause me to critically evaluate the political issues attached to nuclear arms possession and development by a number of countries today. The necessity of such evaluation would have never been evident to me had I not visited Hiroshima and if the U.S., Soviet Union, and other countries did not continuously pursue efforts towards developing and building more sophisticated nuclear weaponry since the day of the two A-Bomb blasts in Japan.

It is quite clear that the U.S. has never stopped to deeply reflect upon the destruction it caused and also has not looked beyond all its military rationales for the stockpiling of nuclear arms.

The U.S. now possesses 1,054 Titan and Minuteman ICBMs as well as 656 Polaris and Poseidon missiles on 41 nuclear submarines. Each Titan ICBM has the capability of delivering a 5- to 10-megaton nuclear warhead up to a distance of 7,000 miles. A 10-megaton warhead unleashes a force 500 times as powerful as the A-Bomb dropped on Hiroshima. According to Pentagon estimates, a hundred nuclear weapons targeted for Russian sites would kill a minimum of 37 million people. The U.S. now possesses over 9,000 nuclear warheads.

One of the latest developments in missile weaponry is the cruise missile. This jet-powered aircraft is equipped with a guidance system which allows it to fly at such low altitudes that it cannot be picked up by Soviet detection systems. The probability of hitting its target is almost 100 per cent.

William Perry, the U.S. Defense Department's research chief, reported that even if the Soviet Union were to develop a system of detecting early model cruise missiles, the U.S. could overcome the system by making modifications in the size, speed, and electronics of the missiles at a rate much faster than Soviet defense changes could be made.

It is scary and depressing to think that these weapons will be used sometime in the near future. As the proliferation of arms has increased and as the U.S. and Soviet Union have continued to invest in arms production, the probability of nuclear arms use has increased to such an extent that their use is almost assured.

It is just a question of when and where.

The materialization of a mutual agreement calling for the total disarmament of nuclear weapons is extremely unlikely. The power of the bomb today commands too much of the respect of nations to give it up. Even if there exists absolutely no intention on the part of individual governments to use nuclear arms, their possession serves the purpose of being used for political and economic leverage.

There is much to be learned from Hiroshima, but perhaps it is too late. The wrong lessons have already been learned.

The power of the Bomb has been seen and diligently developed since the day it was first tested. Nations have failed to learn and to recognize the insanity and madness of such efforts. While the goal has been the insurance of survival, changes for the world's total destruction have increased as the result. Weapon technology has become so finely tuned and so sure-fire that the outcome of nuclear warfare can be accurately predicted to leave no winners.

In a recent L.A. Times article, Leonid Brezhnev angrily stated that if Russia tangled with the U.S. in such war, "There will be no more U.S. But we will still get it in the neck."

Aramuchi—the error—has already been repeated.
My Family Roots
by Joe Oyama

My grandfather's name was Katsuzo; my father's name—Katsuji; my oldest brothers'—Katsumi (In Japanese Katsu means "to win"). Thus, I was handicapped with a name like Tadao, which means roughly translated, righteousness.

Born in Koryama, Fukushima Prefecture, about 100 miles north of Tokyo, my father was the second son of a well-to-do farmer who lost all of his land by speculateing in a gold mine venture in Hokkaido. To help my grandfather, my father and uncle Katsuzo went to work in a mine, but they failed to recoup the loss.

At the time, the eldest son was attending Todai (Tokyo Imperial University) and the youngest son was still in grammar school. My father decided to go to America to seek work so that his oldest and youngest brothers could finish their schooling. After setting in America, my father had my grandfather and uncle Ushizo come to this country.

Later my mother as a young bride-to-be arrived from Japan in Vancouver, Canada. After she came down the gangplank, quite to her surprise and embarrassment, my father tossed her a cloth bag full of money, which she caught in mid-air, while he exclaimed out loud so that everyone could hear: "This is all I have!" (In other words, make the best of it!)

This was the first time that my mother met my father's older brother (the Todai student) in Japan who was tall and handsome. She was surprised to be confronted by a short, aggressive man who, as they were returning, slipped and fell down on the ice.

Pictured above are author Oyama's parents (seated) with his older sister. Mary. Standing are Oyama's two uncles.

Having worked in a gold mine, then as a field hand on the Adolph Spreckles sugar cane plantation in Hawaii (where he was picked by the master to work in the house and allowed to go to high school), but seeing no future, my father sailed for the mainland by working as steerage class on a tramp steamer. Thus father was not about to observe protocol nor about to take siss from anyone, least of all—a woman.

Descended of a Daimyo (feudal lord) under Kiyomasa Kato in pre-Tokugawa Kamamoto and born the daughter of Teijiro Kiyosada of the Minami Clan in Fukushima Prefecture, my mother was completely taken aback by his unexpected and boorish behavior. A graduate of a government-sponsored nursing school in Tokyo, she had served in the Russo-Japanese war and was decorated for her services.

Being a Tolstoyan Christian, my mother soon converted my agnostic father to her Methodist Episcopal faith. My father gave up his nocturnal drinking habits, reeling home from work on a bicycle, weaving from one side of the road to the other. As a Christian, my father boasted once of becoming a millionaire (the never made it but two of his sons, Wesley and Clement, did) and also talked about Russia's Five Year Plan. My mother used to caution him about talking socialism in front of conservative church people.

In her youth my mother was an avid reader: Fyodor Dostoevsky, Leo Tolstoy, the Bible. She always wanted to travel. She would take the map of the world out of the case and often trace it with her hands. She started out her married life with a man who could speak German fluently and who was interested in astronomy, but for a living started making ties and pedaled them on a wagon in the town of Fairfield in Solano County, Calif., before I was born. Later, he became chief cook in the Arlington Hotel in Suisun (where I was born), which was destroyed by fire.

During the early twenties, while raising six children, my father established the first, though ever modest in size, Japanese-owned and operated cosmetic company in this country, eventually selling to 104 Japanese stores in California and shipping to Hawaii and Seattle. Japanese ladies were his best customers until the outbreak of World War II. When he first started experimenting with cosmetics at home, using mother's kitchen utensils, our food always tasted like perfume, and how I hated it!

My father never became a wealthy man, but his mission seemed to have been fulfilled. He had come to this country to send money back to Japan and with the help of my grandfather and Uncle Ushizo, his oldest and youngest brothers were able to go through college. After finishing Tokyo Imperial University, my father's eldest brother became a Japanese government official in occupied Seoul, Korea. His son, incidentally, "Deb" (meaning fat) Oyama, was the famed pre-war film comedian. He was with Showa Financial Company when he died several years ago in Tokyo.

The youngest son, Kiyoshi, after also finishing Tokyo Imperial University, worked with Japan Monopoly Bureau as an engineer. There were two other daughters, Tora, and the youngest in the family, Kaneko, who married an Oxford University graduate, a Mr. Uchida of the Harvard class, a member of the nobility who refused to use his title.

My grandfather, too, although his name was Katsuzo, was never able to re-coup his losses in the gold mine. Coming to this country to join my father and wanting to stay independent of his son (unable to speak English), he worked in the fields of California following seasonal crops, and only when his son became ill and finally died of cirrhosis of the liver in Sacramento in 1925.

Joe Oyama, now in retirement in the San Francisco Bay Area, has been a byliner in the Nisei press since his war days. For many years, he observed the passing parade of Japanese Americans in New York for the PC. Since coming back to California, his column was renamed "West Wind."

December 22-29, 1978 / Pacific Citizen Holiday Issue — 49
The re-appearance of alien land laws on the American political scene has turned the clock back almost forty years. It certainly has stirred some bitter memories and introduced the possibility of renewed racially-based antagonisms over the ownership of agricultural land. Perhaps there is cause to look back at the experience of one group of Issei who were forced to contend with similar discriminatory legislation a scant four decades ago.

As California established the pattern that other states followed, it might help to set the scene for the narrative that follows. Japanese farmers in California hit a high point with the open agricultural production was in great demand. It seems paradoxical, but this was a time when Issei farmers were actually publicly urged to produce more food and to develop more agricultural land. With the end of the war, however, the anti-Japanese movement resurfaced. This postwar activity culminated in 1920 with the passage of Proposition One, a legislative initiative designed to strengthen the Heney-Webb Act and to plug its loopholes. From this time on, Japanese farmers came under increasing pressure in the courts to force them off the land they worked. Some cases they won, and others they lost, but the threat of legal action continued to hang over their daily lives.

Today, as we look back on those times, our view is frequently clouded by our inability to understand the story as the Issei lived it. At least one Issei pioneer has left a detailed account of how he and his contemporaries came to grips with the problems brought on by the alien land laws, and reconciled them.

The man is Chino Tsuneji, a native of Nagano-ken, who came to the United States in 1905. After living in the Pacific Northwest and Orange County, Calif., he moved his family to Chula Vista near San Diego in 1925 and began to cultivate celery. At that time Chula Vista was known by the somewhat less than enviable sobriquet, "Heart of the Anti-Japanese Movement." In 1928 and again in 1931 the local District Attorney had prosecuted local Issei farmers for violation of the state's land laws, the most notable case being Morrison vs. California.

By 1932, Chino had come to realize that fighting in the courts was not the only answer. Recent court decisions, coupled with new acts by the California State Legislature, had begun to close many of the legal loopholes upon which the Issei farmers depended for control of their agricultural land. What Chino believed was necessary was for the Japanese to take their case directly to the people, especially to those in power, including the acknowledged leader of the local anti-Japanese faction, Fred Stafford, a Caucasian celery grower.

Put simply, Chino organized a well-planned public relations campaign, or as he referred to it, "a public movement." What follows is an abbreviated translation of Chino Tsuneji's experience with his "public movement" and its final outcome.

First, profits from our agricultural enterprises were donated to various public organizations and schools. At the same time, Japanese cherry trees were donated to local schools, churches, the city library, local women's clubs and city parks. All of these were planted with our own hands. We also donated on frequent occasions books and magazines on Japanese to the local library.

Each time we did these things we took care to see that they were publicized in the Chula Vista Star. The newspaper publicly stated that people who do good deeds in the public interest are more than good citizens. Also noted by the Star was the fact that the Issei farmers had improved the quality of the local celery crop to the point that it had gained a national reputation.

Because of these activities and the campaign to improve Japanese-American friendship, I was approached and asked to be a candidate for a position on the board of directors of the local Chamber of Commerce. Of course I agreed to this.

There was a candidate from the American farmers' side. Fred Stafford, the leader of the local anti-Japanese movement. It was Stafford who had, for almost ten years, diligently attempted to chase Japanese from this area. At the election, the anti-Japanese candidate lost, and I, the chief target of the anti-Japanese movement, was elected by a majority vote.

I believed that this was an occasion described by the Japanese proverb, "The fall of a leaf heralds the advent of autumn." I thought that there must have been a significant meaning behind the election of a Japanese and the rejection of an anti-Japanese leader in a strongly anti-Japanese section of the county.

As pressure from the county prosecutor's office on Japanese farmers became more intense, Kawashima Isami, a reporter for the San Francisco Nichibei, arrived in Chula Vista. He wrote under the pen name of Tengai (meaning horizon or heavenly shores) and was widely known throughout the U.S. At that time he was the manager for the Nichibei in Los Angeles. Realizing the dangerous situation for Japanese farmers in San Diego County, reporter Kawashima decided to take a special interest in our situation.
"If the worst comes and Japanese farming is wiped out here, it will not simply be a matter of San Diego County," Kawashima stated. "There is a very strong possibility that those efforts will jump to other parts of California, and it could produce a fatal wound to the Japanese farming business which produces $1,000,000 annually."

"Fortunately," I said, "you, Kawashima-san, are here to investigate this matter. I would like to take this opportunity to arrange a meeting with the leader of the anti-Japanese faction so you can question him on his opposition to us."

"To tell the truth," Kawashima replied, "the purpose of this visit was to jump into the very heart of the anti-Japanese movement to investigate the truth and to try to find a peaceful solution by meeting the people involved face to face."

At that we both immediately jumped into Kawashima-san's car and headed for Stafford's farm. When we arrived, Stafford was watering his fields. We at once told him the purpose of our visit and asked for an interview. We feared that he would refuse to be interviewed, but he at once agreed.

"Why do you despise Japanese?" Kawashima asked.

Summarized, Stafford's response was as follows:
2. Japanese, unlike Americans, work even on Sundays, and even have their women work. We cannot compete under these conditions.
3. Even now, more and more Japanese are coming from other areas to Chula Vista to grow celery, which causes over-production and a fall in prices.
4. It appears that the Japanese possess a special talent for celery, and are unwilling to teach us.
5. For these reasons, we let things take their own course; the value of celery will drop so low that we will be forced to sell our property, and our families will suffer.

"For these reasons, for our own defense, we must expel the Japanese farmers," Stafford said.

"To accomplish this, we have united and appealed to the county prosecutor's office for the arrest of all Japanese illegally utilizing agricultural land."

Stafford continued.

After he finished I suggested that perhaps the two groups could cooperate and work together toward the improvement of the local celery industry. Stafford answered without any hesitation, "I cannot accept it because I believe it is impossible."

Kawashima-san and I again asked Stafford to reconsider, but he refused a second time, saying, "I have spent ten years trying to chase all the Japanese farmers out of this area. I organized volunteers to purchase legal means against you. I believe our aims will be achieved in the very near future—we do not need to adopt any new methods. For these reasons, I cannot accept your offer."

He refused us in the most curt manner. He believed that his actions were on the verge of repelling the Japanese from the country. When we had originally determined to talk to Stafford, we did not expect to find him so stubborn.

Further, I decided to make the final attempt. I explained that I had discussed the plan for a Japanese-American celery growers organization with the mayor of Chula Vista and the president of the Chamber of Commerce, as well as other leading citizens, and that they were enthusiastic about the idea. I closed with the statement that since he had the confidence of the American growers and that we, the Japanese would join as a unit recognizing him as our leader, we could jointly be responsible for a tremendous growth in the Chula Vista celery industry.

Stafford closed his eyes and contemplated for a minute, and then slowly answered, "If what you have just told me is true, if the Japanese and American growers become united in adjusting production and regulating the marketing of our celery industry, and if local leaders are in agreement, then I will change my position and cooperate with the Japanese growers."

The next few words we felt greatly relieved. Kawashima-san then said, "Now that you have agreed to start a joint action we will need some time to organize. It would be bad if some incident occurred during that period ..."

"Don't worry about it. The investigations in progress now are as a result of our petition. Since I was responsible for it I'm sure that I can get the County Prosecutor's Office to post a letter on our request," Stafford said.

He then stated that he would go the next morning to the prosecutor's office. He then finished his visit with Kawamura Ejiro, secretary of San Diego Nihonjinkai, talked with one of the assistant prosecutors he knew well.

The assistant prosecutor stated to Kawashima-san that his first feeling was that the land law was a bad law, and besides it was difficult to enforce. They hoped that a peaceful solution would be reached and had accepted Stafford's request readily.

Japanese farmer and his son working their Mission Valley farm circa 1905, Anti-Japanese legislation in California later made it difficult for Japanese farmers to continue working the land.

My plan was waiting for my visit, and this enabled me to stop for a minute, and then slowly sat down.

"Fortunately, thanks to you and Kawashima, there is now peace between the Japanese and Americans in Chula Vista, and I am glad that I sincerely hope that there will be no more incidents in the future."

I answered that there was no discord between the farmers in the area and that we intended to continue cooperating with each other.

"I am very glad to hear that," the prosecutor said. He then firmly shook my hand and walked away, and I could not help remembering "Kanshin no matakugiri."
On a dark day, sometime before the Fourth of July, 1931, Shikako Takaya, an Issei wife to a farmer, was rinsing out a child’s silk dress in a metal basin of gasoline near an unlit pot-bellied stove. (Gasoline was widely used as a means of “dry cleaning.”)

Suddenly there was a fiery explosion. Body and clothes aflame, she picked up the blazing basin and ran out the door in an apparent attempt to save the house with four small children in it. She succeeded, but paid heavily for it, sustaining second and third degree burns over much of her body. She was not expected to live. But circumstances demanded that she survive, she writes, and survive she did, if slowly and with excruciating pain.

The cause of the accident was never clearly determined, though it was speculated that sparks emitted either from the stove (which had become charged from the electrical storm taking place that day), or from the friction of rubbing the garment, had caused the fire. Mrs. Takaya herself was reluctant to talk about it, as is evident here. Indeed, as far as is known, she never again discussed it after this writing.

What follows is a segment of some writings she completed during her prolonged convalescence. An ironic point to be noted is that, as an Issei woman carrying out the demands of a household of ten persons as well as “working in the fields in double harness,” as she puts it, Mrs. Takaya would never have had the time to write had she not had this tragic accident.

After completing this series, she wrote little until she was sent to Amache camp during World War II, at which time she again picked up her pen.

Shikako Takaya

Surviving

Even now when I think of the accident, a cold terror grips me. Three months ago it was that it happened, and now as I write from my convalescent’s bed here at home, unable to move about yet, I know I am lucky to be alive. Still, in a way, I think I must be alive because I will it.

I remember it as a series of happenings all at once: a flash, an explosion, terrible orange flames lacking the ceiling. I was terrified, and in my panic I stupidly dashed out of the house, fanning the flames I carried with me. I can only recall what happened afterward, like pictures, in snatches. In one, I am trying to snuff out the ugly flames in my skirt; in another I am lying face down in the dirt; and in yet another I am on a soft bed and the Caucasian neighbor lady looks down at me solicitously.

Waiting for the doctor and ambulance—less than an hour, I was told—I was in turn assaulted by intolerable pain, then pulled into a soft forbidding cloud.

After awhile—was it in a hospital bed?—I saw myself being scolded by my grandfather: “Don’t cry!” he commands in his warrior voice. “Don’t give in!”

“... but you don’t understand. It hurts, it hurts!” I want to say in my child’s voice, but his forbidding look mutes my words. My toes and the tips of my fingers grow large in their Pain.

“A faint bit is nothing,” Grandfather states. “You know your great-uncle was only seventeen when he committed harakiri? He did so for the honor of the Byakkotai*. The samurai of Aizu, no matter what pain they suffered, never showed any sign of weakness. Remember that! That is part of your heritage. Since the days of our ancestors, there have been no cry babies in our family. There will be none now. Even if you have a agonizing pain, bite your teeth and bear it.”

Grandfather’s imperious voice rang in my ears throughout my childhood. I could hear it clearly now.

“Ah, look how badly she is burned!”

“The pain... it must be awful.”

“Will she live?”

“Doctor says twenty, thirty percent chance. The burn is bad, but on top of it, she’s convalescing from childbirth too, you know. It’s a case of the danger of childhood psychosis, they say. Comes with high fever. Terrible.”

I was in the sick ward and I could hear them. Mr. and Mrs. Takagi, Yorimoto-San and Otani-San had come and were talking in hushed voices, assuming I was asleep—or unconscious.

Childbed psychosis. That was a thing where you became crazy, wasn’t it? Unthinkable. I would not lapse into that. I thought to myself, even if I were attacked by fever. I tried to smile before sinking into an opiate sleep.

On the second day, my fever did rise, hovering around 103 degrees all day. I dozed off and on, and in that dark region of troubled sleep, an infant clung to me, his body all aflame, covered with raw, naked burns. And the children, the children... running about wildly, screaming, their clothes on fire.

“Steady, steady.”

My husband’s voice pierced through the cloud. “You’ve been moaning. Is it bad?” His voice was quiet, his face white, anxious.

“Yes... no... it’s just that I was dreaming.”

“Take hold of yourself, now,” he said, gripping my arm.

“Take hold of yourself.” It was as though he were trying to impart his own strength to me.

“Don’t worry,” I said. “There’s no need to worry.”

But I wasn’t so sure. My fever had stayed the same and the pain had grown intense. “Please go and get the doctor,” I said, trying to keep my voice even. “It’s time for my injection.”

I was afraid I was succumbing to that psychosis.

He left, but the image of his pale and distraught face stayed with me. It made me unspeakably sad.

I thought, I would rather die! Surely it would, if I were to begin to lose my mind from the fever. But how could I die and leave the eight children? And the baby—the baby only fresh out of my body.

No, I would not die.

Then another worry crept up, the kind whose size looms larger than its worth in a place like a sick bed. People would be wondering about the accident. Since it happened just before the Fourth of July, they might assume that the children had been playing with firecrackers. For myself, that would be all right: I could stand being blamed for the negligence of

*Legendary “White Tiger Troop,” samurai youth renowned for their bravery and sense of honor. Their exploits, which have been immortalized in legend and song, were said to have taken place during the Aizu War (ca. 1868).
allowing the children to play indoors with firecrackers. But then, which child would it have been? The mischievous third son? One of the girls? And if I became crippled or maimed in some ways—worse yet, if I died—the child would be forever tormented.

No, that could not be.

In the end, I could not make myself talk about the accident other than in a vague, random way. It was too agonizing. To my husband, I said, "This is unreasonable, I know, but please don't ask me about the fire. Please. Just let me say I am sorry for my carelessness. Let me leave it at that."

The sound of my own voice, weak and pleading, brought up a well of tears, and try as I might to stifle them, try as I might to summon up my grandfather's stern face, I could not.

The tears brimmed over.

Friends

Togami-San and Fujikawa-San came to the hospital that second day. I was greatly humbled by their visit, for this was the day the Blanca Vegetable Marketing Cooperative was having its annual picnic and these two friends, out of concern for me, had not gone.

At the same time, I would have been quite distressed had the picnic been cancelled altogether because of my accident, as it had been contemplated. This annual picnic is a very great entertainment, to catch up on gossip and news of harvests, births, deaths, marriages. To have caused the cancellation of such an event was a burden I did not wish to carry. I had one of my own making.

Otani-San, Uyemura-San and Shimako-San paid a call on the way home from the picnic. They said they passed through the "NO VISITORS ALLOWED" sign on the door of my ward. They weren't supposed to be able to read it, I guessed. That made me smile.

On the third day, my temperature still lingered at about 103 degrees in the morning, but my fears about going into childbirth psychosis had declined. At about nine o'clock, Shinhira-San and Uyeda-San came, each carrying a bouquet of flowers. I appreciated those flowers especially because I saw the hands that brought them.

But to feel my heart quicken and a sweet warm wave flood me at the sight of flowers was a new experience for me. I realized. I had always been quite healthy and had otherwise had little occasion for receiving flowers. Moreover, I tended to look upon flowers and such things as frivolous, as unnecessary extravagances—a result of my rigid upbringing, no doubt.

I recall, working as a nurse in a hospital in Japan, I would often throw away the flowers that visitors had brought, allowing the patient to see them only briefly, convinced that the strong stimulating scents would be "bad" for the patient. Later on, as a staff member of a magazine firm, I was one who persistently objected to sending flowers to arriving co-workers, saying that it would be an empty, gratuitous gesture.

How mistaken I was, how shallow my understanding. I have come to understand that the feelings called up in the viewing of a flower—whether a cherry blossom or a chrysanthemum—are bound to be subjective, personal. How could I, then, from the outside, presume to judge the value of a flower and its message?

Furthermore, there is a difference between the appreciation of a flower as an object of art and as a token of love. One can appreciate the beauty of a flower for itself, and by one's self. But appreciating it as a gift is another thing.

I came to understand the gift of flowers, finally, as I lay in my sick bed, weak in flesh and spirit, in desperate want of human sympathy. That was when I began to see that the gift of flowers is the gift of a connection with another human being.

Would it be better if I died? Surely it would . . . But how could I die and leave 8 children?

This person or that person knew I was here and wanted to tell me so, just so.

What a great thing it is not to be alone when you think you are sinking, to be able to reach out and find someone there, there in the form of a flower. I cannot say how much joy it gave me to look at those flowers, how much it restored my flagging spirits. Eventually, my small hospital room was filled with flowers—lining the window sill, filling the spaces on the bureau and the small medicine table beside my bed. This prompted a nurse, one day, to make a remark which I took to mean something like: "So many Japanese people come to visit you, carrying flowers. Are they all good friends of yours?"

I think what she really wanted to know was whether the Japanese, in general, made a practice of visiting" their people" in the hospital, or whether I, in particular, had a large group of good Japanese friends. I could not answer her in English, so I just nodded and smiled and said, "Yes, yes."

But if I had been able to speak English, I would have told her that the Japanese are a kind and considerate people, first of all. But quite aside from that, the circumstances of our experience here in America tend to bind us together more tightly than what might otherwise be the case. And so it would not be unusual for a Japanese to extend sympathy and help to a Mrs. So-and-So who was known to be in the hospital suffering from serious burns, whether or not she was a "good friend."

This, incidentally, also speaks of the strong sense of obligation and responsibility that we Japanese have long held as a high and irreplaceable principle of behavior. We are proud of such a good tradition and hope it will be carried on by our Nisei and Sansei.

I wonder if the nurse would have understood that.

I came to understand the gift of flowers, finally, as I lay in my sick bed, weak in flesh and spirit, in want of human sympathy.

until all seven heads were counted did I hear that familiar sigh of relief in my mind. But then, without warning, my eyes became dim.

"Mama-San, are you crying? Does it hurt?" It was our usual mischievous third son. He looked forlorn.

"No. It's just that Papa's cigarette smoke has got in my eyes."

"Papa-San, you shouldn't smoke in the hospital," our eldest daughter reproved my husband timidly. He forced a faint smile.

I regarded them all, up and down. My husband's face had gotten thinner, I noted. Where were the girls' hats? They should be wearing hats on this holiday. Then I remembered their complaints that their hats were old-fashioned. Looking down then, I could see that number two and number three sons had on dirty canvas shoes.

But in spite of these observations, I realized I felt happy. My husband could stand to lose some weight. after all. And the present shabbiness of the children would be a mark by which they could measure their happiness in the future. As for the hats, I told myself, we would be able to afford new hats for our daughters on their wedding day. A wedding is an important thing.
More than 5,000 other Nisei, the sons of Japanese immigrants, also got this special training. The U.S. Army was not prepared for World War II. They, too, served in the Pacific; the story of their operations is kept secret for nearly 40 years. Only recently did a few brave souls begin to tell the truth.

Few Nisei in the Pacific ever got to fire rifles, machine guns or mortars, but Gen. Douglas MacArthur’s chief of intelligence, Rear Adm. Kihara, decided that Nisei were the only men who could do the job. He decided to turn to this Nisei. The Army Howe transferred him before he could finish his language course. His intended source of intelligence was the Nisei, but was a month translating it. The American military needed a code for war. The only man with the appropriate education was a Nisei, Kihara. The second Hawaiian, as often as not, was a Nisei, the son of Japanese descent. The third was a Kibei, returned American. The second Hawaiian, as often as not, was a Nisei, the son of Japanese descent. The third was a Kibei, returned American. The second Hawaiian, as often as not, was a Nisei, the son of Japanese descent.

Nora have native Japanese had it any easier. It is common, in Tokyo, to see a man “draw” appropriate KANJI ideographs on a palm with a forearm, to make clear what it is he is talking about.

Army officers returning from Japan in the Thirties urged a language school upon the War Department. How else, they argued, could American commanders develop the intelligence reports of the Japanese? It was a waste of time and money.

Rasmussen had arrived in America to speak one year of English, but got into West Point two years later. A determined man, he figured, could accomplish anything he set out to do. The orders of Nisei proved him correct. So Americanized by their parents that few knew much Japanese, these soldiers were so determined to make Nisei into military men that they added to their 10-hour study day by staying up after Taps to make sure they had lessons down pat. Officers had to start trickling barracks latrines in Camp Savage, Minn., turning out lights and forcing men to bed. Local optometrists and opticians had a windfall (not a fortune, public until now), because so many pairs of eyes failed as they pored over KANJI.

Most students who were well-versed in Japanese were Kibi, “returned Americans” who had been sent to Japan for part or all of their education. And few Kibi spoke English well enough to translate, interpret with precision. The intrepid Rasmussen handled that problem by pairing each Kibi with a Nisei “strong in English.” The Kibi would translate, and his teammate would write the necessary English-language reports.

Some Kibi from Hawaii had so little English that they were forced to use a third language, pidgin—the patois often used by Hawaiians. Nor did it dismay him that his original 60 students were in West Coast camps, most caught in the draft like Caucasians.

Rasmussen was a native given authority, best wishes and little else. He had about six weeks to locate space, find texts, reproduce enough of these to supply the community staff, hire it, and then operate a six-month crash course in the world’s most difficult language, all on a budget of $2,000. Incredibly, aided by Bay Area teachers Akira Oshida and Shigeya Kihara, the colonel kicked off the operation on schedule. Just as incredibly, the American military took the trouble to test Nisei soldiers and find out what they could do. The Denkmann-born linguist then commanded the language teaching effort for the war’s duration. No better man could have been picked. Obstacles were Rasmussen’s meat. He was aware of the problems, but acutely aware also of the possibilities. He knew what Nisei were capable of, so he did not dismay him that his original 60 students represented half of all Nisei out of 3,700 tested, who had true proficiency in the Japanese language. Nor did it daunt him that only 15 of the 60 were fluent in both Japanese and English, a basic must for linguists. It didn’t even bother him when 20 of the original 60 were washed out of his extremely difficult course. Or when his school was uprooted right after its first graduation and moved to Minnesota, because no more Nisei could remain in the San Francisco area. President Roosevelt having ordered the removal of all Americans of Japanese ancestry from the West Coast.

To the Japanese-speaking Danish immigrant, these were not matters of moment. Rasmussen had arrived in Minneapolis and was able to speak one year of English, but got into West Point two years later. A determined man, he figured, could accomplish anything he set out to do. The orders of Nisei proved him correct. So Americanized by their parents that few knew much Japanese, these soldiers were so determined to make Nisei into military men that they added to their 10-hour study day by staying up after Taps to make sure they had lessons down pat. Officers had to start trickling barracks latrines in Camp Savage, Minn., turning out lights and forcing men to bed. Local optometrists and opticians had a windfall (not a fortune, public until now), because so many pairs of eyes failed as they pored over KANJI.

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Arthur Ushiro (now Castle) was the first American into Ieue when that vital spot was captured by the Allies. Although this honor was mistakenly claimed by a Yank Magazine correspondent, the journalist’s error was made in good faith. He landed from seaward with the 21st Australian Brigade. His unit greeted with outrage by another Aussie outfit on shore, that it had just shelled while landing. The newsman had no way of knowing that among the angry iron in Digger hats and ragged uniforms was Arthur Castle. Castle had come down the Owen Stanley Mountains from Nadzab with the 25th Australian Brigade. He had helped chase the Japanese from Ieue and occupy the town, a task made a little more complicated by the fact he was under fire from both enemies and friends.

Nisei from the Military Intelligence Service Language School (they call themselves MISers now) applied their linguistic abilities in the icy north as well as the steaming South Pacific. Shigeo Ito was among the Nisei who landed on Attu in the Aleutians. He found shelter under a few fellows of the 100th Infantry Battalion, the bodies of three Japanese soldiers to keep company during the fierce fighting there.

Don Ozawa and Kiska’s foe-shrouded invasion, where Americans and Canadians shot up men of their own units before realizing that the Japanese garrison had already abandoned the place. Before treatment for his burn, Nobuo Furuyi got one fringe benefit out of the fruitless landing. With other Nisei, they feasted on Japanese food the enemy had left behind.

The Alaska front calmed down after Kiska. Nisei there were confined mainly to monitoring the airwaves, and trying not to get blown away by howling williwaws.

Among the many Nisei who saw combat on New Guinea while doing their language work were Walter Tanaka, Dick Oguro, Phil Ishio, Gary Kadani and Kazuo Kozaki. They served with American and Australian infantrymen who, at first, seemed totally incapable of taking prisoners alive, although they got better at it when three bottles of Coca Cola were offered as a prize for each live prisoner.

Kazu Kozaki had almost gone AWOL from San Francisco in panic on Dec. 7, 1941, having convinced himself that the Army would shoot him and other Kobe in retaliation for the Hawaii attack. He recovered well from this fright, becoming the first Nisei to be awarded the Silver Star.

Kozaki was awarded a Purple Heart for this same New Guinea action, and his Silver Star award especially lauded him for carrying on for three days before seeking treatment for his battle wound. “Hell, I wasn’t being brave.” Kozaki later said, “I was just ashamed to tell them where I was hit!”

Not many Nisei were able to escape the dull, deadly and boring routine of translating items that meant absolutely nothing until pieced into proper place as part of a massive mosaic. Nor were many able to get into action for long, before being hauled back to paperwork. But those who did, distinguished themselves. Nisei fought beside Canadians and Eskimos in the Aleutians, New Zealanders and Filipinos in the Solomons and Bismarcks, and Americans everywhere west of San Francisco. Some served with the British and Gurkas in India; and some with the British and Chinese, as well as Kachin tribesmen, in Burma.

Shigeto Mazawa was among these last. Now a television cameraman in Chicago, he parachuted into the north Burma mountains as part of an OSS unit. There he fought behind enemy lines. Harry Akune got one practice jump, over Mindoro in the Philippines, then Baoted down onto Corregidor in 1945, to help trap 5,000 enemy troops holding out on The Rock. Fumio Kido, like Shigeto Mazawa, never received one day’s parachute training but he also leaped out of a plane with an OSS unit into Mukeden, Manchuria, as the war ended. His outfit had to make sure that Allied POWs came to no harm.

Everything about the Nisei, including the numerous Silver and Bronze Stars awarded them, had to be kept secret. It could not be let out that they were "reading Tojo’s mail. Japan’s false sense of language security had to be maintained, so American commanders could take advantage of it. Also, MacArthur feared torture for any Nisei captured. Many had relatives in Japan, the general knew, who might suffer retaliation if the Nisei’s role were revealed. In fact, Gen. MacArthur personally wrote this reasoning across one of the Nisei requests for front-line duty that he disapproved.

Henry Gosho was one of 14 men who fought in Burma with Merrill’s Marauders, and the Nisei role was revealed in the written picture later made of the exploit because it was still classified secret. Filipinos played the Nisei roles, and the script never mentioned Japanese Americans.

Gosho received a Bronze Star and a Combat Infantryman’s Badge, but they were given him on the ground. They had to be. Henry’s older brother was a petroleum engineer with the Imperial Navy while Henry was in Burma. And his younger brother Takeo was interned at an Imperial Army hospital. Curiously, Henry’s first child was born in a Colorado concentration camp while he was in Burma. He felt it the “safest” place in America to leave his wife Jeanne, while he went off to fight for his country.

Frank Tokubo was already in the Army when war broke out, a fact that almost cost his brother Harumi’s life. All the Tokubo family, except Frank, were in Japan, and because of him their Hiroshima neighbors looked upon his relatives “with cold eyes.” Desperate to prove his own loyalty, Harumi entered the kamikaze corps while Frank was fighting in Burma. Fortunately, the factory that was building his suicide plane was bombed flat. Harumi survived to be part of a postwar family reunion.

Don Oka and his brother Isao served as U.S. Army linguists, while another Oka brothers served in Japan, Takeo, a kamikaze pilot, was shot down attacking Tinian, while Don was actually below, with the forces occupying the island after its capture. Teiji Oka was one of the few Japanese soldiers to survive Okinawa.

While Harry Akune was with U.S. forces in the Pacific, his brother Kenjiro was assigned by the U.S. to help interpret for the British in India. Meanwhile, their brother Saburo became a kamikaze pilot. His chance for action was killed by the surrender, and he actually left the Atsugi air base the day before Henry landed there as part of the force sent in ahead of time to prepare for MacArthur’s arrival in Japan.

Awe-struck Caucasians from 17 infantry, one airborne, and four marine divisions came home from World War II with eye-bulging tales of Nisei bravery in the Pacific. When not translating, interpreting, or interrogating, Rasmusen’s graduates doubled as combat infantrymen and “caveflushers.”

Hoichi Kubo slid, unarmed, down a rope into a Saipan cave. Japanese holdouts chided him for being in American uniform, whereupon Kubo grated, “Is there not one samurai among you?” He then cited a palindrome from Japanese history, quoting the ancient warrior who had to decide whether to fight for his father and against his Emperor, or vice versa, and who chose the higher loyalty.

The Japanese soldiers at once understood. They apologized for questioning Kubo’s honor, surrendered, and freed hundreds of hostages. Kubo still deplores the Distinguished Service Cross he received, saying, “Hell, Joe, plenty of other Nisei did what I did!”

Kubo is right. Scores of other Nisei linguists, on a dozen islands from Biak to Okinawa, coaxed thousands and thousands of holdout soldiers, terrified civilians, and impressed laborers from caves, dugouts and thickets. This was sometimes a humanitarian activity, sometimes a vital combat tactic. American infantrymen could not afford to leave anyone on their flanks or to their rear, as they advanced in combat. Island caves and pockets have to be cleared, or sealed. Trapped enemies either had to surrender, or face annihilation. And few Caucasian troops could tell soldier from peasant.

Frank Hachiya, of Hood River, Oregon, did this kind of work well on the west side of Leyte, in the Philippines. Four times, in fact. On Frank’s fifth trip forward into No Man’s Land, a sniper shot him. Hachiya received the Silver Star, posthumously. Ironically, Frank’s award was still being processed for approval when he and 13 other Nisei names were removed from his hometown’s Honor Roll by an American Legion Post. A sad happening, and one that might not have occurred had the exploits of Nisei in the Pacific been publicized as those of their friends and relatives in Europe were. Straightforward factual reporting of what Nisei in the Pacific were accomplishing could have helped West Coast residents come down sooner from their self-righteous “high” of hate.

As things turned out, nearly 100 per cent of Nisei work in the Pacific war was still classified secret a full generation after the war ended.
YANKEE SAMURAI

Hiroyuki Takahashi was a “cave-flusher” on Angaur. Shiro Takaki did similar work on Peleliu, as did Vic Nishijima on Ie Shima, a small island near Okinawa. Vic had been with a preliminary landing on Ie Shima and helped destroy 350 suicide boats massed there for an attack on the U.S. Fleet when it reached Okinawa’s shores. One afternoon, while anxiously hunting surrendered natives down to the beach from caves before night fell and trigger fingers got itchy, Vic was stopped by a short, slight war correspondent. The man wanted details. Disturbed because minutes earlier. the cave. so he could “write him Nishijima angrily had to wave this man provide no names, but about how ever. Teams headed by Dan Star for his work on Okinawa. had been read by the line goofed, and the translation didn’t upper echelons for action. Somebody up

Nakatsu and George Takabayashi translated it after its capture.

“A work of beauty!” was how Nakatsu described the document found on the body of a Japanese artillery officer. “In Japanese, of course. With precise details and terrain contours.”

It was the Japanese command’s artillery map for Okinawa, marked in detail with positions, ranges and bearings of all the island’s features. By a fantastic stroke of luck, it was made on the same scale the Americans were using. The Nisei translators were able to do their work directly onto an overlay, and this transparency was at once flown to Pearl Harbor.

There it was duplicated en masse, and within 73 hours all American artillerymen on Okinawa had copies. American gunners could now pinpoint any island target. Victory, which had become uncertain in Okinawa, was now assured. And Nisei translators played a key role in turning the tide. Just as they had done elsewhere in the Pacific. But, even 33 years later, it is hard to hear the Army infantryman’s voice above the cymbal-clashing of Marine Corps public relations experts.

Many Nisei had to adjust to food in the Army that they were not used to at home, and they were probably the only American fighting men in our history to complain of “Not enough rice!” Still there was an occasional treat. Now and then an American attack would overrun an enemy position, or the Japanese might suddenly withdraw for tactical reasons. Whenever this happened, the Nisei language teams had a tendency to peel off and head for abandoned food supplies and “some real home cooking!”

Nisei linguists served from Alaska to Australia. in every single Pacific island campaign (bar none), from New Delhi to the Pentagon, and from Yenan Province. China, to the Hawaiian Islands. In super secrecy. Most, at Kai Rus mussen’s urging, kept their mouths shut about it, and a very large number would have carried details of their service to the grave. had I not been able to show them a de-classified document, with the date and authority for releasing it from secret stamped on it.

Koji Ariyoshi shared food with Mao Tse Tung. in a Yenan cave, and became one of the first Americans to report that Mao had far more influence over the Chinese people than Chiang Kai Shek did.

Karl Yoned also served in China. after service in India. He wrote “white” propaganda (surrender leaflets depicting massed B-29 formations), and “black” propaganda (postcards mailed to addresses taken off POW’s detailing horrendous conditions at the front for Japan’s fighting men).

At Vint Hill Farm Station, outside Washington, D.C., Makoto Sumida worked on special translations. These were intercepts, made in Turkey and flashed to Vint Hill, of what Lt. Gen Hiroshi Osakawa was transmitting to Tokyo from Berlin. (Pat Nagano would later nab the fleeing Japanese ambassador in the Bavarian Alps.) Su mida, who had five brothers in uniform, translated the results from Japanese after they had been decoded.

Joe Harada was on the staff of a clandestine POW camp in Byron Hot Springs, a California spa. Selected prisoners were kept happy in the resort’s hotel and quietly milled off information.

A major objective of many quietly working Nisei in the Pacific was the Manchurian-based Kwantung Army, cream of Japan’s fighting units. American strategists had reason to believe that Kwantung Army generals planned to provide a conclave for Emperor Hirohito, in case of Japan’s defeat, and hold out in strength on the Chinese mainland. A sharp eye was kept on all information that might indicate a lessening of Kwantung Army strength—like dispatching from it to beleaguered forces elsewhere. This would be a sure sign that the Japanese high command was getting desperate.

Kazu Yamane. Gene Urae, and Pat Nagano were working for a special secret operation at Camp Ritchie (later. Camp David), when they got special orders in the middle of the night to leave for Europe. Attached to Eisenhower’s staff in Versailles. the trio was kept in readiness to snatch Japanese papers and documents out of Berlin with, if obtain able. Russian permission, since the allies of America were rapidly closing from the east on the German capital.

Before leaving the Washington area. Yamane reddened a lot of Navy faces.

Until sent to Europe, the three Nisei had been scanning massive mounds of documents forwarded from the Pacific via Pearl Harbor, where they supposedly had been screened for value and priority by the Navy’s experts. Kazu Yamane, in his work. spotted a document he felt sure was more than just “Routine.” a stamp the Navy at Pearl Harbor had given it. He took it to his CO, Col. Gronich, who cancelled all leaves at once and put his

full force of linguistics to work on the document.

It was the Imperial Japanese Army's ordnance inventory! It listed every Artillery piece in the Japanese home islands, plus locations and quantities. It also spelled out which weapons were in short supply, why, and the location of spare parts and other materials in the ordnance maintenance network.

Yamane's discovery was never made public until he told me about it in 1977. But it was a key factor in battle and in planning the occupation of the islands. Intelligence selectors put it to good use. Yamane's discovery, translated, was also vital to early success of the Occupation. It enabled MacArthur's forces to pinpoint the location of all arms and take possession of them without fanfare.

In areas other than Okinawa, Nisei played vital roles in changing the course of the campaign, sometimes in the form of predicting any enemy attack from captured documents. Nisei brought off such intelligence coupes in Munda, New Georgia, Bougainville. Los Negros. Leyte, Luzon, and several locations in New Guinea. In Burma, however. Roy Matsumoto got the chance to play things by ear, rather than eye.

Matsumoto was trapped at a place called Nhpum Ga, along with Roy Nakada. Bob Honda and Ben Sugeta, in a column of Merrill's Marauders. The four took turns monitoring a Japanese field telephone line they had tapped. When conversations tapered off. Matsumoto snaked out beyond the perimeter on his belly, to eavesdrop more directly on the nearby enemy, which had his force surrounded. He overheard plans being made for an attack and squirmed back to help prepare an ambush for it.

When the first attackers moved down, and the rest hit the deck. Matsu- moto took direct action. A Kibet, he shouted in his best Japanese, middle-school ROTC banter: "Yamane!" The well-disciplined remnants of the enemy force got to their feet and did charge, only to suffer a dead. Matsumoto's buddies shot no more. Instead he got the Legion of Merit. Without public fanfare.

Tom Taketa was one of the many Nisei who did radio monitoring, but he was the only Nisei attached to the 1st Air Commando, a unit famed fictionally in the comic strip "Terry and the Pirates." While his buddies were airdropping supplies deep inside Burma for a British force. Tom picked enemy pilot chatter. He listened until the talkative pilots identified their unit and was also able to pin the airstrip where it was based on a map. Air harassment of Tom's buddies halted.

Taketa got a Bronze Star. Other Nisei, with other intercept units, successfully duplicated Tom's feat. Quietly, so far as the public was concerned. The war was long over before any of them were mentioned in releases by the Pentagon.

Tom's brother George was in the very first group of Nisei to study under Ras- mussen. He went to the South Pacific Caledonia before getting commissioned. It also spelled out which home islands, plus locations and quantities. It also spelled out which enemy planes were based. A bombing strike was halted.

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Some thoughts on Inter-racial marriage

By Lee Ruttle
 Contributing Reporter, San Francisco

Lee Ruttle of Oakland, a veteran newspaperman who operated a news service firm in San Francisco before his retirement, volunteered to activate himself to cover the Wendy Yoshinura trial for the Pacific Citizen two years ago. In the meantime, he has had his first book, "The Private War of Dr. Yamada," published and was later invited to deliver the major address at the Golden Township JACL installation dinner—only to be hospitalized. The text of his speech was read to the diners. We now let Lee pick up the story from here.

When Ich Nishida extended the kind invitation for me to be with you tonight, he said I could speak on any subject I chose. But I decided to keep it simple. I'd been saving for just such an occasion. But I picked a topic which I think will interest most of you. And if you're still awake after I'm through, I'll lead you all in a rousing chorus of Who Put the Chewing Gum in Edward's Canta-

I'd like to talk a bit about inter-racial marriage. Recently, I learned that JACL played an important part in getting the several states to change their laws pertaining to miscegenation.

A surprising number of people, even today, did not know that such laws existed only 25 years ago which prohibited intermarriage between Caucasians and Blacks, Caucasians and Asians; and in some states, a native American (an Indian) could not marry a Black, a White, or an Asian. This past May, my good wife—who incidentally didn't trust me to come to this wild party alone—and I celebrated our 40th WEDDING ANNIVERSARY. Not a bad record for the crazy world in which we now live.

But what makes our marriage unique is that, as you can see, I'm a hakuin, and Caroline is Chinese American. Unique, I say, for 1938.

LEW RUTTLE

pull it off? In the first place, neither of our families objected. But I ran into the Law in certain states. In spite of that, Caroline is a very persuasive woman. She never lost for words, no answer. She kept pestering me to do something about it, and I certainly couldn't change the Law. Both happened to be living in New York at the time, and smart me knew that New York City was liberal. The one who got married just so they had two bucks for a license. I didn't have the two bucks, Caroline did. So I was trapped. However, we did run into another form of prejudice, right in New York City. And in a place where we least expected it. There was a certain little church in Greenwich Village where we thought we'd like to get married.

We approached the pastor, who was reclining on a couch in his study, told him we'd like to get married, and asked of he'd kindly perform the necessary ceremony. He looked us over carefully, paying particular attention to Caroline's features.

Then he asked, "To what religious denomination do you belong?" I told him that Caroline was Presbyterian, daughter of an ordained minister, and that I had no particular preference as to denomination, although I was not an atheist.

He pursed his lips, frowned in deep thought, checked Caroline's Heathen "Chinese" face on, and said, "No, I can't marry you. You are not members of this church."

I thanked him and added under my breath, "OK, Mr. Reverend, we'll just live in sin, if that's the way it's going to be," Caroline read my mind, (she still does) and dragged me out of the inn hurry.

So we walked across town to another church of the same denomination, in what is known now as the East Village. This church, incidentally, is located in New York City, and still is in it the pew marked for The Honorable Peter Stuyvesant, one of New York's founders.

I approached the pastor (Peter wasn't around anymore) and stated our business. He said, "Sure, no problem, but not this afternoon." I assured him we were not in THAT much of a hurry. There was no word said about what church we belonged to, nor the difference in our racial grounds. That other minister; in my opinion, used the church membership bit simply to hide his real prejudice.

A year later we moved to California, since this was Caroline's home state and the ghost of Horace Greeley kept whispering in my ear, "Go west, young man, go west!"

According to California Law, for 14 years, between 1938 and 1962, Caroline Chee and Lee Ruttle were just "shackling up." For it was not until '62 that the U.S. Supreme Court declared all miscegenation laws unconstitutional.

That's why we, and a lot of other people, owe JACL a sincere debt of thanks for the part they played in getting those nine old men to rid the nation of the statutes of a stupid law.

THANK YOU, JACL.

That took care of the legal snags. But what about mixed marriages today? Immediately following World War II and the Korean War, we saw quite a number of marriages between American GI's and Orientals. In fact, many of our families ended in-law. Too many.

Many of these marriages ended in divorce, usually with small children involved. Or at the worst, suicide for the greatly disillusioned bride. Yet, we can't deny, there were many successful marriages and still are. That takes us up to the present.

What about your Sansei or Yosei daughter who has a crush on Willie Jones, the blond, curly-haired boy down the block? My first reaction if I were in your shoes would be to play it cool. In the first place, not all marriages amount to anything.

But suppose it does in this case? Granted, his eyes are blue, his hair yellow, but what about his character, his family background? That's what really counts.

Culturally, there is only an infinitesimal gap in our modern society. You who are Nisei call yourselves Americans, not Japanese, or daughter just as much, and perhaps even more so, culturally an American? How many Sansei and Yosei can speak Japanese—let alone read the language? And sure, it'd be fine if they did, But that point is, Japanese would be a second language for them.

The same goes for the old custom. Maybe we can resurrect some of them and enjoy them, but it then becomes an acquired culture.

Another thing to think about is that no matter how much of the Old World culture your child may have, if he or she marries a Cascan, you can bet that the Old World culture is going to rub off on the paleface me, who didn't tell her that if today's kids choose to cross the race line, it's no big deal. Just make sure one of the partners has a good job—and, of course, is a decent human being.

It helps, too, if one of you can cook. Take me, for instance, my fried eggs sand­wiches are known from coast to coast to know. Known by me, that is, and my wife who doesn't dare criticize my cooking with all due respect. I must add that Caroline is a cook of another sort. She invented gourmet cooking.

For those of you who've never heard of it, "The Pri­

Now if that's any criteria, all we have to do to solve the world's problems is to get everybody together and have one big feast of all the favorite dishes of all the different countries. Of course, we really wouldn't be our luck that everybody'd get so drunk during the happy hour with all the vintage.

Continued on Page 77
Peace

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Advertising
The JACL and Community Center Scholarship presentations were made in June at the San Fernando Japanese American Community Center. Nancy Gozara, JACL president, served as mistress of ceremonies. The Rev. Bob Oshita was guest speaker. Ten $100 scholarships were presented to the following Valley youths: Lori Fujikawa, Randall Higa, Loni Honna, Linda Koya, Larry Merriguchi, Laurie Nomo-to, Toni Sakaguchi, Daryl Sakaida, Denise Taira and Linda Takeshita.

The Eugene Oda Memorial Scholarships of $500 were then awarded to the two most outstanding graduating seniors: Julie Yasuda of Van Nuys High, and Teri Oda of San Fernando High. Another $500 scholarship was presented through the generosity of James and Mrs. Mary Oda to a Mexican American student, Noel Rosales of Poly High School. Congratulations to all recipients. The JACL and the Community Center are proud of their service to their school and community plus high achievement academically.

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December 22-29, 1978 / Pacific Citizen Holiday Issue — 69
IN APPRECIATION

We gratefully acknowledge the splendid response to our request for advertisement for this Holiday Issue...
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SPEAKING OUT

New Editor to Come

By Anna Peterson: St. Louis Chapter

The 1978 Holiday Issue of the Pacific Citizen marks the second anniversary of the MDC Page. It also marks a change in the editorship of that page.

The page began with a staff of Tom Ribano, then Midwest regional director, and myself. After Tom left for a new position in May 1978, I continued to edit the page alone.

Now, just a year later, it would be nice to bring another volunteer people, who have contributed to the page. Speaking Out columns, and solicited ads for the page. These MDCers have given that extra effort that is not required but much appreciated by those of us whose responsibility it is to publish the page regularly.

The names of all the contributors are too numerous to mention, but I'm sure that all the Midwesterners know who these people are. Anyway, they're the ones who say "yes" consistently when chapter boards also request a little extra.

Let us recognize Gordon Yoshikawa, MDC Second Vice Governor, for the capable job he's done as business manager for the page. He undertook the responsibility of contacting chapter members to get ads and to keep the books and commissions up to date.

I shall continue to write for the MDC Page and will complete a series on Indo- chinese refugee resettlement in the Midwest. My concern for the page and its success has not diminished, but a change in perspective is always healthy.

Again, my thanks to you, and best wishes for a happy holiday season.

RUTTLE
Continued From Page 58

wines served at the dinner, that they'd get into a terrible brawl. So I guess we'll have to find some other solution. If you'll permit me to get serious for a moment, I'd like to say that it's up to each individual — black, white, brown or yellow, Catholic, Protestant, Buddhist, Islamic or Jew — to look upon each other first as human beings with the same hurts, the same sorrows, the same joys and the same purpose in life. Set aside skin color, religion, politics. Appreciate the little bit of good that is in even the worst of us. Remember, too, that all of the world's great religious leaders, the prophets, all had practically the same goals, the same ideals, and taught the doctrine of love for mankind.

I really didn't intend to lay all this heavy stuff on you tonight, for this has been truly a very happy occasion. I truly appreciate your having honored me with your invitation. And I hope I haven't bored you. You can tell that man at the door he can unlock the door now, because I'm just about talked out.

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Season's Greetings
NOBUYUKI
Continued From Page 3
est challenge, to develop local activities that foster local participation. Districts will be expected to coordinate local talent and resources and National will be charged to orchestrate a national network of people who are interested in improving the quality of life in America.

From time to time, one may hear the comment that JACL should rest in peace. BUNK! Out in each of the local communities there are numerous activities that are potential energy units that can ignite local community interest to improve itself. Many of these people may be lonely, depressed, wondering what to do with themselves and their time. JACL has to give them something to do. JACL has to be the spark, a tool to help people to develop themselves. For some it will almost be a spiritual thing—others may view it as a gesture and a way of filling a void in their lives.

But don’t let me mislead you, it won’t be easy. It will take time, money and a lot of hard work! But if you’re interested read on.

FIRST OF ALL, explore your possibilities. Gather all the resources you possibly can. The Japanese American Resource Registry (JARR) that is presently being organized may help you. You may find out about some people that you didn’t know were there. You don’t have to wait for the publication of JARR, you can begin by actively recruiting candidates and meeting with them and possibly suggestions for nominations. This can also serve as a way of getting talented people involved and they’ll be flattered you’ve asked. Local boards can begin to outline important programs, i.e. REDRESS or Identity Issues. Develop a plan of action when and where it’s needed.

Identity Issues. Develop a plan of action when and where it’s needed.

YANKEN SAMURAI
Continued From Page 57
During 18 months of researching my story, I found Nisei to have the better qualities associated in one’s mind with Japan’s ancient warriors, while also demonstrating American ingenuity and stamina.

I think of them as “Yankee Samurai.” And I like to think of their deeds while pondering the words of Henry Goebb, speaking of us in a San Mateo, Calif, motel.

Goebb retired in 1977 from the second-highest level of employment that one can imagine in the Department. “I know Frank Hachiya well, Joe,” he told me. “He was Kibar and a very thoughtful man. I left for the Pacific at the same time. Before we parted company, Frank said, ‘You know, Hank, we’re fighting two wars out there—one against the Japanese, and the other against prejudice.’”

Goebb paused, then added, “If Frank were alive today, I think he’d agree with me that we’ve won both.”

**Author Joe Harrington is working on a trilogy about Japanese Americans in World War II, with John Tsukano of Honolulu, who has been doing research for decades on the 442nd Regimental Combat Team. The pair will do books on the 442nd and the 100th Infantry Battalion. Material from Harrington’s research for “Yankee Samurai,” his forthcoming book on Nisei who served in the Pacific, was used for writing this article. Details as to publication can be obtained from his spokesperson, Steve Cross, Monterey, Calif, 93940. Kibara is chairman of a history project for the Northern California chapter of the Military Intelligence Service Association. He was instrumental in eliciting Harrington’s original interest in the war and has assisted him with the research. A retired foreign correspondent, USN, Harrington has written extensively about the Pacific War, with emphasis on the Imperial Japanese Navy. His latest book, “I-Boot Captain,” about Japan’s submariners at war, became a best-seller.**

Continued From Page 3

The most thrust of the ideas above is to provide someone with a GOOD EXPERIENCE. We want to create a mood of feeding about JACL, that stimulates an atmosphere of response and a sense of belonging. They grow, you — and we — grow and JACL grows through active participation. Of course the focus on the success of local groups is vital to the national. Many local chapters sponsor various events and the P.C. can give you an idea of some of some of the activities. The membership headquarters will of course be happy to offer any assistance we can to help get things rolling. If you’re interested and are looking for some sag-
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December 22-29, 1978 / Pacific Citizen Holiday Issue — 97
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100—Pacific Citizen Holiday Issue / December 22-29, 1978
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<th>Address</th>
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<tr>
<td>KOHARU</td>
<td>305 E 1st St., Los Angeles, CA 90012</td>
<td>626-9132</td>
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<td>SUEHIRO CAFE</td>
<td>234 E 2nd St., Los Angeles, CA 90012</td>
<td>622-8156</td>
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<td>MITSURU CAFE</td>
<td>3361 E First St Los Angeles, CA 90012</td>
<td>626-0256</td>
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<td>Imperial Dragon</td>
<td>320 East Second Street, Los Angeles, Calif.</td>
<td>622-4453</td>
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<td>Sun's Cafe</td>
<td>Japanese Cuisine</td>
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<td>Far East Cafe</td>
<td>CANTONIEN CUISINE</td>
<td>333 First St., Los Angeles, CA 90012</td>
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<td>Sushi Bar</td>
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<td>Flower View Gardens Inc.</td>
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<td>ICHIBAN JUNK</td>
<td>Dealing in Select Used Merchandise</td>
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<td>L.A. SPORTING GOODS CO.</td>
<td>200 S. San Pedro St., Los Angeles, CA 90012</td>
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<td>L.A. MERCANTILE CO.</td>
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<td>FUTON BEDDING CO.</td>
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<td>IDA CO.</td>
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<td>MODERN FOOD MARKET, INC.</td>
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<td>Perfect Gift for the Family</td>
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<td>SAN FRANCISCO</td>
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