

pacific citizen

The National Publication of the Japanese American Citizens League

January 2-9, 1981

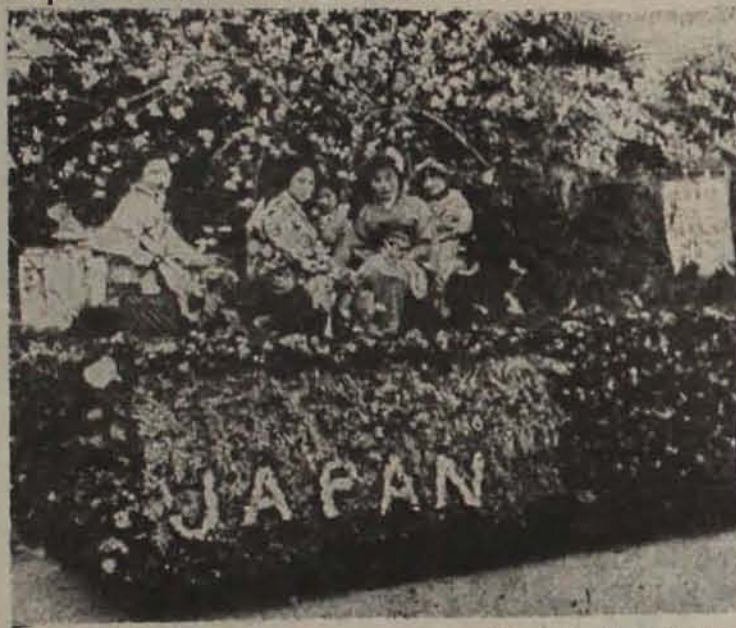
• New Year Special Double Issue

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1981 Rose Queen Leslie Kim Kawai smiles and waves.

A past Rose Parade scene . . .



Cut courtesy: Kashu Mainichi

Tournament of Roses queen Leslie Kawai was not the first in her family to appear in the famous New Year's Day parade. Seen in the Rose Parade float (above) is Kimi Sugiyama (left), now a Long Beach resident and eldest of eight Kawai children, in the 1916 parade. She made three other appearances, once as Miss Columbia. Other kimono-clad riders on the float sponsored by Grand Hotel of Yokohama were not identified.

Nat'l JACL board to meet Feb. 6-8

SAN FRANCISCO—The National JACL Board meeting announced for Jan. 23-25 has been rescheduled to the Feb. 6-8 weekend at National Headquarters, it was announced by J.D. Hokoyama, acting national director, with the first session starting 1 p.m. Friday.

The early afternoon starting time, it was explained, would provide necessary time for board members to appoint a national director as being recommended by the selection committee. Seven have applied and four are being invited for a final board interview, it was understood. Due to the financial constraints of the organization, candidates are expected to appear at their own expense. However, any applicant who must travel more than once will have their expenses covered.

The position has been vacant since mid-July, when Karl Nobuyuki resigned just before the JACL Convention. Associate national director Hokoyama, named acting director after the convention, is a candidate as well as John Tateishi, currently national chairman of the redress committee and hailed last summer as the JACLer of the Biennium for his leadership on redress efforts; Chicago JACL chapter president John Tani; Ron Wakabayashi, onetime JACL youth director of Los Angeles and long affiliated with AADAP as director; Ron Shibata, Mountain Plains district vice-governor, of Albuquerque; Anne Takemoto, a Honolulu JACLer; and Stanley Yamamoto.

Two ex-senators appointed

SAN FRANCISCO—As Congress adjourned, it was recorded in the Congressional Record that the U.S. Senate had selected two former colleagues to be Commission on Wartime Relocation and Internment of Civilians: Sen. Edward W. Brooke of Massachusetts, who served from 1967 to 1979; and former Sen. Hugh B. Mitchell of Washington, who served as a member of the U.S. Senate in the latter part of the 1940's.

The Senate appointments to the Commission were made by Sen. Warren Magnuson, President Pro Tempore.

'Hito Hata' wins gold award at Houston Int'l film festival

LOS ANGELES—Visual Communications' "Hito Hata: Raise the Banner," which made its premiere here in late October, captured the Gold Award in the Theatrical Feature Films-Low Budget Category at the 13th annual Festival of the Americas/Houston International Film Festival on Nov. 18-23, in Houston.

It succeeded "magnificently as the only film to come through the cinematic mill that captures the vitality and endurance of Japanese American's founding fathers, depicting them as a spirited and tenacious breed; a generation to be respected and admired," the Festival noted.

"Hito Hata" is the first dramatic feature-length film written, produced and directed by Asian Americans. Visual Communications, a non-profit production company based in Los Angeles, has a 10 year history of developing Asian Pacific educational media products.

Steven Tatsukawa, VC executive director, said: "It's good to see

that our film is being acknowledged by the members of the film making community.

A week long benefit showing of "Hito Hata" to help augment the production deficit is scheduled for Feb. 6-13, at the Kokusai Theater, 3020 Crenshaw Blvd., at 7 and 9 p.m. and weekends at 1, 3, 5, 7, and 9 p.m. Tickets will be \$4 donation for general admission and \$2.50 seniors and students.

Filipino celebration

HONOLULU—Filipinos in Hawaii Dec. 20 kicked off a year-long celebration marking the 75th anniversary of the arrival of 15 immigrants from the Philippines. Their population today is about 112,000.

Furuse herbarium

WASHINGTON — Amateur Tokyo botanist Miyoshi Furuse's 40-year collection of plant specimens, about 60,000 different dried plants mounted on paper and filed, was purchased by the National Arboretum here for about \$40,000.

Pacific-Asian experts on aged called to S.F. parley

SAN FRANCISCO—A panel of Asian American experts in the field of aging, will participate in the national mini-conference, "Pacific-Asians: the Wisdom of Age", Jan. 15-16 at the San Francisco Hotel, to prepare hundred delegates of Asian-Pacific backgrounds for the 1981 White House Conference on Aging. Speakers will include:

Dr. Sharon Fujii, regional director, Office of Refugee Resettlement, Dept. of Health and Human Services, San Francisco; Dr. Sharon Mori-waki, director, Older and Non-English Speaking Service Program, Hawaii Dept. of Labor, Honolulu; K. Patrick Okura, ass't director for international programs, Nat'l Institute of Mental Health, HHS, Rockville, Md.; Dr. Sylvia Yuen Schwitters, acting chairperson, Dept. of Human Development, Univ. of Hawaii, Honolulu; Mike M. Suzuki, deputy director, Office of Program Coordination and Review, Office of Human Development Services, HHS, Washington.

Jerome Waldie, executive director of the 1981 White House Conference, Washington, will also attend the conference, designed to examine particular national issues from the Pacific-Asian perspective. The conference is being sponsored by:

Nat'l Pacific/Asian Resource Center on Aging, Alaska Bldg Suite 423, 618 Second Ave., Seattle, Wa 98104; (206) 622-5124.

Ex-assemblyman Mori picked to head new trade office

SACRAMENTO, Ca.—California Gov. Edmund Brown announced the appointment of former Assemblyman S. Floyd Mori as director of the new Office of International Trade, which will be headquartered in Los Angeles. A prominent Asian-American leader, Mori's credentials include five years in the California State Assembly, three years serving as mayor and city councilman of Pleasanton, and ten years teaching economics at Chabot College.

Brown said, "Floyd Mori's background in economics and his high level experience in government make him uniquely qualified for this position."

Mori authored the legislation creating the Office of International Trade and has been a strong advocate in the Legislature for improving California's export-import market.

"I envision an expanded State effort to attract job-rich foreign investments. Being one of the major economies of the world, I sense the need for California to develop a broader global economic perspective. I have developed strong ties with many Far Eastern countries, including Japan, Taiwan, and Korea. Those ties will be strengthened and I also intend to place a new emphasis on trade with our

neighbors to the north and south. Canada, Mexico, Central and South America have vast resources and the prospects for increasing our trade with these areas are tremendous," Mori asserted.

Enomoto appeals

SACRAMENTO—The state appellate court Dec. 17 heard arguments on whether Jerry Enomoto was entitled to a formal hearing over his dismissal as state director of corrections by Gov. Brown. The superior court Apr. 25 upheld Brown's right. A decision is expected in 90 days. The same court rejected Enomoto's request to force the state to hold an immediate hearing on his dismissal.

Latino complaints

SACRAMENTO, Ca.—Gov. Edmund G. Brown Jr. met Dec. 16 with representatives of 17 Latino groups to hear their complaints that state prisons Director Ruth Rushen is not pushing for the hiring and promotion of more Latino employees. Rushen was appointed earlier this year as the first black woman to head the state prison system. "She's not doing her job," Ed Sandoval, president of the Mexican-American Political Assn., told reporters after the hour-long closed meeting. *

PC Chronology

DECEMBER, 1979

Dec. 12—Sen. Spark Matsunaga elected chair of Presidential Commission on Proposals for a National Academy of Peace; report to Congress due Oct. 12, 1980.

Dec. 18—Selective immigration crackdown on Iranian students in U.S. held unconstitutional by U.S. District Judge Joyce Green, Washington, D.C.

JANUARY, 1980

Jan. 2—Nisei layman (Dr. John Ishii, 59) heads Benedictine college (St. Martin's, Lacey, Wa.).

Jan. 12—Portland JACL begins 51st year.

Jan. 13—Buddhist Churches of America raise \$17,000 relief funds for Cambodian refugees.

Jan. 14—Japanese American Cultural and Community Center builders transfer over new Little Tokyo facility to JACCC Board of Directors. (Katsuma Mukaeda is first tenant to move in Jan. 30; Pacific Citizen in Feb. 19, PSW JACL in Apr. 1).

Jan. 19—William O. Douglas, 81, dies; last of the surviving justices on the U.S. Supreme Court who ruled on the WW2 Evacuation cases.

Jan. 19—Overflow audience explore internment perspectives at

Seattle Central Community College.

Jan. 20—PSW-JACL Regional Office burglarized over the weekend, four IBM Selectrics and answer-phone equipment missing.

Jan. 20—Okinawans in Hawaii observe 80th anniversary of their arrival.

Jan. 21—Japan Air Lines scraps "group affinity tour" airfares.

Jan. 21—Yoshio Kosai appointed Pierce County (Wa.) public transit executive director.

Jan. 25—Calif. Supreme Court upholds 4-3 affirmative action hiring of public employees in Sacramento County civil service commission case.

Jan. 26—Transportation Secretary Neil Goldschmidt addresses 33rd annual Washington D.C. inaugural.

Jan. 30—Calif. Personnel Board orders Dept. of Water Resources to retroactively appoint Pasadena Asian (Robert Y. D. Chun) American as principal engineer, Southern District; DWR held in racial bias since Jan. '79 for denying Chun the promotion.

FEBRUARY, 1980

Feb. 1—Rep. Robert Matsui asks I&NS to investigate San Fran-

cisco neighborhood legal aid charges elderly Asians being harassed; those receiving Supplemental Security Income traveling overseas forfeiting SSI over fear of losing permanent residency status.

Feb. 1-3—JACL EXECOM forecasts higher dues, budget for 1981-82 biennium in face of 20% inflation factor.

Feb. 2—New two-story \$474,000 center dedicated by San Francisco Nichi Bei Kai.

Feb. 3—San Francisco registrar of voters Thomas Kearney, 52, ousted by Chinese American pressure; Chinese-speaking poll trainees heard him say "goddam Chinks" in class.

Feb. 4—Los Angeles City Council makes Commission on Status of Women, headed by Sue K. Embrey, permanent municipal body.

Feb. 7—Ed Sakamoto's fourth play, *Hawaii No Ka Oi*, opens at East West Players.

Feb. 11—Seattle Mayor Royer appoints James Kamihachi to city policy-evaluation post as permanent director.

Feb. 13—Calif. Gov. Brown appoints Ernest Hiroshige, 34, Culver City, to newly created South Bay municipal bench.

Feb. 14—President Carter names Seattle teacher Aki Kurose

to Nat'l Advisory Council on Education of Disadvantaged Children.

Feb. 18—Burglars break into New York Chinatown's Lincoln Savings Bank without tripping alarm during noisy New Year celebration; bank reports \$1-million missing.

Feb. 23—Nat'l JACL Credit Union honors Shake Ushio, ends 37 consecutive years as board president to assume Mormon mission post in Japan.

MARCH, 1980

Mar. 1—Over 250 attend Spokane JACL-sponsored forum on redress at Gonzaga University.

Mar. 4—Statistician / mineral specialist with Bureau of Mines, Roy Ashizawa, of San Francisco retires after 31 years service; presented Labor Dept's Distinguished Service Award in Washington.

Mar. 5—Actor George Takei decides against politics; FCC equal time rule held as factor.

Mar. 10—Mastermind of 1977 Golden Dragon Restaurant massacre in San Francisco (Tom Yu, 21) convicted by Santa Barbara jury after venue changed twice.

Mar. 10—San Francisco city official (Dr. Steve Estrine, community mental health services director) given week's suspension for

referring to Chinese Americans as "Chinks".

Mar. 11—Sen. S.I. Hayakawa proposes internment Iranian aliens as "bargaining chips" for U.S. hostages in Tehran; statement shocks JACL; Hayakawa bill submitted Mar. 19 retreats concept to give President authority to detain Iranian diplomats and certain Iranian nationals as "enemy aliens" for exchange.

Mar. 13—Calif. Gov. Brown appoints three Nisei to superior court: Municipal Judge Robert Higa, 42, Whittier; Edward Kakita, 39, La Canada; and Ben Kayashima, 49, Pomona (San Bernardino court).

Mar. 14—U.S. District Judge Robert Takasugi, Los Angeles, swears in 137 pioneer Issei as citizens in mass ceremonies at Union Church.

Mar. 15—Lori Sakamoto, 20, crowned queen of Greater Seattle Japanese community at 20th annual coronation.

Mar. 17—Calif. State Assembly unanimously supports Bannai resolution in support of S1647/HR 5499 (JACL-backed bill for commission to investigate consequences of Executive Order 9066).

Mar. 18—Japan JACL chapter formalized, Barry Saiko elected

president.

Mar. 18—First congressional hearing on S1647/HR5499 held by U.S. Senate committee chaired by Sen. Henry Jackson.

Mar. 21—Release order by Sacramento Judge Lawrence Karlton (now federal judge) wiping out Chol Soo Lee's conviction of San Francisco Chinatown murder in 1974 unanimously upheld by state appellate court.

Mar. 22—JACL's \$100-a-plate American Testimonial dinner to five Nikkei in Congress attracts 1,300 diners; funds raised for JACL redress campaign.

Mar. 24—With estimate 18,000 Vietnamese refugees in metropolitan D.C. area, anti-Asian backlash being reported.

Mar. 27—Denver TV station KBTX-9 gives one of its nine top annual "Who Cares" volunteerism awards to Al Kushihashi, 62, with Senior Support Services on Stout St.

To Be Continued

Coming up

The annual PC Chronology feature in the New Year Special Issue will appear in two sections, starting this issue. The companion Necrology appears in full on Page 13.

Florin, Mayhew, Elk Grove, Taishoku Nikkei plan reunion

SACRAMENTO, Ca. — A group of interested Florin Nisei met Dec. 12 at the home of Al and Mary Tsukamoto to plan a Pre-Evacuation Reunion of the Florin Area, possibly the weekend of Oct. 10 or 17. Probable Reunion Headquarters will be centered at the new Florin Buddhist Church complex.

Many Japanese Americans lived here before Evacuation and in area served by Florin JACL which included Elk Grove, Mayhew and Taishoku. All who have scattered far and wide from Florin that fateful time in May 1942 are encouraged to communicate with committee members and help have this once-in-a-lifetime reunion experience. Present at the first meeting were:

Sam Tsukamoto, Herbert Kurima, Tommy/Frances Kushi, Jessie Miyao, Hideo Kadokawa, Woody/Mary Ishikawa, Al Kanemoto, Teri Tanaka Mizusaka, Nellie Seno Sakakihara, Al/Mary Tsukamoto (6815 Florin-Perkins Rd. Sacramento 95825).

Health

"Soft Lens Complications" was the title of lecture given by Little Tokyo optometrist **Dr. Rodger Kame** at the American Academy of Optometry annual meeting in Chicago. The meeting was from Dec. 12-17 and attracted participants from around the world. As a diplomate in contact lenses Dr. Kame serves as chairman of the practical examination committee of the contact lens section Diplomate certification program which

requires doctors with special expertise in the area of contact lenses to pass a rigid series of examinations in theory and practice.

Deaths

Karie Aihara, 55, Garden Grove, died Dec. 28. Popular vocalist who sang with her brother's dance band in the postwar period, she is survived by h Henry, s Bryan, d Lynne Hirata, gc, m Katsu Miyagishima, br Tak Shindo, sis Shiz Nakazawa.

Kofuji Fukumaga, 71, Los Osos, died Dec. 15. She was San Luis Obispo JACL president in 1934; surviving are h George T, s Shini-chi, m Take Eto, br Masaji, sis Toshiko Nakamura, Etsuko Tsunoda.

Sumiko Kunihiro, Nancy Mihara and Grace Shibata.

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MISSING PERSON

Anyone knowing the whereabouts of YOSHIRO ISHIGE (age 72), please contact his brother, Min Ishige by collect call at (415) 334-0374.

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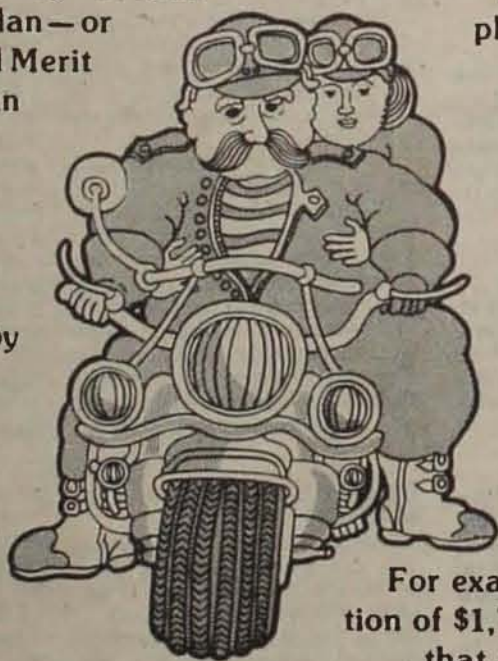
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Chicago JACL hears Matsui, fetes local graphic designer

CHICAGO—The Chicago JACL held its 36th annual Inaugural Dinner/Dance on Dec. 6 at the Orrington Hotel in Evanston. The occasion was highlighted with a speech by Congressman Robert Matsui, a recognition of services to a chapter member, and the installation of the new board of directors.

Chapter Vice President Michael Ushijima presided over the evening's activities in which tribute was paid to Mas Nakagawa, a long-standing and active member in Chicago. A graphic designer, Nakagawa was honored for his involvement and concern and for the many JACL projects in which he has donated his time and talents.

Rep. Matsui spoke to the issue of redress and updated the audience on the status of current efforts to gain funding for the Commission as well as enlightening the group to possible appointees to the Commission. In other remarks, Matsui characterized preceding decades

and issued his concerns for the future of the country based on the kinds of values that were so important to the first generation of Japanese in America.

The incoming 1981 board was installed by Past National JACL President Shig Wakamatsu. They include as officers:

John Tani, pres.; Mike Ushijima, VP prog; Jane Kaihatsu, VP prog; Alice Esaki, VP memb; Jim Isono, VP fin; Christina Adachi, VP pub aff; Chieko Onda, sec; and board members Ross Harano, Betty Hasegawa, Janice Honda, Art Morimatsu, Pam Morita, Alice Murata, Tom Nishida, Tom Okawara, Mike Sugano, Janet Suzuki, Kaz Tsunemura, Carol Yoshino, and Ron Yoshino.

The 36th Inaugural Committee was chaired by Judith Tanaka and consisted of Janice Honda, Mas Nakagawa, May Nakano, Joyce Tani, John Tani, Carol Yoshino, and Joyce Yoshino.

● Arizona

Arizona JACLers prouided mochi for families and friends at the JACL Building in Glendale from early Sunday morning, Dec. 28. Since *mochigomo* needs to soak for two days, orders had to be made with Trudy Tanita by Dec. 24.

Gary Tadano was announced as the 1981 chapter president. Dues were increased to \$25.75 single, \$45 couple.

● Japan

The Japan Chapter sponsored a Kanto Japanese American Get-together on Nov. 28, with approximately 170 persons attending. The last official event for the year included a buffet, a dance band and a drawing.

With prizes donated by Panam, The New Otani, Trader Vic's, Seiko, Iwatani Industries, Coca Cola, Air Niigini, Rayovac and NHK, the drawing earned a sizable amount for the chapter's JACL Redress Committee fund drive.

The first prize of Panam's single roundtrip ticket to Hong Kong was won by Ken Ishibashi, and twenty other gifts ranging in value from \$50 to \$125 were won by the holders of the lucky drawing or door prize tickets. Fifty other items were also passed out to the participants.

● West Valley

The West Valley JACL will hold an installation dinner-dance on Saturday, Jan. 24, at Ruby King Restaurant, 4320 El Camino Real, Los Altos. A no-host cocktail hour begins at 6 p.m. followed by dinner, program and dancing.

The evening's featured speaker is Jean Wakatsuki Houston, author of the well-known book "Return to Manzanar" which was later presented on prime-time television. Ms Houston will speak about her new script called "Picture Bride".

Following the installation of the new officers for 1981, the Harbor Lites band will provide dancing and listening music for the rest of the evening. Tickets are available at \$15 per person.

Old Hokubei Mainichi into CFB archives

SAN FRANCISCO—The Hokubei Mainichi newspaper files dating from May of 1906 (Shinsekai, the oldest predecessor of the Hokubei Mainichi) to November of 1941 (Shinsekai-Asahi, New World Sun, the prewar predecessor of the Hokubei Mainichi) have been transferred for safe-keeping in the Japanese American History Room of the California First Bank, 350 California St.

The Hokubei is keeping the postwar files from 1948.

Koreatown redevelopment planned

LOS ANGELES—The Korean community has agreed to bear almost the entire cost of a plan to redevelop an area of the Wilshire District known as Korea Town. Los Angeles City Councilman Dave Currenham told a City Hall news conference Dec. 15 that the Korean community has pledged more than \$200,000. The area is bounded by 8th St. on the north, Olympic Blvd. on the south, Vermont Ave. on the east and Western Ave. on the west, (an area including Hobart Ave. elementary school, Ardmore Playground and known among prewar residents as the Uptown area, where many Japanese resided).

The Korean community has agreed to fund the hiring of a consultant, open a project office and conduct surveys and research. In the past, similar programs have been city-funded, Currenham said.

Oyama's cosmetic market recalled

BERKELEY, Ca.—Forty-three Issei women and two Issei men most of them in their late seventies and eighties, were honored at a Christmas party at the North Berkeley Senior Center Dec. 13 with Amy Maniwa as coordinator.

Those assisting were Tad Hirota, gifts; Marie Miyasaka and Jean Nakaso, games; Mrs. Shirazawa, arrangement; Fumi Nakamura, William Nakatani and Thomas Ouye.

After an exchange of gifts, fancily packed by the issei guests, games and door prizes donated by the Berkeley Nikkei Senior Center Board, JACL members served a luncheon of osushi, chicken teriyaki, manju and tea.

Guest speaker Joe Oyama, the West Wind columnist in the PC, told of his father's pre-WW2 cosmetics, using my mother's kitchen how the Issei ladies used to be the best customers for his father's products. "When my father first started experimenting with cosmetics, using my mother's kitchen pots and pans, our food always tasted like perfume, and I hated it," Oyama said.

"One day when he finally perfected what he named a 'Beauty Cream', a vanishing cream, he gave a sample to an Issei pillar of our Japanese Methodist Church in

Sacramento. Days later, my father asked the man how he liked the cream, and the Issei man who owns a prosperous shoe store, replied, 'I used it to polish my shoes. It makes a very good shoe polish! (I was a boy then, I noted this man's shoes shone brilliantly!)"

Oyama also said that his father wholesaled hair pomade in one-lb. glass jars to the Japanese stores in California and the young Filipino migrant farm workers were the best customers for the product. The hair pomade came in scents of banana, orange, lemon, pineapple and bouquet.

"I had three brothers. Although we used my father's product, we also secretly snuck to the corner drugstore and purchased a nationally known brand for our own private use, a fancy pomade called 'Three Flowers' in a small 3 oz. jar selling for 50¢. My father's pomade cost 50¢ for a one-pound jar."

"My father would also recommend his hair tonic to the Issei store owners, telling them that 'this would make hair grow on your head! He was so convincing that even I believed him. The irony was that my father was almost completely bald."

William Nakatani translated Oyama's talk into Japanese for the Issei.

JACL-Terminal Island Film Project

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Report #7 - December 19, 1980

Under \$200—Bessie Miyata, Rosemead; Mitsuru Inaba, Riverside; Iwao Yamaguchi, Rancho Cucamonga; Rose Sakata, La Habra; Ben Eejima, Los Angeles.

\$200 & Over—Sam & Ellen Kiyotaki, Villa Park; Mrs. Teiso Hitomi, Los Angeles; M/M Hideo T. Maruyama, Chula Vista; Nori Yano, Los Angeles;

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DR. JAMES K. TSUJIMURA National JACL President
DR. CLIFFORD I. UYEDA Chair, Pacific Citizen Board
HARRY K. HONDA Editor

YE EDITOR'S DESK: Harry Honda

The Holidays

A month ago, the PC office was awash with Holiday Issue activity — 112 pages for the printer instead of 12. A two week respite from deadlines and we're back afresh for year 1981 and into our 29th year at the task. The past fortnight was different for a change; like dressing up in a tux and enjoying our first time-ever Debutante Ball (for cousin Mel, daughter of the Masao Nagahiros) at the Biltmore, getting sunburned while shaking down dead maple leaves from the tree by our driveway the day before Christmas, feeling elated the pea-soup fog which had been socking our neighborhood didn't come to interfere with driving to Midnight Mass, noticing sprigs of green pepper tree leaves adorned with its small red berries decorating the chapel at San Juan Capistrano Mission, and attending the Yonekura family memorial service at the San Diego Buddhist Church that turned out to be a yearend reunion of the clan on my wife Micki's side.

San Diego has a new Seaport Village (adjacent to the old ferry landing) which struck us as a combination of Jack London Square, Ports O'Call Village and Pier 39—Californians will recognize these seaside shopping-eatery attractions, I'm sure; but be prepared to do more walking if you want to give it a good once-over. Another day was spent visiting Ensenada leisurely, being amazed how teeming Tijuana is with its million people and greeted by a Kanaka-accented U.S. Customs inspector upon our return. This being a Monday, the border wait was just under 45 minutes with all 18 gates operating. This will not mean much to people who've never been south of the border—but as noted, this fortnight was different for a change ... And a special treat was to see the finals of the young Cabrillo basketball tournament at the San Diego Sports Arena—"No. 1" DePaul from Chicago winning it effortlessly.

Last February Lake Elsinore, a mountain over from San Juan Capistrano, made news when it overflowed, flooded out lakeside residents, etc. We returned to Los Angeles by way of Interstate 15 for a change to see that lake, its level still much higher than we have ever seen. Most of our trips home from San Diego start after sundown—not conducive to detouring or sightseeing ... hence, another change to mention.

The best change came New Year's Day—viewing the Tournament of Roses at the starting point on Orange Grove Ave. with a minimum of fuss: leave home at 6:30 a.m., encounter lighter-than-usual traffic on the Pasadena Freeway, and park the car in a tight-fitting spot only six blocks away and ourselves four people back from the curb. The people up front had slept overnight in their sleeping bags, but by parade time, their bags were rolled up allowing latecomers room to stand and watch. Maybe we were lucky, but we pass that along as a tip for 1982 parade go-ers ... The last Rose Parade we saw "live" must have been at least 15 years ago and we were content to view the rest on TV, but the attraction this time was Aya and Shig Kawai's daughter Kim making world history as the first Japanese American queen in the longest parade ever. #

FROM HAPPY VALLEY: by Sochi Seko

Mabel Sheldon's Tremendous Wealth Glistens

Salt Lake City

In the winter, there are days when a stretch of highway between Utah and Colorado is closed because of inclement weather. The flow of traffic is temporarily halted for safety purposes. Yet, when I receive reports of such blockades, it distresses me. That is strange because I have never traveled that road. Tonight, travelers are again warned of a weather watch and the same senseless concern is a distraction. My fingers tap against the desk.

I used to wonder what was so important on the other side of the mountains, that I required the assurance of an open highway. I never examined my worry, dismissing it as another neurotic quirk. Pushing my hands in and out of my pockets, a nervous habit, I found an unopened letter. In the excitement of breaking up a dog fight earlier this afternoon, I had shoved the mail into my sweater.

It is the letter from Boulder, Colorado. I wait for it each December. This year, there is a noticeable tremor in the fine penmanship. Momentarily, I studied the familiar handwriting, without reading the words. Visual confirmation of time's passage is more acute than the intellectual realization. It is there, plain to the eye.

I stifled the impulsive denial that rose to my throat, the involuntary, "no." My teacher is getting on in years. Her name was Mabel Sheldon at Gila, where she taught high school English. She also taught me something else. The exact wording has been forgotten, but the general gist was, "The importance of independence for India." This was not part of the regular classroom study. It came about when I asked for possible topics the school debate team could use. When she suggested the independence of

Easy on the Eye

Editor:

May I commend Pete Hironaka, our P.C. cartoonist, for his timely cartoons. As they say, a picture is worth a thousand words. In this case, I would say it is worth a million words. Keep it up, Pete! We all appreciate it.

It seems I always read the cartoon before I read the editorial. Not to put the editorials down but I guess I always focus first on something easy on the eyes!

DR. FRANK F. SAKAMOTO
Chairman, National 1000 Club
Chicago

Enough Rehash

Editor:

As a JACL member and PC reader in Hawaii for only five months, I do not deserve to criticize writers contributing to PC. But it seems to me that some of your readers belabor the point of certain issues without any creativity or expansion of the issue involved. Two examples are *Shogun* and plagiarism.

After many months I still see rehashed criticism of *Shogun*, and even after a public apology regarding the so-called Weglyn plagiarism, I still see letters berating JACL National for this error.

If I were Weglyn, I would be highly complimented to think that of the millions of words written about the Relocation, JACL has selected mine and used it word for word, because authors are conscious of every word, every sentence, every paragraph they use. Weglyn knows that she has phrased her ideas exactly right. If I were Weglyn, I would say, "Go to it, JACL. Those words are my contribution to OUR cause." It is insulting to think of offering money to Weglyn, whose character shone through in her book.

Of the personalities I've met through PC, one I admire greatly is Kats Kunitzugu. Her review of "Hito Hata" is not only a critique of a film, it is a review of life's relationships, and how well these are merged into one man's life to make that life significant.

PATSY S. SAIKI
Honolulu

Reparations/Redress

Editor:

With the deepening of the economic crisis, extremists are now openly resorting to mass violence and vandalism against racial minorities. There is an undeniable sign that there lies a stormy sea ahead of us. Our best line of defense would be to glorify the magnificent Japanese American war record.

Dr. Gordon Hirabayashi stated that the redress/reparations campaign is not a special Japanese American case but an American case. Yes, I agree. Let us make our campaign an American struggle—militant but respectable and void of dissident-prone utterances.

JAMES ODA
Fontana

'Years of Infamy'

Editor:

After re-reading portions of Weglyn's book, *Years of Infamy*, I find it difficult to reconcile the Weglyn of this controversy with the Michi Weglyn who wrote the book.

Quoting from her own statement in the book: "I am indebted to ... Harry Honda for perusing the section dealing with evacuee claims and for responding, without failure, to query after query through the years ..."

"I wish to express my gratitude, also, for the strong moral backing given the project by the distinguished former National Secretary and long-time Washington Representative of the Japanese American Citizens League, Mike Masaoka, and JACL's current National Executive Director, David Ushio, and others in the organization who have encouraged the publication of *Years of Infamy*. Among these, I make special mention of the Executive Director of the New York JACL chapter, Ruby Yoshino Schaar, for her most energetic support, and to Bill Hosokawa, Associate Editor of the *Denver Post*, whose astute editorial suggestions after a reading of one of the final rewrites proved exceedingly helpful."

A stupid mistake was made. Certainly the mistake was made not with evil intent or malice. The plagiarist, whoever he or she may be, may have thought that the quotation expressed exactly what he wanted to say and could not improve on it. His crime was his failure to credit Weglyn with the quote and his failure to read the copyright notice in the book.

Every attempt has been made by JACL, from the President

down, to admit the error and to apologize most humbly.

One has to question to what extent was Weglyn really damaged? Was it financially? Was it to her reputation as an author? Was it to her personal self-esteem?

It would be most gracious of Michi to be forgiving of the plagiarist who did the nefarious deed, and to accept graciously the well-intentioned apologies of the JACL.

I feel confident that such literary greats as Reischauer and Michener, and the late Edison Uno would have been magnanimous enough to take this course under similar circumstances.

FRED HIRASUNA
Fresno, Ca.

Michi Weglyn's long letter commenting on Jim Tsujimura's column (Dec. 12) will appear.—Ed.

The Good Book

Editor:

Dr. Bob Suzuki, former leader of the PSWDC JACL some years ago and now of Massachusetts, is hurt deeply by the Redress Committee using portions of "Years of Infamy" without due credit to Michi Weglyn. I expected a letter from Michi Weglyn saying it was fine with her that they were used for a worthy cause, but it seems it is the other way around. These are times JACL cannot afford a "house divided" and I hope we can forgive and be forgiven whatever.

I could just see a Pete Hironaka cartoon: Harry H., John T. etc in a deepest jungle stewing in a pot with Michi W. Bob S. etc., stirring the soup as the stew fire rises up high and the pot starts to boil—and Harry H., is praying for the US Cavalry to come to the rescue!

We need a Solomon to keep every one happy in the JACL.

I recall a story in a Japanese book where two "rightful mothers" claimed the ill' rascal as hers. The Judge decided to settle the matter and had them pull the boy in a tug of war. The pain was too much and the child let out a painful wail! One of the mothers let go and amid the victory cry of the other, the judge awarded the little one to the loser.

Then there was a Father and Son Partnership in business going to pots and an angry fight ensues. The Son came up with the idea to get even and called the IRS and had Dad put in prison for a little misdeed. Next morning walking down Main Street, he was surprised to find that he was not the Towns People Hero!

The Good Book tells us about a charming woman caught in adultery and brought before the Master. The accusers knowing the Law of Moses, wanted to stone her to death, but the Master said to the accusers, "he who is without sin cast the first stone." Convinced by their own conscience they one by one went away, and the Lord and the adulteress were the only ones left. "Where are your accusers?" He asked and hearing that no one condemned her, the Master said I too will not condemn you. Go and sin no more. This Lord lived for 33 years and on the cross he was to say, "Father, forgive them for they know not what they do" and on Easter Day arose again.

Being on the same JACL Super Bowl Team it's high time that we go on to things like Redress, membership increase and public service. I think this can be accomplished without any of us taking the easy way out in Hara Kiri or Sepuku.

MACK YAMAGUCHI
Pasadena, Ca.



FROM THE FRYING PAN: by Bill Hosokawa



A New U.S.-Japan Quarterly Unfolds

Denver, Colo.

You've probably never seen a newspaper quite like this one. It has two front pages, one in front where it belongs from the American point of view, and the other in back, where it belongs the way the Japanese see it. The front-front page has a title which reads "U.S.-Japan News Views" with U.S. printed in red ink. The back-front page has a title reading "Japan-U.S. News Views" with the word Japan in red ink.

The newspaper is edited and published in New York City by Ranko Iwamoto, a native of Japan with a master's degree in journalism from Boston University. The publicity release accompanying the first issue of the paper

says she founded her own communications agency, Ranko International, in 1978 after 14 years with the public relations firm of Ruder & Finn where her last post was senior v.p.

Her newspaper has two front pages, she explains, to symbolize her belief that communication is a two-way street, different styles of communication of American and Japanese peoples are often due to drastically different cultural backgrounds, and better understanding between the two countries is crucial for the stability of the Free World.

If you have any doubts about the uniqueness of this newspaper, consider these additional points: The editor (and publisher) signs the editorial introducing her product, "With love, Ranko Iwamoto." And the price of the

paper—just 16 tabloid pages to be published quarterly—is \$5 or ¥1,000 a copy.

Sprinkled among the heavier items are delightful little features like this one about visiting a friend:

"In America you call in advance to make sure you are not inconveniencing your friend. That's consideration, Western style. When serving and receiving refreshments, you seldom have to be concerned with the awful thought that your friend may not be equipped with a variety of selections for economic reasons. After all, America has always been affluent, one always has had a variety of choices and has been encouraged from the cradle to 'know what you want and to say so.' So your host always asks about your preference, and you always state: 'I like decaffeinated coffee with Sweet & Low and a bit of skim milk,' etc.

"In Japan you suddenly drop in unannounced so that your friend would not have to clean the house, prepare extravagant meals in advance for you. That's consideration Japanese style. The Japanese host often serves tea or coffee without asking your preference. If asked, you generally answer, 'Anything is fine.' Come to think of it, Japan's economic success story is less than 15 years old. In the Have-Not part of the world, the host offers whatever he has and the guest accepts whatever is offered—which is also still the custom with a majority of the Japanese people."

Ranko Iwamoto also points out that when writing a letter, Americans get right to the point: "The purpose of this letter is..." He usually finishes what he has to say in a page. The Japanese on the other hand, typically begins with greetings of the seasons: "The cherry blossoms are in full bloom." "The high school baseball games are on the way." "Yesterday was the first day of autumn." If he finishes all he needs to say within one page, he usually attaches one blank page to his letter. To be so business-like as to finish a letter in one page makes him uneasy, so the additional page.

And more: If you are talking to a Japanese in English, you tend to get "Yes" as an answer for everything. The Japanese is most likely saying: "Yes, I hear you." It has nothing to do with yes or no, but merely acknowledges the fact that you have been heard.

And still more: A businessman who has submitted a proposal should not expect a direct negative response. In order to save your face, they will usually tell you, "Good! We will think about it."

If you should wish to get in touch with Ranko International, the address is 110 East 59th Street, New York, N.Y. 10022.

● The PC Holiday Issue staff regrets an omission of one name in the JACL Staff greetings appearing on Page 5. It was:

BILL YOSHINO

EAST WIND: by Bill Marutani



Beware of False Prophets

Philadelphia

IN THE RECENT presidential elections, there loomed on the scene groups who assumed the self-righteous mantle of "morality", generally known to us as the "moral majority". The leaders of these groups, while waving the Bible, proceed to proclaim unChrist-like concepts such as citizens being armed with guns, that God does not hear the prayers of Jews, that this Nation should support certain foreign dictatorial regimes, and similar violent propositions. All this while hiding behind the mantle of Jesus Christ. It is little wonder that after some 2,000 years that the beautiful principles of Jesus have not taken hold in this world and, more particularly, in these proud and mighty United States. Christ ascending the cross continues to be for naught, and his Blood is being caused to flow on that cross. As in the dark days of centuries past, we continue to have Lucifers quoting from the Bible, spouting hate and ignoring its message of Love.

THAT EVERY CITIZEN is entitled to his/her views cannot be gainsaid: that is the beauty of our form of government. But these false prophets who pretend to hear God (how can any mortal claim that the Father of all of us does not hear the prayers of any one among us, His children?) ought to exhibit some modicum of

forthrightness and simple decency, by owning up to such views as being their own rather than ascribing them to God. Cowardice.

THAT THERE BE among us such... jackals—and I cannot think of a more apt label—is, I guess, inevitable. The greater tragedy, however, is that there are all too many citizens, including many well-meaning folks, who are unwittingly seduced by such vicious prattle.

IN THE NAME of the Almighty, these modern-day Pharisees would have prayers injected into the classrooms. I personally have nothing against prayers; I resort to them myself—perhaps not as often as I should—and for individuals to engage, in their own privacy, in such uplifting activity is commendable. But may I dare ask whose prayer these self-proclaimed moralists would seek to impose upon our children: Confucius? Buddhist? Bahai? Are the citizens to be given a choice? I suspect not, and there then "goes" the protections of the First Amendment, so wisely promulgated by our Founding Fathers, guaranteeing to each of us freedom of worship. "Freedom" to pray or worship as only someone else may dictate cannot be freedom.

THAT THIS LAND needs a renewed infusion of morality—that is to say, decency, honesty, caring and Love—I would be among the first to agree. But I am repulsed by those who appear on television or on the public podium, Bible in one hand and waving the other arm, haranguing the citizenry to despise others who worship God in a place other than a Protestant house of worship, who espouse use of weapons, who would commit our resources to perpetuating foreign oppressors—all in the name of a God who is supposed to be a caring and loving God.

I DO NOT believe that the good people who make up this land will be "taken" by such poison. At least I hope not. Else we shall indeed be headed for Gomorrah, and the beauty of our system of government will have been forever lost.

"I AM ABLE to love my God because he leaves me the right to deny Him."—Sir Rabindranath Tagore.

MOSHI—MOSHI: by Jin Konomi



Shogun and History

A public high school in Oakland, assigned the reading of Clavell's *Shogun* for course credit. A college in Contra Costa County, also in California, gave credit for viewing the TV series *Shogun*. The lack of judgment on the part of the curriculum makers is deplorable, and puts the quality of California education in questionable light, but their thinking is understandable: *Shogun* was a best seller; the TV series is based on the novel. There must be in it somewhere a key to the understanding of Japanese history. The 50 million viewers of the TV series obviously thought likewise. They assumed that they were seeing Japanese history of AD 1600, while being beguiled with a romantic tale of adventure.

Can such an assumption check with history? Let us see.

William Adams, the model for Blackthorne, drifted to Japan on the disabled Dutch Ship *Liefde* whose original name was the *Erasmus*. Beyond the similarity in his manner of arrival in Japan, there is nothing in the staid subsequent career of Adams to suggest the exciting adventures that befell Blackthorne. By the way, the wooden statue of the Dutch philosopher that adorned the poop deck of the *Liefde* is now Japan's national treasure.

The balance of power between Osaka and Yedo at this

time was the exact opposite of what is suggested in the story. Ieyasu, the model for Toranaga, was the virtual "hegemon" among the daimyo of the realm. Ishida Mitsunari, who became the model for Ishido, as the chief administrative councilor of Osaka was frantically scheming to reclaim the lost power for the heir of Taiko. An episode like Toranaga's harrowing escape from Osaka would not have happened.

Tama, Christian name Gracia and daughter of Mitsuhide (Jinsai in the story), was Mariko's model. As Osaka began to mobilize for the battle of Sekigahara, Mitsunari decided to take her hostage in order to prevent her husband from joining Ieyasu. Not to let her husband compromise himself, Tama decided to die. As a devout Christian, she could not commit suicide; as a virtuous wife she could not admit any male in her room. She solved dilemma by letting herself be stabbed through the fusuma.

Fidelity of wife to husband was among the most sternly enforced social mores of the samurai class. A woman like Mariko was an utter impossibility.

Shogun is a creation out of whole cloth. But it is pointless to criticize it on that score. Interweaving the warp of history, however tenuous, with the weft of imagination has been traditionally the format

Continued on Back Page

35 Years Ago

in The Pacific Citizen

JAN. 5, 1946

Dec. 22—U.S. Dist. Judge Ben Harrison, Los Angeles, halts deportation of alien evacuee (Sanosuke Madokoro); had been denied counsel while in internment camp.

Dec. 24—JACL protests 'mistreatment' of 42nd veterans at Camp Haan (Riverside, Ca.); homebound Hawaiian Nisei GIs used on garbage detail in place of prisoners of war.

Dec. 24—Nisei citizens in Hawaii challenge Immigration Dept.'s requirement for certification of citizenship in travel to Mainland; non-Nisei unaffected.

Dec. 26—U.S. appellate court, Denver, upsets conviction of 7 Heart Mountain Fair Play Committee members; erroneous instruction given to jury on draft law, defense attorney A.L. Wirin explains.

Dec. 28—Sec. of Interior Ickes favors compensation for evacuee losses, Washington press conference told.

Dec. 29—San Francisco supervisors open Hunter's Point housing project to 16 former Alameda county evacuees.

Continued on Page 14

1981 Officers

RENO JACL

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Low Income Energy Assistance Program

To Reduce Home Energy Costs
\$ HELP IS AVAILABLE

As the temperature begins to drop home heating energy costs will continue to rise. The State of California Office of Economic Opportunity (OEO) can help you meet these rising costs through the Low-Income Energy Assistance Program (LIEAP).

WHAT IS LIEAP? LIEAP is a federally funded program which provides assistance to low-income households in meeting the rising cost of home energy. This is not a bill paying program. However, eligible applicants will receive a one-time LIEAP payment by March 31, 1981.

TO QUALIFY: For assistance with your home energy costs:

1. You must pay your own utility bills.
2. Your total expected 1980 household income may not exceed the amounts below:

Size of Household	Total Household Income
1	\$ (4,738)
2	6,263
3	7,788
4	9,313
5	10,838
6	12,363

If the size of your household exceeds six, add \$1,525 for each additional member in your household.

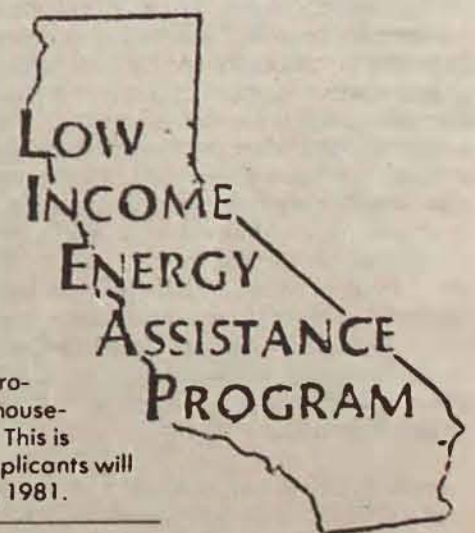
If you meet this criteria and are eligible for SSI or AFDC you will receive an application in the mail.

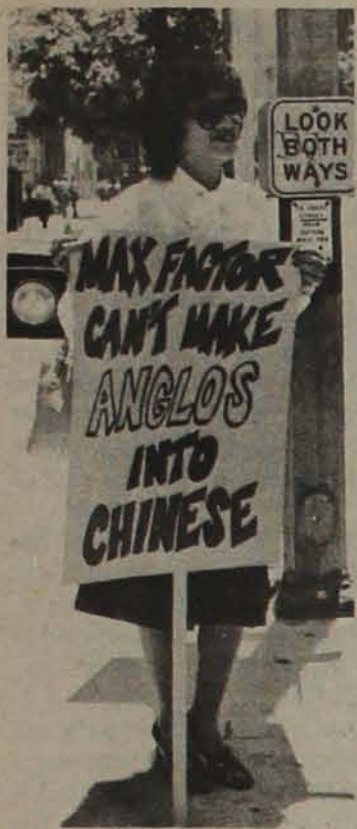
APPLY NOW! Applications postmarked after Jan. 31, 1981 will not be accepted. PICK UP an application at the following locations:

- * Your local Employment Development Department
- * Your local Dept. of Social Services
- * Your local Community-based Organizations
- * Your Community Action Agency
- * Local State or County Library
- * Welfare Rights Organizations.

If you are unable to get an application from the above locations, or assistance in completing one, call toll free 1-800-952-8311.

Mail application to:
LIEAP/OEO
P.O. Box 76964
Los Angeles, CA 90076





AAPAA member Susan Moudy



Sidney Poitier

By SUMI HARU

As Sidney Poitier spoke, I could feel a sense of awe and respect from the membership of the Association of Asian/Pacific American Artists (AAPAA.) Poitier said that despite all the blacks have done to effect affirmative action and improve images in the media, he regards himself as the only black who has risen to such a powerful position in the entertainment industry.

When questioned about whether we were putting our careers in jeopardy when we speak out against industry practices, Poitier replied, "What do you really have to lose?" He was referring to the mostly inconsequential opportunities Asian/Pacific Americans have been able to scrounge out of the television and motion picture industry.

I felt the fervor spread when Poitier challenged, "It is possible to form an inter-cultural linkage where we begin to support each other. We have been fragmented. There has been no cohesion. We must approach together with all the strength we can marshal." His words were so timely because many of us were beginning to suffer from burn-out in our quest for opportunities.

"Burn-out", in case you have never suffered from it, is a physical and mental exhaustion experienced by fighters for a social cause. AAPAA has been struggling to attain equal opportunities since 1976, and many of its members previously were involved with Asian Americans for Fair Media, Brotherhood of Artists, the East West Players and other organizations which have fought against media exclusion for more than a decade.

Many of us have been vocal and visible in the movement for opportunities and have been criticized severely by a few people in our community. Some believe we have been responsible for limiting, rather than creating, opportunities. Case in point: We were involved in the removal of an airline "Charlie Chan" commercial from television. In the negotiations with the advertising agency, we attempted to get a real Asian cast in the role of the Chinese father, hoping that an Asian would bring some human qualities to the role. Unfortunately, the agency and its client chose not to reshoot the commercial. We also negotiated with an agency about a supermarket commercial using a stereotypical, destructive martial artist and a white announcer. We urged the agency to use a white martial artist and an Asian in the announcer role. The agency would not buy the concept.

So, what's wrong with Charlie Chan? Perhaps Charlie was fine 30 years ago, but times have changed. Charlie was conceived by whites and interpreted by white actors, all of whom had convoluted ideas of what a Chinese is. If the industry portrays a detective, why not use a Mako, or a James Hong, or a Nobu McCarthy, all of whom act like real people? They do not need to effect an accent and their eyes don't need to be taped. These artists would also bring to a detective role the qualities which reflect how modern-day Asians are.

It has been difficult to get the Pan-Asian American community involved in our cause because many people feel our exclusion from the industry is an artists' problem and not a social issue. I would like to put our plight into another aspect and let you view it from the year 4000 A.D.:

Egami ("image" spelled backwards), a being from another planet, comes to Earth and discovers an archive in which are stored film and videotape produced during the 1970's and 1980's. Egami, a neuter being—they reproduced differently from earthlings—decides to view the materials.

Small reels and cartridges first Egami discovers commercials. What a difference between men and women! Men make all the important decisions and are in charge, while the women rack their brains on how to get the stink & dirt out of their dwellings.

Physically, most of the women have shapes with dual bumps

'What's wrong with Charlie Chan?'



Community-AAPAA demonstrate against 'Charlie Chan' in front of a downtown Los Angeles parking lot June 23, 1980.

about one-quarter of the way down the body, narrow middles, then below that, flat in front with streamlined roundness in the back. Very few men have excess tissue, except a broadness below the neck (called "shoulders"), again a neat middle, but few contours on the bottom half.

The species appear to be from 21 to 35 years of age, mostly Caucasian. Sometimes older ones appear; however, they often seem comical, senile, or they come on like pompous know-it-alls.

Egami assumes women of that time were not authoritative, as men's voices tell which product is best. Much of the time the men appear on screen, and at other times as a hallowed voice dictating from heaven. Men even advise women about "women's products".

The women try very hard to attract attention from men by wearing as little as possible. They also fling their manes (usually blond in color) and swing their backsides in jeans in some sort of mating dance. The females use liquid substances called "perfume" or "lotion" to bait the males.

Egami notes there are some earthlings with dark curly hair and very dark skin. Rarely seen are those with almond eyes or earthlings with brown skin.

Women work many hours scrubbing toilets and taking spots off dishes and glasses. They also compare powdery substances which are put into machines with water and cloth. Egami wonders what makes things so contaminated on Earth.

Looking at the larger containers of film and tape, television series and motion pictures, Egami again finds the differences between men and women very startling. He notes there are four men to every woman in the stories.

There is a social structure referred to as "family" consisting of a man, a woman and smaller earthlings. As in the commercials, the hierarchy is similar. The man is the boss, the woman obeys, and so do the children. Sometimes the woman tries to make the children obey, but most often the man is more effective.

One story has a family without the man, and the woman is hard pressed to run the family's life because she doesn't earn enough on her job. Egami assumes this is because the man is more capable, thus worth more money.

Egami finds another program most difficult to understand. Although three white women are the stars, they don't say much, but instead run around wearing very little covering and without supportive undergarments to keep them from jiggling.

Some of the series depict what appears to be non-military warfare in urban areas. The word "gang" seems to refer to darker-skinned young people who are the villains, while the white people are the heroes.

Egami examines the kinds of work the men and women do to earn money. Most of the men hold high positions such as attorneys, doctors, coaches, and judges, while women are subservient secretaries, nurses, sexual interests and docile assistants. Only once in a while a woman or dark-skinned person is seen with a briefcase, a symbol of importance and authority. Women show warmth, caring and love, but men must be prohibited from expressing such feelings.

There are few stories about people of color, but when they do appear, most do not work or hold high positions; instead they do the white men's bidding.

Egami sees "Roots", "Mary Jane Harper Cried Last Night", "Sixty Minutes" and a few other programs which are entertaining while dealing with social issues and wonders why so few of those were made.

And now, back to Earth and reality, 1981. Let us compare Egami with your children. Your children are like most in America whose families watch an average of 6½ hours of television per day. Your children probably spend more time with the TV set than they do with parents, clergy or teachers. Like Egami, innocent children cannot help but form unreal and often negative perceptions of people of color and women from television. If

they do not see the likes of Secretary of State March Fong Eu, Pan-Asian doctors and lawyers, or community-involved people such as Royal Morales or Ron Wakabayashi, they may never aspire to reach their potential because there are so few role models.

Worse yet, the general public assumes what they see of us on television and in movies is what we are in real life. The perceptions drawn from television may well inhibit our progress in the business and political world, in academia, and in any of our social inter-action with the community-at-large.

This is why AAPAA is not only concerned with getting Asian/Pacific American artists work, but we want you and the rest of society to learn about you, your friends, your successes, and yes, even your problems. If our exclusion from motion pictures and television is lifted, then we will be able to tell the world about the richness of the Asian/Pacific American culture.

Most Pan-Asian actors are excluded from major roles in television. If the TVQ (television quotient survey based on recognizability) of an actor is not high enough, then the network does not want the performer for major roles in a series or movie. Very seldom are our actors given the chance to build a television career successful enough to even get on the TVQ.

The creative process often begins with the writer who must be able to get in the door in order to pitch a story to the powers that be. Because those "powers" do not know our writers, few are allowed through the door. Those same powers also tend to use the same directors and producers over and over again since they proved in the past they can deliver. We are seldom given the chance to prove ourselves.

As for the technical end, the unions have practiced nepotism for years, and most of us just don't have daddies in the International Alliance of Theatrical State Employees, the National Association of Broadcast Employees & Technicians, or the other craft unions.

Probably the most important place for Pacific/Asian Americans to be are in those hallowed halls of ABC, CBS and NBC. Unfortunately, many of us are unprepared to exist in the dog-eat-dog world of network hierarchy. This is not because we are incapable, but partly due to the fact that we are not terribly assertive. Also, at the dinner table, many of us did not benefit from hearing Dad, or Mom for that matter, expound on the difficulties of climbing the corporate ladders. It is, after all, the network brass, along with big sponsors, who determine which shows we will see and which actors will play the major roles.

Although there are many trained, competent Pan-Asian performers, writers, directors, producers, technicians and designers, industry decision-makers are often unaware of their existence. It is amazing we have so many professional artists despite their knowledge of the limited opportunities for Pan-Asians. Asian/Pacific American parents often discourage their children from going into such occupations because show biz is not considered as "honorable" as engineering, science or teaching.

The Association of Asian/Pacific American Artists will continue to strive for their rights endowed by the First Amendment, which is the community's right to be shown in the media as peoples participating in the mainstream of American life. During the coming year we will need help to ban our exclusion from the media. We hope the community's voices will join ours. AAPAA's address is 6546 Hollywood Blvd., Suite 201, Hollywood, CA 90028, and telephone (213) 464-8381.

Sumi Haru is producer-moderator of "80's Woman" and co-hosts with Johnny Grant on "The Gallery" at Channel 5 KTLA. Born in Orange, N.J., she grew up in Colorado, majored in music at the Univ. of Colorado, and has been in the entertainment industry for many years, as an actor since 1965 and with KTLA since 1972.

Action pictures on this pages by Sumi Haru



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Logo Artist: Diana Taga

GREAT LEAP, INC.

'Chop Suey' to debut Asian dance group

By TOM LEW

Los Angeles

"The reluctance of Japanese Americans—especially Sansei like myself—to become outgoing in the arts," says Nobuko Joanne Miyamoto, dancer and singer, is hopefully becoming a thing of the past."

Miyamoto's observation is a noteworthy one: a founder and artistic director of Great Leap, Inc., a Los Angeles based Asian American performing arts organization, she has been active in the performing arts—singing, dancing, choreographing, songwriting—for the past two decades. She, in fact, gained special notoriety

in America) nearly three generations to absorb enough of this culture in order to be able to express ourselves in the art forms here."

Although the Japanese, Miyamoto reflects, have historically taken an interest in the arts, the first generation Issei were too preoccupied with establishing roots in a new country to take on the added challenge of developing a performing arts tradition that was uniquely Japanese American; the Nisei, too, had the stigma of the World War II concentration camps to contend with and overcome.

"Third generation Japanese Americans," says Miyamoto,

ture Great Leap, Inc. through its initial season and this year has increased its grant to \$10,000.

At heart, though, Great Leap, Inc. is the story of an arts movement in progress. Just as founder Miyamoto sees the growing signs of an Asian American tradition in the arts, so does Great Leap Inc. augment the beginnings of a truly Asian American Musical Dance Theatre.

"We at Great Leap, Inc. tried to establish a medium through which Asian Americans interested in the performing arts can find some opportunity to study, to train, and to perform—a supportive atmosphere unavailable in the entertainment industry at large," says Miyamoto.

"At the same time we try to integrate professional talents into our productions," she adds, "so that young and old, new and experienced, can contribute together in creating and defining Asian American musical theatre."

By far the most ambitious undertaking to date by Great Leap, Inc. is the ninety-minute rock opera, *Chop Suey*.

"The show is a musical about the people who live in

Chinatown," says Miyamoto. "Its central storyline involves the young daughter of a Chinese immigrant and her efforts to find acceptance and a share of the American Dream, but in the course of the show the stories of older Chinese immigrants, gang members, restaurant and sweatshop workers, even punk rockers, are interwoven to create an impressionistic portrait of Chinatown—any Chinatown—today."

Through the poignant and comical struggles of those who are trapped and those who are trying to escape, Miyamoto hoped to fashion a metaphor for the struggles all Asians have had in their attempts to acculturate in the United States.

The piece is named after the well-known Chinese-Ameri-

'Chop Suey'—a 90-minute rock opera—to premiere Feb. 13-14 at L.A. Trade Tech's Grand Theater

can dish comprised of diverse ingredients and the production's music and dance styles likewise reflect a broad mix of influences.



Nobuko Miyamoto plays Lin Li, the bride from China in the premier Great Leap musical, 'Chop Suey'.

On the weekend of the Chinese New Year, Friday and Saturday, February 13th and 14th, Great Leap, Inc. will present two benefit performances of *Chop Suey* for a number of Asian American community organizations at the Grand Theatre, Los Angeles Trade Tech College.

The Grand Theatre seats 1,500 persons, and the resulting proceeds will be distributed among such groups as Asian Rehabilitation Services, Chinatown Teen Post, the Asian American Drug Abuse Program, the Amerasia Bookstore, the Pacific Asian Community Clinic, and others.

"The two benefits reinforce our commitment to the Asian American community," says Miyamoto. "The community in turn, we hope, will see the importance of supporting the development of a cultural voice."

Tickets for the benefit are \$7 per person and both shows will begin at 8:30 p.m. Further information and reservations can be made by calling Donna Lieu at (213) 939-9336.

In view of the majority media's cultural myopia and desire for perpetuating ethnic and sexual stereotypes, Miyamoto cautions that the evolution of organizations like Great Leap, Inc. has not solidly established the foundations of an Asian American tradition in the arts. It is a step forward, however, and with continued support for arts organizations like Great Leap, Inc. coming from the ethnic community, the "tradition" may not be too far away. #

Tom Lew, who teaches English/English Literature at El Camino College and CSU-Los Angeles, is currently a drama consultant with East West Players and a longtime observer of the performing arts. He has also done work for MGM as a screen story analyst.—Ed.



Marilyn Tokuda and Mike Chan

in 1973 when she recorded *A Grain of Sand*, the first Asian American musical album with Chris Iijima.

When she began her career in the film cast of *The King and I*, however, Asian Pacific Americans were usually relegated to—at best—quickly forgotten minor roles in almost any kind of media production: film, television, or stage. Since that time, she observes, the visibility of Asians in the media has become somewhat greater, especially for Japanese Americans:

Japanese American actor Mako, a former Academy Award nominee (*The Sand Pebbles*, 1966), founded the East West Players, one of the nation's first Asian Pacific repertory companies, and became a Tony Award nominee for his starring role in *Pacific Overtures*, the Broadway hit of several seasons back. Robert Ito, a more recent example, continues in a regular role on the NBC series "Quincy."

The recent emergence of Japanese American artists is not limited to acting. The pop/rock group Hiroshima has become the Asian American community's first musical group of its kind to sign a contract with a major record company, and Visual Communications, a Los Angeles filmmaking group has just completed *Hito Hata*, a feature length film dealing with the Japanese in America.

These accomplishments and others like them lead Miyamoto to see the beginnings of a performing arts tradition.

"It's taken us (the Japanese

"for the first time are becoming more involved artistically because we are the recipients of the momentum created by the Asian American movement that began ten years ago. That period of heightened awareness of cultural identity has motivated young artists to express themselves creatively." One such vehicle for artistic expression is Great Leap, Inc., established in 1978. This performing arts group is a community based, non-profit organization that presents original works in music and dance reflecting various aspects of Asian America. Though the company is relatively young, it has its roots in ten years of community arts involvement on the part of Miyamoto herself.

Since its inception, Great Leap has presented concerts at colleges, conferences, workshops, and arts festivals throughout the United States and Hawaii. In addition to mounting musical dance presentations, Great Leap, Inc. offers a continuing training program for its members in the form of community dance classes and workshops to develop new projects.

The importance of a community service organization like Great Leap, Inc. has not been lost on national funding agencies. The National Endowment for the Humanities provided a \$7,500 grant to nur-



Deborah Nishimura plays a young lass growing up in Chinatown

Saga of (the real) William Adams

● We apologize for the Holiday Issue mix-up in the jump lines connecting the Saga of Will Adams, abruptly ending with portions of Chapter 8 and without any notation that it would be concluded. The Koryu Narrative concludes with Chapter 12—Editor.

8: Negotiations at the Shogun's Court

Continued from the 1980 Holiday Issue

The party found lodging in Suruga, which Saris thought as big as London with all its suburbs. Once they were settled, Will Adams carefully instructed Saris in the proper etiquette of tendering his presents to Ieyasu and procured the little tables on which they should be offered. Saris regarded this as so much unnecessary nonsense, and listened to Will's instructions with an air of impatience.

Finally, September 8th, Saris was carried by palanquin to the great castle, crossing three well-guarded drawbridges on the way, and climbing a wide set of stone steps to the main house. He was met by two of Ieyasu's chief retainers who, after some preliminaries, led him into a special chamber that contained the Shogun's chair of state, which Saris describes as five feet high and covered with gold cloth. Saris was expected to prostrate himself briefly before this chair—but that was a little too much for Saris's English pride.

Saris held in his hand a letter from King James of England addressed to "the high and mighty prince, the Emperor of Japan." Saris believed that Ieyasu was the "emperor," and knew nothing of the real emperor, Go-Minno, a 17-year-old youth who had just succeeded to the throne and who dwelt in ceremonial isolation in his castle, with no real power over the nation's affairs.

The letter from King James said, in part:
"...having understood of late years from some of our loving subjects... the greatness of your power and dominion, we have encouraged our said subjects to undertake your friendship and amity with us to interchange such commodities of each other's countries as may be (most useful), being nothing doubtful that such will be your princely magnanimity and disposition as to... afford your royal protection for the settling of a factory [trading post] there with such security and liberty of commerce as shall be most convenient for the advancement of mutual profit... we do willingly offer ourselves and the liberty of our kingdoms and countries whosoever any of your subjects shall undertake to have communication with us..."

Will Adams managed to trim this flowery document to about half its original size in the Japanese translation he prepared, and he also made several minor changes, among them specific mention of John Saris' name as the principal emissary. He was also more specific as to details, saying that a certain number of merchant ships should be permitted to call each year to carry out this mutual commerce that was proposed.

Saris held this letter in his hand, then, as he waited for the Shogun to appear in the sumptuous chamber. Will advised him to hand the letter to the Shogun's secretary. Saris insisted upon delivering it personally to the Shogun. The secretary didn't care for this procedure—it was court custom for him to take all letters first. For several minutes they argued the matter, with Will trying to steer each of them toward a compromise. The secretary finally agreed that Saris could enter the inner chamber with the letter in his hand, but at the last moment the secretary would take it from him and give it to Ieyasu.

Ieyasu, when he finally appeared, seemed quite unaware of all this procedural hassle. He took the letter, touched it to his forehead politely, then put it aside and, with Will acting as interpreter, welcomed Saris and told him that he should rest for a few days after his long journey. After he had rested, Ieyasu would have considered King James' letter, and would have an answer for it. The audience was brief; Ieyasu seemed friendly; in a short time Saris was escorted back to his lodgings in town.

Instead of appreciating what Will had done to smooth out the interview, Saris seemed to think Will's insistence on protocol had made it all the more difficult. Will, for example, had advised Saris to buy presents for the Shogun. The next day, Saris called upon the secretary to deliver the presents, but the secretary, with much politeness, had refused to accept the gifts at first. Unaware that this refusal was itself customary, Saris thought Will had advised him badly in telling him to procure gifts.

Ieyasu, meanwhile, had not been too favorably impressed by Saris, perhaps sensing his haughtiness. He called Will in privately to ask about Saris. Will, not wishing to impede the negotiations, spoke nothing ill of Saris, and eventually Ieyasu approved of most of the requests made by King James in the letter.

Ieyasu provided a retinue to take Saris on to Edo, where he would call upon Hidetada, who now held the actual title of Shogun. Saris was convinced he'd done well in opening the way for trade between England and this remote kingdom of Japan, about which so little was known in Europe. Ieyasu wasn't so sure that the English would turn out to be any more satisfactory as trading partners than the Dutch or the Portuguese had been. He would keep an eye on this situation, while concerning himself mainly with what he regarded as his greatest problem of state—the presence of young Hideyori in Osaka Castle. As long as Hideyori lived, there was a chance that the Tokugawa dynasty envisioned by Ieyasu might collapse almost before it had begun.

9: A Grant of Freedom

The carefully kept journal of Capt. John Saris records the sights seen by this English merchant-mariner on the journey from Suruga to Edo. As we have seen, Saris was interested in the sort of racy entertainment that was frowned upon by the directors of the London East India Company; the painting of a nude Venus he had taken from a captured Spanish ship was still in the cabin of his own ship back in Hirado, and he was still thinking of the pleasures old Matsuura had shown him among the drinking houses and brothels of that port.

Saris inspected a number of temples on his way to Edo, but was most impressed with the legend of one temple where, as he reported it, a fair virgin was brought monthly and left alone in the temple where, in due course "a devil appears, and, having known her carnally, leaves with her at his departure certain scales, like unto the scales of fish... Every month a fresh virgin is taken in, but what becomes of the old, Master Adams himself did not know."

Arriving in Edo on September 14, 1613, Saris found the capital even more splendid and impressive than he had found Suruga. The main street, he believed, was as broad as any in England. He found the houses of "a very glorious appearance" with their richly gilded tiles and doorposts. "Glass windows," he wrote, "they have none, but great windows of board, opening in leaves, well set up with painting, as in Holland. There is a causeway that goes through the chief street of the town; underneath this causeway runs a river, and at every 50 paces there is a wellhead fitted very substantially of freestone, with buckets for the neighbors to fetch water, and for the danger of fire."

Saris's audience with Hidetada, the Shogun, resembled his previous talk with Ieyasu, the retired Shogun. As presents for King James of England, he was given two suits of Japanese armor, and he was also given two Japanese swords for himself. The conference with Hidetada had been a mere formality. Decisions concerning such weighty matters as foreign trade were still made by old Ieyasu whose retirement in Suruga was not nearly as inactive as a retirement ought to be.

Before returning to Suruga for Ieyasu's final answer, John Saris, accompanied by Will Adams, went down the coast of Tokyo Bay to the harbor of Uraga, just below present-day Yokosuka, where the Spaniards had started a small trading post. Will pointed out the advantages of the well-protected deepwater cove at Uraga. Here, he said, was where the English trading post ought to be, close to the capital at Edo, close to all the major markets, and close to the best of repair facilities for ships.

Saris was not impressed. Hirado on the west coast, he argued, was closer to China where, some day and by some means, he hoped to be able to procure silk directly, for silk was by far the easiest item to sell in Japan. In addition, Saris thought, old Matsuura, the boss of just about everything in Hirado, offered support and cooperation that ought not to be ignored—to say nothing of all those marvelous entertainment girls.

This discussion became somewhat heated. Saris was becoming less and less inclined to listen to Will's advice. Will was finding the English captain less and less of a pleasant companion.

A Spanish ship lay in the harbor at Uraga. Its owners had commissioned Will to sell it for them, if possible. Will naturally tried to persuade Saris to buy it, but Saris would have nothing of this, although he did purchase some of the ship's cargo, thinking he might be able to sell it at a profit later on. This incident strengthened Saris' belief that Will had selfish reasons for recommending Uraga as the site for the English trading post: it was closer to the scene of his own principal dealings, and also near his home.

In his journal, Captain Saris naturally does not say that he favored Hirado as a site because of the female entertainment available there. Apparently he was not given the opportunity to carouse in Edo, the capital, though there must have been brothels and drinking places there. We can assume that Saris was interested in this aspect of Hirado, however, because of two rather interesting historical fragments concerning Saris' character. The first is from the Court Minutes of the London East India Company, December 16, 1614—by which time Saris had returned to England. The entry says:

"Some imputations and assertions being cast upon Captain Saris for certain lascivious books and pictures brought home by him and divulged, which is held to be a great scandal unto this Company, and unbecoming of their gravity to permit..."

The second entry, from the same set of minutes, is dated January 10, 1615, and it says that the Governor of the company had taken the books in question from Saris, and "thereupon in open presence put them into the fire, where they continued till they were burnt and turned into smoke."

After attempting to make Saris see the advantages of Uraga as a trading port, Will brought the English captain to his own estate at Hemi, only a few miles away, and situated within the present city limits of Yokosuka. Saris found Will's house and the surrounding landscape delightful. He was greatly charmed by Will's wife, Kadenoyu, and left a number of presents for her before they departed. His journal gives no indication that he was particularly disturbed by Will's having a second wife in Japan in spite of the rather strong religious prohibitions against bigamy that existed in England at that time. It was probably the one act of Will's that Saris wholeheartedly approved of.

We must imagine what went on in Will's mind—and in Kadenoyu's mind—on that last night in Hemi before Will left again for Suruga to pick up Ieyasu's answer to King James' letter. Will, when he saw Ieyasu again, would once more ask permission to leave Japan. He was reasonably certain that this time Ieyasu would grant it. And if he did, Will would then continue on to Hirado with Saris, and there board Saris' ship, the *Clove*, for the voyage to England—his own country that he hadn't seen in 15 years, and where his English wife presumably waited for him to return.

We do not know how much Kadenoyu knew or guessed of Will's plans. It seems unlikely that she, after living as a wife with Will all these years, knew nothing of the wife he had left in England. It seems unlikely that if Will hadn't told her he might be sailing to England with Saris, she hadn't guessed this as a good possibility.

The scene, that last night in Hemi, must have been one of almost unbearable poignancy. An autumn evening, with cicadas clinging to the trees and singing their reedy song, all on one sustained note of dying sadness. The moon, a pale, paper lantern in the sky. The *shoji* (paper doors) drawn apart, and the night air treading softly into the house, in toed-in *geta* steps. The mats underfoot smelling of hay; older hay with its fertile aura. Delicacies on the *chabudai* (low table); drink, and laughter. Kadenoyu in kimono—an autumn flower. And Will and Kadenoyu looking at each other, each knowing that the other's look is saying: "We may never see each other again..."

It was certainly a time for Will to look back upon all the events that had brought him to this moment when he, a noble of Japan, was contemplating his return to England. Much of it had seemed to happen by chance, yet some of it also had the sense of having been inevitable. Back in England, in 1598, he had been to sea so many times that he'd scarcely had time to get acquainted with his wife to whom he had been married nearly ten years. In his mid-thirties—which was not young in those times—he should have settled down. Yet when he'd heard of the opportunity for one last voyage with a Dutch expedition to Asia, he had leapt at this chance.

The hardships during that voyage had at times seemed unendurable. Unable to get through the Straits of Magellan at the tip of South America, the five ships of the expedition had wintered there, and lost half their men. Later, the ships themselves had become separated and lost, so that only two were able to make a rendezvous off the coast of Peru. They set sail for Japan, although they were not even certain exactly where it lay. One ship was lost to the terrible storms they encountered in the Pacific Ocean, and Will's ship alone finally drifted into a Kyushu harbor with only 24 men left of the original crew of 110.

At first Will and the other survivors thought they would be executed as pirates. The Portuguese—who enjoyed a trading monopoly at Nagasaki—did their best to bring this about. But Ieyasu Tokugawa, curious about these newly arrived foreigners, had Will brought before him, and, somehow, Will managed to impress the bluff, old warrior, perhaps with his own rough seaman's honesty.

In time, Will had managed to serve Ieyasu well, teaching him and his assistants secrets of navigation, building European-style ships for him, and acting as his advisor in matters of trade with foreign visitors. Ieyasu had rewarded Will by proclaiming him a noble, and giving him land and an estate. Ieyasu had also probably brought about Will's marriage—it was one of his firm principles that all his nobles should be married, primarily so there'd be hostages in case any of the nobles took it into his head to transfer his loyalty to some other *daimyo* (lord).

In Suruga, Will picked up Ieyasu's final answer to King James' letter. The English were now authorized trade privileges and had permission to establish a trading post in Japan. There were also guarantees for the safety of any Englishman who might visit Japan.

Saris went away pleased, and Will lingered for another private audience with Ieyasu.

He found the retired Shogun in a good mood this day. Will and Ieyasu always treated each other with an informality that horrified most of Ieyasu's retainers. Will took the deed to his estate at Hemi from his kimono, placed it before Ieyasu, thanked him with great courtesy for past favors, and then said that he now earnestly desired to return to his own country.

Ieyasu stared at Will quietly for a long time. He asked him to repeat what he had said, and to repeat it several times. There are no historical documents to tell us why Ieyasu, all these years, had been so determined to keep Will from leaving Japan. He had hardly treated Will as a captive, and, indeed, had raised him to a position of great honor. Although Will often acted as an interpreter and advisor, there were other interpreters and advisors available. The best guess is that in the back of his mind, Ieyasu had been hoping to use Will to procure European weapons—especially cannon—from the English or the Dutch. He knew that one day he would have to attack Hideyori in Osaka Castle, and the more cannon he had for this operation, the better.

But this time, Ieyasu, had a change of heart. He finally said that since Will had served him well and had acted in altogether praiseworthy fashion, it would be wrong to detain him any longer.

Will was free to leave as soon as Saris set sail for England in the *Clove*.

He was free to leave if he wished to leave. But Will still wasn't sure what his wishes really were.

10: An Exile's Decision

While Will Adams and Capt. Saris journeyed eastward to arrange for trade between England and Japan, affairs in Hirado were left in charge of one Richard Cocks, a storekeeper by profession, who had sailed to Japan for the express purpose of opening a trading post if one should be authorized. Richard Cocks' carefully kept diary adds much to our knowledge of Will Adams and his part in the first English trading venture in Japan.

Cocks emerges from his own diary as a somewhat fussy man who always seemed to be harried by troubles he hadn't anticipated. He reports a typhoon that struck Hirado while Saris and Adams were absent. It blew down a hundred houses, he wrote, and tore the roofs from numerous others. He reported 40 to 50 boats sunk in the harbor; fortunately, Saris' ship, the *Clove*, had been secured with five anchors and rode out the storm. At the height of the blow, wrote Cocks, the house in which he was staying shook as though in an earthquake. Townspeople ran up and down the streets waving firebrands—why, Cocks couldn't imagine—while wind carried flying sparks from their torches across the housetops, making him fear that the entire settlement would be consumed by fire.

The typhoon finally passed, but Cocks' troubles weren't over. As senior merchant he was also in command of the *Clove*'s sailors in the captain's absence—an honor he would just as soon do without. One of the sailors, Francis Williams, got drunk ashore and struck one of Matsuura's men with a cudgel, apparently without provocation. When the old *daimyo* came aboard the *Clove* to point out the culprit, Williams, unrepentant, picked up an iron bar and would have laid everybody out on deck if he had not been restrained.

After this, various members of the ship's company took to going ashore without permission, fighting among themselves, and making such trouble in general that Cocks organized a provost guard and went through all the town's brothels and drinking places to find the sailors and bring them back to the ship.

A proclamation was issued forbidding any of the townspeople to harbor English sailors after sundown. Finding this ruling oppressive, seven sailors stole a skiff and disappeared. Three other sailors hired a Japanese boat to take them to a nearby island because they could not "walk by night in Hirado."

The idle sailors of the *Clove* began to cut and bruise each other with increasing frequency, but the ship's surgeon was seldom on hand to patch them up. This surgeon, Cocks reported in his diary, was drunk most of the time. Once, he wandered into a house where a woman was asking a fortuneteller when her husband would return from the sea. The surgeon gave the fortuneteller some money and asked when Capt. Saris might return. In 18 days, said the wizard, and the surgeon reported this to Cocks with much excitement. But 18 days passed, and there was still no sign of Will or Saris.

Another fortuneteller upset the whole town on October 4th by predicting it would be burned to ashes that very night. Criers went up and down the streets with this news, keeping Cocks awake. On October 18th there was a great eclipse of the moon, and the following night the town did catch fire, a hard, northeast wind spreading the flames so that some 40 dwellings were destroyed.



CONTRA COSTA JACL

The 'Koryu' Narrative:

Saga of Will Adams

Continued from Previous Page



Monuments near Yokosuka in memory of Will Adams.

Now the fortunetellers predicted another and even greater fire, and, at Matsura's command, Cocks and everybody else had to buy 15 large buckets, fill them with water, and set them in the yard. The fire didn't come, but again the criers ran up and down the streets all night, so that Cocks couldn't sleep.

Will and Saris finally returned to Hirado on November 6th—at 10 o'clock in the morning, Cocks noted precisely in his diary. Cocks now reported his suspicion that the servant left behind by Will to procure daily supplies had been cheating him. Will was angered, and stood by the servant. Saris and Will argued over this matter. They also argued over Will's commissions, which Saris wanted to pay in Japanese money, but Will wanted paid in Spanish dollars. The two men never really had liked each other, and now their mutual disenchantment was getting ready to explode.

But Saris—like it or not—was required to do business with Will Adams. He was authorized to bring Adams back to England, if Adams wished it, but he was also authorized to recruit Will into the company's service to remain at the new trading post in Hirado. It's probable that Saris, reluctant to be cooped up on the same ship with Will Adams for a long voyage to England, encouraged him to stay.

Saris offered Will £80 a year to remain as an advisor to the trading post. Will laughed at that and said his salary would have to be at least £144. The bargaining went on for awhile until Will brought his price down to £120, which would have been moderate pay for his services. Saris was still adamant. Will said they would continue the discussion the following day.

The next morning, as they resumed bargaining, Will reminded Saris that if the English didn't want his services and the benefit of his influence at court, the Dutch or the Spaniards would be glad to deal with him. This brought Saris up to an offer of £100 a year. Will tried to get this raised, but Saris sensed that Will didn't really want to return to England, and perhaps he sensed this before Will himself fully realized it. At any rate, Will finally accepted the £100 and signed a contract, dated November 13th, 1613, to serve the London East India Company for two years.

On December 5th, the *Clave* weighed anchor, and Capt. John Saris departed for England.

Will's heart was strangely lightened.

Shortly after Saris left Japan, Ieyasu Tokugawa made arrangements through Will Adams to buy five pieces of artillery from the new English trading post at Hirado. It is not certain how these cannon came to be at Hirado; they may have been taken from the *Clave* before it left the harbor, or they may have been procured through the Dutch traders who were already established in Hirado. At any rate, these weapons numbered four types of cannon called "culverins," weighing almost 2,000 kilograms (about 4,400 pounds) each, plus one lighter piece called a "saker," which had a larger bore and threw missiles of about 10 kilograms (22.2 pounds).

With his eye still on young Prince Hideyori in Osaka Castle, Ieyasu was collecting weapons he thought might prove useful in a siege. Richard Cocks, his eye on future profits, was already making plans to build a foundry for casting cannon in Hirado.

The story of Ieyasu's attack upon Osaka Castle is well-known, but the events leading up to it should be outlined briefly, since they provided the setting in which Will Adams now continued as a trader and as an influential go-between. Hideyoshi Toyotomi, who had once controlled Japan, had left his son, Hideyori, in the care of five regents—one of whom was Ieyasu. But Ieyasu, by defeating all his enemies at the Battle of Sekigahara, had become the actual ruler of Japan, and had taken on the title of *Shōgun*, as well.

Hideyori was now in his early twenties. He had developed into a handsome youth and, in the opinion of many, was showing signs of his father's greatness. He had many supporters who wished to see him become the ruler of Japan. Ieyasu, meanwhile, had shuffled the various fiefs about upon coming into power, and this had created a number of *ronin* (dispossessed warriors) who were now congregating in Osaka. Everybody knew there had to be a showdown between Ieyasu and Hideyori's supporters. The only question was when, and by what immediate causes.

There were various political maneuvers, some involving attempts to reach a compromise between the two factions. Ieyasu's spies were busy watching developments in Osaka and elsewhere. In the spring of 1614, Ieyasu learned that Hideyori's supporters were trying to buy munitions. He alerted the barons loyal to him to be ready for trouble at any time.

That summer, as the conflict between Ieyasu and Hideyori's supporters moved inevitably toward its tragic climax, Will Adams was extremely busy as the general agent and troubleshooter for the new English trading post at Hirado. Richard Cocks had stationed representatives at such key points as Osaka, Miyako, Uraga, and Edo; Will had been traveling among these places, quoting prices and availabilities, procuring goods, arranging for sales.

The English representatives, when stationed in any town or city, were boarded with special Japanese hosts who arranged for their food and shelter and also served as go-betweens in business matters. Will's father-in-law, the opportunistic Magome, had given up his position as captain of a highway posting-station to act as one of these hosts at Miyako. The host at Uraga was Will's scheming brother-in-law, Andreas—he who had adopted a foreign name purely for business purposes.

The young English traders at these outposts complained about Magome and Andreas, accusing them of cheating. Cocks would pass on the complaints, and Will would try to defend his in-laws. He had been stubborn as a younger man; now, in middle age, he was becoming somewhat crotchety.

Cocks, meanwhile, had decided to extend his trading post's activities to Southeast Asia. He bought a large, seagoing junk, named it the *Sea Adventure* and asked Will to take it to Siam on a trading voyage. Will was delighted with the idea. He wanted to get to sea again, of course, but he also must have realized that his prospects in Japan were no longer as bright as they had once been. Ieyasu could not live much longer, and his son, Hidetada, was not greatly interested in foreigners—he had already begun to make things more difficult for the Portuguese and Spanish missionaries who were in Japan.

Will made the *Sea Adventure* ready for the sea, and in December 17, 1614—as Ieyasu was mounting his attack upon Osaka Castle—he sailed for Siam.

11: A Visit to Okinawa

Aboard the *Sea Adventure* as it left Hirado that winter of 1614, Will Adams had a crew of 60 Japanese, and was accompanied by two traders from the new English trading post: Richard Wickham and Edmund Sayers. He had readied the ship carefully for the sea, with the knowledge of a man who had been a master mariner all his life. He had added some European rigging to the big junk, modifying its masts and sails, and strengthening its hull and superstructure where he thought necessary. He had also consciously chosen a season when the dreaded typhoons of East Asia were not prevalent. Altogether, there seemed no reason why he wouldn't be able to take the big vessel to Siam and bring it back safely.

The first night at sea—when they were barely out of sight of land—a huge storm struck, opening up the *Sea Adventure's* seams, and keeping her crew at the pumps continuously for the next several days. Will sought shelter at one of the smaller Ryukyu islands, anchoring in its lee until the storm blew itself out. The ship was badly in need of repair. He headed further south, and finally put in at Naha, Okinawa. There he learned that he would have to wait weeks and perhaps months for materials with which to make repairs: principally wood suitable for new planking.

As the ship lay there, the crew became bored and restless. Will wrote in his log that on one particular day "We did nothing but walk melancholy and muse solitary." The crewmen quarreled among themselves and caused trouble ashore, stealing from shops and taverns. When the Okinawa authorities arrested two men and sentenced them to death, it took all of Will's energy and tact to save their lives.

The repairs to the ship were not completed until late spring—and now the crew mutinied and refused to sail. One large group of seamen left the ship to disappear somewhere in the town, and Will had to obtain the help of local authorities in rounding them up. When the runaway seamen finally were found and returned to the ship, Will was required to pay all the debts they'd incurred.

Will's temper was none too stable after all these difficulties. He got into a violent quarrel with Richard Wickham, one of the English traders. There had been a personality clash between Will and Wickham since they first met. Wickham had been the London East India Company's agent at Edo (Tokyo), where he had been inclined to do things his own way instead of taking Will's advice. Wickham had aristocratic pretensions, and looked down his nose upon Will, whom he considered a coarse sailor and a lout. He was apparently quarrelsome with other people, too; a Portuguese merchant had joined the group at Naha, Wickham had quarreled with him, and these two men had not spoken to each other for 30 days.

Now, as Will was doing his harried best to get the ship under way, Wickham said that in his opinion, Will did not have the interests of the company at heart and was conducting this voyage primarily for his own personal benefit. Will exploded, cited statistics to prove his devotion, then launched a bitter, personal attack against Wickham. After this, it was Will and Wickham who were not speaking to each other.

By now it was June. The junk was finally ready to leave—but the typhoon season was about to begin, and Will decided it would no longer be safe to set out for Siam. With great disappointment, he loaded some Okinawan produce aboard the junk, and returned to Hirado. It hadn't been a very profitable voyage—but at least he'd been to sea again.

Shortly after Will returned to Hirado, another English ship arrived in Japan: The *Hoseander*, commanded by a Captain Coppindale. Instead of taking Coppindale to see Ieyasu—as he had done with Captain Saris, earlier—Will left Hirado alone to head for Suruga, saying he had just received an urgent summons from the ex-*Shōgun*. Fussy, worrisome Richard Cocks—in charge of the trading post—suspected that Will was up to some maneuver for his own benefit, but Will had indeed been summoned.

There was a delegation of friars from Mexico at Ieyasu's palace in Suruga. Ieyasu wanted Will as his interpreter. The friars wanted to do missionary work in Japan. Ieyasu declined their presents, and had them sent out of the country. It was a portent of things to come. Ieyasu, who had sponsored foreign traders, and who had been at least tolerant of foreign missionaries for many years, now seemed to be disenchanted with foreigners. Apparently he continued to deal with Will simply because he and Will were old acquaintances.

In early December, 1615, Will took the *Sea Adventure* on another voyage to Siam, this time reaching his destination without undue incident and carrying out a highly successful trade mission. In Bangkok, he chartered two additional junks so that he could bring even more goods back to Hirado.

On June 1, 1616, while Will was at sea on this voyage, Ieyasu died. Hidetada was now in full control. Almost immediately, the Portuguese and Spaniards, who had been in Japan for more than half a century as traders and missionaries, lost many of their privileges. The prohibition on priests and friars began to be vigorously enforced. The English and Dutch were still tolerated, but were now subjected to an ever-growing tangle of restrictions. It was already becoming evident that the English trading post at Hirado was not making the anticipated profits.

In addition, the Englishmen had difficulties with the Dutch, who also kept a trading establishment at Hirado. Back in Europe, England and the Netherlands were all but ready for war, having discovered that they each coveted the same overseas prizes; English and Dutch sailors fought each other in the streets of Hirado, generally upsetting the peace and putting fear into the community; Richard Cocks—ever harried—was spending too much of his time soothing ruffled feathers.

Will did his best to ease things at court for the Englishmen, but Hidetada ran the country now, and Will was becoming less and less influential. In one attempt to straighten things out, Will took Richard Cocks, and a delegation from one of the English ships to Edo in August 1616. Cocks was quartered in Will's house in Edo, and visited Hidetada's castle for an audience. He wrote in his diary:

"I think there were more than 10,000 persons at the castle this day. It is a very strong place, double-ditched and stonewalled, and a league (about 5 km.) in each direction. The Emperor's palace is a huge thing, all the rooms being gilded with gold, both overhead and upon the walls, except for paintings of lions, tigers, panthers, eagles, and other beasts and fowls, very lively drawn...."

It was not entirely a successful audience, and Hidetada refused to grant a number of privileges that the representatives of the English factory requested. He also had a word or two of admonishment for Will. He had heard reports that Will was hiding Catholic priests on his estate at Hemi, and he warned Will that this could not be tolerated. (The fact was, some Spanish merchants had visited Will's estate, and may have brought a missionary or two with them for concealment; Will wrote to his wife on September 9th and 11th, each time asking her not to shelter any priests or friars, for the penalty against this was death.)

Shortly after the English party left to return to Hirado, Hidetada decreed that foreign trade would now be carried out only at certain specified ports, and that the English were to be confined to Hirado for their dealings. Will, meanwhile, was dissatisfied with the pay he was getting from the English trading post, and suddenly decided that he would become a mariner again, rather than a trader. He resigned from the company, bought another junk, and fitted out the vessel for a trip to Indochina.

After the usual difficulties in making ready for the sea, Will sailed on March 19, 1617. Contrary winds forced him back to port. No sooner had he anchored than a number of his former crewmembers—who claimed he had cheated them of profits—boarded the ship and physically attacked him. Will saved himself only by suddenly producing the *Shōgun's* trading license from the folds of his kimono, waving it in the air, then kissing it in front of his assailants to remind them that he was still under the *Shōgun's* protection.

He had escaped harm—but now there had been an attack on Anjin Miura (The Pilot of Miura) who had once been known throughout Japan as the *Shōgun's* special friend, and as a lord of the kingdom. Such an attack, a few years before, would have been unthinkable.

Times were changing. Fortunes were ebbing. Will Adams—once a dashing young sea captain in England's great age of exploration—was becoming no more than an aging and rather cantankerous old exile, half-a-world away from home.

Will finally managed to get to sea again, visiting Indochina, completing a successful voyage, and returning to Hirado on August 11, 1617. He now learned that during his absence the atmosphere for foreigners in Japan

Continued on Next Page

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FROM PACIFIC SOUTHWEST: by John Saito

L.A. County Bias

Events that occurred over 11 years ago leave my memory a little cloudy and fuzzy but I do recall that L.A. County was trying to mess over Dr. Tom Noguchi, Chief Medical Examiner of the coroner's office. Trumped up charges were brought against Dr. Noguchi and he was summarily dismissed from his top position. After a very lengthy civil service commission hearing, Dr. Noguchi was vindicated and restored to his position.

Recently, December 11, 1980, in the L.A. Times a L.A. county representative made the following statement "Philosophically, it may be a victory, but practically, it hasn't changed anything".

That statement was not in reference to the Dr. Noguchi case but in reference to the Dr. F. Carole Fujita case.

Dr. Fujita, a pharmacist with the L.A. County Harbor General Hospital, charges that she was treated unequally and, as a result of racial and sexual discrimination, was denied a promotion. The above is an oversimplification but I hope gets to the essentials.

Dr. Fujita's "in house" grievance was denied by the Department of Health Services but the higher ruling body, the Civil Service Commission ruled in favor of Dr. Fujita.

The strange part is that although the Civil Service Commission found that there was discrimination displayed by the health

department, promoting Dr. Fujita was outside the jurisdiction of the commission.

The Health Department has appealed the findings that there was discrimination and Dr. Fujita has appealed that the recommendation that she be promoted be implemented.

In preparing for her fight against the County of L.A., Dr. Fujita incurred some costly legal fees. The county does not have to worry about legal expenses because legal counsel is provided at the tax payers expense. In a civil service proceeding the winning side does not get paid for costs involved, as in a civil suit, where the losing side usually pays for court expenses.

In the mean time while Dr. Fujita and friends are looking into the future, her friends and friends of friends are trying to lighten her financial burden.

Under the coordination of the Asian/Pacific Women's Network and chaired by Irene Hirano a fund raising Chow Mein luncheon is being prepared for Sunday, January 18, 1981 at the Little Tokyo Towers from 11:00 A.M. till 2:00 P.M. Tickets are going for \$5.00 (tax deductible) and payable to Asian/Pacific Women's Network, P.O. Box 6847, Torrance, CA. 90504.

A wise friend of mine once said, "I'm tired of moral victories, how about a real victory once in awhile".

If we don't support Dr. Fujita, what the county representative said on Dec. 11, 1980 might be true.

CHIAROSCURO:

Reserved for Chapter Presidents

Nisei Syndrome?

By ED KAWAHARA
West Valley JACL

During my attempt to line-up a slate of nominees for the elective positions, I had the opportunity to contact many members. When asked of their willingness to run for the various positions, most of those persons contacted stated that they would be willing to help but did not want to assume the responsibility, nor the leadership.

Upon reflection, I asked myself, "Why is this the case?" Is it the same among all ethnic groups? Is it peculiar to Nisei because of their cultural background and upbringing? Is this the reason why there seems to be a lack of Nisei in high management positions? Is this the reason why there is a conception that Nisei are good workers but not leaders? Or is it because there is still racial discrimination?

What do you think? Let's discuss.

reliable, even when it deals with purely Japanese matters, such as Ieyasu's policies, political maneuverings, military prowess, basic philosophies, and personal traits. There is a human tendency to construct what is called a "hagiography," meaning the building of a romantic narrative, patently untrue in many respects, that tends to embellish the life story and accomplishments of a particular hero or saint. All we can do, therefore, in the case of someone like Will Adams, is take on the novelists' prerogative and, after carefully absorbing all the material available, imagine, in a sense, what his mental processes must have been.

By 1617, then, Will appears to have made the firm choice to stay in Japan as long as he lives. From 1600 to 1615, as he rose to a position of influence, he was forbidden to leave the country by Ieyasu. When the first English ship finally arrived—its captain carrying instructions to bring Will Adams back to England if Will so desired—Ieyasu finally relented and said that Will might return to England. But at the last moment Will changed his mind. The personal clash between the snobbish English ship's captain and Will—who had always been a bluff and straightforward man, and who had apparently been liked by Ieyasu because of these qualities—might have had something to do with Will's decision. It may also have been, in part, his love for Kadenoyu and the two children she had borne him. (One Japanese source claims that Will fathered another child with an entertainment girl whom he kept as his mistress in Hirado, but this assertion is unsupported by any firm evidence; another such source states that his mistress in Hirado was a bald-headed Buddhist nun!) A third possibility is that Will Adams looked at the entire matter with a purely practical eye, reconsidered his comfort and high social status in Japan, and realized that if he returned to England he would there be little more than a penniless and aging mariner, with a wife he probably had never really loved deeply—a woman who would also be old by now and, what's more, a stranger to him after all these years.

Will could not have realized overnight that his fortunes were on the

Dayton JACL '81 Japan flight confirmed for Oct. 11-31

DAYTON, Ohio—The weeks of October 11-31, 1981, have been officially confirmed for the Dayton Chapter JACL's fifth charter flight to Japan. With four successful flights under their belt, the chapter is anticipating another fantastic journey to East Asia.

The flight has generated interest in the Midwest and Eastern districts. With the demise of the National Travel Program, the Dayton charter is the only JACL flight scheduled for 1981. Plans are to depart from the Dayton International Airport via Japan Airlines. Dr. Frank Sakamoto, National 1000 Club Chairman, has discussed the possibility of a 1000 Club Whing Ding in Tokyo in October.

In conjunction with the flight, some 30 Daytonians will pay a visit to their sister city of Oiso, Kanagawa-ken. The group will be led by Mas Yamasaki, chairman of the Dayton-Oiso sister city exchange program. The delegation will visit Oiso for two days and bring greetings from Mayor James McGee and the Dayton City Council to Mayor Yoshito Toyota and the city of Oiso.

As in past years, the 1981 flight is attracting new members for the Dayton chapter as well as the neighboring Cincinnati chapter. Flight chairman Yamasaki's committee is comprised of Henry Brockman, Eugene Crothers, Robert McMullen, Takako Jenkins, and Darryl Sakada.

Membership in JACL is compulsory to participate in the charter flight. Interested persons may contact Mas Yamasaki, 351 South Village Drive, Centerville, Ohio 45459, (513) 433-2996.

Saga of Will Adams

Continued from Page 9

had become even less friendly. Fifteen seamen, who were quarreling with the English trading post over their wages, came to Will's house and asked for his support. When he refused to intervene for them, they attacked him, trying to choke him. He fought back vigorously, and finally his Japanese servants fetched his swords, with which he drove off his attackers. It was further evidence that the person of Will Adams was no longer inviolate in Japan.

Will journeyed to Edo again to see Hidetada and straighten things out. This time he had to wait for over a week in a palace anteroom, and eventually was unable to see the Shōgun personally.

Although Will was no longer in favor, he was still, by Ieyasu's former decree, a Japanese nobleman, and therefore not subject to the various restrictions Hidetada had placed upon the other English traders. He could buy and sell goods for the English, in his own name. Richard Cocks continued to deal with him on these terms. Will also continued to do business with the Dutch, and occasionally with the Spanish and Portuguese.

In these last years of his life, as Will dealt with the English trading post, he made arrangements for the London East India Company to send money to his wife in England. There are records of the various sums forwarded to Mary Adams, but there are no letters or other documents to tell us just how closely Will kept in touch with her. He continued to keep his home at his big estate in Hemi, near Yokosuka. Richard Cocks reports in his diary that he was much impressed with this estate: it contained over 100 farms or households and, according to Cocks, Will had "the power of life and death" over all of these people. Presumably, he was still happy with his Japanese wife, Kadenoyu, and the two children she had borne him: Joseph and Susanna.

But he was never at home for long. His busy dealings with the foreign traders kept him journeying back and forth across Japan, almost without pause. Ironically, this had been his situation when he had left England in 1598; his many voyages at that time had kept him from spending much time with Mary, his English wife.

There was not much time left. Will must have sensed this. And, although he was no longer young, he was still a restless man who craved the look of distant horizons at sea; a man who had spent his life seeking his home, and had never really found it.

The end was near, both for Will Adams, and for the brief century in which Japan might have become one of the community of nations in the modern world at a much earlier date. The curtain of isolation—which would darken Japan for more than 200 years—was about to fall.

12: The Long Sleep

It is difficult for someone reconstructing the narrative of Will Adams, to say what this Englishman's reasoning and emotions must have been from time to time. Because everything happened some 350 years ago, when people were just beginning to record events more or less accurately in such writings as letters, diaries, and journals, historical facts are sparse and scattered. There were no professional historians in those days, and the people who did write of current or recent events were inclined to color them with their own assumptions or romantic notions—a temptation that sometimes faces even modern historians and journalists. Japanese source-materials concerning the period is particularly un-

1000 Club Corner

1000 Club Directions

By DR. FRANK F. SAKAMOTO
Chairman, National 1000 Club

Chicago

To you fellow 1000 Clubbers, I thank you from the bottom of my heart for responding to many of the guidelines we are trying to establish. There was a P.C. article where Harry Honda stated that Dr. Frank Sakamoto might consider changing the 1000 Club logo to *shōgun*. Well, I received a number of phone calls and a number of letters. There were many suggestions but, unfortunately, two-thirds were not for the change. The other one-third suggested symbols other than *shōgun*, among them being a caller stating that we should have a symbol like the Washington Monument, but when I mentioned this to my secretary she couldn't stop laughing.

So, 1000 Clubbers, if this is to be the results of the poll, I think we should stay with the knight in armor with shield but many callers stated that perhaps a 1000 Club pin could be adopted, perhaps with the number of years attached to the JACL pin, or for those that belong to the Century Life category, their \$1,000 will be put into a special endowment fund and from this accrue a 10% yearly dividend that will pay the \$100 per year dues to maintain his good standing in the Century Life 1000 Club. I have received letters saying that the current \$500 is also considered a Life Membership. Yes, one could join that category until the National Board states otherwise. But be expecting publicity on the new 1000 Club pin.

On the matter of giveaways for 1000 Club members, many of the 1000 Clubbers stated that they did not care for the giveaways because they get plenty of them from banks, etc. They would rather have the JACL keep the money for the purpose that they have donated that money for. It seems like the ones who have responded to my appointment to the National 1000 Club Chair are the stalwart supporters of JACL, and this response comes from both the young and the old.

I would like to make a suggestion for the \$100 per year Century Club kick-off, and that is that the Chapter 1000 Club Chairmen put on an appropriate Whing Ding, tie it in with the New Year party, and also show the film, "The Pride and Shame". For those that don't know what this film is about, it is about the Evacuation and the boys volunteering out of the concentration camps into the 100th, 442nd and Military Intelligence, including the famous rescue of the 36th Texas Division in the Vosges Mts. It is well done, produced by 20th Century, narrated by Walter Cronkite. Also, you will see Mike Masaoka telling the American public how it felt to be a Japanese American even when you had an older brother serving in the military. Perhaps with this film our fellow JACLers would realize how important it is to join and support the only organization we have that represents us.

Of course, those of you that are living on the West Coast do not realize the impact of the automobile imports. You only hear what it is like in Detroit, where the automobile manufacturing is the major industry, that unemployment is up to 50%, not 7½% like the majority of the other States.

Just two years ago in Chicago when Zenith Corporation moved out because of the color t.v. imports, the Union came up with a slogan, "Don't Buy Jap Goods", and had this printed on 100,000 bumper stickers. This type of ugly discrimination is reappearing so, JACLers, it is very important to keep this organization that has done so well for us alive and in good standing.

Fellow JACLers, may I count upon you again to reach into your pockets deeper and join the Century Club to assure that the women and men whom we hire will have a salary as promised even though our general membership may fluctuate. #

wane. Such circumstances creep up on a man, revealing themselves in small ways—the attacks upon his person, for example.

There is an indication, that Will was becoming desperate enough for money to indulge in certain dangerous, speculative dealings. On one occasion he dared an attempt to arrange for the export of arms and

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Biography of Kyutaro Abiko:

by Seizo Oka

Issei Pioneer with a Dream

● We apologize for the mixup in jump lines connecting the Kyutaro Abiko story in the recent Holiday Issue. Here are the closing chapters—Editor.

In Defense of Treaty Traders

Shortly after the picture brides were totally banned from entering the United States, an incident occurred involving a Japanese American News reporter and his wife. Tamotsu Murayama's account of the incident (which came to be known as the "Kumanomido Incident") illustrates another instance of Abiko's involvement in the struggle against anti-Japanese bias:



KYUTARO ABIKO

By TAMOTSU MURAYAMA

The most satisfying day in Mr. Abiko's illustrious life must have been the day he won a case in the United States Circuit Court of Appeals. Abiko argued that news reporters, because they handled international news, should be designated as "treaty traders" who, under the Treaties on Commerce and Navigation between the United States and Japan were granted entry into the United States in accordance with Article 3, Section 6 of the Immigration Law. Abiko had an interest in this since the Japanese American News was a local newspaper in San Francisco, and its reporters did not have the status of "trader."

The case being argued involved Yoshifumi Kumanomido, the reporter, who went back to Japan to marry his wife, Shizuko, in April 1928. Shizuko obtained an "international trader" visa in accordance with the section of the Immigration Law mentioned above, arrived in San Francisco in September of that year, and was promptly denied entry into the United States. The San Francisco Immigration Office had held a hearing and had refused her entry on the strength that her husband did not fall into the category of "international trader" under the Treaties, since he was a reporter for the Japanese American News, a local newspaper. Shizuko, therefore, could not be permitted entry. The State Department agreed with this opinion.

Having had his newspaper discriminated against, and having long struggled against the unjust Immigration Law, Abiko resolutely decided to challenge the decision of the Immigration Office. Accordingly, he obtained a writ of habeas corpus against Immigration Director Nagel, and commenced the court battle. Albert H. Elliot and Guy C. Calden, who specialized in the problems of the Japanese, were retained as attorneys for Shizuko Kumanomido. They presented her case earnestly and wholeheartedly, contending that (1) Shizuko Kumanomido should be allowed to enter the country without question in accordance with the clear statement of the Commerce and Navigation Treaties between the United States and Japan, and that (2) the Immigration Director had no legal right to detain and repatriate her, since he could not prove that she was an alien who would not fall under the category of persons allowed entry into the United States, as outlined in the Immigration Law and the Treaties between the United States and Japan. She should, therefore, be released and allowed into this country without question.

Director Nagel persisted in his contention that, since Kumanomido, the husband, was a reporter for a local paper, he could not be considered an "international trader."

The court, however, handed down an order to allow Shizuko a six-months' stay with a \$1,000 bail, inasmuch as she had arrived in America in good faith, assuming that she would be allowed entry. The case was appealed to the 9th Circuit Court of Appeals, which resulted in a favorable decision for the wife.

It will be recorded in the annals of the history of the Japanese in America as a strong landmark case. The victory can be laid to the considerable boldness and detailed planning on Abiko's part and on his thorough knowledge of the anti-Japanese Immigration Law.

A Life of Struggle

From the time he first set foot on American soil, Kyutaro Abiko gave himself to activities he believed to be in the interest of the Japanese in the United States. It began with his involvement with the Fukuin-Kai, proceeded with his key role in establishing the Yamato Colony, and, culminated in his founding and running the language newspaper, the Japanese American News.

The newspaper provided an instrument through which Abiko could fight against anti-Japanese prejudice and for the rights of his compatriots, e.g., rights to naturalization and fair immigration laws. It also gave him occasion to come in direct contact with the governments of both the United States and Japan, causing them to call upon him to serve as a conduit of sorts for negotiations between the two countries, when such became necessary. But more significantly, the newspaper itself acted as an agent by which the alien Japanese in an alien land could keep informed of events swirling around them, and could maintain a certain amount of cohesiveness within their community, a vital social and psychological boon.

But, as is the case of many pioneers and innovators, Abiko's aims and methods of attaining were not always understood by his contemporaries. For instance, in the case of the Yamato Colony, Abiko was hard put to garner moral support for the settlers there and to raise funds for their relief. And, as the owner of the Japanese American News, Abiko was to suffer many stress and strains before the paper could emerge the solid, reliable institution it is today.

From the beginning, Abiko operated the Japanese American News as a private enterprise rather than as a corporation. This gave him the advantage of controlling the content of the paper—an important factor given his aims and proclivities. But it also burdened him with the practical aspects of running the paper. And though he was more inclined to want to deal in ideas rather than practical matters, he managed to gather together an excellent staff through the years and build up the circulation to the point that it had the largest readership of any Japanese language newspaper in the United States. Needless to say, it occupied a singular place in Japanese society in America.

But, in general, profit was not the primary objective of the Japanese language newspaper in those early days. Their very reason for being, that is, to protect the rights of, inform, and provide socio-psychological support to, its readership, determined that condition. This was particularly true of the Japanese American News because Abiko, by character and conviction, was more concerned about ideals than profit. Just to keep

things running, Abiko was often caught in the round of robbing Peter to pay Paul, so to speak: when the paper was in dire financial straits, he would obtain money from one or the other of the enterprises he was connected with and put it to use at the paper; and in the instance when the newspaper was operating in the black, or came into some extra income, Abiko would appropriate the extra money to supply needed cash for one of his other projects.

At the same time he was having to juggle his financial resources in this manner, Abiko gave priority to paying his employees over attending to his own material needs, and had early resigned himself to a life of genteel poverty. It is reported that he carried a dollar watch with him always until the day he died, one he had purchased as an aspiring young man on the move—a touching symbol of his values.

But even that dollar watch must have given Abiko some measures of security when hard times hit the Japanese American News during the depression. As well-established as it was with its large readership, Abiko's newspaper still could not escape the devastation of this all-afflicting event. Anticipated revenues from subscriptions were not forthcoming, and income from the sale of parcels of Yamato Colony land could not be collected to shore up the newspaper's finances. As a result, the Japanese American News could not meet the cash demands of paying its employees.

Around this time, the Japanese American News began publishing the "Nichi Bei Weekly." Given impetus by Mrs. Abiko, this publication featured articles on Japanese family education, American etiquette, cooking, and other articles of interest primarily to the Japanese women of America. However excellent the purpose of this new offering, it put strains on the budget of the already financially burdened Japanese American News. Owing to this and the fact that the voices of the employees were becoming ever more strident over the issue of salary and wage delays, the publication had to be abandoned after a few issues.

In the midst of these hard times, the Japanese American News was to face the acid test of its survival.

In June of 1931, the employees of the newspaper, restive and resentful about not receiving their full pay, attempted to negotiate with the president, Abiko, through the chief editor, Hachiro Shishimoto. Dissatisfied with Shishimoto's manner of handling the matter as well as his attitude, the employees passed a no-confidence vote against him, calling for his immediate resignation. Abiko, having gotten wind of the proceedings, in turn, demanded the resignation of three members of the staff—Yoshio Sakuma, Teisuke Ohira and Howard Imazeki—suspecting them of being the ringleaders of the dissension. (Howard Imazeki, who had joined the newspaper only a year before, went on, eventually, to become the president of a post-World War II newspaper, the Hokubei Mainichi, a position he holds today. Looking back at this event, he remarks that he has gotten to hate all strike-breakers ever since.) In any case, all three were forced to leave the paper eventually and the editor, Shishimoto left shortly afterward for Japan.

The situation worsened. The employees held a meeting, selected their delegates for negotiation and demanded the following points: (1) reinstatement of the three who were fired; (2) the resignation of four reporters who had stayed on: Shichinosuke Asano, Tamon Katase, Matsubara (first name unknown), and Yoshifumi Kumanomido; (3) payment of salary and wages due.

The company did not accede to the demands, and the employees went on strike forthwith after first holding a public information meeting on July 28 to make known their reasons for striking. The company began working on counter-measures for survival.

Negotiations got nowhere, and the strikers set up headquarters in the Japanese Association building, astutely issuing a daily bulletin "The Employee News," calculated to garner community support. This tabloid-sized bulletin, incidentally, was printed at the Kimmon Press which was operated by my uncle, Shigeki Oka.

The Nichi Bei Strike

Since the majority of the employees had gone on strike, the Japanese American News had little choice but to suspend publication. The strike, which was expected to last only a few days, dragged on for three long months. Hard feelings had entered the picture, and intransigence marked the attitude of both sides. Referred to as The Nichi Bei Strike, it was to be recorded as the greatest labor struggle ever to rock the Japanese community in the United States.

When the Japanese American News closed down their operation in San Francisco, they attempted to publish their paper out of Los Angeles at the plant of their subsidiary, the Rafu Nichi Bei. But the strikers scented the plan, and the majority of them rushed off to Los Angeles to attempt to influence the staff there to their point of view. The upshot of this was that half of the Rafu Nichi Bei employees themselves went out on strike too.

In San Francisco, a great deal of concern was being generated over the prolonged strike, and Jitsutaro Koike and a few other community leaders became mediators.

On August 12, Abiko announced that he had left the administrative arrangements of the company in the hands of Koike, and that the paper would resume publication at an unknown future date when the arrangements were completed. At the same time, he fired every one of the employees.

Shortly after, Abiko began publishing a four-page newspaper, hiring persons from the outside as well as rehiring former employees who were not in sympathy with the strikers. It should be mentioned in this regard that not many applied for the jobs for fear of being considered strike-breakers. But among those newly hired was Duncan Ikezoe, now the president of the Nichi Bei Times. Reports have it that when he applied for the job and was asked what he could write, he replied, "I can write sport articles because I like sports." He was hired, and the year afterward, sent to Los Angeles to cover the 1932 Olympic games.

Meanwhile, those strikers in Los Angeles, learning of this new development, immediately dispatched four of their committee members to San Francisco. It was an ill-fated move, for the automobile in which they were returning, overturned near the town of Santa Maria, killing Hiroshi Nagura, aged 22, instantaneously, and injuring the other three. Tamotsu Murayama, one of the injured, narrowly escaped death and was confined to the hospital for nearly six months. But the accident shocked the strikers, who had remained in Los Angeles, into returning to San Francisco.

Toward the end of August, the strikers sent two committee members to Los Angeles to file an attachment against the Rafu Nichi Bei on grounds of non-payment of employees' salaries and wages. These were subsequently remitted by the San Francisco office, and the attachment was revoked. Nonetheless, the Rafu Nichi Bei was forced to sell out shortly afterward.

But in San Francisco, the Japanese American News was able to resume publishing with the Zellerbach Paper Company, its largest creditor,

adopting a policy of legally supporting the newspaper. Some difficulties had to be ironed out, but the striking employees returned to work on September 1. At long last, after three turbulent months, it seemed the strike had been settled.

But such was not to be the case. Not long afterward, the Zellerbach Company filed a foreclosure notice on the newspaper, and the employees were all given notice of their termination. Thereupon, the Japanese American News immediately rehired all employees who had not gone on strike, and began publishing an eight-page newspaper. Former strikers, who, of course, were not rehired, struck the newspaper again. But soon seeing that their action was to no avail, that there would be no compromise, they decided to start a newspaper of their own. Out of this was born the four-page daily newspaper, the Hokubei Asahi on December 19, 1931. It was headed by Kazuo Ebina, oldest son of Danjo Ebina, president emeritus of Doshisha University. So it was that the agonizing strike had come to an end.

In Los Angeles, after the demise of the Rafu Nichi Bei, two dailies appeared: the Rafu Hochi, an eight-page newspaper, and the Shin Nichi Bei. However, both did not survive for long and another newspaper, the Kashu Mainichi, headed by Sei Fujii, came into existence to take its place among the long-lasting, important institutions of the Japanese community.

All of these shifts in the world of the Japanese language newspaper came about as a result, directly or indirectly, of the great Nichi Bei Strike.

To make the picture complete, however, one should note that another San Francisco language newspaper, the Shin Sekai (The New World) also fell victim to the ravages of the Great Depression. In spite of being the oldest, most enduring language paper in the United States, boasting thirty-eight years of continuous publication, it was forced to shut down in September of 1932. Here, too, the Zellerbach Paper Company happened to be the major creditor, and filed an attachment on the paper.

But the people formerly connected with the Shin Sekai, soon regrouped to launch another newspaper called the "Shin-Sekai Nichi-Nichi." As a result, San Francisco had three Japanese language newspapers competing for readers, at one time.

Four years after the Nichi Bei Strike, however, the above-mentioned "Shin-Sekai Nichi-Nichi" and the Hokubei Asahi (the paper which had been launched by the former strikers) merged and became the Shin-Sekai Asahi (New World Sun). It circulated its first issue on June 20, 1935. This newly-founded paper together with the Japanese American News continued publishing in San Francisco until the outbreak of the war between the United States and Japan.

About the Nichi Bei Strike, Tamotsu Murayama, one of the strikers, wrote:

"It is not an over-statement to say that the greatest labor struggle in the Japanese community in America ended in tragedy both for the strikers and for Abiko as president of the Japanese American News. However, the calamitous strike does not at all diminish the value of the great contributions that Abiko has made to Japanese newspaper circles, nor does it alter our feeling of great respect for him...."

Kyutaro Abiko, the great leader of the Japanese, had a human frailty and this frailty exploded, leading to the strike. In short, Abiko was a man of stern integrity, who could not yield to others, and this led to the rupture. But Abiko's long-cherished dreams have been realized now, after the war. The Japanese in America have gained the right to naturalization and the anti-Japanese Immigration Laws have been revised.

Mrs. Abiko Carries On

In 1931, the Zellerbach Paper Company had sent in an administrator to settle the Nichi Bei Strike. Advancing in age and deeply troubled over the strike, Abiko was exhausted both mentally and physically. He, therefore, stepped down from the front-line management of the newspaper and appointed Yoshinobu Shimanouchi to the post of general director of the paper, charging him to expand the paper to ten pages, and to restore it to its former strength and integrity. Shimanouchi had been the manager of the Rafu Nichi Bei in Los Angeles.

In 1932, Abiko moved to Los Angeles for a change of air, accompanied by his wife, Yonako, and there concentrated on recuperating. He returned to San Francisco in 1935, but his condition had continued to decline, and, on May 31, 1936, Abiko's rich and colorful life came to an end. His wife and his son, Yasuo, were at his bedside at the University of California Hospital where he had been confined.

The Zaibei Nippon-jin Shi (History of the Japanese in America) laments the passing of Abiko, founder and president of the Japanese American News, pathfinder of the Japanese in America. His death, it states, "gave great sorrow, as though a bright star had fallen."

Kyuin Okina's remarks make a fitting epitaph:

Abiko was a religious-minded man and a pathfinder, but not a man of enterprise. He had strong beliefs, but he also had the weaknesses of a human being. In order to realize his ideal, he needed funds; in order to obtain funds, he had to engage in business. Therein lay Abiko's tragedy. It is furthermore regrettable that his ideals were so high that he could not find his junior who could truly apprehend the essence of his philosophy and be groomed to take his place. But the true value of Abiko is that he dared to live out a life of poverty for the sake of his beliefs and ideals.

After the death of Kyutaro Abiko in 1936, his wife, Yonako, succeeded him as president of the Japanese American News.

Toward the end of the year following, the Japanese American News was brought to bankruptcy court at the advice of an administrator from the Zellerbach Paper Company, a creditor of the newspaper. Among other things, the court was set up to protect small and medium-sized businesses and to try to save near-bankrupt companies by straightening out their debts. In the accounts which the Japanese American News submitted to the court, the unpaid portion of the employees salaries and wages was not recorded among the detailed entries. The employees had received only part of their pay and, as it turned out, the amount due them had been recorded in a separate account book. It also turned out that the salary of the administrator from Zellerbach had been promptly paid in full each time it was due.

Shichinosuke Asano, then chief editor of the paper, noted this discrepancy and objected to the fact of the missing item in the accounts submitted to the court. The employees, taking into consideration the financial difficulty of the company had, after all, been patient about not receiving their full pay. But, understandably, they looked forward to the day the company would again be solvent, and they could receive the back-pay due.

In response to this, sometime in January of 1938, Asano was notified in the president's office by an attorney for Zellerbach that he was fired. Subsequently, the plant manager, Teiji Miyagi and general office manager, Rin Katayama, were also fired.

Learning of the dismissals, the employees rose in protest and went on a sympathy strike. Thus, a second Nichi Bei strike had broken out.

The employees demanded the reinstatement of the three staff members, but Mrs. Abiko, with advice and counsel from Zellerbach, would not accede to it. So, the employees, setting up strike headquarters once again, continued to strike for a period of about a month.

Continued on Page 13

Chapter Pulse

● Contra Costa JACL

Jack Imada of El Cerrito will take the helm of Contra Costa JACL for 1981 during the installation dinner at Spenger's Fish Grotto in Berkeley Saturday, Jan. 31 6:30 p.m. no host cocktail and dinner at 7:30 p.m.

His supporting cabinet officers are:

Jack Imada, pres; William Nakatani, 1st vp prog chair; Natsuko Irei, 2nd vp, memb; Akiko Helwig, rec sec; Yas Aoki, corres sec; Yoshiro Tokawa, treas; and Emi Shinagawa, Editor of RAPP; and Aoki, Tom Arima, Rev. Arthur Copen, Akiko Helwig, Edward Matsuoka, William Nakatani, Steve Okano, Yoshiro Tokawa and Rev. Frank Omi, bd memb; Jack Imada, Kaz Ide, Natsuko Irei, John and Emi Shinagawa, Elizabeth Oishi, Masako Sato, Fred Takemura and Dan Uesugi, hold over bd memb.

Superior Court Judge Ken Kawachi will be guest speaker. Immediate past district governor, Ben Takeshita, will swear in the new cabinet.

Dinner reservation may be purchased through board members or Yoshiro Tokawa (223-5463). Cost of dinner including tax and tip is \$12.50. Choice of either Broiled Baby Lobster or New York Steak.

● French Camp

The French Camp JACL held its annual Christmas Party for the entire family at the French Camp Hall with Santa bringing in the Yule Tide greetings, Dec. 19.

Heading the committees were: Fumiko Asano refr; Lydia Ota entertainment; Dianne Takeshita, gifts; Florence Shiromizu, decs; and Kimi Morinaka, sec.

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Saga of Will Adams

Continued from Page 10

ammunition from Japan to Siam—an act expressly forbidden by the *Shogun*, and punishable by death.

It was the arms trade, as a matter of fact, that apparently kept Hide-tada from throwing all foreigners bodily out of Japan—or executing them, as he was doing with priests and missionaries. He needed European arms—cannon, in particular—to strengthen the defense of his own regime, for the memory of Ieyasu's usurpation of power, and the great battle in which he had crushed Hideyori and his supporters in Osaka Castle was still fresh in many minds; there were still numerous secret plots among some of the *daimyo* (lords) to overthrow the dynasty Tokugawa had founded.

Ieyasu had used five European cannon in the siege of Osaka Castle; shortly afterward he had received, as a present from the Dutch, two iron cannon from one of their ships, along with 100 round-shot and a large quantity of gunpowder. There was already a cannon foundry at the Dutch trading post in Hirado. A 272-kilogram (600-pound) gun had already been made there and presented to the *Shogun's* chief counselor, Richard Cocks, the fussy chief trader at the English establishment, tells us in his diary that he was invited by the Dutch to watch them make cannon, and that he was most favorably impressed with the work-

Continued on Next Page

East-West Flavors

The prices listed in the Holiday Issue (page 91) for the West Los Angeles JACL Auxiliary East West Flavors cookbooks were old. They should be as earlier advertised: Cookbook No. 1—\$6.50 postpaid; Cookbook No. 2—\$8.80 postpaid.



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LISA MITCHELL

Los Angeles Times (Dec. 7, 1980, Book Review)

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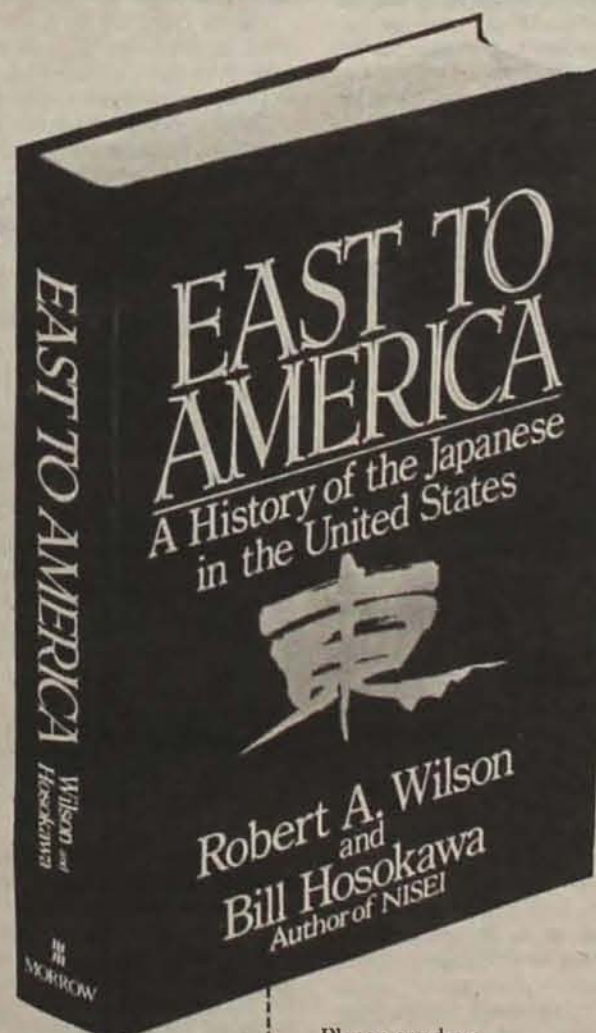
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Saga of Will Adams

Continued from Previous Page

manship of the Japanese who had been taught by the Dutch experts to fashion these weapons. The technical superiority of the Europeans in cannon-making apparently lay in what today would be called the science of metallurgy—the proportions of the metals used, and the exact heating and cooling processes employed. The Japanese had tried to make some cannon on their own, but with unfortunate results. The weapons, often enough, blew apart on the first firing, killing and injuring gunners and bystanders.

In 1618, a group of Japanese nobles and officials asked a Dutch trader named Jacques Specx to assign a Dutch gunner to them for awhile so they, too, could learn the mysteries of ordnance. Specx, realizing that they would go to his English rivals if he did not comply with their request, decided to send them the only Dutch gunner on hand, one Franz Andriesz, who was part of the crew of a ship then in the harbor at Hirado. The only difficulty was that Andriesz was an incurable drunkard. Specx lectured him at great length, hoping to reform him, at least for awhile, but the moment Andriesz got out of sight he became drunk again, and Specx didn't dare release him to the Japanese. Instead, he promised to send them another gunner as soon as possible. As things finally worked out, another gunner never became available.

Will Adams continued to act as an agent whenever he could find the opportunity, although the foreign trading posts (now confined to a few specific locations by Hidetada) were shrinking in size, and the volume of trade was diminishing. We cannot be sure whether Hidetada's antipathy toward foreign trade was a result of pure xenophobia, or whether he actually feared some kind of aggression directed toward his country. There was reason for fears of that sort. The Spanish had been particularly avaricious in their dealings with foreign lands, especially those in Asia. In some areas—the Philippines and Mexico, for example—they had created colonies in which the native population was held virtually in enfeoffment. The Dutch had done much the same in what they called the Spice Islands, or the present-day Indonesia. In the cases of both the Spanish and Portuguese, the missionaries had acted as the vanguard of these invasions, probably not with that purpose in mind, but working, nevertheless, hand-in-glove with the traders who eventually controlled the colonies. It seems likely, however, such foreign influences would have been unable to assert themselves too strongly upon Japan, which

was hardly a primitive society and, indeed, had reached a high state of civilization, possessing, even in those days, the political strength necessary to maintain its integrity. Whatever his reasons, Hidetada feared foreigners and wanted nothing to do them.

In the next two-and-a-half centuries most of Ieyasu's descendants—the *Shoguns* of the long Tokugawa dynasty—would have this same aversion to the outside world. Eventually, Japan's only contact with Europe would be through a Dutch trading post that would be permitted to exist on an island off Nagasaki, and this isolation would not be broken until the arrival of Commodore Perry, of the United States, in the mid-19th century, just before the Meiji Restoration.

But for a brief century—roughly from 1550 to 1650—the silken curtains that surrounded Japan had parted. And men like Will Adams had stepped through them, opening the first pathways between a remote island kingdom and the outside world.

Will Adams returned from a voyage to Southeast Asia in August 1619, became ill, remained sporadically ill for the next several months, and finally died in bed on May 16, 1620, at the English trading post in Hirado. He must have seen death as it came, for on that day he made a will, leaving an estate of about 400 (it is impossible to calculate the modern equivalent of this sum, but it was not large, as estates go) to be divided equally between Kadenoyu, his wife in Japan, and Mary, his wife in England. He bequeathed to Richard Cocks, the chief trader, his two *samurai* swords.

The English trading post was dissolved three years later. The Portuguese were driven out altogether. Only the Dutch remained, on their small island off Nagasaki, forbidden to set foot on the mainland, carrying out their trade with officials who came to the island for that purpose. Ieyasu Tokugawa's dynasty of *Shogun* continued inviolate, surviving numerous civil wars and power struggles down through the years. Elsewhere civilization progressed, and Japan continued as a somewhat unreal fairland of glittering castles, great nobles and haughty *samurai*.

Will Adams remained, buried somewhere in the soil of this dream kingdom he had come to love. In Yokosuka today, there are monuments that are supposed to mark the graves of his children, but they are of doubtful authenticity, and it is more likely that his descendants—like the memories of his adventures—have simply become absorbed by time.

Restless, Will Adams roamed the world to find his home. His was the basic dream of all men: to dwell in peace somewhere, to survive, to greet each day for its natural beauty. In the Japanese way of life that he adopted, he came closest to that dream.

Kyutaro Abiko

Continued from Page 11

In this instance, the Japanese community en masse, including the Japanese Association and the Japanese Chamber of Commerce, took a position of solidarity with the strikers. Thus finding herself surrounded by opposing forces on all sides, Mrs. Abiko could do nothing but give in. The three who were fired were unconditionally reinstated and the strike was shortly halted. Compared to the devastating one of 1931, this strike did relatively little damage.

From Fire to Evacuation to Finis

Following that strike, the Japanese American News, its scars gradually mending, was able to continue once again as one of the matchless twin stars (the other being the New World Sun) of the Japanese newspaper world in the United States.

However the newspaper was shortly to meet with disaster of another kind. On the morning of June 12, 1939, the four-story building, then located on Ellis Street, was almost completely destroyed by a fire of unknown origin. Two employees were burned to death, and most of the facility was reduced to ashes. Files of back issues of the newspaper, collected since the newspaper was founded some forty years before, were totally destroyed. It was, indeed, a grievous loss that this invaluable material which had recorded, commented on, and in some ways, charted the course of the history of the Japanese in America for all those years, had literally gone up in smoke.

After the fire, the Japanese American News set up temporary offices for six months and published a two-page paper which was soon expanded to four. Before long, the company was able to purchase a new set of types. In December of the same year, the reconstruction of the building on Ellis Street was completed, enabling the newspaper to resume publishing there. It continued to publish until the outbreak of the War, maintaining its strength and reputation under the guidance of Mrs. Abiko as president, Yasuo Abiko as vice-president, Shichinosuke Asano as chief editor and Tamon Katase as editor.

In May of 1942, in accordance with the Executive Order to remove all Japanese from the West Coast, Mrs. Abiko was incarcerated at Tanforan Assembly Center, a racetrack in the southern suburbs of San Francisco. But a week later, due to illness, she was allowed and moved to Philadelphia for medical treatment. Her health took a turn for the worse, however, and, on March 4, 1944, she died quietly, her son, Yasuo and his wife, Lily, at her bedside in Philadelphia.

So the book of Abiko's life closes, a book that began with his entry into this world, continued through his boyhood, his leadership at the Fukui-Kai and Yamato Colony and, ultimately, to his calling of publishing the Japanese American News.

His life was not an easy one, as we have seen, but surely, it was a life he consciously chose. And, by any touchstone, it was an unequivocally fruitful and successful one. It was a life of sacrifice, of concern for the greater good of the whole rather than of personal fame and glory. And we are all the more fortunate for it.

EPILOGUE:

Vision of Kyutaro Abiko

In concluding this biography, I would ask you to place yourselves before this great pathfinder, Kyutaro Abiko, and listen to his congratulatory speech delivered on the occasion of the 30th Anniversary of the Buddhist Churches of America in the year 1930. It is telling of his broad-based thinking and his gift of insight into the future. It seems a fitting conclusion.

"Sakyamuni Buddha and Jesus Christ appeared here on earth in different eras among different races and in different countries. And their teachings developed among differing races and nations. For these very reasons, Buddhists and Christians are now in a place where they are not able to shake hands with one another easily.

"If, however, Sakyamuni Buddha and Jesus Christ had lived in the same era and in the same place, I firmly believe that they would inevitably have become good friends, never enemies. Based on this firm belief, I have always dealt with both Christianity and Buddhism. It is, therefore, that I can congratulate you most heartily today on this, the 30th

Anniversary Celebration of the Buddhist Churches of America.

"In observing the course of progress of the Buddhist Churches in the United States, I am of the opinion that the Churches have been placed in a very favorable condition, in a sense, on the one hand, but have had to endure exceedingly adverse conditions on the other. By 'favorable conditions' I mean, of course, that the Buddhist Churches have had the support of the Japanese in America whose ancestors were Buddhists for many generations. Also, the Buddhist Churches have been protected and sustained by Japanese society which needs Buddhist ceremonial customs in order to observe events, good and bad. Too, the people are in need of listening to the sermons of Buddhist priests. From these few facts, it is small wonder that each and every one of the Buddhist Churches everywhere is self-supporting and boasts an imposing temple. Indeed, it seems quite natural that the Buddhist Churches are as prosperous as they are today.

"On the other hand, however, Buddhism has been confronted with very difficult circumstances. Needless to say, that is that it has had to survive the use of the epithet 'heathenism' leveled against it in this Christian country. Another factor which put it in an even worse situation is that the history of oppression of the Japanese in this country. One of the reasons for discrimination against the Japanese, or rather, the primary reasons for it, was the charge that the Japanese were non-assimilable. It was a charge that was brought out constantly and was no doubt based on the notion that they were 'heathens'. In other words, Buddhism was trotted out as the basic reason that the Japanese could not assimilate.

"In order to counter this criticism, the Japanese clamored for Americanization and advocated assimilation. Thus, for a long time, the idea of discarding old Japanese customs and becoming thoroughly 'Americanized' prevailed among the Japanese in the United States. Discarding 'old Japanese customs' meant discarding Buddhism too, of course.

"But this strong public opinion in favor of Americanization gradually changed to the idea of preserving and developing the good characteristics and traditions unique to the Japanese. This change, of course, was due mainly to the changing times. However, it must be recognized that it was also due to the Buddhists in this country having persevered and courageously surmounted the adverse circumstances, turning adversity into prosperity.

"Moreover, the primary reason that the Buddhist Churches have become as prosperous as they are today, I believe, is that they have had the right people as leaders. It is quite surprising and remarkable that they have tried out and applied for various types of work which, until then, were considered belonging only to Christians.

"Captain Brinkley wrote in his book that the greatest contribution which was made by the importation of Christianity to Japan was that it awakened Buddhism. This remark is also quite apropos of the Buddhist Churches of America, I think. In the two religions coming in contact with each other in America, nothing much can be said of Christianity, but Buddhism has, indeed, made substantial progress. I believe this is owing to the fact that the Buddhist Churches are fortunate in having had good leaders who have demonstrated their ability to turn misfortune into blessings.

"Japanese society in America has now reached the stage where we must consider focusing our attention on the Nisei. On this point, I think the Buddhist Churches will make good progress without making mistakes in their line of policy for the future. It is a known fact that the Buddhist Churches, even now, are showing tremendous efforts in the education and guidance of the Nisei.

"Along with this, its project to launch into the non-Japanese sector, a project already begun, is one that we look forward to with great expectations for the future of the Buddhist Churches.

"Presently, in the United States, when Christianity appears to be in a stagnant state, at the end of its tether, it might very well be said that the courageous launching of Buddhism is indeed timely. My sincere hope is that the day will come when we can say that Christianity in America has been awakened by the growth of Buddhism, the reverse of Brinkley's observation.

"When such a time comes, I can well imagine the Nisei, who are apt to be depressed at the moment, will have faces shining with pride.

"In closing, I would like to express my best wishes for the future of the Buddhist Churches of America and, at the same time, voice the hope that the leaders will realize fully their heavy responsibility and continue to act with wisdom and prudence."

THE END

Necrology

(December, 1979 — December, 1980)

Abe, Bishop Yoshimune, 93. Mar. 1, Tokyo. Headed Aoyama Gakuin, elected Methodist bishop in 1939, helped organize Kyodan, United Church of Christ in Japan.

Arima, Clarence Y., 76. Mar. 31, Los Angeles. A Nisei pioneer leader.

Buto, Col. Junichi, 63. June 28, Washington, D.C. A 35-year career Army officer who started with the 42nd and OSS during WW2.

Dyke, Kenneth R., 81. Jan. 17, New York. Advertising executive; chief of civilian information and education, SCAP Hq. Tokyo.

Enomoto, Joyce, Feb. 19, Sacramento. Wife of past nat'l president Jerry Enomoto.

Harrington, Joe, Feb. 9, Ft. Lauderdale, Fla. Author of "Yankee Samurai" (1979), story of the Nisei in military intelligence service.

Haruyama, Rev. Justin, 47. May 28, New York. Pastor, Japanese American United Church.

Igasaki, Masao, 80. May 19, Los Angeles. Hilo-born attorney who helped found the JACL movement in Los Angeles; charter president of Los Angeles chapter, 1929-30.

Imura, Haruo, 73. Feb. 6, Alameda. Prewar journalist, Nichibei, edited camp newspaper at Heart Mountain, postwar businessman; charter Alameda JACL president, 1932.

Inagaki, Yaeko, 89. Aug. 29, Los Angeles. Mother of the late National JACL President George Inagaki.

Inouye, Tadao E., 62. Mar. 2, Los Angeles. Furniture designer, "Kantan" series.

Ishida, Jimmy, 62. Jan. 24, Lodi. Lodi JACL president (1978).

Ishikawa, Sam, 58. Jan. 25, New York. Associate national JACL director (1948-53), formed the Masaoka/Ishikawa & Associates firm in 1956. (His father, Rev. Kiyoshi Ishikawa of Chicago, preceded him in death on Jan. 5.)

Iwago, Lucille, 54. Jan. 3, Minneapolis. Stockton-born Nisei, active with Twin Cities youth movement.



Charles Kamayatsu

Kamayatsu, Charles K., 77. Jan. 17, Los Angeles. Nisei pioneer, Pacific Citizen advertising manager (1965-77), charter member of Los Angeles JACL and Mile-Hi JACL.

Kamayatsu, Tadashi 'Tib', 68. Mar. 10, Tokyo. Nisei prewar jazz musician who founded a jazz school postwar in Japan.

Kato, Midori, 58. July 3, Bellflower, Ca. A Pocatello JACL founder. California resident since 1961.

Kazahaya, Susumu E., 61. Sept. 14, South Pasadena. OSS veteran, v.p. of Japan Foods International.

Kimura, Lincoln, 56. Jun. 3, San Jose. Head trainer for the San Francisco 49ers (1954-63), athletic training program director, San Jose State (1964-).

Masada, Dr. Minoru, 65. Jun. 15, Seattle. Pharmacologist-psychiatrist at Univ. of Washington; community activist, 42nd veteran and posthumously awarded JACL's coveted 'Japanese American of the Biennium' medallion.

McWilliams, Carey, 74. Jun. 27, New York. Author-social critic, editor of The Nation (1955-75). His book, "Prejudice, Japanese Americans" (1941), distinguished Japanese Americans from the enemy Japanese, and blamed forced exclusion upon west coast bigots.

Minami, Masako, 67. Oct. 30, Hayward. Longtime Eden Township community worker.

Minami, William Y., 66. Mar. 29, Reedley. Grower-shipper, charter president of Chicago JACL, 1944; of heart attack while on business in Palm Springs.

Mimamura, Masao, 86. Nov. 9, Los Angeles. Naturalized Issei, onetime president of Japanese Chamber of Commerce.

Miyamoto, Gunzo, 90. Apr. 25, Fresno. Community Issei leader, founded Strawberry Exchange.

Morden, Judge Tamao, 69. Dec. 30, 1979, Hilo. Jurist (1959-67) and former president of the County of Hawaii Bar Assn.

Mori, Toshio, 70. Apr. 12, San Leandro. Pioneer Nisei author; first book was "Yokohama, California" (1949).

Nakaoka, Ken K., 59. Aug. 2, Gardena. Elected Gardena city councilman in 1966, three time mayor 1968-74, and serving 4th year as Japanese Chamber of Commerce president at time of death.

Nishimoto, Rev. George N., 64. Aug. 24, Cleveland. Cleveland JACL president for the third year, executive director of West Side Ecumenical Ministry at the time of his death. Founded Kenwood-Ellis Community Center Church, Chicago, 1947.

Nomura, Kiyo T., 98. Sept. 2, St. Paul. Tokyo-born Issei woman who lived continuously in the U.S. since 1903, first in Portland, then Minidoka, Chicago and finally in Minnesota since 1956.

Oda, Frank K., 60. Mar. 3, Santa Rosa. JACLer of the 1961-62 Biennium; community leader in Sonoma County and Northern California.

Okada, Stanley, 67. Jan. 11, New York. Co-founder, New York Travel Service; Buddhist lay leader.

Okagaki, Dr. Henry, 67. Dec. 17, Madison, Wis. San Jose-born pioneer in children's orthopedics, joined Univ. of Wisconsin Med School faculty in 1949. (Was brother of Mrs. Larry Tajiri.)

Sawada, Mme. Miki, 78. May 12, Tokyo. Founder of Elizabeth Sanders Home, Oslo, Japan, for abandoned babies sired by U.S. GIs during the Occupation; wife of Japanese diplomat who was onetime ambassador to the United Nations; of fatigue while on tour in Spain.

Schary, Dore, 74. July 7, New York. Hollywood film producer-writer of "Go For Broke" (1954).

Shimo, Rev. William, 50. July 3, Costa Mesa. Onetime pastor of Evergreen Japanese Baptist Church, Los Angeles; was western director, Christian Higher Education Services for American Baptist Board at time of death.

Sibley, Georgiana H., 93. Jun. 10, Milbrook, N.Y. Civil rights champion and Episcopalian churchwoman who with her late husband, Harper, were National JACL sponsors during WW2.

Tajima, Robert, 25. Apr. 30, Pasadena. Spearheaded local rent control program; of injuries, struck down by car while cycling home.

Tanaka, Frank T., 92. Jan. 4, Cleveland. Father of past national president Henry Tanaka.

Tanaka, Maki, May 12, Cleveland. Mother of past national JACL president Henry Tanaka.

Torumi, Rev. Donald K., DD, 65. Mar. 4, Altadena. Pioneer Nisei minister with Presbyterian Church.

Tsukahara, Dr. William, 68. Aug. 9, Dallas. Texas-born Nisei physician, was the health officer of the 1936 Texas Centennial Exposition.

Umezaki, Takaichi, 82. Jan. 23, Toronto. Publisher, the New Canadian.

Uyeyama, Dr. Kahn, 71. Dec. 30, 1979, San Francisco. Clinical professor emeritus, internal medicine, Univ. of Calif., San Francisco.

Yamaguchi, Frank M., 68. Dec. 2, 1980, San Jose. Among the few Nisei aeronautical engineers since prewar years, with Lockheed at retirement.

Yamasaki, Shunsaku, 89. July, Penryn. Placer County Issei leader.

Yokotake, Suma Sugl, 74. Nov. 26, Los Angeles. First Nisei lobbyist in Washington, helped to amend Cable Act in 1934-35 which held American women marrying aliens "ineligible to citizenship" lost their U.S. citizenship.

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35 Years Ago

Continued from Page 5

Dec. 31—Pacific Coast Com-
mittee on American Principles
and Fair Play, founded in 1943 by
Ruth Kingman, Berkeley, to

defend rights of Nisei citizens dur-
ing war, closes office; main task
accomplished, continuing pro-
gram to be carried on by Calif.
Councils for Civic Unity.

Jan. 1—WRA to close six field
offices: Boston, Hartford, New
York, Newark-Philadelphia, Wash-
ington Area.

Jan. 1—Land sought in L.A. area
by Nisei developer Ty Saito for
'Cherry Vista' homesites for re-
turning Nisei GIs.

Jan. 2—Singer Frank Sinatra
greeted 442nd vets during CBS-
Hollywood show.

Jan. 2—U.S. Marine Corps final-
ly opens ranks to Japanese Amer-
icans, in compliance with Navy
policy (which had been changed in
Oct. 26).

Jan. 2—Twelve San Diego Nik-
kei women initiated into CIO Food,
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ers Local 64.

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Rape and Race Prejudice

By MAMORU IGA

An ex-official of American Occupation Army in Japan alleged that rape was known to be rare in Japan during the American occupation (PC, March 23, 1979). In response, Nobuyuki Nakajima attributes the alleged rarity to race prejudice, implying that what was rare was the reporting of and the prosecution for rape (PC, May 30, 1980). Nakajima reasons that "Most victims did not wish to come forward and the court of Occupation did not uphold the cases." He also holds that the GIs, who represented the United States, which had the highest rate of crime, could not but reproduce the corresponding crime rate during the occupation of Japan.

Indeed, Americans are generally racially prejudiced and show high crime rates. There probably were many rapes in occupied Japan; war tends to draw out the worst aspects of humanity. Probably most victims did not wish to come forward. Nakajima is wrong, however, to assume that Americans, who have a high crime rate at home, will behave similarly in Japan. He is also wrong in disregarding the fact that the attitude toward sex varies with culture. He is wrong, too, in assuming that in the case of victimization, race prejudice is the primary cause. This paper is to explain why Nakajima's view is one-sided.

Situation Determined Behavior

Even if we admit that the U.S. has a high crime rate, why do GIs have to represent the crime rate in Japan? Behavior is situation (personality-environment interaction) determined. Has Nakajima ever imagined that Japanese soldiers, who represented a country with an extremely low crime rate, committed the notorious "Rape of Nanking", in which tens of thousands of Chinese, including women and children, were slaughtered? Ishikawa Tatsuzo's first-hand observation includes such phrases as "stabbing the woman's breast with a bayonet", "jabbing it into her three times", and "slashing the head and breast with a sword".

According to Ienaga Saburo, a respected historian, countless women were raped in Nanking too. The Japanese Army was "allowed to indulge themselves in sexual orgies at every opportunity". These occurred despite the fact that large numbers of prostitutes (known euphemistically as "comfort girls"), who were often tricked or forced into the job, followed soldiers to the front line. When the girls were wounded in the fighting, they were abandoned or shot.

Attitude toward Sex with American GIs

It is expected that the greater financial difficulty a wo-

man experiences, the more willingly will she accept sexual aggression for material rewards. It is also expected that the more acceptant view toward sex a person has, the less resistance there is to sexual aggression. Finally, it is expected that the more favorable attitude a woman has towards Americans, the more voluntarily will she engage in sex with them.

1. Economic Difficulty:

Postwar Japan was characterized by severe food shortages, with the exception of a small minority (e.g., high government officials and Armed Forces officers). Many people suffered from malnutrition, and some persons, who did not participate in black markets, died from it. Under such conditions, many girls were happy to get a piece of chocolate for sexual favors. Many of these became prostitutes, specializing in the business for GIs. Nakamura Saburo estimated the number of these girls at about 53,000 in 1958. Since these girls sold sex, they were not rape victims.

One factor in the rarity of rape in Japan is that many prostitutes, other than the above, were available for GIs. Prostitution is an accepted way of life for girls in poverty in Japan. Nakamura estimated the number of prostitutes in 1958 at 253,000. When brothels

were abolished in the same year, under the order of the Occupation Army, disguised forms of prostitution, such as Turkish bath houses, mushroomed.

In 1974, there were about 17,000 Turkish bath girls who were engaged in prostitution. In addition, about 33,000 geisha (85% of all geisha) and about 107,000 barmaids, cabaret hostesses, and others in similar occupations (55% of all girls in such occupations) were regarded as prostitutes, selling sex for monetary rewards. If these girls were sexually involved with GIs, they probably did not expect much more than material remuneration.

The prostitutes were mostly from the lower classes. Upper-class and upper-middle-class girls were probably not likely victims of rape, either. They would have a better chance of getting married to GIs. Their association would be more selective, and GIs would have much more respect for them. Therefore, the most likely victims of rape by GIs would be girls from the lower middle class, because of the combination of economic difficulty and the Japanese attitude toward sex and toward Americans.

In general, Japanese sex prejudice does not allow females economic independence, except for members of the higher classes, who can become professionals, managers, or proprietors. According to Prof. Hishino Yasuhiro of Tokyo, Japan was the only modern nation in the world in which the average of female workers' wages was less than half (41%) that of males. In this area, the lowest ranking among European nations were Ireland (57%) and England (59%). All other modern nations rated much higher.

Only 48% of Japanese people disapproved of the fact that "women get less wage or are promoted more slowly than men who do the same work." All modern nations showed percentages higher than 85%. It is notable that Hong Kong showed 85% and Thailand, 83%. Surprisingly, most Japanese women accept sex prejudice without question: 20% of them and 14% of men disapproved of the idea that "woman is inferior to the man" in 1975. Together with 12% of men, only 13% of Japanese women disapproved of the informal rule that "the woman quits her work at marriage or childbirth."

If Japanese women in general are handicapped economically, we can assume even greater difficulty for lower class women. It is lower-middle class women who suffer most from the gap between the wish for respectability and economic difficulty.

One of the major criteria of respectability in Japan is appearance, and therefore, generally Japanese women are obsessively concerned with fashion. This applies to lower-middle class women too. If they wish to have fashionable clothes as other women do, much more frustrated they will be than others. Thus, lower-middle class Japanese women were more likely to be in the position of being victim-

ized by GIs. On the other hand, there was much willingness on their part for sexual involvement probably for material reward and romantic enjoyment.

2. General View of Sex in Japan:

Traditionally Japanese culture is very positive toward sex. Erotic pleasures are regarded in the light of the natural need as are food or shelter. There is no evil about amorous behavior in its proper place. However, because of strong sex and class prejudice, sexual aggression is considered natural for males but not for females. Females are the provider of sexual satisfaction in "proper" ways: poor females as prostitutes or pseudo-prostitutes (e.g., barmaids, hostesses, mistresses, etc.); others as wives.

The sex behavior of females is strongly regulated in Japan. Its control is not based on internalized principles or religious commandments, as in the West, but on informal social sanctions—gossiping, stigmatizing, and the fear of losing the possibility of a good marriage. Marriage is the only source of security for most Japanese women. When defeat in the war broke down traditional social controls, young people felt liberated. Young girls became eager to plunge into adventures, but they were not trained in the matter of heterosexual relations, and therefore, they might have been "willing victims" of sexual aggression.

Moreover Japanese people are pragmatic about sex. Sex is a tool for attaining security, power or prestige. Bribery has been customary in that country, and bribery with sexual favor has not been rare.

Japanese history is full of examples of feudal lords offering their female family members, sometimes even their own wives, as mistresses to powerful opponents. Following the practice, Japanese leaders apparently attempted to use sex for obtaining the Occupation Army's favor, as reported later by many magazine articles. For example, the leaders chose two of the most beautiful actresses to entertain the highest ranking American officers; resenting the sexual implication of the pressure, one of the two quit her movie career. A count urged his wife to have relations with a high ranking American bureaucrat in Japan. Her affair with the bureaucrat was widely known.

There were similar reports about other aristocratic families. The general atmosphere, as suggested by such reports, encouraged young girls to become intimate with American GIs.

3. Image of American GIs:

Reared in a traditionally authoritarian society, where people are extremely sensitive to status difference and worship power, many girls naturally wanted to share the privileges of GIs. In addition, Japanese girls found American GIs generally polite, attractive, and romantic in contrast to Japanese males, who are stereotyped, according to Roger Pulvers of Australian National University, as "boorish" in Westerners' eyes.

Reaction to Rape

So far, I have discussed the fact that the relationship between American GIs and Japanese girls involved much more willingness on the latter's part than Nakajima thinks. By definition, the more willingness is involved, the more difficult it is to define the relation as rape.

On the other hand, there must also have been many cases of sexual violence without the consent of the victims. Many of such cases probably did not end in justice. Racial prejudice was indeed a factor in such injustice, but I contend that the basic source of this injustice is in Japanese society.

The most important value in Japan is "makoto". Although makoto is usually translated as sincerity, it is not "living or following personal conviction", as Westerners mean by the word, but "becoming selfless so that one's behavior is motivated solely by the most deeply ingrained societal goals". The emphasis on selflessness is particularly strong for females, who are expected to be dependent on parents during childhood, on a husband in marriage, and on children when old.

"Selflessness" results in a lack of the sense of self-worth as an individual and a lack of resourcefulness. It leads to an attitude of resignation and self-blame in case of a failure. One aspect of the Japanese selflessness is the sense of shame which is felt when a person is not fulfilling social expectations. Rape victims not only suffer from the sense of shame, but also are punished by informal sanctions, such as gossiping, and the loss of possibility of future marriage. It is natural, then, for them to hide the misfortune.

Another characteristic of the Japanese people is "non-rational tendencies", as pointed out by Dean Nakamura Hajime of Tokyo University. The tendencies include "the tendency to neglect logical rules", "lack of logical coherence", "fondness for simple symbolic expression", and "a lack of knowledge concerning the objective order". "Nonrational tendencies" combine with "selflessness" to produce the avoidance of a legal solution to a problem. For example, only 0.4% of traffic accident cases in 1959 and 1963 were taken to court, in contrast to the comparable figure of about 40% in New York City. The major reasons given for avoiding litigation were "Both parties should share the blame" (21% of 932 respondents), "feel bad later" (17%) and "people don't like it" (17%). Eight percent said "I don't like the court." These reasons represent the attitude of Japanese people in rape cases, too.

My conclusion is that the primary cause of the alleged rarity of rape in occupied Japan is not race prejudice on the part of Americans, but the Japanese women's attitude itself—lack of self-respect, self-assertion, resourcefulness, and rationalism, together with the masochistic sense of shame and the fear of being punished by their own society. These attitudinal characteristics are products of Japanese social structure.



RANDOM MUSINGS: by Robert Kono

Oda Nobunaga

rious warlords' forming clusters of alliances among the *sengoku-daimyo* was solidified, Nobunaga was able to rally his forces and defeat the great Imagawa army, 25,000 strong, as it attempted to cut its way through Nobunaga's territory in its march on the capital of Kyoto. He surprised the Imagawa army and routed it with only 2,000 men. With this single battle, Nobunaga was thrust into the role of contending for the ultimate power to control the country.

In order to consolidate his political footing, he formed an alliance with Tokugawa Ieyasu of Mikawa which protected his flank and gave his sister in marriage to Asai Nagamasa of Omi and his adopted daughter to the son of the powerful Takeda Shingen. With such alliances, Nobunaga was able to defeat the Saito, his father's erstwhile enemy. By 1568 Nobunaga marched on the capital of Kyoto at the head of an army of 30,000. To give legitimacy to his attempt to subdue the *sengoku-daimyo*, he posed as the protector of the emperor and installed Ashikaga Yoshiaki, a rival claimant to the Ashikaga shogunate, as Shogun. Before he accomplished this task, he made Shogun Yoshiaki swear in writing that he would refer all political decisions to Nobunaga himself. Thus was the foundation of conquering all of Japan laid.

But numerous obstacles lay in Nobunaga's way. In spite of the political marriage ar-

ranged by Nobunaga, Asai Nagamasa frequently joined the Hieizan forces of Enraiki monks to oppose Nobunaga, who also had to contend with the rival daimyo, Asakura Yoshikage, standing across Lake Biwa. The fortress of Ishiyama which stood in the path of Nobunaga's expansion toward the Inland Sea was manned by the fanatical Ikko adherents. He was hemmed in east and west by strong rivals but was protected from his Kanto rivals by Ieyasu on his rear.

Nobunaga decided that before he could move against the rival daimyo he had to crush Buddhist power around the capital. This he accomplished in 1571 by burning to the ground the monasteries of Hieizan, 3,000 buildings in all, and slaughtering thousands of monks. In the same year he dealt blows to other priestly communities, including the Ikko sects of Echizen and Kaga. In 1573, while engaged in the war to exterminate the Buddhists, Nobunaga managed to defeat the Asai and Asakura and add their territories to his domain. In the same year, Nobunaga drove Shogun Yoshiaki out of Kyoto, thereby bringing the Ashikaga shogunate to its end and establishing himself as master of the home provinces. By 1580 he succeeded in wiping out Ikko power by encircling Ishiyama castle with as many as 60,000 men at one time.

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- JAN. 7 (Wednesday)
* San Francisco—Bay Area Japanese Sr. Centers mtg. JACL Hq. 7pm. Host group: San Mateo JACL Comm. Ctr.
- JAN. 9 (Friday)
Philadelphia—Bd mtg. Sim Endo's res.
Remo—1st dnr. Yen Chung Res't, 6pm; Con-sul Gen Hiroshi Kitamura, spkr.
- JAN. 10 (Saturday)
Cleveland—1st dnr-dance, Marriot Inn-East, 6:30pm.
Philadelphia—New Yr party, Willow Grove Methodist Ch.
Sonoma County—Youth mtg. Enmanji Hall, 7:30pm.
* Los Angeles—Nisei Vet Coord Council 'Woman of Year' award dnr-dance, Hilton Hotel, 7:30pm.
- JAN. 11 (Sunday)
NEWNED/Premiere—JC exec mtg. Fremont, 12n.
- JAN. 15 (Thursday)
* San Francisco—Pan Asian Conf on Aging (Jda), Franciscan Hotel.
- JAN. 16 (Friday)
Carmel—CARP (retirement planning) mtg. Eastbay Free Methodist Ch. 7:30pm.
- JAN. 17 (Saturday)
Imperial Valley—1st dnr, Town Pump, Westmoreland, 7pm; Dennis Kurosaka, spkr.
San Fernando Valley—1st dnr, Valley Hilton Hotel.
Sehman—1st dnr, Griswolds, 1300 S Raymond, Fullerton, 7pm; Brian Tochi, spkr. "JA Youth of the 80s".
Snake River/Idaho Valley—Joint 1st dnr, Eastside Cafe, Ontario, 4pm; Arthur Hart, spkr.
- JAN. 18 (Sunday)
* Los Angeles—Dr. Carol Fujita benefi chowmein lunch, Little Tokyo Tower.
- JAN. 21 (Wednesday)
* Monterey Park—SAAY's roller party, Great State, 8:15-10:15pm.
- JAN. 23 (Friday)
Berkeley/Oakland—Joint mtg on Redress, No Berk Sr Ctr Ctr, 7:30pm.

KONOMI

Continued from Page 5

of the historical fiction. Ivanhoe, Ben Hur, and Salammbô, three outstanding specimens of the genre, are of such nature. The fabric of the story may be as fanciful and intricate as the author chooses. But the yarn of the web must be genuine. What most matters in historical fiction is the historical authenticity of details. Those three novels are considered masterpieces because of that quality. And because of that quality they make their respective settings—feudal England of the 12th century, the Mediterranean world of the biblical times, and Carthage under Hamilcar in 3rd century, BC—more vividly alive than any mere history can hope to do.

Can *Shogun* stand comparison with those three? Whatever details that go into the background of its story are wrong, or almost Japan of 1600, which Mr. Clavell delineates with such exuberance—

with scholarly imagination, said one reviewer—is not the Japan I know. *Shogun* is a fanciful fiction, nothing more. If you can learn something of the pre-unification Germany from *Graustark* and *The Prisoner of Zenda*, you can learn probably twice as much from *Shogun*.

As I wrote this, I was acutely conscious of the old Chinese saying: "Belaboring a dead horse." But *Shogun* is far from being a dead horse. There is a rumor that it is going to be brought back to the screen as an abridged version. There has been criticism that the first version was too tiresomely long.

Besides, there has not been any evaluation of it from the technical and historical points of view, and I thought it was needed.

Ed. Note: Konomi plans to go on with the particulars of *Shogun's* sins: anachronisms, solecisms, pidgin Japanese, lack of understanding of history, etc. and ridiculous names.

KONO

Continued from Previous Page

In 1577 Nobunaga sent his chief general Hideyoshi against the all-powerful Mōri to the west. The Mōri controlled some twelve provinces, and the encounter proved long and costly. Still locked with the enemy at Takamatsu in 1582, Hideyoshi asked for reinforcements. Nobunaga responded with a force of his own from Azuchi where he had built his great castle. While passing through Kyoto, however, Nobunaga and his eldest son were slain by a treacherous general by the name of Akechi Mitsuhide. Upon receiving the news of their death, Hideyoshi broke off contact with the Mōri and raced back to the capital to

destroy Akechi.

Thus ended the life of the first unifier of Japan. Though Nobunaga had been chiefly a military man, he instituted administrative measures that greatly changed the running of the country, beginning with a new form of village organization and tax collection. In spite of being remembered mostly for his destruction of the independent power of the great Buddhist sects, Nobunaga had laid the foundation of subsequent unification under Ieyasu in 1600. #

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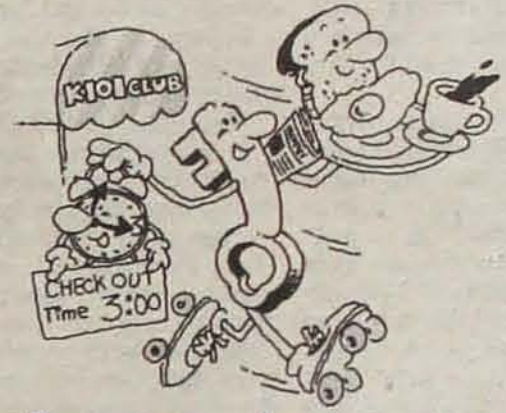
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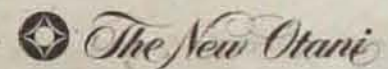
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