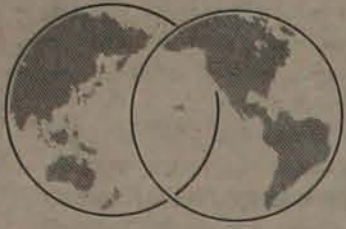


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AMERICAN JAPANESE LITERARY
(JAMES CLAVELL) AWARD—
1983 FIRST PRIZE:

The Loom

By RUTH AIKO SASAKI

*And out of a pattern of lies, art weaves
the truth. —D.H. Lawrence*

It was when Cathy died that the other Terasaki sisters began to think that something was wrong with their mother.

Sharon and Jo were home for the weekend, and when the phone call came they had gone up to her room with the shocking news, barely able to speak through their tears. Sharon had to raise her voice so her mother could hear the awful words, choked out like bits of shattered glass, while Jo watched what seemed like anger pull her mother's face into a solemn frown.

"You see?" their mother said. Her voice, harsh, and trembling with a shocking vehemence, startled the two sisters even in their grief. "Daddy told her not to go mountain climbing. He said it was too dangerous. She didn't listen."

Recalling her words later, Jo felt chilled.

They had always known about their mother's "ways"—the way she would snip off their straight black hair when they were children as soon as it grew past their ears, saying that too long would give people the wrong idea; then later, when they were grown and defiant and wore their hair down to their waists, she would continue to campaign, lifting the long strands and snipping at them with the imaginary scissors of her fingers. Then there was the way she would tear through the house in a frenzy of cleaning just before they left on a family vacation, "in case there's a fire or someone breaks in and yoso no hito have to come in." They never understood if it was the firemen, the police, or the burglar before whose eyes she would be mortally shamed if her house were not spotless. It was even in the way she cooked—she was governed not by inspiration or taste, but by what "they" did. The clothes she chose for them were what "they" were wearing these days. Who is this "they," her daughters always wanted to ask her. Her idiosyncrasies were a source of mild frustration to which the girls were more or less resigned. "Oh, Mom," they would groan, or, to each other: "That's just Mom."

But this.

"It was as though she didn't feel anything at all," Jo said, recounting the events to her eldest sister Linda, who had come back from Germany for the funeral. "It was as though all she could think about was that Cathy had broken the rules."

It wasn't until their father had come home that their mother had cried, swept along in the wake of his massive grief. He had been away on a weekend fishing trip, and they had tried to get in touch with him, but failed. It was Jo who had telephoned the highway patrol and park rangers at all his favorite fishing spots, saying, "No, don't tell him that his daughter has died. Could you just tell him to come home as soon as possible? It was Jo who was standing at the window watching when his truck turned the corner for home. The three women went down to the basement together. He and his fishing buddy had just emerged from the dusty, fish-odorous truck, and he was rolling up the garage door when they got to him, caught between the bright

spring sunlight and the dark coolness of the interior of the basement where the sunlight dared not venture. His hand still on the garage door, he heard the news of his daughter's death. It was their mother who told him. There was a hint of fear in her voice. He cried, as only children cry, who have awakened in the night to a nameless terror, a nameless grief, and for a suspended moment, as he stood alone sobbing his dead daughter's name, the three women deferred to the sanctity of his suffering. Then it was Sharon who moved to encircle him in her arms, clinging flimsily to him against the tremendous isolation of grief.

It was then that their mother had cried, but then it seemed almost vicarious, as if she had

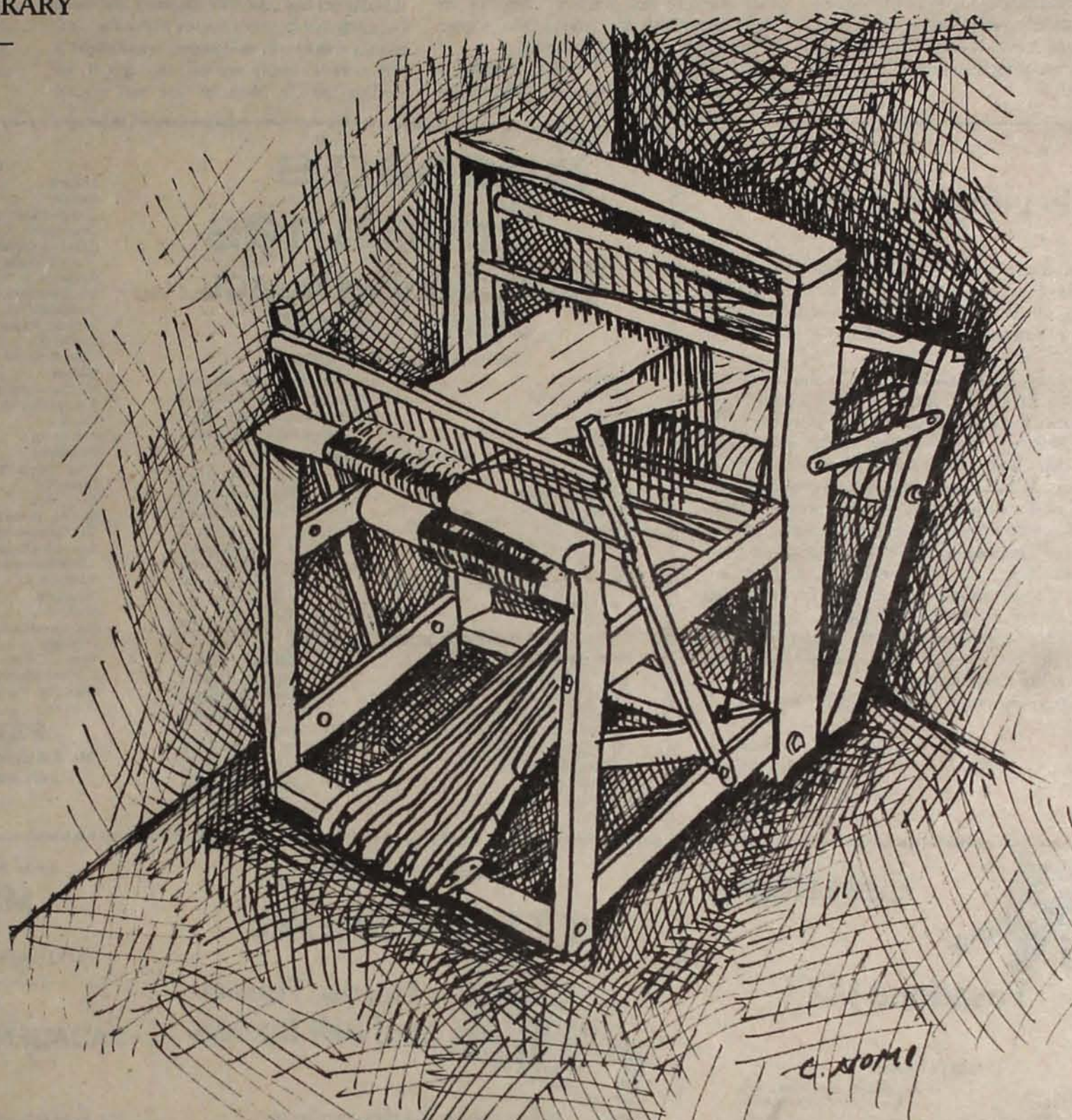
needed their father to process the raw stuff of life into personally felt emotion. Not once since the death had she talked about her own feelings. Not ever, her daughters now realized.

"It would probably do Mom good to get away for a while," Linda said. "I was thinking of taking her back with me when I go, just for a few weeks. She's never been anywhere. A change of scene might be just what she needs. Don't you think?"

"I suppose it's worth a try," said Jo.

So it was decided that when Linda flew back to join her husband, who was stationed in Heidelberg, their mother would go with her and stay a month. Except for a visit to Japan with her own mother when she was sixteen, it

Continued on Page A-12



TWO PULLOUT SECTIONS ENCLOSED IN THIS ISSUE

- Section 'A' consists of the Outside 48 pages.
- Section 'B' consists of the Middle 32 pages.
- Section 'C' consists of the Inside 48 pages.

Pacific Southwest District's Contribution to Community Service

By HARRY KAJIHARA
PSW District Governor

Oxnard, Ca.

Season's Greetings to everyone! During the 1982-83 biennium we were proud to have been the host district for the JACL National Convention. The Gardena Valley Chapter worked hard to make it one of the best conventions and we all hope you enjoyed yourselves.

A major accomplishment at the convention was the solution to redress financing, namely the call for raising \$340,000 (later trimmed to \$300,000) which equalled a \$5 per year pledge for each JACL member over a three-year period. PSW chapters fully met their redress pledge commitment of \$38,445 for the 1982-83 year, led by the San Fernando Valley Chapter raising \$12,918.36 and 21 other PSW chapters meeting or surpassing their respective pledge apportionments.

PSW has now put behind it the turmoil of the past and has been able to concentrate its energies on major issues in both our organization and the community. Regional Director John Saito and Regional Secretary Carol Saito have had a tremendous impact on the favorable perception of JACL by the public and have much to do with the high level of visibility and service which PSW provides.

Chapter presidents and their boards have also made significant contributions to community service by conducting workshops on a wide variety of issues, such as aging/retirement, financial planning, home safety and other social-service matters. Chapters are chiefly responsible for making PSW a great district within a great organization.

This biennium saw a marked increase in community relations and was highlighted by

PSW's receiving the Community Services Award from the Community Relations Conference of Southern California. We co-sponsored the "Day of Remembrance," instituted an outreach workshop focused on the "Psychological Impact of World War II Evacuation," supported the American Citizens for Justice (Vincent Chin case), participated in the UCLA Asian Student Lawyers' Conference and presented testimony at the Los Angeles County Human Relations Commission hearings on the issue of anti-Asian racism.

During the past two years, right or wrong, this district has taken the initiative and came out early in support of causes where the community was torn in its loyalties, was in need of direction or simply needed our support, including the Dr. Noguchi case and several

other employment discrimination matters. JACL is first and foremost a civil and human rights organization and PSW's participation in such cases was not only appropriate but necessary. We raised large sums of money in support of these causes as well as for redress and the coram nobis petitions.

We are equally proud that PSW is called "home" by JACL's national director, two National JACL vice presidents, Pacific Citizen's board chair and chairs for seven National JACL committees, not to mention the PSW members who work so hard within committees.

A flourishing JACL is vital to the well-being and political and social interests of Americans of Japanese ancestry. A strong JACL can more effectively join forces with other ethnic

Continued on Page A-21

Greetings from PC

We hope that the PC can keep you the membership abreast of what's going on in JACL and the Nikkei community. With this Holiday Issue year-end reports from the various Officers and Staff at the National and District levels are included to inform the membership.

1983 has been a year of transition for the Pacific Citizen and this will continue during the coming year. Peter Imamura was selected to participate in a summer minority journalism program at UC Berkeley with a position with a major daily (Sacramento Bee) after completion. With his departure in May, Harry Honda had to step back in and take over until September when Karen Seriguchi came on board as news editor and will assume the editor position in the near future.

The intent is to put out a twelve-page newspaper every week with meaningful and interesting news and articles. However, twelve pages every week is a lot of work for the staff even though they are very dedicated people.

We welcome any suggestions and criticisms, too, since this is your paper. However I'm sure the staff would like to hear some things you like about the paper too.

Have a Merry Christmas and a Happy New Year... Godspeed!

HENRY S. SAKAI
PC Board Chair

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About This Issue

Pacific Citizen's holiday edition arrives at your doorstep with a satisfying thump that marks the end of a months-long effort. This year PC offers 128 pages of essays, fiction and, of course, greetings from friends and businesses.

Around the holidays there seems to be less time for reading and yet more that one should read. We believe that the works in this issue will repay your interest.

The uncovering of history takes much research and reflection. Articles like "Japanese-Language Press of Hawaii, What Now?" by Allan Beekman, and the descriptions of Los Angeles's Little Tokyo by Harry Honda and Henry Mori add to our cultural storehouse.

In two very different stories, Ruth Sasaki and Shuichi Sasaki make personal statements about Japanese American life.

The controversy surrounding "Futatsu no Sokoku" is examined by Dr. Clifford Uyeda, past JACL national president, and Prof. James Araki. Concern in the Nikkei community grows with the possibility that an American network will pick up "Sanga Moyu," the TV series based on Toyoko Yamasaki's novel.

These works, along with articles and progress reports from JACL leaders and staff, will give readers a sense of what have been, and what are now, important issues in our community.

While you glance over the PC and look for greetings from friends around the country, take a look also at the advertisements. Businesses who support the Pacific Citizen deserve your support. Readers may find the advertisements a handy guide to restaurants and businesses when traveling, too. For your convenience, chapter greetings and ads are organized by JACL districts into three sections.

The Pacific Citizen staff hopes you enjoy this year's holiday issue. General manager Harry Honda oversaw the entire operation. Jane Ozawa and Charles Fullert handled the massive task of advertising copy and layout. Tomi Hoshizaki gathered and organized one-line greetings from chapter members. Mary Imon set the type. Mitsuko Sakai took care of mailing labels. Jon Takasugi lent his flair for design and layout. And Karen Seriguchi and Henry Mori helped in general production. #

For Openers

"...as early as 1884 Los Angeles was doing well in nearly all businesses. In that year a few Japanese, some 24 or 25 men, were lured from San Francisco to Los Angeles to take advantage of the scarcity of labor..."

The Japanese of Los Angeles: 1869-1920, by William M. Mason and John A. McKinstry (1969)

There should be a swath of stories and a ceaseless chain of festivities in the Japanese American community this coming year to mark Little Tokyo's centennial.

For openers, traditional Oshogatsu cultural display commenced Dec. 18 at the Japanese American Cultural and Community Center with a special exhibition of photographs from "Little Tokyo—100 Years in Pictures" in the Gallery.

On Jan. 2 *Kotohajime*—first-of-the-year performances by various artists, beginning at 1 p.m. with Shinto purification and archery (*kyudo*) ceremony in the JACCC Plaza, Noh chanting, classical dance, calligraphy and music, climaxed by the Kinnara Taiko drummers, reflect the cultural legacy of those 1884 pioneer Japanese who probably had no inkling that 100 years hence a community would be celebrating the Little Tokyo Centennial.

To them, nevertheless, goes this community's appreciation and gratitude for having planted their footprints in the City of the Angels and the beginnings of the Japanese American experience which continues to expand into the next centennial.

The Helping
Hand for All
Seasons.



In This Issue

Section A

Pacific Southwest District

- A- 1 "The Loom," a short story by Ruth Aiko Sasaki
- A- 2 Pacific Southwest District's Contribution to Community Service, by Harry Kajihara
- A- 5 "Futatsu no Sokoku: Synopsis and Comments," by Clifford Uyeda
- A- 8 "Sanga Moyu: The American Reaction," by James Araki
- A-10 "On the Origins of Little Tokyo," by Harry Honda
- A-11 "Little Tokyo Holiday," by Henry Mori
- A-21 "A Busy and Productive Year," by John Saito
- A-25 Bookshelf: Roy Ito writing history of Canadian Nikkei in war

Section B

Central California, Eastern, Intermountain, Midwest, Mountain Plains, and Pacific Northwest Districts

- B- 1 "Japanese-Language Press of Hawaii, What Now?" by Allan Beekman
- "The Minnesota Nikkei Project," by Esther Suzuki
- B-20 "Health and Retirement Projects," by Lia Shigemura
- B-23 "Discoveries of a Governor," by John Tani
- B-30 "Nuts and Bolts," by Maude Ishida
- "Service to the Community," by Sachi Kuwamoto
- B-31 "Keeping the Faith," by Homer Yasui
- "A Harvest of News," by Thomas Toyoma
- "From Canada to Mexico," by Ronald Shibata

Section C

Northern California/Western Nevada/Pacific District

- C- 1 "Blue Hawai'i," by Karleen Chinen
- "Looking Up Old Friends," by Shuichi Sasaki, trans. by Y. Sasaki and S. Oka
- C- 2 "Rekindling the Issei Dream," by Floyd Shimomura
- C- 7 "Marshal Hike Yego of Placer County," by Roy Yoshida
- C-12 "Cannibal," a short story by Ferris Takahashi
- "A Time to Reflect and Redirect," by Yoshio Nakashima
- "Looking Ahead," by Alysa Watanabe and Paul Nakasone

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Futatsu no Sokoku:

Synopsis and Comments

By CLIFFORD UYEDA

San Francisco

Although only the Japanese-language version of *Futatsu no Sokoku* is available, it is important that all Japanese Americans become familiar with the content of this three-volume work by Toyoko Yamasaki, a well-known Japanese novelist. The film adaptation is to be shown by the Japanese Broadcasting Corp. (NHK) in its historical "Taiga" drama series, which has the highest rating of all Japanese programs. Leading roles in the series are played by: outstanding kabuki and movie actor, Koshiro Matsumoto, as Kenji Amoh, a Kibei Nisei; Toshiro Mifune as Kenji's father; and Yoko Shimada (of *Shogun*) as Kenji's girlfriend (not his wife).

The author was born in Osaka in 1924, educated in Kyoto, and began her writing career with the *Mainichi Shinbun*. Her first published novel, *Noren*, in 1957, was about an Osaka merchant. Her later novel, based on the hardships of Japanese prisoners of war in Siberia, propelled her to the forefront of popular Japanese writers.

At the front of each of the three volumes of *Futatsu no Sokoku* is a prominent notation: "This work is based on historical facts which were dramatized into a novel."

Following is a synopsis.

Volume I

The scene opens with naked detention camp inmates standing in rows under the hot Arizona sun. The temperature reads 110 degrees. Loaded guns are pointed at them. They are being strip-searched. The reason is the single missing spoon which the camp administrators fear might be reshaped into a weapon.

Kenji Amoh is a Kibei Nisei. While studying at a college in Kagoshima (on Kyushu) he was rejected by his girlfriend's parents because he is a child of an "imin" (emigrant). Kenji's wife, Emiko, has no strong feelings for Japan, a country referred to repeatedly in the book as "the land to which Japanese Americans are related by blood" ("chi no tsunagari ga aru Nihon"). Kenji has a girlfriend, Nagiko, who is much more typically Japanese.

The scene shifts to life in the Santa Anita "Assembly" Center. Kenji's first child is born there. The family moves to Manzanar. A national Japanese American organization which advocates loyalty to America "has lost its Japanese pride." Its leader is Michael Shiroyama, a former collegiate debating champion. He "has no consideration for the Japanese blood which flows in his vein" and says that he will fight against any enemy of the United States, even Japan. He is "ashamed of being a Japanese" ("Nihonjin de haji"). He is one of five brothers who volunteer for the U.S. Army.

Kenji works in the information section under Michael Shiroyama. His job is to gather data on the living conditions at Manzanar. He is popular and very capable. Michael is jealous of him. Charlie Tamiya is another pro-American Nisei. He is a Japanese American organization's informer to the Federal Bureau of Investigation (FBI). Ichiro Gomi, a communist and a former activist with the San Francisco labor movement, is also pro-American. He is a "spy" for the administration. He censors letters and at one time blocks a complaint letter from reaching the administrative office. An American veteran of World War I becomes anti-American and is shot and killed by a soldier during the Manzanar riot. The white administrators are corrupt. The white soldiers are seen yelling at the camp inmates, "Remember Pearl Harbor!" and "Remember Guadalcanal!" The pro-American Nisei are incessantly chewing gum and spitting.

When the 18-year-old Isamu Amoh joins the 442nd his father strikes him in anger. He reports to Camp McCoy (should be Camp Shelby). Kenji cannot make up his mind on where his loyalty lies. He is thoroughly confused. Emiko says, "I am an American." She is a "Yankee musume."

Kenji and Charlie both join the Military Intelligence Service (MIS) and report to Camp Savage. Kenji becomes a language instructor. Charlie marries Nagiko. Emiko behaves like an American, and Kenji is unhappy. When Nagiko learns that Charlie was an informer to the FBI she is ashamed and wants a divorce.

Isamu is in Europe with the 442nd. One day Kenji hears on the radio broadcast that a Texas battalion is surrounded by Germans, and that the people of Texas are petitioning Congress for a rescue operation. There is rumor that the 442nd might be used. Isamu is killed in battle. The soldiers from Texas meet the 442nd rescuers by saying, "The Japs are here."

Volume II

Kenji is shipped to Australia as a translator at MacArthur's headquarters. He agonizes over his torn feelings of loyalty.

Kenji has another brother, Tadashi, who was studying in Japan. He has been drafted into the Japanese Army. In the Philippines Tadashi is shot in the leg by Kenji and becomes a prisoner of war. American soldiers are portrayed as unneces-

Continued on Page A-8

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SYNOPSIS

Continued from Page A-5

sarily cruel. Kenji is sent to Japan with the occupation forces, goes to Hiroshima and there meets Nagiko, who was there during the A-bomb attack. Nagiko has renounced her American citizenship and went to Japan with her parents during the war. She seems to have no visible injury, but her parents were killed by the A-bomb. Kenji, through Charlie Tamiya, gets Nagiko a job at the Tokyo Imperial Hotel as one of the assistant managers.

Kenji is assigned to the Tokyo war crimes trial as an interpreter. The trial is repeatedly referred to as the trial of the defeated by the victor. Tadashi's aunt calls Kenji "a white informer" ("haku jin no inu") and berates him, "How could you be in the U.S. Army uniform, being a Japanese?"

Kenji's father goes back to his pre-war house in Los Angeles and has a heart attack. Kenji returns to the United States to see him. He digs up a family sword in the backyard and feels "Japanese emotion and pride surging within him." Kenji returns to Japan and resumes his close relations with Nagiko. He comments to her often, "The trial is so one-sided."

Emiko, back in Los Angeles, is raped by a white man. The incident is described in the most gross and racist terms. In Tokyo, Tadashi is involved in a penicillin black market. There is a long dissertation on the Nuremberg Trial, and on how Hermann Goering committed suicide.

The Nanking massacre is termed an "exaggerated report." The Pearl Harbor bombing is called a "technical mistake." The Japanese Navy is depicted as trying to save its honor by having a plan to scrub the Pearl Harbor attack in the event of a successful negotiation in Washington, D.C. The Army under Tojo is described as much more honorable because it never deviated from its original plan.

Volume III

The blame for Pearl Harbor is said to fall on the typist who failed to transcribe the coded message in time for delivery in Washington before the attack.

Kenji's wife and children are in Tokyo. He continues to see Nagiko. Emiko is an alcoholic. Nagiko becomes ill from leukemia due to radiation received at Hiroshima.

Tojo is a heroic figure who takes his responsibility seriously to the very end. Kenji takes up Japanese archery. He meets the girl whose family had rejected him while he was still in college. She is now a prostitute in Tokyo. Kenji begins to drink a great



Archives of Visual Communications

AMERICAN INDUCTION—Nisei men volunteer to fight for their country even though they are interned in concentration camps.

deal. Nagiko dies from leukemia; in her final letter to Kenji she blames the Americans for getting at Nisei even in Hiroshima.

Kenji is assigned the task of announcing the verdict on Tojo. He is sure that it will be "death by hanging." He feels that he cannot make this pronouncement. He changes place with his Nisei friend, and he will now interpret the verdict on Koki Hirota, a non-military person. The verdict, however, is also

"death by hanging." Kenji is now drinking heavily. He calls the trial "unfair" and somehow feels responsible. He is miserable.

Kenji is being followed by the Counterintelligence Corps (CIC) because of his concern for the war criminals. He is now working in the transportation section of the occupation forces.

Continued on Page A-36

Sanga Moyu: The American Reaction

By JAMES ARAKI

Honolulu

The grandest TV production in Japan annually is the 52-week "Taiga" drama (roman flueve) series, inaugurated in April to coincide with the start of the Japanese school year. The Japanese this year are being held spell-bound for 45 minutes every Saturday night by *Tokugawa Ieyasu*, a romanticized biography of the Shogun whom millions of Americans, thanks to James Clavell, came to know fondly as Toranaga.

Starting in April 1984, the Japan Broadcasting Corp. (NHK) will begin the risky experiment of presenting a drama set in the twentieth century—its very first non-samurai "Taiga" drama. The risk will be compounded by the fact that the story will be about non-Japanese, the U.S. Nikkei. Based on novelist Toyoko Yamasaki's three-volume *Futatsu no Sokoku* (Two Ancestral Lands), the series will be titled, despite the author's objection, *Sanga Moyu* (literally, Mountains and Rivers Aflame), a vague allusion to a line from a celebrated eighth-century Chinese poetic commentary on the demise of the grandeur of the T'ang Dynasty.

Because I had translated Yamasaki's previous novel, *The Barren Zone*, about the Japanese gulag experience in Siberia from 1945 to 1956, NHK asked me for my opinion on the forthcoming *Sanga Moyu*. My essay will be reduced to 3,600 Japanese characters and, I was told, "edited appropriately" for the Japanese readership. I should like to share with my fellow U.S. Nikkei the fullness of the thoughts I have conveyed to our friends in Japan.

Futatsu no Sokoku could not have been written without detailed systematic research on the historical and social background of the Issei and Nisei experience—and, furthermore, a scholar's knowledge of Japan, the United States of America, and Europe from the 1930s through the early postwar years. A scholar, however, could not have written so gripping a story. *Futatsu no Sokoku*, woven together by a gifted novelist, presents the reader with many historical truths that lie inert in the pages of history books and many others that may not be found in books. Some day it will be read widely in Western-language translations because it is an excellent narrative—an exciting story, based on knowledge and a deep and sympathetic understanding of the American Nikkei's experience. It is a literary saga.

High Ratings Likely

I have been asked to answer the question: How will the American audience react to a television version of *Futatsu no Sokoku*? It is difficult to answer without knowing what the product will be. We must, therefore, have a hypothetical product that may be compared with products of a similar kind. The total running time of a "Taiga" drama is approximately 40 hours. Let us assume that *Sanga Moyu* will be edited down to a mini-series with a total running time of about 15 hours; if it is to be carried on a major American network, much of the dialogue must be dubbed in English.

First, there may be doubts about the potential appeal of a television drama about a racial minority such as Japanese immigrants

and their Japanese American children. Actually, television mini-series about minorities have been the most successful of all. We need only to recall the fantastic success of *Roots*, about Blacks in America, and *Holocaust*, about Jews in Europe. American television viewers, we now know, are not always seeking light entertainment; they have a deep interest in well-produced programs on serious themes. *Shogun* and *Marco Polo* are examples of mini-series that attracted viewers because of their value as light entertainment, presenting enjoyable adventure stories with a heavy dose of Asian exoticism.

If *Sanga Moyu* is well produced as a mini-series, I believe it will enjoy a high viewer rating in the United States. Americans from all walks of life will watch the program with interest, even fascination. Included in the potential audience of perhaps 100,000,000 will be most of the Nikkei whose work schedules allow them to watch television on five successive nights. If *Sanga Moyu* is shown with English subtitles on Japanese-language television stations, as previous "Taiga" dramas have been, we may expect the audience to number at most 200,000, or 1/500 of the number of a major network mini-series audience. Also, we may expect the audience to consist almost entirely of American Nikkei and Japanese residing in the United States.

NHK's four-page plot summary of *Sanga Moyu* has given me some idea of major changes to be made in the plot of *Futatsu no Sokoku*—particularly at the beginning and at the end. The geographic setting at the start of *Futatsu no Sokoku* is the barren Arizona de-

sert where Kenji Amoh, an American of Japanese ancestry, has been herded together with Japanese nationals who are suspected of being disloyal, and potentially dangerous, to the United States. The time setting is 1942, not long after the Japanese attack on Pearl Harbor. The physical confrontation between Kenji, an American citizen, and soldiers of his own country's Army would make an electrifying opening scene that should promptly arouse both the curiosity and interest of American television viewers. *Futatsu no Sokoku* concludes on a tragic note. The death of Kenji Amoh symbolizes the tragedy of a Nisei caught in the unsolvable dilemma of ambivalence. Amoh's ultimate action is the culmination of the presumed theme, *futatsu no sokoku*, toward which the story has moved inexorably.

Sanga Moyu, on the other hand, begins with the meeting at Yokohama port of Kenji Amoh and his younger brother Tadashi, a recent American high school graduate. The geographic setting remains in Japan for a considerable time as the story line develops. Thus it begins as a story about Japan and the Japanese, in whose midst we see two young men with Japanese faces who have led lives quite different from the Japanese about them. I can understand how such a beginning would be necessary in order to allow the viewers of Japan to become gradually involved in the complex story, which will require 52 weeks to unfold completely. I do not doubt the wisdom of the producer's decision to begin the story in settings (Yokohama, Kagoshima, Shanghai)

Continued on Next Page

REACTION

Continued from Previous Page

that are somewhat familiar to viewers of Japan before shifting the setting to America. Viewed from an American perspective, however, this beginning might lack the dynamism needed to kindle the level of intense interest needed to induce viewers to continue to watch the program on successive nights.

The ending of *Sanga Moyu* is bittersweet; it may be considered a "happy" ending of sorts and might please viewers of Japan who may think it quite natural for a Nisei to fall in love with and marry a blond Caucasian woman. Interracial marriages are not at all unusual among Sansei and Yonsei Japanese Americans today, but among Nisei in the 1940s such marriages were highly exceptional. Perhaps viewers of Japan would be satisfied with this exotic ending. But the general American viewer, who has become quite a sophisticated judge, would probably feel cheated by this relatively trite symbolism of interracial harmony. According to the NHK summary, two love stories will be warps that course through the fabric of the story. Extended melodrama would probably reduce the effectiveness of the program. The major shortcoming of *Shogun* as a mini-series was the overly extended depiction, midway through the series, of the romantic entanglement of Captain Blackthorne and Toda Mariko. Viewers who had enjoyed the flow of the narrative up to that point became bored by the intrusive melodrama, and many quit watching.

Unusual Nisei Hero

Never before has the story of wartime discrimination against Japanese Americans been told so effectively and dramatically as in Toyoko Yamasaki's novel. Accordingly, the American Nikkei viewer will anticipate seeing the predominant character traits, emotional reactions, and modes of thought of the "typical" Nisei revealed on the television screen. Many Nikkei will probably be disappointed, and some might be angered. The reason is quite simple: Kenji Amoh is a very unusual Nisei, and many Nisei would probably not wish to have other American viewers believe that Amoh's attitude toward the United States and Japan during wartime was also theirs. Nisei viewers will recognize Amoh as an individual with individual thoughts, but they will also be aware of an almost certain fact: most American viewers will conclude that Amoh's thinking represents the collective thinking of all Japanese Americans during wartime. Unfortunately, Asian Americans tend to be regarded by other Americans as types rather than as individuals.

The reaction to Amoh's story will vary among the Nisei. The make-up of every Nisei is a blend of American and Japanese attitudes and values, with the ratio of the two elements ranging from one end of the spectrum (let us say 95% American) to the other (95% Japanese). The receptivity of the Nisei to *Sanga Moyu* will be influenced to some extent by the nature of this blend. Some objections to the story of *Futatsu no Sokoku* have already been raised by American Nikkei who have read the plot outline in the Pacific Citizen. I believe, on the contrary, that the image projected by Kenji Amoh is favorable, even flattering, to Nisei as a whole. I had to give considerable thought to the character of Kenji Amoh before arriving at this conclusion. Kenji is an unusual Nisei cast in an unusual role, and this is what must be understood.

What makes Amoh such an unusual Nisei? First of all, he was sent by his parents to Japan during his youth to receive a Japanese education. He would be categorized as a Kibei Nisei. The Kibei, as a group, were the most unfortunate and miserable among the Nisei. Generally, they stayed in Japan long enough to acquire Japanese attitudes, to become native speakers of Japanese, and to lose their

ability to converse in English, but not long enough to receive sufficient education to acquire the dignity of self-esteem. A Kibei attending a California high school was a lonely figure, uncomfortable amidst his American classmates and often disparaged by his Nisei friends because he spoke English imperfectly. The Kibei Nisei was discriminated against by the Nisei.

Kenji Amoh is unusual even among the numerically small group of Kibei Nisei, for he has received a university education in Japan and possesses not only refined intellect but also refined human sensibility. Essentially, his intellect and sensibility, it seemed to me, rather than a sense of loyalty to Japan, force him to ponder deeply the source of his own cultural and spiritual make-up, and they enable him to understand and sympathize with Japan's dilemma in global economics and politics. An important point to remember is that Kenji's sympathy is inspired by a keen and fervent sense of American justice (here, author Yamasaki might disagree with reader Araki), and that this sympathy is felt just as strongly by Caucasian American attorneys who have been assigned to counsel Prime Minister Hideki Tojo, Foreign Minister Koki Hirota, and other Japanese defendants at the war crimes trial. Interpreting Kenji's ambivalence as pro-Japanese sentiment or dubious loyalty to America would be an error in interpretation. To the very end, Kenji maintains his continuous struggle to prove his loyalty to his country, and his ultimate spiritual collapse is the result of his realization that his loyalty to the United States is still suspect despite his self-sacrificing efforts in fighting for his country and upholding American principles of justice and righteousness.

Because Kenji Amoh is not the quintessential Nisei or Kibei Nisei, his story is not the story of any "typical" American Nisei. As a fictional character created by Toyoko Yamasaki the novelist, he is the embodiment of all experiences of all Japanese Americans. Therefore, his values and attitude at times reflect those of the Kibei Nisei, at other times those of the non-Kibei Nisei. Of course, no actual Japanese American could have possessed the high level of knowledge, awareness, sensibility, sensitivity, and morality of the fictional Kenji Amoh, whose mind has perceived the hopes and agonies of all Japanese and Nisei in wartime America. Would not every Nisei be pleased to be compared to and likened to Kenji Amoh?

Many, if not most, Nisei were not troubled by the dilemma of *futatsu no sokoku*, although their Issei parents were. This fact may be difficult to understand for readers in Japan,

who might wonder if Nisei were generally insensitive and superficial. Issei parents encountered the same difficulty in attempting to understand their Nisei children, most of whom unhesitatingly declared their loyalty to the United States even though they were incarcerated in internment camps.

Although Kenji legally is an American citizen, he is a member of a racial minority—the Japanese Americans. Discrimination against racial and religious minorities is a familiar story throughout the history of the United States of America, and has been experienced at one time or another by Jews, Catholics, and non-Christians, as well as Americans of Black, Hispanic, German, Chinese, Italian, Polish, Irish, and other racial extraction. Stated powerfully at the onset is the theme of an American confused and tormented because he loves both antagonists—his own country and his parents' country—and, also, because his own country doubts his loyalty. Let me add that "love" is an emotion, whereas "loyalty" is a state of mind; they are not the same thing. Moreover, I believe that one has to be born an American to fully understand what it means to "be an American."

Nikkei as Americans

Many Japanese believe that "Japanese blood" has some magical quality not to be found in other races, and that U.S. Nikkei would naturally be inclined to feel a degree of loyalty to Japan. At the risk of being censured for preaching, I must try to explain why such a belief would be mistaken. Indeed, I must explain this if my conclusion below is to be at all understood. The United States of America is a nation made up of immigrants from all parts of the world and their descendants. It might be the only nation in which Nisei of various racial extractions feel that they are 100% citizens of their parents' adoptive country. They are not gradually Americanized; they are Americans, and nothing else. German and Italian Nisei fought against Germany and Italy, and *futatsu no sokoku* never emerged as a moral or ethical issue among those Nisei. We might recall the movie *The Godfather*, which was seen by millions in Japan. Michael Corleone, son of an Italian immigrant, promptly volunteered to join the United States Army in order to fight in Europe. No one, including his loving father Vito Corleone, the Godfather, expressed any concern about fighting against Italy. Michael was simply "an American." He loved a certain locality in Italy, but he did not love Italy nor did he feel any loyalty to Italy. Similarly, most Japanese Americans regarded themselves simply as "Americans" and, consequently,

did not share the agonies suffered by Kenji Amoh. The agony suffered by Japanese Americans was anger and helplessness over being betrayed not only by their *sokoku*, the United States of America, which placed them within barbed-wire internment camps during the war, but also by many fellow American citizens who believed the wartime propaganda slogan, "Once a Jap, always a Jap."

The more I ponder the character of Kenji Amoh, the more I am inclined to believe that Toyoko Yamasaki, perhaps without herself knowing it, has truly understood the character of the Nisei. Certainly, Kenji's father Otoshichi Amoh was tormented by the dilemma of *futatsu no sokoku*, for two of his sons joined the American Army and a third son presumably had been drafted into the Japanese Army. A number of Kibei Nisei in America may have been equally tormented, although this has not yet been borne out conclusively by research. The fictional Kenji Amoh is fond of Kagoshima, where he spent his adolescent years, his relatives and friends there, and Japanese martial arts that he learned there, but we do not know if he loves the Japanese nation. In this respect, he is very much like many European immigrants in America.

Kenji Amoh's indignity and sense of justice are prominent American qualities. If he were a real living aging Japanese American today, I would visualize him leading the American Nikkei movement to demand an apology from his own government for having been put behind barbed wires in 1942. If the "Japanese" side of the fictional Kenji constrained him to remain silent with the expectation of being commended for displaying Japanese *bitoku* (praiseworthy virtues), he would be considered a fool by other Americans. Surely his intellect and sense of American justice would prevail. He would demand monetary payment not because of any wish for pecuniary gain, but because he would know that monetary compensation is the only unambiguous form of apology known in the United States of America. The symbolism of his action might not be understood by Japanese.

The character of the fictional Kenji Amoh is complex and subject to different interpretations depending on the reader and, also, to different interpretations by the same reader as he or she rethinks the story; fine novels written by fine novelists often affect the reader in this way. At this moment in time, I believe that coursing deep beneath the presumed theme of *futatsu no sokoku* might be the ultimate theme, *hitotsu no sokoku*. The only *sokoku* would be the United States of America.

The presentation of such a complex theme in the television media and the graphic depiction of such a complex character as Kenji Amoh would tax the skill and ingenuity of the writer, director, and actors. Heretofore, Japanese film and television have portrayed the Japanese concept of the Nisei. If the adaptation of Toyoko Yamasaki's fine narrative is successful, it will be the first accurate portrayal in a Japan-made production of the many aspects of the Japanese American. I believe that it will find a large, receptive audience in America. #

ABOUT THE AUTHOR

James T. Araki is professor of Japanese Literature and chair, Department of East Asian Languages and Literatures, University of Hawaii. Born in 1925 in Salt Lake City, Utah, he lived in Tokyo from ages 8 to 10, and was interned in the Santa Anita and Gila River concentration camps. His principal assignments with the U.S. Army (1944-48 and 1951-53) were with the MIS language school in Minnesota; as language officer, GHQ, Tokyo; as interrogation officer in Korea; and as the commanding general's aide, First Cavalry Division, Sapporo.

Araki was also a Fulbright scholar in Japan from 1957 to 1959 and received his doctorate from University of California at Berkeley in 1961.



REDRESS ACTIVIST?—A real Kenji Amoh might be leading the American Nikkei movement for redress if he were alive. His action also might not be understood by Japanese.

On the Origins of Little Tokyo

By HARRY HONDA

Little Tokyo history, while it began distinctly with the arrival of some 25 Japanese from San Francisco in 1884, evolved earlier as the U.S. Census in 1870 shows two Japanese in Los Angeles County working as servants at Molino Viejo, the Old Mill in San Marino. How they arrived is a matter of conjecture, but William Mason, senior curator at the L.A. County Museum of Natural History who is respected by the Japanese American community here as the most knowledgeable of the Japanese, Chinese and other early Californian societies, believes "T. Komo" and "I. Nosaka" had come with the Edward Schnell party from Wakamatsu-Aizu in 1869 to grow tea and silk in northern California—Gold Hill, to be precise, where Okei is buried.

How the Japanese of Los Angeles lived and prospered in the subsequent 50 years are recounted in his 1969 monograph co-authored with John McKinstry, *The Japanese of Los Angeles 1869-1920* (probably available at the County Museum for \$2). Inside these 40-plus pages are historic pictures of Japanese farming and business ventures from the 1890s, scenes of the First and San Pedro area in the 1910s, a Japanese float in the Shriners' Parade of 1912, and a young Issei-Nisei group at a Sunday School located at Ducommun and Vignes (see Map on this page). The details are rich with statistics, personalities and observations.

For instance, during the economic boom of

1887-1888, Mason notes that Charles Hama, probably Hamanosuke Shigeta, who was the first independent Japanese businessman in Los Angeles "so far as is known". Around 1886-87, he opened a restaurant at 340 E. 1st St. (a site in front of Koyasan Temple today) and did well enough to sell out two years later. He had left Los Angeles, perhaps returning to Japan, Mason writes. Such was not the true Issei who sunk his roots into America with family and persevered.

But this is not the story we had in mind.

In the 1830s, on the northern outskirts of Little Tokyo close to Aliso St.—where the present Commercial St. butts into Alameda—was a segregated community, known as Indian village (*Rancheria de Poblano*). The Indians had outnumbered the Spanish-Mexican colonials in Los Angeles but in time, poverty, disease and neglect took their toll. The Gabrielinos and Fernandinos who left the missions which were shut down by Mexico in 1834 gravitated to Los Angeles—a pueblo established in 1781 by New Spain to grow food for its soldiers posted in Southern California.

Los Angeles had many orchards, groves and vineyards and Indians—many of them able to speak Spanish—were hired as laborers.

According to early Los Angeles historian W.W. Robinson, the rancheria represented a place of "bewildered and uprooted folk ...

with little sense of tribal or village origins". They lived in continual poverty, laboring in the vineyards. Some found solace drinking potent grape brandy at the back street cantina, especially on Saturday nights and being corraled over the weekend for release Monday morning to the highest bidder, who was able to pay the bail and bid for his labors. Of course, this smacked of an auction for slaves.

Dislike of the Indian was also nursed by the California Mexicans during the mission period, Robinson reminded. The Indians were segregated in dwellings, church services and burial places.

By 1845, the Indians who were able to leave moved across the river to what is now Boyle Heights. Which is precisely what the Japanese who lived in Little Tokyo proper did in their time (around 1910, according to Mason). However the new rancheria Pueblito was leveled by U.S. soldiers during the Mexican War campaign. Robinson wrote:

The new Indian village was declared out-of-bound by the Army. Indians who were hired as cooks and house-servants "had to keep off the streets after vespers ... Self-employed Indians were to stay outside the city limits and in widely-separated localities ... Unemployed Indians were to be assigned to public works or to jail ... The sum of \$24 was collected to compensate Indians forced to move their huts from Pueblito ... (And who else was told to stay off the streets after dark about a 100 years later?)

Justice for the Indians and attempts to rescue and rehabilitate the surviving Gabrielinos and other tribes which had drifted into Los Angeles was expressed in the 1850s by Hugo Reid writing in the Los Angeles Star. " ...

This leading off of Indians and locking them up at night for the purpose of taking their paltry dollars seems to us a questionable act: especially, as they are seldom quarrelsome: and, most especially, as, unlike some white men whom the marshal is too discreet to arrest: they do not, when drunk, brandish knives and pistols through the streets, threatening the safety of quiet citizens."

Another bit of irony—or so it appears to Japanese Americans—was one solution to the "Indian problem" as proposed by Don Benito Wilson, an energetic merchant and wealthy benefactor of the 1840s. While he could trail Indian cattle thieves into the wildest country and always regarded the Indians as individuals and human beings, he fiercely believed a system of reservations was the only answer to the problem. In the 1850s as sub-agent for the U.S. Indian Bureau Commissioner and later as state Superintendent of Indian Affairs, Wilson sought to place the best features of the mission system and his view of placing well-trained Indians on land which would support them adequately and be on their own forever. The system of reservations he had in mind partially exists today—in the mountainous recesses of San Diego county, deserts of Riverside and San Bernardino counties—land that had no appeal to white settlers in the mid-19th century but containing a patch of fertile land and a spring.

Any sense of kinship a Nisei has for the American Indian may have been academic, but realizing an Indian village had pre-existed in Little Tokyo should encourage greater personal curiosity for genuine understanding this Centennial Year. #

Street Names in Little Tokyo

Perhaps there exists in the city archives a compendium on the origin of street names so familiar to Issei and Nisei who resided in pre-war Little Tokyo. Many of the street names no longer exist; some streets were eliminated by freeways; and some streets have changed names.

Banning Street—Phineas Banning manufactured coaches in Wilmington, the town he founded in the 1850s, and then established the L.A. Stage Line, a two-hour trip between San Pedro and Los Angeles, if you had a good man behind the reins. During the Civil War, the Union Army built Drum Barracks (still standing today) adjoining his home tract.

Central Avenue—Till it assumed this commercial ring, it had two names: north of E. 2nd St., it was **Vine St.** (now a legendary name in the movie-tourism business); south of E. 3rd St. to E. 6th St. it was **Wolfskill St.** Central Avenue probably got its name after the Southern Pacific Railroad established its depot at E. 5th and Central in 1877.

A portion of the Wolfskill orange grove stood between E. 2nd and E. 3d Sts. He was a Kentucky trapper who became a Mexican citizen in the 1830s in order to acquire properties in California. One of them was the fabulous Rancho Santa Anita in Arcadia where he built a rambling abode, surrounded by the first orange grove in the state. Wolfskill is also credited with shipping the first California oranges to St. Louis (1887), planted the first eucalyptus seeds from Australia around his Rancho Santa Anita ranch house. Trees now enclose what is the county arboretum today—west of the Santa Anita race track.

Ducommun Street—Charles Ducommun, a Swiss merchant, came to Los Angeles in 1853, established a hardware store at Commercial and Main (equivalent to 7th and Broadway as the heart of the city's business area today).

Garey Street—Thomas A. Garey was a horticulturist settling in the San Gabriel Valley in the 1850s. He also had a shop on San Pedro St. by 1890. (In the same area—east of Alameda between E. 1st and E. 3rd are two other streets—**Rose** and **Vignes**—names for pioneers who were in local agriculture.)

Hewitt Street—Eldridge Hewitt was superintendent for the Southern Pacific's tunnel project, 1874-76, boring through the mountains north of San Fernando Mission. The SP provided the first transcontinental service out of L.A. in 1877, connecting with San Francisco-Sacramento.

Lazard Street (now Ducommun St.)—Solomon Lazard, who came from France in the 1850s, was a civic and business leader until his death in 1916 at age 90.

In the same neighborhood, Earl Warren, of Supreme Court fame and the man elected California governor on a pro-Evacuation platform in 1942 was born on **Turner St.**, two blocks south from Lazard. Undoubtedly Warren is the most well-known Los Angeles native whose roots are ironically entwined very deeply in Little Tokyo history.

Los Angeles Street—Till the 1850s, it was part of the vineyards and groves that lined the lowlands on the banks of the Los Angeles River. Main Street was the easternmost thoroughfare in 1849, according to the map/surveyed and drafted by a West Pointer, Lt. Ord. Spanish for angels, it is the shortened form to the original name of the city: *El Pueblo de Nuestra Señora Reina de los Angeles de Porciuncula*. Porciuncula is the mountain retreat in Italy where Francis of Assisi, founder of the Franciscan order in 1203, had spent his final days. A Franciscan custom of the time was to designate areas after a feast day when and where Mass was celebrated.

Macy Street—Dr. Obed C. Macy was one of the first American physicians to practice in the city (1850s). He owned the Bella Union Hotel—"the" hotel on Main St. in the late 19th century. He also opened the Alameda Baths.

Rose Street—Leonard J. Rose, a vintner in the 1860s, acquired a part of Rancho Santa Anita to develop his Sunnyslope Farm, one of the finest Southland vineyards. Part of the

property is now Rosemead after a suburban community named after him.

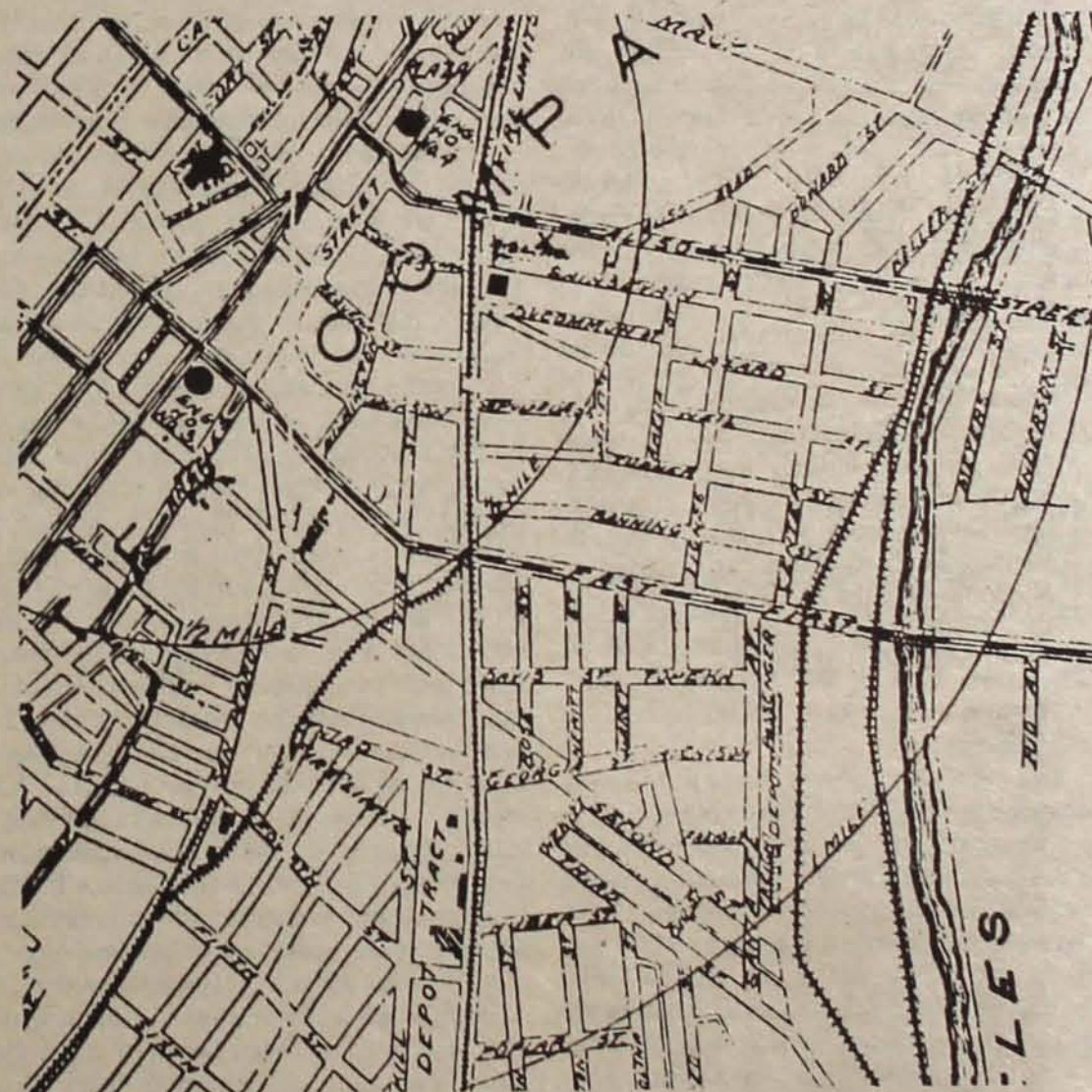
San Pedro Street—Spanish for St. Peter, it leads to Wilmington Street (now Avalon Blvd.), a main thoroughfare to San Pedro. During the great deluge of 1886 (wettest year in recorded local Weather Bureau history), waters of the Los Angeles River overflowed between Boyle Heights and what is now San Pedro Street from south of the Plaza, ruining the ranches and groves then thriving east of Main Street.

Santa Fe Avenue—Named for the railroad terminus of the Atchison, Topeka and Santa Fe—which in 1885 was the first railroad into L.A. directly from the East (St. Louis, Chicago). Southern Pacific had been operating since 1876 from San Francisco. The Los Angeles & Independence Railroad, started in 1853, was expected to tie San Pedro to the south and Independence in Inyo County to the north through Los Angeles. It came up San Pedro St., then veered northeasterly from E. 5th St. to 1st and Alameda, where it connected with the Southern Pacific lines. The LA & I never made it Independence.

The coming of the Santa Fe also started the bitter rate war in 1877 with Southern Pacific. Train fares between Chicago and Los Angeles plummeted from the ordinary \$100 to \$25 and even down to \$1 for one day—exciting an exodus of easterners to flock westward which has yet to cease.

An 1889 map reveals short blocks leading to the Santa Fe depot near First and Santa Fe (First St. bridge now goes over Santa Fe) named **Atchison St.** and **Topeka St.**, since renamed E. 2nd and E. 3rd Sts., respectively.

Temple Street—Merchant Don Juan Temple of the 1840-1850s served on the first L.A. city council, built Temple Block in 1859 (leading office structure and now the site of L.A. city hall), the first courthouse and the first theater. By marriage, he acquired a



Here is a clear-cut map showing Los Angeles at the time the first group of Japanese settled in 1884, focusing on the Little Tokyo of today. This map was prepared for the L.A. City Water Co. District in 1889. The 1890 census shows about 40 Japanese living in the city. #

part of the Rancho Los Cerritos in the 1840s.

Turner Street—Now East Temple Street, Joel Turner was L.A. city mayor (1869-70), who established the city board of education in 1869. His father was a grocer-miller in the 1850s.

Vignes Street—Louis J. Vignes, a French vintner in the 1860s, he established a successful vineyard around his Aliso St. villa along the Los Angeles River north of First St. He also transplanted orange trees to his ranch obtained from San Gabriel Mission. The street runs in the same area today.

Weller Street—John B. Weller (with William Gwin) was U.S. Senator from 1851-1857. In 1858, he was elected governor who advocated California be a "republic of the Pacific" rather than side with either the North or the South over the slavery issue. The first Black businesses were situated here in the 1900s—a barber shop, saloon and a pool hall. These were eventually occupied by Japanese and Filipino merchants.

Woodworth Court (sign was removed years ago, but it stood some 25 yards from the E. 2nd and San Pedro St. corner east of now-demolished New York Hotel where the late

Saburo Kido had his law offices)—Pioneer merchant Wallace Woodworth on Main St. in the 1850s established the city's first sawmill in 1861 on the site where autopark by the same name exists—behind Merit Savings and the 321 Bldg.

P.S.—It's about time a Japanese name graces one of the street signs in the city. The City Council can decide whose name it should be but we favor renaming Azusa St., the half block long passageway adjacent to the front of the JACC Plaza. Incidentally, there is no street sign indicating Azusa St. —Harry Honda.

Little Tokyo Holiday

By HENRY MORI

There is something very symbolic about the story of the lone, surviving grapefruit tree which had been successfully transplanted to the scenic area of the Japanese American Cultural and Community Center plaza this fall. Green buds are sprouting.

Legend has it that it is at least 100 years old and was one of more than 100 which grew in the local Southern California grove. Progress wiped out all but one tree which today stands majestically in the spacious plaza.

All these years, it had barely survived the elements of time on Second St. where a parking construction began earlier in the spring.

Little Tokyo, too, was once an urban town. Dotted with small, wooden stores here and there, the area was mostly farmland. In the early 1900s, a handful of Issei pioneers resided here, worked as houseboys, cooks or handyman. The more aggressive ones opened small grocery stores, apartment/boarding houses or eating places.

During the day, they operated the business; at night they slept in the back part of their combined store/domicile establishment.

When 1984 rolls around, Little Tokyo community which is now expanding "eastward," observes its 100th birthday. Indeed, during the last century, the scene has shifted—from a quiet farming land, to a hustling Nihonmachi of the 1920s and the 1930s, to a wartime Bronzeville to today's so-

phisticated conglomerate of highrise buildings and specialized merchandising, entrenched with foreign investments taking hold of countless enterprises.

First and San Pedro St. intersection was once a quiet, docile little section of town, even after the towering City Hall came up and northside was taken over by the Civic Center complex.

During World War II, Little Tokyo merchants were forced to board up their businesses, hurriedly leave the West Coast and go into various concentration camps until 1946. Many of them never resettled in Los Angeles.

None of us would ever believe at the time that another transformation would take place within the next two decades.

In the heydays of the Roaring 20s and the Thrilling 30s, which preceded Dec. 7, 1941, Little Tokyo was booming in its own quaint way. While the Depression did slow things down, the economic-captive ghetto-within-the-ghetto did not collapse entirely.

The Issei were in their prime as far as productivity was concerned. The majority of them, especially the older ones, felt more at ease doing business with their own kind. There was no language barrier, and stores carried most of the merchandise they needed. One can be selective in buying Japanese foods, apparels, drug items (many imported from Japan)—all within the four-block segment of First and San Pedro Sts.

A few of the remaining Issei who still hold tenaciously to their Little Tokyo operation of business today admit it is their "second home," and would miss it if they can't be around for awhile.

Issei women were especially attracted to Nihonmachi shopping through the convenience of taking a "P" streetcar which ran right into the heart of town those years. A tram would not be tolerated in today's congested traffic.

Despite some hard efforts made by retail merchants and interested groups, the area never did develop into the so-called Ginza-type section, comparable to Chinatown. It seems to be more Little Tokyo today than ever before. There is more continuity.

The row-after-row of one-story structures, however, still remain, many of them dating back to the turn of the century. Some of the condemned brick buildings stand, refurbished but not altogether torn down and replaced with the new. Some of the parts of Little Tokyo, then as now, keep a touch of simplicity. No up-to-date physical revision was attempted.

So, in the prewar period, the tailor was situated next to a garage; a barber shop next to a confectionery; and beauty salon, (of which there were many) next to a shoe repair shop which was next to a restaurant.

There was no design of uniformity. Where two-story buildings existed, the top floor would be occupied by profession/business firms, the doctors, watchmakers,



George Fujita Collection

PREWAR SEWING SCHOOLS—What no longer exists today in Little Tokyo are a handful of sewing schools where Issei mothers attended to make American-style dresses, or learn to repair kimono and other Japanese apparels. One enrollee (in photo) is George Fujita's mother. At the end, students received a certificate of completion at an impressive ceremony.

sewing schools and more beauty shops. There were any number of drugstores, printing shops, photo studios, and four distinct, fairly large dry goods department stores which had basement floor-space facility to stock additional salable goods.

Indeed, Little Tokyo is a very unique place. It's not quite a tourist trap. One can just about get anything he or she wants. Yet it was a prewar notion that "everything in Little Tokyo" cost more than elsewhere in the community.

One oldtimer put it so aptly when he remarked that Nihonmachi had that "constipated" appearance where everything looks "stuck together" and still not related to each other.

Unlike today, there were few business bankruptcy occurring on the First St. strip. The diligent merchants and their employees, working as hard as they did, remained in one location for years, creating an image of "staying put." When one gets used to the surrounding, he finds a strange attachment for the place.

The elderly Issei dug up a terminology which no longer exists in today's mish-mash bilingual: "hosuto." It would be rather difficult to explain in English that the word meant "first." The Nisei, in their youth, would always accompany their parents to purchase a toy during Christmastime in "hosuto."

"Hosuto ni kaimono ni iku" literally comes out, "I'm going to First St. for shopping." The more frank customer would reply, "Hosuto no mono wa takai," meaning "First St. items are more expensive."

Saturday night in Little Tokyo held an extra excitement and charm, as memories recall. People rushing around more, for no special reason; and more restau-

rants are filled. And on that night, music shops turn on their Japanese records to a full blast which can be heard at some distance.

Antiquated as it may seem, one remembers watching ad commercial slides flash across the screen atop the roof of a jewelry and watch shop at the northeast corner of First and San Pedro Sts., a one-story edifice which still remains intact.

Despite the reverses and financial pitfalls endured by the immigrant pioneers, one has to give credit to the "togetherness" of the alien Japanese for sustaining, maintaining the Nihonmachi to this day.

Happily, there was no heavy, top-level government bureaucracy during the "good old days" storming into every suburb in town to hamper personal initiative development, although Little Tokyo had its share of red tape in recent times.

The Issei brought much of their homeland tradition and culture into their businesses. Very few Nisei then were old enough to be independent or appreciate the local growth.

Majority of them in the 1920s and the 1930s spent their lives, working in outlying fruitstands, but ultimately shared their earning by supporting Little Tokyo merchants during weekend visits.

While Nihonmachi markets were not enough in number to employ the overflow of second generation Japanese Americans, they enjoyed seasonal boosts to make the bucks, most of the profits coming in at Christmas and New Year's celebration.

To offset the summer doldrum, there was born the annual Nisei Week Festival in 1934 to beef up bargain sales and bring in more "outside" trade of curious non-Asian visitors.

On the topic of fish markets, a handful of Nisei must remember the prewar Oshogatsu season when Issei customers stood four-abreast, waiting to get service at the counters. When the traditional New Year's festive foods ran out, they would scamper to the next store to buy the missing items.

There was a feel that there just weren't enough lobsters to go around. On the cement slab, at the rear storage area would be thousands of crawling lobsters, just waiting to be wrapped alive in thick butcher paper. It was a rather sadistic sight.

No one questioned the health hazard when tofu, selling at a dime-a-piece, were scooped by hand; and pickled onions (rakkyo) were spooned out from huge, wooden barrels, covered only by a clumsy glass lid.

Makeshift vegetable stands were nearly half-way pushed toward the curb, creating an obstacle, but few complained. Maybe there is some truth in the fact that living was easy and less demanding then.

To see a non-Asian walking around in Little Tokyo before the war was a rarity; just as much as it is a rarity to watch Issei toddle across the street today.

When one witnesses the changing Little Tokyo of the past decade, what occurs in the minds of the handful of Nisei who are left in the area? Imaginary or not, there is more harshness in the business sector. Rudeness? Yes! Foreign? Yes! Poor service? Yes! More demanding? Yes!

For better or for worse, my Little Tokyo is slowly dying. But one crass individual once said, "It's never been your Little Tokyo! Think about it. Can you understand?"

One woman writer from Japan said she did—despite all! □



OLD BUILDINGS REMAIN—Remnants of edifices which stood the test of time and apparently the postwar building and safety codes face north toward the Los Angeles Police Administration Bldg. on First St., between San Pedro St. and Weller St. Note the record shop (on right) installed with loud speaker perched atop a panel/awning just above the entrance. At left was a travel service/stationery business, then a flower/nursery and a sweater manufacturer. On second floor were lawyer, insurance and dental offices.

THE LOOM

Continued from Page A-1

was their mother's first trip abroad. At first she was hesitant, but their father encouraged her; he would have gone too if he didn't have to stay and run the business.

It was hard to imagine their mother outside the context of their house. She had always been there when the children came back from school; in fact, the sisters had never had babysitters. And now, as they watched her at the airport, so small and sweet with her large purse clutched tightly in both hands, her new suitcase, neatly packed and properly tagged beside her, they wondered just who was this little person, this person who was their mother?

She had grown up in San Francisco, wearing the two faces of the second-generation child born of immigrant parents. The two faces never met; there was no thread running through one world that ran through the other. It was a duality unplanned, untaught. Perhaps it had begun the first day of school when she couldn't understand the teacher and Eleanor Leland had called her a Jap and she cried. Before that there had never been any need to sort it all out; she had met life headlong and with the confidence of a child. Before that her world had been the old Victorian flat in which her mother took in boarders—the tall, narrow corridor and the spiral stairway, the quilts covered with bright Japanese cloth and the smell of fish cooking in the kitchen. She had accepted without wonder the people who padded in and out of her world on stockinged feet; they all seemed to be friends of the family. She never wondered why most of them were men, and it never occurred to her child's mind to ask why they never seemed to have families. The men often couldn't pay, but they were always grateful. They lounged in doorways and had teasing affectionate words for her and her sister. Then they would disappear, for a month, for six months, a year. Time, to a child, was boundless and unmeasurable. Then crates of fruit would appear one day, stacked in the corridor, and she sensed that they had something to do with the young men who had left. The young men sometimes came back to visit, new hats set jauntily on their heads if luck was good; but often luck was not good, and they came back to stay, again and again, each stay longer than the last; and each time they would tease less and spend more time drinking with her father in the back room, the slap of cards rising over the low mumble of their longing and despair. All this she accepted, as her world.

The Victorian which contained her world was on Pine Street, and so it was known as "Pine" to the young adventurers from her parents' native Wakayama prefecture in Japan who made their way from the docks of Osaka to the lettuce fields and fruit orchards of California. "Stay at Pine," the word passed along the grapevine, "Moriwaki-san will take care of you." It was but a short walk down the Buchanan Street hill from Pine to the flats where the Japanese community had taken root and was thriving unconsciously, like a

tree whose seed had blown in from the Pacific and had held fast in this nook, this fold in the city's many gradations. When she was a little older and her world expanded outside the Victorian called Pine, it expanded downward, toward the heart of this community, toward the little shops from which her mother returned each day, string bag bulging with newspaper-wrapped parcels and a long white radish or two. She played hide-and-seek among the barrels of pickles and sacks of rice piled into the garage which claimed to be the American Fish Market, while her mother ex-

she would never do again: One was to forget the girl's name who had called her a Jap; the other was to cry.

There was only so much she could do to blend in. Separated from the others by her features and her native tongue, she did her best to be as inconspicuous as possible. If she

tyrant. Respectability, as defined by popular novels and Hollywood heroines, must be upheld at all costs. How could she explain about the young men lounging in the doorways of her home and drinking in the back room with her father? How could she admit to the stories of the immigrant women who came to her mother in desperation for protection from the



changed news of the comings and goings of the community over the fish counter. "Ship coming in Friday? Do you think Yamashita-san's picture bride will come? She's in for a surprise!"

At the age of five she had roller skated to the corner of her block, then on sudden impulse turned the corner and started down the Buchanan Street hill. Her eldest sister Keiko, who had expected her to turn right around and come back, threw down her jump-rope and ran after her, screaming for her to stop. She made it all the way down to the bottom, cheeks flushed red and black hair flying, before shooting off the curb and crumpling in the street. Her hands and knees were scraped raw; but she was laughing.

Before that first day of school there had been no need to look above Pine Street, where the city marched upwards to the Pacific Heights area and the splendid mansions of the rich white people. The only Japanese who went to Pacific Heights were the ones employed as day laborers, to do housecleaning. She had always known what was on the other side of Pine Street, and she accepted it easily because it was not a part of her reality. But when it came time for her to go to school, she was not sent to the same school as the other Japanese American children because Pine was on the edge of Japantown and in a different school district. And from the instant that Eleanor Leland pulled up the corners of her eyes at her, sneering "Jap!", a kind of radar system went to work in her. She moved into new surroundings with caution, gauging, blending in like a chameleon, and for the same reason: survival. There were two things

didn't understand, she pretended to until she was able to catch on. She listened carefully to the teacher and was careful not to do anything that might provoke criticism. If she couldn't be outstanding she at least wanted to be invisible.

She succeeded. She muted her colors and blended in. She was a quiet student in school, and the other children got used to her; some were even nice to her. But she was not really a part of it all because she was not really there.

At the end of each school day she went home to the dark, narrow corridors of the old Victorian and the soothing, unconscious jumble of two tongues which was the two generations' compromise for the sake of communication. It was a comfortable language, like a comfortable old sweater that had been well-washed and rendered shapeless by wear. She would never wear it outside of the house. It was a personal thing, like a hole in one's sock, which was perfectly all right at home but could become a horrible embarrassment if seen by *yoso no hito*.

In the outside world therefore—the *hakujin* world—there was a watchdog at work which rigorously edited out Japanese words and mannerisms when she spoke; her words became formal, carefully chosen—somewhat artificial. She never felt they conveyed what she really felt, what she really was, because what she really was was unacceptable. In the realm of behavior, the watchdog was a

beatings of their frenzied husbands? It was all so far from the drawing rooms of Jane Austen, the virtue and gallantry of Hollywood. The Japanese who passed in and out of her house could drink, gamble and philander with the best of them, but she would never admit to it. She could admit to no weakness, no peculiarity. She would be unapproachable. She would be American.

Poverty was unapproachably American in the Depression years. Her father's Oriental art goods business on Union Square had survived the 1906 earthquake only to be done in by the dishonesty of a *hakujin* partner who absconded with the gross receipts as well as the company car. The family got by on piecework and potatoes. Her mother organized a group of immigrant ladies to crochet window shade rings. They got a penny apiece from the stores on Grant Avenue. Her father strung plastic birds onto multicolored rings. As they sat working in the back room day after day, they must have dreamed of the better times for which they had all gambled the known for the unknown when they left Japan to come to America. Apparently it took more than hard work. They could work themselves to death for pennies. Entrepreneurial ventures were a risky business—they wanted to spare their sons and daughters the insecurity, the hardship. Education was the key that would open the magical doors—not that they hadn't been educated in Japan—indeed, some of them were better educated than the people whose houses they cleaned on Cali-

Continued on Next Page

THE LOOM

Continued from Previous Page

fornia Street—but an American education; a college education. Immigrant sons and immigrant daughters would fulfill their dreams.

She and her peers acquiesced in this dream. After all, wasn't it one with their own? To succeed, to be impeccably equipped in defense against the slightest look, the muttered accusation "Jap!"; to be unrepachable, to be American? She would be a smart career girl in a tailored suit, beautiful and bold—an American girl.

When times got better, her father opened a novelty store on Grant Avenue, and she was able to go to college. A whole generation of immigrant sons and daughters, fortified by their mutual vision, set forth, a race of super men and super women, to conquer the unknown.

They did everything right. They lived at home to save expenses. Every morning they woke up at dawn to catch a bus to the ferry building. They studied on the ferry as it made the bay crossing, studied on the train from the Berkeley marina all the way up University Avenue to Shattuck, a few blocks from where the majestic buildings of the University of California lay gleaming like some impossible dream. They studied for hours in the isolation of the library on the great Berkeley campus. They ate their bag lunches, brought with them from dark kitchens of old Japantown flats, on the manicured grass, or at the Japanese Students' Club off campus. They went to football games and rooted for the home team. They wore bobby socks and Cal sweaters and the women had pompadours and the men parted their hair in the middle. They did everything as they should, except they did not break out of the solace of their own society to establish contact with the outside world.

There is a picture, dated 1939, of the graduating members of the Nisei Students' Club of the University of California. There are about sixty of them, in caps and gowns, standing before California Hall. She is there, among the other young men and women, glowing in their community, triumphant. No whisper of Pearl Harbor to cast a shadow on those bright faces; all the bright young graduates who would soon be clerking in Chinatown shops or pruning American gardens, whose degrees would get them nowhere, not because they hadn't done right but because, if it was 1939 and you had a Japanese face in America, there was nowhere to go.

When the war came, her application for a teaching job, submitted hopefully upon graduation, had been on file for two years. Meanwhile she had been helping at her father's Grant Avenue store. It was now necessary to hand-letter signs for her father's store saying "Bargain Sale: Everything Must Go." Her father's back slumped in defeat as he watched the business he had struggled to build melt away overnight. America was creating a masterpiece and did not want their color.

They packed away everything, and took only what they could carry, as specified. Tom the Greek, from whom they rented Pine, promised to keep their possessions in the basement, just in case they would be able to come back someday. The quilts of bright Japanese cloth, Imari dishes hand-carried by her mother from Japan, letters, photos, window-shade rings made in hard times, a copy of her

junior college newspaper in which she had written a column, her Cal yearbook, faded pictures of bright Hollywood starlets—she packed away her dreams in boxes for indefinite keeping, and took along only what was functional, only what would serve her in the uncertain times to come. Blankets, sweaters, pots and pans. Then, tagged like baggage, they were escorted by the U.S. Army to their various pick-up points in the city. And when the buses took them away, it was as though they had never been.

They were taken to Tanforan Racetrack, south of the city, and installed in their new home. The stables were used as barracks, and horse stalls became "apartments" for families. As she viewed the dirt and manure left by the former occupants, she realized, "So this is what they think of me." Realization, the first step towards admission, was followed by shame. Shame, as she recalled how truly she had believed she was a part of it all. Her foolish confidence, her unfounded dreams. She and her Nisei friends had been off on a tangent, spinning a fantasy world that was unacknowledged by the larger fabric of society. She had been so carried away by the aura of Berkeley that she had forgotten the legacy left her by Eleanor Leland. Now, the damp, dusty floor and stark cots reminded her sharply, of her place. She was twenty-four. They lived in Tanforan for a year.

After a year they were moved to the Topaz Relocation Center, in the wastelands of Utah. Topaz, "Jewel of the Desert", they called it sardonically. Outside the barbed wire fence, the sagebrush traced aimless patterns on the shifting grey sands. Her sister Keiko could not endure it; she lined up an office job in Chicago and left the camp. Her brother was enrolled at a midwestern university. She stayed, and looked after her parents.

It was at this time that she began to have trouble with her hearing. At first, it was only certain frequencies, like that of certain desert insects, which she could not hear. Then it was even human voices in the presence of background noise. But she couldn't be sure. She sometimes wondered if it were a matter of choice; that if she only concentrated, she could focus on what someone was saying rather than on the insignificant but compelling background noises. The blowing dust seemed to muffle everything anyway.

She left camp only once, to marry the young man who had courted her wordlessly in the prewar days. He was a Kibei—born in America and taken back to Japan at the age of eight. He had returned to San Francisco to seek his fortune at the age of eighteen, fresh off the boat with seven dollars in his pocket. He was one of those restless, lonely young men who hung out at the Japantown poolhall, working at odd jobs by day and going to school at night. Set upon by a big Russian one dark night after classes, he utilized his skill as a black belt in judo, and was left alone after that. He went about living with a single-minded simplicity that seemed almost brash to a girl who had grown up aware of so many unspoken rules, and when it seemed to him that this sophisticated, college-educated American girl should be his wife, the force of his belief overwhelmed her. So she got leave from camp, and he from his unit, which was stationed at Fort Bragg, and they met in Chicago to cast a humble line into the uncertain future, a line they hoped would pull them out of this war into another life. Then they each returned to their respective barracks.

As defeat loomed inevitable for Japan, more and more people were allowed to leave the camps. Some of them made straight for the midwest or east coast where the feeling did not run so high against their presence, but her family could only think of going back home. The longing for San Francisco had become so strong that there was no question where they would go when they were re-

leased. They went straight back to Pine, and their hearts fell when they saw the filth and damage of three years of shifting tenancy, but they set about restoring it nevertheless because it was the only thing that was left of their lives.

Three years had gone by, and it seemed there was no place to put them, those wasted years. The experience had no connection to the ongoing line of her life, it was like a pocket in time, or a loose string. It was as though she had fallen asleep and dreamed. And there was certainly no time to think about it now; there was business ahead, lives to be reconstructed. She was pregnant with her first child. Her husband pleaded skirts at a factory that would hire Japanese, then ventured into the wholesale flower business where the future might be brighter. His hours were irregular; he rose in the middle of the night to go and deliver the fresh flowers to market. Her sister had an office job with the government. Her parents were too old to start over. Her father hired out to do day work, but it shamed him so much that he would speak to no one of it. He died shortly thereafter.

So now she was busy with the babies. They came, one after another, all girls. She was absorbed in them, in their nursing and their bodily functions, in the sucking, smacking world of babies. How could she take the time to pick up the pieces of her past selves, weave them together, study them to discern the patterns of her life, when there were diapers to be changed and washed and bowel movements to be recorded, bottles sterilized? There was a whole world here, in Linda's solicitude of her younger sister Cathy, in Cathy's curiosity, in the placidity of the third baby Sharon. Then there was Jo, who demanded so much attention because of her frail health. The house filled with babies. Her husband was restless, fiercely independent—he wanted a place of his own.

So they moved out to the avenues, leaving the dark corridors and background music of mixed tongues for a sturdy little house in a predominantly *hakujin* neighborhood, where everyone had their own yard enclosed by a fence. And when her mother died, her sister Keiko decided to move out of Pine and close it up for good. The old Victorian was too big for one person to live in alone; but before all the old things were thrown out or given away, the old things stored away and forgotten in the basement, was there anything she wanted to keep?

Just her college yearbook, from Cal. That was all she could think of. She couldn't even remember what had been so important, to be packed away in boxes so carefully, when the war had disrupted their lives. She couldn't take the time now, with four babies, to sift through it all; it would take days. No—just her yearbook that was all.

Sealed off in her little house in the fog-shrouded avenues, it seemed to her that it had all been a dream. Her parents, the old Victorian, the shuffling of slipped guests and the low mumble of Japanese, all gone from her life. Her college friends were scattered all over the country, or married and sealed off in their own private worlds. But there was no sense of loss; their lives, after all, were getting better. There was no time to look back on those days before the war—the girls were growing. They needed new clothes for school. She must learn to sew. Somer & Kaufman

was having a sale on school shoes. Could she make this hamburger stretch for two nights?

Linda was a bright and obedient child. She was very much the big sister. Jo the youngest was volatile, alternating between loving and affectionate and strong, stubborn. Sharon was a quiet child, buffered from the world on either side by sisters. She demanded no attention, lay quietly, followed her sister Cathy. Cathy was fearless, friendly, an unredeemable tomboy. When she slid down bannisters and bicycled down the big hill next to their house, her mother's eyes watching her would narrow, as if in recognition.

As a mother, she was unrepachable. Her girls were always neatly dressed and on time. They had decent table manners, remembered to excuse themselves and say thank you. They learned to read quickly and loved books, because she always read to them. She chose the books carefully and refused to read them any slang or bad grammar. Her children would be unrepachable too.

She conscientiously attended PTA meetings, although this was a trial for her. He wasn't able to tell people about her hearing problem; somehow she was unable to admit to such a deficiency. So she did as best she could, sometimes pretending to hear when she didn't, nodding her head and smiling. She wanted things to go smoothly; she wanted to appear normal.

Linda, Cathy and Jo excelled in school, and were very popular. Linda held class offices and was invariably the teacher's pet. A "nice girl," her teachers said. Cathy was outgoing and athletic, and showed great talent in art and design. A "beautiful girl," in her teachers' estimation. Jo was rebellious, read voraciously, and wrote caustic essays and satires. Teachers sometimes disliked her, but they all thought her "intelligent". Sharon was termed "shy". Although she liked the arts, Cathy was the artist of the family; and even though Sharon read quite a bit, Jo was the one who liked to read. She was not popular like Linda, and of all the Terasaki girls, she had to struggle the hardest, often unsuccessfully, to make the Honor Roll.

But all in all, the girls vindicated her; and it was a happy time, the happiest time of her life.

And then they were grown up and gone. They left one by one, to be sure; the house emptied room by room until it seemed there was nothing but empty rooms and silence. She had to answer the phone by herself now, if she heard it ring, but she dreaded doing so because she could never be sure if she were hearing right. Sometimes she let it ring, pretending not to be home, preferring this little deception to placing herself in a situation in which she knew she could not function. The one exception was when her sister Keiko called every night; then she would sit and exchange news for an hour.

When her daughters came home to visit she came alive. Linda was doing the right things; she had a nice Japanese American boyfriend; she was graduating from college; she was going to get married. Cathy was a bit of a free soul, and harder to understand. She wore her hair long and straight, and seldom came home from Berkeley, but when she did she seemed to find fault. Why didn't her mother get a hearing aid? Did she enjoy being left out of the functioning world? But Cathy had friends, interesting friends, *Hakujin* friends, whom she sometimes brought home. She moved easily in all worlds, and her mother's heart swelled with pride to see it.

Sharon sometimes came home often, sometimes stayed away. When she came home she did not have much to say. She was not happy in school. She was throwing pots, weaving.

And then there was Jo, who would always

Continued on Page A-23

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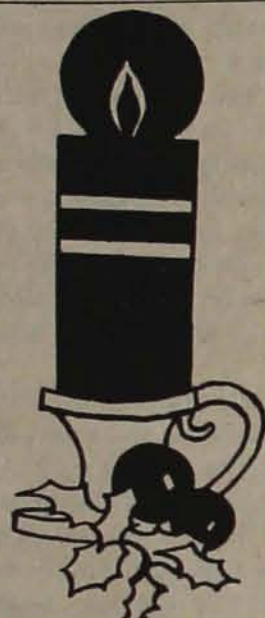
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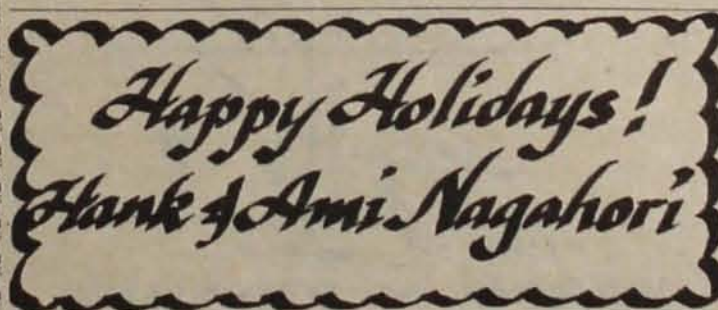
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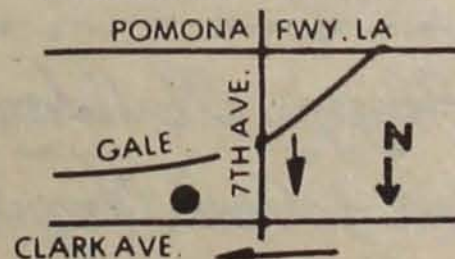


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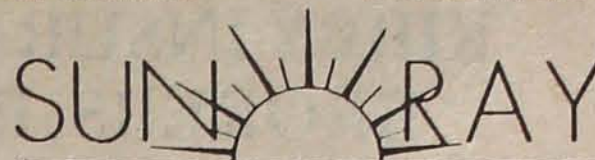
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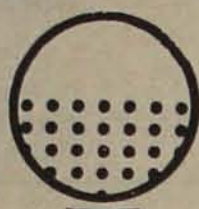
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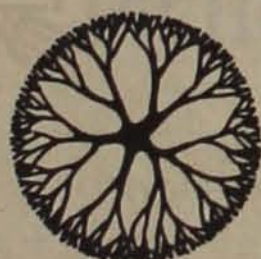
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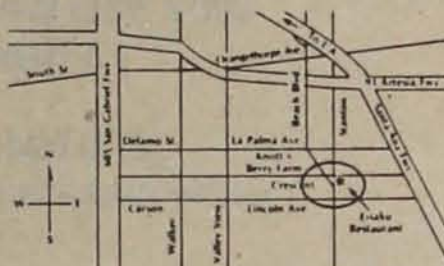
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A Busy and Productive Year

By JOHN SAITO
PSW Regional Director

KAJIHARA

Continued from Page A-2

Los Angeles
1983 was another good year for the PSW District. The overall chapter total has grown with the addition of the Greater Los Angeles Singles and the Torrance chapters.

At the beginning of the year, the office assisted Priscilla Ouchida of Assemblyman Patrick Johnston's office notarize applications for compensation from Nikkei state employees who were summarily dismissed during World War II. Voluntary notary services were provided by Susan Asari from Sho Iino accountants.

The Day of Remembrance on Feb. 19 was a significant event in Little Tokyo. A candle-light procession was co-sponsored by the district with redress chair Harry Kajihara coordinating with other sponsors. There was a good turn-out and the experience gained from 1983 should make 1984 even better.

On Feb. 23, the Los Angeles County Civil Service Commission ruled 4 to 1 not to restore Dr. Thomas Noguchi to his position as coroner.

Many from the district who had worked so hard for his restoration were disappointed but feel that the courts will overturn the commission's decision.

The Asian Pacific community in Southern California has been experiencing more incidents of employment discrimination. One of the largest support groups formed was the Dr. Carole Fujita support group, which continues to function under the name Asian Pacific Legal Defense and Education Fund. JACL is part of that network of groups and individuals.

Every odd-numbered year the three California districts come together for a weekend of work and fun. This year, Northern California's Reno chapter hosted the Tri-District conference April 22-24. Hank Sakai made arrangements for a host of Southern Californians to fly to Reno. Flying to Reno sure beat driving, especially on the trip home, where we would have had to stay another day if we had

driven because of road closures due to heavy snow.

Asian Pacific American Heritage Week is gaining recognition each year. This year's dinner was held May 13 at the Los Angeles Hilton with entertainment provided by some outstanding young Asian musicians. I believe one of the youngsters performed at the White House.

We also attended an affair May 9 at the Aerospace Corporation, where Asians were recognized for their outstanding contributions to that industry.

The district has been continuously involved in the financial and moral support of the Vincent Chin case.

This year was busy and productive under the leadership of Governor Cary Nishimoto and 1984 should be an equally busy and productive year under the new leadership of Harry Kajihara.

minority organizations and together project a stronger voice in the pursuit of equal rights and other ethnic concerns.

Recognizing that JACL is a multi-faceted organization with a variety of programs, such as leadership development, US-Japan relations, Pan-American Nikkei relations, aging and retirement, women's concerns, membership and many others, the pursuit of justice and redress will remain a high-priority endeavor in the coming years. With due consideration given to all issues of concern to JACL, much emphasis will be concentrated in PSW on redress, youth/leadership development and nurturing community relations, all of which are inextricably intertwined.

I am enthusiastically looking forward to serving as the governor of this great district. With equally enthusiastic support and cooperation from the great members of PSW, we can all look forward to another exciting and productive biennium. Best Wishes for the Holidays!

Scholarship Program: Continuing a Legacy

By DAVID NAKAYAMA
National Youth Director

San Francisco
The National Commission on Excellence in Education issued a report in April of this year. Entitled "A Nation at Risk," the report examined the educational system in the United States. Startling indicators of the risk were that "some 23 million American adults are functionally illiterate; about 13 percent of all 17-year-olds in the United States can be considered functionally illiterate; minority youth may run as high as 40 percent."

National JACL looked at a

sample of Japanese American high school students in the Scholarship Program. These findings were equally startling. According to the Educational Testing Service in Berkeley, Calif., the grade point averages and test scores of these seniors are in the 98th and 99th percentiles of all high school students. Definitely, the top seniors in the nation are represented in our scholarship program.

Academic achievement and leadership development are high on the JACL list of priorities. In the coming

year, a number of steps will be implemented to assist young Japanese Americans pursue higher education. Again, the National JACL Scholarship Program, as it has since 1946, will provide funds to outstanding students. Second, "Yearbook 1984," the National JACL scholarship annual, will provide further recognition and will offer insights from a number of Japanese Americans who have achieved prominence in their chosen careers. And third, JACL will give assistance to chapters

and to the community at large in implementing scholarship and leadership programs at local levels. A number of JACL chapters have already experienced success in these areas. We look for a continuation of their programs and give our support.

Past generations of Japanese Americans have encouraged their children to pursue knowledge, with the hope that this would translate into career and professional opportunities. The youth programs of JACL will continue this valuable legacy. #

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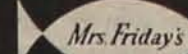
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bring a book, or notebook; whose "evil pen" would pause absently in midstroke as her mother hovered near, telling her little bits of information that were new since the last visit; Jo, whose eyes would gradually focus in on the little figure of her mother from faraway thoughts, or shift onto her from the newspaper, or a book. Her little mother. She had led such a sheltered life.

Linda sent pictures from Germany; there was their mother in front of Heidelberg Castle, there cruising down the Rhine. "She's just like a young girl," her letters proclaimed triumphantly. "She's excited about everything."

When their mother came back home she talked about her trip for about a week. Then the old patterns prevailed, as if the house were a mold and her soul molded to it. In a month, Germany seemed like another loose thread. When Jo visited two months later, her mother was once again effaced—a part of the house almost, in her faded blouse and shapeless skirt, joylessly adding too much seasoned salt to the dinner salad.

"If only," Jo wrote Linda facetiously, "we could ship her out to some exotic place every other month."

Jo had her turn in the fall, when she went away to New York to study. "I have to get away," she wrote Linda. "The last time I went home I found myself discussing the machine washability of acrylics with Mom. There has got to be more to life than that." In the spring she had her mother for a visit. No trip to the top of the Empire State Building, no Staten Island ferry, with Jo. She whisked her mother straight from Kennedy Airport to her cramped flat in the Village, and no sooner had they finished dinner than Jo's boyfriend Michael arrived.

Her mother was gracious.

"Where do you live, Michael?" she asked politely.

He and Jo exchanged looks.

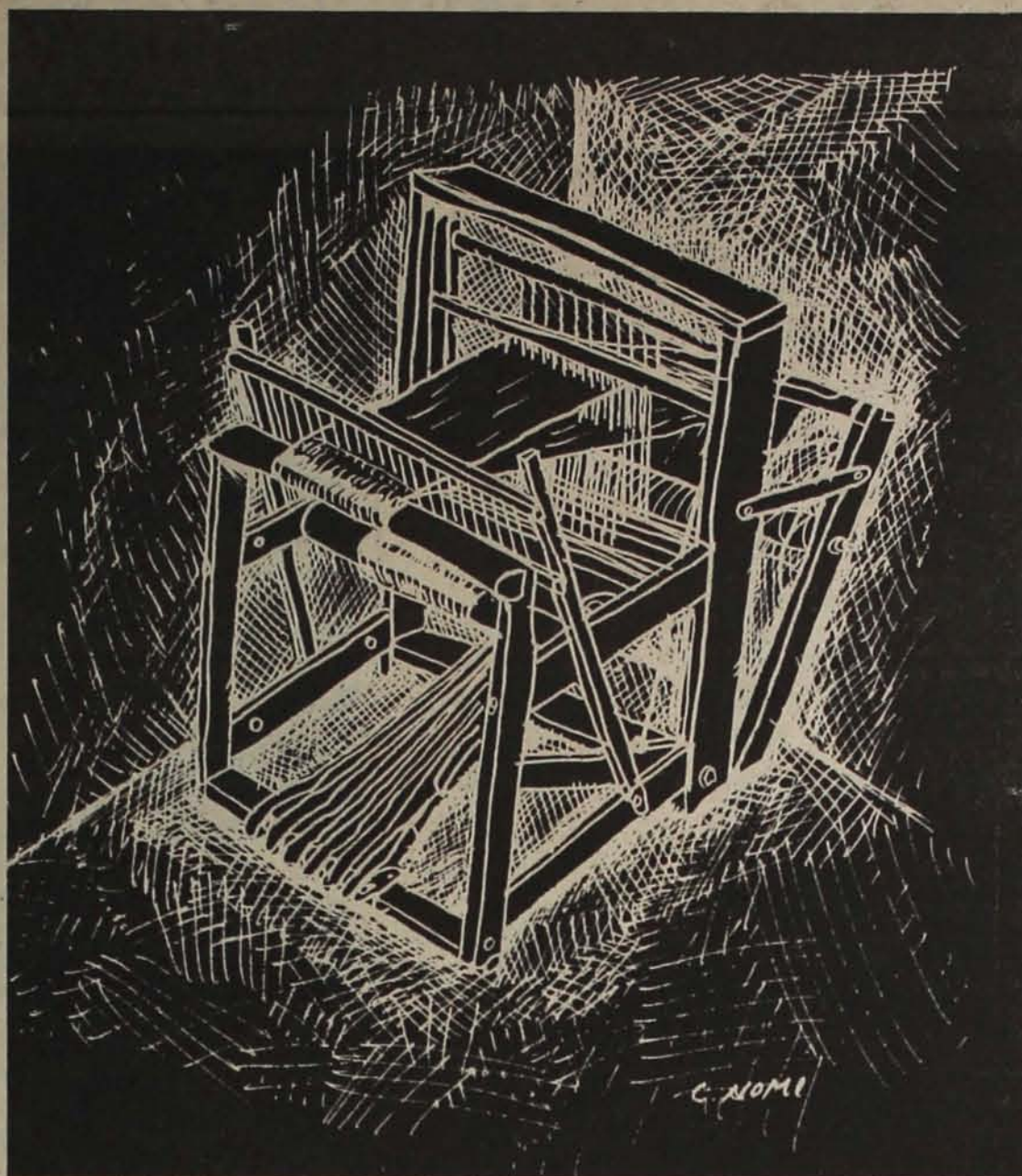
"Here," he said.

Despite her mother's prior anxiety as to the safety of New York streets, the two of them walked furiously in the dusk and circled Washington Square several times, mother shocked and disappointed, daughter reassuring. At the end of an hour they returned to the flat for tea, and by the end of the evening the three of them had achieved a holding, if uneasy, truce.

"I knew you wouldn't be happy about it," Jo said to her, "but I wanted you to know me. To know the truth. I hate pretending."

"Things were different when we were your age," her mother said. "What's Daddy going to say?"

She stayed for two weeks. Every morning Michael cooked breakfast, and the three of them took their time over coffee. Her attitude towards the situation softened from one of guarded assessment to tentative acceptance. Michael was very articulate, Jo as level-headed as ever. Their apartment was clean and homey, and she found herself relaxing over morning coffee at the little round table by the window. It brought back the trip she had made to Chicago during the war, to get married. She had travelled from Topaz to Chicago by train, and it was her first trip alone. Her parents and camp friends had seen her off from Topaz, and her sister and future husband had met her at the station in Chi-



cago; but for the duration of that trip, as the train followed its track northeastward across the country, she had been alone in the world. Her senses had been heightened. She remembered vividly the quality of light coming through the train window, how it had bathed the passing countryside in a golden wash. Other passengers had slept, but she had sat riveted to the window. Perhaps it had all seemed so much more beautiful after the bleakness and sensual deprivation of Topaz. She didn't know why she remembered it now.

Jo took her to the Metropolitan, to the Statue of Liberty. They sat in the front row to see Deborah Kerr, who was her all-time favorite, on Broadway, and afterwards she declared that she had been able to hear every word.

At the end of two weeks she left, shaking Michael's hand and hugging Jo, saying, "I'll talk to Daddy."

But by the time Jo came home to visit a year, the house, or whatever it was, had done its work. Her mother was again lost to her, a sweet little creature unable to hear very well, relaying little bits of information.

"I give up," said Jo. "We seem to lose ground every time. We dig her out, then she crawls back in, only deeper."

Linda the loyal staunchly defended the fortress of her mother's enclosed self.

Jo the defiant cast spears at it, wanting to break through, break down. "Like shock treatment," she said. "It's the only way to bring her out."

Sharon, her middle daughter, gave her a loom.

And so, late in life, she took up weaving. She attended a class and took detailed notes, then followed them step by step, bending to the loom with painstaking attention, threading the warp tirelessly, endlessly winding, threading, tying. She made sampler after sampler, using the subdued, muted colors she liked: Five inches of one weave, two inches of another, just as the teacher instructed.

For a year she wove samplers, geometric

and repetitious, all browns and neutral shades, which she preferred. She was fascinated by some of the more advanced techniques she began to learn; how one could pick up threads from the warp selectively, how there could be a color on the warp that never appeared in the fabric if it were not picked up and woven into the fabric; and using this phenomenon, you could show a flash of color, or repeated flashes of the color, without having it run all the way through. Or you could never show it at all. It would be there, startling the eye, when you turned the piece over and looked at the backside—long lengths of a color that simply hadn't been picked up, and didn't appear at all in the fabric. She took to her loom with new excitement, threading the warp with all the shades of her life: Grey, for the cold, foggy mornings that she had, piece by piece, warmed little clothes by the heater vent as Jo, four, stood shivering by in her underwear. Brown, the color of the five lunch bags she had packed each morning with a sandwich, cut in half and wrapped in waxed paper, napkin, fruit, and potato chips: Dark brown, like the brownies they had baked "to make Daddy come home" from business trips; Sharon and Jo had believed he really could smell them, because he always came home.

When the girls came home now they would always find something new that she had woven. Linda dropped by almost every week to leave her little daughter Terry at "Bachan's house" before dashing off to work. Linda's husband usually had the task of picking Terry up. She never wanted to leave "Bachi" and would cling to her, crying, at the door.

She continued to weave: White, the color of five sets of sheets that she had washed, hung out, and ironed each week; the color of the bathroom sink and the lather of shampoo against four small black heads: Blue, Cathy's favorite color.

Sharon came by from time to time, usually to do or bring something. She would cook Mexican food, or borrow a tool, help trim trees in the garden. She had become fed up with the public school system where she had been substitute teaching, and was working part-time in a gallery. She said the city was getting too crowded—she wanted to move out. She sometimes brought yarns for her mother to weave with.

Golden brown, the color of the Central Valley in summer. The family had driven through it on their way to the mountains almost every summer. They would arrive hot and sweating and hurry into the cool, emerald green waters of the Merced River. The children's floats flashed yellow on the dark green water. Yellow were the beaten eggs fried flat, rolled, and eaten cold, with dark brown pickled vegetables and white rice balls. She always sat in the shade.

Jo was working abroad and usually came home to visit once a year. She and Michael had married, and divorced. The house would fill with Jo and her friends, sitting in the back room, talking. She visited her mother's weaving class and met her weaving friends.

"So this is the daughter," one of them said. "Your mother's been looking forward to your visit. She never misses class except when her daughters are home."

"Mom's colors," Jo remarked to Sharon as she fingered a brown muffler her mother had woven for her. She was leaving again.

"Put it on," said Sharon.

Jo did, and as she moved to the light, hidden colors leaped from the brown fabric and came alive in the sunlight.

"You know, there's actually red in here," she marvelled, "and even bits of green. You'd never know it unless you looked real close."

"Most people don't," Sharon said.

The two sisters fell silent, hearing a rare moment together before their lives diverged again. Their mother's muffler was warm about Jo's neck.

When Jo left, her parents took her to the airport. Her mother stood, next to her father and slightly turned towards him, as an object of lighter mass will naturally tend towards one more substantial. She was crying.

After her daughter left, she returned to her house, and to her weaving. And amidst the comings and goings of the lives around her, she sat, a woman bent over a loom, weaving the diverse threads of life together into one miraculous, mystical fabric with timeless care.

THE END

ABOUT THE AUTHOR

Ruth Aiko Sasaki, a Sansei, born and raised in San Francisco wrote the first draft of "The Loom" while enrolled in the Creative Writing program at San Francisco State University in 1978; since then it has undergone many revisions. The final draft was completed this winter in Japan, where Ms. Sasaki was teaching English at the Language Institute of Japan.

Well advanced in her career in the field of English language teaching and author of several English language textbooks, the author's overwhelming passion to write led to the completion of "The Loom" from the first draft in 1978 to its final in 1983.

Ms. Sasaki has left her post at the Language Institute of Japan, and was scheduled to return to San Francisco in October of 1983.



Thank You!

Dear Friends:

My 1982 campaign for re-election to Congress has come to a successful close, and it is with humility and gratitude that I wish to express my sincere thanks to everyone for their crucial support and assistance during the election as well as the years that I have been a Member of Congress.

The 98th Congress will be confronted with tremendous challenges facing the nation, and I look forward to the challenges with great optimism for the future of our society that has not only the resiliency to adapt and to look forward but also an underlying spirit of fair play.

The opportunity to represent my constituents and all Americans of varying backgrounds and made possible by your continuing support is a privilege which again I am honored to undertake.

Sincerely,

NORMAN Y. MINETA
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pacific citizen

Holiday Issue: December 23-30, 1983

Japanese-Language Press of Hawaii, What Now?

As this article shows, the language press championed the immigrants. Though their descendants have adopted English, does it still have a role to play?

Story and Pictures by Allan Beekman

PERHAPS the first reporter among the Japanese immigrants to Hawaii was Yonekichi. When he arrived in Honolulu June 19, 1868, he recorded in his diary that a barrel of fish was brought aboard "as a gift from the King of Hawaii."

With 152 other Japanese contract-laborers, Yonekichi had arrived on the British ship *Scioto*. After the Japanese government, in 1871, would authorize commoners to bear surnames, Yonekichi would become Yonekichi Sakuma.



GANNEN-MONO IN 1922—Four survivors of Japanese immigration to Hawaii of 1868, "The Gannen-Mono," pictured in this rare 1922 photograph from left are: Katsusaburo Yoshida; Yonekichi Sakuma, the *Scioto* diarist; Senataro Ishii and Matsu Aoki.

Yonekichi married a native woman and adjusted to life in Hawaii. Some of his descendants live in Hawaii today.

Most of his fellow passengers were less adaptable. Unaccustomed to hard labor, they were dismayed when they found they were expected to toil 12 hours a day on sugar plantations where mounted overseers, with whom they were unable to communicate, urged them on with bull whips.

The *Scioto* had sailed from Yokohama without governmental permission. The affronted Japanese authorities interpreted the unauthorized sailing as kidnapping. When rumors reached them that the presumed kidnapped were being mistreated, they sent Kagenori Uyeno to investigate.

As the result of Uyeno's investigation, 40

Continued on Page B-17

The Minnesota Nikkei Project

By ESTHER SUZUKI

St. Paul, Minn.

In the spring of 1942, Japanese Americans residing on the West Coast were forcibly interned in ten concentration camps located in desert areas for up to three and one-half years. Internees were allowed to leave camp after much redtape if they were accepted as students in Midwestern colleges or if they had a promised job, such as a housemaid. There was a Japanese language school located at Camp Savage, later moved to Fort Snelling. Some Nisei males who were in the United States Army went to this language school for one year and became translators and interpreters for the Military Intelligence. This swelled the number of Japanese Americans in the Twin Cities.

When the ban was lifted on the West Coast after Japan's surrender, many Japanese Americans returned to the West Coast. Some remained here in the Twin Cities and, according to the directory put out by the Asian Studies Center, about 1300 Japanese Americans (714 family units) are now residents of Minneapolis and St. Paul, Minnesota.

This article will attempt to trace the beginning and progress of the Minnesota Nikkei Project, Inc., duly incorporated and recorded in the office of the Secretary of State on June 27, 1978. The purpose of this group is to make the remaining years of the elderly Issei as pleasurable as possible through the volunteer efforts (money, time, energy, goodwill) of Nisei and Sansei.

Originally, on September 26, 1977, seven Nikkei met to discuss retirement and aging. This group was composed of a professor of sociology (Dr. Gladys Stone), a coordinator of Asian studies for the St. Paul School System (Gloria Kumagai), a retired wheel alignment specialist (George Ono), a retired florist (George Shiozaki), a young lawyer (Dave Matsumoto), a medical student (Ed Sako), and a commercial artist in public relations and advertising (Bill Doi). Later an Issei retired Episcopalian priest (Father Andrew Otani), a Minnesota Mining and Manufacturing Company employee (Sam Honda), a television producer (Nami Oshima), a stockbroker (Hatsumi Takashima), a school teacher (Susan Tsuchiya), accountant (Phyllis Takekawa), a federal government employee (John Takekawa), and an engineer (Yoshio Matsumoto), joined the committee. Board members eventually numbered fifteen.

Points brought out in the discussion were:

- Because there is a large concentration of Japanese in the Los Angeles and San Francisco area, there are Japanese television programs every night;
- Issei are not taking advantage of senior citizen programs offered in Minneapolis;
- Issei cannot speak English well;—they like rice and Japanese food;
- Sansei see Issei only once or twice a year at JACL events;

—And there is a language barrier.

The acting chairman, Bill Doi, composed an appeal for pledges and for a commitment of time and money from the Nisei and older Sansei in the community. He also solicited thoughts on a Retirement and Aging Program in the Twin Cities. Questions asked were: "What are your concerns regarding aging and/or retirement? Do you see any problems ahead? If you have already retired, is everything as you had expected it would be—is it better, or worse—and why? Are there things you wish you had known before retiring?"

As the board members met and exchanged ideas from responses to the survey, the focus of all discussion fell squarely on the pressing and immediate needs of the rapidly diminishing number of Issei. "What can we do to make life more enjoyable for the Issei?" It was decided to address this area of aging and retirement and leave till later the issue as it applies to retired Nisei.

One of the board members said, "The recent outpouring of love and affection shown by the country toward Senator Hubert Humphrey would aptly describe our feelings toward our Issei. Besides being our parents, there isn't one of us whose life hasn't been influenced positively by the example, guidance, diligence, dignity, hard work—yes, and suffering, humiliation and sacrifice suffered by our dearly loved Issei."

The Issei parents of some of the Nisei have died, and some live near other children in other states, such as California. So the small group of Issei in the Twin Cities represents a parent group for the Nisei. In the Japanese language the word for an aunt is *Obasan*. Since childhood we have been taught to call any older woman, blood relative or not, *Obasan*. The word for uncle is *Ojisan*, and we call any older man *Ojisan*. All older people are called "aunt" and "uncle" by younger Japanese and Japanese Americans. This is a sign of respect and a sense of family, of togetherness.

This feeling of the extended family was especially important for the immigrants in a new land. The oldest son in Japan could not migrate but had to carry on the family name and take over the family farm or business (primogeniture). The second son and younger were free to pursue other occupations or to migrate. Whole families did not come to the United States. Usually only one member came, and so the extended family (not blood relatives) was formed of emigrants from the same prefecture. New Year's celebrations as well as summer picnics were organized within prefectural groups. They would be comparable to alumni groups.

Another board member said, "Both my wife and I lost our parents years ago. Many of you are in the same position. However, in a sense, all Issei are like parents to us. We love them dearly. They molded our character. They made contributions to America that perhaps only we will ever know. History books don't give them credit. We want to do something that will make life a little easier and more enjoyable for 'our parents.' We, therefore, are pledging \$15 per month for the next two years." The chairman responded that it was more than a donation, it was a commitment—an expression of

love to a cause which never, never will come again.

The response was overwhelming. With just one letter of solicitation, on March 20, 1978, twenty-five pledges totaling \$5,142 were received.

The Issei belonged to three church groups: Buddhist, Protestant, and Episcopalian. They had several joint meetings to discuss their needs and interests. Twenty-five attended a meeting on Feb. 26, 1978, at the Twin Cities Independent Church (Protestant), and it was noted that most of them were in their 70s. There were seven in their 80s, two in their 90s, three were from 65 to 70 and one was in the 55-65 age bracket.

In answer to the question, "Do you think some kind of program planned for retired people is needed?" 23 indicated yes and two, no. Out of the 25, 16 said they would have transportation problems in getting to functions planned for them; 24 said they would attend programs if transportation

Continued on Page B-14



TROUT-FISHING IN AMERICA—Nobuya Tsuchida helps Aiko Saito with a freshly caught trout at Forest Lake, Minn. The two are part of a July 1983 outing of the Minnesota Nikkei Project.

PORTLAND JACL

All Addresses: Portland, OR 972—, except as noted.

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 HESS, Walt/Fely, Chris, Michele P O Box 13111 (13)
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 HISATOMI, Kay/Kelko 1217 NW DeSpain, Pendleton 97801
 IKATA, Sueo Buddy/Sumiko 1826 SE 24th Ave (14)
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 KAWASAKI, Edward/Grace; Family 2750 NW Forest Ave, Beaverton 97006
 KODAMA, Nobu 11025 SE Holgate Blvd, #11 (66)
 KODA, William/Nami; Family 10750 SE 70th Ave, Milwaukie 97222
 KUGE, Toshi/Mae 1230 NE 148th Ave (30)
 MASUDA, Bessie
 MATSUMOTO, Jean 5432 NE Sacramento (13)
 MATSUSHIMA, Charles/Jane 11606 NW Damascus (29)
 MATSUSHIMA, Yoji/Martha 9920 SE Grant (16)
 MINAMOTO, Mary 54 NE Meikle Pl (13)
 MIYOSHI, Jimmy/Mary 2516 SE 77th Ave (06)
 NAITO, Sam/Mary 4830 SW Fairview Blvd (21)
 NAKADATE, Katsumi/Mary 2963 SW Sunset Blvd (01)
 NAKATA, Gail, DMD 2350 SW Multnomah Blvd (19)
 NAKATA, Harry/Kyoko 5222 N Jessup (18)
 NAKAYAMA, Kats & Kyo
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 SASAKI, Edwin/Katherine 4680 NW Malheur (29)
 SATO, Lury 5518 N Omaha (17)
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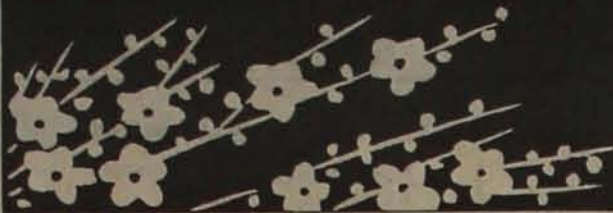
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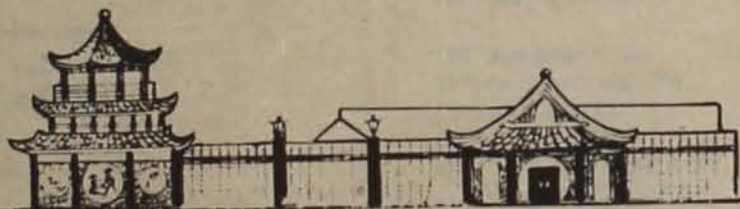


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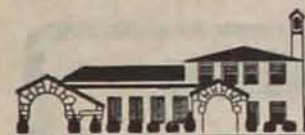
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Season's Greetings

PUYALLUP VALLEY JACL

TACOMA, WASH.

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DOGEN, Sunji/Hisa 4098 Gay Rd E 98443
DUMBAR, Mike/Liz 1308 N 8th 98403
FUJITA, Hiroshi/Katsumi 6227 S Alaska 98408
FUKUYAMA, Rev Tsutomu Tom/Betty 112 Regents #1 98466
HAYASHI, Richard A/Chiyo 6822 S 'M' St 98408
HORI, Dr Kiyoshi 4102 N 10th 98406
INOUE, Paul/Ann 11008 - 108th Av Ct SW 98498
KAWASAKI, Ted/Sally 3426 Soundview Dr W 98466
KISHI, Allen/Rose 7607 - 91st Av SW 98498
KONO, Shizuko 3126 River Rd E 98443
KOSAI, Joseph/Beverly 7811 S Wilkeson 98408
MAYEDA, Yoshimi P O Box 5231 98405
MUKAI, George/March 3137 Vista Place W 98466
RICH, Charles/Kikue 1019 Johns Rd E 98445
SETO, Paul 1818 S L St 98405
SHIOTANI, Tamaji/Tessie 5312 S Sheridan 98408
SUGIMOTO, Sarah & Mary 1421 N Baltimore 98406
SUGIMOTO, Dean/Sheran 3636 69th Av W 98466
TAKEMOTO, Jim/Carolyn 4633 Wayneworth W 98466
TSUBOI, Tosh/Hiroko 1512 S 39th 98408
YAMAMOTO, Yoshiko 7811 S Wilkeson 98408
YAMANE, Masaye 8214 W 36th St 98466
YAMASHITA, Pauline N 3310 N Visscher 98407
YAMASHITA, Rev. Robert/Michi 621 N Sheridan 98403
YOSHIWARA, Jan 1720 N Prospect 98406

SUMNER-ORTING-PUYALLUP, WASH.

FUJITA, George/Violet 211-66th E, Tacoma 98424
FUJITA, Larry/Kiyomi 2502 Freeman Rd E, Puyallup
FUJITA, John/Lily 6523-20th St E, Tacoma 98424
FUJITA, Toshi 2207 Freeman Rd E, Puyallup 98371
FUJITA, Yosh/Sue 1109-17th St NW Puyallup 98371
HIRANO, David, Jeanette, Kristin, Stephanie
1904 Academy St, Sumner 98390
IWAKIRI, George/Chiyo 1219-62nd Av E, Tacoma 98424
IWAKIRI, Mr/Mrs Ryoichi 1223-62nd Av E, Tacoma 98424
JINGUJI, Jim/Dorothy; 1818 S 356th St Federal Way 98003
KAJIMURA, Tadashi/Joan 3602 Freeman Rd E, Puyallup 98371
KISHIDA, Takamichi/Doris 12401 Nahunta Dr E, Puyallup 98371
MARUMOTO, Mrs Y & HASHIMOTO Family
1109-54th Av E, Tacoma 98424
MUKAI, Sam 7610 Valle Av E, Puyallup 98371
MURAKAMI, Shigeru/Hideko 1140 Valley Av NW, Puyallup 98371
NAKAMURA, Kaz/Eleanor 6803-12th St E, Tacoma 98424
OTA, George/Kinu 4119-142nd Av E, Sumner 98390
SASAKI, John/Toshiko 5524-44th St E, Puyallup 98371
SASAKI, Pete/Yae Rt 1 Box 403, Orting 98360
SASAKI, Tad/Kinu PO Box 546, Orting 98360
SHIGIO, Frank/Mary Ann 2110 Tacoma Av, Sumner 98390
TAKAGI, Robert/Marianne 5422-8th St NW, Puyallup 98371
TANIGUCHI, Harry/Elsie 225 SW 197th Pl, Seattle 98166
WATANABE, Bob/Marianne 1119-70th Av E, Tacoma 98424
YAGUCHI, Hiroshi/Hisaye 1406 Valley Ave NW, Puyallup 98371
YAMADA, Shiz PO Box 117, Milton 98354
YAMANE, Dudley/Sue 11902 E 149th St, Puyallup 98373
YOSHIDA, Ben/Sachi 7107-20th St E, Tacoma 98424
YOTSUYUE, Kazue 6518 Valley Av E, Tacoma 98424
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Tacoma, Wash. 98405

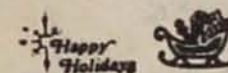
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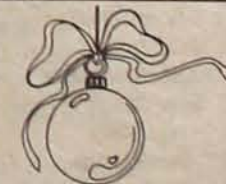
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 MARDA, Ned 27180 SE Kelso Rd
 NAGAE, Shig/Kiyo 33448 SE Compton
 MIYAKE, Mary 19378 SE Tickle Creek Rd
 OKITA, Frank/Mary 9303 SE 327th
 SAKAUE, Michio/Susie 9831 SE 282nd
 SUMAMOTO, Kate/Kazuko 24000 SE Hwy 212
 SUZUKI, Masao/Ida 34866 SE Brooks Rd

GRESHAM, OR 97030

ANDO, Frank/Sumiko 1060 SE Roberts
 FUJII, Ed/Aya; Family 1516 NW Division
 KATO, Hawley/Yuki Rt 1 Box 187
 KATO, Joe/Fumi 18806 SE Division
 KINOSHITA, Kazuo/Ami 1635 SW Orchard Av
 KINOSHITA, Yosh/April 33036 SE Carpenter Lane
 MISHIMA, Dr Henry 840 NW 6th
 NISHIKAWA, Mrs Teruko 717 SW Willowbrook Dr
 NISHIMURA, Richard/Jean 1614 SE 211th
 OCHIAI, Takashi/Gail; 780 NW 4th
 OGURI, Roy/May 3782 SE 14th
 OKINO, Tosh/Sets 4290 SE 26th Ct
 ONCHI, George/Sachi 9301 SE 222nd Dr
 ONCHI, Dr Joe/Toby 655 NW 5th
 ONCHI, Dr Ray/Janice 785 NW Mawcrest
 OTA, Frank/Marian 640 SE 207th
 OUCHIDA, Jack/Shizuko 2615 SW Towle Ave
 SHIUKI, Ray/Mary 8005 SE Hogan Rd
 SHIUKI, Tom/June 8015 SE Hogan Rd
 TAKASHIMA, Tokiye 4099 NW First
 TAKEMOTO, Tomeo/Rose 923 SE 226th

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HONMA, Richard/Chiyoko 14499 SE Orchid
 HONMA, Ed/Yutako 4846 SE Harrison
 KASAHARA, Shizuko 6744 SE Molt
 WAKEFIELD, Alfred/Jean 13955 SE Ruak Rd

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ANDO, Alfred/Alice 12030 SE Bush St 97266
 ANDO, Bob/Sakas 4015 SE 80th 97206
 CHARLSON, Akiko 15063 SE Woodward St 97236
 DEMISE, Ben/Darlens 3718 SE 151st 97236
 FUJINO, Hiro/Nancy 2923 SE 54th 97206
 FUJINO, Tak/Sue 2627 SE 59th 97206
 HACHIYA, Hiram/Helen 213 NE 57th 97213
 HACHIYA, Ted/Sumi 2350 SE 158th 97233
 HINATSU, Dan/Masasa 12316 NE Hassalo 97230
 HIROMURA, Yui/Ida 4442 SE 50th 97206
 HOSAKA, Sadao/Sanae 11045 SE Madison Dr 97216
 ISHIDA, Nobuo/Takako 2207 SW Sunset Bl 97201
 ITAMI, Henry 2626 SE 58th Ave 97206
 IWATA, Henry 2435 N Willamette Blvd 97217
 KATO, Henry/Chiyo 7620 SE 190th Dr 97236
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 MISHIMA, Harry 1701 NE 137th 97230
 MURAHASHI, Larry/Rose 2530 SE 79th Av 97206
 MURAMATSU, Henry/Phyllis 5505 SE 45th Av 97206
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 NAKAMURA, Mitz/Tami 15311 SE Lincoln 97233
 NAKAMURA, Dr Pete/Lois 12129 SE Knapp Lane 97266
 NAKAMURA, Tats/Jean 13046 SE Ankeny 97233
 NINOMIYA, George/Julia 5545 NE Clackamas #1, 97213
 OKAMOTO, Takumi/Dorothy 5446 SE Stark St 97215
 OKAZAKI, Mino/Lillian 3325 NE 131st 97230
 OKAZAKI, Toahie 9990 SE 99th Ct 97266
 OKITA, George/Chiyo 4527 NE 135th 97230
 ONISHI, Shizuko 1819 NE 155th 97230
 OTA, John/Frances 329 NE 188th 97230
 OUCHIDA, Robert/Fusako 1825 SE 59th Ave, 97215
 OZAWA, Max/Linda 15024 NE Davis Ct 97230
 SAKAKIBARA, Sho/Hisano 3350 SE Raymond 97202
 SASAKI, Sam/Yuri 921 N Terry St 97217
 SHIDO, George/Mary 5720 SE Taylor 97215
 SHIOSHI, Sam/Jeanne 3312 SE 78th Ave 97206
 SUMIDA, Etsuo 3335 NE 67th Ave 97213
 TAHARA, Yoshio 4333 N Willis 97203
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 TAKEUCHI, Shiro/Misawo 2250 SE 122nd 97233
 TANAKA, Jessie 3354 NE 76th 97213
 TANO, Ben/Alice 4325 SE Yamhill St 97215
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謹賀新年

From all of us to
 all of you!

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 1000 Club: George Fukukai

Sec/Treas: Kimi Fukukai
 Vice-Pres: Akiko Frye
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 NISHIMURA, Tazo/Chiyeko 16730 SE Green Valley Rd, Auburn 98002
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 OTANI, Hod/Betty 19401 - 102nd S E, Renton 98055
 OYAMA, Hiroshi/Rose 19254 - 124th Ave S E, Renton 98055
 SATOW, Hideo/Joyce 11016 SE 213th St, Kent 98031
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OLYMPIA JACL

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 KAJIKAWA, Jean 1039 Cardigan Ln NW, (02)
 LIDDELL, Gene/John 2502 College St, Lacey, 98503
 LONG, Merritt/Marsha Tadano 1707 Camden Park Dr SW, (02)
 MASUMOTO, Ted/Irene 1410 Swallow Lane, (02)
 MAYEDA, Ed/Yoshi 1603 Camden Park Dr, (02)
 MONIZ, Lawrence/Haruko 2401 Sleater Kinney SE, Lacey, 98503
 NAKAMURA, George/Janet 3238 - 90th Ave NW, (02)
 NAKASHIMA, Harry/Kuniko 4710 - 30th Court SE, Lacey, 98503
 NANTO, Howard/Sherrie 2701 SE College St, Lacey, 98503
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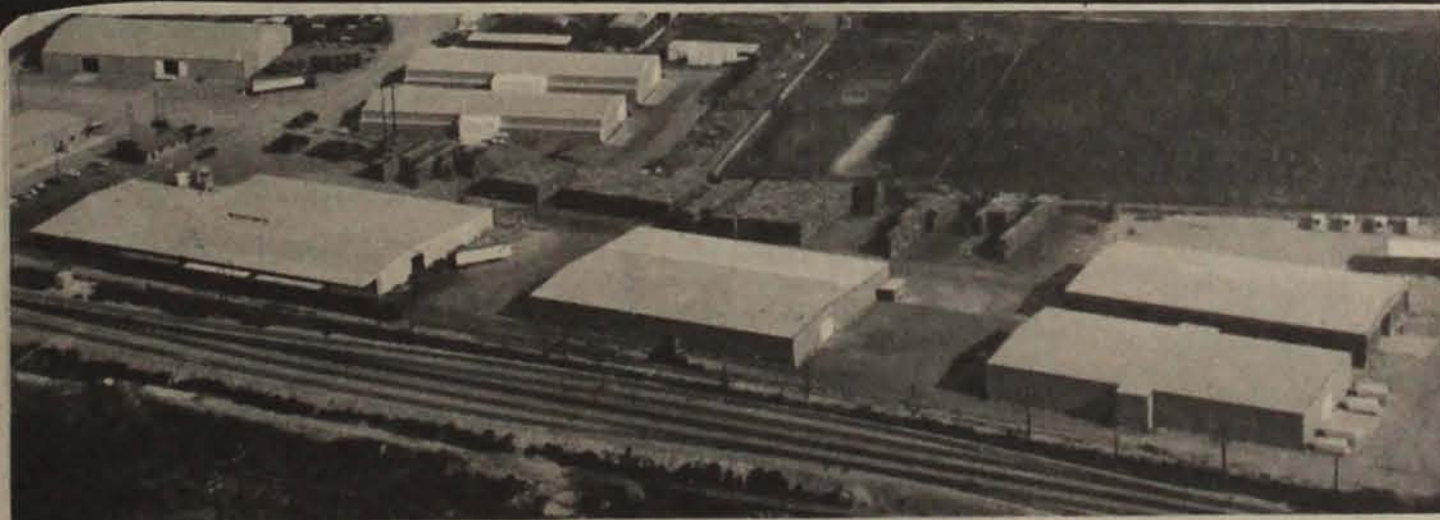
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OKITA, Frank/Mary 9303 SE 327th
SAKAUZE, Michio/Susie 9831 SE 282nd
SUNAMOTO, Kats/Kazuko 24000 SE Hwy 212
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KATO, Joe/Fumi 18806 SE Division
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KINOSHITA, Yosh/April 33036 SE Carpenter Lane
MISHIMA, Dr Henry 840 NW 6th
NISHIKAWA, Mrs Teruko 717 SW Willowbrook Dr
NISHIMURA, Richard/Jean 1614 SE 211th
OCHIAI, Takashi/Gail; 780 NW 4th
OGURI, Roy/May 3762 SE 14th
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ONCHI, Dr Ray/Janice 785 NW Mawcrest
OTA, Frank/Marian 640 SE 207th
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SHUKI, Ray/Mary 8005 SE Hogan Rd
SHUKI, Tom/Jane 8015 SE Hogan Rd
TAKASHIMA, Tokiya 4099 NW First
TAKEMOTO, Tomeo/Rose 923 SE 226th

MILWAUKIE, OR 97222

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HONMA, Ed/Yutako 4846 SE Harrison
KASAHARA, Shizuko 6744 SE Molt
WAKEFIELD, Alfred/Jean 13955 SE Rusk Rd

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ANDO, Bob/Sakae 4015 SE 80th 97206
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DEMISE, Ben/Darlene 3718 SE 151st 97236
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FUJINO, Tak/Sue 2627 SE 59th 97206
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HACHIYA, Ted/Sumi 2350 SE 158th 97233
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NAKAMURA, Tats/Jean 13046 SE Ankeny 97233
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OKAMOTO, Takumi/Dorothy 5446 SE Stark St 97215
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OKAZAKI, Toshie 9990 SE 99th Ct 97266
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ONISHI, Shizuko 1619 NE 155th 97230
OTA, John/Frances 329 NE 188th 97230
OUCHIDA, Robert/Fusako 1825 SE 59th Ave, 97215
OZAWA, Max/Linda 15024 NE Davis Ct 97230
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SHIOSHI, Sam/Jeanne 3312 SE 78th Ave 97206
SUMIDA, Etsuo 3335 NE 67th Ave 97213
TAHARA, Yoshio 4333 N Willis 97203
TAKEUCHI, Hiro/Mary 3400 NE 131st 97230
TAKEUCHI, Shiro/Misawo 2250 SE 122nd 97233
TANAKA, Jessie 3354 NE 76th 97213
TANO, Ben/Alice 4325 SE Yamhill St 97215
TODA, Jesse/Kumi 12921 NE Morris St 97230
YAMADA, George/May 9002 SE Causey 97266
YASUTOME, M/M Jack Y 3431 SE Tibbets St 97202

TROUTDALE, ORE 97060

FUJII, Jim Rt 2, Box 1153
FUJII, Kaz/May 24033 NE Oregon
NISHIMURA, George/Betty 1918 SE 302nd
SABAKI, Sam 20945 NE Wistful Vista Dr

ELSEWHERE IN OREGON

ASAKAWA, Nogi/Mary 36950 SE Dunn Rd, Sandy 97085
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ISHIDA, Sam 6295 Lake Labish Rd NE, Salem 97305
KINOSHITA, Willie/Helen 6901 NE 159th St, Vancouver, WA 98665
PAULSON, Stockton 14291 SE 172nd, Clackamas 97015
TAMURA, Kazuma/Helen 16939 S Clackamas River Rd, Oregon City 97045
UYETAKE, Shio/Nobuko 32901 NE Mershon Rd, Corbett 97019



Season's Greetings

From the Membership of

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Oc/o Newport Hills Baptist Church
5833 - 119th Ave S.E.,
Bellevue, WA 98006

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SEASON'S BEST WISHES

謹賀新年

From all of us to
all of you!

Pres.: Ed Yamamoto Sec/Treas: Kimi Fukukai
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KANDA, George/Tedi 31812 - 102 S E, Auburn 98002
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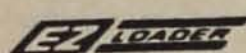
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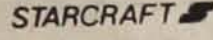
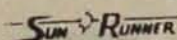
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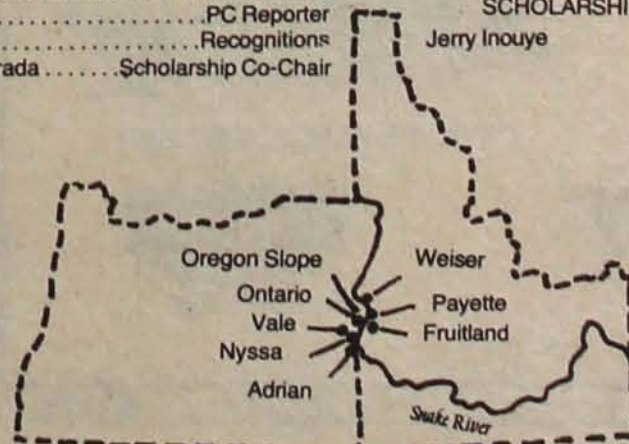
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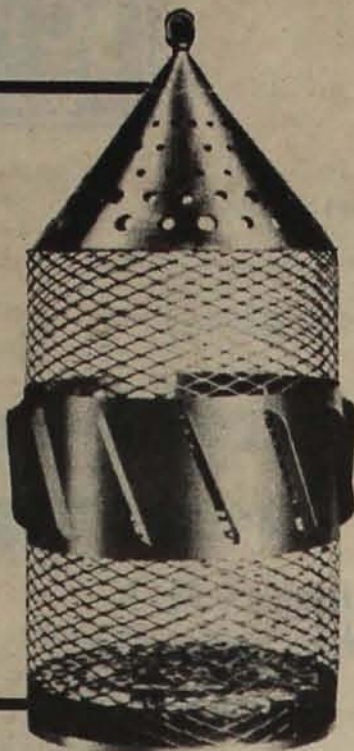
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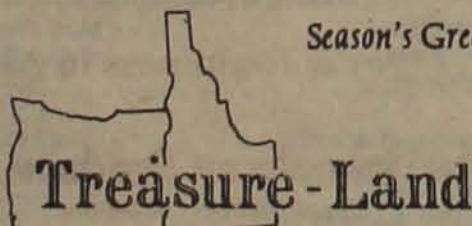
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Continued from Front Page

were provided; and 23 said they would attend once a month. Of the kind of program they would enjoy most, 21 checked travel, 17 checked movies (Japanese), and 9 checked socials. Twenty-two said they have younger relatives living in the area. To the question, "Are you having any financial problems?" 2 indicated yes, 14, no.

Some of the Nisei (not all) are not proficient in the Japanese language. They were so intent upon being "good" American citizens that anything Japanese was rejected. Needless to say, the Sansei can neither speak nor understand Japanese. So the Issei with their broken English are unable to communicate in great depth with either their children or grandchildren. World affairs, subjects studied in college, even the terminology of body parts and diseases are almost impossible to discuss. Japanese-to-English dictionaries are used frequently. The elderly Japanese can discuss and communicate better with their peers than with their own offspring. The weekly meetings at church did not fulfill all social needs, although once a month the women would have a lunch after church service and conduct women's association business. Church is a serious business, and there was a need for social get-togethers for pure fun.

The Issei do not attend congregating dining or other senior citizen activities. This is mainly due to language problems, and they also feel conspicuous. In Chicago, Denver, Seattle, and in larger California cities there are high-rises which are 80% Japanese. Due to the scarcity of Issei in Minnesota, only four Issei ladies live in senior high-rises in Minneapolis. Three Issei moved to other states, and a Mrs. Moto said since she moved into housing with almost all Issei, she couldn't be happier. All her aches and pains seem to have disappeared. Mr. Kunoroki was extremely quiet and hardly talked. Yet when he went to a nursing home for elderly Issei, he not only talked, but sang a song. Another Issei woman moved from the Twin Cities to live with other Issei in Denver and is very happy. She said she would never come back.

There are currently only about four Issei men left. The reason for this is that the men were usually ten to twenty years older than their wives. The men came first to the United States, made money, then returned to Japan to find wives. Some took picture brides. A marriage broker offered various pictures to prospective husbands who paid for the sea passage and fees. One Nisei friend tells of her father going with a friend to the port in Seattle to meet their "picture brides." Her father's friend was delighted that his bride was so pretty, prettier than her father's bride. My friend claims her mother had brains.

Trips and 'Days Out'

The programs that were developed in the Nikkei Project took two forms. One was trips and the second was the "day-out" program consisting of crafts, lunch and exercise twice a month.

The trips must have appeal for the elderly Japanese-speaking ethnic group in order to have a large turnout. The Issei



HUNTING WARABI—Issei gather edibles in Minnesota woods.

expressed interest in nature, flowers, beauty, arts, music and, of course, all things Japanese.

There are only about 20 Issei left in the Twin Cities. In 1978 there were 60 Issei. The first two meetings were Japanese films shown at Nisei's homes. Annual picnics for Issei were held by Sam and Kimi Hara (predating Minnesota Nikkei days). There were trips to the Minnesota Zoological Gardens in Apple Valley, the art museum, orchestra hall, autumn leaf-viewing in Wisconsin, the Nutcracker Fantasy, a ballgame at the Metrodome, a tour of Kajima-built Lake Point Condominium on Lake Calhoun, a trip to Rochester to tour the Mayo Clinic conducted by Dr. Haruo Okazaki (a staff member), and dinner at Wong's Restaurant where the Issei were welcomed by Rochester Mayor Charles Hazama (a Japanese American from Hawaii). They went to the Omni Theatre, toured the science museum, the Japanese Garden in the conservatory at Como Park, and to the Minnesota Landscape Arboretum in Chaska. Of particular interest to the Issei is eating in Japanese restaurants. There are a good number available in Minneapolis like the Kikugawa, Asuka and Fuji-ya, so the Minnesota Nikkei Project makes the rounds. The latest was a sushi dinner at the Ichiban where plates of sushi float by on a miniature ship.



DOLL-MAKING—Issei and friends spend a Wednesday making Japanese dolls in the Minnesota Nikkei Project. From left: Chizuko Ando, Chiyoko Kiriha, the Rev. Andrew Otani, Tomae Torii, Kazuko Hanzlik, Kiyo Otani, Tsuruyo Nishimura.

The Issei attended many Japanese movies, such as "Ame-yuki-san," "Kagemusha," a live Kabuki drama at Children's Theatre, and a Nikon Ongaku Shudan, musical ensemble from Japan at Children's Theatre. They were taken to the JACL sukiyaki dinner, Chanhassen Dinner Theatre, (after dinner, they viewed "Annie") and Bonsai Nursery in St. Mary's Point. Another trip considered is a trip to Duluth when a Japanese ship docks. Interest is keen to visit the Kikkoman Shoyu factory in Wisconsin.

The annual warabi picking in Webster, Wisconsin, prompted one Issei to say she remembers picking warabi in Japan as a young girl, and it made her so happy. Three 83-year-old ladies made "reservations" for next year. Twenty Issei accompanied by ten Nisei arrived in two rented vans at 11:00 a.m. in mid-May, the peak warabi season. Fifteen in a van creates a festive air as they all talk in Japanese. One Nisei (Hank Makino) is the flight attendant and serves green tea and cookies while the Issei laugh, sing and talk. Dressed in casual wear they picked warabi in public lands as well as on their host's property, admired the endangered species, viewed

Continued on Page B-17

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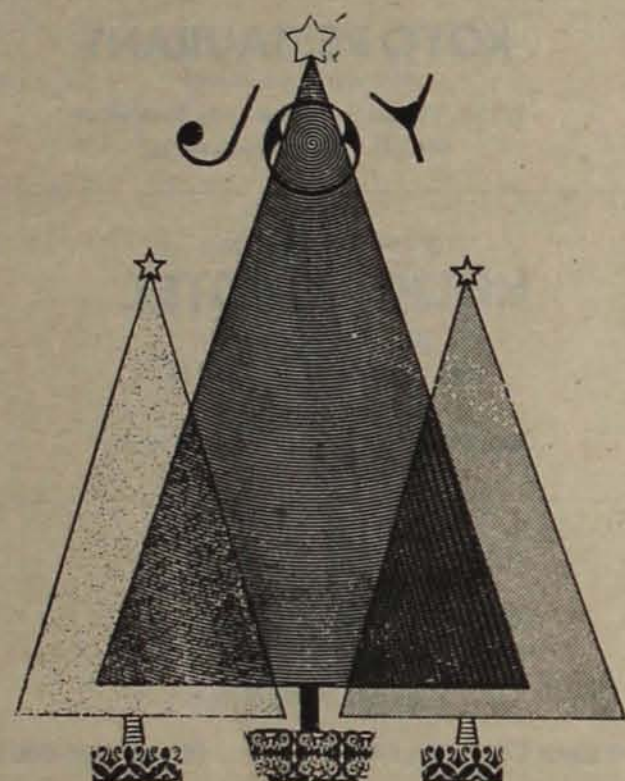
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Holiday Issue: December 23-30, 1983

Blue Hawai'i

By KARLEEN CHINEN

Season's Greetings and a friendly "Aloha" from Honolulu, Hawai'i...site of the 1984 JACL Biennial Convention! Hawai'i may be the only state in the nation with a language all its own. Here, we send out our Christmas greetings with a cherry, "Mele Kalikimaka! (Merry Christmas!)" At New Year's, we wish our family and friends, "Hauoli Makahiki Hou! (Happy New Year!)"

We in the Honolulu Chapter of JACL look to 1984 with mixed emotions. The job of planning "Aloha '84" is immense; there are so many little details that need to be attended to. And yet, we are excited and look forward to sharing our beautiful islands with you. We look forward to the lively discussion that the convention will surely generate on such topics as redress, Japan-America relations, and other interesting subjects. But most of all, we're happy that we'll be helping to bring together old friends as well as new.

The convention will be headquartered at one of Waikiki's top hotels, the 850-room Pacific Beach Hotel, which overlooks Waikiki Beach. The hotel is owned and operated by HTH Corporation, of which Herbert T. Hayashi is president. Henry T. Nakahodo, a Honolulu

Chapter member, is the hotel's vice president and general manager. The Pacific Beach Hotel is among only a handful of hotels in Waikiki with complete convention facilities. (HTH Corporation also owns and manages the Pagoda Hotel and Floating Restaurant in Honolulu, famous for the 3,000 colorful carp that make their home in the pond surrounding the restaurant.)

At the Pacific Beach Hotel, convention activities will be held in the new 38-story Oceanarium Tower. The entire seventh floor has been set aside as the hotel's convention center. Daily business sessions and major banquets will be held in the elegant Grand Ballroom, which can easily accommodate 1,100 persons. Smaller meeting rooms will be available for workshops and committee meetings.

Each guest room has a view that just won't quit. Step out on your private lanai and you may see that famous Hawai'ian landmark, Diamond Head, before your eyes. Perhaps Honolulu's lush, cool, green mountains, or the Pacific Ocean will be the first sight you see when you awake each morning. Each room has a full bath and shower, color TV, radio,

Continued on Page C-13



JACL CONVENTION SITE—Pacific Beach Hotel stands across the street from beautiful

Waikiki Beach. National JACL holds its convention there Aug. 12-17, 1984.

"Amerika Seikatsu" (A Life in America) was written in Japanese and published in 1937 by Shuichi Sasaki, an Issei newspaperman whose pen-name was Sasabune. The first portion, entitled "Looking Up Old Friends", has been translated by one of his sons, Dr. Yasuo Sasaki, a physician whose bent for writing included publishing "Leaves", one of the earliest Nisei anthologies published in the 1930s, and Seizo Oka, who is in charge of the Japanese American History Room at California First Bank's head office in San Francisco.

EVERY young man looks forward to his future. He envisions his own prospects to be grand and glorious. To realize them he will try all sorts of ways, confident that there will be ample time to achieve his goals.

As one grows older he sees his grand scheme becoming less than what he hoped for and his goals, however he fancies them, fading away. Time slips away and one's destiny suddenly looms closer. Mindful of this, one will look back to reflect on moments passed by and to recall old acquaintances, schoolmates and childhood *chikuba* (hobby-horse) friends.

I, too, have finally reached that age. I suddenly find myself reviving memories of youthful cronies and *chikuba* intimates with that sudden surge of excitement as in one's youth. And so without further delay I commenced corresponding with my old acquaintances across the ocean, and to my *chikuba* friends in America as well.

Certain of my old friends still in Japan have reached high levels of success, their achievements placing them on a different level from mine. Shohei Hisa, for one, has become renowned within the Minseito Party as an orator of such prowess it would be superfluous to resort to his pen. He has as

yet not answered me. Ichiro Morita, now comfortably settled in his seat as Director of Nisshin Seifun, no doubt ranked among top millionaires, would be too busily occupied in the counting house; thus I have no response from him.

The one who writes to me most often is Yasuji Katogi, who is in charge of the Business Promotion Section at Yokohama City Hall. As a civil servant he is a facile penman. The worry of the government worker whose job is in constant jeopardy must certainly have prompted his quick response and readiness to write. Another who responds is Tomikatsu Nakamura, branch manager of O.S.K. Lines in Hong Kong. He writes long rambling letters in excellent hand; yet there are passages difficult to decipher, which makes his letters seem even longer.

Then there is Giko Sakamoto, professor at Dobun-Shoin College in Shanghai. Truly a gentleman of noble character, he writes with candor, saying he has tears in his eyes as he reads my letters. He sometimes writes in English, sometimes in Japanese.

All these comrades across the ocean awaken in me deep feelings of nostalgia, but I do not let myself think of wanting to

see them. The possibility seems hopeless—the distance too great—and I have accepted that fact.

I WAS born in a remote village about 3½ *ri* (one "ri" = 2.4 miles) to the north of Nakanososeki—the same Nakanososeki of the poem by Hachiman-Taro-Yoshiie. My father was a respected physician and the villagers called him "Oisha-sama" or *Sensei*, and I was called "Bo-san." It was there I began my first years in school. In that early Meiji period, advanced or "higher" elementary schools still being rare, I was at the age of 11, sent to my mother's family in Taira, the largest town in my province and situated just 4 *ri* to the north of my birthplace.

Fresh from the country, this was the very first time I breathed the urban atmosphere. The children of this town refrained from calling me Bo-san. Their "cosmopolitanism" did not allow them to do so. Shed of the childish name Bo-san I acquired a new one—*Shu-chan*.

In those days my mother's family's influence was in decline. Being a "trade" house with an ancient history, the family was

Continued on Page C-13

'Looking Up Old Friends'

By YASUO SASAKI / SEIZO OKA

Rekindling the Issei Dream

By FLOYD SHIMOMURA
National President

Woodland, Ca.

As a Sansei and one of the youngest National JACL presidents since the 1930s, I am sometimes asked my views on the future of JACL. After giving this matter much thought, I have reached an unexpected conclusion. Maybe, just maybe, the key to our future lies less in developing a new vision of tomorrow and more in rekindling an old dream from yesterday—the original Issei dream. Let me explain.

The Issei Dream

At the turn of the century, the young Issei left Japan to seek a new life in a strange land called "America." Like emigrants from other nations, our Issei pioneers were motivated by a dream: to seek their fame and fortune and to someday achieve great personal prominence and wealth. In the idiom of the Issei, to become "erai hito." Whatever their field of endeavor—farmer, craftsman, merchant—the dream was to go to the top.

The young Issei, however, soon learned that the land of opportunity was also the land of obstacles, particularly for those who came east to America. The major barriers were external. Blatant racism and cultural intolerance were societal norms. Other obstacles were more personal, such as lack of language fluency, education, social connections and capital. For most Issei, these factors prevented a quick ascent up the American ladder. The Issei vowed that their dream would be realized through later generations. As we all know, the Issei endured great sacrifice and personal hardship with the simple phrase "kodomo no tame ni"—for the children's sake.

The Nisei Dream

Their Nisei children—who grew up between the two world wars—also had a dream. Tempered by a harsh social reality, the Nisei dream was for an America free from racial prejudice so they could advance according to individual merit. Their Issei parents had sacrificed to see that their Nisei children acquired the basic education, language, and cultural skills necessary for success in America. The Issei had helped break

down the personal obstacles. But there was one factor which the young Nisei could not change—their race. The young Nisei were ready. American society was not.

At this point, during the late 1920s, key Nisei from around the country made a collective decision to form a "league" of Japanese American citizens. A "league" is an association of individuals or entities that band together for their mutual protection AND advancement of interests. The JACL was born. Its immediate concern was defensive. The attack on Pearl Harbor...Manzanar, Tule Lake, Topaz...horribly demonstrated the task facing the young Nisei as they were forced to start their adult lives from behind barbed wire fences despite their talents, skills, and American citizenship.

Since World War II, the Nisei devoted much of their life breaking down the barriers of prejudice on the battlefield, in the workplace, at local PTA meetings, in city halls, and in the halls of Congress itself. The JACL played a significant role in these struggles. It was not until 1964 that the federal Civil Rights Act finally became the law of the land. Today the Nisei can be justly proud of their accomplishments. From the depths of the World War II concentration camps, the Nisei have brought the Japanese American community to the point where we have achieved social and economic parity with the greater American society. In a real sense, the Nisei have achieved their dream of a nation relatively free of prejudice.

Since historically JACL's primary role has been identified with helping to overcome the external barriers in society, many wonder what role JACL can play in the future since this battle has been largely won. Has JACL outlived its usefulness? The question is a good one. But its error lies in defining both JACL and the aspirations of the collective Japanese American community exclusively in terms of the Nisei dream.

The Sansei Challenge

It is time that we—and particularly my Sansei colleagues—recall the original Issei dream. As indicated, the young Issei—naïve as they may well have been—came to America in hopes of achieving great personal prominence and wealth. This was their objective. They did not come to America to fight racism

or to found a civil rights organization. Learning American culture and fighting American racism were simply obstacles to be removed in the attainment of their goal—not the goal itself.—In terms of fulfilling the Issei dream, we are really only half-way there. Economic and social parity have been achieved. But the Issei goal was the top, not the middle. Look in the top board rooms of corporate America. Peek in the inner circles of the White House or your own state house. Examine who controls our nation's print and broadcast media. We have a ways to go.

The Issei helped their Nisei children overcome the personal obstacles of language and culture. The Nisei have given their Sansei children the finest education money can buy as well as a society largely free of the external obstacles of prejudice and bigotry. To the Sansei and Yonsei fall both the greatest opportunity and challenge: to achieve the Issei dream, to develop a role at the very top of American society, to become "erai hito." That is both our destiny and duty.

The JACL Challenge

There are two paths to the top. We can make the assault collectively or individually. In the late 1920s, key Nisei faced a similar choice when confronted with how to lift the community from near the bottom of American society. They decided to form a "league" of Japanese American citizens for the protection and advancement of their interests. The JACL is our living legacy to that decision. Today, the Sansei and Yonsei must make a similar choice. At this critical point, the JACL must lift its sights from the middle to the top. It must keep in step with the rising aspirations of a new generation. It must recall that the purpose of a "league" is not only mutual protection, but mutual advancement of interests. It must not be afraid to evolve beyond its traditional civil rights orientation. It must be willing to enter the political arena—as it has with redress—and so too the international forum—as it has in the U.S.-Japan area. It must be willing to rekindle the original Issei dream as its *raison d'être* and convince a new generation of Japanese Americans that together we rose from the bottom, together we can go to the top! #



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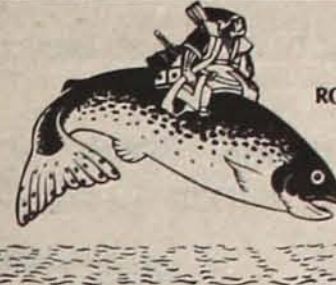
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By ROY YOSHIDA

Marshal Hike Yego of Placer County

Loomis, Ca. Progress, like ol' man river, just keeps rollin' along. It does so with mixed blessings. It brings changes that are deemed necessary, perhaps even desirable in many instances. But, for sure—not always to everyone's satisfaction.

As time passes, what was at first hard to accept becomes more or less tolerable; resignation to fate, as it were. Such was the case when South Placer County's justice courts in six sprawling districts were merged into three municipal courts as decreed by state law, taking effect Jan. 1, 1983. Thus an era of rural, back-country judicial system—so to speak—the last bastion of "little people's court" finally came to an end.

In the early days, law and order in the hinterland, perhaps primitive to urbanites, was the sole responsibility of a little known and little respected township constable. His pay wasn't much but his fringe benefits could be unlimited, depending upon how he played the game of "the three monkeys." Constable was (still is) to country people what a cop on the beat is to city dwellers. He looked after a certain area and knew the people therein—most on

first-name basis. He could relate to them because he was aware of their needs and problems, their happiness as well as their sorrows.

But rural life as well as rural law enforcement became more sophisticated, more complicated. Thus, like it or not, new order of things brought dramatic changes in the South Placer judiciary. Bottom-rung justice court judges were elevated to more prestigious municipal court judgeships and once lowly township constables who later became judicial district constables got an image facelift by becoming marshals.

In both instances well-known Placer Nikkei were thrust into important roles in their respective field of law enforcement. One became a presiding judge of the municipal courts and the other was named marshal with jurisdiction over four deputy marshals.

Such was the lot of Constable Hike Yego, who had already undergone one prior change from Loomis Judicial District to a like post of combined Loomis-Lincoln Judicial District, resulting from a very unpopular judiciary shake-up by the county supervisors on July 22, 1980. In the process, Lincoln con-

stable became Yego's deputy constable.

All in all, the wheel of fortune was kind to Constable Yego for the judicial-to-municipal court changeover proved quite fortuitous—a big gain in title and salary for being in the right place at the right time.

In October 1982, Placer County Board of Supervisors appointed Yego as the marshal of the municipal courts, based upon his seniority and qualifications, and other four constables as deputy marshals.

Thus Yego became, as of January 1983, top law en-

"miracle" by outpolling the combined total of five opponents in a June 6 primary election to win a six-year term. He was then appointed interim constable by the supervisors on June 13, to serve out the unexpired term of Constable Percy Lanouette, who had died prior to the election.

Strangely enough, Yego had no particular interest in the job until his friend and predecessor Constable Lanouette kept urging him and finally convincing him to make a run for it. Even so, early in the campaign he still had second thoughts about running and seriously considered withdrawing his candidacy.

Because of his capable handling of the job and fairness in fulfilling his duties, Yego was handily reelected to his second term on June 6, 1978, exactly six years to the day of his first election, over a lone opponent. This victory carried a hidden bonanza since it gave him an inside track for appointment as marshal.

LOOKING BACK into Yego's past, we find a varied career prior to entering law enforcement as a full-time endeavor. He started life like most rural Nisei as a farm boy on his family fruit ranch near Newcastle and later operated a grocery store in town until evacuation (EO 9066) forcibly removed him to Tule Lake internment camp. During his tenure as a grocer, Yego got his first taste of police work serving as deputy constable to feisty Township Constable Tom French. This experience was augmented by serving as supervisor of internal security at Tule Lake concentration camp (pop. 17,000) before relocating to Idaho.

Yego was co-founder and charter president (1952-64) of the Nikkei organized Central Gas Co. of Loomis, which was formed primarily due to returnees having difficulty getting service from Caucasian firms.

He later became a field man for Newcastle Fruit Growers Assn. and was in charge of its pear packing operation for several years. Then the association directors appointed him manager, serving in that capacity for about six years. Foreseeing decline in fruit shipping business, Yego resigned to take a whirl at insurance and securities profession, becoming an area representative of a funding corporation. However, timing was bad as coincidentally security business began going downhill, which no doubt prompted him to toss his hat in the ring for constable.

A brief review of his public service shows Yego as being a charter member and past president (1938) of Placer County Japanese American Citizens League (1000 Club

life member) and past board member of Placer Buddhist Church, still very active in both organizations. He served on 20th District Fair Board (1966-70) and Placer County Easter Seal Assn. (1964-71); Penryn school district board of trustees for 14 years and Del Oro High School Parents Club ways and means board chairman (1967-68); and on 1963 Placer County Grand Jury.

He is on the county alcoholic advisory board and a member of Penryn Fire Department. He has served on

Loomis Basin planning committee and county redistricting committee, and has participated in other community service activities too numerous to mention.

Although there is no record available for verification, Hike Yego is believed to be possibly the first and only duly elected Nikkei constable and a marshal named to head a municipal court law enforcement department in the continental United States.

Highly regarded with esteem throughout the community, Marshal Hike Yego and his wife, Alice, reside at 2151 Yego St., in Penryn. #



Marshal 'Hike' Yego

forcement officer serving the municipal courts. Subsequently, the supervisors approved appointment of five additional deputy marshals for the civil department, plus one part-time swingman deputy marshal, due to heavy caseloads swamping the municipal courts, thus giving Marshal Yego jurisdiction over ten deputy marshals.

Except for Yego, their duties remain much the same as before, acting as bailiffs during court sessions and transporting prisoners, while those in the civil department are engaged mostly in serving legal papers and performing duties related to civil cases. They also continue to be "the cop on the beat" in their respective districts.

As head marshal, Yego's starting salary was \$25,272 a year, about equal to his former combined income as constable and from process serving fees. Trade-off is no time-consuming running around serving legal papers at odd hours—before, during and after work, against the administrative responsibility of riding herd on deputy marshals and for orderly operation of the courts. With the latest raise Marshal Yego will draw \$27,500, which is not b-a-d for a man who "learned the trade" on the job from ground up. It is a glory of sort, a frosting on the cake of a late blooming law enforcement career, before his anticipated retirement when his present term expires in 1985.

HIKE YEGO was first elected constable of Loomis Judicial District back in 1972 when he pulled an election

BERKELEY

THANK YOU

We gratefully acknowledge the splendid response to our request for advertisement for this Holiday Issue. May we earnestly encourage our members to reciprocate by supporting these FRIENDS of our Chapter.

Merry Christmas and a Happy New Year

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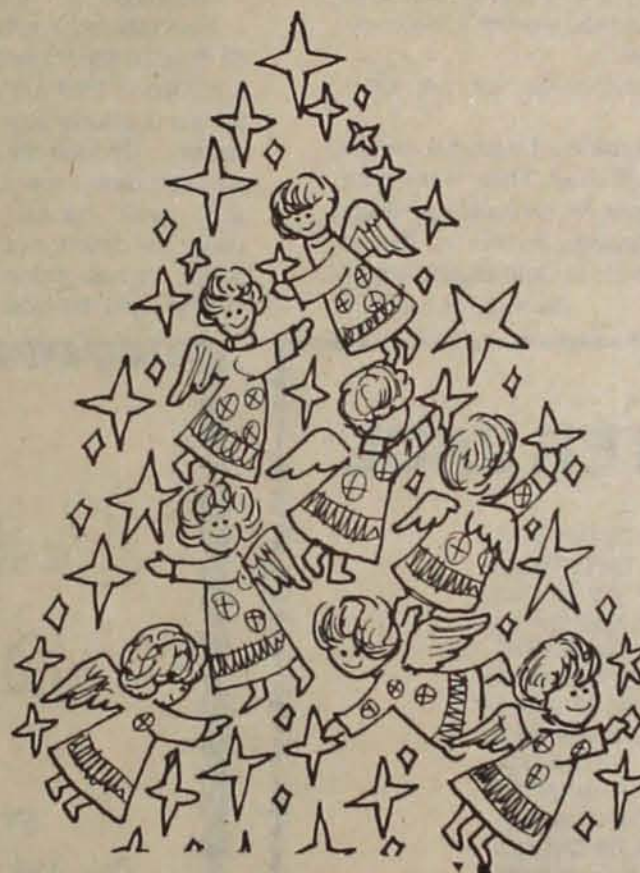
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Cannibal

By FERRIS TAKAHASHI

Mrs. Tano had ambitions in the singing line when she was a girl. Was that a reason to name her only child Archibald Annibal Tano? She thought it was. She'd had a teacher, a Signor Annibal Diletto. *Diletto* means "sweet" in the Italian language and Mrs. Tano was sweet on this maestro. Until, along with a high wind, Mr. Tano came by and helped her pick up her music sheets that were blown all over.

When Archie was born, she wanted to christen him "Annibal" for her old flame and Mr. Tano wanted "Atsushi." They compromised on "Archibald" because they read somewhere that it meant "brave and strong."

Archie was a good deal less than brave and strong when we were growing up. He'd tag after me, I'd shake him off. He was full of complexes, hated his name, hated his Oriental features. The neighbors didn't help things out by flattering my Mom:

"Jimmy's so outgoing. Such a shame Archie Tano can't be more like him. Archie is bound to grow into a bachelor like Jimmy's Uncle Sakai, what a pity..."

Now one quick word about my Uncle Sakai. He's a detective. He is also a most inhibited guy with respect to women. He might remind you of a mollusk: built round, rough and silent. But we communicate pretty well.

—Like, when the folks aren't around, I'll have a beer and he'll drink hot tea and bring up some interesting experiences. I try to needle him about his love life or lack of it and he just clams up. Odd, for he is forever getting mixed up with unusual ladies.

I remember a nice Nisei widow my Mom was promoting. I remember this lady once sent him a holiday box of a huge chocolate cake along with an oil painting she had done of him from memory. She hadn't thought to pack them separately and when the box was opened, we couldn't tell which was the cake or which was the painting.

Most of all, Gladys. She bounced into the station fresh out of high school as a secretary

but she was raised on "Charlie's Angels" and her life's dream is to make rookie and regular patrolman.

This bird-brain has her points, however, and they are ENORMOUS. She buttons her uniform jacket tight across the front and with every breath, the buttons pop open like BB pellets. You should see her leaning over Uncle Sakai's desk with a very serious face, sending a flight of buttons straight at him, while he kind of diminishes himself and shuffles papers.

Gladys stunned all the fellows at the station when she first came, by reason of her frontal attractions, but she zeroed in on Uncle Sakai. He was working at the time on the case of a con-artist known as Madame Margo. Who was, on his account, the smoothest operator he ever met. "A real enigma," he says. He gets words like that out of the detective magazines Gladys reads and passes on to him.

So you can see Uncle Sakai has had a few opportunities. Not Archie Tano, as it is a well-known fact that he never had a single date all through high school.

No one would exactly welcome Dracula as a college roommate. Archie Tano was assigned as mine. Why, I'd about forgotten that he existed! But he changed that in a hurry. Physically, he'd filled out a bit due to the body-building courses he was taking. "Pumping iron," he called it.

Everything about him spoke hostility. When we had to share the bathroom, he was always in front of the mirror, complaining. Why were his eyes slitty-shitty and mine large? Why didn't I need glasses? How come I never had pimples?

"Having a normal sex life clears the skin," I told him.

He read a lot, considered himself some kind of undetected intellectual. There were plenty of groups on campus Archie could have found a home with; strangely, he rejected the hippies. He was going to get into Engine School.

Continued on Page C-30

A Time to Reflect and Redirect

By YOSHIO NAKASHIMA
NCWNP District Governor

San Francisco

JACL is an organization that is constantly changing but one that has also remained the same since its beginning over fifty years ago. It has been blessed with many courageous leaders who each contributed their special talent to assure the continued progress of JACL. The degree of time spent and commitment by the leadership has been consistent and of high quality over the many years.

JACL, however, has had its share of controversy. This situation is not unique to JACL and will be with us from time to time. This should not hamper our effort to continually grow in number and in success of effort. We must commit ourselves to a renewed emphasis on the purpose of JACL as determined

by the founders. We must direct our resources in the most beneficial manner for our members with issues relating to civil rights protection and education. We should work toward a united effort with all Asian groups to assure equal opportunity of jobs, promotion and equal pay; equal protection of the law; and total acceptance as Americans.

Within our district, the majority of chapters will observe their fiftieth year of organization sometime in the 1980s. They each have much to be proud of as recognized leaders within their respective communities. As each chapter recognizes its charter members, one can see the continuity of dedication and commitment for the greater good of all the community. As the reins of leadership turn from the Nisei to the Sansei and Yonsei, we see the same dedication and

commitment.

There has never been a lack of leadership potential within our community, only the willingness to become active with JACL. We need to tap the energy and talent of the younger generation so that they become members, become active and become visible. Each of us must become more involved in politics at the local, state and national level so that we can successfully lobby issues important to our community. We must learn to share ourselves for the benefit of the community. As we look toward the 1984 National Convention, let us work for a significant growth rate in membership, greater unity within JACL, and greater unity with our fellow Asians both here and abroad. The unity of one voice on important issues can assure success and bring all of us closer together in the time ahead.

Looking Ahead

By ALYSA WATANABE
National Youth Council Chair
and PAUL NAKASONE
National Youth Representative

Greetings!

The National Youth Council directed the majority of its attention in 1983 to the completion of a national youth directory. Through the sale of advertisement space, over \$500 was earned. PSW, under the direction of district youth representative Patty Honda, sold the most adver-

tisement space. Special thanks to Sandy Doi and Frances Morodomi for their help in completion of the directory. Also, thanks to all who supported this project.

Between now and July '84, be watching for a Youth Dance-a-thon in your district. The dance-a-thon is a national youth project planned to raise money for the JACL redress program. A \$500 check has already been presented to Min Yasui, Na-

tional JACL Redress Chair, from the NCWNP district youths!

Another project of the National Youth Council is to update the JACL constitution and bylaws that affect the national youth program. Formal amendments will be drawn up to present at the National Convention in Hawaii.

The National Youth Council looks to 1984 with optimism. We look forward to seeing everyone in Honolulu!

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LOOKING UP OLD FRIENDS

Continued from Front Page

referred to by its insignia: Kashiwaya. The town's children called me *Kashiwaya-no-Shu-chan*. I was called thus for quite a long time—until about the time I was in the second grade of middle school (now Iwaki High). About the time we entered that brash age of middle school when adolescent bravado was sometimes tempered by the appearance of pimples, my Kashiwaya prefix was forgotten and "kun" added to our surnames whenever we greeted each other. Adopting "kun" signaled a revolution in the making; a change in behavior and attitudes. I was included in this growing sophisticated movement and accordingly addressed by my new title, "Sasaki-kun". Still there remained those few who, accustomed to calling me Kashiwaya-no-Shu-chan, showed no change in attitude and continued calling me by my childhood name, Shu-chan. These are my real *chikuba* friends.

In this vast land of America there are three besides myself who are members of this "chan" group. These three are Koda-no-Keichan, Katogi-no-Itchan and Sonobe-no-Kamochan. I am fully aware that their official names registered shortly after their first baths were Keisaburo Koda, Itsuro Katogi and Kamo Sonobe, respectively. When I say I started to write to *chikuba* friends in America, these are the three I mean. Koda wrote his letters in excellent script and his replies were always relevant to each subject matter. Sonobe, though writing amply in splendid hand, would more often be rambling or vague. As for Katogi, it was not a question of being relevant or vague, he merely never responded. Nevertheless I kept writing him time after time as his name continued to appear in the annual Japanese American directory and I was certain he was still alive.

SONOBÉ was now something of a business entrepreneur in New York City. Sometime ago Kantaishi (pen-name of Yoshio Nishimura) published an article entitled "An Eccentric Fellow" treating Sonobe as his subject. It was rumored that he was once married to a Caucasian woman, although he is single now. Carefree and easy-going by nature, now at fifty-odd years there appears to be a break in his nonchalant shell. One detects a heretofore unknown sentimentality. Now I know New York is a very distant place. Acknowledging the content of my slender wallet, I instinctively discard any possibility of ever reaching that metropolis, and I dismiss any thought of seeking a meeting with Sonobe.

Where Koda and Katogi are concerned, they both live in relatively nearby California, so from time to time I find myself weighing the possibility of seeing them. Horo Uyeda, former Secretary of the Japanese Association in Salt Lake City, visited me on his return from California and said, "I met a friend of yours, a Mr. Koda. He asked me to convey his regards to you." Realizing this was Keichan, one of my "chan" group who asked about me, the longing to see him became irresistible.

About four years ago Susumu Morishita of Morishita Shoten (store) in Salt Lake City returned from a trip to Sacramento and told me, "In Sacramento I met your old friend Koda. We had dinner together, and you were the sole topic of our conversation. You two must have been particularly close friends." Keichan is the same old Keichan, I thought. He hasn't forgotten our *chikuba* days. It was then I began reminiscing more and more about the comradeship of our wild and mischievous youth.

Koda's face on the day of our parting—I remember it now vaguely as in a dream. After the lapse of thirty-odd years I try to envision him as he might look today. By now Koda must be increasingly gray; or is he balding? Are they wrinkles I see swirling around the eyes? As my imagination intensified, so did the volume of my correspondence.

Meanwhile, the destructive wave of the Depression overtook me and swept away the very good job I had. And so I had to accept the position of Chief Editor of Utah Nippo (a Japanese language daily in Salt Lake City), in addition to which I took another job as instructor in the local Japanese language school. All this may sound rather impressive, but plainly it was nothing more than the traditional retreat of the indigent *ronin*—the "playwright and the old-fashioned schoolmaster." As a matter of fact this was the third time I was engaged to write for a newspaper, but in this particular position I was able to find a little more spare time, and in letters to Koda I admit confessing, "I would like to arrange some time to visit you."

"By all means, make some time and come," was Koda's reply. I plotted in earnest to find the time to fulfill my wish to see him. At the school there would be a vacation in April. I tried to think of some way to arrange for a leave from my newspaper job and I wrote to Koda about all this. However, my vacation failed to materialize at that time. When summer came I received a letter from Koda saying, "as I have not gone anywhere these last few years, I am thinking of relaxing a bit

this year. If you can't come out here by the middle of August I may in turn go there to see you."

I discussed this matter with my newspaper staff and publisher Mr. Terazawa and decided definitely to go on leave in August instead of the usual July and somehow make my plans succeed. After studying the map to check the remote rural area where Koda lived and was known for his huge rice farming operation, I wrote:

"I have decided to go out to see you. I will leave on the first of August. I have learned that big businessmen are pampered favorites of our society, and as such I suppose you must live in an awesome place. I would be disheartened to arrive there and find you not at home. Of course if you happened to be away, your wife would probably treat me to a feast. But I have been eating rice since I was three and do not consider it a treat, so no matter how much rice she, in her boundless generosity might serve me, I couldn't possibly eat through two thousand-plus acres of it. Therefore, I shan't arrive unannounced. If you can meet me in Stockton, I'll get off the train there. If not, I will go directly to San Francisco. I hope that by mentioning all this I am not giving you the impression that I am an overly worried, back-country person. It's just that I know you are such a busy man it's not always easy to catch you at home. If we were to arrange to meet at a place popular with tourists, such as somewhere along San Francisco Bay or in Golden Gate Park, even a bumpkin like me couldn't possibly fail his mission. Besides, such famous landmarks have been standing in the same spot for centuries, steadfast and dependable, and are unlikely to stray from home the way you do."

Then Koda wrote back, "In any event come right over, come to San Francisco. Let me know the date of your arrival and I'll be there without fail to meet you. I'll take care of all your traveling in California."

Then in the Utah Nippo I wrote: "Chief Editor Sasabune has decided to set forth on a pilgrimage of the Western States very shortly. He will be in search of two of his childhood chums with whom he had lost contact for more than 30 years."

At that time Tokan Ota, whose real name is Kiichi, of the Utah Idaho Sugar Refining Co. read this notice. He came to see me while I was busily arranging details for the time I would be away. He accompanied me to the station and bought my round-trip ticket, saying, "If you're going on this pilgrimage, for the sake of happiness in my future life, allow me to present you with the round-trip ticket to San Francisco." This friend had traveled 350 miles from Idaho, specifically for the purpose of giving me this royal send-off.



CONVENTION REFRESHER—Tennis is a good way to clear one's head for business sessions.

HAWAII

Continued from Front Page

air conditioning, and in some rooms, full kitchen facilities.

If you decide to save the cooking for when you get home, the Pacific Beach Hotel has a number of fine restaurants from which you can choose. There's the casual atmosphere of the Oceanarium, serving breakfast, lunch and dinner. For fine dining, check out the Neptune Restaurant, specializing in steaks and seafood. And the Shogun Restaurant features Japanese cuisine at its finest.

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Those attending the convention will have a wide variety of recreational and out-

door facilities to choose from during their free time. Relax and sip on your favorite cocktail in the jacuzzi; or for more vigorous aquatic activity, take a brisk swim in the hotel's swimming pool, which is heated both by electricity and the Hawaiian sunshine. Two outdoor tennis courts are available for those seeking more stimulating exercise, as well as shuffleboards and a game room.

So, as you can see, "Aloha '84" is the perfect opportunity to truly enjoy your summer vacation. The convenient location of the Pacific Beach Hotel puts you within walking distance of just about anyplace in Waikiki.

Make your plans now to be a part of "Aloha '84!" #

NOW my story retraces the past. It was 17 years ago. From a small town in Idaho I went to San Francisco on a week's business trip. There by chance I met Misao Hamashima, an old friend who also belonged to the *chan* group. He is now professor of English literature at Fukushima Commercial College. He was very pleased about meeting me after six years and showed me around the city. While we conversed I mentioned how much I wanted to see Itsuro Katogi and Seisuke Yoshida, for both should be living somewhere in this area. Yoshida was one among the fellows who graduated from middle school in Iwaki in the same year as Katogi and myself, and we held ourselves together in close friendship. The closeness increased as Yoshida and I both came together to America on the very same ship.

Hamashima, from a former Samurai family of the same clan as myself, had just graduated from the University of Iowa and was preparing to return to Japan. When I expressed my desire to meet the two California friends, he seemed to wince. "Katogi's reputation I hear is pretty bad," he explained. "As for Yoshida, he's just about ruined himself in drinking and gambling. It might be better if you don't see them."

"I wonder if you could be right," I answered. "If that's so, all the more I should see them. I must see them both and shake them back to their old selves. Unless I make that effort I wouldn't deserve to be called a true friend. Don't you see?"

"I see, I know," Hamashima added. "But they're still young and high-spirited. I believe it's utterly useless even if you tried your best to talk to them. Look, here I am ready to go back to Japan, and I'm not even seeing them. Give it up." So saying, he neglected letting me know where they were living. I returned to Idaho, regretting my failure to find them. I heard no more about Yoshida.

Whenever I recalled old times, I would wonder if Yoshida had managed to stay alive and well in spite of his reckless drinking. I feared for him, because I remembered his sensitive nature, his frail body.

As for Katogi, his brother Yasuji inquired from Japan time and again wanting to know Itsuro's condition and whereabouts. Obliging I continued to send letters to Itsuro after locating his address in the last available Japanese American Directory, but he never answered me. At this time I had completely given up on him. In my mind he had become a full-fledged *America Ronin*, the American hobo.

And now to return to my forthcoming journey to California. Besides visiting Koda, I resolved also to see Katogi, determined to find him by whatever means necessary. I thought: "And if he truly turns out to have become the spineless creature I've been led to imagine, then my mission is to give him a piece of my mind, wake him up and do what I neglected to do 17 years ago." It was vitally important that I see him alone to observe first-hand the real situation. And so for this self-appointed task I would go directly to him without any prior announcement. I did not send even a postcard. All I did was to savor the prospect of this reunion with an old friend.

LATE at night before the day I was finally to take leave, Uneo Terazawa, my boss, dropped by to see me and brought my travel expenses which, despite his busy schedule, he managed to gather for me. Further encouraged by this, I left Salt Lake City on the first of August, 1932, in the morning.

I arrived safely in San Francisco the following morning and was accommodated at once at Mr. Wada's residence. Mrs. Wada welcomed me saying, "My husband happens to be away but he told me to expect you and I was already prepared for your arrival."

Still concerned about Katogi, I asked to borrow the latest annual directory and looked for his name, but it was missing. I was sorry I hadn't taken down his old address before leaving home and I was at a loss to know what to do next.

Luckily, while walking down the neighboring street that afternoon I chanced to meet Mr. Uyeda, now Executive Secretary of San Francisco Japanese Association. When I told him of my predicament, he immediately inquired at the San Mateo Japanese Association. When we discovered that Katogi was at the Crystal Springs Country Club in Burlingame, I was overjoyed.

On the following morning while I having breakfast, Mrs. Wada's child approached me and announced, "There's a Yoso-no-ojisan (male stranger) here. He's asking for Sasaki-san."

I jumped out of my chair and rushed to the front stairway. I knew that Koda had come. From the top landing I looked down on the tall elderly gentleman standing erect at the entrance at the bottom of the stairs.

We had known each other as among the closest chums of the *chan* group. After 36 years even close scrutiny of each other's face did not make it any easier to find traces of our former selves. Remembering Sanshu Hashimoto's book "Tojo Henshin" in which he wrote, "Mr. Koda, the rice grower, is a

Continued on Next Page

LOOKING UP OLD FRIENDS

Continued from Previous Page

grandly built gentleman wearing a moustache." I immediately focused my gaze under this gentleman's nose. There it was. The moustache was there. I was almost certain this was Koda, this was Keichan. But the change was so great, a cloud of doubt still hovered over me.

Boldly I spoke out, "It's been a long time. Come right on up, won't you. You got here mighty early."

"Why not," Koda replied. "I got up at four o'clock this morning to get here. Indeed, it's been a long, long time. You have changed I see. Back then you had the well-rounded look of freshly pounded *mochi*. Well, well, how good it is to see you. I'm glad you could make it. You must come with me to my home."

Mrs. Wada served us tea. After introductions Koda excitedly explained, "Today we meet for the first time in 36 years—such a long time. I still feel a bit uneasy, as though I'm talking to a stranger." So saying he kept looking into my face between sips of tea. I guessed he was probing his memory and searching for even the remotest trace of the childhood features he once knew. As a matter of fact I was doing the same, gazing at Koda's face. When we needed to talk we were at a loss where to begin and what to say.

AFTER we had recounted briefly how we both had been since we last separated, Koda announced, "Anyway, let's go. Let's stop by Yokohama Specie Bank and Bocho (hotel) and then go to my place. We'll get there in about four hours. Let's talk at my place tonight. We'll do that first, then decide on our program after that."

"Wait a minute," I cried. Before we go I have to see Katogi. You remember Itsuro. We were all together during our Kamada days. I have no idea what he is up to, but there might be some reason he would hesitate to see you, so I'm thinking of going over to see him alone. After all, we were very close, like brothers."

"What are you talking about?" Koda said. "Here in America nobody cares what anyone is doing. All the time we've both been in California we have never met. Not since our grade school days. Your being here gives me a good chance to see him too. Let's go together."

There is logic in what he says, I thought, and so I agreed. Koda and I left Wada's together saying that I would be gone for a few days. After the stop at Yokohama Specie Bank and Bocho Hotel, we headed for Burlingame. We had some difficulty in finding Crystal Springs Country Club, but finally we were there. I went alone around to the back of the club house. Katogi was standing there. I said loudly, "How are you? How have you been? A long time since we last met."

Katogi approached, mumbling a greeting of sorts. We shook hands. Katogi stared at my face and showed no sign of recognition or gladness to see me. I thought he appeared oddly puzzled, and so I had to announce, "I'm Sasaki. Don't you recognize me?" I thought: Is it possible he's forgotten me? It seemed as if he had.

"Eh? Sasaki?" he responded as he kept looking blankly at me, slowly collecting his thoughts.

I repeated, "I'm Sasaki... From Salt Lake..."

At last he comprehended. His face suddenly wrinkled into a full smile, yet his lips quivered when he tried to say something. The trembling rendered him speechless as tears welled up in his eyes and started running down his cheeks. I felt a strong force pressing against my chest. I was speechless too and just stared.

Moments later he wiped away his tears and said, "Ah, so it's you. How glad I am to see you. What a long time since we were last together." He then added, "You are a rascal showing up so suddenly and giving me such a shock. You could have at least given me a week's notice."

Then he brushed aside the reprimands for he could no longer contain his happiness on seeing me. He bombarded me with one question after another: "How did you come? For what reason? When did you come?"

I told him of my arrival in San Francisco the day before, of Koda's coming after me that morning. I told him that the only purpose of this trip was to visit him and Koda. Then I took him to where Koda was waiting, and the two shook hands vigorously.

There they stood. One was Keisaburo Koda who had now become a moustached elderly gentleman, one of the biggest farmers in California; the other, Itsuro Katogi who had now come to resemble his grandfather, Naohika Katogi, the Judo-Kendo Sensei of our former Miharu clan. Keichan and Itchan of our old *chikuba* days. I looked at both, swelling with pride and happiness. My heart was full.

I PULLED myself together and showered Itchan with questions one after another: "What have you been doing? Have you been working here long? Are you still single? You

won't lose this job because of the Depression?"

Even during his youth Katogi spoke in a rather slow deliberate way—he still spoke the same way. He answered me sparingly—"The pay is real good... I've been working here four years already... The Depression won't bother me—I won't lose my job... I'm still single and have no intention of ever marrying..."

"I'm going over to Koda's," I told him. "And I'll be back next week. Let's get together then."

"Yes, that's O.K.—go ahead. Wherever you go, be sure to come back here by Monday evening. Tuesday is my day off. We'll have plenty of time to talk then." Pausing and changing his tone, he said, "Oh by the way, did you know Yoshida lives close by? On your way you should drop in to see him."

To my startled response, "Yoshida? Who...," he replied, "You know, Yoshida—Seisuke Yoshida. Lives in Palo Alto."

To hear of my old friend Yoshida gave me a shock for I had given him up as probably dead. "Is Seisuke alive and well?"

"Alive and well—what are you talking about?" he laughed. "He's fine. What's more, he has two daughters, about twelve and fourteen."

I should have felt ashamed and embarrassed for having determined his demise based solely on his frail stature, youthful escapades and rumors, but I had to laugh at my own gullibility. Still chuckling to myself I said, "Ah, of course I'll stop by to see him."

Koda mentioned that he knew where Yoshida lived, so we headed that way promising to return soon.

As we left Katogi, Koda turned to me and said, "You see, your worry was groundless. He isn't as bad off as you thought. He appears content and seems to be living a comfortable orderly life. If that old bachelor is satisfied with that old automobile, there's hope in him."

I looked back from Koda's car. I could see an old 1925 or 1926 model Dodge roadster, Katogi's no doubt. The body was badly rusted and the faded top was dotted with holes, but there was a look of strength and endurance about it. Koda was right. I needn't have worried. I couldn't have asked for more.

LEAVING San Mateo we entered Palo Alto and drove through the campus of Stanford University. When we came to the outskirts of town we turned into Sheridan Street and went about three blocks before we came to a stop.

"Here it is—Yoshida's place. Looks like he's home." Koda got out of the car and went toward the back yard. As I followed Koda I looked at him from behind and noted that he still had that peculiar stilted way of walking. It made me recall Keichan commuting on foot from his rural village to school.

A slight figure with a jet black moustache came out of the garage. Yes that must be him, I thought. "We've come just at the right time," Koda said to me. And to Yoshida, "I've brought along a rare visitor."

Remembering how let-down I felt when Katogi failed to recognize me, I presented my business card which read, "Shuichi Sasaki, Editor-in-Chief, Utah Nippo" and said, "So, you're Yoshida. I haven't seen you in a long time. I'm Sasaki."

Yoshida seemed unmoved on hearing, "I'm Sasaki." He just glanced at me briefly and studied my card with a serious look as if to say, "What sort of rare visitor can this be?"

It took a while to stir his memory. It seems the name "Shuichi" finally registered. His hollow cheeks quivered. "Oh, Sasaki-san, you're the rare visitor, indeed. What a joy to see you. Won't you come in? And you, Koda."

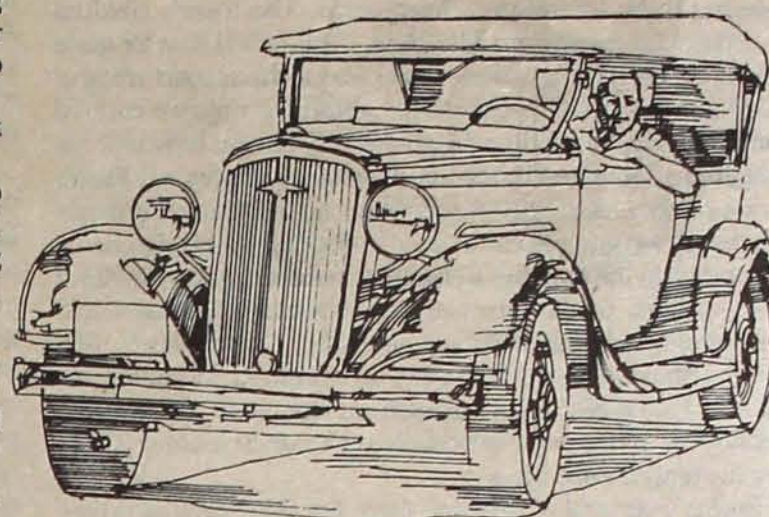
Yoshida immediately brightened and showed the way into his house. We entered the small cozy parlor and seated ourselves. We told him we had just visited Katogi where I heard about him.

Soon after we were joined by his wife. This vivacious woman greeted me in her high-pitched Fukushima dialect. "So, this gentleman is Mr. Sasaki of Salt Lake City. My husband and Katogi-san often talked about you. What a pleasant surprise to have you come from such a distant place. Recently we heard about you from Iida-san, too."

Yoshida, as I knew him during middle school days, was a slight wiry fellow full of vigor and a good talker to boot. He was full of witticisms then but now he seemed to have changed completely and become a sober, stoic individual. To see him now, the rumor of 17 years ago that he was a victim of alcohol was hard to believe.

We talked of many, many things, recalling old memories. Looking in his face so drastically changed with lines of age, I discovered that he still retained his old habit of pursing his lips during heated or excited conversations.

MY old friend Katogi is one year younger than I. His grandfather, Naohika, who was from a place not far from where I was born, went in his youth to Yedo (Tokyo) where he was conferred the title of grand master in Kendo and Judo of the Toda School. After his return home he served as instructor of martial arts for the Miharu clan. His son, Katogi's father Shutaro, as well as Katogi's mother, were born and raised in Miharu.



Katogi, who also was born in Miharu, spent most of his early years, until age 13 or 14, in Tokyo; and when his grandfather and father moved to the town of Taira where my mother's family lived, he became a part of the town, whereupon the three of us, Katogi, Koda and I became fast friends. I believe it was about the time when Iwaki Higher Elementary School, which Koda and I were attending, became the newly established middle school, and our school was moved into a silk mill building in the town of Kamada about half *ri* away from Taira. Koda and I were in the third grade of the Higher Elementary School, but Koda's classroom was on the second floor while mine was on the ground floor. Katogi was in the fourth grade and in a separate room on the ground floor.

The following year Katogi and I entered Iwaki Middle School. It was there we met Yoshida for the first time. Yoshida was born in Namie, a town a little over 10 *ri* north of Taira, where an elder brother ran a transfer company.

While we entered middle school, Koda remained in the elementary school. On graduating from there he went to the principal of the middle school and requested to be placed with us in the second grade. In those days when rules were unbendable it was obvious no exceptions would be made, but he begged, cajoled, fought back tears to plead his case, to no avail.

Koda was looked upon by us town boys as a rough country boy known for his strong will and muscular powers. He relished a good fight and tormented the likes of Shuji Aoki, who used to bully me, and Seian Aoshima, a braggart.

Koda was not the type of person to settle for anything less than what he set out to do. He could not give in simply by saying, "Very well, sir," when his request for promotion by skipping a grade was denied. He chose to withdraw.

At home after finishing grade school and working as a farmer, he never stopped thinking of ways to advance himself. Even in his village he was known for his independence and unruliness. He must have given his father a difficult time. In those days Koda's father was a well known farmer in the village of Ogawa-go. There and in neighboring villages he commanded high respect, being referred to as "Ogawa-no-Koda" or "Koda-sama," not because he was well-to-do but because he was a former retainer of the Taira and Ando clans and known to be from a most distinguished family. Koda's independence and perseverance stemmed from his hereditary background, a long line of warrior ancestors.

Koda soon came up with the idea of going abroad to America, and without his father's consent, left home and went to Tokyo. Unsuccessful in his efforts to leave for America at that time, he returned home and attended normal school and following graduation he was engaged as a country school teacher. After serving his obligatory term, he came to the United States to carry out his original intention and become the big farmer that he is today.

LEAVING the Yoshida's with Keisaburo, formerly the little brat Keichan, we arrived in Gilroy to fill up the gas tank. There we changed course to due east, and proceeded full speed.

"This is the area where many varieties of seeds are produced," Koda explained. "From here on it will begin to get hilly and the road will be getting treacherous."

The highball Katogi served began to take effect and I was feeling pleasantly intoxicated, hardly noticing the scenery around me and being only vaguely aware of the huge onion seed ranch Koda pointed out. Even the "treacherous" mountain stretch smoothed out, and I barely caught a glimpse of the sign that read "Pacheco Pass" before it disappeared in a fleeting moment.

I continued to ignore the scenery as my mind dwelled on

Continued on Next Page



face was basically oval, the lower part of his cheeks were still plumpish like his former boyish self. I felt a certain satisfaction in rediscovering the features of Keichan of old.

At length Koda stopped talking and the car began decelerating. I noticed we were approaching another town. That town turned out to be Dos Palos. He turned right at the

about old times with you for the next two or three nights. I can't stay too long, for I must be returning to San Francisco, I still must see Katogi again."

As a matter of fact, I lived for 10 years in Idaho close to Yellowstone Park, which is several times larger in area than Yosemite, but I have never been there. I had always thought of enjoying it later. Now in this period of economic depression, if

LOOKING UP OLD FRIENDS

Continued from Previous Page

memories of the old days with the two that I had just visited. I thought, what a sharp contrast between those two, Katogi and Yoshida; the former a fellow deliberate of speech, the latter who used to have a fluent tongue and made us all laugh with his humorous comments. One was of stocky, sturdy build and the other, small, slight and wiry. When Katogi hung on the iron bar, his heavy body would look like a frogfish hanging in a fish market, whereas Yoshida's light body would freely twist and turn just like a live lobster.

The pleasant memories of the past and the warm feeling brought on by that highball were blending together and going around in my mind like a revolving lantern.

I was remembering that Katogi's father, Shutaro, was invited to Logan College in Utah in 1893 as a sericulture engineer and stayed in the Rocky Mountain region for over two years and that his younger brother (Katogi's uncle) Shigenori studied electrical engineering at Boston Tech during that period, who after returning to Japan founded Denyu-Sha, became famous as one of the old scholars of electricity, and that his publication, the magazine *Denki-no-Tomo*, was prominent for a long time as an authority in his field; also the fact that he was once president of the Tokyo Chamber of Commerce and is still active; further that his younger brother (another uncle of Katogi), Tomizo Katsumuma was a Doctor of Veterinary Science and a graduate of Logan College, who later became an influential pioneer among the Japanese in Hawaii.

Recollecting all this, I felt, "After all, with such a background, Katogi could not help being motivated to come to the United States." As I remember, he came to Hawaii toward the end of 1904, a few months earlier than my coming to America.

WE were in view of the wide valley. "What do you think? Vast, eh? This is San Joaquin Valley," Koda announced. We had just passed the summit of the coastal range and were going downhill. There was nothing more to obstruct our view.

The hot inland summer wind began blowing in through the side windows. The scene before us had changed from that of the coastal area we left. The "sake" in my system and the lingering dreams about the past were fading and began to disappear.

Koda at the steering wheel would turn to me and recount how vast in size the valley is, who the big landowners are and how fertile this irrigated valley is. "Inexhaustible mine of wealth," he would say. "That expression applies to what this actually is. Not just this valley, but the whole of California is blessed and is the most abundant natural resource in the whole world. I've been to Mexico twice, made an inspection tour of South America, made trips to Texas, Arkansas and even to Cuba, but never have I found a place to surpass California!"

I listened attentively; I saw unharvested wheat fields left to die and rot because of the plunge in the market price. I thought of the irony of this rich country with such abundance falling into difficult times through what is called overproduction. Since most of what Koda was explaining was so far removed from my own interests, much of his conversation went in one ear and out the other.

I kept studying Koda's face trying to find traces of Keichan. In spite of his sturdy imposing frame, he had gentle eyes that reminded me of an elephant. I noticed that even though there were more numerous and longer lines around the corners of his eyes, the waves the lines made were not different from those of the old Keichan. I discovered, too, that though his

entrance and we went a mile or so. Finally the car stopped and he said, "Well, here we are." Dusk was darkening.

Hearing our approach, the children came rushing out. They were Koda's. "This is my first, William; this is my second son, Edward; and this is my only daughter, Yoneko."

I extended my hand and first shook William's. He was a big youngster of 13, weighing 175 pounds. Although I was prepared to be duly impressed by the sight of the size and scope of Koda's ranch, William's massive physique made a much greater impression on me. Edward, the second son, at 11 years and weighing 95 pounds, was impressive in his own way.

AS my rough hand shook gentle seven-year-old Yoneko's soft hand, Edward shouted:

"*Mama! Sasaki-san ga kita yo.*"

Mrs. Koda reprimanded him, "What kind of expression is that—*kita yo*? You should say . . ."

"*Mama, Sasaki-san ga irasshatta yo.* With Papa."

She greeted me graciously, "Sa, sa, how very nice that you could come, from so far away. We've been looking forward to your visit for a long time. Please do come in." And so this gentle lady was Mrs. Koda.

My birthplace was in the northern part of Honshu Island, so far from the populous center that even during the early Meiji Period, to go there required strong determination even at the risk of one's life. Naturally, I was never accustomed to practicing fine formalities. With some discomfort, remembering not to repeat Eddie's error, I began, "I am very pleased . . . I am . . ." I managed to say, "Thank you for your welcome and hospitality." At last I was able to seat myself on the sofa with a semblance of self-possession.

Mrs. Koda offered me a fan. "This is a very hot place here. Won't you please take off your coat?"

I didn't comply, not because I was reluctant to part with my brand new suit that I had obtained for just under 10 dollars, but because I really didn't mind the heat, having just gone through Utah's hot summer. So, neither fanning myself nor removing my coat, I settled back into conversation with my hostess. Soon Koda appeared and joined in, recounting events of recent days.

I must have been a rarity, a guest from far away, but certainly not deserving of special treatment. This warm reception was evidence of genuine happiness all around.

"I was wondering," Mrs. Koda said, "what had happened to you, because we were told you would arrive on the thirtieth. Your last letter said you would be two days late. We were anxiously awaiting your coming."

I didn't dare confess, "I was late because I had to wait for my free train ticket." Instead I replied, "I hadn't taken any trips for such a long time that I didn't realize there were so many things to be taken care of before leaving."

"So much trouble, indeed," she said.

"Traveling," I added, "may be troublesome before you leave, but once you set out, there is nothing to it."

"I understand you have a large family," Mrs. Koda said. Koda beamed and bragged about my family and me with such exuberance and sincerity that it filled me with pride.

I remembered I once wrote, "I hear businessmen by and large are unfaithful to their wives." I realized then and there that I was too presumptuous and I wished for a chance to retract that statement.

I WOULD be accused of exaggerating if I said that Mrs. Koda, a mother of three children between seven and thirteen, appeared no older than 28. I wouldn't be believed even with my magic power as a writer, so I'll just say that she impressed me as a well-educated, polite and open person.

The following morning, we were seated at the breakfast table when Mrs. Koda asked, "Where will you be taking our guest today?"

"Well, let me see." Then turning to me he said, "How about my showing you around Yosemite? It takes only three hours from here, and it's a famous place."

I answered, "No, thanks, I don't care about going there. I didn't come for scenic sights. I'd much prefer just chatting

I would return home and say I went all the way to California and saw Yosemite Park, how should I apologize to Yellowstone?

Then Koda said, "So be it. If you don't want to go there, that's O.K. Let me show you around Los Angeles, then. And how about the Olympic Games?"

I replied, "I don't really care about the Olympics, either. My main purpose is just to see old friends."

Without showing any resentment at my stubborn attitude, he said, "You needn't hold back. To tell the truth, I really want to go. I haven't been to Los Angeles since returning from Brazil over four years ago."

To convince me about the good reason for going, he said, "You see, there are many old friends there, too, from the same place as ours in Japan. Let's go see them. That should suit you. Isn't that right?"

I confess I had been thinking of how much I would like to see Giko Sakamoto's mother. "Very well then. But I hate for you to go to all that trouble. Isn't it quite a distance?"

"Oh, no. It's only 300 miles or so. The road is fast, and so if we leave right after we inspect our ranch we'll get there before dark."

I remembered that I had sent a letter to Giko Sakamoto's mother before leaving Salt Lake City, stating, "I won't be able to see you this time for my trip will be only to northern California. In the future, however, I plan to visit southern California and will see you then."

I felt pleased thinking how glad she would be to see me so unexpectedly. She was the mother of my old friend, Giko Sakamoto, now professor at Dobun-Shoin University in Shanghai. She was 80 years of age, believed to be the oldest living Japanese immigrant. She lived with her eldest son Gisuke, a pioneer Issei in West Los Angeles.

"STATE Farming Company" is the name of the large-scale operation run by Koda. Placed in proper perspective with the whole of San Joaquin Valley in which it is located, its acreage is but a minute portion. The land owned is 4,500 acres; with the addition of leased land, the area, I understand, comes to 10,000 acres.

To tour this great farm I was given a ride on a truck. We first stopped at camp a short distance from the home. Here were placed several scores of trucks and tractors. Arrayed on one side enthroned like kings of the land were 80 horsepower Allis-Chalmers tractors. Here also was a harvester which looked like a huge castle on wheels.

Now and then I could hear the banging of a hammer. The hammerer was the farm manager, Kawashima, a brother of Mrs. Koda, who was repairing a machine. His stature was as impressive as Koda's. Mr. Kawashima commented, "I've been to Salt Lake City—on my way to New York. A very quiet and nice place with wide streets, isn't it? It was in February and it was terribly cold."

I also met a person named Ikeda, a graduate of the college of Foreign Studies, English Language Department, who was once a high school teacher of Yusen Kawamura. He was in charge of sales and he too possessed an imposing physique.

I saw all three working together, Koda and his co-workers Kawashima and Ikeda, all of uniformly outstanding build. This made me think that to engage in such a large-scale venture one must also have a physique to match. I noted also that the three names had the Chinese characters *ta* (rice field), *kawa* (river) and *ike* (water pond) to indicate their affinity to rice-growing.

In a corner of a large yard stood many old binders, indispensable formerly but now replaced by the newer harvesters. Somehow, standing there idle and weather-beaten, buried in the tall grass, they reminded me strongly of some of our aged fellow Japanese who sit huddled in dimly lit boarding-houses.

Koda asked a Japanese laborer who was passing by, "I want to show my friend the ranch. What's the best route to take?"

Continued on Next Page

LOOKING UP OLD FRIENDS

Continued from Previous Page

He answered something which sounded absolutely like code to me. "Go from section so and so to section so and so and you'd better come back through so and so . . ."

I was bewildered until Koda explained, "Because the ranch is so extensive, we divide it into sections to make it easier to identify the locations."

IN California roads are suitably constructed for automobiles, but the road through the middle of the fields by which we went to see the ranch was nothing like roads I had known. It bounced us up and down, and the wheels barely missed falling into holes. Rabbits came running out from the roadside and ducks flew out of the rice-fields.

I had learned that the rice-fields were so huge the planting of seeds was done by airplanes. "It's six miles long from that end to this," Koda said. I had a sudden urge to verify this statement by getting off the truck and measuring the distance on foot. Realizing this could take up nearly half a day, I decided to accept his word.

For the first time in 23 years I saw a rice plant. "This is it," he said as he showed me. Yet it appeared so different from the plants I knew in Japan, I had to say, "So this is it." Of course the rice plant is really the same, but the manner in which it was grown was radically different. The plants seemed different because instead of being planted they were grown from seeds scattered all over in this new way. The vast rice field gave me a feeling quite unlike the sight of a native field in Japan. I imagined myself caught in a flashflood that completely inundated the field, a strange setting with no young girls bending over to weed, or any scarecrows watching over miniature patches as in Japan. I thought, by comparison this was just a huge, ordinary, unromantic scene.

Koda spoke, breaking my train of thought, "I once planted and grew barley on that field down there, but the price became so low I took a big loss. I grew 2,800 acres of barley, anticipating the brewing of large quantities of beer. It didn't happen."

The thought occurred to me to grow barley on one acre to feed and raise mice, let them multiply, let cats feed on them, then sell the cats' hides for making *shamisen* (three-stringed guitar). Now if I included Koda in this scheme and if barley were grown on his thousands of acres, there would be no shortage of cat-hides for *shamisen*, even if all the geisha throughout Japan, Manchuria and even Taiwan were to need them.

Suddenly the truck bounced with a terrific bang. One wheel almost got caught in a pot hole. I was slammed down on the hard seat, and I forgot my scheme altogether.

"This is the *mochi* rice (sweet-rice) field," Koda told me as he stopped the truck. "It was experimental but it turned out a success."

"How much do you expect it to yield?"

"Well, let me see. I expect to get about 2,500 sacks."

I pretended to be unimpressed but I was really astonished at the scale. Further, he told me that the estimated total yield would be almost 80,000 sacks and that it would be distributed by Pacific Trading Company under the brand name of "Suyehiro."

EVEN Confucius, who lived his entire life as a mendicant, famed for his legendary frankness and for his incapacity to use words of flattery, once said, "My friend has come from afar. It is indeed a happy occasion."

So it may be. To have a friend from afar is indeed a happy occasion, and Mrs. Koda, in womanly fashion, revealed her happiness by preparing a royal feast for me. We had just returned from making the rounds of the fields. Placed with the delicious dishes on the table was the finest of Japanese *sake* brewed in San Jose. At the table I suddenly thought of Koda's younger brother and asked about him.

"I hear your brother Sakae is living in Mexico. What in the world is he doing there?"

"Mexico? Where did you hear a thing like that? He's never been there. So you know Sakae. He lives near here so let's stop by his place today. It's slightly off the main highway but still in the direction of where we're going." He told me that his brother was operating a laundry in the town of Coalinga, 40 or

50 miles southwest of Fresno. Refreshed by the dinner and *sake*, we started out a little after twelve, taking Eddie along.

For the next 30 miles or so we drove along fields of wheat and cotton. The wheat was harvested earlier, leaving only stubs and straws on the ground and making it appear golden in color. The cotton was just starting to show white and looked delightful. Beyond Mendota there was no cultivated land in sight. The car continued on along a newly constructed highway which skirted a bare mountain. We passed many



fields where numerous oil-wells towered like trees in a forest.

"This is the so-and-so field," Koda would explain as we sped past sections of oil-wells. Seeing the real oil-wells set me to imagining people at the stock exchange bidding up the original stock from cents to dollars, and of wondering how many small fortunes were sunk into those wells. I thought the tragedies or comedies caused by the wells more interesting than the monetary profits produced by them.

AMONG all the farm products in the world, I suppose nothing is more expensive than ginseng. That is because, I'm told, it takes so many years of cultivation before it is ready to market. Therefore, they say, no one would grow it in great quantities, considering the painstaking care and effort it requires in its cultivation.

Another thing called a human child is like ginseng. A child also requires a like number of years before it becomes useful. Recently, due perhaps to the boycott of Japanese goods, ginseng has not maintained its market price and sells at a depressed level. Similarly, today we can no longer declare a child useful simply because he is considered mature. Consequently, it would be reckless to mass produce children. I have unwittingly made my mistake. That is, I have seven children. Even the eldest who is not yet ready will require some time before he is marketable.

In contrast, as might be expected of an astute businessman, Koda is admirable. He is into mass production of thousands of acres of crops such as wheat and rice which require only seven or eight months from sowing to marketing. As for children, he has produced only three. Pondering my stupidity, I marveled at his wisdom. I then looked at Edward, the growing ginseng. He was sleeping comfortably in the back seat with his pockets filled with marbles he brought to play with his cousin in San Pedro.

Koda then went on to tell me some stories about his boys. "In their spare time away from school, the two are raising pigs and chickens—Willie is raising pigs and Eddie chickens. Both have been making a little profit each year and have savings accounts of their own. During summer Willie drives a tractor and has no time to feed his pigs so Eddie takes over for him. Eddie started charging \$5 a month for his services . . ."

Just then Eddie woke up and so I questioned him. "Eddie, don't you think charging \$5 to care for the pigs is a little too high?"

"No, it's not too high," he replied. "But mother thinks it is, so I reduced it to \$4."

"Which do you think is better—your brother's net profit from the sale of the pigs or your \$4 a month for caring for them?"

"Of course I do better," Eddie grinned. "The market price is cheap and pigs eat a lot, so my brother makes less money." Koda and I exchanged glances and laughed.

IT is better to buy oil early in the morning. The chill shrinks the oil so that you get more for your money. On the other hand, it is better to sell oil during the heat of the day with the sun shining bright and hot. You will be selling less oil for the money. That is the key to success in selling oil. It may be the only enterprise in which a person can make a profit without figuring cost. So this might very well be the origin of the expression, *abura wo uru* (sell oil) which means to slack off during working hours while being paid by the day.

Both oil dealing and money making involve quick speculations and at times trickery and deception. Always with an eye toward turning a handsome profit. Coalinga is a town built by people so inclined, it seems; a town hastily constructed in the middle of a vast field without trees where small wooden houses are fully exposed to the scorching heat of the sun. Though I don't wish to speak ill about the place, the whole town is as I described, and Sakae's house was one of those wooden structures.

I followed Koda as he strode inside Sakae's house and

announced, "I've brought a rare visitor." Reluctant to waste any of Sakae's busy time, I presented one of the hundred business cards I had printed in San Francisco and then shook hands.

"Oh, you've come from Salt Lake City. That's quite some distance away," he said with an expression of awe, as if he thought I had come out from some remote place deep within the wilds of the mountains. I thought of telling him that it wasn't that far—only 700 miles, but I decided to play out the role of the adventurer he had fixed in his mind. "That's right. Even by express train it takes over 24 hours." So saying, I qualified myself as a rare visitor from afar.

Although I did not feel the heat while enroute in the car, as soon as we were seated in the parlor, steamy hot air came blowing in. If I were host, I probably would have said something like, "This heat is bad, but it is always like this about now," and with my total lack of social graces, served my guests scalding hot tea.

Sakae showed himself to be a gentle and considerate person with genuine concern for us as he watched us wiping our perspiration.

"I'm terribly sorry it had to be the peak of this heat wave when you chose to come all that way," he said. Then he offered us a well chilled watermelon.

PLAYING about were three children aged eleven and younger—Sakae's links to the future. Soon Sakae's wife came in and sat by us.

"Sasaki-kun is from Taira-machi," Koda said to her by way of introduction. "Not exactly from Taira, but since he lived in Taira for a long time, I say he's from Taira. We've been friends since childhood."

"If you are from Taira-machi," she said, "do you know Maru-Hei of Tamachi, the express company?"

"I don't know Maru-Hei, but if you mean the Morimotos, I more than just know them. They lived right across the street from Katogi's, and since I was about 15 and until I became 20 I used to go there almost every day. They were like family to me. Mr. Morimoto was rather quiet but Mrs. Morimoto was quite a delightful person."

As I spoke I looked at her. She had a round face, a familiar face I could not place for the moment but one I was sure I had seen before somewhere, with bright eyes which now seemed to brim with tears.

In those early years it became a habit for me to go to Mrs. Morimoto's for tea and cookies. With all that tea and sweets she served I could have opened a small tea shop.

"Morimoto of Maru-Hei—I know practically everything about them," I said. "Mr. Morimoto came to Taira during the 'Ohshu-Senso' (War of 1868) as a soldier on the government side. Mrs. Morimoto is from the Kato family of the Taira clan. The oldest son was Seiichi-san—I believe eight years older than I. Then came O-Rin-san five years older than I, and next to her was O-Ryu-san, one year younger. Then O-Shige-san and finally that spirited son Kat-chan. Wasn't that the extent of your merry lot? How well I remember!"

"My goodness, you knew my family through and through. Then you should know O-Ryu was my mother and Mrs. Morimoto my grandmother."

I was taken aback a bit but was not altogether surprised for she possessed much of the family characteristics, except for her grandmother's pockmarks, which were not uncommon in those days.

"What, O-Ryu is your mother? What a pleasant surprise. I couldn't help thinking I knew you. How like your grandmother you look. I remember now your mother married and moved to Nagoya."

MRS. Morimoto, Mrs. Sakae Koda's grandmother, was the epitome of hospitality to us budding students. She was a fantastic devotee of the game of *karuta* (Japanese poem card game) and kept open house for *karuta* contests. With or without invitation we students would wend our way daytime or evening to her home, eager for some boisterous fun.

Among the regulars were myself, Katogi, Sonobe, and other occasional visitors were Hisaji Kaneko, presently engineer with the Interior Ministry; Ichiro Kurihara, a law school graduate and manager of a rubber company in the South Sea islands; Shichijuro Shijo, a commercial college graduate and Kaku Kimura, a Russian Department graduate

Continued on Next Page

LOOKING UP OLD FRIENDS

Continued from Previous Page

of Foreign Language College. This took place during the New Year holidays and the games were not only intense but fast and furious. In the scramble for cards there were screams from the girls while boys would growl and bark, hiss and howl like animals at the zoo. In any event, jammed fingers and bruised hands were a common casualty.

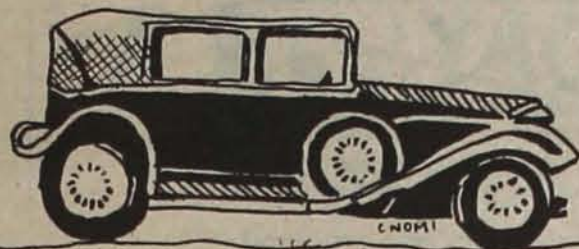
On one occasion Kaneko, who used to be a baseball player, slid clear across the eight-mat room to reach a card. With such furious goings-on there was little chance for pause for romances to bud, the kind which customarily is known to

While the two of us were having our private talk, Koda and his brother carried on a discussion of their own personal matters.

"It's time we get going," Koda said as he stood up. We'll head for San Pedro and my other brother's place. We can't afford to be too late getting there."

In parting, Sakae's wife said to me, "There's a nice hot springs near here. I hope you can return again and stay with us longer and perhaps relax awhile at the springs."

I thought it rather incongruous that she should mention any hot springs in a place like Coalinga where even the well water seemed ready to start boiling.



emerge during *karuta* games. Moreover, Mrs. Morimoto, with two daughters of marriageable age would warn us explicitly: "If you wish to marry my daughter, either one, you may do so, otherwise, don't you dare touch her!"

O-Ryu would blush on such occasions and say, "Mother, don't say such things."

I was Mrs. Morimoto's rival in making frank statements. "Of course we don't come here without some purpose, so you'd better watch out, Obasan!"

Whereupon O-Ryu would blush again and her mother would retort spiritedly, "If that's the case, don't you come here anymore!" But then she would miss us if we didn't show up for a few days and complain, "Why haven't you been around lately?"

O-Ryu and her younger sister O-Shige were given away in marriage, each at age 17. We all felt somewhat disappointed on each occasion. Even though we liked to play *karuta* and Mrs. Morimoto was so willing and hospitable, there was no denying the presence of many girls ripe for marriage was an added magnet attracting us to her house.



Seizo Oka (left) and Dr. Yasuo Sasaki

My memory is not quite clear; it was later, during one of my winter vacations, Katogi and I visited Morimoto-no-Obasan. We met her daughter O-Ryu-san who was now married and was carrying a year old baby on her back.

"My, my," I said in my tactless way. "You have a baby already. You must be in an awful hurry."

Katogi, who is more naturally considerate, scolded me. "Don't be so coarse—show a little kindness."

"Stop acting silly," Obasan said to me as she looked toward O-Ryu. "O-Ryu is already a proud mother of a girl and certainly beyond being teased." Although O-Ryu-san was indeed a mother now she still blushed and looked the other way.

That small daughter of O-Ryu's was now here in front of me as Sakae's wife! She herself was already a mother of three children, the oldest of whom was 11. This chance meeting was a wonderful surprise. She continued to tell me of the past. O-Ryu, her mother, died two or three years before; her grandmother, Morimoto-no-Obasan, passed on some years ago; so did her aunt O-Shige-san. O-Shige's eldest son was now a full-fledged physician, a ship's doctor on the O.S.K. Lines.

I felt a twinge of loneliness each time she mentioned each person I once knew. So much time had passed, it's no wonder there would be changes.

KODA grabbed the steering-wheel to brace himself but he could not keep from dozing off. I took over the driving until I became sleepy and Koda had to take over again. In this manner we took turns. The straight highway with unobstructed view ahead and the muggy heat lingering around us kept producing drowsiness.

We took the road behind Fresno and came out at Bakersfield. The sun was about to set and the air began to cool.

"From here on," Koda said, "we'll be going through the mountains, so I'll do the driving."

The drive was arduous over twisting, winding road for quite a distance. It was getting so dark I could not make out where we were heading.

We had passed San Fernando and finally entered Los Angeles. Going through Hollywood, I, the complete country bumpkin, was taken aback by the array of bright neon signs.

It was sometime around a half past eleven when we arrived in Japanese Town (Little Tokyo). After eating at a Chinese restaurant, we stopped briefly at the Wholesale Produce Market (largely Japanese). Then we headed for San Pedro and arrived there around one-thirty.

Koda's elder brother Shintaro, who had just returned from working the late shift, was home. Koda introduced me.

"I've brought along a rare guest."

Shintaro may have been a little shorter than Koda but he too had a broad and sturdily built physique, rarely seen among Japanese. He worked as a manager and engineer at a battery company, on duty until late each night.

Shintaro's wife was a native of Miyagi Prefecture; they must have gotten together because of Koda's uncle, Professor Ohsuga, a Taira clan scholar of Chinese classics, who was once an instructor at the Second High School in Sendai (Miyagi Pref.) (Prof. Ohsuga is father of Otsuji Ohsuga, a famed Haiku poet of the Meiji Era).

Now she, Shintaro's wife, welcomed me with her dear, familiar Ohshu dialect. She impressed me as an attractive young person—I was afterwards told she was nicknamed "Mannen Musume" (Fadeless Beauty).

"Do we have any fish?" Shintaro was asking. "What? Only Mexico? That's not good enough."

I couldn't make out what they meant. Was there a fish named Mexico? I dared to ask, "Is Mexico a name of a fish?"

They laughed. "When we say Mexico, we mean inferior fish caught in Mexican waters. Unfortunately tonight we only have tuna caught in Mexico."

For me who lived 700 miles inland near the mountains, there is no difference between fish caught in Taiwan or in Mexico or elsewhere. Along with Japanese *sake*, this tuna from Mexico was so delicious, I must say I left not a morsel.

I WOKE up early the following morning and discovered that Shintaro's house was located on Seaside Street, a street with a row of houses on one side and the beach on the other. This was Terminal Island and from my bedroom window I could see its beach and ocean beyond it, all in one glance.

Ocean! Ocean is my oldest friend, an older friend than Katogi or Koda. Even with all the differences between the East and the West this is still the same Pacific Ocean, on whose eastern shore I was born and raised. Thus it is my dearest old friend. The gentle breeze bringing the scent of the seashore made me feel as if I were back in my native place of birth.

I ran outside and walked about letting my feet sink into the sand with each step. I could not keep my feeling of delight to myself, so I picked up my pen and wrote to President Terazawa of Utah Nippo:

"I met my friend the Ocean. I put my lips to it and kissed it.

This Ocean tastes the same"

We had finished our breakfast when Sakae and his entire family arrived for their visit after driving all night. Once again, small talk resumed and continued for quite a while. I again became engrossed in continuing my conversation of the day before with Sakae's wife: all relating to the dear Morimoto family.

About ten o'clock Koda urged me to get in his car for further visits. We stopped in Little Tokyo to meet former Utahns now residing here—Takasu, Hatsu and his wife Kyoko Inouye. . . . Then we headed for Venice to see Wakamatsu.

THERE was a classmate in my secondary school, Hikotaro Wakamatsu. He was, I think, two years or so older than I. With his special skill in kendo (Japanese fencing) he was a good rival of mine. He was particularly gentle in nature. His native place was ten *ri* away from mine, and so after separation from school we never had a chance to meet again. I remember his distinctive style of kendo, striking with one hand and swinging mainly at the opponent's trunk.

We arrived at Matsunosuke Wakamatsu's in Venice and gathered at the table for lunch. When I mentioned something about Hikotaro, Wakamatsu said, "That's my elder brother—so you knew him. Then is Koichi your . . . ?"

"That's my second cousin, a year younger and more or less like my younger brother"

"I used to work," he said, "for the same company with Koichi"

One recollection after another sprang up. Meanwhile Mrs. Wakamatsu kept calling Koda *Sensei* (Teacher). I thought it odd until Koda explained.

"I taught Kino (Mrs. Wakamatsu) in primary school when I was principal at Misaka"

She then revealed knowing a classmate who is my wife's cousin, who was just like a sister to her. . . . She knew, too, my cousin who was her principal at the school where she became a teacher . . . and my friend Tatsuo Tago who had been in my Rocky Mountain region and mentioned to her about me.

Meeting old friends and renewing old acquaintances, which was but a wistful dream for so long had suddenly become a reality. Here Koda interrupted us by saying, "Now we must go on to Sakamoto's for another chat."

The Wakamatsus were doing well, owning ten acres of land and a building near the market; so Koda told me, while I recalled their brother and my intimate, Hikotaro, who I heard died a long time before.

THIS Sakamoto we were on the way to visit was Gisuke, the older brother of my friend Giko Sakamoto. Giko was one grade ahead of me and thus in the first graduating class at Iwaki. Right after graduation he entered Dobunshoin College in Shanghai. During the Russo-Japanese War he acted as interpreter and at the War's end took a position at the Ying-Kuo Customs House. Thereafter, he went abroad to the University of Southern California and then to Columbia University where he obtained a doctorate degree. Returning through Europe to Japan, he became a professor at Dobunshoin College.

Gisuke, the elder brother, was by this time a pioneer in the West Los Angeles district and he operated a successful retail grocery store. With him lived his mother whom I used to call Sakamoto-no-Obasan, and it was mainly this Obasan whom I really wanted to meet again.

Having been accustomed to Salt Lake City with a population of less than 150,000 for over 20 years, a city as large as Los Angeles was more than my mind could grasp and left me completely at a loss as to where any of the locations or directions lay. Eventually Koda stopped the car and I concluded that this was West Los Angeles, home of the Sakamotos. We stepped into a two-story house painted white. There was no mistaking our being in the right place for both Gisuke and Obasan fortunately were at home.

Now Obasan, who had not seen me for a very long time, exclaimed, "Sasaki-san hasn't changed a bit! You look as young as always!" She would reveal her joy, adding, "You make me feel as if I'm seeing Giko again."

"Obasan, you appear to be in such good health," I said.

Continued on Page C-28

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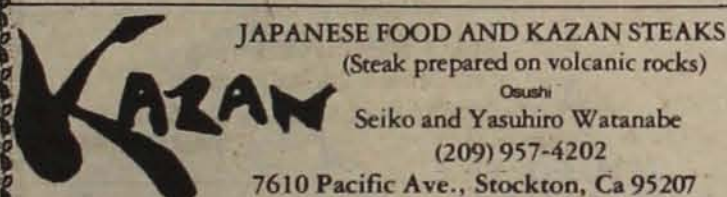


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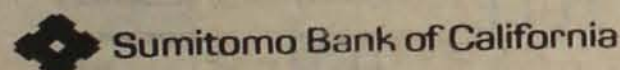
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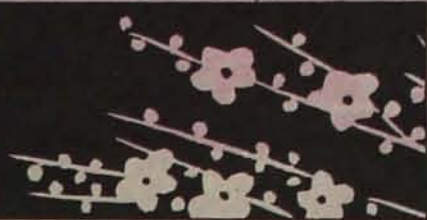
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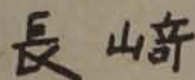
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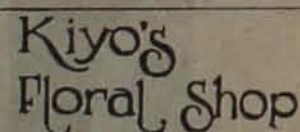
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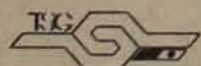
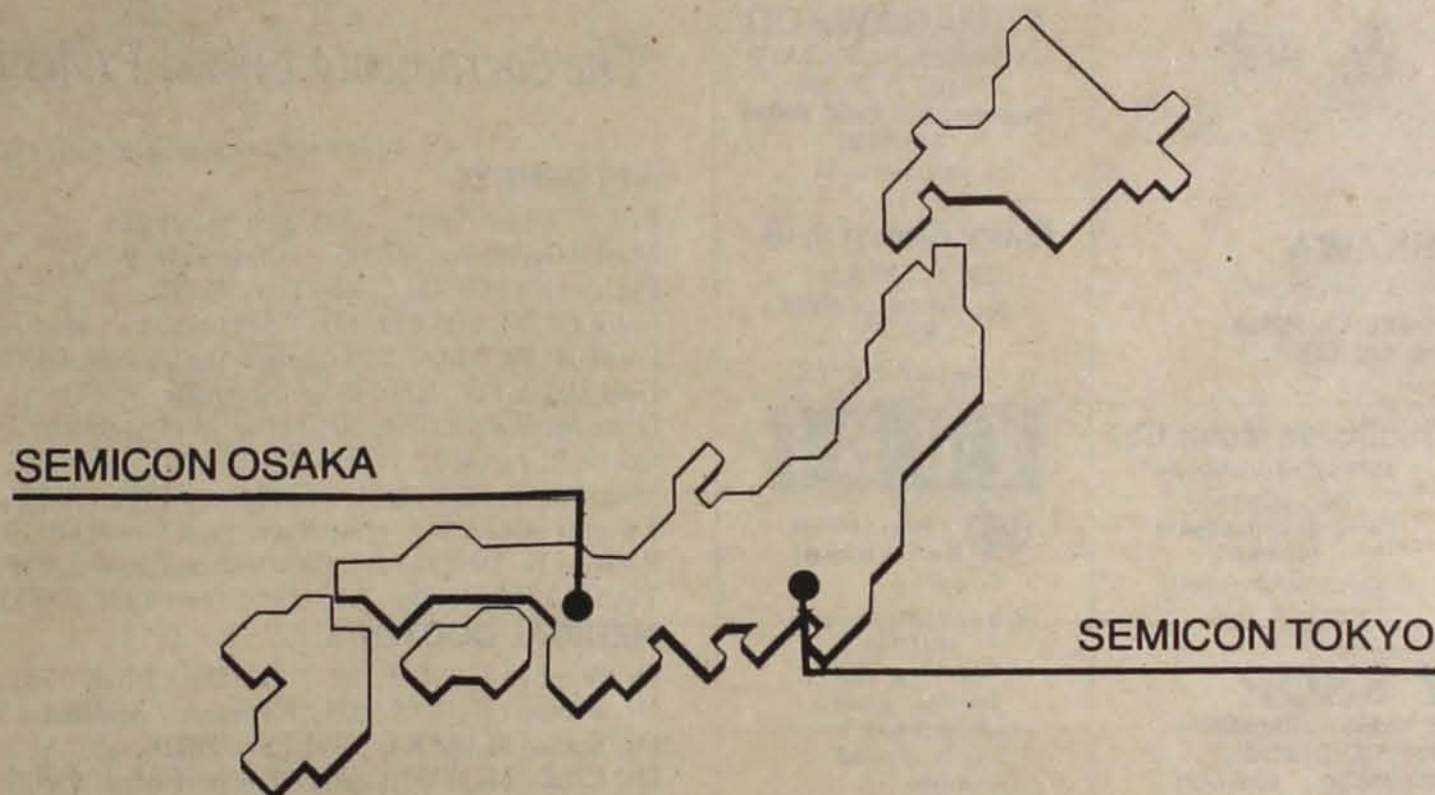


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JAPAN CHAPTER



Photo by Dick Yamashita

Attending the JACL Japan chapter cocktail reception in late October at the International House are Stateside visitors posing with their hosts. They are (from left): Kay Tateishi (Tokyo), Frank Kasama (Fremont), Bill Hosokawa (Mile High), Sen Nishiyama (Tokyo), National President Floyd Shimomura (Sacramento), National Director Ron Wakabayashi (Marina), and past national president Shig Wakamatsu (Chicago).

THANK YOU FOR VISITING WITH US!

Floyd dines with NHK officials discussing their series, "Sanga Moyu".



Floyd meets Hunter Hale, civic affairs committee chair of American Chamber of Commerce in Japan.



Hideki Hamamoto (left) and David Nikaido, both of Washington DC JACL, explain the role of the JACL Japan Affairs Committee with JACL Japan Chapter in Tokyo.



National Director Ron Wakabayashi addresses the Forum for Corporate Communication meeting at the Foreign Correspondents Club of Japan.



Holiday Greetings from Japan Chapter

Dear Stateside Friends,

In retrospect, I've come a long way since I left my small hometown in California; and I daily commute from the suburbs to Tokyo to become involved with the business at hand, occasionally my small town sentiment prevails.

Perhaps, it stems from the strong inferiority complex I once had; for it brings to mind the struggle in my senior year at Stockton High as I sought self-expression by enrolling in the public speaking class. The efforts to reach parity with others were to take several years.

Then, in rapid sequence, there came U.C. Berkeley, Pearl Harbor, Stockton Assembly and Rohwer Relocation, Ark.; a visit to Lordsburg, N.M.; relocation to Chicago, Midwest Buddhist Church; Ft. Sheridan to Camp Wheeler, Ga.; OCS at Ft. Benning, Ga.; IRTC, Ft. McClellan, Ala.; Camp Holabird, Md.; a visit to a Croydon farm outside Philadelphia, Pa. to see the relocated family; occupation of Japan, a visit to Hiroshima (to learn that a Hiroshima maiden was a relative); a stopover in Hawaii to meet aunts and cousins; Holabird, Pentagon, New York, Ohio; a call on sharecropping families in San Jose and friends-turned gardeners. Japan, travels to outlying prefectures; Ft. Holabird; Japan again; Presidio of S.F.; CGS College, Ft. Leavenworth, Kan.; again Japan; GHQ, Sixth Army, S.F., staff trips to eight Western states; honorable retirement.

A new job in Japan: business trips to London, Paris, Rotterdam, Amsterdam, Acapulco, Mex.; Bangkok, Singapore, New Zealand, Australia, Lebanon, Iran, Malaysia, Greece, Indonesia, Philippines, Hong Kong, Macao, Taiwan, New Delhi and Agra, India. Different countries and different cultures: pride and humility, arrogance and servility, hopes and aspirations, along with despair and hardships, varying only in perspectives and with environments. Small towns and large cities exist everywhere; and all peoples are basically human, but only the children are truly innocent. Does adulteration come with adulthood?

I still treasure my small town values that gladdens me whenever I receive a call from anyone I've met in the past, along the paths I have traversed. If you're coming thru Tokyo, time and schedule permitting, don't hesitate to call. Meanwhile, a Merry Christmas and a Happy New Year.

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...FROM TOKYO

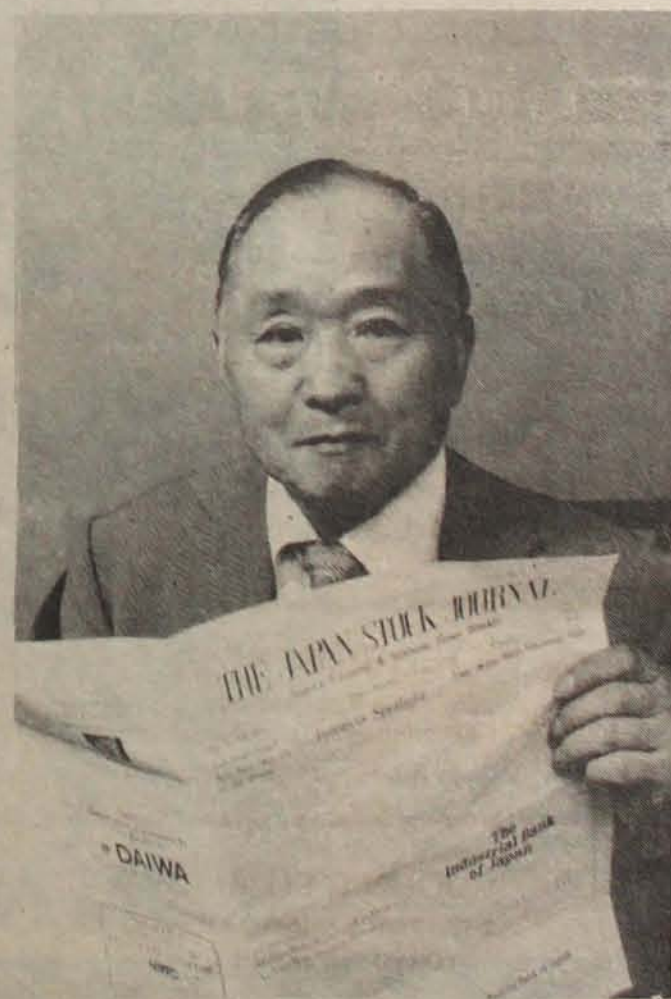
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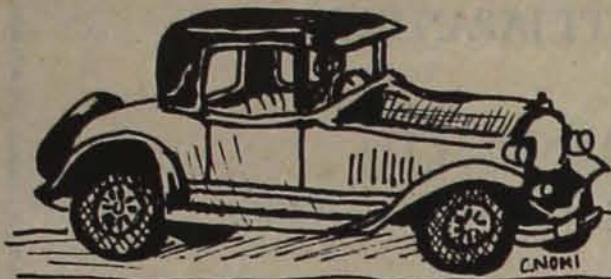
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To GRANDMA and "AMERICA no OJII-CHAN
From Masaye & Mika ISHIKAWA
YOKOHAMA, JAPAN

LOOKING UP OLD FRIENDS

Continued from Page C-17

"This is all by the grace of God," she replied. Indeed she was in excellent health. Of course she had aged greatly since I saw her 20 some years ago, but she still did not appear an old lady of past 80. Her mind was as keen as ever. Unbelievably she had recognized me in an instant.

THE entire Sakamoto family were devout Christians. All this was due largely to Obasan's influence. Giko too was a Christian. When he traveled eastward, he made a pilgrimage to Palestine. I am certain this was not just his idea,



but rather the pilgrimage was in proxy for his mother.

When I went back to Japan in 1909 when my father died, Giko was still in the United States. It was at that time I visited Sakamoto-no-Obasan in Japan.

"Obasan, don't you miss Giko being away in America? Don't you worry about him?"

"We are Christians," she answered, "and our religion was introduced to us from America where the main source of our Christianity is. There is where Giko is and so why should I miss him or worry about him?" To hear this from Obasan impressed me with the truth of such a thing as the power of religious faith, and her devotion and strength of heart.

I reminded her of this incident. She laughed and said, "Did I really say all that?" I sensed she found such expressions unremarkable—that she was merely responding naturally and spontaneously.

I recalled to her about my having a pair of shoes made by the shoe factory her family than owned, that I paid the price of one yen and seventy sen, that the Katogi brothers placed their orders just before mine. To outsiders the topics that came up may sound commonplace and trivial, but anything reminiscent of the past was dear to us all. And so we kept on talking....

Wakamatsu who came along with us and Giusuke showed signs of softening in their hearts. "Things must be dull and monotonous over there in Salt Lake. There are many of us from the old country here so why don't you make up your mind and move out here? Those of us from the same place will all help you in the best way we can."

Moved by their sincerity, I felt grateful to my fellow countrymen for their advice. But I knew I could not accept willy-nilly plans laid down for me by others. Still a country bumpkin, I would likely feel uncomfortable in a big city like this; like getting a stomach-ache by overeating. Thus I gave a vague reply and promised to give the proposal a good deal of thought.

Later that evening on our way back to Terminal Island, Koda said to me, "If you are determined to come out here, you don't have to ask anybody else. I can and I will do whatever necessary for you."

"To tell you the truth," I replied, "I'm inept at handling money. You can make your dollar work and turn into three dollars or even four. What I can do is make my dollar worth seventy-five cents. That's why I shouldn't use your money; it's too useful for you and too good for me." I then added, "However, I might be able to use Katogi's money since he is still a bachelor and the dollar is of no greater value to him and he can't handle it any better."

"That's not such a bad idea" commented Koda. "Why don't you do that. When you get back to him, arrange to get whatever you need from him."

THE following day our group decided to attend the Olympic games. Koda, his son and I saw the swimming competition. Miyazaki came in first place and the Rising-Sun flag of Japan was raised. Even though I had been saying I cared nothing about the Olympic games, a happening like this excited me and moved me to tears.

Koda and I resumed our visiting and sight-seeing. He showed me the vegetable farms around Venice. Even while we were riding about we kept talking about old days, our families, friends, our future.... Once we became so engrossed in conversation, we overlooked a stop sign and got a stern reprimand from an officer.

"By the way," Koda began asking what must have been on our minds, "What are you planning for your children's future? The oldest, if not the others, must have some ideas of his own by now."

"My children? The oldest is saying he is interested in medicine, maybe in becoming a practicing doctor. Though he's on the absent-minded side, I guess he will make it because he has a good head. My second one is just as smart, and I expect he'll be going to school for quite awhile. He's interested in science and mathematics. Well, there is the third one. He will be 17 this year, and it looks like he wants to be a farmer on a big scale. Say, what do you think? How about trying him out on your place?"

"Certainly. That'll be just right. As a matter of fact, I am looking for a young fellow who could be more or less a big brother to my oldest, who is still 13. He can continue to be his confidant in the future. How about it? Will you send him out?"

"Good. He's well built and strong, so I guess he can

undertake any kind of strenuous work, but I don't want you to make any special concessions for him as a son of an old friend. Try him, but if it doesn't work out, don't hesitate to let him go."

"There shouldn't be any problem. However, during summer it will be pretty rough."

"Then what if I send him over, let's say, in September?"

"You do that. Now, if you have even one of your children out here, I think you'll start coming out too. That's good. Be sure to send him over. As I said before, California can't be beat. Just believe it. The secret for success is to keep trying our hardest."

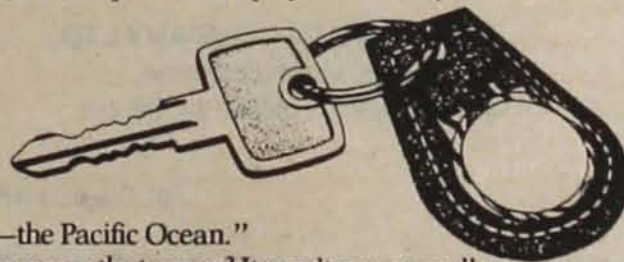
Koda was soon arguing that the only area for the Nisei to be able to compete successfully with others was in agriculture. "In modern society the most progressive way is to keep one step ahead of the others...."

THE sixth was Saturday. Sakae, Shintaro and Keichan—all three Koda brothers were going out to the Olympics together. Expecting me to go along, they had already purchased a ticket for me.

"The Olympics, I saw for the first time yesterday and I don't really care to see it again. Today I'll stay behind. I plan to have a private chat with my oldest friend."

"Who is that?" they asked. "Do you mean you have another friend around here? Where? From the same *ken* (prefecture)?"

"No, not a person—a playmate of my childhood. Over



there—the Pacific Ocean."

"You mean that ocean? It won't run away."

"I know it won't run away. I want to see it alone, you see."

"You won't go with us? You're a stubborn one." In this way they all left.

Before going out I again talked to Sakae's wife about many more recollections of the Morimotos, her parental family. I then wrote a letter to her aunt about this memorable occasion. Sakae's wife, remembering home, had tears in her eyes....

From the Fish Harbor I walked out on the beach for a rendezvous with my oldest friend, the Pacific Ocean. I was told the ocean in Southern California, unlike the other side is calm, especially here because of the big breakwater. Sitting in the sand and watching even those small waves, I felt a calming sense of nostalgia.

The mountains, they say, represent stillness and the ocean represents motion. I suppose those who are fond of mountains would feel as responsive to that stillness as toward their parents. There were no such mountains where I was born and so I perhaps would not have the same responsiveness. On the other hand the motion of the ocean would give me an indescribable feeling of comfort. The moving waves and the softly blowing breeze were like old friends talking and whispering to me. I sat thus letting three hours pass unnoticed. I finally stood with a start but still felt a great reluctance to leave.

THIS was the evening of the seventh. "What about staying another three days or so?" Koda asked. Some people from our prefecture want to have a welcome party."

"Thanks, but I promised Katogi I'd be back on the ninth, his day off. I'd better go back, but why don't you stay. I can take the train."

"Look, if you insist on going back, I'll take you. I really don't care about a welcome party either."

"If you don't mind...."

"Then let's start out around four or so in the morning."

"Should I set the alarm?"

"Don't worry, I always wake up before sunrise."

The three of us including Shintaro kept on chatting and drinking until after 1 when we went to bed. Koda was up early in the morning and woke me. It was 4:30. This energetic fellow amazed me.

On Highway 101 along the coast, we two headed back north. It would be a drive of 430 miles. We drove continuously with only about a thirty-minute rest for lunch. The effect of Koda's lack of sleep began showing so I would take my turn at the wheel.

When it was Koda's turn again I lit and puffed a cigarette to

help overcome my sleepiness. Leaning back against the seat, I closed my eyes. Unlike the Central California valley there was no heat—just a soothing cool breeze.

How long I slept or how far the car traveled I don't know. I was having a pleasant dream when I was suddenly awakened.

"Wake up! Wake up!" At once I stuck my head out to note we were in the middle of a town.

"What is it? What's happening?"

"Something smells. What's burning?"

I gave a sniff and immediately searched around myself. My hand touched the left side of my seat, and I jumped up. "Oh! The seat is burning!" I hastily tried to rub out the fire.

We went into a service station and poured water to quench it. There was an ugly black hole about three inches in diameter. My hand then shot out to check the seat of my new trousers but I found to my relief that my new suit was still intact. The only damage was to the car.

"Never mind the car," Koda said. I hope you haven't burned your clothes."

"No, it's all right. It was only the seat."

We arrived at Katogi's punctually at four o'clock. Katogi had apparently gone somewhere after work for he was not at home. We asked a caretaker there, but he did not know where he went.

"Let's go to a Japanese store in San Mateo and ask."

On our way to the store, called Asahi Shoten, we had the following discussion:

"With your concern about Katogi, why not find a good prospective wife for him. Try at least to get them engaged. Then you'll quit worrying about him."

"That's a good idea," I replied. "He's single and makes \$150 a month. That's not bad in this Depression. He should be able to raise a family easily. Very well, let's do that."

"I know a good person in Los Angeles who's about thirty-seven or eight."

"She may be all right, but let's see if there's any good prospect around here. We could inquire at the store."

"Good. Let's try." Koda went into the store.

IT must have been the third day or so. "Say, I've brought you some clean clothes," he said. He tossed some underwear, shirts and socks on my bed. "Your clothes are all wrinkled up. Better change into these. By the way, try on my coat." He took off his coat and I tried it on. "Say, it fits you just right."

"Of course it fits me. All of us poor people have bodies that are built to fit into anybody's clothes. Be careful, don't let me run off with this."

"If you want," he said, "you can have a suit of mine. I don't have many, but you are welcome."

That evening I found the opportunity to open the subject on my mind. "Katogi," I began. "There's no pleasure in staying a bachelor so long, is there? It's time you got married, don't you think? As a matter of fact, Koda and I have a good prospect in mind."

"Get married? Absolutely not!"

"You don't mean you'll never get married? What if the right one comes along; even then?"

"No, no thanks, I wouldn't be able to cope with any of these women you find in America. In America, each and every one of them is too self-centered and too conceited for me."

"So you mean you won't, and that's final?"

"That's right."

"Then why don't you try the old country?"

"Go back to Japan? Never! In fact, my father came to take

Continued on Next Page

LOOKING UP OLD FRIENDS

Continued from Previous Page

me back a few years ago. He wanted me to go back there to work and help in uncle's Denyusha in Tokyo, which has a factory in Osaka. I told him, rather than live in that uncomfortable and crowded place, I preferred it here where it's open and carefree. So I refused. My father more or less acknowledged my point of view. After some sight-seeing by plane, he went back to Japan.

"If you aren't going back to Japan at all, what do you plan to do?"

"Well, I'll just keep on living like this. Actually, this job and this salary aren't too bad."

"You say you'll keep on like this. What if your health fails? You'll have nobody to turn to. You have no children."

"We bachelors aren't the only ones without children. How about those childless couples?"

"True. But, from now on, you and I are both approaching our declining years."

"Yes, victims of creeping old age, but not by choice; nor is it punishment for having done something bad. It's just a natural process and there is nothing we can do about it."

"But what about the consequences of being alone in one's old age?"

"How can I start worrying about the consequences at this late stage?"

JUST then a sudden thought struck me. How about my third son, the one I was to send to Koda's ranch? What my friend needs is someone to depend on in the future. This would give him spiritual comfort.

"Say, Katogi, I have an idea. I've decided to send my 17-year-old third son to Koda's farm. How about my offering him to you to treat as your own son?"

"You're going to give me your child? Are you serious?"

"Yes, but it will be conditional. He will have to help out with his elder brother's education expenses for two or three years. During that time he will not be able to do very much for you, but after that he could be a source of comfort to you for he will be like your own child, ready to help should your health decline. You can depend on him."

"I have no intention of being dependent on him, but I'll surely feel strengthened if he were around."

"Very well, but don't misinterpret my motive, as if by doing you this favor I am scheming to get my hands on your fortune, or anything like that. Understand?"

"Of course I understand. I do."

"I'm giving him to you for the sake of giving."

"I know, I know. Say no more. I understand. I really do."

"As a co-equal in the Katogi family you'll have to consult your younger brother and your father and see to the formalities of registering him in your family records, etc. I wouldn't be giving him to you if I thought you'd eventually be going back to Japan. I'm giving him to you knowing you will be here in the States until you decay. I'll write your father about this arrangement."

"Of course. I understand. I am to become the father of a 17-year-old boy. Right?"

Katogi was obviously very happy, for his tears were uncontrollable. I felt a sense of indescribable satisfaction in being able to offer something of worth to my oldest, closest friend. I thought of how great his comfort and happiness were, hidden behind his tears.

I have lived in poverty for a long time, but for a moment I felt the joy of having become a great philanthropist. That evening after parting from Katogi I wrote two letters. One was to his father and the other to my uncle reporting in detail the events that brought about our reunion and agreement. I asked them to join in our happiness.

"SAY, how much longer do you plan to be hanging around here? Isn't it time you went home?"

"As a matter of fact, I should be going back. I've been neglecting my newspaper too long. I'm thinking of going back to Utah the day after tomorrow."

"Day after tomorrow? I was just kidding, you know. Stay a little longer. Tomorrow's my day off but I won't be able to come out here, so stay another week until my next day off. We'll go to Yoshida's then."

"Well, I don't think I should."

"Don't say that. Since you don't drink much there's still quite a bit left over of that \$52 I owed you. Let me pay that off before you go back home."

"Let me think it over."

"There's no need to think it over. After all, it's been 26 years. And while we're at it, let's have our picture taken as a memento."

"That's a good idea."

"Then let's go. It's best to do it right away." We went together to a photo studio and had our pictures taken. I sat in the chair in front and he sat beside me on the arm of the chair. We ordered two dozen and arranged for the pictures to be delivered to Katogi's. He would first autograph all of them and then send them on to me. I would then autograph each one and send them out with a detailed letter to each of our friends and acquaintances we had neglected writing to for a long time.

"I've really neglected writing altogether," Katogi said. "Since writing is your business it must be easy for you, so write whatever you want about me."

"By the way," Katogi asked as an afterthought, "when are you sending your youngster over to Koda's?"

"I plan on sending him over in September," I told him. "I'll have him come out to San Francisco first, so if it's convenient, will you take him over to Koda's farm?"

"Sure, that's fine with me. I would like to see Koda's place too. I hear there's good duck hunting there."

MY past association with Katogi was indeed a very long and intimate one going back to our childhood. I remember throwing a snake at him because he dreaded snakes. On another occasion the rascal in me, eager to torment, playfully shoved him into deep water at Ochiai, knowing he couldn't swim. He never once complained.

Even when we went to Tokyo we were practically inseparable. I was with him when a passerby slashed his picket with a knife and ran off with his purse. I remember the time we walked together taking two whole days from Miharu to Taira. When we arrived at the Sanseisha where his mother's family lived, we were both penniless, having spent the last coin on the train from Nakamura to Kohriyama. His grandmother gave us some spending money. On our way again, we thought we would have lunch at Kasagoshi Pass. When we got there, it being summer and the peak of the silkworm tending season, there was no rice to spare for us. We had to be content with eating *tokoroten* (gelidium jelly noodle)....

"If you aren't going back to Japan ... what do you plan to do? ... who will care for you when sick?"

Thus the two of us rehashed our old days, bringing forth wife and I looked at each other.

"Say, won't you need some money?" he asked.

"No, I don't need any now."

"Do you have enough spending money?"

"I do. Since you're feeding me every evening I'll have some left over, I guess."

"If you need any I can give you some."

"As a matter of fact, I may need some in the future, up to three hundred, next year. Koda offered to advance me some but I told him I'd rather borrow from you. He told me to get all I can from you first. Can you accommodate that?"

"Since it's not right away, I can take care of it. So that's what Koda said to you."

Not only did Katogi agree willingly, but he revealed his thoughtfulness and generosity by presenting me with cartons of cigarettes and a bottle of a choice brand of whisky. He even mended some clothes for me.

WITH Katogi's begging me to stay coupled with my reluctance to leave, I relented and postponed my departure another week until his next day off. That was the 19th. He came early in the morning. After some sight-seeing in the East Bay around Oakland and Berkeley, we crossed over on the San Mateo Bridge and went to Yoshida's in Palo Alto.

To be visited by two former classmates at once moved Yoshida visibly. He was ebullient. The three of us recounted our school days and especially our life after leaving school, and discussed our plans for the future.

Our host had the reputation of being quite a cutup during our school days. He admitted to leading a reckless life for over ten years after arriving in America. He then underwent a complete change, emerging as a devout Christian, now a central figure among his group in this area. He was well known as an established citizen, settled in his modest but comfortable home.

"I remember those days," he recalled, "when I used to drink a lot. Sometimes I lay flat on my back on the sidewalk. Once there was someone who carried me to a rooming house. I heard later it was this Katogi who took care of me."

"Yes," Katogi laughed, "I think there was such an incident."

After Yoshida's solemn prayer with thanks to God for this reunion, the three of us proceeded to talk merrily and to eat Mrs. Yoshida's delicious dinner. While we were there that night, Fumio Zuicho, a well known person in the area, dropped in and so the topic of conversation was diverted. Nevertheless, a more pleasant evening would be rare. Soon it was time to leave.

"By sheer chance," Yoshida observed, "three classmates got together tonight. I'd like to see us live closer together if possible. Why don't you (meaning me) move out here?"

"I've been telling this fellow," Katogi spoke without waiting for my answer. "I've been telling him the same thing. I could feed his family for five or six months, and right now he can rent a decent house for \$25. But I'm having a terrible time persuading him."

"Oh, I don't mean to say I wouldn't move out here. I meant I

wouldn't come as your responsibility."

"Anyway, you think it over."

"What if I really took you fellows seriously and found myself drawn so irresistibly to your idea that I decided to throw all caution to the winds and brazenly accept? How about it then?"

"Good. 'Brazen' is a bit strong, but we'll manage; don't you worry...."

THAT night Katogi drove me to the streetcar terminal in San Mateo.

"Well, I'll say goodbye to you here." I held out my hand, saying, "I'll be returning to Utah tomorrow."

"Stay one more day," Katogi urged. "I won't detain you anymore after that. Let's have dinner together, our last one for now. Have one more chat and then say goodbye."

"There'll be no end to it. I'll say goodbye here."

"Just one more day."

"I don't know.... Oh, very well then, since you insist."

"I might be a little late tomorrow, but wait for me without eating."

"All right, I'll wait." In that way we parted that night and I took the streetcar back to San Francisco.

The following day I waited for Katogi with a feeling of anxiety. I had packed everything, all set to go home. I waited and waited until after nine when he finally arrived. We went to Tokiwa, where we had our first dinner together, to have our "last supper" (this, I later learned would have a true meaning) of sukiyaki together. We talked until 12 before departing.

"Say Katogi, I forgot to mention this," I said before parting. "I think my wife told me to give her regards to you if I saw you. If she didn't tell me I won't have to. I'll ask her when I get home."

"Oh yes?" he said. "If you find out that she clearly did, thank her and give her my regards in return. If she didn't, you don't have to."

And so the following day I left San Francisco and headed home. In this manner I completed this pilgrimage of "Looking Up Old Friends."

EPILOGUE

The deep impression made on me by my three weeks' trip searching out and visiting my old friends enriched my store of new topics to talk about. Consequently, I seized each opportunity to relate to my wife, family and friends detailed accounts of my adventure.

On the 28th of the following month, I was having breakfast with my wife and telling her more about my trip when a telegram arrived. It read:

KATOGE BOAT OVERTURNED AND MISSING
DETAIL WILL FOLLOW.

My wife and I were shocked. The telegram was from Yoshida. Katogi's body was recovered the following day. One of my *chan* group, my *chikuba* playmate whom we called Itchan was now gone forever. On receiving this message my wife and I looked at each other and wept.

On the 13th of September, Katogi had met my third son as promised. Together with Wada-san and Mr. and Mrs. Hidezane Koganemaru (close friends of Katogi), Katogi took my son to Koda's farm, and they stayed overnight to return to San Mateo the following morning.

It was two weeks after that, on Sunday, that he went bass fishing in Suisun Bay, accompanied by the Koganemaru couple. They had a good catch.

"Let's take one to Wada-san to thank him for accommodating Sasaki-san," Katogi said when they were heading back. Katogi's boat caught a wave broadside and overturned. He drowned.

Koda and my son attended the funeral. I arrived in California the following day and visited the people who arranged his funeral and thanked them.

It is a vivid dream. His reluctance to see me leave, the photograph together, the last dinner—all these were not merely coincidental. It seems strangely prophetic.

Katogi's father was happy to receive my letter, but this happiness was dampened by the sad news it contained. He was 79 years old at the time he wrote to me:

"Please excuse my poor writing which is due to my age and failing sight. I thank you very much for having gone all that way to see my son in California. I shall never forget the kindness you extended him on your reunion after the absence of 26 years. I received the picture you had taken together with my son. I was so happy to see you both, I was full of tears...."

He wrote much in detail. I had to wipe my tears many times reading his letter and felt deeply depressed by the time I finished. Katogi was always a compassionate being who thought kindly of his parents and his friends. Knowing how deeply I felt the loss of such a friend, I could not help thinking how much more keenly his parents felt their sorrow at the loss of their son.

It has been nearly five years since that happened. There have been many changes all around us but the memory of the generous expressions of friendship from my old friends during my visit remain untarnished, fresh as ever. Katogi's presence is still with me as if it were only yesterday. The fact may be he is dead, still I keep thinking I will be able to see him again. #

CANNIBAL

Continued from Page C-12

"That's where the bread is."

My own sights were set on the Hiking Club. There was an organizational meeting and I volunteered myself as treasurer and was elected by a roomful of total strangers. They wouldn't be strangers for long. Something told me that by the next year I'd be president—and I was.

The other members were just about the greatest group I'd ever been around, and I was full of plans and ideas.

I was in the clubroom; by myself, I thought, deciding what needed to be done to re-decorate, when I found out I wasn't alone at all. Squatting on the floor in a corner was Archie Tano, plucking at a guitar.

"Learn to play somewhere else," I said. "That sound you're making sounds like a cat in labor."

"Heh, heh. Don't build your blood pressure, I know how to play all right. I'm improvising."

"Whatever you think you're doing, move it."

"Up yours, Shōgun. I'm a member of this club too."

In walked a very pleasant girl, Judy Clark from Pasadena. I had spotted her as a distinct asset to the fund-raising committee.

Archie pretended not to see her. He agitated his shoulders and raised his head, sniffing. Uncouth burbling noises came from his throat:

"OOOeee! Did a load of dead fish just come in? What's that perfume that she's wearing? Glorious Garbage? Fatal Fart?"

Judy stared, aghast, and started to leave. She turned big eyes up at me as I followed.

"It's all right, Judy," I reassured her. "Some nut I'll have to throw out.—Look, angel, I need your help; this club room has to be redecorated."

"But Jimmy," Judy whispered, "that man is here all the time."

Archie lurched through the door in an ape-walk, leering.

"Beat it, King Kong," I said unpleasantly.

"Was leaving anyway, but I'll be back—sure as my name's Tensing Norkay!" He imitated a peg-leg limp and staggered away.

"He is here all the time," Judy still whispered. "We all think he's simply terrible. He's in the directory as Archibald Annibal Tano but everyone calls him Cannibal."

Archie seemed to glory in being the Cannibal. His favorite trick was to wait behind the door for some girl to come by, when he'd seize her and try to wrastle.

By now the clubroom had become a showplace, a likeness of a real mountain cabin. Half-round log walls, bookcases of mountain and wilderness literature, old-time skis on the walls...we had even bought some sheepskins as throws for the couches and benches. We made it clear to Cannibal that he was not to plant his greasy body upon the sheepskins. He hauled in his own private chair which he had painted up in lightning bolts, hammerheads and clenched fists.

One perfect campfire night, north of Malibu, we were all at rest, full of shish-ka-bobs and beer, basking in the firelight, when Cannibal, unprovoked, began to rant and rave against Woman's Lib, ending up with a wild appeal for banning women from the Hiking Club.

"Send them back to the kitchen and the laundry room!" he cried.

The cool voice of Jill Marquand carried above the hoots and jeers:

"Male Machismo is based on fear and insecurity....Cannibal, if you can't make a group adjustment, go see a shrink."

"You said it," Duke Barlow, the senior trail leader agreed.

"You're all a bunch of deviated perverts," Cannibal growled. He heaved to his feet,

shook sand over everyone and pounded away, fading into the night.

"Maybe he'll fall over a cliff on the way home," someone said hopefully.

"Have you heard about his glove compartment?" Duke said. He keeps a box of unmatched earrings in it—"

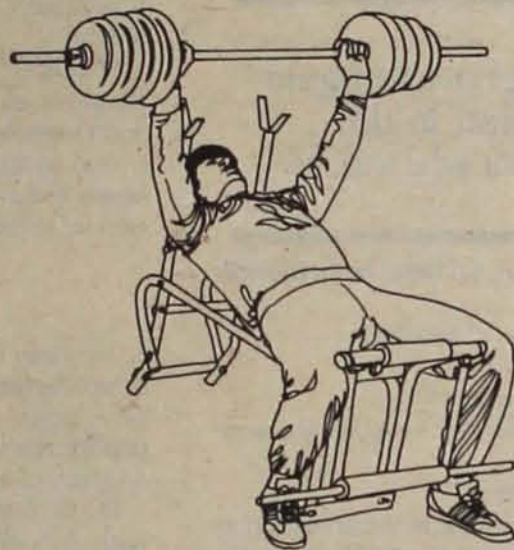
"Yeh," Tim Medina interrupted. "You get in the front seat and the compartment door breaks away and out comes lipsticks, hair curlers, condoms—"

"Even panties pushed down between the seats—"

"And when the stuff spills out, he gives this half-assed laugh and says how careless his dates are, he'll give the stuff back some day—"

It was soon after that night that Jill and I decided to look together for some type of apartment.

Snow came early to the high country that season and the Hiking Club and Ski Club formed a coalition. Cannibal claimed to be a hot-dog skier and it gave me a gut-ache to think that I still might have to see him around. I decided, as I got ready to move, to make one last attempt to straighten him out.



He was doing his exercises and was bare to the waist as usual.

"Your name's coming up before the membership committee," I told him. "Our girls are going to present a charge of sexual harassment. Either you quit acting like a sex-starved maniac or you'll be out!"

"You egotistical prick," Cannibal replied quite cheerfully. "Sure, I did a little horsing around, but that's over. 'Cause now I know a woman. A woman like you never could conceive of in your wildest dreams...."

"Cannibal! Have you really fallen for someone?"

"Not so fast, my boy. There are things beyond your low perceptions. One does not enter lightly into the portals of life, real life."

"Are you wired? What's happened?"

"James, I am a different being. Someone has looked into my soul and where all of you have seen the ape, she has seen—Splendor."

I looked him over and realized that he had washed and shaved. His hair was trimmed.

He'd met her in a strange way—yet not strange, as he'd always thought such a thing would happen. He was jogging to his body-building studio. He went by an apartment building and she was on the sidewalk, watering some bright-colored plants in a window box. She didn't move out of the way but held out a flower. And smiled.

"First thought I had, was, she's old enough to be my mother. But I was so wrong. She's nothing like my mother. Except, she has this great Earth-mother compassion for everything living. She said to me: 'You shouldn't be unhappy.' I answered back, 'What makes you think I'm unhappy?' And she said: 'You see a person who knows about happiness and unhappiness. I have the power.'"

—She meant the power she had came from a certain type of psychology—She used it to help all sorts of people discover their real

potential. She invited him into her apartment to talk about it. Her place was shiny clean and neat. Hardly any furniture but nice pictures on the walls. Religious scenes and landscapes of waterfalls and girls in see-through veils.

She told him that she was married when only sixteen to a religious leader. They worked for his mission but he died prematurely and she was like to die of grief herself, having no family to go back to, as they'd been killed by terrorists and their beautiful estates taken over and ruined.—So she kept on with her departed husband's work, having had a fine university education and knowing so much about life and people. Her work was with troubled souls, coming to her very privately. Since some of them were prominent, important, their secrets—terrible secrets, it might be—must be held in strictest confidence.

"She said, 'You know about the vibrations—'" Cannibal went on. "I don't need to tell you that every soul sends out its vibrations in waves—like light, like electricity—and when another wave intercepts, a new pattern is formed. Now you understand why I could speak to you as I did: silently, from your inner centers you were asking me to speak—is it not so?"

Cannibal bowed his head as he recalled the miraculous moment.

My room buzzer rang. What a night of surprises! It was Uncle Sakai downstairs.

"Had business in Berkeley," he explained.

"Come up to my room. Archie's telling me something interesting. He's met this older lady who sounds like she's 'way above him in brains and class. Still, I've heard these older women sometimes really go for young studs—Listen in, maybe you can guide him," I urged, nudging him towards the elevator.

Upstairs, introductions were unnecessary. The two grunted at each other.

I remembered that I was supposed to meet Jill in an hour and needled Archie by asking whether he wasn't making too big a thing of a chance meeting.

Archie reared himself up like a rodeo horse in the chutes. "I paid another visit on her Thursday, for your information. Tonight I'm bringing her—roses!"

Uncle Sakai, still in his overcoat, was looking over some volumes in our bookshelf.

"You said this lady lives on the ground floor? Occupying quarters that are entered by a door off the sidewalk?"

"That's right. So what?"

"Poor security set-up for a single individual."

"—Uncle Sakai," I interrupted, "I'd like to go along with him. Not that I would intrude, but simply for this lady's protection. Cannibal here is impetuous."

Uncle Sakai was serious. "Jimmy," he said, "you have no right to proffer such insinuations. Archie, how about you letting him go along with you. He can just show his face and clear out."

Cannibal borrowed one of my jackets. I put on my best Adidas and combed my hair. Uncle Sakai watched me sourly.

"Looks aren't everything," he muttered. He selected a work from the bookcase and waved it at me. *Hands of the Assassin*. "Mind if I stay here a bit and read?"

"Sure, make yourself at home."

Traffic was slow and heavy. I needed to call Jill, but we wasted time at a florist's where Cannibal was charged a fortune for an armful of very red, not very fresh roses.

The part of town we stopped in was mostly rows of sad, worn-out cottages and then the long plain front of a remodeled apartment building. We knocked on the door which was the only one with fresh paint and heard a low, mellow voice sing out.

"Who is there, please?"

Dark eyes and a plain black suit, fitted

rather tight, was my first impression because something had distracted me. Down the block I noticed a car that looked a lot like Uncle Sakai's old Pontiac.

The lady welcomed us.

"Young faces and fresh flowers! Dear boys, you come at just the right time. I am Adriana Dumaine. And you—Jimmy! Yes, Jimmy! A very handsome young man with a kind heart and just a touch of vanity for spice!—Oh, do not preen yourself, my dear. Let us all be honest with one another. There can be no real love without honesty."



She took over the bundle of roses and held them out in front of her.

"He brings me roses, the first I've had in a long time. Yet—there was a time—"

She walked away from us into another room, putting a hand up to her eyes. Shortly she was back, the flowers nicely arranged in a vase and little lace handkerchief in her hand. She gave her eyes another wipe and then was all smiles and cheerfulness.

"Shall we make a little celebration?" She began to set a tray with glasses and a long brown bottle. "My luck never fails me. When my day has been hard, my work tiring, something always happens to make cause for celebration.—This is sherry, my darlings, only sherry.—I know you men are used to something stronger but Adriana keeps nothing of the sort in her house."

All the while she was talking to us, she kept giving proud little looks at the flowers and touching them:

"This little place of mine where I have to live and work, I don't need to tell you it's not the setting you would have found me in when I was your age. Oh dear, no!—If I could have taken you through our gardens, Archie and Jimmy.—The farm on our estate, the dear, simple men at work in the fields, the perfume of the lindens in spring!—How you'd laugh if I still had a picture of myself at fifteen to show you! Hair to my waist, tied with a school-girl ribbon, white linen, lots of petticoats—"

All at once she got up and asked in a very business-like tone:

"Did either of you see someone looking in my window just now?"

"Window?"

"Yes! Just now. I saw someone looking in at me."

"You're something to look at!" Archie sighed out.

I took a last gulp of sherry, choked on it and got up.

"I didn't see anyone but I'll take a look around soon as I'm outside. I'm really awfully sorry, Mrs.—er, Adriana! Have to go."

After I shut the door, I looked up and down the street. Nobody to be seen except for some kids playing football.

Jill had located an apartment for us and she insisted we move in on the instant, before her folks and mine could start making waves.

Archie wasn't around when we moved my stuff. More than a week passed by before I went back to check on mail and heard Uncle Sakai wanted me to come down to the station.

Continued on Page C-42

Greetings

SAN BENITO COUNTY JACL

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KAWASAKI, M/M Kyo & Family 840 C St
MAYEDA, Dr/Mrs Gary & Family 1841 Highland Dr
NISHIMOTO, M/M Phillip & Family 1251 Gloria Dr
NISHIMOTO, Richard 1080 Santa Ana Rd
SHIMONISHI, M/M Thomas P O Box 888
SHINGAI, M/M Sam 1480 Santa Ana Rd
SHIOTSUKA, M/M Sam 1710 Valley View Rd
TANAKA, M/M Mas & Family 1551 McCloskey Rd

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KAMIMOTO, M/M Kay & Family P O Box 1388
KURASAKI, John Shoji & Family 400 San Juan Rd
NAKAMOTO, M/M Shoso & Family 1880 San Juan-Hollister Rd
NISHITA, M/M Dennis 870 Breen Rd
NISHITA, M/M Frank & Family 870 Breen Rd
SHINGAI, M/M Gary & Family P O Box 1318
SHINGAI, M/M Isaac 480 Breen Rd
SHINGAI, M/M Joe 480 Breen Rd
TESHIMA, Mrs Chiyoko P O Box 803
TESHIMA, M/M Hubert & Family P O Box 803
TESHIMA, M/M Kenneth & Family P O Box 1183
YAMANISHI, M/M Akiji & Family 2184 San Juan-Hollister Rd
YAMANISHI, M/M Tadao 2184 San Juan-Hollister Rd
YAMAOKA, M/M Tony & Family 1942 San Juan-Hollister Rd
YAMAOKA, Ayako 1942 San Juan-Hollister Rd
YAMAOKA, Benny 1942 San Juan-Hollister Rd

We wish you
the Season's
Very Best.

CORTEZ JACL

SEASON'S GREETINGS.....

Gerald T. Yotsuya

Certified Public Accountant

The Olive Branch

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GERALD T. and ELAYNE YOTSUYA

Hauck's Pharmacy

S. Broadway - West Main

Turlock, Ca. 95380 - (209) 632-3138

Ernie and Sachi Yotsuya, Kimberly, Allyson, Mellanie
Umeiko Yotsuya

CORTEZ JACL

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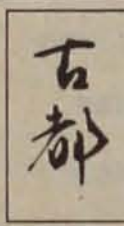
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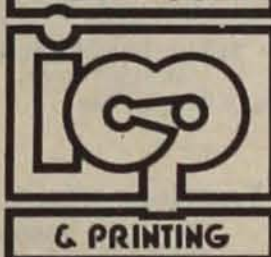
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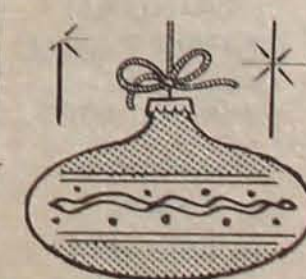


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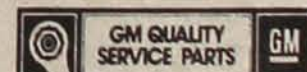


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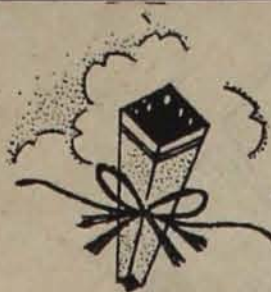
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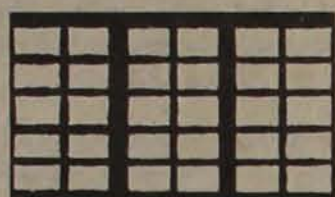
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CANNIBAL

Continued from Page C-30

His desk was cleared, which was unusual, and a thin file was lying on it.

"In my work, you got to have a memory," he began with a Sergeant Kojak look on his face. He opened the file and read:

"Madame Margo. Mmmm. mmmm. Several aliases. Operates as psychic, religious cult preacher, palmist, other... .harr... .Deals mainly with ignorant and low-income... subjects refuse to press charges...."

He raised a wrinkled check from the file. It was printed on the A.A. Tano account and was made out to Adriana Dumaine for the sum of four hundred dollars.

"She always picks a place right on the sidewalk. Easier to pull in passers-by. Doesn't give them the queasy feeling they'd have going up three flights to a pad in back. Doesn't go in for furniture. A couple of suitcases will do her when the time comes for her disappearing act."

"Adriana? Adriana is—"

"Sure. I spotted her soon as I looked in the window. That dame's so smart, you'd almost think she was psychic. She was waiting for me when I walked in."

It takes off my hat and just like on T.V.: "Madame Margo, I believe," I says and she comes back: "Detective Sakai! You can't keep away from me, that's evident!"

But I shook her up this time. I seen the check lying on a tray and I covered it up with my hand.

"Do you wish a glass of sherry?" she says. "And do be so kind as to hand me my check."

I took a look and it was written by the Tano kid. "You used to offer me Japanese tea, Margo," I says. "I'd like to know how you got this check."

"Dear me," she says. "Dear me, you are misinterpreting an innocent situation. Surely you proceed beyond the line of duty."

"That was my nephew you had in here," I tells her. "The homely one?"

"Naw, the other. The kid with the check."

"My dear Mr. Sakai," she says. "Today the young men found me in a state of trouble and sadness.—What do you not seem to understand is that I give help and comfort to many troubled souls. There is nothing illegal about that! This very day, one of my clients whose life I actually saved by taking her to an emergency clinic, has disappointed me. The hospital is dunning me for her bill. Due to the harassment of such as yourself, I have been impeded in making my scanty living. At the moment I am utterly destitute. Under stress, unintentionally—oh, hardly knowing what I was saying, I revealed my plight to the kind young man, Archie, who insisted on making me an immediate loan."

"O.K. here's the deal. The kid will come back looking for you and you'll be gone. That check's no good, anyhow. The kid's parents support him and we'll see it never clears the bank."

What do I get for the inconvenience of a sudden removal?"

"No new notations in your file. Furthermore, I got a picture of you I took at the window. But if you'll cooperate on one thing with me, I can hold off on turning in a mug shot."

"What I want is, you write a coupla lines on the back of this check, letting the kid down easy.—No trying to grab the check, now—remember, I got your picture."

"Let me see it," I urged him. Uncle Sakai spread the check wrong side up on the desk.

MY DEAR FRIEND:
YOUR BEAUTIFUL SPIRIT LED YOU TO OFFER ME A LOAN WHICH I AM UNABLE TO ACCEPT. WE CANNOT CONTINUE TO WALK TOGETHER ON A PATH BESET WITH PITFALLS. I SHALL PRAY FOR YOUR FUTURE SUCCESS AND HAPPINESS.

ADRIANA DUMAINE

After Jill and I moved in together, the places we went to and the people we knew changed. I hardly heard any more of Archie, except that he was still obnoxious, a study freak who spent all his time in the lab or the library.

Jill and I eventually broke up and found ourselves other relationships.

A short time back, I went up to Mammoth for some skiing with my current girl-friend who works for Opportunities Unlimited Ltd., in whose sales force I am a very appreciated participant.

The ski lodge was a mass of roaring humanity. Over the crunch of boots and the babble, you could hear children's screams that cut through all the other noises.

Along came a man with a tiny tot riding his shoulders. The little demon was flailing his dad's head with both fists, howling:

"Wan eat! Wan eat!"

The man was wearing scruffy, old-style ski pants, which was a good thing, as two more fiends were dragging themselves along on his legs and they were yelling: "Wan hot dog! Burger! Bubbie gums!"

It couldn't be—yes, it was! I was going to call out when I noticed, right behind him, a very short woman, young, but heavy-set with a prominent jaw. She was ordering him in a voice like a skull-saw:

"Archibald Annibal Tano! You get the children something to eat this very minute!"

On cue, the tyke on his shoulders gave a tug to his ski cap and pulled it down over his head. Otherwise I'm sure Archie would have seen me and we could have stopped to have a word with each other.

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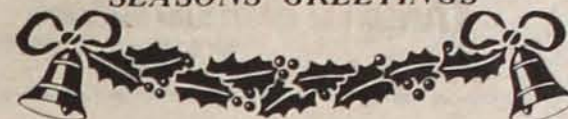
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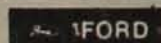
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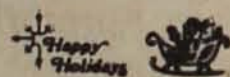
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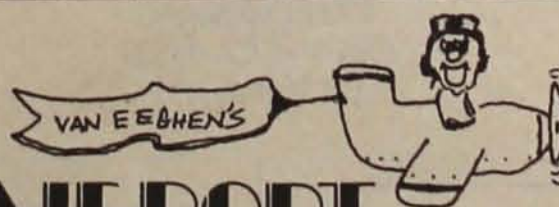
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MINNESOTA

Continued from Page B-14

birds, flicked off ticks and mosquitoes. After a Japanese food lunch, they went on pontoon rides and enjoyed the country air. As they left at 4:00 p.m. for the two-hour ride back to the Twin Cities, some fell asleep although others talked and sang. The amazing stamina of these 80-plus-year-old Issei is astounding. Their minds are clear. Their bodies are healthy. (The arthritic woman and the 91-year-old couldn't make this trip.) Their positive attitudes and interest in the world around them is an inspiration to the younger Nisei (in their fifties and sixties). The "day-out" program began under Phyllis Takekawa's leadership on Nov. 5, 1980, and meets twice a month except for July and August. In June an open house is held at First Christian Church, Minneapolis, where handiwork is displayed under the Issei's own names. It is a must for all relatives and friends to attend (like a P.T.A. open house) to view the year's work. Issei may have given a doll to a grandchild, but borrow it back for the Open House.

The Japanese are never able to receive anything without returning it, two-fold. One never returns an empty plate. If someone brings a coffee cake on a plate, one must return the plate with something of more value.

The Issei appreciate so much the attention and time spent on their behalf that the Protestant Church group donated \$500

to the Minnesota Nikkei Project. They take turns providing for the luncheons. They like to chip in for gas money. They give gifts when invited to an outing. They are not free-loaders by any means. In fact, to the other extreme—they love to give and receiving is a new experience for them. One Issei said the oldsters must raise money for the Nikkei Project; so all the Issei ladies made objects to sell so they could donate money to the Nikkei Project. One Nisei sold their items at the St. Paul YWCA Holiday Fair, the JACL sukiyaki dinner gave them a booth, and they have items for sale at their annual Open House. The Issei donate money regularly in appreciation. The love and respect on the part of Nisei, with the appreciation shown by the Issei, creates social interaction that is unique and rewarding. The crafts are mostly ethnic, although some, such as clay pottery, embroidery and hoop quilting, are not. It is fortunate that there are some talented Nisei in the Twin Cities and they instruct in Japanese doll-making, making silk flowers, Japanese paper-folding mobiles, etc. The Nisei are instructed by some Japanese, principally Ginko Lundin, who had married in Japan and now live in Minneapolis. The cost of the materials is borne by the Minnesota Nikkei Project.

Issei plan trips to visit other children in other cities between these Wednesday "day-out" dates. My mother wouldn't miss these "day-outs" for anything except when she was hospitalized. They saved her clay for her. Volunteer Nisei plan their

vacations with the Wednesday "day-out" meetings in mind.

The Issei are picked up at 9:30 A.M. by volunteer drivers and returned home before 3:00 P.M. The current president of the Minnesota Nikkei Project, Sam Honda, has used time from work as well as weekends to assist in this program. They do crafts and eat a Japanese lunch prepared by two or three Nisei volunteers. The Issei take turns also and make sushi. There is an exercise period when a Japanese record is played and all the 80-year-olds perform old folk dances. They play bingo, so they have adapted to some American ways. Also each month they have a birthday cake, and birthday cards are sent. Men who come play go, the Japanese chess game; and there is the Betamax with Japanese movies playing. Attendance at all events is 100%.

The highlight is meeting with peers who speak the language, eating ethnic foods, performing Japanese dance, making Japanese artifacts, bragging about children, grandchildren, great grandchildren, reminiscing about the old country and lost spouses. The mingling of the Issei with the Nisei has been rewarding for both. The Nisei who miss their parents have these foster parents and the Issei are flattered by the attention of the twenty or more Nisei volunteers. This is their community, made possible through the loving efforts of dedicated Nisei, Sansei and the most important ingredient of all—the INDOMITABLE Issei.

LANGUAGE PRESS

Continued from Front Page

Japanese laborers returned immediately. To their numbers were added one baby born on the Island of Maui to a member of the group, and two Japanese castaways.

Among those who stayed to complete their three-year contracts, some returned to Japan, some emigrated to become pioneer Japanese residents in America, and the others settled permanently in Hawaii.

economics and English. With this unusual educational background for that time, he had come to Hawaii in 1886 as an official of immigration supervision. After a year he succumbed to beriberi, a disease derived from an unbalanced diet in which polished rice plays a prominent part.

To recuperate, Onome went to Olaa, Island of Hawaii. There he cultivated coffee and made a substantial sum of money.

Returning to Honolulu, he launched the *Nippon Shūhō* (Japan Weekly) June 2, 1892.

Hawaii Shimbun (Hawaii News).

THESE were stirring days for the Japanese newsmen of Hawaii. There was much to inspire and much to displease them. In 1893, a group of Western residents, disgruntled by the attempt of Queen Liliuokalani to proclaim a constitution that would increase her power and diminish theirs, overthrew the government. They established the Republic of Hawaii, which permitted alien Caucasians to vote but disfranchised naturalized Asians. In 1895 Japan defeated China and emerged upon the world stage as a military power.

In that year, Dr. Jūkichi Uchida, Kenji Imashi and Hamon Mizuno founded the Yamato Club, which bought the *Hawaii Shimbun*. The club changed the name of the paper to *The Yamato*.

They chose Shintarō Annō to edit and manage the paper.

Energetic and capable, Annō wrote almost the entire issue—news, editorials and advertisements. He also acted as printer, newsboy, advertising solicitor, bill collector and book-keeper.

Two years after its founding, the Yamato Club dissolved. It sold *The Yamato* to founding member Hamon Mizuno.

Mizuno was a samurai of the Mito clan and served as agent for an immigration company. With three others, he had published the *Jūkuseiki* in San Francisco.

He printed his new publication in a little shack on the corner of Nuuanu and Kukui Sts., going to press three times a week. In 1896, he changed the name to *Yamato Shimbun*.

The *Yamato Shimbun* imported new, movable type from Japan. July 2, 1898, it introduced an English-language masthead, which read, in part: "...leading Japanese paper devoted to the interests of Japanese colony at the Republic of Hawaii: Published Tri-weekly at the Yamato Shimbunsha, Kukui St., cor. Kukui Lane, Honolulu, H.I. Editor and Prop. Mizuno Hamon."

The United States annexed Hawaii four days later, necessitating a reordering of the masthead.

Shizue Suzuki succeeded Mizuno as editor. She sold the paper to Tadao Yano.

In 1902, Yano began printing the now four-page daily at the corner of Nuuanu and Pauahi Streets. In 1903, he sold the paper to Tan Ishikawa, who made S. Sato editor. The following year, Hideo Sakuma succeeded Sato.

Sakuma was a graduate of the Univ. of Michigan, interested in government and able to write a newspaper column in English. He was a member of the newly established Central Japanese Association.

The association made Ishikawa a member of the board of directors and his paper its semi-official organ. About this time, Yasutarō Soga, who was to dominate the Japanese-language press for a long time, entered the picture.

BORN in Tokyo on March 19, 1873, Soga had studied at the Tokyo Pharmacy School and the English Law Institute, though he was graduated from neither. He arrived in Hawaii in March 1896, at the age of 23.

In Japan, Soga had known Chūzaburō Shiozawa, who preceded him to Hawaii. The lives of the two entwined at this period. Shiozawa would even act as go-between for the marriage of Soga and bring the bride back from Japan. For the three years after his arrival in Hawaii, Soga served as clerk and manager of stores operated by Shiozawa at Waianae and Waipahu on the Island of Oahu and also at Kaunakakai on the Island of Molokai.

Working at these plantation stores, Soga gained an unfavorable opinion of the relationship between the plantation manager and his Japanese laborers. Soga likened the relationship to that of the manager of a plantation and his slaves in the antebellum South. Worse, since slaves have a property value and thus are worth conserving.

A Hawaii plantation manager remarked that he would take no notice of the deaths of a few Japanese laborers, but it would be terrible if anything were to happen to his precious mules.

During an epidemic when death among the Japanese laborers was a daily occurrence, Soga was required to go to the Waipahu Plantation office to interpret for the plantation doctor. Here the Japanese laborer patients

Continued on Next Page



UYENO EMBASSY—When the Japanese government learned of mistreatment of its subjects in Hawaii, it sent two sword-bearing envoys Kagenori Uyeno (seated third from left) and Sukekazu Miwa to investigate. Pictured with them are Japanese students in San Francisco, where this photograph was taken in December, 1869.

Despite evidence that some of the group preferred Hawaii to their homeland, the displeasure of the Japanese government continued. Almost 17 years were to pass before changing circumstances softened the official Japanese view so that the government permitted passage of Japanese labor to Hawaii.

Under a newly negotiated agreement, 943 Japanese arrived in Honolulu Feb. 8, 1885, aboard the Pacific Mail steamer *City of Tokio*. The group was the vanguard of a flood of Japanese contract labor to come.

At first the Japanese government handled these transportations directly. Soon it shifted the burden to private immigration companies.

In this strange land, the Japanese needed a medium to enunciate their aspirations, aims, views and grievances. The first to respond to the need by establishing a newspaper was Bunichirō Onome.

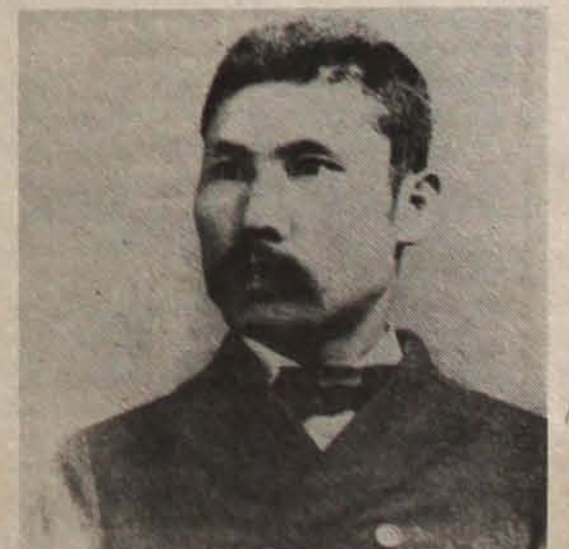
Born in the village of Hirose, Miyagi prefecture, Onome had studied government,

He wrote this tiny sheet entirely by hand, printed it on a mimeograph, bound it as a magazine and sold it for 10 cents a copy. Subscriptions sold for 35 cents a month.

Onome had observed Japanese laborers living in bitter poverty on an income of \$9 a month. In contrast, officials of the private immigration companies received high salaries—one even receiving \$200 a month—and lived in luxury. He crusaded against this abuse.

Onome thus having dramatically illustrated the need for a Japanese-language paper, Kenichirō Hoshima, several months later, founded the *Honolulu Hōchi* (Honolulu News Record). A few weeks later he bought the *Hawaii Shūhō* from Onome and combined it with the *Hōchi*. He called this new paper the *Hawaii Hōchi*.

In 1893, two gentlemen, Ono and Aoki, arrived from San Francisco and began publishing the *Jūkuseiki* (19th Century). Hoshima also bought and absorbed this paper. In 1894, he changed the name of his publication to the



Bunichirō Onome who, on June 2, 1892, launched the *Nippon Shūhō* (Japan Weekly), the first Japanese-language newspaper to be published in Hawaii.

LANGUAGE PRESS

Continued from Page B-17

would assemble; some, because of illness, would ask permission to rest from work.

The function of the doctor was to ascertain that the plantation wrung from each laborer the maximum amount of work consistent with his condition. He viewed requests for rest from this standpoint, examined perfunctorily and, if at all possible, sent the patient to the fields.

The plantation police enforced the judg-



Chūzaburō Shiozawa, entrepreneur and newspaper publisher. In 1894, he helped found the *Hawaii Shimpō* (*Hawaii News*).

ments of the doctor. They made the rounds of the labor quarters and drove truants to work.

On one occasion the doctor examined a man with a high fever. Over the protests of both the patient and Soga, the doctor sent the sick man to work. In the fields the stricken man died.

The patience of Soga over the inhuman policy of the plantation snapped with this case. He anonymously contributed an article to the *Hawaii Shimpō* in Honolulu about the conditions at Waipahu Plantation. The published article attracted the attention of the Japanese Consulate and of the immigration company. Eventually news of it reached the ears of the plantation manager, August Ahrens. Ahrens was the more enraged because he was unable to identify the author.

The *Hawaii Shimpō*, to which Soga contributed his anonymous article, had been first issued in March 1894 by the aforesaid Shiozawa, Masanosuke Kasamatsu and Shūhei Kato, with Bunnosuke Shimizu as editor. Shimizu purchased the paper and published it for about three years. During this period he turned it into a daily printed by type. He was the first in Hawaii to publish a daily with Japanese type.

For a time, Shimizu changed the name of the paper to *Kazan* (Volcano), but later re-changed it to its original name. He sold the paper to Takeo Hirose, his reporter, who sold it to Shōjiro Takahashi.

Despite the difference in surnames, Takahashi was the older brother of Shiozawa, Suzuki and Sato. Takahashi was the editor to whom Soga had submitted the article on conditions at Waipahu Plantation. In 1900, Shiozawa bought the paper and made Soga editor.

Soga found many issues to challenge his writing brush. But perhaps he felt stifled in the intellectual strait jacket imposed by being subordinate to the owner. In 1905 he bought the *Yamato Shimbun* and left the *Shimpō*.

Soga reduced the size of the *Yamato* but increased the number of its pages to eight. He made other improvements and invigorated the sheet. Beginning May 15, 1905, he published a full-page English section once a week, usually of features and editorials. Several years later he was to discontinue the

English section for about a decade. The Oct. 16, 1905, issue of the *Yamato* states the editorial policy, in part, as:

"There are sixty or seventy thousand Japanese in Hawaii. . . . We believe it to be for the best interests of this large population that they be furnished with newspapers, published in the Japanese vernacular, couched in simple language, suited to their comprehension, giving them the latest news and changes so rapidly going on in their motherland. . . . We also think it within the sphere of the Japanese press in Hawaii to comment. . . . on any laws or administrative regulations of the territory affecting the rights or interests of our countrymen domiciled here."

On Nov. 3, 1906, the *Yamato* became the *Nippu Jiji* (Japan-Hawaii Current Events), published by the Nippu Jiji Sha, with Soga both proprietor and editor, and the printing shop on N. Hotel St. near Nuuanu.

THE crusading zeal of Soga reached its zenith in the Higher Wage Movement that began in 1908. The movement had unwittingly been started by Gunkichi Shimada, a reporter for Hanzō Tsurushima's *Nichi Nichi Shimbun* (Daily News). Shimada had been sent to all the islands of Hawaii by the *Nichi Nichi* to gather material for a book it would later publish under the title *Hawaii Seikōsha Jitsuden* (True Stories of Successful [Japanese] Persons of Hawaii). He wrote an article, substituted for the editorial, in the Aug. 25, 1908, issue of the *Nichi Nichi* to the effect that "prices had recently increased more than 20 percent, but that the wage of the Japanese laborer, if he worked 26 days a month, did not exceed \$18.00." He argued that the wages of the laborers should be increased more than 20 percent.

There was an even worse aspect of the penurious policy of the plantations, one which wounded the national pride of the Japanese. According to Soga, the Japanese were made to live "in camps like pig sties," while the Portuguese and Puerto Rican laborers, doing the same work, were not only paid \$22.50 a month but were each given a house.

Reporter Yokichi Tasaka of the *Nippu Jiji* took up the issue. Then Motoyuki Negoro, barred from the practice of law because he was an alien, though possessed of a Juris Doctor degree from the University of California at Berkeley, took up the issue. Soon they were joined by a charismatic character, Kinsaburō Fred Makino.

Makino had been born in Yokohama in 1877 of an English silk merchant and a Japanese mother. When Kinsaburō was five, the father died. Kinsaburō adopted his mother's surname, Makino. At 22 he came to Hawaii to join an older brother. At that time Kinsaburō was weak in spoken English, but he applied himself and mastered the spoken language. He was to become known as a silver-tongued orator in two languages.

In 1901 he founded the Makino Drug Store at Nuuanu and Hotel Sts. On the second floor he had a "law office" where he served as intermediary between Japanese defendants and the courts—primarily as interpreter for the defendants' lawyers.

April 7, 1903, he married Michiye Okamura, two months short of her 15th birthday. The marriage would be happy though childless.

Made chairman when the Higher Wage Association was formed Dec. 1, 1908, he declared that they must proceed in the spirit of old Japan—"Yamato damashii. . . the spirit that drives everybody away, no matter who the contestants may be."

These four became the primary leaders of the Higher Wage Movement, with the *Nippu Jiji* its organ. They united the Japanese throughout the islands. When Hawaiian Sugar Planters Association, which represented the planters, spurned the movement, the Japanese laborers on Oahu struck. Evicted by



The Big Four of the Great Japanese Strike on way to prison in 1910.

the planters, the laborers marched into Honolulu according to a prearranged plan. The Japanese laborers on the other islands were to continue to work but to support the Oahu strikers with contributions.

Since the planters controlled the government, the Big Four of the sugar strike found they had a tiger by the tail. The English press flayed the strike leaders. Acting through the police and courts, which they dominated, the planters jailed the strikers in wholesale batches. The planters gave the Big Four the most concentrated legal attention. They trumped up charges against them in sequence, so that as they were freed on one they would be quickly jailed on another.

Finally the planters brought the Big Four to trial on a trumped-up charge of boycotting plantation business. While the Big Four were in court defending themselves, unable to attend to strike business, the movement faltered. The strikers with reason attributed much of their hardship and frustration to the villain of the piece, Sometarō Sheba.

Sheba, who was bilingual and had many connections among the Caucasian elite, was



Yasutarō Soga, militant publisher-editor of the *Nippu Jiji*, as he appeared at the time of the Great Japanese Strike of 1909.

publisher and editor of the *Hawaii Shimpō*. He used his paper to make vicious attacks on the strikers and their leaders, even charging that they planned to assassinate him.

On this day of crisis he had been turned away from the courtroom on the ground that he might be called as a witness against the defendants. As he walked north along King St., he was joined by an angry young man named Tomekichi Mori.

From the Island of Maui, Mori was the devoted friend of the editor of the *Maui Shimbun*, K. Yokogawa, who languished in jail because of his support of the strike. Mori was unable to raise bond for his friend and he believed his inability to do so was caused by

the opposition of Sheba. He walked beside Sheba, berating him the while.

Since the actions of Sheba had brought him into almost universal opprobrium among his countrymen, he was unsurprised by the hostility of Mori. They turned into Smith St.

After they had walked a few paces toward the mountains, Mori said, "Why do you oppose bond for Yokogawa?"

Sheba gave a patronizing laugh. "You are too young to understand such things."

As Mori white with rage drew back a step fumbling in his pocket, Sheba began to turn away with a sneer. Then he saw Mori's fist go up, clenching an open knife.

"Traitor, I'll punish you," said Mori, and he lunged for Sheba's throat.

Though wounded, Sheba escaped with his life. The assassination attempt, however, delivered the death blow to the strike. It also prejudiced the jury against the defendants in the conspiracy case. The jury found them guilty in the third degree. The judge sentenced them to 10 months in jail and fined them \$300 each.

Their able attorney, Joseph Lightfoot, who had defended them with vigor and courage against colossal odds, appealed to the Territorial Supreme Court. The Supreme Court ruled against him. They were committed to jail March 10, 1910, pardoned and released July 4.

In the meantime Justice moved against Mori. But now Sheba behaved in a way that helped to soften the hatred he had engendered in the hearts of his countrymen. He testified, truthfully, that he had provoked Mori.

The court found Mori guilty. The judge sentenced him to five years imprisonment and fined him \$1,000. Sheba visited Mori in prison and worked to have him released.

In prison, Mori developed tuberculosis. After two years the government released him on condition he return to Japan. As he emerged from prison, Sheba was there to meet and help him.

Sheba later returned to Japan and founded the *Japan Advertiser*.

The strike had worked great hardship on Soga. His wife had been ill. No doubt her condition worsened from his being castigated in the English press, ostracized by the larger community and harassed with repeated arrests and imprisonment. She left for Japan after he had gone to prison on the conspiracy charge. True to his foreboding, she died there. Bill collectors came to hound him even while he was imprisoned. He had reason to expect his business to be sold out from under him.

In the circumstances, it seems natural that thereafter he would pursue a more conservative and circumspect editorial course. This change of heart seems to have offended Makino.

A follower of Makino charged that some of Makino's fellow ex-prisoners wrote articles "for another language daily giving an exaggerated account of the part they had taken in the recent strike. These

Continued on Next Page

LANGUAGE PRESS

Continued from Page B-18

articles had led to this Japanese-language paper being given a subsidy by the Hawaii Sugar Planters Association."

In any case, Makino felt the Japanese in Hawaii were now without a champion; he appointed himself to fill the vacancy. He would found a newspaper of his own.



Dec. 7, 1912, Makino launched the Hawaii Hōchi from the second and third floors and roof garden of this building in downtown Honolulu.

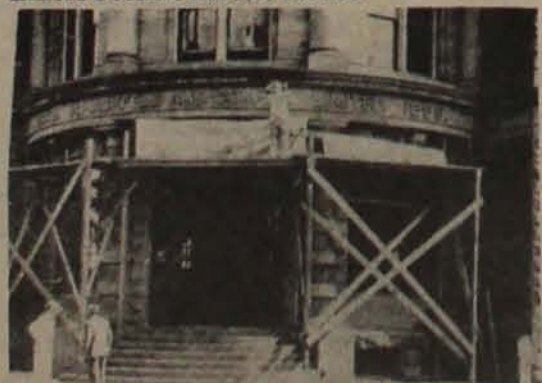
Saturday, Dec. 7, 1912, he launched the Hawaii Hōchi (Hawaii News). It contained eight pages. The newspaper plant was the second and third floors and roof garden of a building on the corner of Maunakea and Pauahi Sts. The inaugural issue set forth his policy: Non-partisanship and Independence.

"This paper," he wrote, "does not receive any protection money from any interest. It is not the mouthpiece of any Japanese organization. We are therefore impartial, non-partisan, independent and unhampered. I strongly urge all Japanese residents to establish permanent homes in Hawaii and thus contribute to Hawaii's general prosperity and development."

There were many issues to preoccupy the Japanese. Around 1913 there was an influx of "picture brides." The immigration authorities would only release these brides after subjecting them to a mass wedding ceremony. Though most of the couples were Buddhist, a Christian minister officiated. He planned and helped to organize the Japanese Association of Hawaii.

Then came World War I, bringing with it a hatred for the enemy, Germany, and, though Japan was an ally, that hatred would recoil on the Nikkei residents of Hawaii. July 17, 1917, King George V of England, first cousin of the German Kaiser and a member of the House of Saxe-Coburg-Gotha, proclaimed that all descendants of his mother, Queen Victoria, in the male line who were also British subjects would adopt the name of Windsor.

By this time America was in the war, sharing the same hatred of anything associated with the German language. Not only did the authorities stop the teaching of the German language in the public schools and ban the playing of German music, they undertook to divest most edibles of their German names. Thus hamburger steak became liberty steak, sauerkraut became liberty cabbage. Business firms likewise strove to make themselves respectable by name changes. In Honolulu, Hackfeld became American Factors. B.F. Ehlers became Liberty House.



Bowing to anti-German sentiment, Hackfeld and Co. begins erasing the German name from its building in downtown Honolulu. The firm would be renamed American Factors.



After the U.S. Supreme Court ruled Feb. 21, 1927, that the Hawaii law to control foreign-language schools was unconstitutional the victorious language school representatives (above) posed on this commemorative occasion. Fred Makino (third from left, front) and Attorney Joseph Lightfoot (to Makino's left) had spearheaded the campaign.

Returning veterans started campaigns to abolish the German language in the United States. They cried, "One Language Under One Flag." In 1918, 21 state legislatures introduced bills to control foreign-language schools.

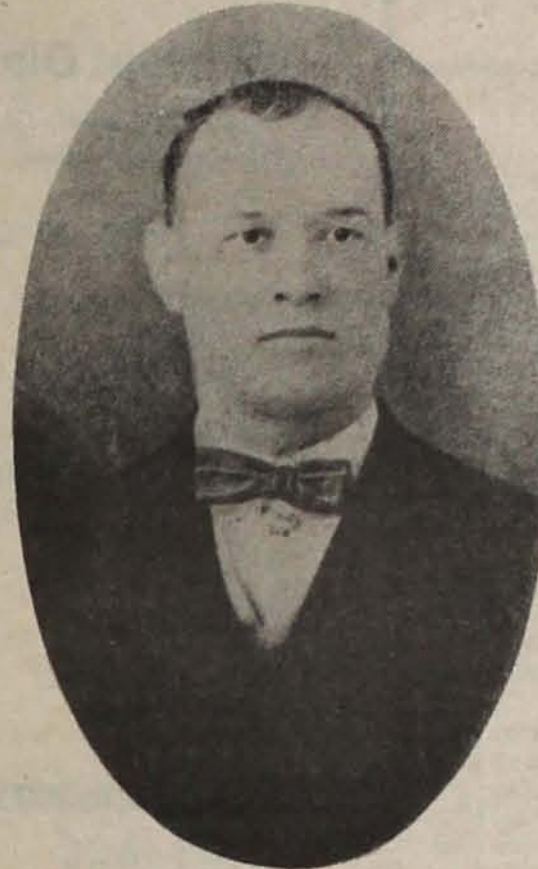
California embarked on a particularly virulent anti-Japanese campaign and exhorted the rest of the nation to join. In Hawaii, anti-Japanese sentiment found expression in efforts to restrict the use of the Japanese language.

PERHAPS it was in fighting this xenophobia that Makino achieved his greatest stature. And though there was more than one aspect of the situation that commanded his attention and efforts, it was in his fight to foil the plot of the local government against the Japanese-language schools that he looks his best.

In 1919 legislators introduced two bills to strictly control the 180 Japanese-language schools of Hawaii with their almost 44,000 students. Makino worked against these measures; the legislature killed both.

In November 1920, the legislature met in special session—ostensibly to act on other measures but in reality to push through a language-school control bill. The bill passed.

Signed into law, the bill put the language schools under the supervision of the Dept. of Public Instruction. The bill required school operators to purchase permits. It restricted the teaching of foreign language to those who passed a standard English test, prohibited teaching foreign language in the morning



Kinsaburo Fred Makino as a leader of the Great Japanese Strike of 1909. He would later found the Hawaii Hōchi (Hawaii News).

ney general. This provision would have wiped out the language press by throwing an impossible burden on it.

The Senate amended the bill to make the filing of translations obligatory only after an author or paper had been found guilty of publishing "anarchistic" material. Such material would include that which would "have the

Hochi publisher battles seven years to win against post-World War I law for state control of foreign language schools . . .

before the regular public school sessions and limited the teaching to one hour a day, including Saturdays.

At first the schools meekly complied. But when the DPI issued a supplementary regulation that made plain that the purpose of the law was not simply to control the schools but to abolish them, the schools balked.

Makino went to Lightfoot. After doing research and finding that German-language schools in Nebraska and Iowa had secured favorable court decisions, Lightfoot told Makino, "We can win if we take the case through the courts."

The Hōchi exhorted the Japanese to unity and court action. On Dec. 28, 1922, the Palama Language School formally announced a resolution to seek legal recourse. It would be joined by other language schools.

In the meantime the legislature had turned out another piece of xenophobia, the Foreign Language Press Law. In its original form it provided that translations of all foreign-language newspaper articles as well as of "any book, paper, pamphlet, bulletin, circular, hand bill, dodger or other form of writing or printed matter" must be filed with the attor-

ney effect of creating distrust or dissension between people of different races." So amended, the bill passed the Senate by a vote of 14-0.

The House passed the bill 22-6. The minority opinion, presumably written by Jimmy Jarrett, said, "The Bill is aimed at publications . . . that depend on and, in fact, are an open forum for the common people, in whatever language they may be printed. [They] are dealt a death blow by this iniquitous bill . . ."

This gloomy prognostication failed to materialize. Though the law went on the books it was never enforced. Probably everyone involved in passing it had recognized it as unconstitutional and incapable of sustaining a court test.

The Hōchi-sponsored, language-school law test went to the courts, who ruled for the schools. Again and again the local government appealed. Finally the case reached the U.S. Supreme Court. In a unanimous decision rendered Feb. 21, 1927, the Court declared unconstitutional the Hawaii law to control the foreign-language schools.

Makino had paid dearly for the victory. He

had felt, with reason, that he would be ruined if he failed. The opposition, which was the monied interest of Hawaii, had eliminated all advertising from the Hōchi. Nevertheless, he emerged from the contest with prestige greatly enhanced.

When interviewed in 1927, Makino gave the circulation of the Hōchi as 12,000. The most rapid increase in circulation had come during the preceding year, which he attributed to the language-school litigation. This compares with the circulation of 11,375 of its closest rival, the Nippon Jiji.

At that time, Makino predicted that in 10 years the Hōchi would have a circulation of 30,000. Perilous times, however, were in store for the Japanese-language press.

The owners and editors of the papers were Japanese nationals ineligible for American citizenship even if they had desired it. Though they may have felt they could be both pro-American and pro-Japanese at the same time, their role elicited from them a dual standard in the English and Japanese pages of their papers. The English section, subordinate in pages to the Japanese, reported the news from the Asiatic mainland with detachment. The Japanese section espoused the cause of Japan.

The English section wrote of the Japanese Army; the Japanese, getting their news from the Dōmei news agency, wrote of *our army* (*Waga gun*). There was no criticism of the Japanese Army; all Japanese-language editorials were favorable to Japan.

This peculiarity, manifested at a time when Japan was in high disfavor with most Americans, occasionally irritated some bilingual reader who would manifest his displeasure with a denunciatory article in one of the big English dailies.

Since armed conflict between the country of their birth and the country in which they earned their bread was presumably repugnant to them, the editors' writings expressed disbelief that it could happen. The Nippon Jiji editorial for Dec. 6, 1941, reads: "Far East Crisis Somewhat Easier: No War Will Occur in the Pacific."

At 7:49 a.m. the following morning, the leader of an aerial squadron from a Japanese task force 230 miles north and slightly to the east ordered the attack on Oahu. From a list prepared beforehand, the FBI began rounding up those Japanese they considered potentially dangerous. High on the list, of course, were the editors of the two Japanese dailies.

Aware of the attack from about an hour after it began and of its implications to him, Soga changed from the loose kimono of homewear into a business suit. He even put on shoes, though ordinarily he would not have worn them inside the house. The radio had informed the residents of the attack and, martial law having been proclaimed, began issuing various regulations—one of which was the proscription against lights showing after dark.

Continued on Page B-28

Health and Retirement Projects

By LIA SHIGEMURA
National Program Director

San Francisco
There are two projects on which I am currently working that are particularly exciting. One of these is the Nisei retirement video, sponsored by the Aging and Retirement Committee, and the other is the 1984 Minority Health Fair program.
The Minority Health Fair program offers chapters an opportunity to become more closely involved in helping to serve the health needs of different minority groups in their communities. Chapters can sponsor or co-sponsor a Minority Health Fair, or act

as a conduit to other organizations for the monetary, informational, and promotional assistance provided by the JACL from a Chevron U.S.A. grant.
In 1983, the first year of National JACL's involvement in the program, JACL Chapter Minority Health Fairs served over 1,000 individuals from many different ethnic groups, including the Japanese, Chinese, Hmong, Laotian, and Vietnamese communities. In the 1984 program, we hope to have even more chapters become involved.

MILWAUKEE JACL

MILWAUKEE, WI 532—

FUJIHARA, Betty 6856 S 33 Ct (21)
HIDA, Hide 415 E Knapp Apt 333 (02)
INAI, Helen F 2511 E Bellevue (11)
ISHII, Sachi 2511 E Bellevue (11)
JONOKUCHI, Eddie/Helen; Nancy 3202 S 23rd St (16)
KATAOKA, Family 2723 N Frederick Ave (11)
MATSUMOTO, Charles/Elva; Robin, Scott 4873 N 40 St (09)
McKENDRY, David/Reiko; Jesse Jason 6826 N 92 St (28)
MUKAI, Roy/Miyako; Russell, Carol 2242 N 53 St (08)
MUSASHI, Sus/Grace; Dennis 4921 N 58 St (18)
NAKAHARA, Satoshi/Toshi 4269 N 71 St (16)
SHIO, Nami 7871 W Heather Ave (23)
SUYAMA, Tom/Marty; David 10428 W Birch Ave (25)

WAUWATOSA, WI 532—

HIDA, Allan/Vivian; Susan, Gary 605 N 104th St (26)
HIDA, Edward/Heidi; Ed Jr, Karen, Catherine 2109 N 73 St (13)
MINAMI, Ronald/Ruth, Robert 9840 W Palmetto Ave (22)
MIYAZAKI, Jim/Lucille; Cheryl, Kurt, Kevin 2034 Pleasant St (13)

ELSEWHERE IN WISCONSIN

ARATANI, Makoto/Diane 13018 W Meadow Ln, Brookfield 53006
HASEGAWA, Andy/Chiyoko; Amy 6978 Heathmeadow Ct, Greendale 53129
KANAZAWA, Henry/Miya 4502 Windigo Trail, Madison 53711
KUSUDA, Paul/Atsuko 200 Tompkins Dr, Madison 53716
MAYESHIRA, Andrew/Irene; Christopher 718 Mackinac Ave, South Milwaukee 53172

NAKAMOTO, Dr Wilbur/Fumi; Carol, Karen 16860 El Dorado Dr, Brookfield 53006
NARUO, Richard/Kathleen, Addie, Jenny 461 Audubon Rd, Kohler 53044
NARUO, Taka/Shima 1710 S Calhoun Rd, New Berlin 53151
NAKAHARA, Shig P O Box 6237, Madison 53716
SUYAMA, William/Barbara; Wendy N 86W 17278 Joss Pl, Menomonee Falls 53061

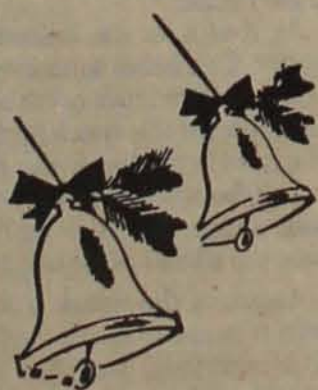
TADA, Tatsumi/Jennett 6848 N Sunny Point Rd, Glendale 53209
TAKAYAMA, Kuni/Masako, Karen, Janet 617 Inner Dr, Madison 53706
TANOUYE, Chic/Paye 1037 W Glen River Rd, Glendale 53217
TERAMURA, Kengo/Aya; Burl, Kuni 3445 Meadowcroft Ct, Brookfield 53006

OUT OF STATE

DATE, Henry/Etsu 783 Portwood Dr, San Jose, CA 95120
KUGE, Yutaka/Addie 98-405 Kiliha Way, Aiea, HI 96816
SHIRAGA, Shiro/Catherine; Kathy, Scout 880 Appletree Ct, Northbrook, IL 60062

SEASON'S GREETINGS

From Wisconsin



MILWAUKEE JACL
AND
MILWAUKEE JAYS

The Nisei retirement video project is well underway. Cinematographer Emiko Omori has developed a script that is designed to evoke one's feelings and thoughts, and to motivate the viewing audience to take action regarding their retirement. The video will be relevant to Sansei and Yonsei as well as Nisei, because it will address the sometimes unstated expectations that the different generations may hold of each other.

The video, hosted by nationally known actor George Takei, who has generously

agreed to help in this endeavor, will bring to light many issues that might not be given thought during the "planning" stage of retirement.

As an adjunct to the video, we plan to prepare a booklet of information relevant to Nisei retirement and a list of questions to facilitate a small group discussion following the viewing of the video. We hope that the video will evoke very important and poignant feelings and that the discussion booklet will be used to bring such feelings to a resolution of positive action.

Midwest District Council

Chicago, Cincinnati, Cleveland, Dayton, Detroit
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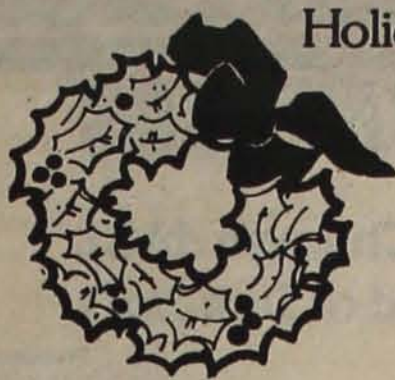


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Discoveries of a Governor

By JOHN TANI
Midwest District Governor

Chicago

I believe that serving as a district governor is one of the most rewarding experiences in the JACL. No other position places an individual into the inner workings of the national, district and chapter levels of the organization. One of the more challenging aspects of being a governor is the determination of what the governor's role should be. From the start, I felt a district governor was first and foremost a director on the National Board whose allegiance is to the well-being of the national organization. I do not believe the governors should be representing the interests of their respective constituencies; rather, the governors should be representing the national organization with their own particular regional perspectives, providing the National Board with balanced input in determining what is in fact best for the entire organization. (Well, that explains why I was a one-term governor.)

And yet, the governor must also function as the chair of the District Council. I found that this aspect of the governor's job requires at least two roles. First, the governor must be the representative of the national organization to the district. Second, the governor must coordinate and direct district business. This function of the governorship has changed my perceptions of the Midwest District. Being from Chicago, I had this egocentric idea that any significant programs in the Midwest would probably be in the Chicago Chapter. It just ain't so.

The Midwest District is composed of nine dynamic and unique chapters with vibrant individuals and programs. The MDC Chapters have exciting programs involving redress, affirmative action, Asian studies, youth development, and civil/human rights. Many of these programs are models for the entire organization.

It is true that there are countless number of people responsible for successful programs who never receive any recognition. Nevertheless, there are occasions when an individual rises to a situation and provides the spark which ignites the concerns and involvement of others. Jim Shimoura, a Sansei attorney from Detroit, has been instrumental in providing that spark in the case of Vincent Chin's murder. I cannot give Jim sole credit for the progress of the Chin case in the Michigan legal system and the proceedings of the federal Justice Department, but he has unselfishly given of himself in this case. His motives have been his outrage toward the breach in justice and the growing anti-Asian sentiments as well as the desire to build a foundation for Asian Americans to work together in common causes. Not only has he been effective in bringing justice for Vincent Chin but he has been an exceptional JACL ambassador to the national Asian American community.

Situations and programs such as the Vincent Chin case and individuals such as Jim Shimoura are what the JACL is all about. #

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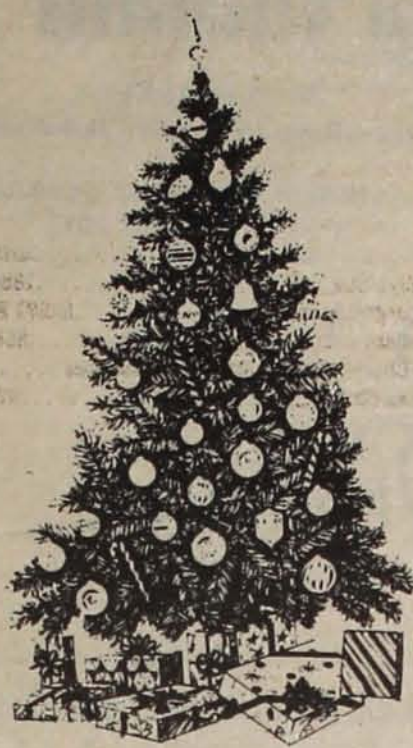
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LANGUAGE PRESS

Continued from Page B-19

Thus he was sitting in the darkened house when after nightfall a car with blue lights pulled up before his home at 11th Avenue in Kaimuki. His son, Shigeo, went to inquire and was confronted with three giant military policemen. They had come for Yasutarō.

Taking three handkerchiefs and a book of Nō songs, Yasutarō went out to the car. Two MPs sat in front. Yasutarō sat in back with a third, who held a gun in his hand. They drove through the deserted, darkened, eerie streets to the place of internment.

Makino was not interned, though he would be kept under strict surveillance for a long time to come.

After a month's suspension, the Japanese-language papers were again permitted to publish, but under the strict supervision of the military. Yasutarō's son, Shigeo, took over the editorship of the *Nippu Jiji* while his father was interned. He changed its name to the *Hawaii Times*.

Though the Japanese community of Hawaii was divested of much of its leadership, about 1,500 Japanese nationals having been interned, there were still many Japanese avid for news. Many Japanese nationals must have been more eager for the newspapers because the authorities had taken their short-wave radios.

Those Japanese who had come to Hawaii as contract laborers and then remained were old by the time the war ended. Since that time their numbers have steadily diminished.

YET the Japanese-language papers held on. Makino became ill in 1949. He died Feb. 17, 1953. His wife, whom he had kept out of the *Hōchi* during his lifetime, now entered this unfamiliar realm. In 1952 she became president, the company changing its name to Hawaii Hōchi, Ltd. In 1962, Lawrence Kagawa, then the owner, sold the paper to Shizuoka Shimbun of Japan, though it took the *Shizuoka Shimbun* two years to acknowledge the transaction.

The *Shizuoka Shimbun* has a regional office in Tokyo in the Shizuoka Building near Shimbashi Station. The ultra-modern home office is in Shizuoka City, pop. 434,000, 112 miles southwest of Tokyo.

The reluctance of the *Shizuoka Shimbun* to acknowledge the purchase may have derived, at least in part, from the fear expressed by some in Hawaii that the paper, being foreign owned, might impose foreign views and influence on American politics. In the 21 years that have since passed, there has been no evidence that this fear is justified. Also, as the *Shizuoka Shimbun* promised, the purchase has resulted in an improved *Hōchi*.

A problem of the Japanese-language press has been in adjusting to the postwar reform of the language, which included simplifying the writing of about 360 of the most frequently used Chinese characters. Since they have been accustomed to it from youth, most of the Issei may have continued to prefer the older type of Chinese character; the youth from Japan shy away from such publications, which seem to them to be relics of another age.

From the improved financing resulting from its purchase by the *Shizuoka Shimbun*, the *Hōchi* modernized its type and improved its method of printing. The *Hawaii Times* was



In this postwar photo, Yasutarō Soga poses before stacked issues of his *Nippu Jiji*, renamed *Hawaii Times* during his internment. A reproduction of Hawaii's first Japanese-language paper, the *Nippon Shūhō* (Japanese Weekly News) is shown in the lower right hand corner.

slow in meeting this competition. Though it finally converted to the new type in June 1982, after almost 70 years of keen rivalry, the *Times* gave up the struggle and converted to a tabloid-size weekly.

The *Times* moved from its building on Nuuanu Ave., which it had occupied since 1924. It is now in smaller quarters under the supervision of Roy Soga, grandson of Yasutarō. Another Japanese-language weekly is the *Hilo Times*, published and edited by Kiyoshi Okubo.

Some other Japanese-language publications in Hawaii are: the bimonthly *East-West Journal*; the monthly *Kōkiku*, devoted to news of Japanese-language TV; the *Japanese Beach Press*; the *Aloha Paradise Guide*; and the monthly *Hawaii Pacific Press*, which caters to the Okinawan community in Hawaii.

THE *Hōchi* is the only remaining Japanese-language daily. So some information about this hardy survivor seems appropriate.

Strictly speaking, the *Hōchi* is not purely a Japanese-language paper. On five of its six weekly publishing days, it is an eight-page paper, one-and-a-half pages of which are in English. According to the *Hawaii Media Guide for 1982*, it has a paid circulation of 9,816. Paul S. Yempuku is president and publisher; Reizō Watanabe editor-in-chief. There are 130 employees.

The front page is in English. James G. Brown, the English-language editor, has no scruples about expressing his feelings in the headlines. Thus: "Lebanese Shiite swine calls Beirut massacre a 'good deed.'" Once a week, a column, *Nihongo Notes*, of interest to advanced students of Japanese, appears among the offerings gleaned from the Associated Press and *The Japan Times*.

The top half of the back of the English page tends to be devoted to legal notices. If the legal notices fail to fill the half page, the editor fills in with whatever comes to hand—a book review, an AP dispatch and Navy and Army Hometown News. The bottom half of the page, in Japanese, may include sports news and poetry from a local haiku club. At this point, the bilingual reader will switch to the back of the paper, which is the front page of the Japanese section.

On the Japanese front page is news of Japan, mainland America or other countries



Sole surviving Japanese-language daily in Hawaii, the *Hawaii Hōchi* is housed in a modern building on the bank of Kapalama Stream.

derived from Kyōdō News (Japan), or from the Associated Press. United Press International furnishes photos. Kyōdō news is received in Japanese; members of the *Hōchi* staff translate the AP dispatches.

A striking feature of the paper is the astonishing skill the translators show in swiftly turning difficult English dispatches into Japanese. I inquired about this of Watanabe, who attended the Agricultural Dept. of Tokyo University as well as attending the Univ. of Hawaii.

According to Watanabe, this translating skill is acquired with practice. "Actually," he said, "at the beginning no one can do it. But every day, little by little, they practice and gradually improve themselves."

"Right now three of the translators are Kibei, the remainder are Japanese citizens. Since they can use a dictionary, they can easily find the meaning of an English word. So it doesn't matter if their English is weaker than their Japanese. It's sufficient if, to a certain extent, they can read and understand English."

The criterion for hiring a candidate for such a post is based not on where or how he or she acquired the knowledge, but on what he or she knows.

"To the last four persons we hired, we gave a paragraph to translate and a dictionary to help them. We judged their ability by how quickly they translated and how smoothly their translation read in Japanese."

The dialect of Hawaii presents difficulties

Continued on Page B-30

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LANGUAGE PRESS

Continued from Page B-28

to a newcomer. Local terms such as *mauka* (mountainward) and *makai* (seaward) cannot be found in an English-Japanese dictionary. So familiarity with Hawaii is important to a translator.

An important legal case might get front-page treatment. Here, too, unusual difficulties confront the translator, since American law differs from Japanese law. Even with a dictionary, it is no cinch to find a reasonably equivalent Japanese word for an English legal term. Familiarity with both legal systems seems essential.

Local news is usually reported on the inside pages. Gleaned from the English dailies, these stories are usually reported within 24 hours of their first appearance. Each article is tersely written, complete on the page on which it appears.

The only continuations one finds are the serial stories, one modern, one period, in each issue.

The sixth page tends to be devoted to the careers of entertainers and to their private lives. The seventh page is the already mentioned bottom half of the second English page.

On Fridays there is an extra Japanese-language page with more feature articles, such as *Travels Abroad*. There may be an analysis of the latest big news from Japan, such as the conviction for bribe-taking of former Prime Minister Kakuei Tanaka.

Now and then the *Hochi* brings out a mammoth commemorative issue. There is always

a mammoth issue at New Year.

Though the pages are few, the subscriber probably reads them more thoroughly than his counterpart with the English-language dailies, who tends to skim his paper. Japanese-language radio and TV supplement the news for the *Hochi* reader.

In addition to job printing, the *Hochi* prints the semi-monthly English-language *Hawaii Herald* and both the English and Japanese language versions of the *Aloha Paradise Guide* distributed to tourists. It also publishes the *Aloha Nenkan* (Aloha Yearbook), a volume of more than 500 pages with encyclopedic information about Hawaii.

Watanabe says, "In 1950 people said that the Japanese newspapers would last only another 10 years or 20 years. Now 30 years have passed, and they are still saying 'only 20 years more.'"

A point unforeseen in such prognostications is the emergence of Japan as an economic power and the consequent affluence of its subjects. Annually 600,000 free-spending Japanese visit Hawaii.

Many Japanese businesses are being established in Hawaii. Large numbers of Japanese are coming to staff them. These highly educated newcomers are eager for reading material about their new place of residence.

Because of the unfavorable exchange rate, it may even be cheaper to publish Japanese-language works in Hawaii than in Japan. Considering all these points, despite the survival of only one Japanese-language daily, there is reason for optimism about the continuation of the Japanese-language press in Hawaii. #

Nuts and Bolts

By MAUDE ISHIDA
Central Calif. Dist. Governor

Visalia, Ca.
Central California District Council is located midway between the Oregon border and San Diego in the heart of a prosperous agricultural area. We have nine chapters with a membership of 1,679.

We have a regional office in Fresno, capably managed by Regional Director Sachi Kuwamoto on day-to-day operations, the keeping of financial records and informational work. The operations include membership, insurance, and Japanese community and cultural areas.

Nikkei Service Center is sponsored by CCDC, which provides a nutrition program, transportation, outreach services, and a bilingual newsletter.

The chapters have worked on their \$5 per member pledge for redress. Several chapters have sent representatives to Presidential Classrooms. We had a district participant in the JACL Wash-

Continued on Next Page

Service to the Community

By SACHI KUWAMOTO
CCDC Regional Director

Fresno, Ca.
The proposal had been submitted, competition for available funds was tighter than usual, the directors of the area agency were to make their funding decisions that afternoon. The local newspaper appeared in the morning with a banner headline: "Panel: Interned Japanese entitled to \$20,000 apiece".

June 16, 1983 was not a typical day for the Central California Regional Office, but one when its two major concerns came face to face.

Because the Regional Office and the Nikkei Service Center share the same address and because the program serving the Issei in the area is a primary project of the Central California District Council, the Regional Office and the Nikkei Service Center are often hard to separate. The project involves a daily nutrition program at the Fresno Betsuin Annex, and a multi-purpose senior center which provides activities and services for seniors. Although the primary target group has been the Japanese-speaking Issei, a growing number of Nisei JACLers reaching the magic age of 60 are discovering what the Center has to offer.

A transportation program sponsored also by CCDC-JACL and operated this year for the first time under the Consolidated Transportation Service Agency (CTSA) provides seniors with access to the other services. The cream-colored van with the familiar logo is a well-known sight on city streets and rural highways.

The Regional Office also provides other support to the district governor and the board, to the chapter and to individual members, and in general tries to help increase the visibility of the Nikkei community. Most recent examples were participation in a Census Bureau "Table" on immigration matters (one of three conducted in California), and a proposed library project to teach English to our community's newest arrivals—the Hmong.

1984 marks the tenth anniversary of the initial health screening of the Nikkei community conducted by Nikkei health professionals throughout the valley—and time for a follow-up. Preliminary discussions are under way for this—and so another year for this Regional Office has begun. #

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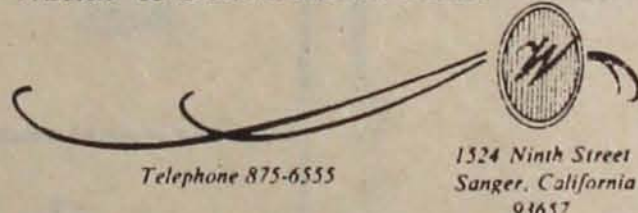


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Keeping the Faith

By HOMER YASUI
PNW District Governor

Portland, Ore.

To all of our JACL friends, from the ever-green Pacific Northwest, greetings and salutations:

The PNW District Council actually began its activities from the benchmark day in September 1981, by gearing up for the CWRIC hearing which was held in Seattle. Assembling and rehearsing the testimony of the various witnesses, both JACL and non-JACL, Nikkei and non-Nikkei, was unquestionably a JACL leadership function. The pathos, anger and humiliation expressed by many of the witnesses at the hearing was a revelation to the overflow audience, who heard for the first time in public the long-suppressed emotions of the internees and their offspring.

For several years, PNW-DC had been limping along with scant National JACL support because we had no regional director. We had had a part-time regional secretary, first stationed in Portland, and once in the past we even had a regional director. Subsequently the office was transferred to Seattle, again staffed by a part-time regional secretary, with a pitiful salary, and with an even worse operational expense account. After considerable documentation of the inadequacy of National JACL support, and a lot of horse trading with the National Board, early in 1982, PNWDC was granted a real regional office, with a real regional director. We know that the National Board must tackle a lot of difficult problems, and re-establishing a regional office in our district was one such problem which was resolved with diplomacy and understanding. For that act, we are most grateful.

The Olympia Chapter re-

ceived its charter in July 1983, bringing the total number of active chapters in PNW to a big 10. All districts need an infusion of new blood and new ideas periodically to survive and to grow, so we welcome Olympia with great warmth.

The Puyallup Chapter was most instrumental in establishing a memorial in the Puyallup Fairgrounds. This memorial is located inside the grounds, where tens of thousands will see the \$30,000 sculpture every year. To my knowledge, this is the first large historical marker noting the injustice of the internment, where crowds of people will learn about our people's tribulations for the first time.

Seattle came up with an innovative fund-raiser this year. It was called "I survived 9066." It was a fun run, but for lazy, tired people like me, this run was a walk of 9066 feet. For the real jocks, however, it was 9066 meters. Despite the cold, drizzly weather (par for the Northwest, where people don't tan—they rust) the event was crowded with health nuts (not I), whose idea of the good, healthful life I don't even pretend to understand. Whatever, it was a great success, worthy of repeating every February 19.

The other chapters in our district supported similar functions and events, mainly with the idea of focusing our attention on the issue of redress. We know that the trail to the top of this legal mountain will be rough, rocky and hard. But with the dedicated example of our leaders in the redress movement and in National JACL, we too in the Pacific Northwest will press on; we will persevere; we will keep the faith.

So to everybody, Happy Holidays! and Bless Us All.

From Canada to Mexico

By RONALD SHIBATA
MP District Governor

Albuquerque, NM

For those who are unaware, the Mountain Plains District Council is one of the largest in JACL. The service area of the district extends from the Canadian Border to the Gulf of Mexico. The average commute which our members make to a District Council meeting is well over 1,000 miles. For example, our Fall 1983 meeting was held in Houston, Texas. As district governor, I traveled over 1,700 miles in order to go to this meeting. Because of the large geographic area, our district is only able to meet twice a year, usually in the fall and spring. Although the distances are vast, attendance at our meetings, no matter what the location,

usually is over 75%.

The Mile-Hi Chapter in Denver, Colorado, was our host in June. At this meeting, the focus of our gathering was redress. Thus we heard from Minoru Yasui, National Redress Chair, and Judge William Marutani, who served as a member of the CWRIC. We also had a chance to be exposed to the Denver Nikkei community as our meeting coincided with Denver's Sakura Matsuri. Time was budgeted so that our members could also attend this event.

This November, it was our pleasure to be the guests of the Houston Chapter. The focus of this meeting was on employment discrimination.

Continued on Next Page

A Harvest of News

By THOMAS TOYAMA

Fowler JACLers are concerned with United States/Japan agriculture trade relations, as 80% of the members are in agri-business, raising grapes, which are made into raisins, and diversified crops of peaches, plums, nectarines, strawberries, boysenberries and other fruits.

Farmers in Japan protest the imports of California fruits, raisins and citrus products. Then, they protested the medfly situation in Northern California. There were no medfly in Madera, Fresno, Kings, Tulare or Kern counties. Yet Fowler Packing Company lost thousands of dollars of Nisei growers' fruits and citrus oranges.

One JACLer from Sanger stated that the Japanese can use more oranges in Japan and that Japan is dumping radios, televisions, automobiles and cameras into Central California. We think Japan should get together with the Nisei Farmers League and have better communications in Fresno, a world agricultural community.

Chapter Activities

Fowler JACL carried out the following activities in 1983: January—Benefit movie with Dick Iwamoto in charge. For the next three years, members are requested to donate \$5 each for national reparation committee's expense. February—Central California District Council's first quarterly meeting is held at Gumbo Restaurant in Visalia. March—Judge Anthony Ishii of Parlier speaks at the annual dinner meeting.

April—Community picnic is sponsored by the Fowler JACL at Woodward Park in Fresno. Members have a chance to see the New Japanese garden at the park. June—Jane Otani wins the \$150 Fowler JACL Scholarship. June through September are busy months for local JACLers, so no meetings are scheduled.

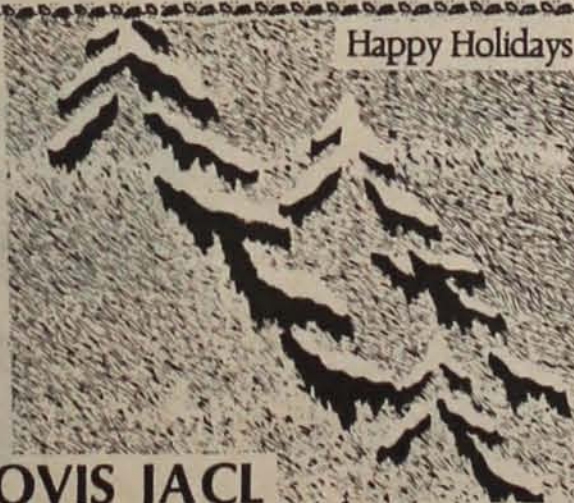
October—Fowler Fall Festival is entered with Joe Yokomi in charge. 1984 officers elected. November 12 and 13—Judge William Marutani speaks at the annual Central California District Council convention and banquet. Fowler JACL is in charge of the reception.

Merry Christmas and Happy New Year's greetings from the Fowler chapter.



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CCDC

Continued from Page B-30

ington Leadership conference.

Chapters canvass door-to-door with their respective district representative for their redress, membership, or any fund-raising activities. Some send out notices.

It has been a year of learning to meet elected officers, committee chairs and leaders across the nation to hear their views on issues and concerns of JACL.

My only hope that I have been a credit in some small way to our organization. #

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Norm Ishimoto of San Francisco was on hand to conduct an employment discrimination workshop. During our weekend we heard from Mas Yamasaki, a member of the Dayton Chapter, who now resides in the Houston area. Mas discussed his particular case with the Borden Dairies, which he won several years ago. We also heard from Betty Waki, whose particular employment discrimination case is still an issue in the Houston area. As was the case in Denver, time was provided to do a little sight-seeing as many of us toured the Johnson Space Center and saw, up close, some of the hardware used by our nation's space program.

During the past year, the district was fortunate to have the support of many dedicated chapter and district officers. As district governor, I am indebted to the following individuals who have made this past year very rewarding and fruitful.

Ugi Harada, president, Arkansas Valley Chapter

Hirato Uno, president, Ft. Lupton Chapter
Daniel Watanabe, president, Houston Chapter
William Takahashi, president, Mile-Hi Chapter
Calvin Kobayashi, president, New Mexico Chapter
Steve Hasegawa, president, Omaha Chapter and vice governor/Nebraska
Paul Shinkawa, vice governor/Texas (Houston)
Kenneth Yonemoto, vice governor/New Mexico (New Mexico)

Takashi Mayeda, vice governor/Colorado (Mile-Hi)

Sharon Ishii-Jordan, district secretary (Omaha)

Stanley Harada, district treasurer (New Mexico)

Marc Narasaki, district youth chair (Houston)

I am also indebted to the membership of our six constituent chapters for their support of JACL not only by their membership but for their participation in our district's activities.

In closing, on behalf of the Mountain Plains District Council, I wish all JACLers a Very Merry Christmas and Our Best Wishes for the New Year.

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Roy Ito writing history of Canadian Nikkei in war

Toronto, Ont.

The little known story of Japanese Canadians who served in the Canadian military forces during World Wars I and II will appear in late 1984 in Roy Ito's book, "We Went to War."

The Canada Times, in a T. Shimizu-penned feature to mark Remembrance Day (Nov. 11), recounts in great detail the exploits and numbers of young Canadian Issei during the First War.

Ito, a Hamilton school principal, also covers the disgraceful episodes of anti-Japanese discrimination in British Columbia and services of Canadian Nisei during World War II.

According to Ken Adachi's history of Japanese Canadians, "The Enemy That Never Was" (1976), out of 196 Japanese immigrants who fought in France and Belgium during WWI, 53 never returned.

Twenty-four Japanese names are inscribed among the 11,285 Canadians killed in action during WWI at a monument unveiled in 1936 at Vimy Ridge—historic battlefield where Canadian forces helped the Allies in 1917 to effect a breakthrough of the Hindenburg Line in France. The Canadian Issei died in battle "believing that they had made Canada a better place for their Canadian-born children," Shimizu commented.

While there was to be a U.S. Army training battalion of Japanese in Hawaii in 1918, Shimizu relates earlier attempts by Japanese in British Columbia to form such a contingent. (During World War I, it must be remembered that Japan was an ally

of Britain and fought the Germans in the Pacific.) Shimizu writes:

"In late 1915 and early 1916, the Japanese community in British Columbia debated the idea of forming a Japanese contingent which would offer its services to the Canadian Government.

"For fear that naturalized Japanese Canadians in British Columbia led by returning veterans would agitate for enfranchisement of all Japanese Canadians and their descendants, the British Columbia politicians of the day and their counterparts in Ottawa rejected the offer of service made by the Canadian Japanese Association in early 1916 to recruit a battalion strength of Japanese Canadian men.

"In spite of the rejection, some hundreds of Japanese Canadian volunteers indicated a willingness to serve, and after months of frustrating delays and confusion, permission was granted to allow individual enlistment.

"This was not, however, taken up by recruitment officers in British Columbia, and as a result, many men travelled to Alberta centres where they were welcomed. The first group of these volunteers were enlisted in Medicine Hat into the 13th Canadian Mounted Rifles and 42 Japanese Canadians left from this city to go overseas on June 22, 1916."

Of the 21,000 Japanese Canadians who were removed during WW2 from the Pacific Coast and interned, about 200 responded to Canada's call for volunteers to serve in the Pacific theater (India, Burma, Hong Kong, Southeast Asia and Japan) as linguists. #



SURVIVOR—Sgt. Masumi Mitsui, 96, is Canada's last surviving WWI veteran of Japanese descent. He was awarded Canada's Military Medal for leading his men in

Canada's best-known victory—the battle of Vimy Ridge. In 1942 he was interned with other West Coast Japanese Canadians.

Photo by Bob Chambers, Toronto Spectator



Photo from the Canada Times

FOR REMEMBRANCE DAY—A group of 42 Canadian Japanese completes military training at Shorncliffe, England, in September, 1916. Most of them had enlisted with the 13th Canadian Mounted Rifles in Medicine Hat, Alberta. In France, they fought with the 52nd Ontario Battalion, having entered action on Oct. 4 at the Battle of Ancre Heights. By war's end, 14 of the men had died in battle, 23 were wounded and one succumbed from a poison gas attack. The photograph will be among those to be exhibited at the War Museum in Ottawa, illustrating the Japanese Canadian war record.

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San Fernando Valley scholars honored at Awards program



JACL-JACC SCHOLARSHIP—The 1983 recipients of scholarship awards from the San Fernando Valley JACL and the SFV Japanese American Community

Fifteen students from San Fernando Valley High Schools were presented scholarships at the Awards Night event held on June 4th. This program which is sponsored jointly by the JACL and the SFVJA Community Center marks the 24th year of presentations to college-bound seniors.

Receiving the Eugene Oda Memorial Scholarships are: Robert Mikawa, Stanley Oda,

Carmen Gomez and Saul Vargas. The first SAM Award was presented to Jon Oda and the Boutique Award went to Gregory Higa. In addition to the local awards, Robert Hikawa and Stanley Oda won National honors; the JACL-Col. Walter Tsukamoto Memorial Scholarship for Robert and the Giichi Aoki Memorial Scholarship for Stanley.

Russell Kojima is the recipient

Center are (from left): standing—Stanley Oda, Gregory Higa, Jon Oda, Saul Vargas; seated—Patricia Ige, Robert Mikawa, and Carmen Gomez.

of the Financial Aid Award.

The JACL-JACC Awards were presented to: Steven Horio, Patricia Ige, Julie Iko, Sachiko Kato, Grace Kimura, Yumiko Nakawata, Jan Nakamura and Aileen Ojira.

Dr. Jack Fujimoto, president of West Los Angeles Community College, spoke to the students of the importance of creating a support system during their first year of college life, the importance of a

mentor-student relations, and the value of perseverance in succeeding in college.

Chairman and M.C. for the evening was Art Okutake, assisted by the presenters: Dr. Bo Sakaguchi, Ralph Lazo, Yoshiko Yamaguchi, Roy Makino, Ed Itagaki, and Paul Tsuneishi. The program committee consisted of Marion Shigekuni, Sam Uyehara, Mary Gima, Pat Kubota, and Betty Yamaoka.

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HAYASHI, Tom I 2085 Logan Ave, SD 92113
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HIRATA, Tom/Katsuko 630 Glover Pl, Chula Vista 92010
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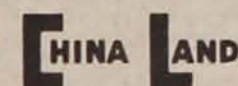
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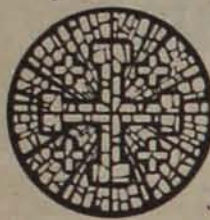
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SYNOPSIS

Continued from Page A-8

His drinking problem increases.

One day he walks into the empty court room and goes into the glass-enclosed monitoring section where he used to sit. "Death by hanging... death by hanging," the phrase echoes directly at him from the walls and the ceiling. He points a Colt .38 at his temple. "I could not find my own country" ("Jibun jishin no kuni o mitsukeru koto ga dekimasen deshita") he states, and pulls the trigger. The glass booth shatters. Streaks of blood run down the side of his head, and in his failing vision he sees the endless barbed wire reaching into the desert dust.

Comments

Is this just an entertaining novel? Or are Japanese Americans being painted with the nostalgic reflections that the pre-war nationalistic Japanese consciousness no longer finds in today's Japan? As one Japanese critic (Miyoko Kudo) states, are Japanese Americans, used to express the author's own pre-conceived idea of who and how they are? The novel is an anti-American piece.

The saga of Japanese Americans during their trying years of WW2 was in proving their loyalty to America. It was an act of survival, the act of fighting discrimination, and an act to assure their future place in America. It was a one-dimensional endeavor. For those looking on from the outside, it may have seemed pathetic, even irrational. For the Nisei in general, however, America was the only country they knew and could identify with.

With all the Japanese movie stars cast in roles that identify and sympathize with Japan rather than with the American cause, Japanese Americans will be misunderstood by the Japanese audience. The impact on the American public? The novel and its movie adaptation will reinforce old fears and prejudices. The misunderstanding of Japanese Americans will be increased on both sides of the Pacific. Again, Japanese Americans will become the ultimate victims.

The debate between Masayo Duus and Toyoko Yamasaki which took place recently in Tokyo will appear in the January issue of *Bungei Shunju*. Duus is the author of "Tokyo Rose," "Liberators of Bruyeres," and other works on Japanese Americans which have received distinguished literary awards in Japan.



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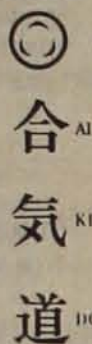


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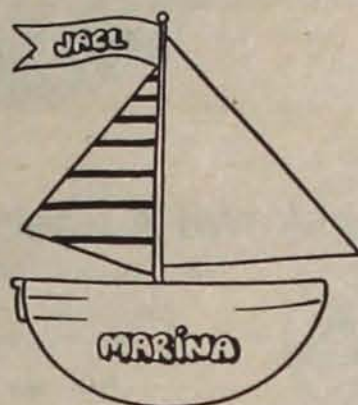
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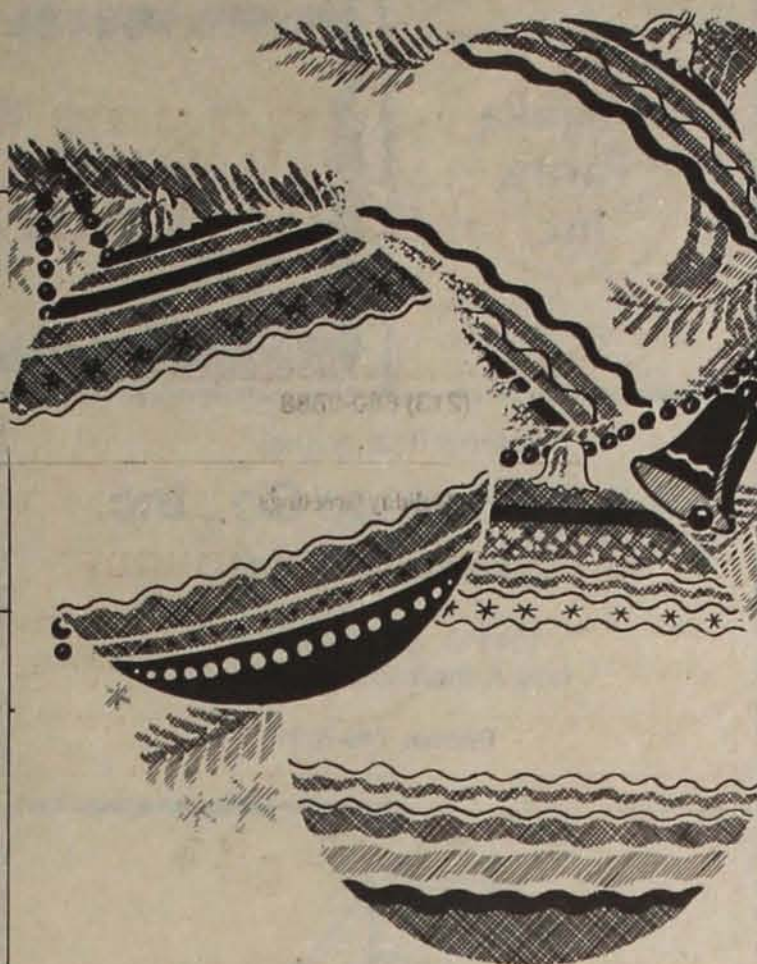
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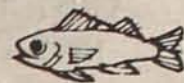
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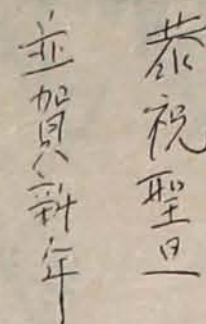
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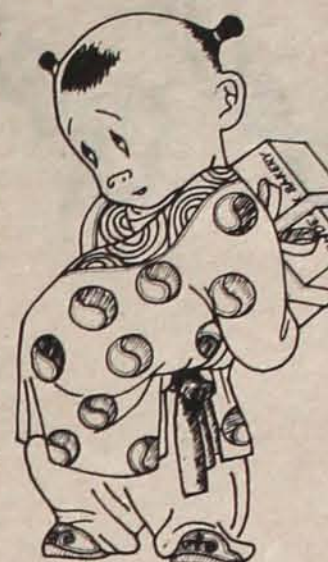
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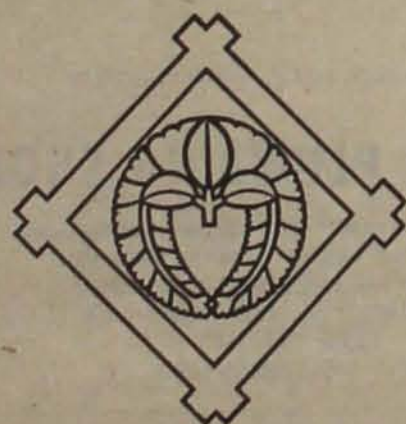
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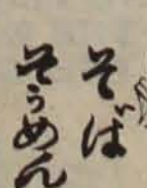
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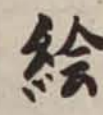
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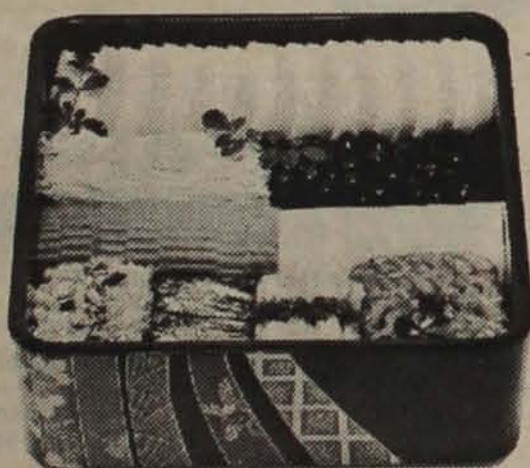
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I (1983)—Special Holiday Tour * Dec 17-Jan 4: George Kanegai
A—Tahiti/New Zealand/Australia Feb 16-Mar 2: Toy Kanegai
B—Cherry Blossom Mar 31-Apr 21: Veronica Ohara
C—Yankee Holidays (Historical Sights) May 12-May 21
D—European Highlights Jun 2-Jun 24: Toy Kanegai
E—Summer Tour (Basic Japan) June 16-July 7: Yuki Sato
F—Nat'l JACL Convention (Hawaii) Aug. 12-Aug. 20: Pending
G—Hokkaido/Hokuriku Sep 29-Oct 19: Toy Kanegai
* Glimpse of China (Extension) Oct 19-Oct 28: Toy Kanegai
H—Autumn Tour Oct 6-Oct 27: Steve Yagi
I—Caribbean Cruise Oct 24-Nov 6: Jiro Mochizuki
J—Japan/Hong Kong Highlights Nov 3-Nov 17: Bill Sakurai
K—Special Holiday Tour Dec 22-Jan 5: George Kanegai

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PC Calendar

● **DEC. 28-30**
 San Jose—Mochitsuki, Wesley United Methodist Ch; info (408) 296-0367.
 ● **DEC. 29 (Thursday)**
 San Francisco—New Yr program: Mi-chiya Hanayagi dancers, mochitsuki, Japan Ctr, 1:30pm.
 ● **DEC. 31 (Saturday)**
 New Mexico—New Year's Eve party, Japanese Kitchen; RSVP 865-4417, 883-6146.
 Berkeley—New Yr's Eve party, No Berk Sr Ctr, 8:30pm-12:30am; Geo Yoshida's band, Shogatsu bento, RSVP Dec 26: 843-4243, 325-4277.
 San Diego—Funnights, VFW Hall, 9pm.

—1984—

● **JAN. 4 (Wednesday)**
 West Valley—Bd mtg, Clubhouse, 7:30pm.
 ● **JAN. 9 (Monday)**
 San Francisco—Oshogatsu festival mtg, Buddhist Ch, 7pm; info 567-3851.
 ● **JAN. 16 (Monday)**
 San Francisco—Donald Keene lecture on 'East and West in novels of Junichiro Tanizaki', 7:30pm, 312 Sutter St.
 ● **JAN. 21 (Saturday)**
 New England—Shogatsu party, Boston; info (617) 492-4335.
 ● **JAN. 24 (Tuesday)**
 San Francisco—Oshogatsu festival mtg, Buddhist Ch, 7pm; info 567-3851.
 ● **JAN. 27 (Friday)**
 West Valley—Inst dnr, Bold Knight Inn, Sunnyvale.
 ● **JAN. 28 (Saturday)**
 St Louis—Inst dnr, Mandarin House; Henry Tanaka, spkr.
 Sequoia—Inst dnr, Ruby King Res't, Los Altos, 6:30pm; Wendy Tokuda, spkr; Rsvp 494-7862.
 ● **FEB. 4 (Saturday)**
 Fremont—Washington Township / So Alameda County 50th Reunion, Holiday Inn, 32083 Alvarado-Niles Rd, Union City, 6pm; Rsvp Jan 17, E. Tsujimoto, 38815 So-brante St, Fremont, CA 94539.
 ● **FEB. 11 (Saturday)**
 Sequoia—Crab spaghetti feed, Palo Alto Buddhist Ch; info (408) 321-7066.
 San Francisco—Oshogatsu festival, Buddhist Ch/Morning Star School, Pine & Octavia, 11am-5pm.
 ● **MAR. 17 (Saturday)**
 Carson—Steak dnr and Las Vegas nite, Gardena Buddhist Ch, 1517 W 166th.

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1983 HI Boxxscore

1982 TOTALS	
Display Ads	7,329
One-Line Greetings	811
JACL-HI Project	20 units
1983 DISPLAY ADS	
DEC. 10: 7,666*	(104.5%)
Alameda	168 Pacifica
Arizona	21 Pasadena
Arkansas Vly	2 Philadelphia
Berkeley	349 Portland
Carson	9 Puyallup Valley
Chicago	84 Reedley
Cincinnati	6 Reno
Cleveland	8 Riverside
Clovis	5 Sacramento
Columbia Bsn	6 Salinas Vly
Contra Costa	168 Salt Lake
Cortez	12 Sn Diego
Delano	19 Sn Fern Vly
Detroit	19 Sn Francisco
Diablo Vly	6 Sn Jose
Downtown LA	84 Sn L Obispo
East LA	224 Sn Mateo
Eden Twnshp	140 Sanger
Florin	6 Seattle
Fl Lupton	6 Selanoco
Fowler	6 Selma
Fremont	12 Snake River
French Camp	9 Sonoma County
Fresno	168 Spokane
Gardena Vly	128 Stockton
Gtr LA Sgl	4 Tri-Valley
Hawaii	42 Tulare City
Hollywood	5 Twin Cities
Hoosier	6 Ventura
Houston	4 Washington, DC
Japan	336 Watsonville
Lake Washington	5 West L A
Las Vegas	9 West Valley
Liv-Merced	168 Wilshire
Marin City	
Marina	6 CCDC
Marysville	84 EDC
Mid-Hi	12 Intermountain
Milwaukee	9 Midwest DC
Monterey Pnsia	168 Mtn Plain
Mt Olympus	6 NCWNPDC
New Mexico	PNWDC
New York	68 PSWDC
Olympia	4
Omaha	56 Ad Dept
Orange City	88 PC Office
(74 of 114 chapters.)	
ONE LINE GREETINGS: 909 (108.9%)	
Boise Valley	20 Riverside
Cincinnati	6 St Louis
Cleveland	57 Sn Benito
Cortez	16 Sta Barbara
Delano	17 Seabrook
Detroit	31 Sonoma City
Gresh-Tr	89 Tulare City
Milwaukee	35 Twin Cities
Mt Olympus	14 Venice-Culver
Olympia	20 Ventura City
Pasadena	23 Washington, DC
Philadelphia	West Vly
Placer County	49 White River Vly
Poc-Blackfoot	8
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If wish to join them next year, let us know. We shall send a reminder by the 1st of November.

—PACIFIC CITIZEN, Advertising Dept.

The PC People Who Count

This is a continuation of tradition started in 1978 with respect to our Holiday Issue, publishing our own honor list of "People Who Count"—the chapter officers, members and volunteers who help make this mammoth edition possible. This is our way of thanking them for their "come through" spirit for PC.

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Index to Our Holiday Issue Advertisers

* Aiki Kai A-37	Delano B-31	Hoosier B-20	Milwaukee B-20	Pocatello-Blackfoot B-14	Seattle B4-5
Alameda C46-47	* Denver B-16	* Hot-Rush A-21	* Mineta, Rep N A-24	Portland B2-3	* The Sekiguchis A-37
* Amer Holiday Travel A-37	Detroit B-20	Houston B-16	Monterey Peninsula C34-35	Puyallup Valley B-6	Selma B-29
Arizona A-24	Diablo Valley C-43	* I & T Produce A-37	Mt. Olympus B-14	Reedley B26-27	Selanoco A16-21
Arkansas Valley B-16	Downtown L.A. A-22	IDC B-14	MPDC B-32	Reno C-45	Snake River B8-13
Berkeley C3-7	East L.A. A5-7	Japan C24-27	* Nat'l JACL Credit Union A-37	Riverside A-14	Sonoma County C-43
Blue Shield C-43	EDC B-22	* JACL/PC Staff C-12	* Near & Far A-37	Sacramento C22-23	Spokane B-7
Boise Valley B-14	Eden Township C44-45	* JA Republicans A-36	New York B-23	St. Louis B-20	Stockton C7, C18-19
* Blvd Development A-37	Florin C-43	* Kamiya-Mamiya A-37	NC-WN-PDC C-43	* Sakioka Farm A-37	Tri-Valley C-45
Carson A-36	Fort Lupton B-32	* Koyama Farms A-37	Olympia B-7	Salinas Valley C8-11	Tulare County B-28
CCDC B-31	Fowler B-31	Lake Washington B-7	Omaha B-32	Salt Lake City B14-15	Twin Cities B-16
Chicago B-21	Fremont C-12	Las Vegas A-36	Orange County A4, A36	San Benito County C-31	Venice-Culver A-36
* Churches A-36	French Camp C-12	* Little Tokyo Towers A-37	* PC Regulars A44-47	San Diego A32-35	Ventura A-24
Cincinnati B-22	Fresno B24-25	Livingston-Merced C20-21	PNWDC B-7	San Fernando A28-31	Washington, DC B-22
Cleveland B-16	Fujita, Harry A-37	Los Angeles A38-43	PSWDC A-2	San Francisco C40-42	Watsonville C36-37
Clovis B-21	Gardena Valley A14-15	Marina A-37	Pacifica A-36	Sanger B-30	West L.A. A26-27, A-36
Columbia Basin B-7	Greater L.A. Singles A-14	Marysville C-48	Pasadena A-2	San Jose C32-33	West Valley C-31
Contra Costa C38-39	Gresham-Troutdale B-7	* Matsui, Rep. R A-24	* People Who Count A-48	San Mateo C-43	White River Valley B-7
Cortez C-31	Hawaii C-2	MDC B-20	Philadelphia B-22	Santa Barbara A-36	Wilshire A-21
Dayton B-16	Hollywood A-37	Mile-Hi B-16	Placer County C-45	* Seabrook B-22	* Yoshioka, Dave A-37

* Via PC Office