Ipatbos (as a teenager myself, one who had gone through the camp incarceration experience over several days. The Commission on uprooting, exclusion and incarceration—as well as their off-springs—the Commission heard gut-wrenching testimony. As one who had gone through the camp incarceration experience, as a teenager myself, I thought I was aware of the depths of the pathos and suffering experienced. I quickly learned otherwise...

I should like to share with you some of the testimonies received, in the words of those who experienced those events in December 1941 and the months and years that followed. Let us go back four decades, and in the words of those who were then there and who were affected, examine the circumstances. We shall do so chronologically.

The FBI Sweeps

The beginning of my emotional damage came in the early part of 1942, when I could not come to terms with the shock of seeing my father, a peace-loving clergyman, summarily taken into custody. I used to tell my FBI agents and shipped off to the Dakotas which I, age 26, at the time, equated to Siberia.

I remember watching in helpless anger, as one of them humiliated and stripped him bare, and then knocking over his shrine, his place of worship, looking for God only knows what. How could my country do this to my father? Treating him like a common criminal, with no respect for a man of the cloth?

Sr. Master Sergeant, Tom Hayase, San Francisco

- My father was 71 years old, and a severe diabetic, and like many of the older generation, did not speak much English. He was in this country continually for 38 years and committed no crime.
- "Now, where was he? How was he being treated?" We finally found out through sources that he was detained in San Francisco, so we immediately made a trip to visit him. We were ordered to speak to him in English only, and we were watched if we were criminals. It was an agonizing experience, not being able to comfort him in a language he could understand and to offer any explanation for this strange confinement.

Three long years of helplessness and worry over this Gestapo-like action of our government was something we shall never forget.

- Dr. Kikuo Taira, San Francisco
- (By a teenage girl whose father had been suddenly taken away): "That was the last time I saw my father until the middle of 1943. I used to dream of him throughout the gates of Santa Anita, but it was just a dream. Sometimes, far ahead of me as I walked, I would see a fellow walking, and I would think it was daddy who had returned without my knowledge." - Yayoi Arikawa Ono, Los Angeles

More gut-wrenching testimonies than expected recalled by the Nisei CWRC commissioner.

I have many memories of my 26 years of incarceration. I am still haunted by the memories of my father and his departure. He was the only person who ever reached out to me during my imprisonment. He was the only one who was not afraid to stand up against the government and speak out for his rights. He was a true hero, and I will always remember him.

Community Analysis Section

Lexicon of WW2 ‘Center’ Terms

These terms are common in Tule Lake with its higher percentage of Issei and Kibei than elsewhere. Yet most Nisei would "catch" the meaning.

- bon hdeo Used like "bonehead" or "headbut". The term is often used by children.
- dedo boro Used for "dead ball". It means for the ball through the gates of Santa Anita, but it was just a dream. Sometimes, far ahead of me as I walked, I would see a fellow walking, and I would think it was daddy who had returned without my knowledge.

Japanese Canadian redress strategy planned in two parts

WINNIPEG, Manitoba—Delegates to the National Asn. of Japanese Canadians agreed over the Jan. 20-22 weekend to seek an apology from the Canadian government and compensation for their expulsion, internment and exile during and after WW2.

The apology is to be sought immediately. Compensation provisions are to be discussed within the various centres (communities), preparatory to forging a national consensus on the issue. The New Canadian reported that about 16 compensation proposals were presented at the conference, mainly focusing on individual and group payment options.

In meetings held with representatives of the Nikkei community in 1983, government officials of both political parties have agreed that the Canadian internment was unjust. However, officials have also stated that until there is consensus within the community, no compensation measures will be addressed.

New Redress Committee

Conference delegates also disbanded the National Redress Council, formed at a Sept. 3-4 conference in Toronto, as well as the redress committee of the NAJC. The latter body was then re-constituted with guidelines for its responsibility to the parent body.

Tamio Wakahara, delegate from Vancouver, B.C., told the Pacific Citizen that membership in the redress committee was expanded to about four times its pre-conference size. "The present structure allows for regional representation (which had been previously missing)," he explained.

Art Miki of Winnipeg was elected as new president of the NAJC, succeeding Gordon Kadota of Vancouver. George Imai was re-elected chairman of the redress committee.
WCC leader Smith succumbs
Ex-Japan Missionary Supported Redress

PHILADELPHIA—Dr. John Coventry Smith, who once headed the World Council of Churches for seven years, died on Jan. 15, an apparent heart attack victim, at Abington Presbyterian Church while defending the council's work. He was 80 years old.

Smith, a long-time friend of the Nikkei community after his release from Japanese wartime imprisonment, had an illustrious career at the Presbyterian Church, USA, the World Council of Churches, and the National Council of Churches.

During World War II, Dr. Smith worked for the release of Japanese American families from concentration camps and helped to establish a hostel in Pittsburgh, despite much community opposition. Dr. Smith also found the Japan International Christian University.

On the morning of his death at the church's Malachi Jones Smith, 84, and a handful of other leaders gathered to discuss a segment critical of the council that aired on CBS-TV's "50 Minutes" program several months ago. After a brief commentary that followed the showing, Smith felt "He just collapsed all of a sudden," said one of the members of the program. "It was a shock because he appeared perfectly all right," she said.

Among the many Japanese Americans mourning the sudden death of Smith was Grayce K. Uyehara, EDC redress chairman. "Dr. Smith presented one of the strongest testimony in support of Americans of Japanese ancestry and their legitimate claim for redress at the New York hearing of the Commission on Wartime Relocation and Internment of Civilians on Nov. 23, 1981," Uyehara said. His testimony was given full support by the National Council of Churches and the United Presbyterian Church.

The Stanford, Ontario-born Smith was the son of a Presbyterian minister, rector. The graduate of Pittsburgh Xanen Seminary in 1928, he served a year as pastor of two rural churches near Beaver, Penn. Then the Presbyterian Church USA assigned him to Japan as a missionary when World War II forced his imprisonment for six months.

Smith was awarded many honorary doctoral degrees, most notably one from the Japan International Christian University.

Mr. and Mrs. Ben Ohama and Hiroshi Uyehara, members of the Philadelphia JACL redress committee represented the chapter at the funeral service held on Jan. 19 at the First Presbyterian Church in Willow Grove. The chapter will send a remembrance to the Japan International Christian University Foundation in New York.

Smith is survived by his son John C. Jr., daughter Louise Shimpo, five grandchildren and one great-grandchild.

Sansei cadet delegate to Pentagon meeting


The 19-year-old son of Mr. and Mrs. Frank M. Imon, sponsored by Maj. Howard Graber, Jr. AUS-Ret., of Sunti Monica Island, the youngest delegate, will be one of the select cadets asked to be at the National Guest reception. The history major last summer authored a documentary entitled "50 Years In America: A Pictorial Essay of The Imon Family." 1963.

2PACIFIC CITIZEN

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Dry farming, pheasant club keep Yukio Isaki family busy

HANSEL VALLEY, Utah—Yukio Isaki family's backyard takes in 15,000 acres of sagebrush and fields of winter wheat. It is an open land, hedged with rolling hills. And dotting the area are sheds for 30,000 pheasants.

Isaki operates Gamebirds Unlimited, a pheasant club. He, his wife Hiroko and daughter Ellen, 11, are the sole full-time residents of North Promontory Valley. Two other families live over the hill.

The Isakis live in solitary independence and are the only Japanese household in the world, Isaki tells his friends, who dry farm—without irrigation—and operate their particular type of pheasant club.

Isaki and Ellen, her hair pushed up into a baseball cap, greet club members and supervise the pheasants. Their year-round routine revolves around the birds. In the winter, a brood stock of 5,000 are tended. At least that many are kept after the hunting season because half can be lost in winter storms.

In the spring, Ellen and her mother collect the eggs and put them in an incubator. When chicks hatch, thousands are transported to the sheds. "You also have to improvise with whatever you have," Isaki said during a December interview with Anne Matthews, staffer for The Salt Lake Tribune. Mechanically inclined, Isaki can fix cars, tractors, wells pumped and clean latrines.

Life in the valley isn't easy. Hiroko Isaki, who is from Japan, takes Ellen every school day 11 miles down the road to a neighbor who drives her two daughters and Ellen to Interstate 84. The school bus picks them up and journeys 30 miles to Bear River Middle School. The daily trip takes 90 minutes.

Ellen confides that there are only two other Japanese students in her school but being a minority has not been a problem. Although she lives too far from friends to invite them home, she has many friends at school.

The farm/ pheasant club venture is a joint effort of Yuki and his brother Ted, who is in charge of the dry farm. Isaki said they bought the acreage in 1966. They first dry-farmed but found it wasn't profitable enough. So, they established the game club after talking with their land appraiser. Although living can be uncertain—what with no close neighbors, no corner grocery store or sushi bar, the Isakis like to live by themselves. Yuki admits the family doesn't even have a telephone: "I don't want people calling me all day to ask how the road is or what the weather is like," he said. From Mitsu­g. M. Kusai, Salt Lake City.
Go For Broken, Inc., set for national campaign


Matsui was named principal speaker at the community testimonial dinner for Min Yasui being held Saturday, March 3, at the Regency Hotel. Proceeds were going to the Min Yasui Corp. Los Angeles JACL.

Yasui had served as director of the Denver committee on community relations since its inception in 1967, laying the foundation for numerous ethnic, religious and neighborhood organizations to exist and grow.


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continued from front page

States in 1901 and resided here until his death 56 years later. In 1906, he started an employment agency.

"With Pearl Harbor, my father's world came crashing down. Not long after December 7, the FBI in one of their ruthless sweeps, rounded us up out of bed in a dawn raid, searching our house relentlessly, then handcuffed my father and led him away. We were not to know where, for how long, or why he was being taken away."

"That moment when I watched in wracked helplessness as my father was being led away in shackles, I was inflicted with a deep, abiding anger. Was it possible the wrong people were there? We were just common fishermen. Were we so expendable? Was I Amer­ican, or wasn't I? My confused teenage mind was reeling. Left behind with my invalidated mother, two brothers, and a ruined business, once successful."

"We were not to learn until our arrival at our second de­tention camp that my father had been moved from prison camp to prison camp, along with German and Italian prisoners of war. He was finally in two years, after his fifth move... allowed to join us in yet another barbed-wire enclosed compound in the desert of Wyoming..."

"Finally and briefly, I have an exhibit. For those who would deny the reality of internment of prisoners, I have a piece of evidence [holds up blue denim jacket with white number]. I assure you this was not picked up at the war surplus store. It is a prisoner uniform worn by my father. These are his serial numbers on the back. It is about four sizes too large. He was a slight man. He brought this home as a souvenir for his children as he had from other trips, for history's sake, he said."

"He told me that the trousers of the uniform was of the same denim, but on that one the seat of the pants were stencilled in white paint, two large letters, PW-graffiti was"

-Kiku Hori Funabashi, San Francisco

Testimony of Some Sworn Up by the FBI

- (By a Terminal Island fisherman, born 1906, owned three sets of nets worth $2, at the age of 19). "One morning... the FBI came and began to arrest every male who had a fishing license. When they came for me, I begged them to at least give me a chance to put on my shoes and socks, but they ignored me. They just ignored me. I was forced to remove my shoes; they just ignored me. I was forced to wrap clothing around my feet in order to stand in line to get into the mess hall to eat. I went to the mess hall standing in line with no socks, and the third day I had frost bite. I couldn't go..."

-Henry Murakami, Temple City

- (From an Issei captain of 260-ton tuna boat, started in 1917 on Terminal Island). "When I think of the war, I was a tuna clipper captain, a rather significant position at that time. But after the war, not being able to resume my former occupation, I was forced to accept a very low position as a [live-in] servant. It is a source of bitter memories to recall how my oldest son, a commissioned officer in the U.S. Navy, had to go through the back door of the servants' entrance, to visit us when he returned from overseas..."

-Surely, in fairness and justice, we should receive some restitution for the injustices we lost, particularly for our offspring whose entire life was disrupted."

-Kiyoko Yamashita, Los Angeles

- (And the son of Kiyoko Yamashita, 30-year career Regular Army officer, served in Pacific). "He was forced to be picked up by the FBI... on unspecified charges and shipped to an internment center in North Dakota. Without the head of the family, how does a mother, with three children, move out of a house where they have lived for years? Bitter memories of trying to dispose of furniture, a fairly new car, my father's precious sextant and chronometers, and the forced sale of accumulation of years of living to grubby, calculating and profit-seeking scavengers are still vivid."

-Kazoo de Cristoforo, Salinas

Inside the Barbed-Wire Camps

- (By a Nisei dentist who had volunteered for service but had been rejected, later inducted and served with the 422nd Regimental Combat Team). "One day, when I had been at Gila for awhile, a train arrived from Tulare Assembly Center after some 20 hours of swel­ltering heat. Among its passengers was a small infant and by the time he arrived, he was suffering from exposure. I was holding the child as the physician administered fluids to the desperately dehydrated child. Suddenly, I felt his leg twitch and his body went limp as he died in my arms. I will always vividly recall this incident. I do not ever think I cried at my dad's funeral, but that I will always remember..."

- Dr. Kiyoshi Sonoda, Los Angeles

"Mr. Chairman and Members of the Commission, would you have any answers for my children?"

-Santa Fe Justice Department Camp. Later he was sent to Japan. My father-in-law and brother were also sent to Japan..."

- And alone and destitute had to work for 6 months to support his children and carry on his mother-in-law who was chronically ill, and soon afterward died of cancer...

- Those final days at Tule Lake, I felt so lonely and aban­doned that I readily burst into tears, and whenever the chil­dren saw me cry, they would ask me... 'Mommy, why, why, why here?'

- Today I visualize those things that took place in that empty room at Tule Lake, after most of the detainees had left, and we were left alone to shift for ourselves. How frightening it must have been for my children, and yet I had no word of consola­tion or answers for their questions. They were so young, and they were so little..."

- Mr. Chairman and Members of the Commission, would you have any answers for my children?"

- Violet Kazue de Cristoforo, Salinas

"Another Winter of Our Discontent"

April 14, 1942, that her sister’s condition had suddenly turned critical): "I went... to the Western Defense Command to obtain permission for my two brothers... and me, to travel to Salem (Oregon) immediately. The authorities called the hos­pital to verify the need for our travel... and they were alike­wise apprised of the critical emergency nature of the trip..."

"The frustration and the agony of the four-hour wait for permission to leave Portland is still very much in my mind... When we arrived at the hospital in Salem, some two hours later, my sister had died, the body had been removed, and no one could be found to give me details... The callous manner in which we were treated and the insensitivity of everyone we encountered have left an indelible memory..."

"I evacuated with my two brothers ten days later. The de­cision was made by me, and then I assumed the role as head of the family, though we were all miners. We were offered no counselling or guidance by any group or agency when we were processed at the detention center, though it was evident that we were not the very young and shave-haired children..."

- Mrs. Helen Matsui Yamashita Murao, Chicago

Family Breakdown

- "I am an American-born citizen, and at the time of the evacuation had two young children, and was pregnant with a third, later born at a stable in [the] Fresno Assembly Center...

- We lost our home, our business, and all our possessions..."

- My husband... was separated from the family and sent to..."

Continued on Page 7

CAREER OPPORTUNITY

PC Editorial Assistant

The Pacific Citizen is seeking a full-time editorial assistant. Duties will include news-gathering and newsletter copy-writing, proof-reading and fact-checking. Familiarity with typewriter operation and camera-ready public pro­cesses. Preferred candidates should have a BA/BS degree in jour­nalism. English: flawless or competent work experience. Typing skills of at least 30-40 wpm. Prior newspaper experience is preferred. Photography skills and knowledge of 35mm camera helpful, but not required. Some evenings and weekends required.

Candidate should be familiar with the Japanese American community at large and/or Japanese American Citizens League. Salary range: $1,500 to $2,000, depending on qualifications and experience. 

Persons interested should submit resume and samples of prior work to the Pacific Citizen, Box 33, 244 S. San Pedro St., 90013, Los Angeles, CA 90013. Deadline for submission of resumes/work samples is March 3, 1984.
FROM THE FRYING PAN: by Bill Hosokawa

Unexpected Things About Japan

Things I didn't know about Japan until recently:

• While the Democrats tell us large numbers of Americans are going hungry and Republicans say they have no idea how many there are, 38% of Japanese in a recent poll said they were in the middle class. "At what level would you put your standard of living?" they were asked, and 55% said middle. 27% said lower middle, and 7% said upper middle.

• Oddly enough, the Japanese Communist Party Japanese, considered by many tionally. Used to call joyriding), playing card games, and

• Foreign beer accounts for only a notch or two.

• While the Democrats tells

• National Identity

James Araki's "Sanga Mo:

HELP! HELP! HELP!

We need contacts in 24 states. Although JACL has chapters in 26 states, there are large regions of the United States where we do not have organized groups. JACL and Nisei for lobbyists for redress. Contact representatives in Congress, especially with a national election coming on in 1984, are important.

BROADLY, there are areas within JACL influence in the Deep South, in the New England states, and in parts of the Great Plains areas. The 24 states where there are no JACL chapters are listed alphabetically as follows:

ARIZONA
CALIFORNIA
COLORADO
CONNECTICUT
DELAWARE
FLORIDA
GEORGIA
HAWAII
IDAHO
ILLINOIS
INDIANA
IOWA
KANSAS
KENTUCKY
LOUISIANA
MONTANA
NEVADA
NEW HAMPSHIRE
NEW JERSEY
NEW MEXICO
NORTH CAROLINA
OHIO
OKLAHOMA
OREGON
PENNSYLVANIA
RHODE ISLAND
SOUTH CAROLINA
SOUTH DAKOTA
TENNESSEE
TEXAS
UTAH
VERMONT
WASHINGTON
WEST VIRGINIA
WISCONSIN
WYOMING

From some of these states come nationally important political figures. Some can be persuaded to vastly assist our redress efforts. Others can drastically hurt our chances. We need to establish contacts with them.

Hajime Karatsu, managing director of Matsuta Communications Industrial Co., has an interesting approach to the U.S.-Japan trade imbalance issue. He writes: "According to 1982 figures, Japan's exports to the U.S. totaled $66.3 billion, while U.S. exports to Japan amounted to $24.1 billion. This disparity has been an American nightmare of-birth nationality, which the Supreme Court declared unconstitutional in 1922.

In the D.C. area, please send us their names, addresses and telephone numbers. It would be helpful if you would personally ask such individuals to assist in the redress campaign. Your out-of-state friend or relative, or even a stranger, can write, telephone, or personally meet with their U.S. Senator or U.S. Representative to give them information concerning redress.

Informational booklets and other materials will be furnished by the National JACL HQ, 1705 Sutter St., San Francisco, CA 94115. Tel. 415-421-7000.

If the response is sympathetic, such member of Congress or U.S. Senator might be asked to become a co-sponsor of the House bill HR 4118 or the Senate bill S 2118. At a minimum, they should be requested to support redress:

Let us hear from you. We need help on the Atlantic seaboard, in the Deep South, and in the broad reaches of the Great Plains area.

April: NHK's Taiga drama starts in January and ends in November. Nor are the episodes shown on Saturday night, the first runs are on Sunday night, and returns are shown the following Saturday.

Mr. Araki's views of the meaning of national identity are particularly disturbing. He states "I believe that one has to be born an American to fully understand what it means to be an American." This is a very narrow view of identity. Japanese Americans have ties to both cultures. They are American and Japanese. They have the right to their own identity.

Tell this to Tokei Slocombe (died circa 1973) -- an Issei soldier who served in the U.S. Army during World War II and then violently fought on the home front to regain the U.S. citizenship he was denied for his distinguished military service but then deprived of by a racist law which forbade Asian immigrants to naturalize. [Slocombe] began his citizenship suit in 1936 --. Also tell this to thousands of other pre-war Issei who probably never have naturalized if not for the exclusion laws, yet as "enemy aliens" in re-employment, they were deprived of the ominous of soldiers killed in battle as proudly as any "born American." They were citizens of Japan until recently:

My daughter and son, who were born in Japan, think of themselves as Japanese. The only reason they are not Japanese is their parent's birthright. Their birth in a U.S. Military Hospital while their father was Japanese (which was the law) made them Japanese or anything else. The mother's Japanese mother is unmarried (which leaves out my wife), or whose parents are unknown or have no nationality (which leaves out both of us).

If both of Mr. Araki's parents were unnaturalized Issei, then he was born an American only because the Supreme Court's decision in "Loving v. Virginia" gave a place-of-birth nationality law. But there being an American or Japanese or anything else for that matter, and knowing what it means to be whatever you are is not necessarily of importance. Unfortunately, you or I would be likely to do others the same if you were born to parents more than a matter of legal lack or lack of it.

WILLIAM WETHERALL
Chiba-ken, Japan

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Friday, February 17, 1984 / PACIFIC CITIZEN—5
PC Calendar of Events

<table>
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<th>Date</th>
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<tr>
<td>FEB. 17</td>
<td>(4) The 166th Plenary Session in 166th JACL Convention, 1ste pm</td>
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<td>Japanese Multicultural Conf. Berkeley JACL, 3pm.</td>
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<td>Sacramento—Camelia Festival of River City Reveal, McClatchy HS, 3pm.</td>
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<td>san Francisco—Ocean View UCC, Ocean View Blvd, 7pm.</td>
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<td>MA R. 3</td>
<td>(2) San Diego—Ante up: Ocean View UCC, Ocean View Blvd, 7pm.</td>
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<tr>
<td>MA R. 11</td>
<td>(5) MR. 11 (Sunday)</td>
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Is 'Redress' Money a Sort of Haji?

With the Day of Remembrance programs scheduled throughout the country this weekend, especially this Sunday, Feb. 19, in the year 1942 when President Roosevelt promulgated Executive Order 9066, the Pacific Citizens take an unprecedented step to reprint a previously published column (Dec. 2, 1983, PCI) in an effort to reemphasize the importance of JACL's legislative efforts and of the continuing need for financial support from friends and members.

National JACL Headquarters and JACL chapters throughout the nation are asking JACL members to support the Remedy programs for redress legislation. There are two bills in Congress, HR 4110 and S 1116. To help in this campaign, readers may send their contributions for "JACL-Redress" to National JACL Headquarters, 244 S. San Pedro St., Los Angeles, CA 90012. Thank you!

EAST WIND: by Bill Marutani

Philadelphia

THERE ARE MANY Nikkei who are opposed to redress as long as it involves payment of money. Among their reasons are that receipt of money is "degrading," that it "will cause a backlash." There is an element of haji, particularly perhaps for those Nikkei who've "made it" (or believe that they have) and to be the recipient of a pittance from the government is to make oneself a "leper." Victory in battle on a map may change the importance of JACL's legislative efforts and of the continuing need for financial support from friends and members.

AND SO SOME of these Nikkei, while unable to dissemble their abhorrence of the government's request for money, are willing to come to terms with the idea of redress. At least it is a step toward an end to the conflict with the enemy and with the American citizenry. It is a step toward their coming to terms with the "hate crime" that occurred against the Issei and Nisei from 1942, and are willing to let it all pass with an apology from our government. Sounds maudlin and noble enough. Based on the cultural ethic and the history of our ethnic community, we can comprehend this viewpoint and even have sympathy with it.

THE DIFFICULTY, however, is that in the cultural milieu in which we operate, to make amends for a wrong committed, an apology—even a sincere one—is considered worthless. Indeed, in many instances, it would be considered a laughable joke. If you have any doubts about this, the next time you receive a traffic ticket, try an apology, a sincere apology, down at the traffic court. Or if you're unlucky enough to be involved in an automobile accident, try an apology. It will make a difference, at least for false imprisonment, defamatory statements of another, and so on. When a major corporation is charged with anti-trust violation or price-fixing, does the U.S. Government pass along to us from our Issei parents, we can comprehend this viewpoint and even have sympathy with it.

U.S. confinement of innocent people in WW2 was solely because of... ancessty—Justice Owen Roberts (1944).

The Remedy

- (From an Issle, now age 79, had farm with two tractors, horses, equipment and supplies, left for Seabrook where he started out at 55 cents an hour; two years!)
  - When... Executive Order 9066 ordered us to evacuate... I had a lot of difficulty in selling the farm, equipment, and all my belongings. No one would buy it for what it really was worth. We were forced to give up everything for almost nothing.
  - This time, the loss of fifty dollars for everything. It was worth more than $7,400 back in 1942.

- "I feel that monetary reparation is definitely needed... for the suffering and the losses that I and my family endured because of Executive Order 9066." (Mamoru Ogata, Gardena)

- (Born in 1899, in Hawaii; age 62 years; picked up by FBI, ordered a battery producing nearly $250,000 a day daily in Honolulu. Incarcerated, even though U.S. citizen, at San Island, then to Jerome and then Heart Mountain."
  - "My brothers didn't know to keep their money away, but the situation was very difficult and business came to a standstill and started to go down very rapidly. So finally we... decided to leave the camp."
  - "The money we received was $20,000. Before we had an offer to sell it for $200,000."
  - The people we sold it to, later went bankrupt so, even that amount ($20,000) was never paid to us...

- "My entire life savings and many belongings completely down the drain. I was never able to pick up my life after the camp. The loss of my livelihood, property, mental health and income to provide children a good home, for a financial life savings affected us deeply. So, I am not ashamed (at state) that $100,000 is a proper redress due."

- (Eighty-one-year-old Issle widow from Boyle Heights, who had sold all her property for $30 to a Caucasian's offer; "I returned to Boyle Heights area where I presently still reside."
  - "After a Japanese evacuee family left, the community never recovered after its dispersal and destruction at the time of evacuation."

Psychological Impact

- (From a clinical social worker for 23 years, last 12 in private practice, located in Scarsdale, New York. "Since many Americans were in Heart Mountain for three years"; As a clinician in the field of mental health, I tried to understand why so many Americans were unable to overcome the difficulties of war and move on with the flag of the United States with our classmates of different nationalities. The Pledge of Allegiance ends with the phrase 'with liberty and justice for all.'"

Ability to talk about the internment experience, but just as a rape victim must

- "In Tafton... I sat down on the army cot and... I began to talk about the why in the world are we here in Tafton? Then I started to recall how my mother went to grammar school in San Francisco, and I had gone through grammar, junior high and senior high school."

- "I am a Jap and other derogatory words were used against me. It was frightened and humiliated. How ironic that within one month I was to be induced into the U.S. Army."

- (Koba Ohata, La Mirada)

The Purpose of the Hearings

- (A Nisei college student from Yakima, Wash.)
  - "I feel that this hearing has been long overdue for I equate the evacuation of少数民族s to one who has had a controlling disease of the body which it suffers from shock, and I think we have been through that period wherein it had been difficult to talk about the internment experience, but just talk about services to have a healing, so we really need this to have a healing and go on with all the other kinds of things that must be done to bring about the healing of our community."

- (Marjorie Matsushita)

How could these events, with their devastating impact upon the entire lives of communities, families and individuals, have ever occurred in America? Why? Perhaps some of the answer resides in the report by Lt. Gen. John L. DeWitt, Commander of the Western Defense Command, to Secretary of War Stimson.

This report is dated Feb. 14, 1942, five days before the issuance of Executive Order 9066.

In the war in which we are now engaged, racial affinities are not severed by migration. The Japanese race is an enemy race, and while many second and third generation Japanese born on United States soil, possessed of United States citizenship, have become 'Americanized,' the facts may be otherwise in respect of Germany and Italy and in this struggle in no ground for assuming that any Japanese, born on United States soil, will be serving on the Allied side... the Japanese, in this war, will not turn against this nation when the final test of loyalty comes... The very fact that no sabotage has taken place to date confirms and confirms indication that such action will take place."

- Mr. Justice Owen Roberts, in the case of Korematsu v. United States, 1944, p. 1090:
  - "It is the case of convicting a citizen as a punishment for not submitting to imprisonment in a concentration camp, or its equivalent, and it is no less serious than the threat of덕박 without evidence or inquiry concerning his loyalty and good disposition toward the United States...

The First Amendment

Our founding fathers placed the First Amendment to the U.S. Constitution, certain rights that they deemed particularly important for the citizenry and the strength of this republic. Among these rights were freedom of religion, freedom of speech and press, and freedom of assembly are contained in the First Amendment. There is, however, a carve-out in the latter framers of the Constitution deemed so important that they included it in that very first amendment: it is "the right of the people... to petition the government for redress of grievance."

But like all laws, it is not self-executing; someone has to get behind it and breathe life into it. People who care about the Constitution and what it stands for must join together to meet a great debt of honor that we owe. The task will not be easy; it will call upon a common, joint effort.

It will call you, each of you. It will be up to you to help redeem the honor, which remains tarnished, so that those on many thousands who suffered, shall not have suffered in vain.
A Tribute to Alma: 1925-1983

BY HARRY MIZUNO
(Special to the Pacific Citizen)

Alma has been the greatest joy in my life. Even though there was no way to have lived to a normal age of 55, we had that quality of life that were happy with. She was mentally alert up to 2 days before the end, and she passed away at peace with herself and with, and with great dignity, and very little pain, on January 17, 1983. She was stricken with cancer in 1975 and over the next 8 years had 5 major operations; over this period of time she spent over a year in the hospital in addition to radiation treatments and chemotherapy over a year.

She was truly a Super Woman. It always pleased her when I called her Tiger or Super Woman. When she was laid aside, she would call her Tiger, she would say with sadness, “I don’t feel like Tiger tonight, more like a kitten.”

She both loved... When she was so ill in 1976, at one of her lowest moments, she told me, “If it weren’t for you, and my worrying so much about you being able to take care of yourself, I would give up now.” When she had recovered a bit, I would remind her of what she said, and she would always respond, “I don’t need it so bad, I don’t know what I said, so it doesn’t trouble me.” and she would both laugh.

When she would find fault with me, I would always say, “I must have been pretty funny” for me to make you mad. She would always say, “Well, that’s about the only smart thing you did.” And then we would both laugh. I miss her sense of humor.

Over the long years of fighting cancer, she always became a favorite of the doctors and hospital staff, for her kind manner and humor, and almost to a self-defeating point. When I was taking her to the hospital for radiation, and she saw girls 3 and 4 years old taking radiation, she would always say, with sadness “I really feel sorry for them, for they haven’t had a chance to live—at least I have lived and have been happy.” This was always her attitude and philosophy, and it is one of many reasons why I really miss her.

Others Cooled
I am so proud of Alma. I am still reeling. I continued on Page 12

A Pork in a Triangle of Hate

The Peruvian Japanese and the United States

The Peruvian Japanese were a little known GWB minority—the evacuation of nearly 1,800 Japanese from Peru to the U.S. Some were exchanged for Peruvian economic interests. The evacuation took place under the pressure of the U.S. government, which was concerned about the security of the Peruvian military. The evacuees were sent to internment camps and military service. This was later recorded in John Okada’s novel, “No-No Boy.”

The article ends with Maynard U.S. Even “the Nisei with an Oriental, she wasn’t able to attend school was torn by his daughter who saw his class to downtown Victoria against possible attacks by Germans. His class to downtown Victoria was later and fostered to the next issue of the Nihon Keizai.”

Other Taunts

to the NC

The Nikkei of Canada

“Nikkei Legacy” as described in the JACL Canada Times New Year issue contains specific incidents of “hate”—a Japanese word which was used to describe “racial discrimination” to both the Japanese-Canadians as well as Japanese Americans.

It was a common Japanese term that was commonly heard in the communities before and after the relocation in both Canada and the U.S. Even “the Nisei with only two months to live in Canada, the Japanese knew what that word meant,” Takata points out.

Some of the incidents mentioned in “Nikkei Legacy” are Takeo’s own family or his family’s experiences. His brother, who was his only brother, never went to that church again. His sister, who was a teacher, was not allowed to go to schools in the early stages. She had changed her swimmist when a woman ordered her to get out. As an Oriental, she wasn’t allowed to go to schools in the early stages. Because we were now getting into the early stages of boy-girl relationships. And I was no longer invited.

Other Taunts

Takata recalls other forms of racial taunts, including slurs, indifferences, such as having apples thrown at him, being called “a bloodsucker” and “biking or walking all alone through all neighborhood.”

Toyoko Yamasaki addresses JACL

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Mine Okubo

Citizen 1366

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The first novel to capture the life and experiences of a Japanese American girl during World War II, it has been optioned for a major movie, “The Man in the Front Line.”

Yoshiko Uchida

Desert Exile

List: $12.95

The Upbringing of a Japanese American Family

John Okada

Citizen 1366

List: $6.95 (soft)
First published in 1957, it received little attention and its author died before it could be optioned for a major movie. It is a powerful and thought-provoking work that explores the themes of identity and family.

Taketo Ujo Nakano with Lettrice Nakano

Within the Barbed Wire Fence

List: $11.50

The Nakano family’s account of their internment and experiences during World War II. It is a powerful and moving story of a family’s resilience.

Mona Sone

Paws in a Triangle of Hate

With humor, charm and deep understanding, a Japanese American woman tells how it was to grow up on Seattle’s waterfront in the 1930s, then be used as “relocation” during WWII. First published in 1952.

Bienvenido S. Santos

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Sixteen stories dealing with the lives of Filipinos in America—the lives of the workers, clerks, students and workers—reflecting the first collection of his work to appear in the U.S.

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This is a Collection of Stories

List: $7.95

As a portrait of an Asian American’s struggle for identity. The Year of the Deity is a satirical, powerful story—The New York Times.

Louis Chu

Eat a Bowl of Tea

List: $7.75 (soft)

A Japanese American literature which was published in 1961. It is the first novel to capture the sense of loneliness and identity of the Asian American experience.

James Morton

In the Sea of Sterile Mountains

The Chinese in British Columbia

This is the gold rush of the 19th century. Chinese have made important contributions to British Columbia, despite being subject to racism, bigotry and the rough edges of a pioneer society.

Ronald T. Takagi

Iron Cages

Chinese Immigration in the 19th Century America

A highly individual, discerning and provocative analysis of white American racism from the time of the Revolution to the Spanish-American war... immensely readable. —Publishers Weekly.

Pacific Citizen

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Friday, February 17, 1984 / PACIFIC CITIZEN—11
Tokyo—A bearded foreigner, third from left in a photo with leaders of the Meiji Era, has long been a subject of conjecture. It is a famous photograph reprinted in many textbooks on Japanese history. Recently a retired profes-

sor of Tenkayama Gakuen Junior College in Nara identified him as Dr. Alexander Vedder, director of Kobe Hospital that was founded by Hirobumi Ito, the first foreign govern-

or of Hyogo Prefecture.

At the left extreme of the photo is Hirobumi Ito (1841-

1909) who organized the first cabinet of the Meiji govern-

ment in 1883. Next to him with an umbrella, a symbol of Westernization in the Meiji Era is Takayoshi Kido (1834-

77), leader of the Meiji Resto-

oration and the Meiji gov-

ernment.

At right is Joseph Heco, who was born in Hyogo, where he died at the age of 13 and returned to Ja-

pan with U.S. citizenship. Joseph Heco (1867-1897) re-

portedly taught U.S. history and politics to Ito and Kido, young students of the Choshu Clan when they went to Naga-

saki at the end of the Edo Period.

A clue to his identity was received recently by Haruyo-

shi Shiomaki, 73, former professor of Tenkayama Gakuen Junior College. The clue came from the family of a professor of Tokyo University Medical Department, Hikaru Miyake, who studied under Dr. Vedder.

Miyake’s family wrote to Prof. Chikamori telling them that they had a photo-

graph of a foreigner who looked like the person in

the hospital, for they did not have to agonize over very difficult decisions in prolonging life for a terminal case. She was able to die with dignity and a clear mind almost to the very end.

No one ever heard Alma complain about her misfor-

tunes. Her decision made it so much easier for her.

The famous Meiji Era photo showing a bearded foreigner whose identity has long been a question, (Joseph Heco’s two-volume diary, ‘The Narrative of a Japanese,” mentions all three men in his Vol. 2 chapters, covering the decade after his return to Japan in 1862. —Ed.)

ALMA

Continued from Page 8

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sentative hospital, for they did not have to agonize over very difficult decisions in prolonging life for a terminal case. She was able to die with dignity and a clear mind almost to the very end.

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