



Our Fifth Anniversary Edition The Northwest Times

The Only All-English Nisei Newspaper in The Pacific Northwest

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MONDAY, JANUARY 1, 1951

ADC IN DC URGES ALIENS TO REGISTER

WASHINGTON, D.C. (ADC)—Aliens were reminded today the first annual registration required of them under the McCarran Security Act must be completed between January 1 to 10, according to the JACL ADC.

At the same time, the JACL announced all chapters of the organization throughout the United States will assist Issei in completing the required registration.

The McCarran Act provides that every alien must report his current address and certain other information to the Committee of Immigration and Naturalization during the first ten days of January every year. Parents or guardians of aliens 14 years of age or younger must submit the address report card.

Failure of an alien to report will subject him to a fine of \$100 or six months imprisonment, or both.

Mike Masaoka, national JACL ADC legislative director, said JACL chapters are setting up special committees to assist Issei. The services of these committees will be offered without charge.

Many chapters already have made arrangements to secure the "Address Report Card," form I-53, from local post offices for Issei in their communities. Issei may also secure the forms themselves from any post office.

Masaoka urged the Issei not to confuse the new report forms with any other type of registration card required under previous laws, such as change of address forms or the original registration form of the Nationality Act of 1940.

A.R. Mackey, acting commissioner of immigration and naturalization, said registration is required of all aliens in the United States on January 1, 1951, except (1) aliens admitted only temporarily who have not overstayed their period of admission, and (2) students whose period of admission has not expired and who have not violated any conditions of their admission.

If an alien has any doubts concerning his status, he should take the precaution of submitting an address report, Mackey said.

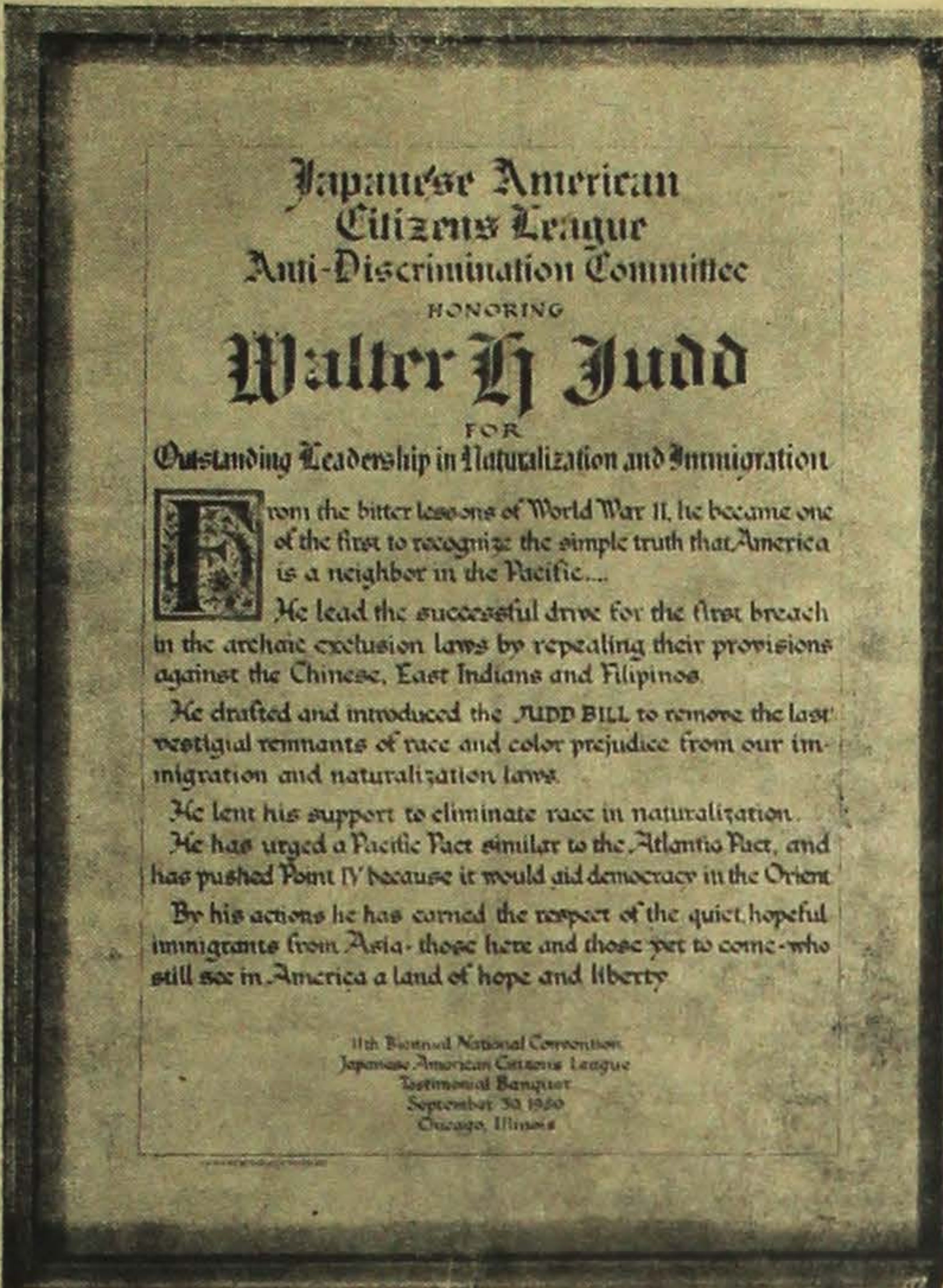
He urged aliens to be especially careful when filling out the forms to include their alien registration number. Aliens who are permanent residents have a number prefixed by the letter "A".

Issei who fill out their own cards should return them to any postal clerk. The clerk will forward the cards to the Immigration and Naturalization Service. The cards are not to be mailed.

Issei who go to JACL chapters for assistance are requested to bring with them their 1940 Alien Registration forms. JACL chapters will assist in filling out the cards and will return them to the proper postal officials.

Many JACL chapters will announce locally a central location and special hours when chapter members will be available to assist Issei in registering.

DR. JUDD, MINNESOTA POLITICIAN, CALLED 'MR. JUSTICE' BY SCRIBE



So proud was Dr. Judd of the above commendation awarded him by the JACL and ADC, that he used the above reproduction for his campaign literature last month. Long before entering public service as a congressman, Dr. Judd was aware that racial discrimination, besides being morally wrong, contains the seeds of international unrest and war. He has done much in the promotion of understanding among races and creeds.

By PETER OHTAKI

Dr. Walter H. Judd, who can pronounce the name, Mike Masaoka, with the same I-know-whom-I'm-talking-about sureness, clarity and fluency that he dedicates to such names as Bunche, Baruch or Acheson, is recognized in capitol hill circles as a politician.

To liberal and conservative voters of Minneapolis' fifth district, however, the honorable congressman is still known as a physician, surgeon, missionary, Congregationalist and Far East authority. Viewed as such, this Nebraska native will be serving his fifth term in the lower house.

It's a far cry, indeed, when a Pulitzer prize-winning author from Judd's own state gives American best-seller readers and movie-goers the view that politicians are of the "Willie Stark, you're a hick, I'm a hick variety." But inasmuch as Robert Penn Warren's story was based on a late figure in Texas, Minnesotans aren't worrying too much about it.

Unlike most equal right supporters of the Judd-Walter immigration and naturalization bill, Judd's prime concern for its passage stems

from the viewpoint of an internationalist. While most civil rights proponents have backed such issues for reasons within the realm of this country and in terms of a right long overdue since the days of our constitution's writing, Judd has measured its importance to the United States as an obligation to the people all over the world.

Two Factors Spurred Him
His emphasis on the people of Asia was prompted by two factors: First, that he had spent four years as a medical missionary in Nanking, Fukien, Fenchow, and Shansi, China, and second, that he places importance on more than billion people on that continent.

While most congressmen have just begun to realize the significance the way of thinking those billions of people could lend to our country's security, Judd has foreseen it ever since he first got his name on the Congressional Record eight years ago.

Judd, like most of this generation's Nisei who have tired of filling out change-of-address forms, experienced his evacuation on the other side of the world, when the

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Lack of Interest in JACL Rapped

ABANDON 'LET JOE DO IT' ATTITUDE,
MASAOKA TELLS N. W. NISEI

By MIKE MASAOKA
JACL ADC Legislative Director

WASHINGTON, D.C.—In 1930 a handful of representatives of Nisei organizations met in Seattle. They were there at the invitation of the Nisei in the Northwest to discuss the formation of a national organization of persons of Japanese ancestry.

The final result of that meeting was the organization of the Japanese American Citizens' League—the first, great national association of Nisei from every corner of this land, and every walk of life.

Less Desire Seen

Looking back twenty years to the day the JACL was born, it is a matter of satisfaction to recall the wisdom and inspiration of the Northwest Nisei that helped prompt the formation of the league, and to recognize the invaluable service that early leadership played in building the JACL into the distinguished organization it is today.

Yet there is a difference, somehow, between the Northwest Nisei of 1930 and now. Then they were among the national leaders of the Nisei in America. But since the war, there seems to have been less of a desire on their part to take a rightful place among the national councils of the JACL and concentrate more upon local problems.

Of course, it is within the fine traditions of the Northwest Nisei that there have been so many active in the community level. But they are needed in a still larger field of service. They are needed among the national leaders of the JACL.

We know the courage and ability of the Northwest Nisei. They proved it in exemplary fashion during the war. In large numbers they served in the armed forces. And they fought with the courage and guts and pride which mark the American soldier.

Passed Laws Hap Everyone

Where is the pre-war leadership of Seattle and Portland?

One knows the Nisei in those two centers possess the courage and the wisdom of Nisei everywhere. In fact, the Northwest contributed heavily among the Nisei GI's who stormed into combat in Europe and elsewhere.

But to the Nisei veterans, especially, it must be said that since the war the great accomplishments of the JACL in the courts, in local legislatures, in the national Congress have too often been won without their united help.

And let us not forget that whenever a law is passed, whenever a victory is won over prejudice, bitterness and discrimination, it is won as much for the Nisei in Seattle as it is for the Nisei in Los Angeles, or New York.

Actually, is it fair for these two metropolitan centers to let others carry the burden for them?

Raps 'Let Joe Do It' Air

Is it fair for them to sit back

while others fight in the courts to insure their right to buy a home without the fear of racially restrictive covenants which brand the ethnic minority as inferior and unacceptable?

Is it within the great tradition of their pre-war leadership and war-proved courage and loyalty for the Nisei of these two centers to "let Joe do it" while they reap the benefits of the collective struggle of the JACL to insure that all Nisei everywhere in America can participate as co-equals in both the benefits and obligations of democracy?

Let us face some facts directly and bluntly. The course of the JACL has not always followed precisely the path that each of us as individuals wanted. But the JACL represents the collective hopes and the combined aspirations of the Nisei in America.

Issei Support the JACL

And if, perchance, there is dissatisfaction, why the only way to seek a change is to get into the organization, to pitch in and work with vigor and democratic unity to steer it in your direction. But what right has any Nisei to sit on the sidelines and criticize when he is neither a member nor active in the JACL?

Among the Issei of these two great population centers, there is active support for the JACL.

This support isn't selfish, even though we recognize that one of our great goals is to win the right of the Issei to become naturalized citizens. The Issei were willing to give of their time and money to help the JACL achieve in Congress the Evacuation Claims Law to compensate ALL persons of Japanese ancestry, the Nisei in Portland and Seattle as well as elsewhere, for the heavy personal and property damages they suffered in relocation.

Today, we face the most critical period in this nation's history since the fearsome days of Pearl Harbor. World War III may break upon us any day. Or, we may emerge from this tense time into an era of peace and harmony.

But the times are taut and filled with great concern.

Strength in Unity Stressed

We remember, oh so clearly, how the fears and hysteria of December 7 swept over persons of Japanese ancestry like an engulfing wave, driving them from their life-long homes into relocation camps. Now, can we say it will not happen again?

What can you or I, as lone individuals, do in the face of a national emergency which threatens our security? I say this in sincerity and without preaching. Alone, we are helpless. But together, together in the JACL, we have a national organization ready, willing and able to work—a fire department available if the fire of hysteria threatens us ever again.

Will the Nisei of Seattle and Portland recognize these truths?

Are they ready to again take their rightful place among the national leaders of the JACL? Are new leaders waiting to restore to the Nisei of these two great centers the direction that is somehow lacking today?

Believe me, I know, as a fellow soldier, that the spirit, the courage and the loyalty of the Nisei of the Northwest are unquestioned.

But the ideals we fought together for in the foxholes of Europe still are not entirely won. We can wear a different uniform today to carry on the fight, the uniform of a tiny lapel badge signifying membership in the JACL.

There are those, who may ask: Exactly what has the JACL done? What does it have to offer?

JACL Record Told

I write no membership brief, but let us look a moment at a few of the highlights from our record.

In the courts and in the state legislatures, it has represented the Nisei fighting the honest fight against intolerance, prejudice and outright discriminatory legislation.

In the nation's capital, it has won such national legislative victories as a Soldier Brides Bill, and the vitally-needed Evacuation Claims Law.

And the successes of the JACL apply equally to the non-member Nisei as well as those who are members.

Join the JACL, Boost Yourself

This raises the delicate point, a factor which sometimes we are inclined to overlook: That every piece of legislation, that every victory at the polls or in the courts aimed at giving the Nisei and the Issei full and equal privileges and opportunities in this land are won not alone for the JACL member, but by every person of Japanese ancestry, whether he be a lone farmer in Savannah, or a three-month-old Sansei in Seattle.

As a matter of inescapable fact, the Nisei who joins the JACL, who adds his voice to the collective strength of a national organization ACTUALLY IS THE ONE HELPING TO CREATE A BETTER AMERICA IN WHICH TO LIVE.

Why do I say that? Let me explain.

Not too many months ago, a major motion picture studio proposed filming a picture based upon the life of Kawakita, a Nisei traitor. Because of a latent hostility against the Nisei which still exists in many places along the West coast, the JACL was immediately concerned that such a motion picture would have been widely misunderstood and gravely damage the fine relations so costly built up by the Nisei who served faithfully during the war.

Protest Halts Film Showing

The JACL immediately protested the film. Friends were contacted throughout the nation, and persons

of national stature, aware of the dangers of such a picture, added their voices against it.

The film was not produced. Yet, had it not been for the JACL, how would you have felt sitting in a neighborhood theater where the story of a Nisei traitor, born and reared in the United States, such as yourself, was being unfolded?

Picture Would've Hurt Us

A short time later, the JACL learned that a small studio was going to produce a quickie motion picture based on the notorious anti-Japanese novel, "The Pride of Palomar," by Peter B. Kyne. The JACL immediately swung into action, and not only obtained assurance from the studio that any vicious inferences about Japanese in general would be deleted from the picture, but offered to let the JACL read the shooting script before the picture was started.

Now, what would have been the situation among the Nisei if the original story, with all its violence and virulence, had been released in your neighborhood?

On the other hand, when the JACL first learned the MGM studios were interested in a picture on the famed 442nd Regimental Central Postal Directory, it just as promptly swung its weight behind the picture, encouraging its production, and actually assisting in both the writing and the filming of the picture.

Anti-Japanese Phrases Scored

In the field of literature, the JACL has played its part. It has protested the inclusion of distorted anti-Japanese expressions in textbooks and had them removed; it underwrote "Americans Betrayed" by Morton Grodzins after several publishers turned the book down because it contained political dynamite. The book was published and became highly successful as a documented report on the evacuation.

In the field of national legislation, the JACL has been successful in two directions: The first, accomplishing much needed changes in laws to give those of Asian ancestry the same rights as other ethnic groups in this country; the second, blocking the passage of legislation detrimental to persons of Asian ancestry.

When Rep. Lawrence H. Smith, Wis., introduced a bill for the deportation of all aliens who have lived here five or more years and were not citizens, the JACL promptly pointed out that one immediate effect would be the deportation of all Issei in the United States and Hawaii.

Congressman Smith, when notified of this fact, withdrew the measure.

We still are seeking such legislation as the right to apply for naturalization by the Issei. Is this of any concern to the Nisei in this

(Continued on Page Eight)

Year of Rabbit : 1951

People Born in This Year Are Gentle and Sociable

By GRACE TATSUMI

The Chinese, Japanese and Korean designate the year traditionally by twelve animals which they arrange in the following order:

1. the Rat (ne) 1948
2. the Bull (ushi) 1949
3. the Tiger (tora) 1950
4. the Rabbit (u) 1951
5. the Dragon (tatsu) 1952
6. the Serpent (mi) 1953
7. the Horse (uma) 1954
8. the Goat (hitsuji) 1955
9. the Monkey (saru) 1956
10. the Cock (tori) 1957
11. the Dog (inu) 1958
12. the Boar (i) 1959

The year, 1951, as you can see, falls on the year of the rabbit or the hare.

Every year, the astrological societies publish almanacs which prophesy the expected fate of those born under the different zodiacal signs just as our astrologers do. Many people consult them either out of pure superstition or mere curiosity. One of these almanacs which gives

the characteristics for the people born in the year of the rabbit says that as the people who are born in this year are gentle in disposition and are sociable, they make congenial companions. They frequently win the confidence of their friends, often meeting with unusual success in life.

However, since they are inclined to rush ahead without making ample provisions against unexpected events they often fail to make the best of opportunities.

Though they are not unkind at heart, they are inclined to have strong likes and dislikes and found to be fickle. Therefore, lacking the necessary perseverance, they fail to live up to the expectation of those who wish them well.

Consequently, they change their occupations often or are beset by wanderlust and seldom make the best use of their good fortune. People born during this year should remind themselves of the saying that "Those who pursue two hares fail

to catch one and let the other go". They must be patient and steadfast in their efforts and make the best of the position they have won in society in their late thirties. Then and only then will they live comfortably in their advanced years.

The almanac suggests that persons born in this year should become either priests, entertainers, lumbermen, book dealers, haberdashers, milliners, toy dealers, physicians, calligraphers, carpenters, cabinet makers, lacquerers, paper manufacturers, notion dealers, restaurant proprietors, bankers, contractors or theatrical managers.

On the twenty-fifth of each month, they should make an offering to their patron god and worship him and should not work on this day.

Persons born during this year should marry those of the year of the cow, the dog or the sheep. They may marry those born in the year of the serpent though the match will not be as lucky as the three mentioned above.

A Happy and Prosperous New Year to All

China Import & Export Co.
Philippine Import & Export Co.
C. T. Takahashi & Co.
Main Bowl, Inc.
T. T. Corporation
Third & Main Bldg. Corp.
International Engineering
& Construction Corp.

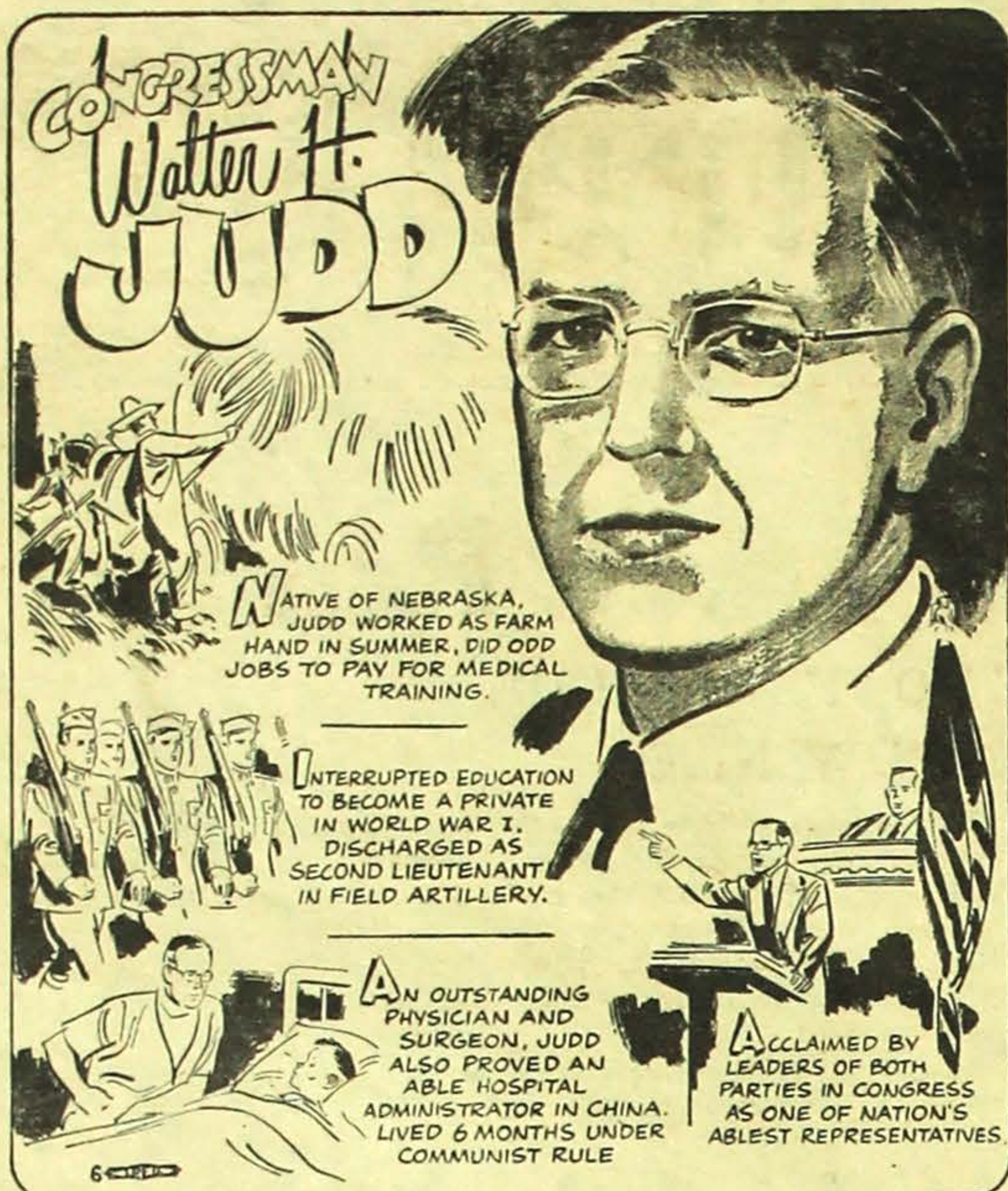
216 3rd Ave. So. Seattle 4, Wash.
SE. 2438 SE. 2439 SE. 2440

Wishing Everyone

A Prosperous New Year

Susumi-Butterworth

Walter Judd Called 'Mr. Justice'



(Continued from Page One)

Japanese war machine bombed his Fenchow medical missionary in 1937. Even after returning to this country more than 13 years ago, to this day his wife has yet to discover the most appropriate place her backyard to hang the laundry line. She just hasn't had a backyard.

Minnesotans probably still don't realize it, but as a representative for their state generally implied in terms of politics, they picked a poor one. Judd had just moved into Minneapolis and had hardly pulled his forces out of his traveling bag when friends asked him to run for Congress back in 1940. Serving as his residential eligibility as a medical practitioner in a Nicollet Avenue office, he then accepted, campaigned and was elected. Subsequently, he moved again, this time with his wife and family to Washington.

While most congressmen make painstaking studies to seek the wants of their state and constituents, Judd's friends have kidded the good doctor on whether he knows which state is the leading wheat and

iron ore producer in the country. Some Minneapolis voters are still wondering where all his campaign literature originates from, inasmuch as they hardly ever see him in the Mill City.

Proud of JACL Recognition

Judd's respect for the interest of Oriental and minority attention, on the other hand, is extremely gratifying. Judd appeared at this year's national JACL Chicago convention while in the midst of preparing his re-election campaign in Minnesota. For three days and nights, he had been speaking on what's wrong with our administration's foreign policy. Sixteen hours and 400 miles later, he joined his congressional colleagues, Francis Walter and Scott Lucas, at Congress hotel banquet table.

In his Midland bank building campaign office proudly hangs a framed certificate of recognition awarded to him by the JACL at its confab. To his constituents of the Minneapolis fifth district, he proudly sent out a reproduction of that certificate among his campaign literature.

Long before entering public service, Dr. Judd has been aware that racial discrimination, besides being morally wrong, contains the seeds of international unrest and war. From these fundamentals have come his promotion for a better understanding among peoples of different races and creeds.

This is Congressman Walter H. Judd, whom we call "Mr. Justice".

Glad Tidings

Martinique Apts. & Hotel

K. Sato
1330 8th Ave.
Seattle, Wash.

STOP & SHOP GROCERY

Kimura Bros.
725 Marion St.
Seattle, Wash.

Alki Hotel

204 1/2 5th Ave. So.

Stanley Apts.

920 7th Ave.

J. OTOSHI
Seattle, Wash.

HAPPY NEW YEAR

TOGO CLOTHING CO.

MEN'S SHOP

M. Jitodai MU. 0790
K. Okazaki 601 Jackson St.
K. Inouye Seattle, Wash.

HAPPY NEW YEAR

Northwest Manufacturing Co., Inc.

Miso, Shoyu, Noodles factory

700 Jackson St. SE. 0266
Seattle, Washington

We Haven't Started to Love, Nor to Live

PREACHER DEPLORES FACT BROTHERHOOD 'ALL TALK';
URGES ALL TO FOLLOW TRUE CHRISTIAN IDEALS

By REV. PAUL HAGIYA

Harry Grayson in a recent sports column analyzed the decline of football power on the West Coast, in view of the five successive defeats in recent years in the Rose Bowl. He blamed the poor playing on the transformation, saying, "Instead of getting down to the fundamentals of real tackling and blocking, they have used deception, strategy, and brush-blocking."

Playing the game of football without using the fundamentals has been detrimental, and the same can be said of playing this game of life. The fundamentals of living also have been left on the side lines. Just one of these fundamentals is love. And when I mention love, I am not speaking of the love that is so sentimentalized and glamorized in this day. I am speaking of the kind of love that believes and practices "the love of neighbor as thyself."

It is this fundamental of loving others that has been overshadowed by our deception, human strategy and merely brush-blocking our inner hates and prejudices, instead of really getting them out of our lives. We constantly speak and preach of love and brotherhood, and we swear allegiance to the American creed that "all men are created free and equal", but we do not practice it.

Gunnar Myrdal in "An American Dilemma" wrote, "The simple fact is that an educational offensive against racial intolerances, going deeper than the reiteration of the 'glittering generalities' in the nation's political creed, has never been seriously attempted in America."

The Christian Church, professing to follow in the steps of Jesus Christ, who above all practiced this real love for others, has failed to live and abide by this basic fundamental of life. An analysis of Christianity and Communism by members of the faculty of the Garrett Biblical Institute in Evanston, Ill., goes like this: "Christendom has failed to embody in its institutions and practice the full gospel of Christ, and this has afforded an opportunity to communism to make its appeal."

Even discounting the dangers of

Communism taking over our lives, anyone can see the mess the world is in because Christians and non-Christians both have been merely playing and deceiving with this basic fundamental of love for others. Because this love is only talk, we have experienced unceasing and endless world wars that have spelled chaos and destruction. Because this love comes merely from the lips and not from the heart, we have a generation of men and women filled with fear and guilt complexes, seeking relief from books such as "Peace of Mind".

Racism: An Individual Issue

Since this love for others is expressed merely in words and not in deeds, men and women are filled with injurious pride and selfish esteem. This kind of deceptive living has left us a problem which is none other than "racism". Dr. Edmund D. Soper wrote a volume called "Racism: A World Issue". Let us go further and say that it is not only a world issue but first an individual issue. We have made it a problem in our lives because of our lack of really loving. We cannot say we have really lived victoriously, because each one of us has to admit this is a problem in our lives.

Why the problem, when the New Testament states that "God hath made of one blood all nations of men"? The problem is not race in itself. As Robert Redfield in his book, "Race and Human Nature", wrote, "In our troubled affairs of men, race is of consequence because of what men think and feel about it and not because of anything that race is of itself."

The world is made of groups of people who are more or less similar among themselves and also a little different from others. But in our pride and self-esteem, we have gone on to make a problem by believing that men, though created by God, are different in mental characteristics and moral quality. This false opinion is in our hearts and minds while the basic fundamental of living, love, is just on our lips.

Little wonder that the charges against the Christian Church for its poor example of love and brotherhood are so vehement from the people of the world, because it is the mental and moral department on which the Church stands.

The October issue of the Christian Advocate had this to say about it: "Admittedly, we need more Christians in our world, but just as sincerely and emphatically we need better Christians! We are told that more than 500,000,000 people call

themselves Christians, but the obedient mind would inquire, '500,000,000 of what kind of Christians?' Perhaps there is sober truth in the accusation: There are enough Christians in the world to save the world, if they were Christian enough!"

Intermarriage, Not An Issue?

How true. We are not even Christian enough to talk about intermarriage, let alone be tolerant about it. Someone said that intermarriage was not the problem of racism in the Church, but I feel strongly that our views concerning intermarriage have kept us from being better Christians.

What is one of the basic qualities of a true Christian Church? Dr. Harris F. Rall, Methodism's outstanding theologian, says, "Fellowship is the very life of the Church." And he goes on to say that "a fellowship is a company whose members have something in common. A living and enduring Christian fellowship needs more than anything a common faith: We believe in the one God, our Father, who has come to us in Jesus Christ. There is a common loyalty: we have taken Christ as our Lord and are pledged to His way of life, the way of faith and service and goodwill toward all men."

Dr. Rall goes on to say that one more thing is needed. Fellowship is not merely a company and what its members have in common; it is a practice. It means fellowshiping. Fellowshiping takes many other forms: mutual friendliness and helpfulness, a real Christian love, a concern with the sorrows and needs of one another, group meetings where we share our thoughts and experiences, friendly social gatherings, and working together. But it can be this only as we unite our hearts and minds.

The world and the Church have missed out on much fellowshiping all because of the question of intermarriage. Of course, no one will admit it. Every kind of excuse and alibi is used for the reason why different nationalities do not worship together. More than one family of a different color has been asked to leave a Christian congregation because the children were going "steady". Talk with any person about love and brotherhood and kindness, and you will find folks

willing and genuine in their attempt to practice it, but there it stops. It gets to the question of intermarriage and there is nothing else to discuss or do.

An Issue For All

This article may seem like it is pointing a finger to only the white people but it is a concern for everyone—white, black or yellow; Christians or non-Christians. In the October issue of Ebony magazine, some Negroes have felt that intermarriage is not wanted. Some of our Japanese Christian churches will not accept intermarriage.

The past year a young Caucasian minister married a Nisei girl. His seeking to work and to help in our Japanese churches was not accepted with only this explanation—the churches could not use him. And these churches are made up of Japanese Christians. And just recently overheard were some Japanese speaking disgustingly about the occupation of Japan where soldiers of different colors were in contact with Japanese girls. It is a problem for everyone.

This writer does not seek to propound that intermarriage is the solution and answer to world peace and understanding. Love of others is foremost. But this love does not grow because we think we are better than others; instead of love, we are breeding hate. And what a society of hate and viciousness we have created! We have not given folks the chance to live in intermarriage.

Certainly, intermarriage is not the answer to world brotherhood, because it is not for everybody. It is not for cowards, because our hate would scare them. It is not for the immature, because society will baffle them. It seems to work best for the courageous people with intellect and high character. It is not for us to decide the place of intermarriage for a world made into one people. It is God's will and hand at work. Though God's ways work slowly, His ways and answers are sure and continuous.

However, it is not for us merely to wait for God's answer and will concerning intermarriage and brotherhood. He has given us the ability and the heart to love and understand. We can at least love those who seek this way of life, even if it is not the road we would take, and at least we must tolerate and help them. We, as individuals, make up society, and just even a

little understanding on our part would make a little heaven upon this earth not only for others but also for ourselves.

What Is Needed for Our Love To Be Tolerant?

First, all of us are in need of humbly admitting our hate and cruelty toward others and our need for God's forgiveness. "All" includes every human being, because even "a stare" is sin for it begins in the mind.

Secondly, we are in need of a new life, not only in the Church but in ourselves—a life lived on the basic fundamental of love not merely through spoken ideologies but also through active performance.

Our only hope is in this kind of a Church and people. We, as Christians, need to talk less about the Fatherhood of God and the brotherhood of man, about the value of personality above property and practice these things more.

We need to speak with the mind of Christ concerning the race problem even though the response will be from men who are fearful for the status quo. We have too long been told that religion does not belong in such issues and have stayed out. If our religion does not belong there, it does not belong anywhere.

There is a great challenge for the Christian Church today. . . for everyone in this world. That is to have courage of our conviction and continue to stand by our ideals, though it brings us where it brought our leader, Jesus Christ. It was the great Christian Tyrell's testimony that, "Again and again I have been tempted to give up the struggle but always the figure of that strange man hanging on His cross sends me back to my task again."

We have not even started to love our fellow men. Maybe, we will not transform the world by putting it into practice, nor will we even change our own small community, but the satisfaction that you have tried to love your neighbor will give you the satisfaction and peace of mind which will afford real living.

Holland Dye Works

Tom Mayeda, Proprietor
408 4th Ave. EL. 6208
Seattle, Wash.

Glad Tidings

GOJIO Barber Shop

412 Main St.
Seattle, Wash.

New Georgian Cafe

521 3rd Ave.
Seattle, Wash.

Mr. and Mrs. Haruo Hashiguchi

717 Marion St.
Seattle, Wash.

Oakland Hall

Masashige Ota
703 Marion St.
Seattle, Wash.

Uno Market

1213 Jackson St. EA. 6277
Seattle, Wash.

WELLER Hand Laundry

610 Maynard Ave.
Seattle, Wash.

Weller St. Barber Shop

Bob Sakoda
620 Weller St.
Seattle, Wash.

Travelers Hotel

T. Hayano
80 Yesler Way
Seattle, Wash.

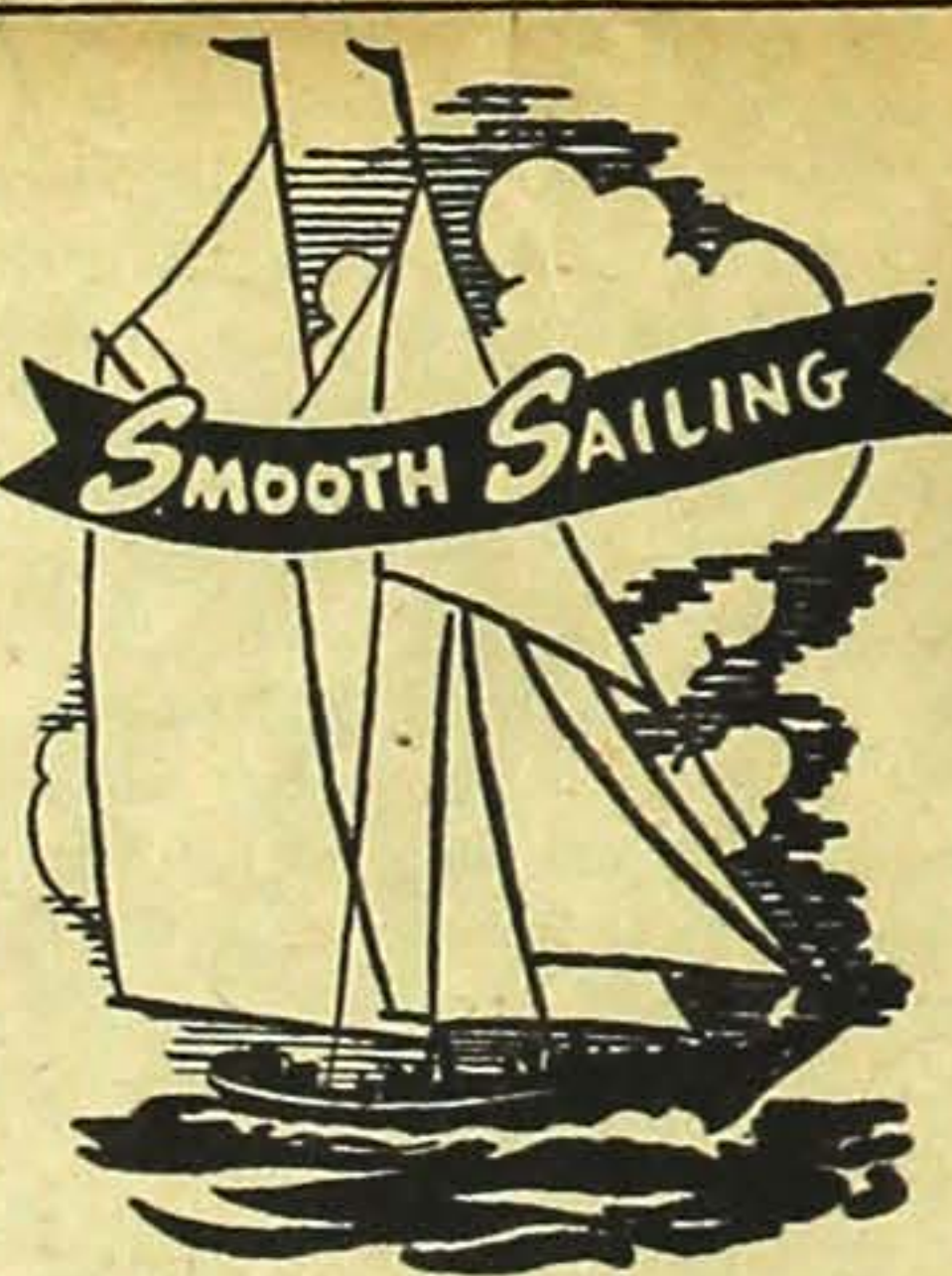
SEASON'S GREETINGS

ABBOTTSFORD

151 11th Ave. SE. 9910
NORTHERN APTS.
119 18th Ave. EA. 9891

T. KUBOTA

Seattle, Washington



Mr. & Mrs. Joe Yada

711 30th Ave.
Seattle, Wash.

FRANK'S Barber Shop

1918 Yesler Way
Seattle, Wash.

H & I Auto Service

1209 E. Fir CA. 9801
General Repair Body & Fender
Nob. D. Ishii
Seattle, Wash.

Union Cafe

202 3rd Ave. So. SE. 9785
Seattle, Wash.

Chikata Drug Co.

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Japanese Active in YW

JANE IS ONE OF MANY GIRLS WHO FIND HAPPINESS AND HELP THROUGH LOCAL GROUP'S PROGRAM

By JACQUELINE GAGE

Jane, an attractive, young, Nisei girl who lived in the Seattle YWCA, came to the YW's counselor one afternoon for help. Jane had collapsed at work and had gone to a doctor thinking her trouble physical. The doctor told her she was physically fine, but on the verge of a nervous collapse and there was nothing he could do for her.

Jane was worried. She was lonely so far away from her family... and lonelier still because she felt she had made no friends in this new "home away from home". Further, she had begun to feel her job was beyond her abilities. Jane needed the help no doctor could give her and still she didn't need a

psychiatrist.

The YW counselor talked to Jane and became interested in her. After about two weeks of talking together, Jane became more relaxed and self-assured than she had been in months. And more important, she didn't have to admit defeat to her family, friends and herself. She was not a failure in this new city. She stayed on with a newfound independence and self-assurance, and made new friends.

Jane is just one of the many who have found help and happiness through the YWCA. Still, not all come to the YW with problems like Jane's. Many come to enjoy the fellowship of others in the YW and to take part in the clubs and classes

it offers to the young women and girls of the city.

Some fourteen Nisei girls are in the swimming classes and the number has been increasing each year. Sixty take part in the general health education program. Midori Nakahara is one of the two health education representatives on the young adult council this year.

Rose Miyagishima, who belongs to the 6th Nite's coeducational club, was the foods chairman for a December banquet. Two young women who have been particularly active in Wiana club, a young women's business and professional club, are Mary Takemura and Grace Uchi-mura. Miss Takemura is a former club secretary-treasurer and has been very active in several weekend coastal conferences for business and professional women.

And several belong to Cosami club, a women's club to further international and inter-racial relations. Mrs. William Y. Mambu is a former president and Mrs. Takeo Muramoto is a former secretary of the club. Chairman of this year's hostess committee is Mrs. Juro Yoshioka.

There are no Nisei women taking part in the young married women's program at present and it is urgently hoped many will come to take part in this segment of the YW's activities.

Bellami is one Y-Teen club of Nisei girls although there are Nisei in other clubs. Each year the girls send a representative to summer camp and plan to again this coming year.

One of the most outstanding girls in the past several years was Teresa Fujino. When she was in high school she gave up the chance to become president of her Y-Teens club in order to become the girls' club president of Franklin High School. Teresa felt much of her popularity and her developed leadership ability was because of active Y-Teen participation. Last summer, she was a Y-Teen camp counselor before leaving for Hollywood, Calif., to live.

Many Nisei women have taken their places as mature committee members to help all the girls and young women. Such women are Mrs. Toru Sakahara, a member of the East Side Branch committee of management; and teenage committee chairman, and Mrs. Miyo Nishimura, member of the teenage committee.

Many young women and girls have found a very satisfying experience working in the YWCA and serving on its committees. There is always a need for more to participate.



Japanese War Brides club of the YW had a Japanese Tea Shoppe at the World Fellowship carnival held in November. The brides won first prize for the booth's authenticity at the carnival.

—Graphic Photo Co.

The Nisei Girl on the Job

SHE HAS ESTABLISHED HERSELF AS VALUABLE ASSET IN NEW ROLE; IT'S FAR CRY FROM 'DOMESTICS'

By ROSE YATAGAI

Today, in various professional fields such as nursing, teaching and laboratory technical work; in federal, state and city Civil Service work; in countless private firms; and in jobs requiring skilled labor, the Nisei girl is playing an important role in keeping the wheels of efficiency turning smoothly. With her initiative and ingenuity, she goes about her duties with quiet decorum as befits her particular job.

Casting aside any exaggerated

feelings of aggressiveness, she is indeed a dependable asset in the hum-drum of this modern world. Miss Nisei has firmly established for herself a reputation of being extremely reliable. It is, perhaps, one of her inherent qualities.

What a far cry it is from the pre-war days, when a pile of dirty dishes or a stack of soiled laundries was her lot. "Domestic help," they called it. Ambition, burning within the slight frame of the Nisei lassie, was left to flicker and die—untested and unrecognized.

Then war came, and the aftermath of it found the atmosphere cleared considerably. Here was the golden opportunity to prove her worth to the general public. She gave an "Academy Award" performance. The reaction was undeniably favorable.

Miss Average Nisei was "discovered" and her talents were displayed to full advantage.

Civil Service work must be given credit as a major contributing factor to this awakening, since it is free from the ugly claws of racial discrimination. If the necessary qua-

lifications are met, the job becomes hers, regardless of the yellow skin or the almond-shaped eyes.

In the process of job hunting, the Nisei girl has come up against occasional rebuffs from dolittle individuals, infected with the dread disease of racial prejudice. She has, however, refused to cry over the warped minds of the unfortunate few, having known too many fair-minded, tolerant Caucasians in her everyday working life.

Miss Nisei realizes that all minority groups have met at some time or other with disheartening discrimination. She knows too that the only solution to the problem is to meet any unpleasantness with level-headed courage and try to help abolish ignorant discrimination forever.

Another new year, 1951, stands before her, but Miss Nisei steps forward confidently, unafraid, ready to meet any new challenge of this changing world. Her pockets are chuck full with the desire to achieve advancement in her chosen field. Up above, the sky is tinted a rosy hue, promising a bright future.

Modern Dance, a Form of Theatre

ITS PURPOSE IS TO EXPRESS SOMETHING RATHER THAN TO ENTERTAIN EXPLAINS ONE OF TWO VERSATILE, LOCAL NISEI DANCERS

By KAY TOMITA

Modern dancing is a relatively new art form which still is not fully appreciated by the majority of the Seattle public. But two versatile, local dancers—Martha Nishitani and May Tsutsumoto—have made many, at least the Nisei, conscious of modern dancing as a form of the theatre, which is here to stay.

The probable reason for its not being better received, Miss Nishitani says, is that it is not the purpose of the modern dancer to entertain, but rather to say something. "Many people think modern dancing should be beautiful, but with the world in such a turmoil, there is nothing beautiful to say," she said.

While many attend the ballet and the symphonies, the followers of modern dance are few in comparison. "Then too," she adds, "many people go to a modern dance concert set with the idea of not being able to understand it, while it is not at all difficult to grasp what the dancer is trying to say."

The modern dancer is much like the artist and the musician. Whereas the artist expresses himself with his paintings and the musician with his music, the modern dancer expresses his feelings with movements of the body.

It is interesting to note that the modern dance does not rely on beautiful costumes, music or extensive stage props, but concentrates solely on the dancer, which proves to be extremely effective.

Miss Nishitani says she has wanted to dance since she was six years old when she saw ballet dancing in a movie. However, she began studying under Eleanor King only a few years ago.

Even with the short time she has been studying, she has done choreography of her own, having completed three solos to date. "Credo in Conflict" is an effective piece of work based on Miss Nishitani's own experiences. It shows her own convictions being fought by the presence of opposite beliefs of others.



Martha Nishitani (modern dancer) in "Muddled Mind".

"Muddled Mind", her second composition, shows how confused mind can get, an apt creation for these muddled times. Her third choreography, "Newspaper Study", in sharp contrast to the other two, is a humorous satire on the numerous devices of certain newspapers to hold their readers.

Miss Nishitani, at present, is co-ordinator of the Cooperative Dance Studio, which was organized by ten of the Eleanor King Dancers. The studio is conducting classes in the various types of modern dancing through the winter for the duration of Miss King's absence. She left recently for the East. The group, by

teaching, hopes to keep the studio in operation until Miss King's return next spring. Miss Nishitani spends four evenings each week teaching technique and composition in modern dancing.

Her current project, aside from teaching, is preparing for a solo concert, which she hopes to present next spring. "That is the best test for measuring progress of a dancer," she says.

Seattle can well be proud of May Tsutsumoto, modern dancer who also possesses unique gifts in the classical Odori and Kabuki style. She has been studying the odori for over ten years, and Seattle residents can remember her many hit performances in the past few years.

On her trip back East last fall, she had an opportunity to perform in New York before the East-West Association, the group headed by Pearl Buck. She also danced before various groups in Chicago. "The reception was wonderful," Miss Tsutsumoto said.

She says that the odori is dying out as a unique form of the theatre. "It's regrettable," she said, "that even in Japan, they are switching to second-rate jazz."

Miss Tsutsumoto began studying modern dancing under Eleanor King in 1946. "Eleanor King is great," she says. "She has been a big influence in encouraging Japanese dancing as a great art form."

Miss Tsutsumoto is also a member of the Cooperative Dance Studio, where she teaches the Kabuki. Her most recent performance in modern dancing was early in November when she had the lead role of Electra in the Greek "Orestes". It was presented in Bellevue as a final performance before Miss King's departure.

In addition to her many activities, she has found time to translate Japanese works on dancing into English. She receives a degree in March from the University of Washington where she is majoring in anthropology. She hopes to go to Japan for further study.

On Combining Career and Marriage

MRS. MIYAMOTO, ONLY NISEI PIANO TEACHER HERE, DIVIDES HER TIME BETWEEN PUPILS AND HER OWN CHILDREN WITH SUCCESS AT HOME

Five afternoons each week, the large, comfortable home at 544-15th Ave. is the scene of numerous, enthusiastic young people learning the rudiments of piano as a preparation in becoming accomplished pianists.

Their instructor is Michi Miyamoto, a charming, young Nisei who is successfully combining the roles of wife, mother and teacher, and who is the only Nisei piano teacher in Seattle.

The profession of teaching is not limited to just one member of her family. Her husband, Frank Miyamoto, is the professor of sociology at the University of Washington.

Mrs. Miyamoto's students range in age from six to college age al-

though the majority are between ten and 16 years old. She also teaches Caucasians in addition to Nisei and Samsel. "Children are more interesting to teach than adults," she says. "They are not influenced as are the older students, and they are easier to mold. It is like starting on a clean sheet of paper."

Above all, she maintains, the pupil himself must be interested in music so that he will improve and develop his abilities by his own initiative. She discourages those who propose to take piano lessons only as a favor to their mothers.

The pupils' coming to her home adds to the competitive spirit among the youngsters. Another incentive for the pupils is the beautiful grand piano in the living room of her home which the pupil progresses to if he has learned his piece well enough on the upright, on which he takes his lessons.

Although music is a large part of her life, most important to Mrs. Miyamoto is her family. Her hours of teaching are so arranged that she can devote full attention to her two children, Johnnie and Janie.

Mrs. Miyamoto received her piano

training at the Cornish School and the University of Washington. "It was interesting to see the different approaches of the two schools," she says. She is a Phi Beta and an alumni member of Mu Phi Epsilon, national women's music honorary. She is also an active member of the Ladies' Musical Club.

She began teaching piano in Seattle before the war. During the war years, she was in Chicago where, in addition to giving piano instructions to children, she taught Japanese to military personnel enrolled at the University of Chicago. Reiterating her preference for children as students, she says, "It was a welcome relief returning to the children after a day with adults."

Her success can certainly be used as an argument that marriage and a career can be effectively combined.

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VALUE OF JAPANESE LANGUAGE IN WORLD WAR II

U. S. NAVAL INTELLIGENCE SERVICE FIRST TO OPEN SCHOOLS IN '41

By HENRY S. TATSUMI

The Japanese language before World War II was regarded as the most difficult language to master. One of the Jesuit missionaries in the latter half of the sixteenth century said that the Japanese language "must have been the invention of the devil in his desire to prevent the heathen from obtaining a knowledge of the true faith".

Lafadio Hearn, a keen observer and writer on Japan and the Japanese people, said: "Could you learn all the words in a Japanese dictionary, your acquisition would not help you in the least to make yourself understood in speaking, unless you had learned also to think like a Japanese—that is to say, to think backwards, to think upside-down and inside-out, to think in directions totally foreign to Aryan habit. Experience in the acquisition of European languages can help you to learn Japanese as much as it could help you to acquire the language spoken by the inhabitants of Mars. To be able to use the Japanese tongue as a Japanese uses it, one would need to be born again, and to have one's mind completely reconstructed, from the 'foundation upwards'."

Professor Basil Hall Chamberlain who, towards the end of the nineteenth century, was invited to become the first professor of Japanese and Philology at the Imperial University of Tokyo because of his profound knowledge of the Japanese language, declared it to be the "most complicated and uncertain system of writing under which poor humanity has ever groaned".

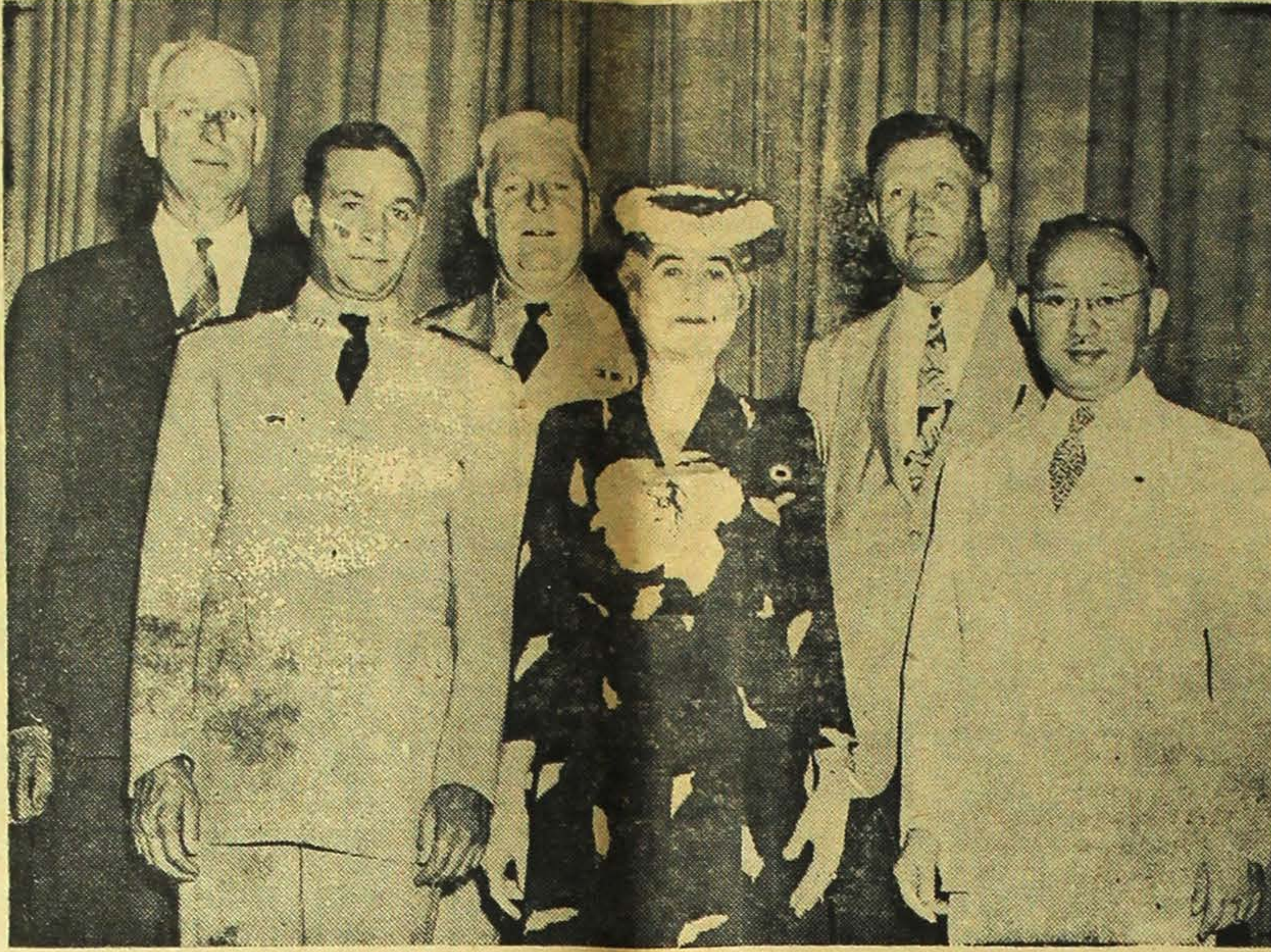
Despite the discouraging views of these Western scholars of Japanese, the impending war with Japan in

1941 made it necessary for the U.S. Military and Naval Intelligence Services to consider the possibility of training their officers that they might make practical use of the language in the Pacific theater.

The U.S. Naval Intelligence Service was the first to make a survey in the prospect of recruiting promising students for the Japanese language training school it was contemplating to establish. In this connection, the University of Washington could well congratulate itself for having pioneered in the teaching of Japanese, for after making a nation-wide survey, Captain A. E. Hindmarsh, USNR, wrote: "Both Shaw and I were very much impressed with the character and the attainments of your students, for they showed a more practical knowledge of the language than any other group we saw in a rather wide inspection."

On September 2, 1941, the Navy Department quietly opened two Japanese language schools, one at Harvard University and another at the University of California, and was considering the possibility of creating a similar one at the University of Washington. The Harvard unit was discontinued early in 1942, and soon afterwards, due to the evacuation order to all persons of Japanese ancestry from the West coast which involved the Japanese-American instructors, the school at Berkeley, California, was moved to the University of Colorado, where it remained until 1946.

The remarkable features of this school were: (1) that it taught nearly 1,500 naval officers their enemy language; (2) that it accepted from the various colleges and universities only students with the highest scholastic ability, including graduate stu-



● LANGUAGE LEADERS — Left to right, they are Dr. Glen Shaw, director of the Navy Japanese language school; Lt. G. K. Conover, officer-in-charge of the school; Captain F. H. Roberts, commandant of all naval units stationed at University of Colorado; Mrs. Costigan, former senator; Dr. R. G. Gustavson, acting president of the University and now president of the University of Nebraska; and Professor Henry S. Tatsumi of the University of Washington.

dents and those with Ph.D. degrees; (3) that it taught Japanese to men from various professional fields—college professors, language teachers, lawyers, engineers, scientists, philosophers, sociologists, etc.; and (4) that it trained WAVES (Women's Reserve of the U. S. Naval Reserve) and naval officers from England and

Canada.

One can readily see that keen competition existed among such a highly selective body of students. Capt. Hindmarsh personally chose and interviewed some 20,000 applicants and admitted only about 1,500 of them to this school. These students studied day and night continuously for fourteen months rest-

ing only on Sundays and holidays. They not only learned to speak the language, but learned to read and write thousands of Chinese characters and compounds; to translate Japanese into English and vice versa; and to decipher the soro-bun (the epistolary style), the bunko-tai (the literary style), and sosho (the highly cursive script).

KNOWLEDGE NOT ONLY SAVED LIVES BUT SHORTENED PACIFIC FIGHT

In the Pacific theater of war, one graduate, by virtue of his linguistic ability, in a day's work was able to shorten the war "by a measurable period of time and saved a significant number of American lives". Another obtained information about the latest Japanese torpedo design and data on the radar intercept-receivers from a chief petty officer rescued from a Japanese destroyer sunk in 1943. Some language officers, with the aid of Japanese prisoners, prepared surrender leaflets to be dropped by plane behind the enemy line, others supervised the recording of surrender appeals made by captured Japanese, and still others served as interpreters and supervisors at the war-crime trials at Manila, Yokohama and Tokyo. The important roles that many of these graduates played during the war, at the time of the surrender, and after, V-J Day are too numerous to mention here.

The Marine Corps established its first Japanese language school at the University of Hawaii in 1941 which was temporarily disbanded and then re-established at San Diego, California. A considerable number of Marines were trained here for the front-line intelligence work.

On November 1, 1941, the War Department established its Military Intelligence Service Japanese Language School at the Presidio of San Francisco. However, it was moved to Camp Savage, Minnesota, in the spring of 1942, and again to Fort Snelling in 1944. It taught subjects similar to those at the navy school, but placed greater emphasis on front-line intelligence work and on the technique of interrogating prisoners. By the end of the war it had graduated several hundred Caucasian officers and more than

five thousand Nisei officers and enlisted men.

The War Department also started a Japanese language school on the campus of the University of Michigan for officer candidates and officers for occupation duty. It also offered similar language courses at various colleges and universities through the Army Specialized Training Program.

One can unhesitatingly say, therefore, that never before in the history of the United States were so many young people exposed to the Japanese language as in the last decade and that this great linguistic experiment necessitated by the war with Japan certainly gave a lie to the old belief that American youth cannot learn a foreign language.

People who have been conscious of the weaknesses of the American Far Eastern experts in the past because of their unfamiliarity with the Japanese language are witnessing a birth of a new epoch. Already we find specialists in the various professions capable of handling Japanese; graduates of these schools, spurred by their success in learning one of the most difficult languages, studying Chinese, Russian and/or Korean as their second and third languages; and scholars of Far Eastern studies using Japanese source materials hitherto considered inaccessible by American orientalists of former times.

I, therefore, wish to avail myself of the opportunity accorded me to remind the readers that all America owes a debt of gratitude to those who applied themselves to the study of the Japanese language during and after the war, for they are indeed the pioneers who are blazing the trail to a new democracy on the Pacific.

Seattleite Finds Occupied Japan Fascinating, Rich in Culture

By BETTY MURAKAMI

This is Japan.

The song and poem inspiring Mt. Fuji, the clatter of the wooden getas, mothers with babies on their backs, girls in their gay, colorful kimonos—they blend to make up a part of the fascinating and scenic background of Japan.

Crossing 4,000 miles across the vast Pacific, I set my feet for the first time on Japanese soil with much anticipation and many questions. It was not long before I learned to say "howdy" on my bended knees, both hands extended in front, palms down, and head practically brushing the straw-matted (tatami) floor.

I have been pestered with mosquitoes, feasted on by fleas, and have learned that women of Japan make extensive use of honorifics in their daily speech. Where there were no sidewalks, I have joined the throng of bicycles, oxen pulled carts, horses, autos, busses, etc. Running hot water, other modern plumbing facilities, and everyday use of family automobiles are luxuries beyond the reach of the Japanese populace.

Children play in and around bombed ruins, limited spaces in their back yards, and in the narrow lanes.

Some play catch, some play games, but one of their most anticipated pleasures is a visit from the bicycle riding, story-telling candy vendor with his wares. He announces his arrival in the vicinity by walking around clapping two wooden sticks. The children then hasten to beg of their mothers a few yen to buy a few pieces of candy for that is the price of admission to this "kamishibai" (paper play).

The children hastily gather around the man and his bicycle where he tells them a story with the aid of colorful picture cards of scenes depicting the story, complete with gesticulation and varied vocal expressions. The stories which are both interesting and instructive have all passed the censorship of the Education Ministry, and they all contain moral teachings.

Japan is rich in history, culture and art. She has much to offer to tourists who would seek to know her beauties. It is widely said that

one cannot say "kekko" (splendid) unless one has seen Nikko, the Mecca of all tourists.

On the way to the ancient shrines and temples, the first object that catches the eyes of all visitors is the red, lacquered Sacred Bridge, which is constructed in the shape of the crescent moon. Beyond and opposite the bridge, amid groves of ancient cryptomerias on the hillside, stand Nikko's world-famous temples and shrines, numbering about sixty in all.

Toshogu Shrine, dedicated to Ieyasu, founder of the Tokugawa Shogunate (1603-1686) was completed in 1636, after 12 years of construction work.

One spot of great interest is the Yomeimon Gate. This gate is regarded as the most resplendent structure of its kind ever constructed by Japanese craftsmen of olden days. Decorated richly with a wealth of elaborate carvings, paintings and metal fittings, it presents a feast for the eyes. It is also known as the "Higurashimon" which implies that one will be so charmed with its beauty that one will not notice the setting of the sun.

After one finishes taking in the vast beauty of the temples, etc., a ride on a cable car will take one to the vicinity of the beautiful Kegon Falls, and Lake Chuzenji, a paradise for trout anglers.

Atami, Hakone, Kamakura, Kyoto, Osaka, Nara, Kobe, Unzen, Bepu, Matsushima, etc., offer many opportunities to "shutter bugs" who

find happy shooting in Japan's scenic, historical, and cultural cities.

Country life is rather disheartening in the eyes of anyone who has been smothered in the luxuries of this machine age. When there is need for water, one has to make trips to the well about twenty steps away or even more from the house.

Women, who are fortunate to have homes near a river, take their wash there and a nice, large rock serves as their washboard. Fuel for their cooking stoves are dried leaves and twigs, properly dried and cut. All work on the farms is done by hand. Not a single piece of machinery is in sight.

In fact, these Japanese farmers would be helpless if they had a tractor wished upon them. From the trains, the small, tiny fields look like enlarged squares which form the background of a crossword puzzle. Every bit of arable land, from the lowlands to the hill sides is tilled and harvested.

Japan has made tremendous, visible growth and progress in the past year. Her industrious people have cast the war years behind them, and all their energies are concentrated to the building up of a new democratic Japan.

Democracy is new to them, and some have misconceptions of this newly found "freedom". Some erratic citizens flaunted this new freedom when their neighbors complained of the loud blare of their radios. In the days, shortly preceding the end of the war, her citizens were bewildered, too confused to "digest" and practice the principles of democracy. Their first thoughts were of satisfying their stomachs which had

long gone without nourishing foods. But America came to their aid, and took to them large loads of flour, sugar, cornmeal, etc. Japanese housewives still have to cope with ration books on rice, sugar, flour, salt, miso, noodles, etc., but conditions are improving day by day.

Countless, small, simple, wooden structures have sprung up on the devastated areas, and their occupants are courageously starting life anew, literally, "starting from a scratch".

Gasoline is still on the short list, but many puffing, charcoal-burning automobiles made in and out of the street, traffic. Electrically operated automobiles have been brought into use. Street cars, electric cars, subway cars, and trains are always crowded.

Subway cars operate on three-minute intervals, but each car is filled to the brim, and at times, one can compliment himself if he comes out with his ribs intact. But, recently, the government railway has installed newly built trains which have cut down traveling time considerably.

Taxis which were practically extinct after the war, now are stationed at major stations to serve the public. Newly constructed busses have made their debut in Tokyo during the past year, thus easing a little of the transportation problem.

On the Japanese markets, now are displayed many varieties of lacquerware, chinaware, cloisonne, silk goods, woolen goods, celluloid toys, tinware, canned foods, etc. The quality of her goods have improved during the past year, and her docks are now filled with waiting orders from countries all over the world who desire her products "made in occupied Japan".

Many former Seattleites now claim Tokyo and other spots in Japan as their home.

Among those who formerly trod the streets of Seattle are: Mrs. Josie Toshi Yamanouchi

(former Miss Shinohara) working as DAC with GHQ, ATIS, Tokyo.

Mrs. Yuji Uemimori (former Yuki Watanabe) with the American Consulate in Yokohama

Mrs. Lillian Taniuchi (former Lillian Katayama) employed as DAC, GHQ, Civil Property Custodian, Tokyo

Mrs. Ruth Fujita (former Ruth Hamada), residing in Kobe, employed at Kobe Post Exchange as DAC

Mrs. Rose Tanaka (former Rose Hamada) residing in Kobe, taking care of her sick husband, who is a former University of Calif. tennis letterman.

Welly Shibata, No. 1 editor of English section Osaka Mainichi

Miss Kiku Nakabayashi, working for Japan Tourist Bureau, Tokyo

Miss Mariko Koitabashi, residing with her mother in Tokyo, teaching English at different Japanese schools.

George Otsubo, president of Toa Kogyo of Tokyo

Yutaka (Lefty) Hayashitani, director of Toa Kogyo Co. of Tokyo

Joe Hirakawa, better known as Come Come Ojisan, making quite a name for himself, via NHK, Tokyo Radio

Joe Shimbo, formerly with GHQ, SCAP, now a foreign trader in Tokyo.

Nobu Saito, making good as a foreign trader in Tokyo

Fred Hamada, profitably doing business as legal consultant to various Japanese firms. Daughter, Miss Joan Toshiko, now attending Aoyama Gakuin of Tokyo

Tani Koitabashi, now No. 2 man

with the Nippon Times, the largest English newspaper in Japan.

Miss Hoshi, sister of Satoshi Hoshi, now with the Haneda FBA, FEC as DAC

James Nishimoto, import and export business in Marunouchi Bldg., Tokyo

George Terada, now connected with an import and export firm in Tokyo

George Ogishima, director of Radio Press News Agency, Tokyo

Ray Tominaga, President of Toei Commercial Co., agency for Consumer Export Corporation, N. Y.

Sakae Tominaga, Red Cross worker, also working for one of the newspaper firms in Kumamoto

Noashi Hayashi, connected with a Japanese firm as liaison chief

Max Tominaga, DAC, special Procurement Board, Yokohama

Joe Higuchi, DAC, Military Government, Accounting Section

James Fukuda, DAC, GHQ, SCAP

Hachiro Kita, DAC, GHQ, SCAP

Yoshio Shimogaki, manager of Coca-Cola base warehouse and Coca-Cola Co. 2 gas plant in Yokohama

Miss Hanako Iseri, secretary, Coca-Cola office in Yokohama

Mrs. Yuki Otsuki (formerly Osawa), employed in the American Consulate, Tokyo

Mrs. June Bessho (formerly Ogawa), housewife, Tokyo

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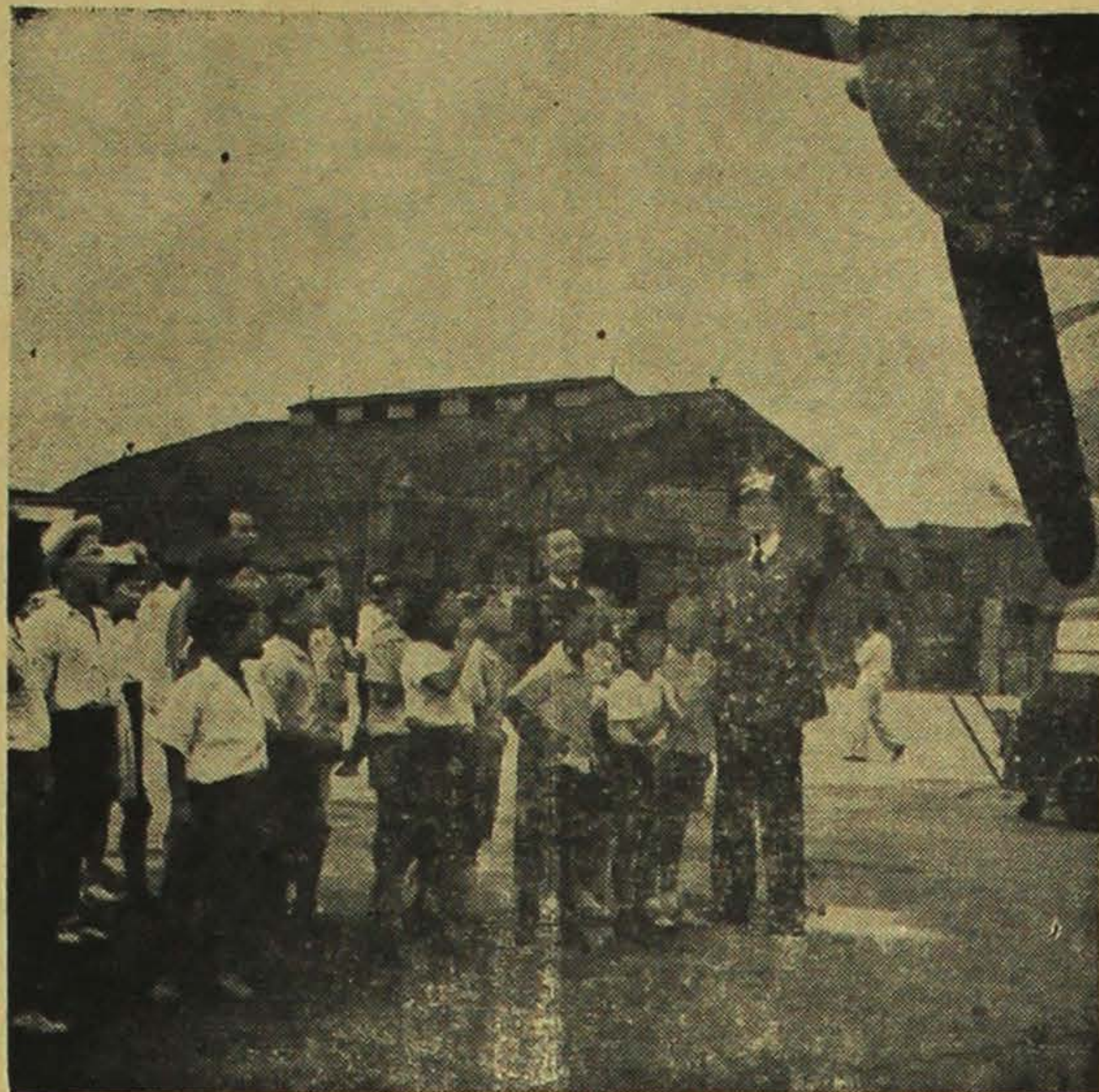
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Youngsters Just Got Plane Thrill



● MORE EXCITING THAN HOPALONG CASSIDY — Minus the American appeal for two-gun holsters, spurs and bean-shooters, these 35 Seijo Gakuin students' wide-eyed vision was aloft in mid-air as they viewed one of the Pratt & Whitney DC-4 engines of Northwest Orient Airlines' "Shanghai".

By PETER OHTAKI
UCL News Bureau

How Japanese children of grammar school age react to Western "conveniences" like eating American hot dogs, cokes and taking make-believe airplane rides, was seen recently when children from the Seijo Gakuin school were permitted a field trip to their local airport.

When eight-year-old Tadashi Amari, young son of the chief of the Japan Shipping Board, saw his father

ther off on a transcontinental flight to the United States, he got the idea. Why not make a tour of the airliners with his classmates?

A few days later at the Haneda airport, 35 excited students flocked around the "Shanghai", Northwest Airlines' DC-4. Before the "flight", the boys learned the fine points of flying from company personnel and the girls visited with the firm's stewardesses. The rest of the afternoon was spent touring the luxury liner and consuming coney islands.



● "KORE WA HONTO NI FUSHIGI DESU NE?" — Speechless but contented were these two girls as they sank into the DC-4's upholstered cushions. Staring aimlessly in bewilderment was Kimiko Kinoshita, left, while Hanako Kobayashi ecstatically observed the wonder of the west.



● BICARBONATED DRINKS BEDAZZLE BLURPING BIRDMEN — The students now satisfied, ended the afternoon with soft drinks and hot dogs in hand. Although they knew what to do with the drinks they had to be shown how to eat the coney islands.

Column's Right

By HARRY TAKAGI

Howdy, folks! I don't send out holiday greeting cards, so this columnizing is as good an opportunity as any to extend to you and each of you, my very best holiday wishes and "A Happy New Year."

At this point, perhaps I'd better explain that I have nothing against the custom of sending out greeting cards during the holiday season. My non-observance of the custom is only a personal idiosyncrasy which, I might as well admit, is more the result of indolence rather than from any lack of what is known as the "Christmas spirit", or from any deep convictions upon the subject. I have no axe to grind against greeting cards; in fact, I like to receive them as well as the next person, and feel happy to have been remembered.

However, and of course I'm speaking only for myself when I say this, I can't help feeling that greeting cards are a great deal more trouble than they're worth. In past years, I've gone through the process of compiling a list, ordering cards, and addressing them with great conscientiousness. And, of course, I've received unexpected cards from some person not on my original list, resulting in last-minute efforts on my part to reciprocate, and suffering pangs of remorse in case it was too late to do anything about it.

Well, I finally did something about the situation, although in a very negative way. I just chucked the whole business out the window. No more worrying over greeting cards—I don't send any at all, period.

So, my friends, if you have mailed me a greeting card, please accept my thanks and appreciation for your thoughtfulness. And if you're wondering, perhaps, why you have not received one from me, now you know the reason.

To tell the truth, however, I have found that very few people who send me cards have noticed that they didn't receive one from me in return. It occurs to me that perhaps I shouldn't even have mentioned my delinquency at all—a mistake, perhaps?

This is the time of year when a columnist looks ahead at the coming year, and indulges himself in a bit of prognostication and philosophizing concerning the future.

The year 1951 will undoubtedly be a fateful year in the world's history. We are in dark and trying times, wherein the very existence of the free world is threatened by the machinations of an aggressive and hostile dictatorship, founded on principles so opposed to our own.

I am glad that the President of the United States has seen fit to declare a National Emergency. This is a declaration which might have

been made a year or even two years before. That, however, is beside the point. The President, despite his many faults, is the duly-elected leader of a free nation. He is not a self-appointed dictator, imposing his will upon the people by means of fear and coercion.

As the democratically-elected leader of the United States, the President has keynoted the future for the American people. We know our enemy; we know what our fate will be if we are caught unprepared.

This, then, will be the program for 1951: hoping for the best, we must prepare for the worst. We are now actually at war, not only with the North Koreans and the Chinese Communists, but with the Soviet Union. We must build up our armed forces, and once again convert the world's greatest machine industry into "the arsenal of democracy". We must face a program of austerity and sacrifice.

Whether 1951 will find us at long last in actual armed conflict, with the Soviet Union itself, remains for the future to decide. This much, however, is clear: failure of the United States to mobilize for preparedness will only hasten the day when the masters of the Kremlin decide to throw caution to the winds and order their legions to strike. The blueprint of Soviet aggression is clear; there is no longer any excuse for delusion concerning their intentions. Preparedness by the United States may serve to hold the aggressors at bay, but weakness will only encourage them in further attempts to continue their program of aggression.

As we look forward to 1951, America stands as the bulwark of the free nations of the world. To maintain that position and to retain an yhope at all for a permanent and lasting peace, we must have a clear and consistent foreign policy, backed up by increased efforts and sacrifices on the part of the American people. Failure—in 1951 and in the years to come—is unthinkable. 1951 is the year in which we must not fail.

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Everybody Loves Babies



● KING AND QUEEN—Elaine Yota, left, and Kerry Masada were crowned queen and king respectively in the 1950 Nisei Week Baby Show in Los Angeles, Calif. Mrs. Masada on extreme right lends a helping hand to somewhat annoyed Kerry while Elaine, like a true trooper, poses nonchalantly for a camera close-up shot.

—Photo by Toyo Miyatake.

MISS MUKAI AT MADRONA, MISS SUGURO AT BAILEY PROVE TO BE EFFICIENT SCHOOL MARMS

By GORDON HIRABAYASHI
Lily Mukai and Clare Suguro, pioneers in a professional field that is new to the Nisei, are on the teaching staff of the Seattle Public School System this year. Miss Mukai, a University of Washington alumnus, has a class of second graders at Madrona, and Miss Suguro, at her own request, is teaching a class of first graders at Bailey Gatzert. Clare Suguro is a Seattle University graduate.

Until this year Nisei have gone as far as office work in the school system but never on the teaching staff. The question comes up as to why this new opportunity, especially so close to the period when Nisei were totally excluded from the west coast.

"There has been a carefully planned program of hiring members of other groups," relates Dorothea Jackson, one of the placement officials of the elementary school department. It was felt by the Seattle school officials that some positive steps must be taken if the students are to experience various aspects of democracy.

Accordingly, a long term plan of introducing members of non-white groups to the teaching staff was introduced. Particular care was made on the selection of the first one, as well as the seven others now on the staff, because anything but an excellent example may put this program several years in reverse.

Miss Jackson is highly pleased that the experiment has turned out successfully. In fact, it has been better than expected. Now in the third year of the plan, there are five Negroes, two Nisei, and one Chinese teaching in various districts of Seattle. Because these additions to the teaching staff proved to be so capable, and popular with students, Miss Jackson states that now the school system feels confident in hiring all additions to the staff purely on the basis of qualification. That is, a Nisei, for example, will be considered for a teaching vacancy along with any other applicant, and the basis of selection will be the particular qualification needed for the vacancy.

Asked if teachers would be hired according to the proportion of students of their own group who are enrolled, Miss Jackson emphatically stated that there was no such plan. In fact, it would be impossible to carry on such a plan because the Seattle school system no longer carries statistics on the basis of race or national origin. And it was added that placement of teachers are on the basis of vacancy and the qualification of the applicant.

Therefore, Miss Mukai teaches at Madrona where there are hardly any Nisei student, and a Negro is teaching at Gatewood in West Seattle where there are no Negro students.

Miss Jackson felt that the success of the program thus far has been the careful policy of not pushing things too fast, that is, beyond a reasonable adjustment probability by the public. "Children cannot be expected to do problems in calculus before a necessary amount of exposure and preparation. Neither can adults be expected to adjust to a new social idea without a certain amount of preparation and only in certain size capsules." The quiet expectation of acceptance was another important factor, Miss Jackson felt. "You can invite trouble by expecting and preparing for it."

At the University of Washington College of Education, Dr. John Corbally, head of the Cadet Teaching Department, says he has found no difficulty in placing students as cadets. But he anticipated more difficulty at the present time for non-whites to be elected to the teaching staff, following their training program.

Professor Bechtolt, in charge of placement, generally concurred with Dr. Corbally's opinions. But he added that interesting and encouraging requests come from the various superintendents of schools all over the state. For instance, at Wapato, where Nisei were evacuated during the past war and where feelings were quite high, the superintendent of schools there personally asked for Ben Yoritaka. Ben is now the chief librarian at the high school.

Also, Professor Bechtolt revealed that Yuki Ideta was elected to the teaching staff at Cle Elm High School, where she is now teaching art. He felt that the Nisei had a wonderful crew of pioneers paving the way for a new professional field. Furthermore, he stated that "If a student has good academic qualities and the personality for teaching, there is no reason why a Nisei should hesitate majoring in education at college."

Right now, the best teaching opportunities are at the pre-school and primary levels. This is due to the high birth rate during the war. Opportunity at the secondary level is relatively poor because there is an excess of high school teachers. This would be true for all candidates regardless of their background. The students in high school now represent those who were born during the latter part of the depression when birth rates were low.

The underlying note of this article has been the new professional horizon now visible to the non-whites. It may be appropriate to add here that the many students who come under the supervision and influence of these new teachers have something to be happy about also. And in the final analysis, it is not just the school officials, nor the new teachers, nor the students who have gained—it is an idea, one that is dear to all of us, that has gained the most significant victory in this experiment.

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COACH JACKSON'S NISEI GRID TEAM USED 'T' OFFENSE SUCCESSFULLY IN '50; COMPILED ENVIABLE RECORD OF FOUR VICTORIES, ONE LOSS



● **BACK TO BACK** — These men carried the mail for the highly-successful Nisei grid team, sponsored by the Nisei Veterans Committee of Seattle, this season. Left to right, they are Bob Sato, Kay Fukuma, Sam Mitsui, Ted Shinoda, Gaylord Iwasaki, Richard Tsuji, Ray Saito and Coach Darrell Jackson. —Photo by Nobu Kano.

JAPANESE PROS HAVE DEVELOPED LONG-BALL HITTERS, O'DOUL SAYS

(Special from Nichi Bei Times)
Baseball in Japan has improved noticeably in the last 12 months according to Frank "Lefty" O'Doul, the San Francisco Seals manager, who returned last November from his second post-war trans-Pacific visit in two years.

"I was pleased to see that the Japanese professional teams had developed some long-ball hitters," O'Doul said. "We didn't see any a year ago when I took the Seal over, but now several men are aiming for the fences," he said.

He named some of the men who impressed him—Betto, Kozuru, Kawakami and Nishizawa.

The pro league pitchers have good control and games are being played in a snappy fashion, he reported.

About the only criticism he had of the Japanese players was their lack of hustle in base-running, especially on pop flies and grounders directly to an opposing player. "I told them they should run out every play even though it looks like a sure putout," he said.

In regard to the "home run hit-

ting contests" in which his traveling companion, the Yankee star outfielder Joe DiMaggio lost to several Japanese sluggers, O'Doul said slow balls and light bats threw the Yankee Clipper off at the plate.

"The Japanese batters are used to seeing the soft stuff, while Joe has been batting against really fast throwing. We didn't take any equipment over with us and the bats provided for Joe were much too light. And they were several inches shorter than ones he uses during the season," the San Francisco manager added.

O'Doul and DiMaggio spent some time in Korea visiting front line hospitals, just a week or two before the current China red counter-offensive started.

The usually jovial and cheery Seals skipper has been taking things easy since his return. He said what he saw in the war zone depressed him considerably.

"Where we visited the fellows last month is the area where American troops were overrun in the new communist drive," he pointed out.

In its first season under the banner of the Nisei Veterans Committee, the young Nisei grid team of this city came through in great style.

Using variations of the "T" used by the Pro-Honolulu Warriors, the local Nisei quickly learned and adapted themselves to this type of hipper offense, climaxing a successful season with a well-earned victory over Lake City, the Boys' Club champions, in the Boys' Club Bowl game on Nov. 19th in the Catholic stadium.

Their only loss was to the ponderous Queen Anne Ramblers coached by Don Sprinkle. The Nisei 1950 season's score card showed 4 wins and 1 loss—a very creditable season's record.

The formation of this aggregation is the culmination of a three-year effort to attain full organized stature in the community.

To the Nisei Veterans Committee goes much of the credit for its substantial financial aid in outfitting this squad. Grateful acknowledgment also goes to Shiro Kashino, Hideo Hoshida and Budd Fukei of the Northwest Times for their fine support.

Darrell "Hit 'em in the Jock!" Jackson replaced Coach Bob Nelson early in the season when illness forced Bob to the sidelines, and Darrell did a wonderful job showing the boys the fine points of the game. "We hope he'll be around next year to run the boys through the mill," said Keiji Sato, one of the leaders of the squad.

Here are personal notes:

QB's — Richard Tsuji—A cool, heady, passer, also the fastest, was hampered by sprained ankle; Kay Fukuma—Able to fit in most anywhere, thus his value to injury-ridden team.

FB — Ted Shinoda—60 minute work-horse, a pile driver, and a polished player.

HB — Ray Saito—Triple threat; dangerous once in the secondary; Sam Mitsui—Small but mighty, fine pass receiver; Bob

Sato—Runs "a la Sitko", very alert; Gay Iwasaki—Improved rapidly, was at his best in open field running.

Ends—Yosh Hayasaka—Better end better each season, plays offense and defense with equal ability; Yogi Katayama—Catty and dependable, played with bad ankle; Jim Suzuki—Light but plays hard, slowed by sprained ankle; Ted Kogita—Good charger and blocker, to the team by army induction.

Tackles—Jun Tonita—Leg injury kept this big lad from showing his stuff; Bill Cooper—A converted F.B., moves quickly for big man, bulwark on offense; Osa Edamura—Improved with season, played with shoulder injury; Ben Tsutsumoto—Played excellent ball till injured, takes back seat to nobody, a joy to the coach; Hiro Suzuki—Late-comer who played very well, hard to push around; Shuzo Kato—Very agile, makes them feel his presence.

Guards — Bones Mizuki — Took quite a beating, but stayed in there, good man; Fuk Takahashi—Not very fast but in there plugging at the line; Mike Fukuma — Converted H.B. who blossomed out to be terrific lineman; Fred Sato—Called defensive signals, backed up line "a la" Les Richter; Bill Mizuki —Ripping, charging, devil-may-care lineman, little yardage through him; Mike Kawamoto—Torn cartilages before season hurt this game little fighter.

Centers — Ebo Okiyama — Carried offensive load and is great improvement this year; Roy Mar —Primarily linebacker, one of the best, hard to fool, knows football.

Property managers "8-balls" Jiro-dai and David Otani had the thankless job and did it well.

To the many supporters who stayed right along with the boys—"Season's greetings!"

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614 James St.
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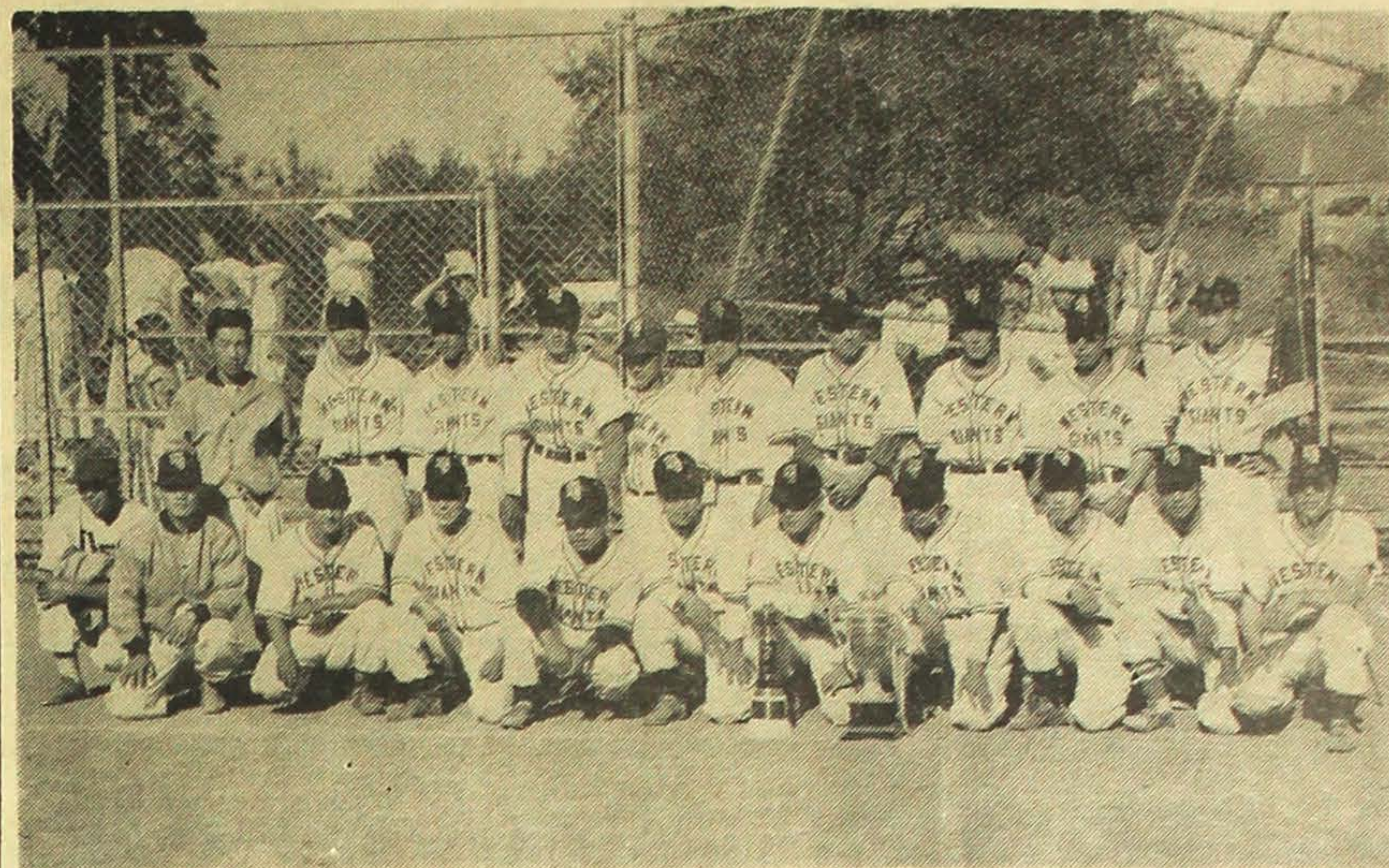
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THE NORTHWEST TIMES SPORTS

MONDAY, JANUARY 1, 1951

PAGE SEVEN

WESTERN GIANTS — 1950 N. W. NISEI BASEBALL CHAMPS



● **BASEBALL WINNERS** — A hustling, scrappy Western Giant aggregation is the 1950 Nisei baseball championship team in the Pacific Northwest. The Giants earned that honor by defeating the Nisei Vets, 6 to 5, in the final game of the Northwest Nisei Invitational Baseball tournament last July. In front of the players are the championship cup and the Fukuda memorial trophy.

Posing for camera, they line up as follows: back row—Hiro Sasaki, Ken Yoshinaka, Gaylord Iwasaki, Jimmy Nakamura, Morio Terayama, Fred Koba, Tinky Terada, George Iwasaki, Shoichi Suyama, Richard Tsuji; front row — Ben Yoshida, Lloyd Shimizu, Tommy Yamaguchi, Sammy Iwasaki, Willie Kawata, Mas Nakata, Jiro Yoshitake, Tommy Deguchi, Blotz Suyama, Kay Saito, Taiji Takayoshi. Bobby Namba is missing from the picture.

—Photo by Elmer Ogawa.

They Bowl in Main Bowl Loops



● **SNGBO CHAMPIONS** — Titlists during the '49-'50 season, North Coast Importing girls (above) are again shooting for the SNGBO (Seattle Nisei Girls' Bowling Organization) crown this year in Main Bowl. Standing around Pat Hidaka are, left to right; Jean Terao, Mickey Oyama, Tak Nakashima and June Takahashi.

—Photo by Nobu Kano.

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FIFTH ANNUAL

Northwest Nisei Classic

SATURDAY - SUNDAY

JANUARY 13-14

ENTRY FEE:

Men — \$5.00 Per man per event
\$1 all events optional

Women—\$3.50 per woman per event
\$.50 all-events optional

ADDED EVENT:

6-game men's sweepstakes
Friday, Jan. 12, from 8 p.m.

All entries and fees must be in by
midnight Monday, Jan. 8.

Main Bowl

306 Main Street

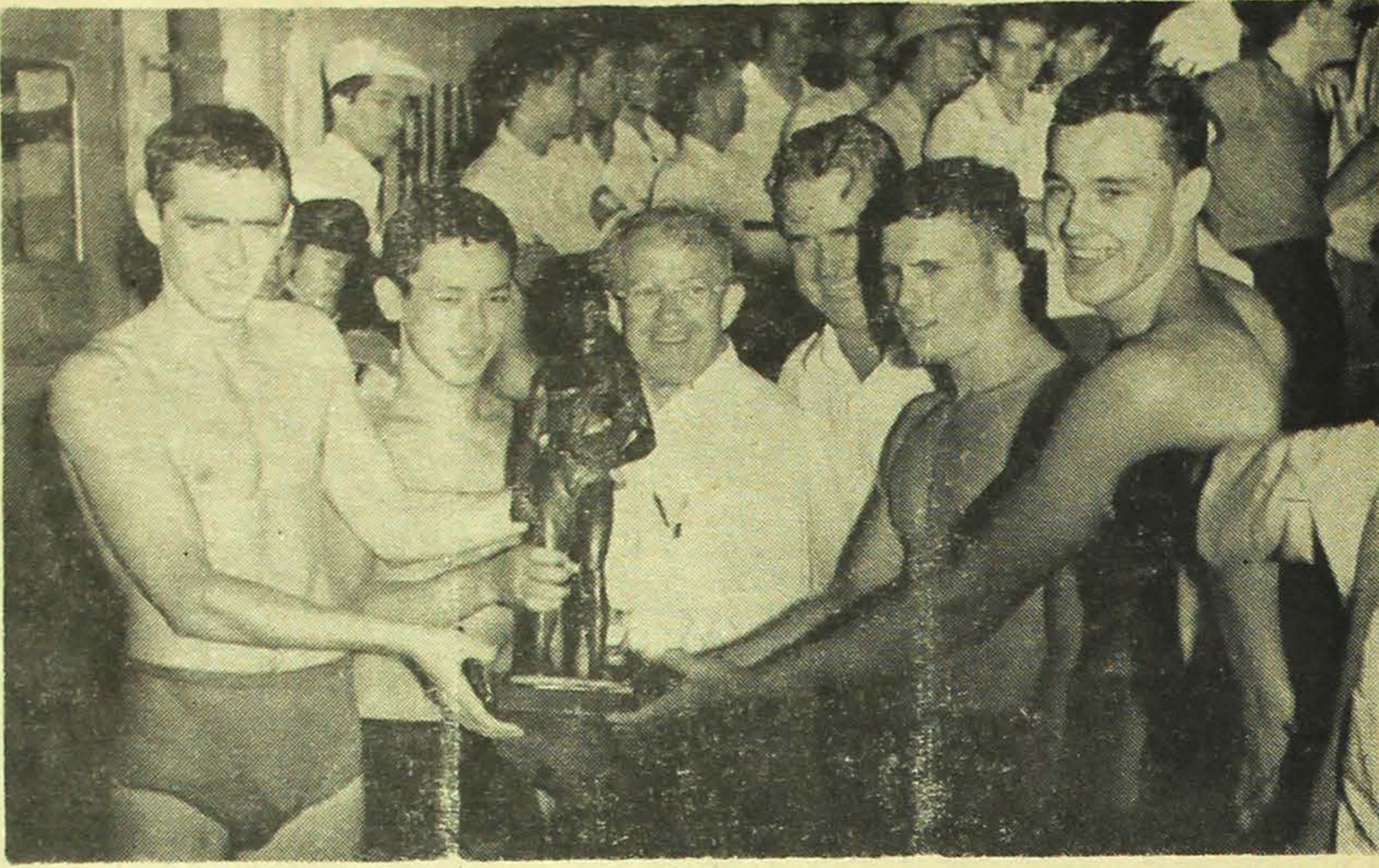
TOURNAMENT DANCE

8:30 P.M.

SUNDAY, JAN. 14



'AMAZING MR. FORD KONNO' SMILES AFTER WIN



By **GEORGE ISHIHARA**
Honolulu, Hawaii

(Special from Rafu Shimpō)

Ford Konno, Hawaii's most sensational 17-year-old Nisei swimmer, has been labeled the "AMAZING MR. FORD KONNO".

Yes, amazing is the word for Konno for ever since he has been competing. Ford has smashed records as if they were daily chores to him.

Coached and trained by Yoshito Sagawa, one of Hawaii's top swimming coaches on the same level with Soichi Sakamoto of the University of Hawaii, the amazing Ford Konno, though heralded as the most outstanding and sensational American swimmer today by the Associated Press and the United Press and quite a cinch to win International and Olympic honors, is a very shy and modest lad.

He is well liked by his friends and he is popular among the youngsters for he spends his spare time teaching them to swim at the "Y".

Konno is one of the hottest stars to appear on the Hawaiian swimming horizon, following in the footsteps of Hawaii's water champs of yesterday like the great Duke Kahanamoku, Buster Crabbe and Bill Smith.

At present, Ford is a senior at the McKinley high school. He plans to enroll in a mainland university after graduation.

Rumors have it that he will land at either Yale or Ohio State, especially the former because he was coached at the International Meet at Tokyo by Yale's famed coach Bob Kiputh, who, when he was interviewed by the press after the American swimming team's return from Japan, said, "If Ford should come over to Yale, it certainly wouldn't break my heart."

U. S. TEAM — One of the bright stars on the U. S. 800-relay team which scored a smashing victory over the Japanese team in the three-day U. S.-Japan swimming meet held last Aug. 4 to 6, was Ford Hiroshi Konno, second from left, of Honolulu, Hawaii. With Konno are Jimmy MacLane on his right, and Coach Bob Kiputh, U. S. team manager John Curren, Ronald Gora and Wayne Moore. Trophy was that presented by Japanese Prime Minister Shigeru Yoshida.

—Photo courtesy of European.

Kiputh was full of praise for Ford Konno's brilliant showing in the Japan meets. He said, "Every time Ford plunged into the water, he made better times. Remember, he beat the great Hironoshin Furuhashi and that is something that no one has done since the 'Flying Fish of Fujiyama' started competitive swimming. Ford is not only good, he's phenomenal."

A few years back when Ford, swimming in the Honolulu Inter-scholastic meet, won his races (he was 16 years old) in good times, he was classed as just another good swimmer.

He created no sensation when he won the 220 and 440 yard championships in the Hawaiian AAU Indoor Meet in May. But, the crowd got excited when he smashed the American and Hawaiian 1500 meters freestyle record at the AAU Outdoor Meet in 19 m. 13.4 s. Ford's time was faster than that Furuhashi made in the same tank a year previous.

He was tagged a sure Olympic prospect.

At the National AAU meet in Seattle, it was his misfortune to run into John Marshall of Australia who was really "hot". Ford chased

Marshall to several new records. Konno's 20 m. 17.8 s. broke the existing world record for the mile by 11.2 s. and his 9 m. 54.1 s. clipped a half second from Bill Smith's world mark for the 880.

For his sterling performances, he was voted Seattle's 101 Club Swimming award.

Ford was getting better with every training period and it showed when he raced in the International Meet in Tokyo. He copped the 1500 meter race on the opening day in 18 m. 44.4 s., an even; in which Marshall finished fourth while Furuhashi was withdrawn. The next day he was third in the 400 meter sprint behind Furuhashi and Jimmy MacLane. On the third day of the meet, he was second to Furuhashi in the 800 meter race with Marshall third.

Then, in Osaka, he amazed the swimming world with his splendid effort in the 800 yard race, defeating Furuhashi in record time. He was clocked in 9 m. 40.3 s., bettering Smith's mark but under Marshall's Seattle record of 9 m. 37.5 s.

But Ford, in winning, did something which no one had yet done—beat the great Furuhashi.

Yes, Ford Konno is really the "AMAZING MR. FORD KONNO".

Comments on Nisei Personality

MOST OF US SHY OF SPONTANEITY, EASE IN SOCIAL SITUATIONS

By **FRANK MIYAMOTO**

So much self-conscious attention has been devoted to Nisei problems that I am afraid any further discussion of the subject may prove revolting. It would certainly be more refreshing to turn our attention elsewhere, say upon the Saneis. In fact, the original intention of this article was to consider some of the emerging characteristics of the Saneis; but to talk about the Saneis, it becomes necessary to talk about their Nisei parents, and we find ourselves again in the old rut. Revolting as the spectacle may be, we are back at the business of squeezing one more drop out of an old bottle.

It has been said that it takes three generations to rid a family of a habitual error of grammar. . . . Whatever the validity of this observation, it points to an undeniable fact that the habits of persons and families have a persistence that may transcend generations. Many aspects of the Issei's behavior have been transmitted to the Nisei, and it is certain that the Nisei will in turn transmit some of them to the Saneis. Especially susceptible to such transmission are the behavior traits of which we ordinarily are not conscious. The intent here is to analyze briefly one of these deep-lying tendencies in the Nisei personality which we suspect may be reflected in the Saneis.

Lack of Spontaneity Noted

A prominent feature of the Nisei personality is its relative lack of spontaneity. Spontaneity refers to an ease and freedom of personal expression in varying social situations that results from the absence of inhibitions against such expression. The social lion, the "natural" leader, and the politician, in other words, all who are adept in social relations, usually have this quality in abundance, but these are roles in which it is difficult to picture most Nisei.

One sees this shortage of spontaneity in the lack of adroitness among most Nisei in conversation and public speaking. One sees it also in the unease and lack of poise which often characterize a Nisei when he is placed in an unfamiliar social situation.

Spontaneity may be either an advantage or disadvantage in social relations. When it merely represents a free flow of expressions that is uncontrolled by any guiding intelligence, the resulting behavior is likely to be noisy, ridiculous, and obnoxious. In the hands of an artist in these matters, however, the ability to shift gears, so to speak, into whatever level of expression is demanded by a given situation provides a powerful tool of interpersonal and social manipulation.

If it is true that the Nisei are lacking in spontaneity, the condition is understandable in terms of their background. In the first place, there are probably few cultures in the world which train the individual to self awareness in the degree that the Japanese culture does. It is not merely that the Japanese child is constantly under the admonition, "What will people think if you do that?" Virtually every aspect of the language and custom serves as a reminder that the world is observing and evaluating his conduct. Such an attitude toward the self may produce disciplined personalities, but it also serves to inhibit behavior. The Nisei, I should say, bear the marks of this heritage.

Nisei Handicapped in Speech
The bulk of social relations anywhere is conducted through oral communication but several conditions have conspired to handicap the Nisei in their speech. The Nisei were born into a bilingual world, and suffered the disadvantages of such an environment. Oral facility comes from two sources: (a) exposure to good oral communication, and (b) participation in it. But in Japanese-speaking families, the communication between the Issei and Nisei was generally restricted to routine matters. Nor was the problem merely linguistic. The content of ideas which could be transmitted with this highly simplified language was necessarily impoverished. The child in the monolingual family is naturally exposed to adult ideas and effortlessly absorbs a considerable amount of these views, but the Nisei's limitations of Japanese vocabulary sealed him off from extensive areas of the Issei's knowledge.

Spontaneity depends to a certain extent upon a breadth of experience. Inexperience is as likely to inhibit spontaneity in social relations as it is to inhibit reflex reactions in driving a car. In the case of the Nisei, the limitation upon experience imposed



FRANK MIYAMOTO

by the linguistic barrier was further aggravated by other conditions of their experiential environment.

It has been said that the Nisei are a hybrid product of two cultural streams, the Japanese and the American, but this is an inadequate characterization. It is widely admitted that the Nisei strongly resisted training in Japanese culture, and much of the culture probably still remains foreign to most Nisei.

Products of Nisei Society
On the other hand, the claim that the Nisei are essentially American must be tempered somewhat by the consideration that a good deal of their American ways was acquired at second hand through reading, the movies, observation at a distance, and contacts at school.

What has not been sufficiently emphasized is that the Nisei are also products of Nisei society, a society that developed in some degree its own language, rules of behavior, expectations, values, and goals. Admirable as this society was, it offered only a circumscribed range of experience to the Nisei. To the extent that they were confined to their society, it has been difficult for the Nisei to acquire those interests and roles which existed outside it.

Finally, spontaneity in social behavior is dependent upon confidence

in the rightness of one's behavior. The child, being trained in the old and respected traditions of an aristocracy, seldom has reason to doubt the acceptability either of his group or his behavior. The Nisei, acquiring his rules of behavior in the ambiguous circumstances of his society, however, suffered a double handicap. The emerging rules of his society were often vague and on a half-formulaed, and there were doubts regarding the acceptability of these ways of behavior. Anxieties about prejudice and discrimination from the majority group added to the doubts about how one might best behave.

Expressive Behavior Limited

The product of these diverse socializing influences upon the Nisei has been a personality that is generally well organized and self-disciplined, but one that is limited with respect to expressive behavior. The problems of personal organization and self discipline which sometimes occur among Negroes, and that of compulsiveness which appear among Jews, do not so much exist as problems for the Nisei. But, on the whole, both the Negroes and Jews seem to show a greater flexibility in social adjustment than is to be found among most Nisei.

This brief analysis probably does serious injustice to the complexities of the Nisei personality. And the term, "lack of spontaneity", probably does not clearly express the point which I wish to make regarding the Nisei personality. At the moment, I feel mentally too lazy to engage in a less superficial discussion. I believe, however, that what I have said carries a germ of truth about a rather basic personality characteristic of the Nisei.

The Saneis will undoubtedly be different from the Nisei. Already, it is possible to observe that the coming generation is a more freely expressive group than the Nisei. The former—the Saneis—are not handicapped by a bilingual problem, and certain kinds of understanding which the Nisei acquired only with considerable effort are being acquired by the Saneis with ridiculous ease.

Nevertheless, changes from generation to generation are seldom sharp and complete. It is also possible to see in the Saneis an image of the Nisei personality being reproduced.

We're All Discriminating . . .

Against The Human Race

By **HERB WALKER**

(Special from Rafu Shimpō)

Old Pop Warner, who had his greatest fame as a football coach with Carlisle, the Indian college, years ago, reminisced to Grantland Rice the other day as follows:

"A funny thing about the Indian. He was our best amateur. He really played the game only because he loved it. He was also more popular at hotels than the white man—he was better behaved. And he had a definite dignity that the white man lacked."

It may be that the clue to this can be found in a statement by Philip M. Widenhouse, a tall, athletic preacher from the south, former college football player who was by his own description "an idealistic kid", now fighting against the "sins of caste" as head of the American Missionary Association. He works to help minorities to learn to fit in "not so much to the life of the majority—because that usually is wicked—but to a better life."

The American Indian didn't make the mistake of trying to fit into the life of the majority. He retained his own racial dignity. "California is the most multi-racial state in the union," Richard W. Detering, executive director of the California Federation for Civic Unity, said in Santa Barbara early this month. "We can establish our here the most advanced democracy in the world—if we want to."

It's good to remember that every race has certain outstanding characteristics—just as does every individual. So too does every race have some bad characteristics, just as does every person.

Some people prefer peaches, some apples, some pears, some plums, and so on. Some people like this race or that race. Some people like the Packard, some the Ford, some the Chevrolet, some the Cadillac, some the Hillman Minx . . . it's a good thing the people of the world don't all have the same likes and dislikes. Lack of variety would be dull indeed.

Hitler played up the bad characteristics of one race . . . now it is fashionable to play up only the good facets of the racial personality of those people. But those who belong to that race would do well to take stock and accentuate the good points while correcting the bad ones. And that's true of every race.

Democracy certainly doesn't mean standardized people. It means appreciating the good points of people who are different.

Tolerance isn't the idea. Appreciation is. Tolerance indicates perhaps a certain critical stupidity. Appreciation is an understanding of the different. Better to appreciate Beethoven than merely to tolerate him.

Everyone is a genius, potentially, in some field . . . but he can't be an all-around genius. The late George Bernard Shaw said: "Don't be a duck. A duck walks, but awkwardly. A duck swims, but not very well. And a duck flies, but poorly."

If you are a member of the Gay-hooven race (to assume a mythical one) and find that your height, color, slant of eyes and curve of legs are different from the Tribulations, why worry about it? With your own characteristics you can be

perfect in your own style. Where the mistake is made is in hanging on to the weak characteristics of the race, that were brought over from the old country. That's not loyalty—that's just blind stupidity.

The idea that the human race should be eventually composed of people all of one type, comprising the best features of all races, simply overlooks the fact that the universe prefers great diversity to unification. Are all animals, insects or plants of one type?

So when you think of "unity" as standard models off the same assembly line, stop to consider that it's against the way the world is run. You don't want to think like the other fellow—you don't want to look like him—you don't want to act like him. BE YOURSELF. It isn't

unity we want; it's understanding. When we get understanding, then people with green hair, purple skin, two heads and four arms can exist side by side with the rest of us and we won't worry about it. We won't feel compelled to criticize or fight them. Nor shall we feel that we have a God-given right to dye their heads or cut off two of their arms to make them "standard".

Not only be yourself, but let the other fellow be himself too. Then we'll have a happy world and a very interesting one.

The crimes of the Spanish Inquisition, the Nazis and the witch-burners of our own country were all perpetrated by those who believe in "unity"—that we must all look and think alike.

Just a little understanding would be far better.

DROP 'LET JOE DO IT' ATTITUDE, MASAOKA ADVISES N. W. NISEI

(Continued from Page 1)

Northwest? The answer to that is a strong, emphatic Yes.

Cites Evacuation Reason
Why? Let us be reminded that one of the basic reasons for the evacuation—a process which affected the Nisei from Seattle to San Diego—was that Issei were ineligible for naturalization. Thus, they were technically enemy aliens. Since they were aliens and we were at war with Japan, evacuation could be imposed.

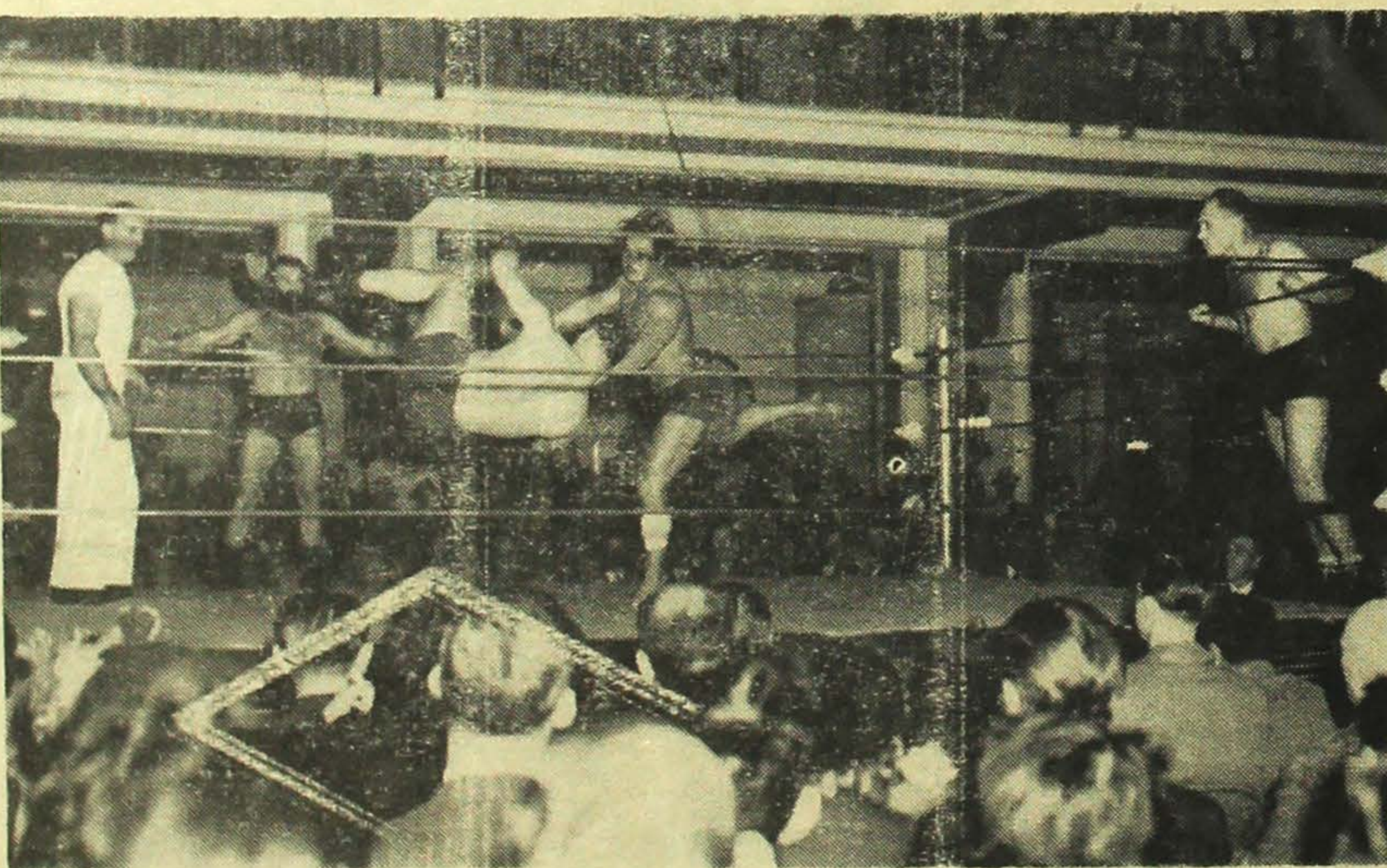
Had they been eligible to citizenship, many would have long ago taken out naturalization papers. As citizens, evacuation would have been a most difficult procedure to invoke. As aliens, the Japanese could be removed—and with them every person of Japanese ancestry, citizen or not—without stirring up too much of a national problem. This, then, briefly recounts the

ideals behind the JACL. Together, we have achieved much. With even stronger national unity and determination, we will achieve more. We can do it working shoulder to shoulder. We cannot do it if some sit on the sidelines waiting for the benefits but neglecting the fight itself.

Northwest Nisei Need JACL
The Japanese American Citizens' league needs the Nisei from Seattle and Portland. It needs them as members of revitalized, active chapters. But even more, the Nisei of the Northwest need the JACL.

Let me say this: Without the JACL and its record of post-war work, what would be the position of the Northwest Nisei today? Could they, by themselves, have won what collectively we have won? No! No more than could any other area working by itself and in its own fashion. The future lies in our collective hands.

NISEI GRAPPLER EXCITES LOCAL WRESTLING FANS



WHAT'S THIS? — Your guess is as good as ours. A promoter calls it a "wrestling contest", a press agent labels it a "rasslin' match", but to us, it's a fast-moving entertainment. Mr. Sasaki, former U. S. Olympic weight-lifting champion from Honolulu,

Hawaii, is shown (above) tossing one of the Gorky brothers into the air in a "tag-team match" at Eagles Auditorium.

Call it what you may, but many men and women pay good money to see this kind of show—a show which has the fans so excited that

the night this picture was taken a woman opened her mouth in awe, and in her excitement, dropped her "falsies" (false teeth, that is) from the mezzanine to the main floor. She recovered it, and the show went on as scheduled.

—Photo by Nobu Kano.

S. M. Sasaki

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