

SCENE

the PICTORIAL MAGAZINE



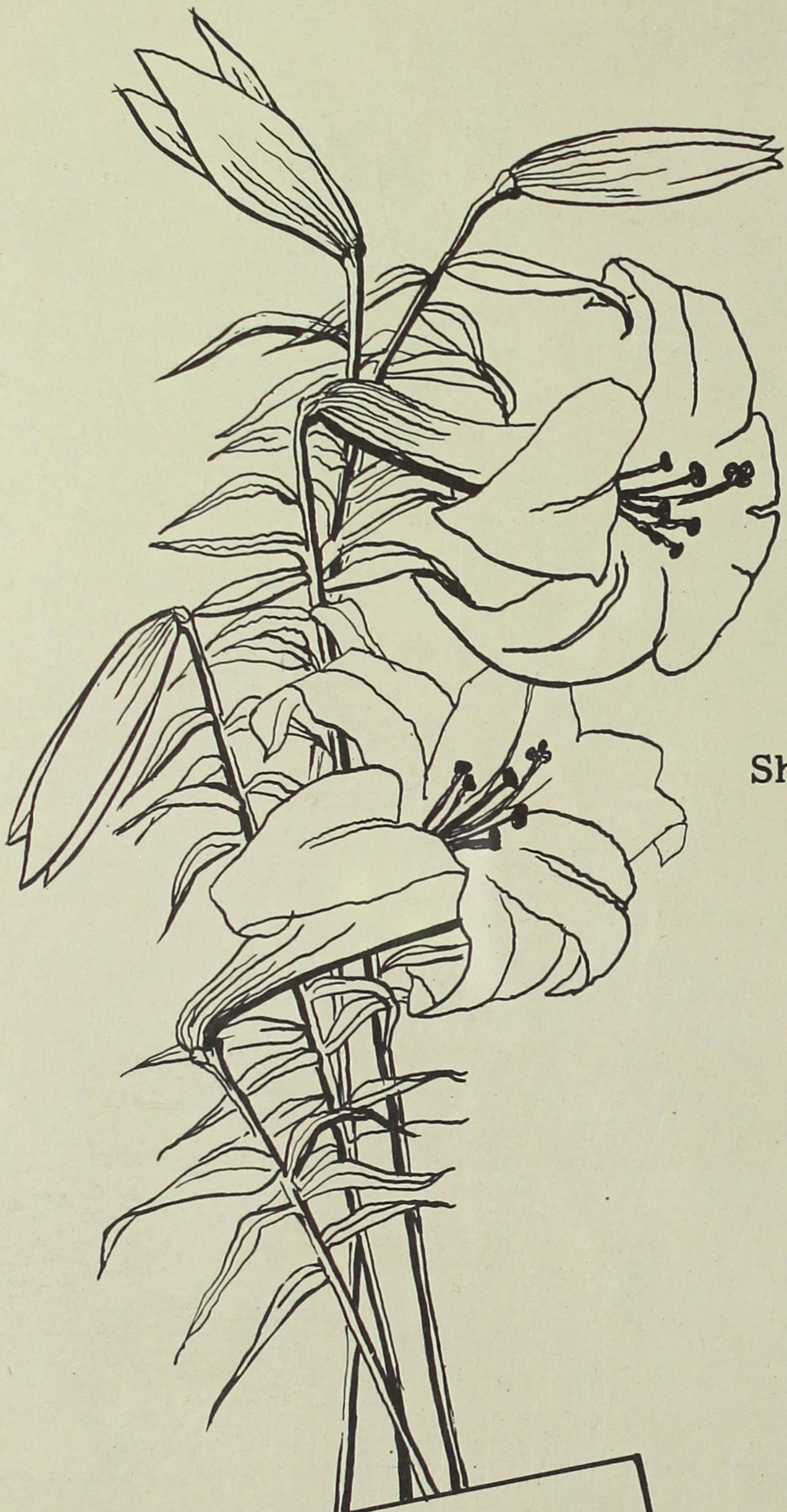
Search of a Soul
Page 17

Printed in U.S.A.

グラフィック世界

MARCH, 1950

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Letters to the Editors

WAS IT 'JUDICIAL LYNCHING'?

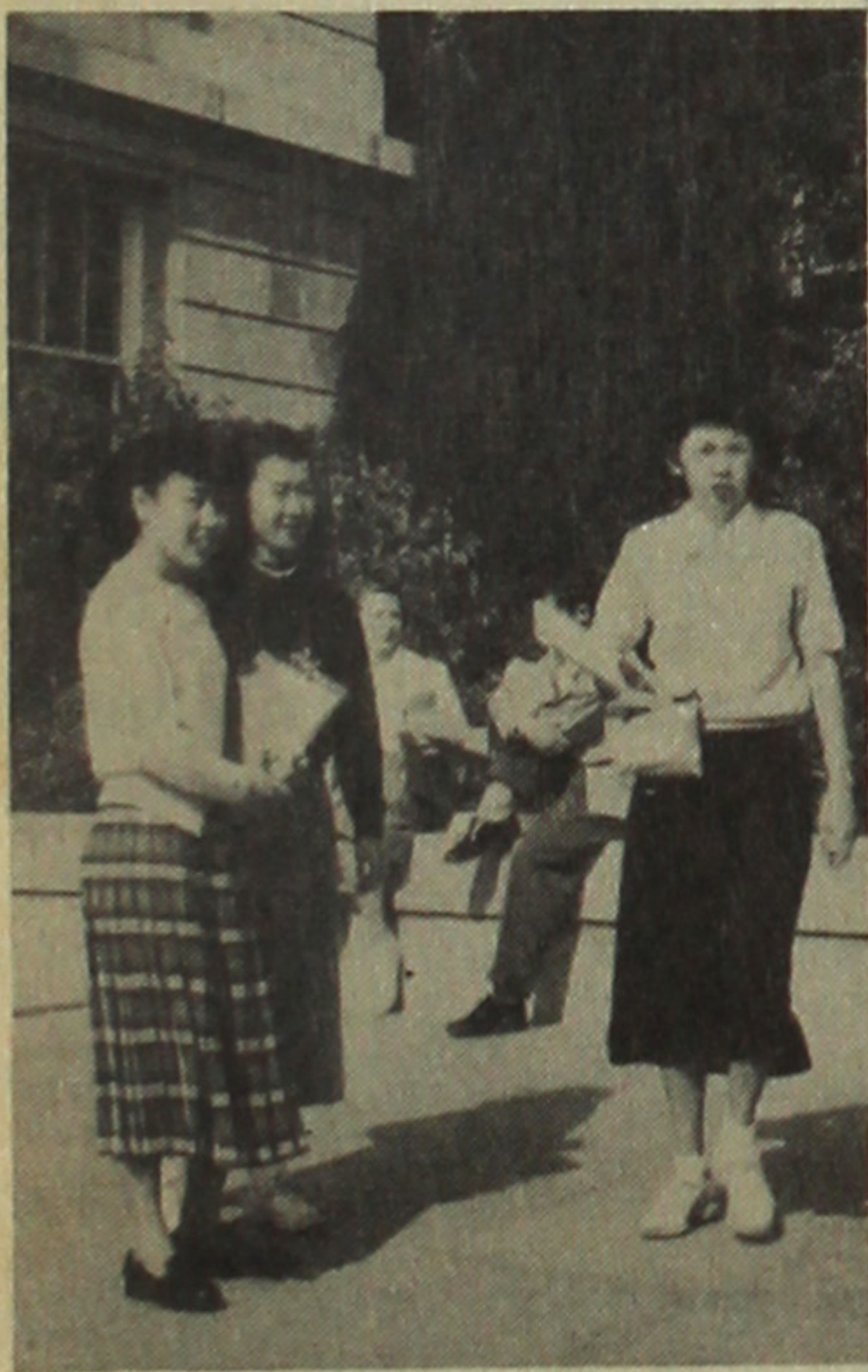
Dear Sirs: Your advertisement of "The Case of General Yamashita," refers to the trial as a "judicial lynching." This is challenged by a memorandum from Brigadier-General Courtney Whitney of General MacArthur's headquarters in Tokyo. General Whitney states correctly that the late Mr. Justice Murphy did not characterize the Yamashita trial as judicial lynching. General Whitney writes that Justice Murphy "merely warned that 'tomorrow the precedent here established can be turned against others. A procession of judicial lynchings without due process of law may follow.

"Chief Justice Stone and a majority of the court had already adjudged that the concept of due process had not been violated and, had Mr. Justice Murphy intended to stigmatize that same proceeding on which the Supreme Court had just pronounced its judgment as a 'judicial lynching,' the effect would have been to throw the blame of guilt upon that higher tribunal, of which he was a member, as an accessory thereto. It is unbelievable that the learned justice would have intended this connotation to flow from his remarks—unfortunate that he cannot defend his own dictum against so licentious a misrepresentation."—M. HIRAI, Chicago, Illinois.

WANTED: SOME ACCENT MARKS

Dear Sirs: Upon reading a letter in your magazine signed by a reader with the surname "Ichinose," I inquired if this were a real name. I am informed that it is, though it bears a startling similarity in sound to something like "itchy nose." With all due respect to the sanctity of names, might I suggest that you indicate with proper accent marks the correct pronunciation, especially when "Ichinose" is really pronounced "Ichinosay"? —R. J. SMITH, Chicago, Illinois.

U.C. STORY GETS APPROVAL



Dear Sirs: Your photo-story about Nisei Co-ed Ellen Takahashi at the Berkeley campus of the University of California (SCENE, December) was excellent. . . —GEORGE A. PETTITT, Assistant to the President, University of California, Berkeley.

SCENE readers will be glad to know that blow-up reprints of the U.C. Story will be displayed in the America Fair Exhibit in Tokyo—at the suggestion of the University of California. —ED.

BENDETSEN GOT IN ANYWAY

Dear Sirs: Didn't do much good, did it? Colonel Bendetsen is the new Assistant Secretary of Army in spite of all the protests that the J.A.C.L. and various minority groups raised. . . Do you suppose such squawks did any good? . . . —G. ISHIKURA, New York.

People who protested the appointment were merely exercising their Constitutional right to express themselves on a public issue. We think it did some good, even if the appointment could not be prevented.—ED.

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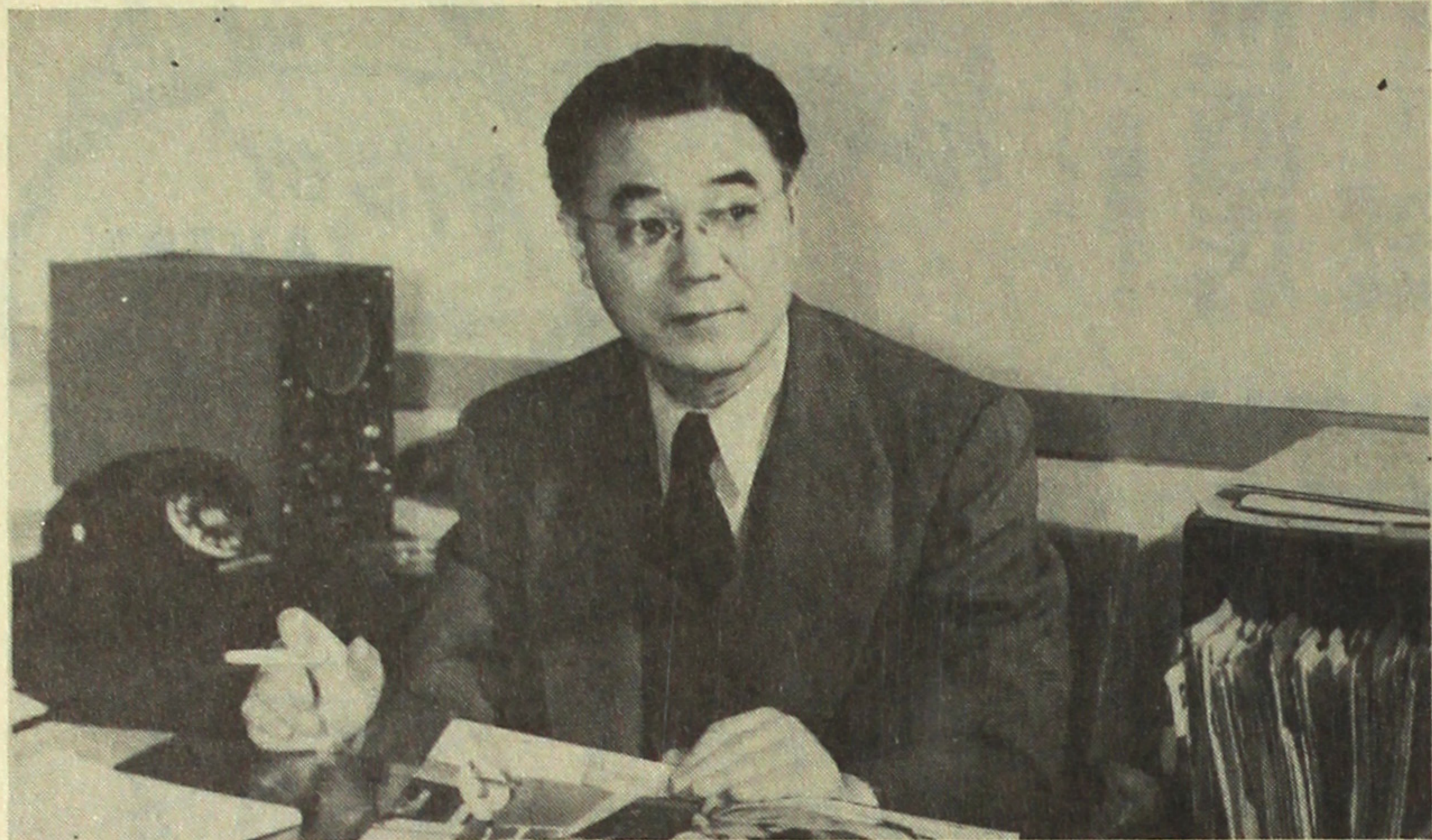
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Publisher's Column



James T. Nishimura

Dear Reader:

When we launched SCENE, we promised you a lively magazine.

We said SCENE would report, inform, entertain. We also said it would stimulate intelligent public discussion. We invited you to write your reactions. We set up a Letters to the Editors Column as a sort of public platform.

Your response has been—to us—a most rewarding experience.

SCENE is becoming the gathering place for the Nisei Town Meeting of America. Just watch that Letters to the Editors column, and you'll see why.

Last month, readers in Detroit, Los Angeles, Peoria and Buffalo debated the issue of SCAP's censorship in Tokyo of the book, "The Case of General Yamashita."

In this issue, you'll find some of the latest repercussions.

In February, we printed a letter by reader William Hohri. He had been needled into writing by the article in the December SCENE by Percy Whiteing and Rev. Joseph Kitagawa. Reader Hohri wrote some provoking things in asking, "Can America Become Christian?"

This prompted a Protestant clergyman, the Rev. Perry Saito of Chicago, to write a vigorous reply, which appears in this issue.

We would like to print more letters than our space permits. Our editors choose those they feel throw more light than heat on a subject. But we'll admit it isn't always possible to avoid some heat.

But light or heat, your letters are welcome. They remind us of our obligation and responsibility to you. They seem to establish a tie that binds us more directly with you—and we like it.

SCENE is—to my knowledge—the only Nisei publication in the United States that does this. We at SCENE think the Nisei reading audience has far too long been unfairly dismissed as "reticent" or "inhibited" or "inarticulate" or "disinterested." Your letters to our editors are proving us to be right.

Cordially,

James T. Nishimura
James T. Nishimura, Publisher

IDEAS FOR SCENE FROM EMBREE

Dear Sirs: I have enjoyed very much reading. . . SCENE. It strikes me as an excellent venture, and I trust that it is getting off to a successful beginning. You should certainly stick to the human interest appeal which predominates—which means pictures of Nisei. . . I also think that more material on ways Nisei are participating in general American—or foreign—life would be worthwhile. . . The Oriental recipes are a good idea—some notes on where to buy exotic Oriental items would not be amiss either. . .—JOHN F. EMBREE, Foreign Area Studies, Yale University, New Haven, Connecticut.

Readers will remember John Embree as the first Community Analyst for the War Relocation Authority—the man whose influence had a lot to do with bringing an enlightened change in W.R.A. policy.—ED.

FINDING JIMMIE SAKAMOTO

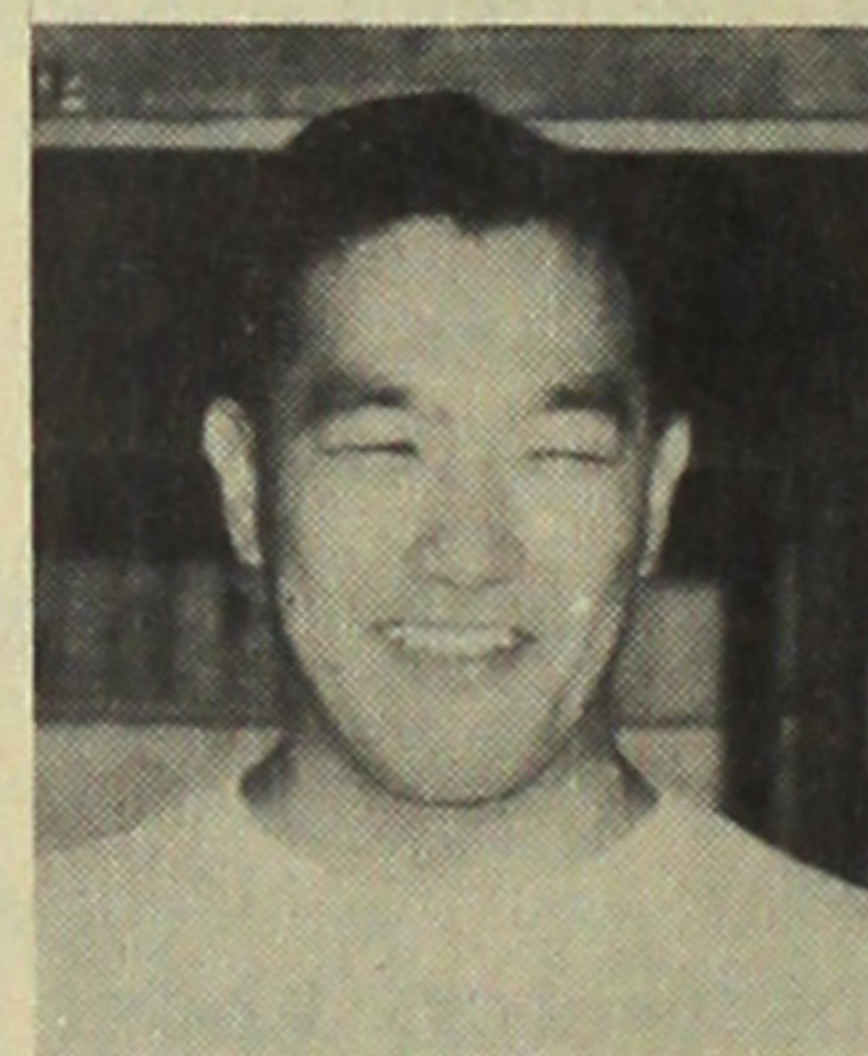
Dear Sirs: So glad to learn about Jimmie Sakamoto, thanks to that heartwarming story by Bill Hosokawa (SCENE, January)—RICHARD TAMURA, San Francisco, California.

OUR FEBRUARY COVER GIRL

Dear Sirs: Pauline Takahash or Pauline Takahashi? What happened to the "i"? Was it a misprint?—TOYOJI TATSUNO, Sacramento, California.

No. She spells it Takahash. No i.—ED.

DISAGREES WITH READER HOHRI



Rev. Perry Saito

Dear Sirs: William M. Hohri answers the question, "Can I Become a Christian?" in the negative, and therefore believes Christianity is absurd. More specifically, Mr. Hohri believes in the absurdity of Christianity because he has never seen God, because the world has not been saved by Jesus, and because he would feel ridiculous having his feet washed in expensive perfumes.

I would question the validity of condemning, for example, democracy by judging those "democrats" who stage lynching parties and witch hunts, who insert civil rights planks in their platforms, and table civil rights legislation in Congress.

For me, the things most worth while (love, mercy, justice, life itself) are not material entities. I have only seen them manifested in human beings; and therefore know them to be real. I have never seen God; I have only seen Him manifested in the lives of human beings, and therefore know Him to be real. And these godlike individuals did not all call themselves Christians, either.

It is true the world has not yet been saved by Jesus, nor has the world been made safe for democracy. The attaining of these goals must be by lives dedicated to their attainment; death at the most can only clear the path and point the way. But their distance does not determine my choice of goals; the present, in the light of my goal, determines only my next step.

Experimentation in faith works just as truly in the religious realm—and if it doesn't, then I would question its efficacy. But religiousness was never attained nor maintained strictly through hard, logical argument. One can never describe the odor of a rose to one who refuses to smell. I think, however, Mr. Hohri and we can get together on our first steps—civil rights, peace, world government, political and economic democracy, etc.—and agree to differ in our theology.—REV. PERRY H. SAITO, St. Paul's Methodist Church, Chicago, Illinois.

SCENE The Pictorial Magazine

MARCH, 1950

Vol.1 No. 11

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Cover

The dramatic dancer striking the grotesque pose is Yuriko (Ame-miya), a former Los Angeles Nisei, who has attained major recognition in the field of modern dance. The pose is from "Tale of Seizure," a solo dance, choreography by Yuriko. The Martha Graham Company of New York, of which she has

been a member since 1944, last month began a coast-to-coast tour. Yuriko will have featured roles in four numbers. For more about "Tale of Seizure," turn to Page 17.

AMERICANS BETRAYED

BY MORTON GRODZINS

\$5.00 per copy

- WHY mass evacuation took place in 1942
- WHO influenced our top policymakers
- WHAT political forces swept Issei, Nisei, Kibei into barbed-wire enclosures. .
- WHERE the crucial decisions were made
- WHEN the tide turned from evacuation to relocation .
- HOW mass evacuation stands as a threat to every American



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CONTRIBUTING EDITORS

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STAFF PHOTOGRAPHERS

Wayne Miller; Chicago—Ken Mazawa; New York—Toge Fujihira; Denver—Carl Iwasaki; Los Angeles—Jack Iwata; San Francisco—Tom Okada, R. Laing.

CONTRIBUTING PHOTOGRAPHERS

Chicago—Vince Tajiri, Fred Yamaguchi; Honolulu, T.H.—Hideo Niiyama; Seabrook, N.J.—John Nakamura; Denver—T.K. Shindo; Berkeley—Dr. Henry Takahashi; Sacramento—George Ochikubo; Seattle—Elmer Ogawa.

STAFF ARTISTS

Nori Kenmotsu, George Matsuura.

GENERAL SALES MANAGER

Corky T. Kawasaki

CIRCULATION MANAGER

George Kodaka
Mitsuji Doi, Assistant

CHICAGO PUBLISHING CORPORATION. Editorial offices at 2611 S. Indiana Ave., Chicago 16, Ill. Phone DANube 6-4242.

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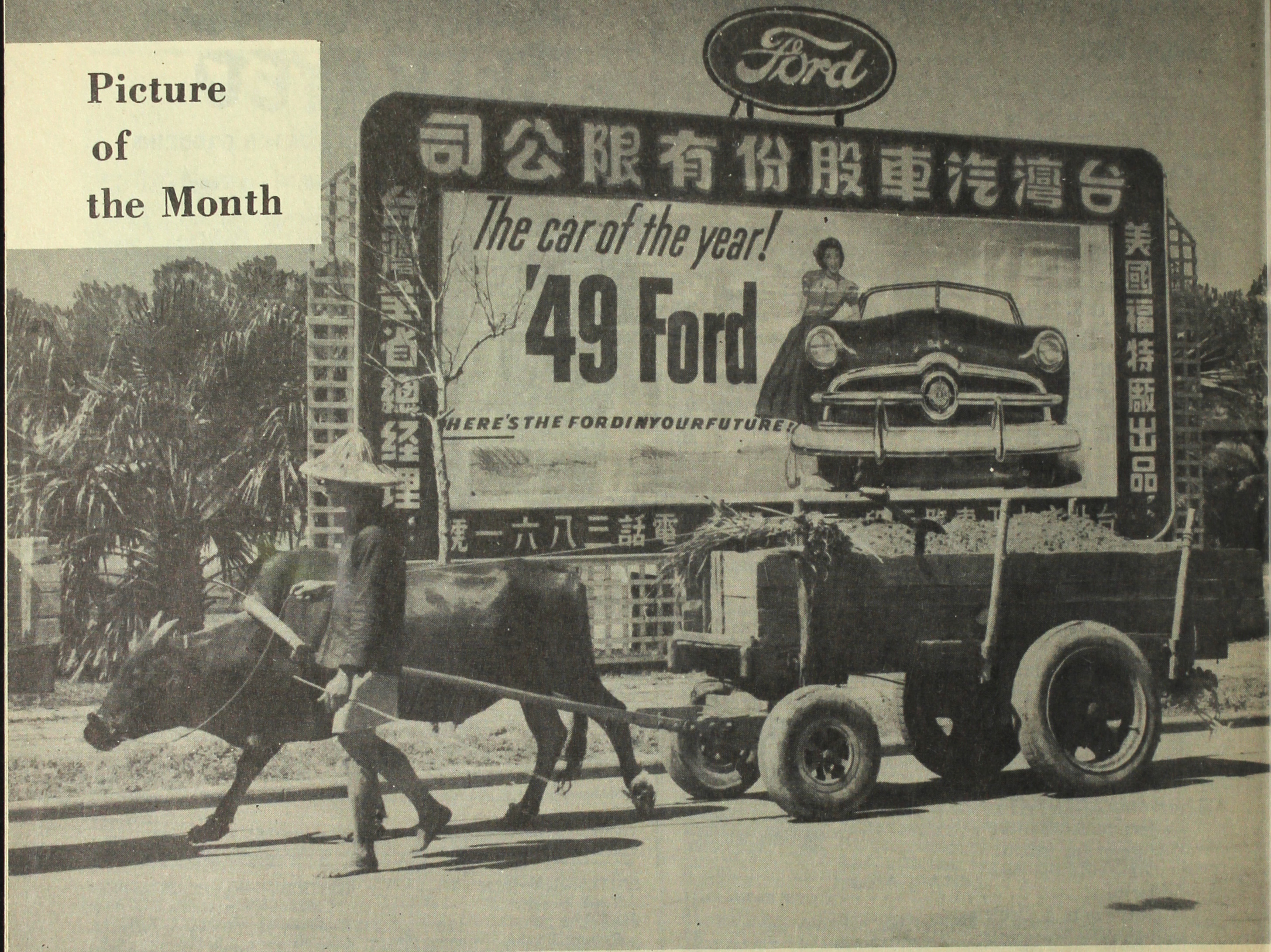
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SECRETARY

Thomas Masuda

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Picture
of
the Month



Wide World

Old Meets the New

THE OLD AND THE NEW meet in Formosa's capital city of Taipei, where a poster advertises a modern car while a farmer and his antiquated oxen cart leisurely pass by without the slightest interest in speed.

This picture was taken by an alert news photographer who accompanied the army of international correspondents that went into Formosa when Generalissimo Chiang Kai-Shek and his Nationalist army took refuge on the island.

Situated 420 miles south of Shanghai, Formosa almost overnight was turned into a topsy

turvy beehive of activity with the heavy influx of Chinese refugees—soldiers, businessmen, politicians and their families—fleeing the mainland.

On this dynamite-laden island the Nationalist army, routed from the mainland, braced itself for a death stand against the Chinese Reds. Farmers like the one in the above picture were mobilized to build fortifications and landing fields. Others were armed and trained to resist any invasion from the sea.

For more about the history of Formosa turn to page 11.

台灣とは
新しいスピード時代に依然
牛車も横行する台湾、これが
台湾の全貌を物語る。つてをる。

SCENEflashes



SCENEfoto by Ken Mazawa

差別待遇に奮起
紐育のボーリングクラブへ
有色人種の入会を拒絶したの
で奮起した日系二世は新しい
聯盟を組織しその第一回の競
技会を開催しました。

REVOLT MOUNTS AGAINST ABC'S RACIAL POLICY

Bowling, which probably has more active participants than any other sport, is faced with the contradiction of having as its national body the American Bowling Congress which limits players in tournaments to white males only. In protest, New York held an inter-racial exhibition sponsored by the National Committee for Fair Play in Bowling in which first-string players of the Nisei Bowling League competed under the team name of New York Nisei.

Pictured above are Fred Miyasato, Sogi Uchida,

Frank Kawakami and Iggy Yoshimura in the back row; in front, Frank Yoda, manager of the Nisei Bowling League, Beth Fujimoto, Martha Tomita (the girls joined up with three Chinese girls to form the Oriental Girls team) and Hubie Nakanishi.

The attorney general of New York has already ruled that the ABC cannot sponsor tournaments in the state because it violates the state's anti-discrimination law. The attorney general of Wisconsin has taken similar steps with the statement that "the American Bowling Congress and its practices constitute a public nuisance." If he has his way, the ABC and its officers will be enjoined from doing business in Wisconsin with any bowling association, league team, corporation, individual bowler, or bowling alley proprietor until the ABC has eliminated its discriminatory practices based upon color or creed.

THUMBS DOWN ON NISEI COP

Will a white person resent being arrested by a policeman of Oriental ancestry?

This question was raised in Sacramento in January when James Aki Watanabe, now a post office employe, was refused a position on the Sacramento police force although he had successfully passed all competitive tests and physical examinations.

Watanabe was 15th on the police recruit eligibility list of 34 selected from 200 applicants.

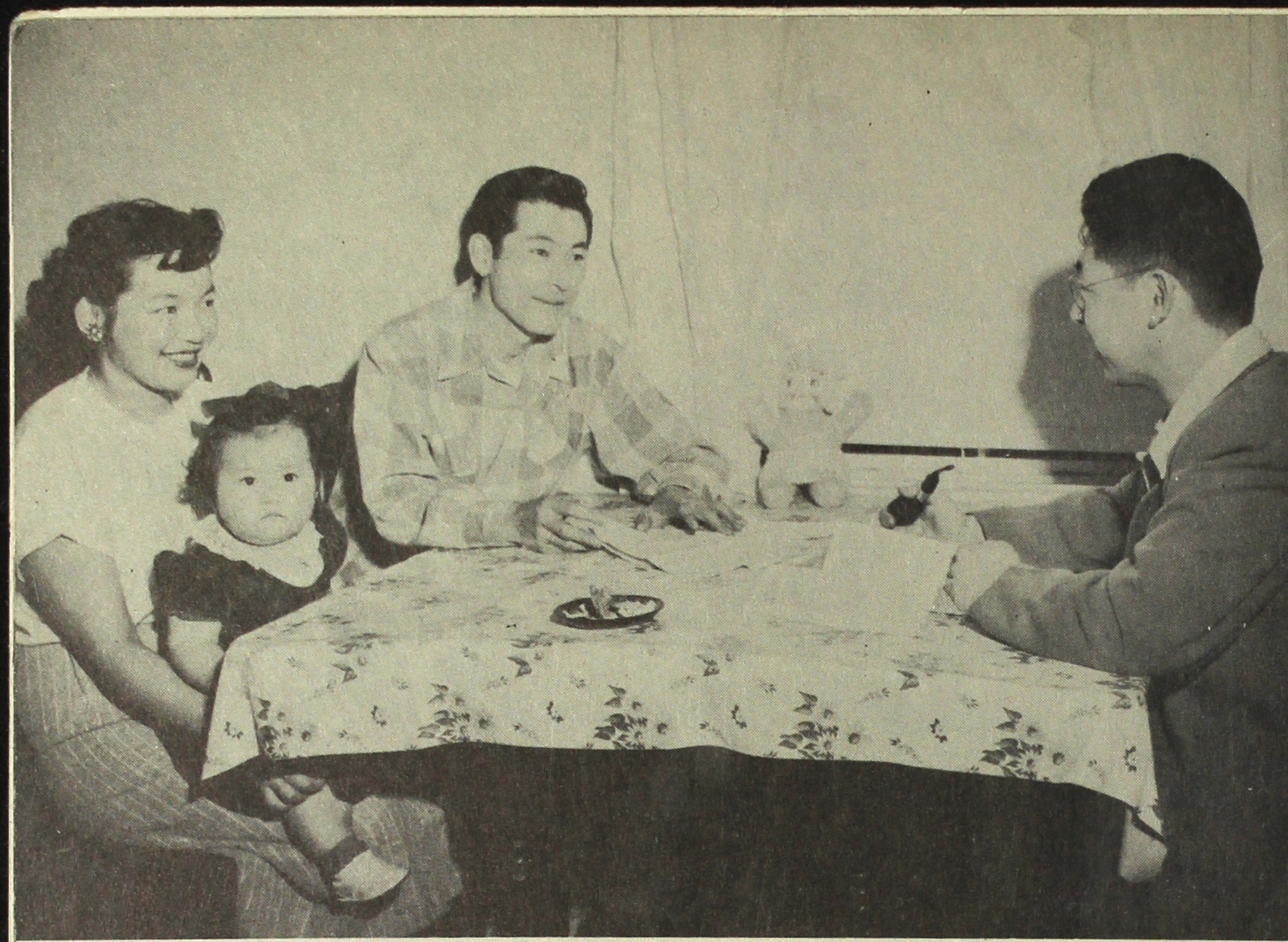
Chief of Police James V. Hicks turned down the Nisei on the grounds that an arrest of a white man by an Oriental may create resentment. He felt he could not risk a possible disturbance, and that he could not afford to "experiment."

There are four Negroes and one officer of Mexican ancestry serving on the Sacramento police force. These men are generally assigned to areas where the population is mostly of Negro or Mexican ancestry.

The Sacramento Japanese American Citizens League, opposing the decision, has enlisted the support of the police commissioner, a former mayor, the civil service board examiner, several city councilmen and church leaders. These persons see no objection to having a Nisei on the force.

In the meantime, several contrasting events were taking place in other parts of California. The Los Angeles chief of police went on record as welcoming Nisei policemen on his force. He encouraged them to apply for civil service examinations. In Placer County, Mike M. Yego, a Penryn Nisei, was appointed deputy sheriff. He is believed to be the first Nisei to serve as a deputy sheriff in the state.

警察官は御免
櫻府の郵便夫渡邊明君が警
察官の試験に合格して巡査と
なつたのですが署長は同君を
採用することに反対なました
其の理由は「渡邊巡査が白人
を逮捕するやうな時に人種的
偏見から起る不祥事を憂慮し
て」だと申しました。(上圖
渡邊君の家庭、下圖は渡邊氏
が郵便を配達してゐるところ)



JAMES WATANABE, Sacramento Nisei who was denied a policeman's job, and his wife discuss issue with JACL Chapter President, Nishio.



SCENEfotos by Toyo Studio

EX-MAYOR Belle Coolidge, receiving her mail from postman Watanabe, is one of the Sacramento citizens supporting the Nisei.



代議士團の一行
日本の渡米代議士團一行が
桑港に着いた時聖フランシ
スホテルで記者團と會見し
ました。立つてゐるのは左
から團長山崎猛氏、松本龍
藏氏

REBUFF IN BOSTON

Councilman James S. Coffey of Boston one night saw on his television set a film, "The Great White Horse," which showed how the Japanese emperor, during a visit to Europe, purportedly made notations of various military fortifications. The next day he saw 14 representatives of the Japanese Diet (above)

waiting to enter the council chambers to see a city government in action. The previous night's film still fresh in his memory, the irate councilman hurled an oral blast which barred the Japanese from the council meeting. He charged: "They are probably here taking pictures of fortresses and trying to learn all they can about the A-bomb." The embarrassed Dietmen, who were sent to the U.S. to study democratic government in action, had no comment, quietly walked away.



HOLY YEAR PILGRIMS

伊太利の大祭に
羅馬の大祭に
開かれるキャソリックの大祭
に参列する元桑港田中常助氏
の二合嬢です。左、田中ジュ

ン、テレサ(二八)。田中キ
ヨ、マガレット(三四)。兩
嬢とも須市大學卒業をして六
七ヶ月羅馬に止まりあつたは日
本で布教に従事されます。

Two San Francisco Nisei nuns, one a former dressmaker, last month left New York on the second leg of their pilgrimage to Italy to participate in the observance of the 24th Holy Year of the Catholic Church. Mother June Theresa Tanaka (left), 28, and Mother Kiyō Margaret Tanaka, 34, received their M.A. degrees from the School of Education of Stanford Univ. in January. After six or seven months in Rome, they are expected to be assigned to a post in Japan. Mother Kiyō operated the Kiyō Dress Shop in San Francisco before she entered the religious order. Their father, Tsunetsuke Tanaka, and brother, Dr. Paul Akira Tanaka, are living in Santa Barbara.

SCENEfotos by Tom Okada

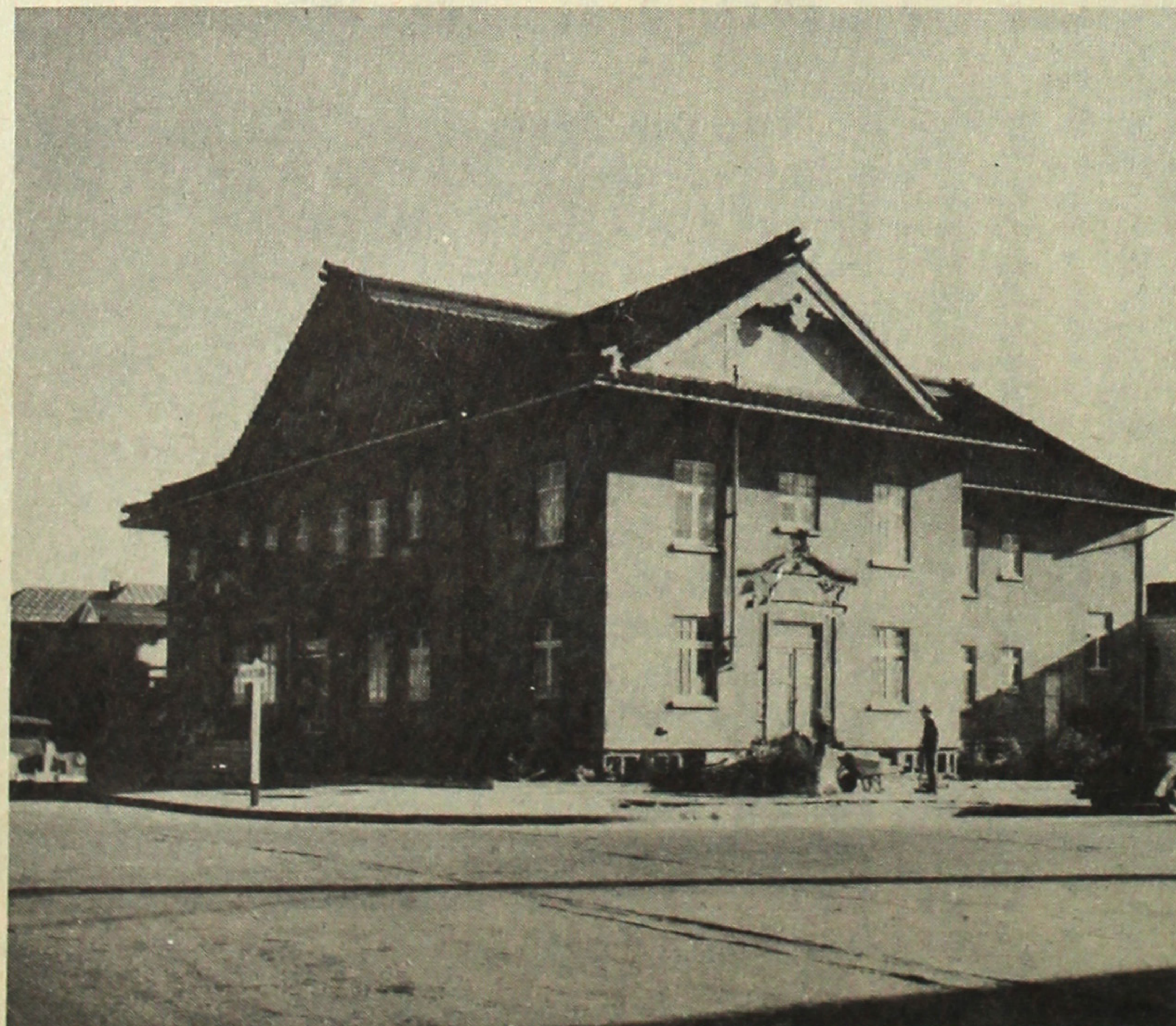


王府佛教會の代償金
 加州オークランド市に在る
 王府佛教會堂は敷地とも今度
 州に買収されることになつた
 ので、その代償として金十萬
 五千百弗と云ふ大金が同教會
 へ轉け込みました。下圖は佛
 教會代表中島光輝氏が加州代
 表からそのチャキを受取つて
 あるところ、上圖は同佛教會
 の全景

\$105,000 CHECK is presented by George Pingry, state highway representative, to Mitsuteru Nakajima, president of the Oakland Buddhist Church board,

while other state representatives and Rev. Gyoyu Hirabayashi look on. (Below) Oakland Buddhist Church is being readied for removal to new site.

SCENEfotos by Tom Okada



A BUDDHIST CHURCH HITS THE ROAD

For a quarter century, the Oakland Buddhist Church placidly squatted on the corner of 6th and Jackson like the golden Buddha within its temple. For two generations it served as the hub of all local Japanese community activities. When war came, it was boarded up while its congregation was away in relocation centers. As soon as the Japanese began returning to Oakland, however, the proud structure regained its former status. But not for long.

Super highway-conscious California last year mapped out a plan whereby a new freeway would pass through the old landmark. Last month movers began work to transfer the entire building to its new site three blocks away. Cost of the immense operation is borne by the state and a check for the entire bill--amounting to \$105,000--has been paid the Church.

Asiatic Hot Spot

Strategic Formosa Finds Its New Rulers Bring Death and Destruction

By Dr. Kazuo Kawai
Stanford U. History Dept.

FORMOSA, the current hot spot of the Far East, is an island which deserves to be far better known than it is. It has a colorful history, great economic potentialities and a vital strategic location.

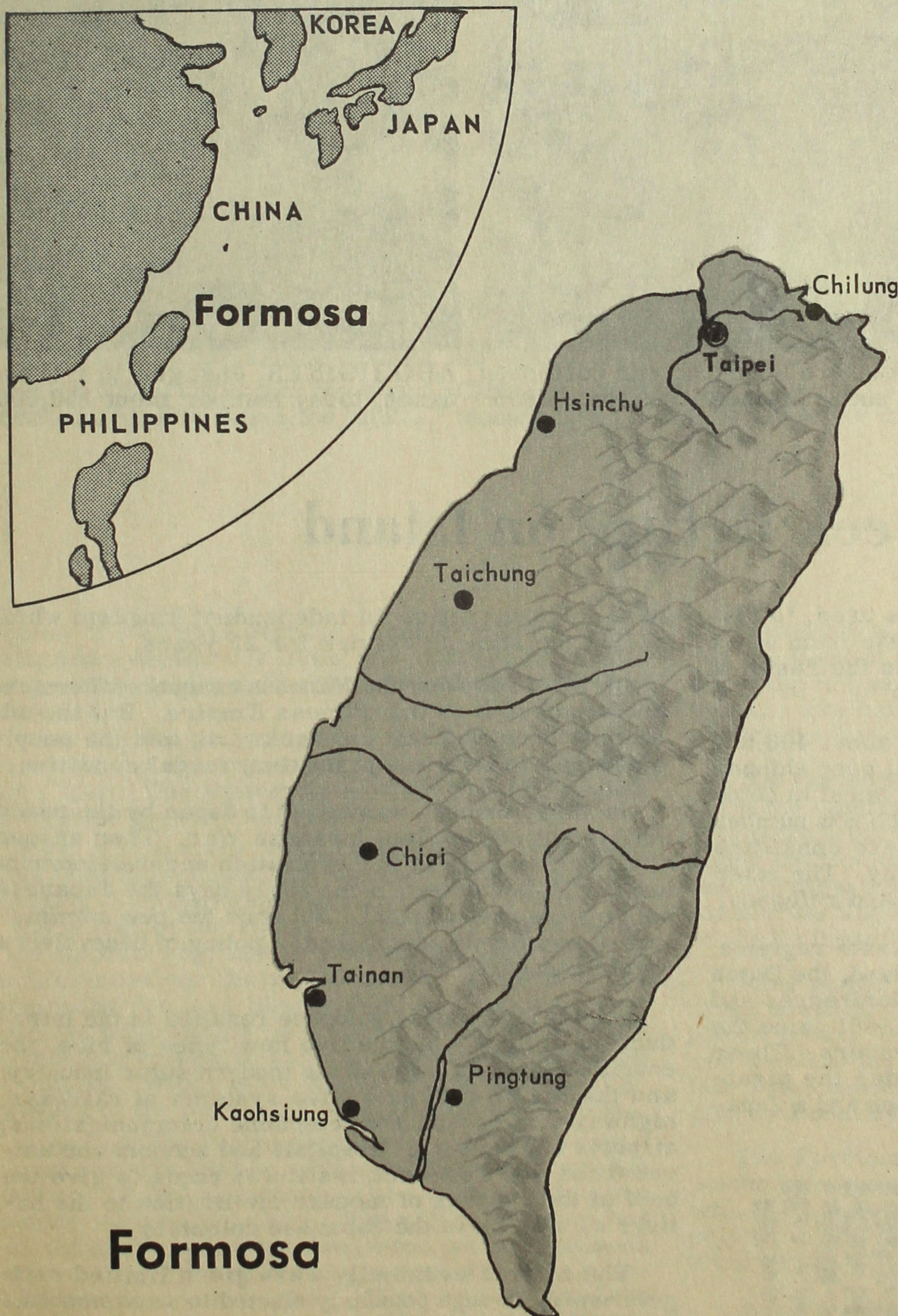
It is an island roughly the size of Massachusetts and Connecticut combined, or about 13,000 square miles, extending 250 miles north and south, and about 100 miles east and west at its widest part. Located about 100 miles off the coast of China, it straddles the Tropic of Cancer between Japan and the Philippines to command the entire South China Sea Area.

A high mountain range runs north and south along the entire east coast, making the eastern part of the country unsuitable for much economic development. But the mountains slope gradually toward the west to form extensive fertile plains. It is here that the semi-tropical heat and the monsoon rains combine to produce the lush crops which bring wealth to the country.

The island originally was inhabited by tribes of aborigines closely related racially to the Filipinos, but these people were later driven into the mountains where about 150,000 of them still survive. They once were head hunters, but today most of them are quite civilized, even boasting of several university graduates among their number. Some of these tribesmen, particularly those of the Takasago tribe, were used as scouts and jungle fighters by the Japanese army during the war.

The bulk of the present population is people of Chinese origin whose forefathers found refuge in Formosa when the Manchu invaders conquered China in 1644. These people number almost six million and account for more than 85 per cent of the total.

They are the ones who are meant



Formosa



PRIMITIVE METHODS of fishing are still practiced by native Formosans.



ABORIGINES, engaged in a tribal dance, today number about 150,000.

MODERN PORT of Chilung, largest in Northern Formosa, was developed during the half century of modernization under Japanese rule since 1895.

Million Chinese Seek Refuge on Island

when the designation "Formosan" is used, to distinguish them from the mainland Chinese from whom they have come to differ markedly as the result of separation from several generations.

At the end of the war there were about 400,000 Japanese in Formosa, but they have all been shipped back to Japan since the surrender. The latest to come to Formosa are the mainland Chinese who now number about a million. About 300,000 of these constitute the remnants of Chiang Kai-shek's army. The other 700,000 are officials, carpet-baggers and refugees.

Formosa has been under five separate regimes. In 1624, when it still was a no-man's land, the Dutch appeared with a fleet, built several fortresses and ruled the island for 31 years. Then in 1661 came the Chinese fleeing from the Manchu invaders. These Chinese drove out the Dutch and under the pirate leader, Koxinga, born of a Chinese father and a Japa-

nese mother, set up an independent kingdom which defied the Manchu empire for 22 years.

In 1683, however, the Manchus conquered Formosa and attached it to the Chinese Empire. But the administration was lax and backward, and the people continued to live in a primitive, feudal condition.

In 1895 Formosa was ceded to Japan by the peace settlement of the Sino-Japanese War. Then ensued a full half century of modernization and development under the Japanese. In the early days the Japanese police were pretty brutal. But once the new administration was firmly established, a policy of benevolence was introduced.

Scientific Japanese guidance resulted in the introduction of highly productive new types of rice, the establishment of a large-scale modern sugar industry, and the building of extensive systems of railways, highways, telegraph and telephone communications, airports and harbors. Hospitals and schools and universities and research institutes came to give the best of the benefits of modern civilization to the natives as well as to the Japanese colonists.

The natives eventually were given limited self-government through popularly elected local assemblies and deliberative councils, and even representation in the government at Tokyo, although these political rights still were too meager and came too slowly to satisfy the Formosans completely. At any rate the

世界注視の的となつて居る
臺灣は、一八九五年日清戦役
の結果日本領となり爾來五十
年見玉提督や後藤新平等の優
れた植民政策で曾ての蕃地は
忽ち美田となり、米に、砂糖
に、木材にその豊かな資源は
日本の豊庫でありました。今
次大戦に今は支那に返還され
ましたが蔣介石が最後の土壇
場として此處に頑張るので問
題は益々紛糾して來ました。
(次頁左は唯一の良港基隆港
右土人の原始的な魚獲方
法で魚を射る。右下生蕃の祝
勝ダンス。三頁左上靈廟建淡
寺(台北郊外)左下台北にあ
る臺灣博物館。右天使の舞、
胡弓の音と共に舞ふ少女)



TEMPLE NEAR TAIPEI reveals strong influence of Chinese culture.



MODERN BUILDINGS like the above museum are found in Taipei, the capital.



CHINESE COSTUMES are worn in a festival procession. Bulk of Formosans is of Chinese origin whose forefathers came to the island in 1644.

peoples of Formosa became accustomed to a prosperity and a standard of living and political privileges conspicuously superior to those of the mainland Chinese.

With the defeat of Japan in 1945, Formosa was turned over by agreement among the Allies to Nationalist China. The United States Navy helped bring in the Chinese army of occupation.

Most Formosans at first welcomed union with China with high hopes, but soon were bitterly disillusioned. The incoming mainland Chinese proved to be the worst of the rapacious rag-tag party hacks of the Kuomintang, and proceeded systematically to loot Formosa for their own profit. They gave the Formosans far less liberty than they had under the Japanese, mismanaged the administration and wrecked the modern scientific economy which the Japanese had built up. Within a few months Formosa was dragged down to the miserable level of mainland China.

Appalled, the Formosans protested. The protest was answered in 1947 by a blood bath in which between 5,000 and 10,000 Formosans were massacred by the Chinese Nationalist army. Since then Formosa has been outwardly quiet, but dangerous unrest continues to grow. The Formosans are reported to have complained to the Americans: "You only dropped the atom bomb on Japan, but you dropped the Chinese on us!"

It is to this dynamite-laden island that Chiang has withdrawn following his rout on the mainland.

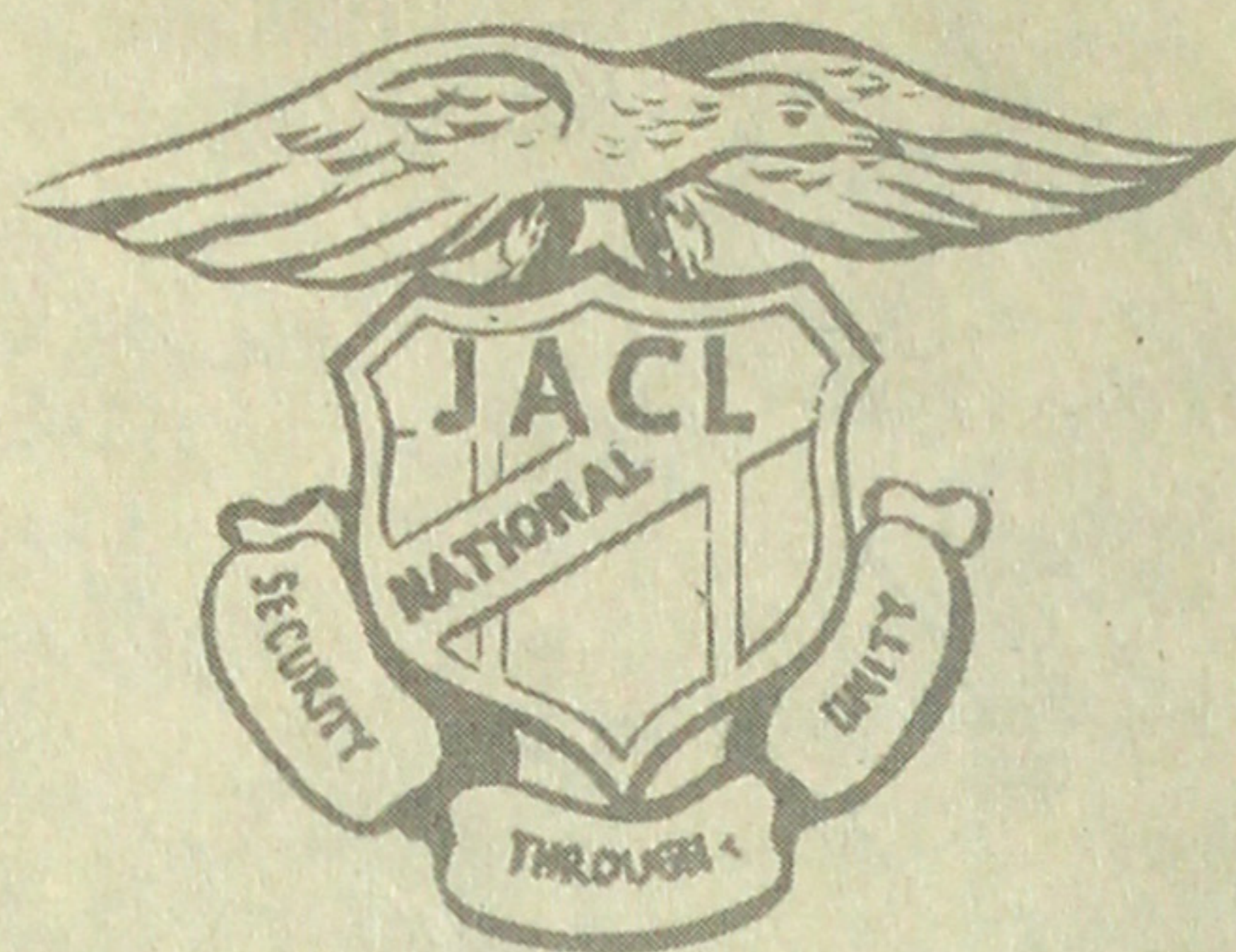
The remnants of his army, his horde of bureaucrats, and the flood of refugees from the mainland now are all trying to live off the land, and in addition the Formosans are being saddled with the burden of supporting the Nationalist Government's last-ditch fight.

The Formosans have no love for the Communists, but if the Communists launch an attack the Formosans might well decide they could not be any worse off under the Communists. Chiang's precarious hold on the Formosan populace is one of the reasons which makes the United States hesitate to risk further aid to the Chinese Nationalists.

Some people are arguing that, inasmuch as Formosa is still technically Japanese territory until the peace treaty is signed, Gen. Douglas MacArthur might extend his control to Formosa. That argument has little chance of being acted upon. Chiang will not give up Formosa to anybody without a fight.

The Formosans themselves probably would most prefer independence under United Nations supervision, with close economic ties with Japan and with Japanese scientific and technical help. But such an arrangement is out of the question at the moment.

In all probability the Nationalists will hang on to Formosa until a Communist invasion combined with Fifth Column infiltration, and possibly combined also with a Formosan uprising, topples the present precarious regime.



The Record Speaks

A Revitalized JACL Learns from Its Turbulent Past, Takes a Long Look At the Future and Finds It Promising

By Larry Tajiri

THERE WAS A TIME when it was popular sport among the Nisei to criticize the Japanese American Citizens League. The JACL, critics said, was too conservative, well-meaning but ineffectual and too engrossed in its own internal politics. Much of the criticism was valid. It does not hold true today.

In the 20 years since it was launched as a national organization by 109 delegates meeting in San Francisco the JACL has developed into an alert, politically sophisticated organization, recognized nationally, whose counsel is respected in the halls of government and in the field of civil rights.

The JACL confounded its critics, but the remarkable fact about its transformation is that its leadership has remained basically unchanged. Saburo Kido and Dr. T.T. Yatabe, two pioneers who kept the JACL alive in its swaddling years, are still influential in its councils as members of its national board.

Viewed in historical perspective, it becomes apparent much of the criticism of the JACL actually was criticism which was equally reflective of the inadequacies of the Nisei as a functioning minority group. Thus the present favorable status of the JACL and its effectiveness on behalf of the Nisei in public affairs mirror the growth and maturity of Japanese Americans as a whole.

This year the JACL can claim the good will and support of a vast majority of Japanese Americans.

It has 10,000 members in 76 chapters in 25 states, from California to Massachusetts, from Montana to Texas. The JACL and its legislative arm, the Anti-Discrimination Committee, will spend \$160,000 in 1950.

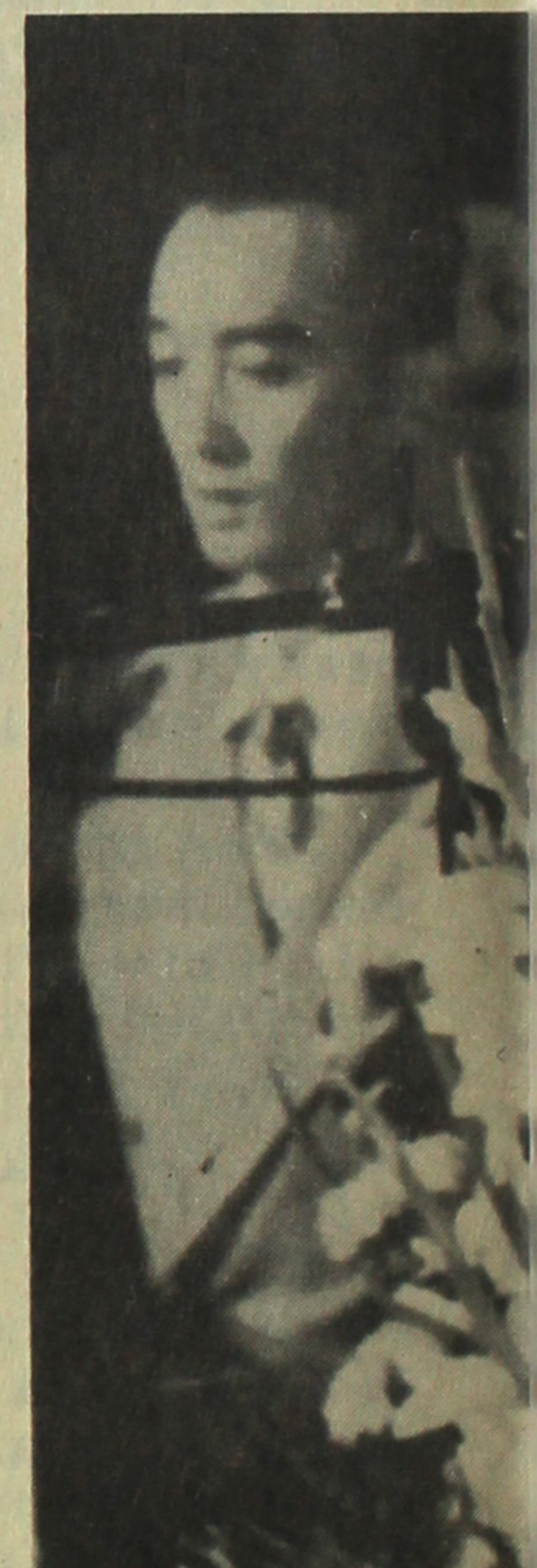
Like the Nisei it has come to represent, the JACL suddenly grew up on that December Sunday in 1941. The war inactivated most community organizations active among persons of Japanese ancestry in the continental United States and put community problems squarely in the lap of the JACL.

The evacuation order posed a major policy decision for the JACL. It is a matter of record that the JACL opposed mass evacuation until the order was proclaimed by Lt. Gen. John L. DeWitt. Then JACL officials took the long view. They urged cooperation and compliance in the hope that the exemplary conduct of the evacuees would prove that evacuation had not been necessary and would provide a record of loyalty which would insure the future welfare of Japanese Americans.

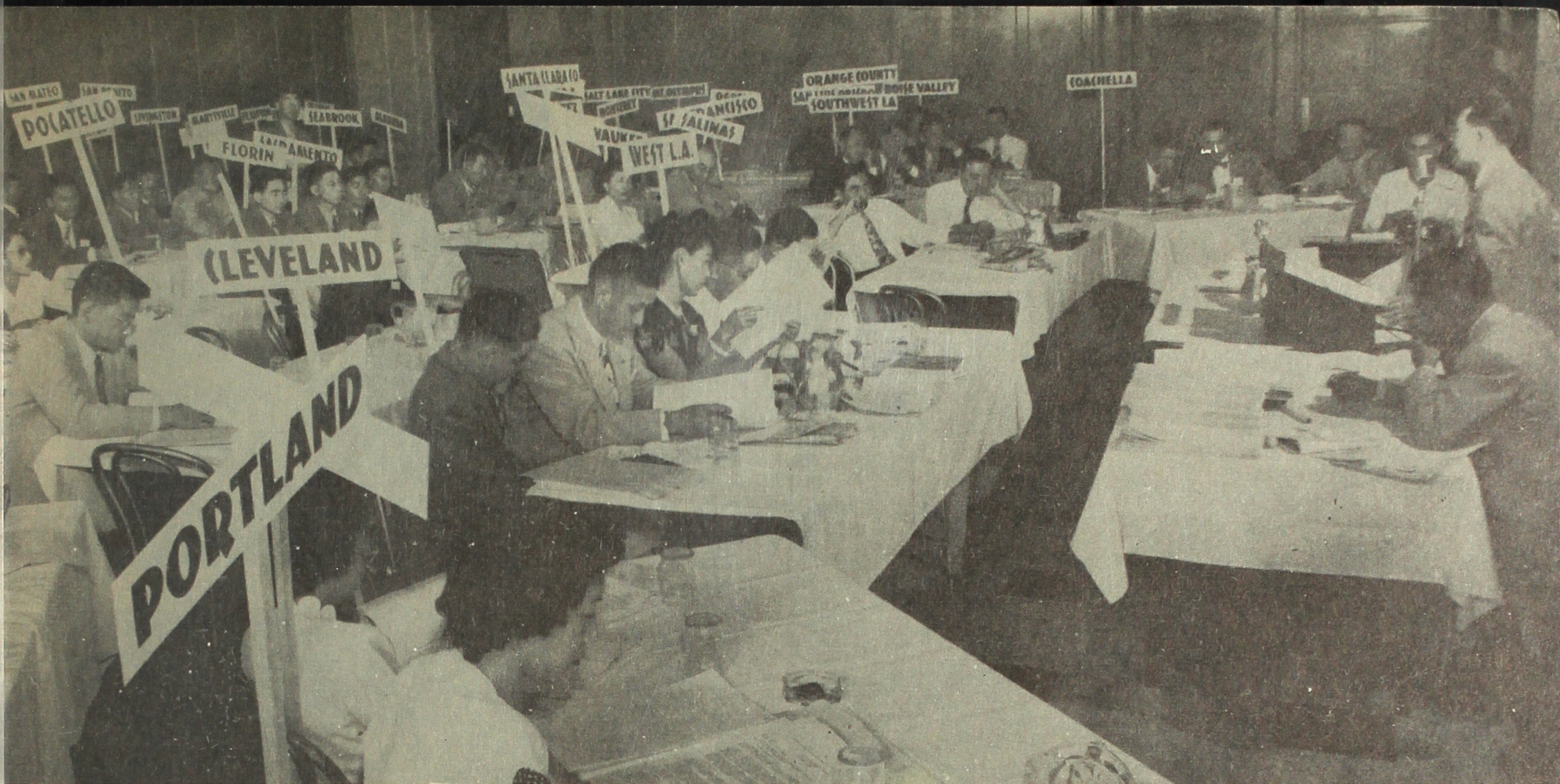
This decision, misrepresented and misunderstood in some quarters, was responsible for the unpopularity of the JACL in the relocation centers. Then, in November, 1942, JACL delegates met in national convention at Salt Lake City. Here again they were faced with a major decision, and here again they took the long view. They petitioned the government to reinstitute military service for Japanese Americans, while aware that



全米市協各代表、一九四八年全米市協大會が鹽湖市で開催されました。各代表の出身地が大きく掲げられてをりやう。

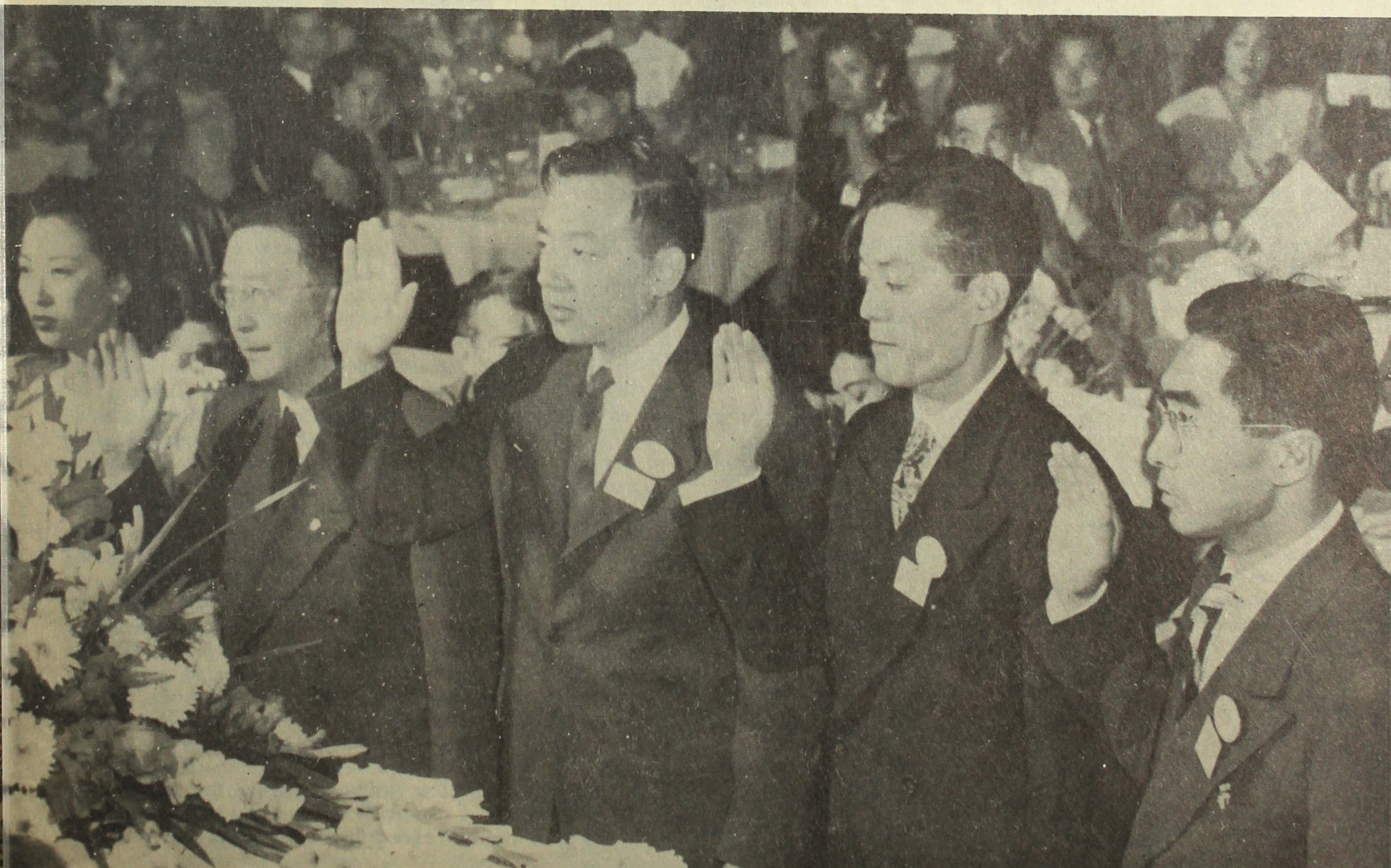


左より會計棟本ウヰリアム(加州)、書記寒澤マリ(シカゴ)、會長岡田訂(鹽湖)副會長長谷(ヘンリー) (聖ルイス)、杯トーマス(紐育)中馬不二男(羅府)



CHAPTER SIGNS tell their own story of the wide geographical range of the Japanese American Citizens

League. This scene is a national council meeting at the 1948 biennial convention held in Salt Lake City.



NATIONAL CABINET takes its oath of office at the Salt Lake convention. L. to r.—William Enomoto, Redwood City, Calif., treas.; Mari Sabusawa, Chicago,

secretary; Hito Okada, Salt Lake, president, and Henry Tani, St. Louis, Tom Hayashi, New York, and Frank Chuman, Los Angeles, vice-presidents.



秘策を練る政調氏
 華府正岡マイクの事務所
 で書記の山崎ローレン夫人と
 歸化権問題で策を練つてゐま
 す。左より正岡マイク、山崎
 夫人

MIKE MASAOKA, national legislative director of JACL-ADC, and his secretary, Mrs. Lorraine Yamasaki.

their action would meet the opposition of the embittered and frustrated in the camps.

This petition, together with pressure from Nisei in Hawaii, was instrumental in accelerating the War Department's decision to form a Nisei combat team.

The brilliant service record of 33,000 Nisei who served in World War II has indeed insured the future security of Japanese Americans in their native land.

At the time the JACL petition reached Washington, one group in the War Department supported the mass evacuation and mass detention policy and opposed any form of military service for Japanese Americans. Another group favored the reopening of the draft. The latter faction urgently needed an expression from Japanese Americans themselves.

On Feb. 1, 1943 word was received at JACL national headquarters in Salt Lake City that Saburo Kido, then national president, had been brutally beaten by eight hoodlums who had broken into his barracks home at the Colorado River relocation center.

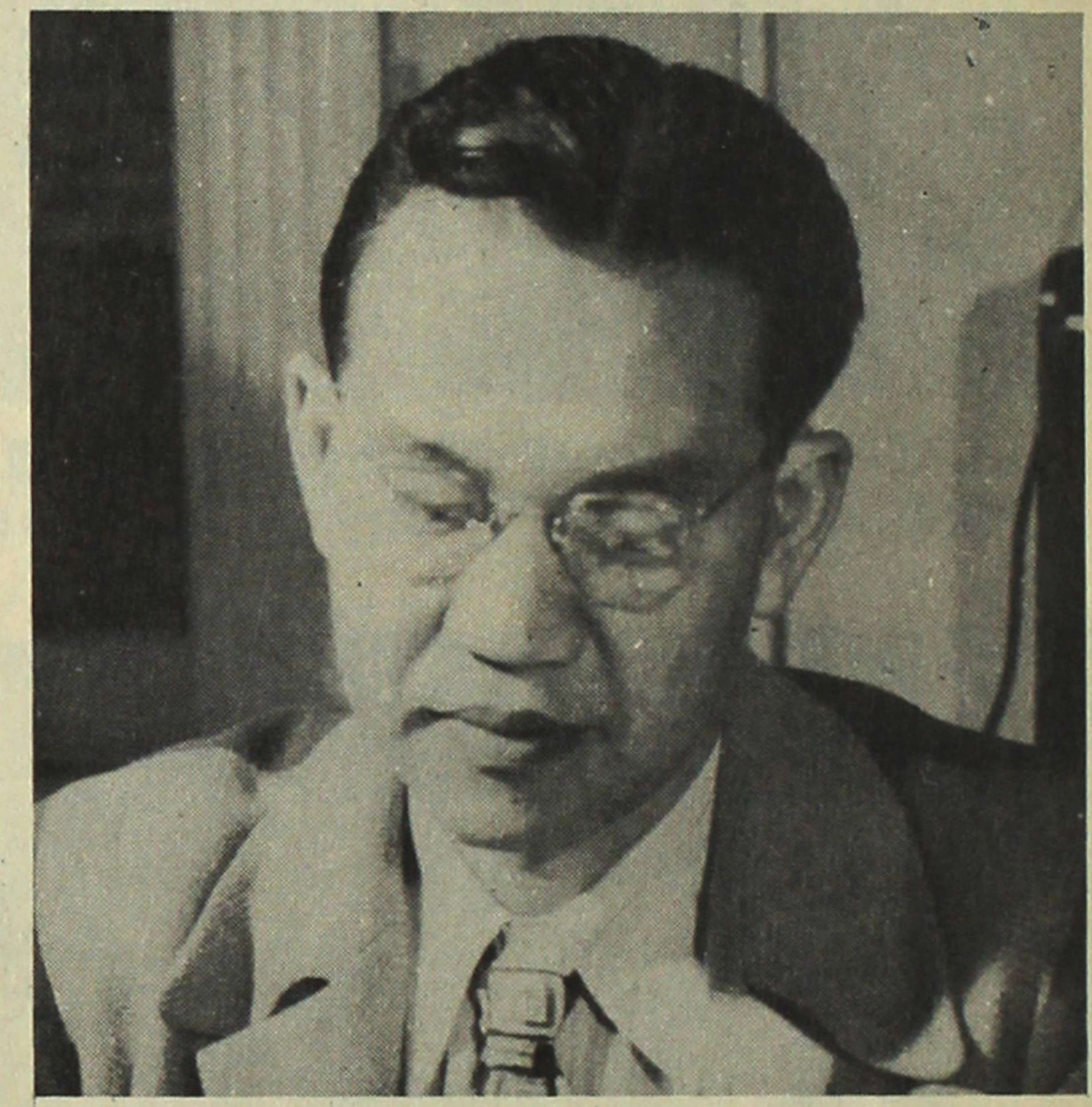
The attack on Kido was the latest in a series upon persons identified with the JACL in Manzanar, Poston, Tule Lake and Jerome. These incidents, and

岡田會長挨拶
 岡田全米市協會長が鹽湖の全
 米大會で挨拶を述べてゐると
 ころです



HITO OKADA, national president, addresses the 1948 convention.

佐藤正夫氏
 全米市協の理事鹽湖の佐藤
 正夫氏が事務所執務中のと
 ころです



MASAO SATO, executive secretary, in his office in Salt Lake City.

threats of violence in other camps added up to what appeared to be a campaign of intimidation designed to remove the JACL as a representative force among Japanese Americans. JACL leaders felt the organization was being made a scapegoat for mass evacuation and mass detention but at the same time were certain the attacks did not represent the feelings of the majority of Nisei.

But the campaign nearly succeeded. Within a year after the evacuation the JACL saw its membership of 23,000 in 66 chapters dwindle to 1,300 in seven chapters in Utah and Idaho. If there were a time to quit, this was it. Its funds were nearly gone. With Mike Masaoka a volunteer for the 442nd Combat Regiment, Teiko Ishida went east to represent the JACL and to ask several national foundations, of which the Carnegie was one, for funds. Meanwhile, the Intermountain district council, the only JACL regional group still active, raised funds to keep the national office functioning.

Today, seven years after that gloomy first day of February, 1943, the organization stands on the thresh-

Search of a Soul

Dance Probes Personality Conflict

By Eddie Shimano

SCENEfotos by Ken Mazawa

YURIKO (AMEMIYA), the first Nisei to attain major recognition in the field of modern dance, explains that "Tale of Seizure" is a symbolic dance in which "I attempt to express what I know exists in every individual—conflict.

"Each person seeing this dance will read into it the terms of his own struggle. A young person may see in it the struggle against parental influences. In the same sense, a member of an ethnic or cultural group may identify his own fight against ancestral or other ties."

In "Tale of Seizure," the choreography is by Yuriko, music by Louis Horst and decor by Isamu Noguchi. The solo dance was first performed at the Maxine Elliot theater in 1948.

Yuriko, who has also given her own recitals, has been with the Martha Graham Company since 1944. As one of its featured dancers, she no sooner had completed a Broadway season than she started last month on an 8-week coast-to-coast tour, through the South to California and back to New York via the Middle West. In California, she will appear in Claremont, Los Angeles, Santa Barbara, Fresno, Stanford and Oakland beginning March 9.

Yuriko has also gained outstanding recognition as a teacher of modern dance. She is the assistant to Martha Graham in the Graham School of Contemporary Dance. She initiated the dance course at the Rand School and is guest instructor at the New York University Dance Department. She also teaches dramatic dancing to actresses from the Selznick Studios.

Yuriko, nee Amemiya, is Mrs. Charles Kikuchi in private life with home, husband and baby in Brooklyn.



YURIKO (AMEMIYA), one of the featured dancers of the Martha Graham Company, composed the choreography of "Tale of Seizure."

1. Tale of Seizure is a dance portrayal of the struggle within the individual of dichotomic forces—the conflict between two compelling forces in the inner life of every person. The theme is universal, yet it is personal. It is generic, yet it may be specific. Each individual is himself the battleground within whom the struggle takes place.

Visible on the stage is a framework of entangling, confusing forms, representing one force. It is an ambivalent force—one which attracts and repels at the same time. It is like a trap, a cave; it offers imprisonment or perhaps a too easy escape into false security.

What is this force? Is it the impact on the psyche of ancient ancestral heritages? Or could it be the soft, safe acceptance of Babbitry? Or the fear of the unknown? Or.....?

2. "I must fight this compulsion. I must not give in to this seemingly overpowering force which clutches at me."

3. "Let me be strong and take my first step away for myself."

4. The first step has been taken. Now, one says, "I am free!"

5. But what does it mean to be free? Anchorless...without a destination...lost....

6. But within oneself, there is a vision. It is a glimpse of a young, growing thing. This is the other force.

7. It is vital, positive force. "Let me inspect it. Let me study it. I must be sure."

8. Yes, this is the answer. This is what each individual seeks when he fights against the first, the negative, force.

9. This is the final victory. If it must be in words, let it be good over evil, knowledge over superstition, independence over captivity, let it be, above all, the integration of the individual. Let the light reach the hidden corners. Let the fresh, the vital, force grow.



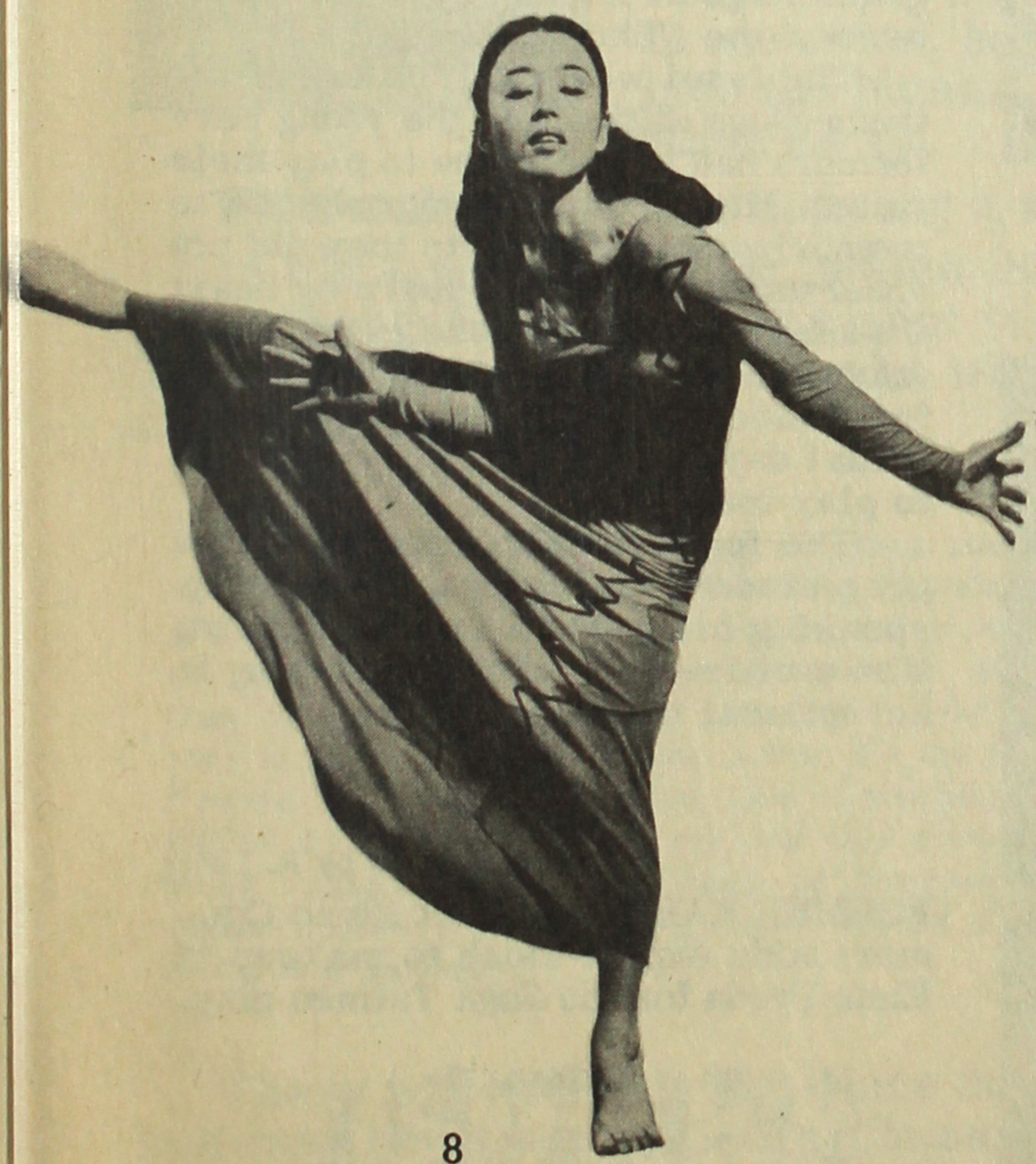
'I must fight this compulsion



舞踊の雨宮百合子嬢
 紐育の日系人ダンサーとして有名なる雨宮百合子さんは、多年苦心した獨特の「踊り」で斯界に大きなセンセーションを起してゐます。グラハム興業の真打ちとして、去る一月から八週、蘭沿岸から沿岸の旅に出てその妙技を示し、中西部を経て紐育に歸られます。圖はその獨創に係る舞踊の姿です。



... to freedom ... to final victory'



KABUKI

U.S. Style

Teenagers Stage Difficult Plays

KABUKI, the classical play of Japan, is as mystifying to most Nisei as an Einstein formula. But a group of high school-age girls in San Francisco, nothing daunted, are putting on difficult Kabuki plays with the aplomb of veteran troupers.

"Wakai noni yoku yaru." "It's remarkable the way these youngsters perform," remarked San Francisco Issei after watching a two-day program staged recently by these members of the "Sho-jo Kabuki."

The Issei were well aware of the tremendous difficulties the young performers had to overcome to play their roles. The Nisei girls not only had to memorize speaking parts they did not understand, they had to learn by heart the singsong intonation and exaggerated mannerisms peculiar to Kabuki performances, which depict life in the feudal days of Japan. They also had to play male roles.

The feat could be compared to a prep student acting in a Greek play, speaking his part in Latin, behaving like a citizen of old Rome, trying to act natural in a toga.

SCENEFOTOS by R. Laing

FORMER KABUKI ACTOR Kinzo Ogo-mori adds expert touch to makeup of Elsie Uyeda for the Soga Taimen play.

六ヶ敷い歌舞伎の顔
歌舞伎には歌舞伎の型が
ります。永い傳説の此の型が
歌舞伎劇として生かすも殺す
もその鍵を握つてをるのです
圖は桑港の初春狂言「曾我對
面」に出演の上田エルシー嬢
が師匠の尾籠金三（市川歌
次）さんから最後の顔を造つ
て貰ふところです。左より助
手、上田嬢、尾籠師匠



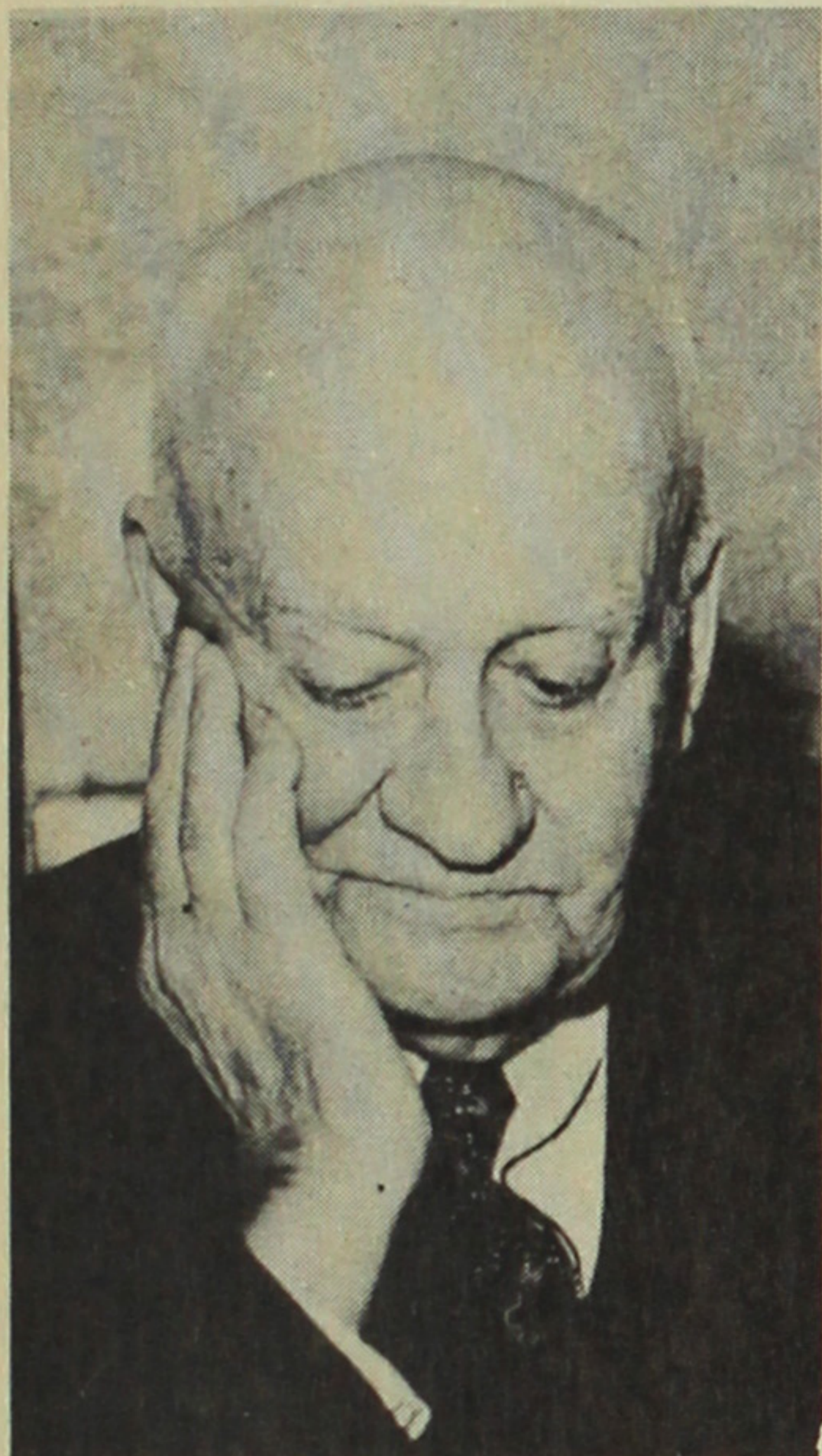
桑港少女歌舞伎
桑港歌舞伎一座の吉例曾我對
面に出演の諸嬢左より谷みさ
子、森口花子、古賀さよ子さ
ん

WEARING GROTESQUE MAKEUP, young teenage girls of San Francisco make like Samurai warriors during a recent Kabuki presentation. L. to r.—Misako Tani, Hanako Moriguchi and Saeko Koga.



TWO MONTHS AGO, in our January issue, we introduced to you an 84-year-old gentleman whom we called "a venerable old Southern racist." His name: Judge George W. Armstrong, champion of White Supremacy.

We ran his picture and an editorial about his frustrated attempts to take over two



Southern schools. We reported that he was toying with the idea of founding a university.

Some of you thought we were much too mild.

Others said we did a fair, objective job. Most readers who voiced any opinion at all agreed we were on the right track in trying to get a picture of Southern racism in action. Judge Armstrong is Mr. Race Supremacy. In one sense, he symbolizes the human Habit of Superiority.

What makes Judge Armstrong a racist?

In his latest pamphlet, which the Judge Armstrong Foundation has sent to us, the Texas multimillionaire speaks with forthright clarity:

"I have been raised among Negroes and I like them and they like me, but they are not my equals nor are their children the equals of my children and grandchildren. I am superior by blood and inheritance to any and every man of African or Asiatic ancestry. The Anglo-Saxon race is superior to every other race. We are God's Chosen People. We have created this Christian civilization which we enjoy and have created this Christian government without the help of Jews or Negroes. If that is bigotry, then I am a bigot, but I regard it as pride of blood and ancestry."

There you have it. Mr. Race Supremacy believes he is one of God's Chosen People. He is not, he says, "hateful" or mad at anybody.

"I am an optimistic youthful man of 84 years," writes Judge Armstrong, "happy and unimpaired by age, except as to eyesight and hearing, whose only ambition is to be of service to our country."

The truth about

MY ALLEGED

\$50,000,000.00

DONATION

By George W. Armstrong

Judge Armstrong renders a questionable service to his country.

Though he would, no doubt, be the last to admit it, his racism and anti-Semitism bear an extraordinary resemblance to the present Soviet Russian Communist attack on the Jews.

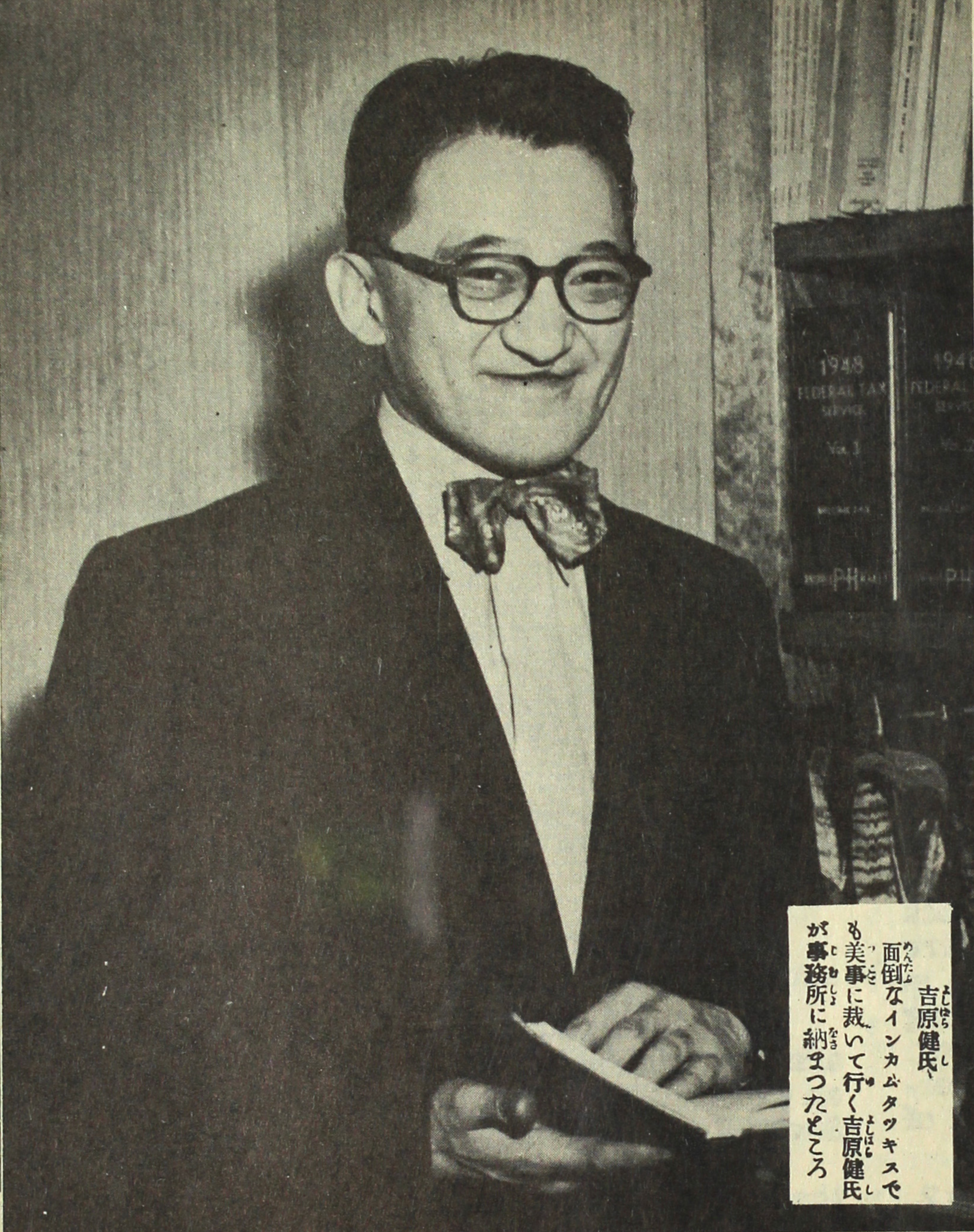
The Kremlin has been purging those of the Jewish faith from all its top echelons. Jews are being called "Mongrel cosmopolites" by the Communist Central Party.

Judge Armstrong uses the term "mongrelization of America" time and again in his vitriolic tracts. He would be glad to engineer a purge of all Jews from what he calls "Christian American civilization."

Does Judge Armstrong make a good ally of the Kremlin? We think he does. He stabs the American cause throughout the world straight in the back.

It is not often that we manage to see eye to eye with the raucous, hop-skip-and-jump radio commentator, Walter Winchell. Mr. Winchell, it has seemed to us, tends to be impulsive and intemperate. He often sounds silly in his effort to be profound.

But, after a dispassionate reading of Judge Armstrong's latest pamphlet, we must confess that we can only stand up and agree with Mr. Winchell's comments: "... The greatest service this unspeakable bigot could perform is to create a foundation for the education of himself. Or build a modern mental institution and reside in it, until he drops dead. . . "



KEN YOSHIHARA, organizer of Business Service Associates, in his office at the firm's new headquarters.

吉原健氏
面倒なインカムタックスでも
美事に裁いて行く吉原健氏
が事務所を納まつたところ

Personalities on the National SCENE

One Thing Led To Another

Ken Yoshihara Parlays A One-man Business Into a Payoff Deal

By George Morimitsu

SINCE THE EARLY YEARS after the evacuation, Japanese Americans have gone into a variety of businesses in Chicago, including cabinet shops, trailer and box spring manufacturing, chemical wholesaling, upholstering, rug cleaning, as well as the usual run of apartment houses, restaurants and groceries.

Although the second generation has reached its majority, most Japanese American enterprises are still to be found in the control of the Issei. This is especially true with restaurants and hotels, long the favorite pursuits of the Issei.

According to Ken Yoshihara, who is founder of a bright Nisei organization called Business Service Associates, apartment houses and dry cleaning establishments appear to be among the most profitable undertakings in Chicago.

Ken bases his findings upon the records of the nearly 100 bookkeeping accounts served by the Associates. One of their most prosperous clients is an apartment house owner whose property is valued at three quarters of a million dollars. There are few Japanese American ventures in that financial category today, but Ken believes that the near future may find some outstanding successes arising from the small enterprises, particularly in manufacturing, now in the early struggling stages.

The firm of Business Service Associates is a type of business that has attracted a number of Nisei accountants in recent years. Its need rose from the numerous small businesses which still must keep accurate records for such details as government taxes, social security, insurance deductions and other kindred data now required by law.

When Ken Yoshihara started his accounting service in 1945, it was a sideline to his insurance sales. In making his calls to business places, he often would find the proprietor having trouble keeping his books straight, what with all the government forms that are necessary to be filled out today. Being a University of Washington graduate in accounting, it was quite a simple matter for Ken to make spare-time bookkeeping engagements. He went into this sideline in earnest, and gradually developed it into a full-time affair.

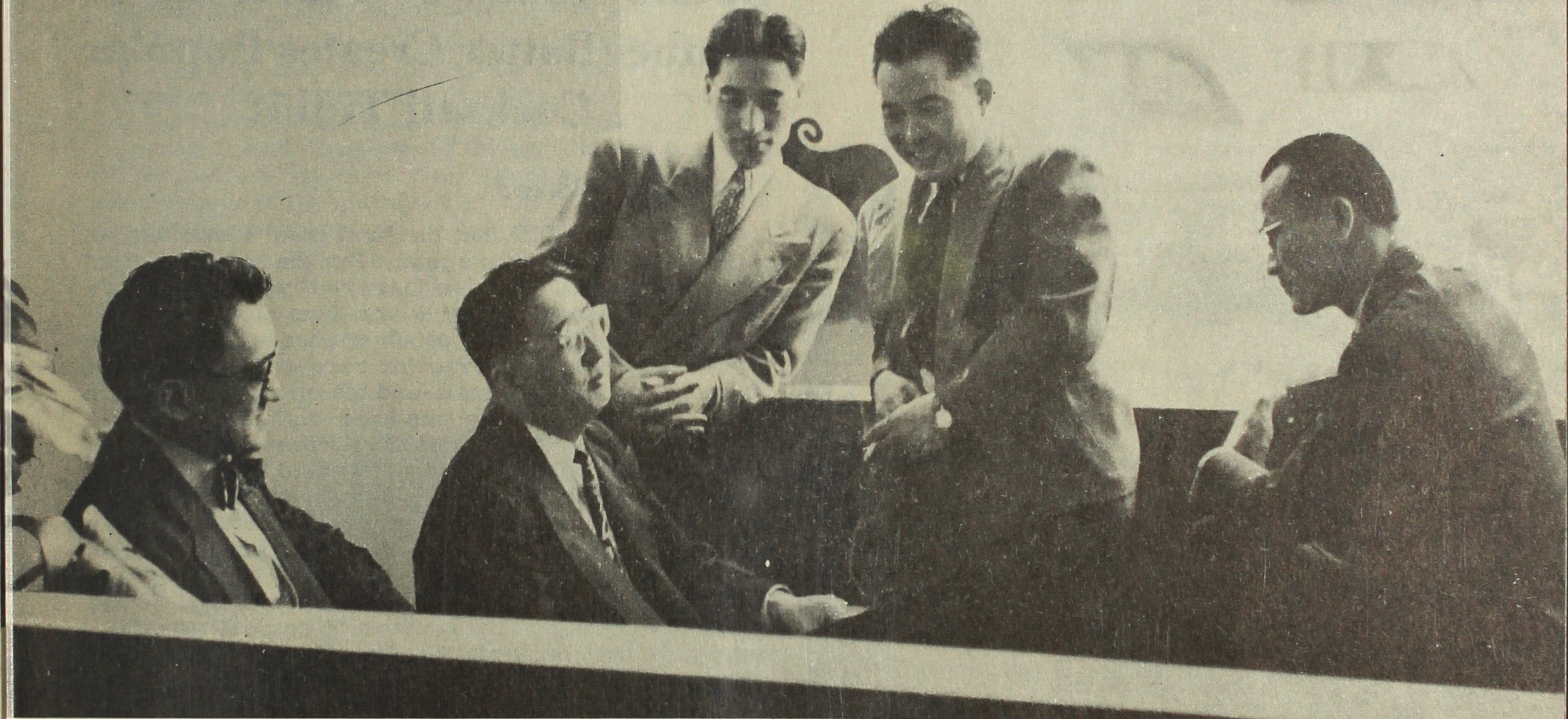
After working for a couple of years by himself, Ken added a real estate department to the insurance and accounting firm. Two fellow insurance salesmen, Dick Yamada and Mike Hagiwara, were taken in as partners to run the real estate side. Yamada is a graduate of Ken's alma mater, the University of Washington, where he majored in foreign trade. Hagiwara, who was born in Ketchikan, Alaska, is a graduate of the University of Chicago, where he earned a

REAL ESTATE

ASSOCIATES

1 2 3 4 5 6 7
 8 9 10 11 12 13 14
 15 16 17 18 19 20 21
 22 23 24 25 26 27 28
 29 30 31

何を語るか
 新進者手揃いのビジネス、
 アソシエーツ左より吉原健、
 萩原マイク、山田寛、玉田ケ
 イ、森田政司の諸氏。



SCENEphotos by Vince Tajiri

BUSINESS DISCUSSION in easy, informal manner typifies the fraternal, close-knit organization. The

partners are: 1. to r.—Ken Yoshihara, Mike Hagiwara Richard Yamada, Kay Tamada and Masaji Morita.

master's degree in accounting.

Since then, two other associates have been added to the staff, including Masaji Morita, formerly of Los Angeles, in real estate, and Kay Tamada, a Northwestern University graduate from Fresno, in accounting.

Most of the organization's business now comes from the insurance and accounting divisions. The eight or nine agents affiliated with the Associates are reputed to handle the most insurance policies of any Japanese American agency in Chicago.

Ken feels that the real estate department can be built up to a size of similar importance. The partners have an idealistic approach. They are set against selling properties to Japanese Americans in blighted or near-blighted areas. They have made it their policy to concentrate on areas where the property values have some chance of staying up.

One of the important services that Ken Yoshihara and his associates have inaugurated comes free of

charge. This is their business consultant service, which works like this: Suppose you want to buy a restaurant, but you don't want to just take the owner's word for its money-making possibilities. You go to the Nisei business consultants and tell them what you have in mind. They, in turn, will investigate the fitness of the location, go through the books kept by the proprietor, break down the cost of meals, taking into account the raw materials, rent, light, gas, wages and everything else that constitutes the expense of a meal. From these figures they'll arrive at a result which will show whether the proprietor is making as much profits as he claims.

This service is free, says Ken, because if the purchaser of the property finds that he has gotten a good deal after taking the Associates' advice, it means that he might become a bookkeeping client, or perhaps a customer for an insurance policy. In effect, the trouble is worth it, if it means the cultivation of a potential customer.



Cheese Puts Him

Okuno Adds New Flavoring to Sembei Batter, Creates Popular Cocktail Tidbit

By Eddie Shimano

IT IS GRANTED that the first man to ever eat an oyster was a brave man. But the man who first put cheese in Japanese "arare" was not merely daring but also imaginative and darn clever!

For out of that little pinch of cheese added to the ancient Japanese recipe for rice-cakes has come the most popular cocktail-and tea-party accompaniment since the anchovy was knee-high to a canape.

The man who did it is Bunshichi Okuno whose Twixt, Inc., today ships out 600 to 800 pounds of various kinds of sembei six days a week. Add it all up and it means 10 tons a month distributed widely through all the states east of the Rockies—and San Francisco too.

Of the three officers of Twixt, Inc., Mr. Okuno has had the longest background of sembei manufacturing. It was he, while heading Umeya Company in Los Angeles with his brother, Yasuo Hamano, who first put fortunes in sembei around 1918. Another partner is E. T. Takamine, head of the Takamine Laboratory in New Jersey, and the junior partner, Roy Okuno, a hustling businessman and son of Bunshichi, whose drive put Twixt on the must-get list of the leading food distributors in the East.

Roy, incidentally, didn't start out to be a businessman. From school in Los Angeles, he went to an assembly center for a few weeks, then jumped to Denison College in Ohio where he studied engineering. Then came a hitch in the service where he earned himself a lieutenantcy, serving with the 3rd Division in the European theater. In the meantime his father had started the sembei manufacturing business in New York as an Eastern adjunct to Umeya. It was not until a year after Roy was discharged in 1947 that Twixt was incorporated as a new enterprise. From then on it's a success story—but it hasn't ended yet. Roy is scouting around for bigger quarters and hopes to move by this summer.

Another idea that Roy has which he thinks will make Twixt products more popular than ever is modern fortunes—no more of the outdated, stilted sayings which are mere translations of ancient literary classics or folk sayings. He wants fortunes that are more applicable to this modern age—something with wit, verve and an up-to-date slant which will make



ツイキストの辻占せんべいを製造所の奥野ロイさんが賣出す前に綿密な検査をしてかるところです。

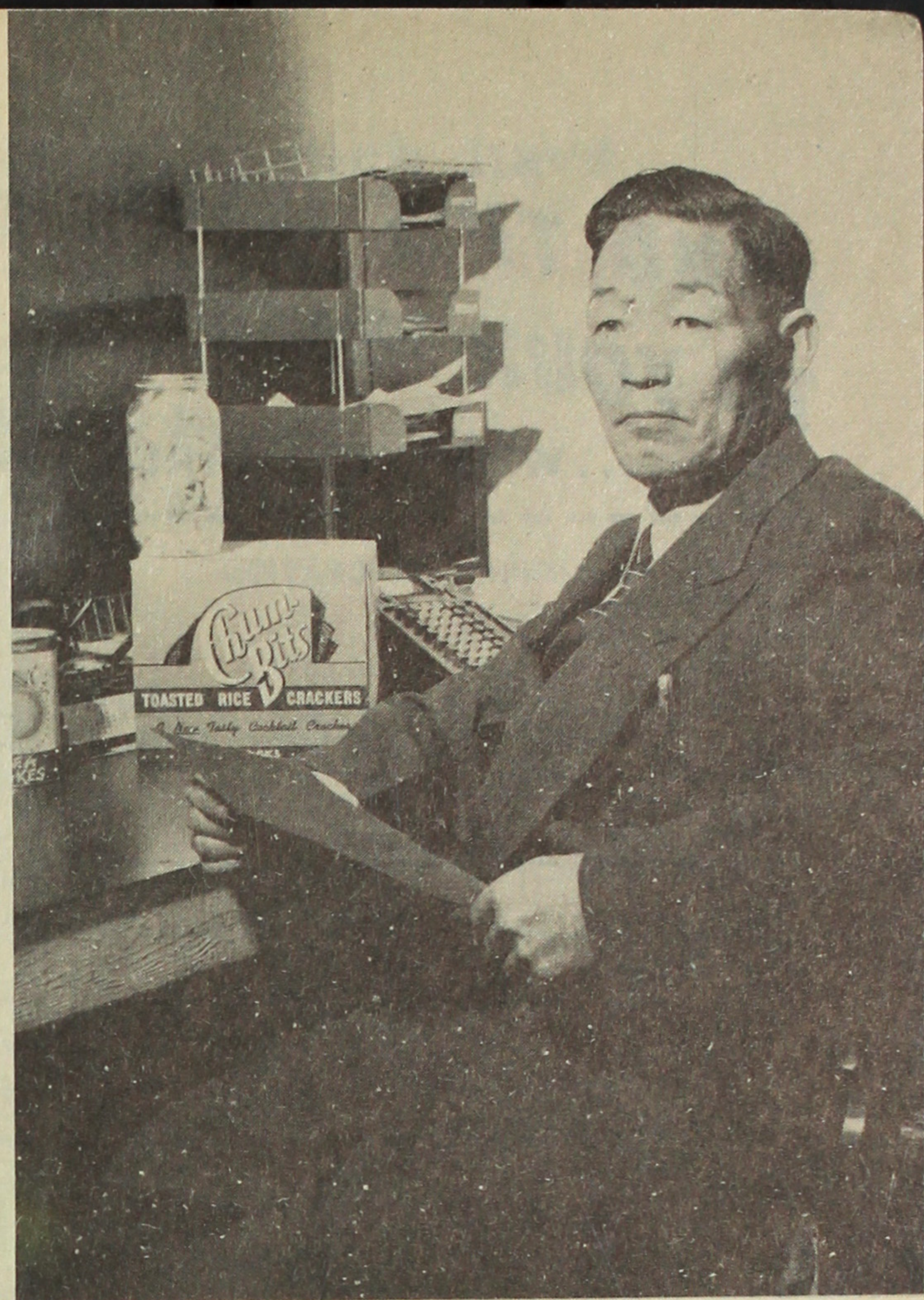
ENTERPRISING Roy Okuno, son of the founder, put Twixt products on the must-get list of food distributors.

in the Dough

fortune cookies a conversation piece, in addition to a delectable tidbit, wherever they're served.

By the way, if you've been mystified by the problem of how these fortune slips are inserted in the cookies, here's the answer: The cookies come out of the oven as flat discs, flexible while still warm. The nimblest-fingered of Twixt's dozen employes flips, twists, pinches, and—presto, there you are. Somewhere in the process a fortune slip ends up nestled in each sembei.

One guess as to what Roy's wife, Kyo, a former Terminal Islander studying art in New York when they met, serves, when their friends drop in for tea. You're right. That's one of the things that make them so popular.



紐育のツイキスト製造所から
 賣出した「辻占せんべい」
 は恐ろしい勢で全米に
 広がって来ました。

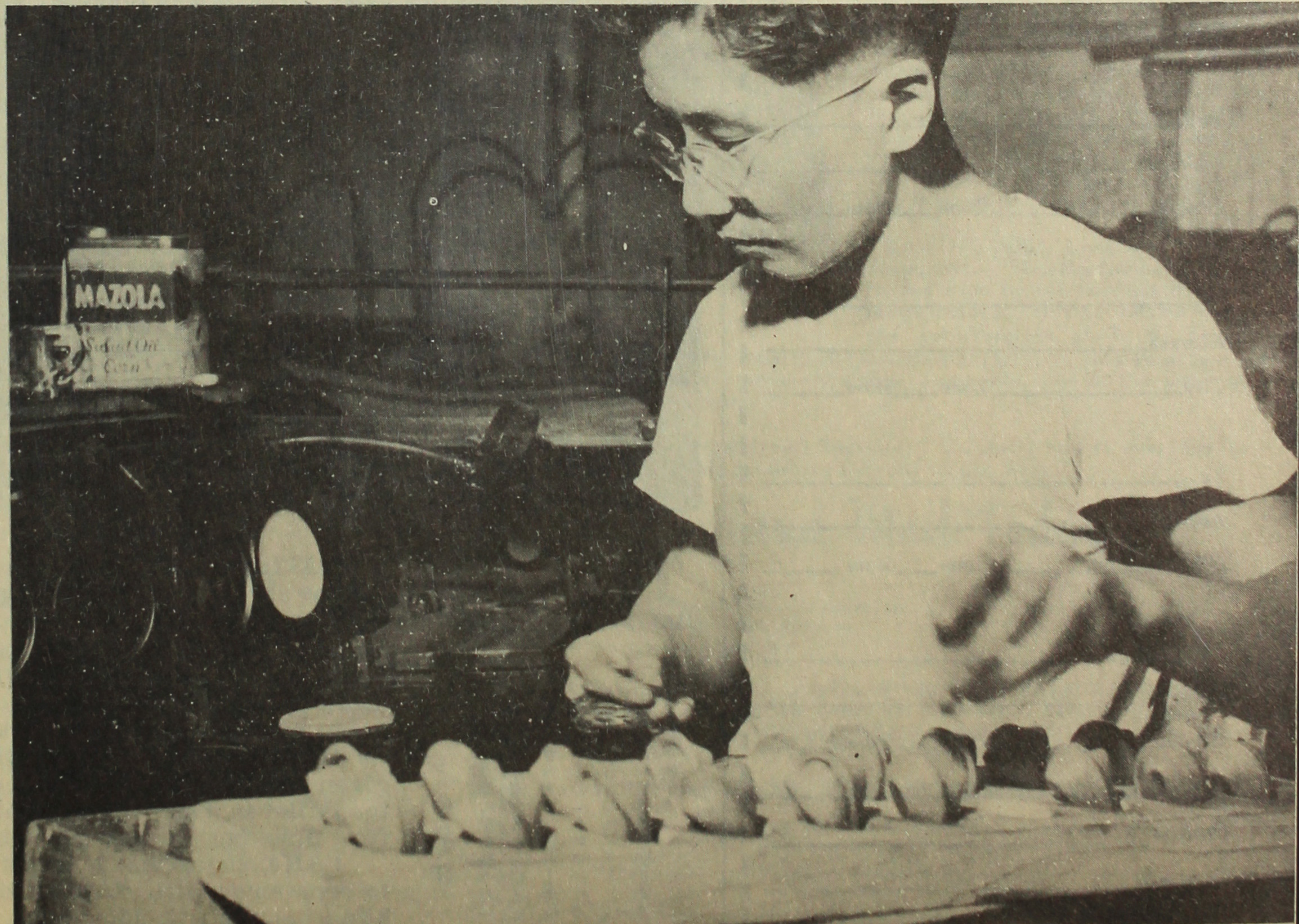
THE MAN who first manufactured fortune cakes is Bunshichi Okuno of Twixt, Inc.

SCENEfotos by Toge Fujihira

米から製造される「せんべい」最近米國人の口の上より
 になりました。それは紐育の
 奥野氏經營のツイキスト製
 造所から賣出してをる辻占

りのせんべいで、お茶のお菓
 子として御婦人達が召上る前
 にせんべいを割ると中から英
 文や印刷された氣の利た辻占
 が現はれるので皆面白がつて

幾つも〜召上るわけになる
 のです。辻占を入れたところ
 がヒットして大儲け、會社の
 大坪さんが盛んに辻占とせん
 べいに入れておるところです



FORTUNE CAKES first come out of the oven as flat discs. While still warm and flexible, nim-

ble-fingered employes like Yutaka Otsubo twist and wrap them around the fortune slips.

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Rags on the Clothesline



THIS LITTLE BOY IN RAGS has never worn a new suit of clothes. What he is wearing and the shreds of linen hanging on the clothesline are virtually the only form of rainment that he and his mother possess. Kazuo's home was burned down during an air raid which killed his father. The boy and his mother are now living at a home for war widows in Tokyo.

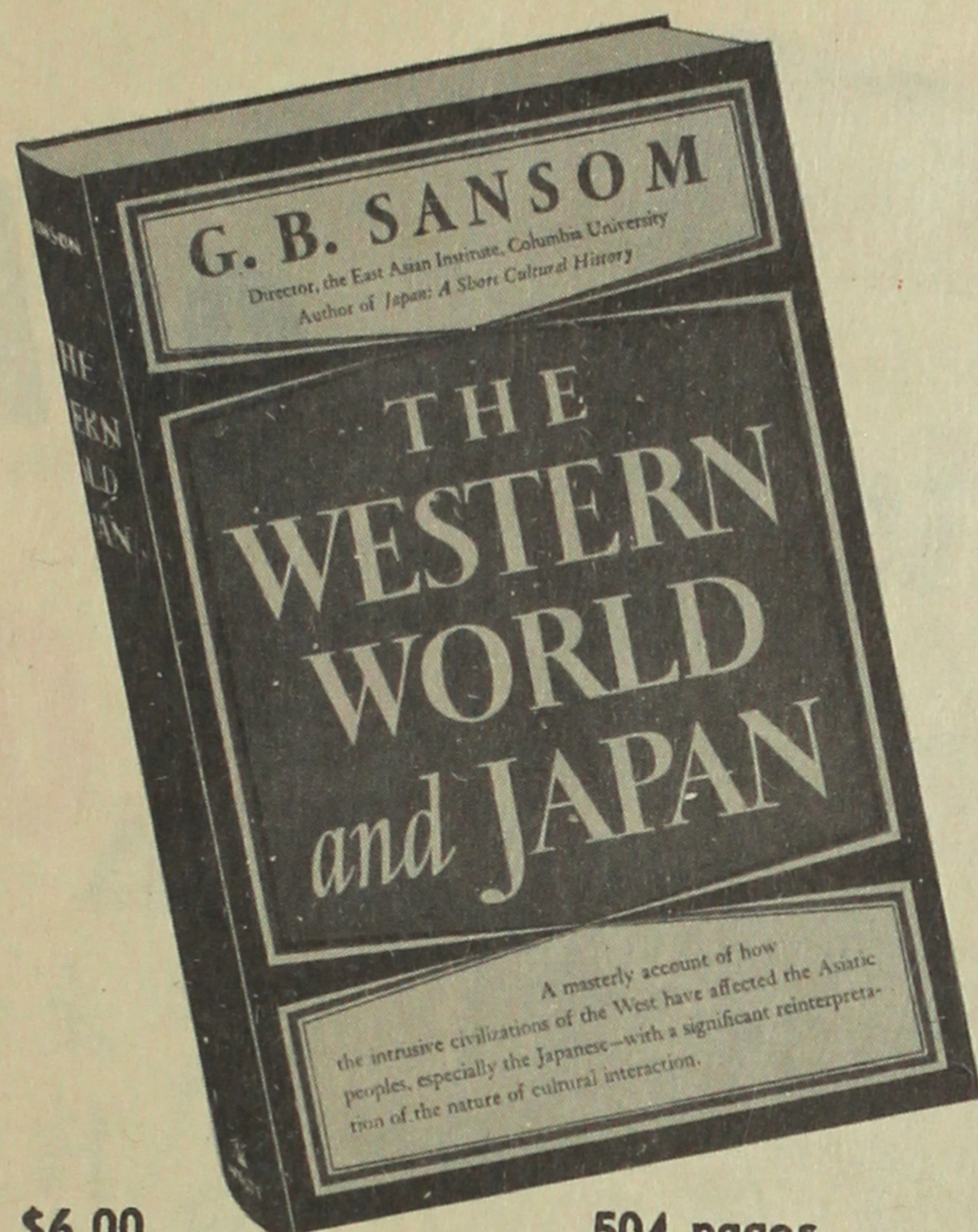
The balloon Kazuo is holding has just been given to him by a LARA (Licensed Agencies for Relief in Asia) representative. It was the first time that the wartime baby had seen one.

LARA urges that it might be a good idea to remember little Kazuo and thousands like him when you are doing your spring cleaning this month. Compared to what they have now, nothing can be too old or too worn to send.

激しい爆撃に父を失った一雄さんは今未亡人のお母さんと二人きりです。破れた着物にボロ／＼のシャツ、それでもララから買ったバルーンはどれだけ一雄さんを喜ばせたことぞせう。

ララの氣球

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Historians will recognize instantly in this method the challenge both to Japan's own mystical and myth-ridden historiography, and to the West's narrow and self-centered preconceptions, which have prevented its historians from seeing that the institutions finally adopted were, if Western in shape, thoroughly Japanese in color and substance.

And philosophers will recognize instantly the challenge thrown at Toynbee and Spengler when the author offers evidence of the way in which a society can decay and renew itself without changing its essence. He questions whether any of the chief civilizations of Asia will, even if they voluntarily follow a Western economic pattern, submit to Western precept in political, social or religious life.

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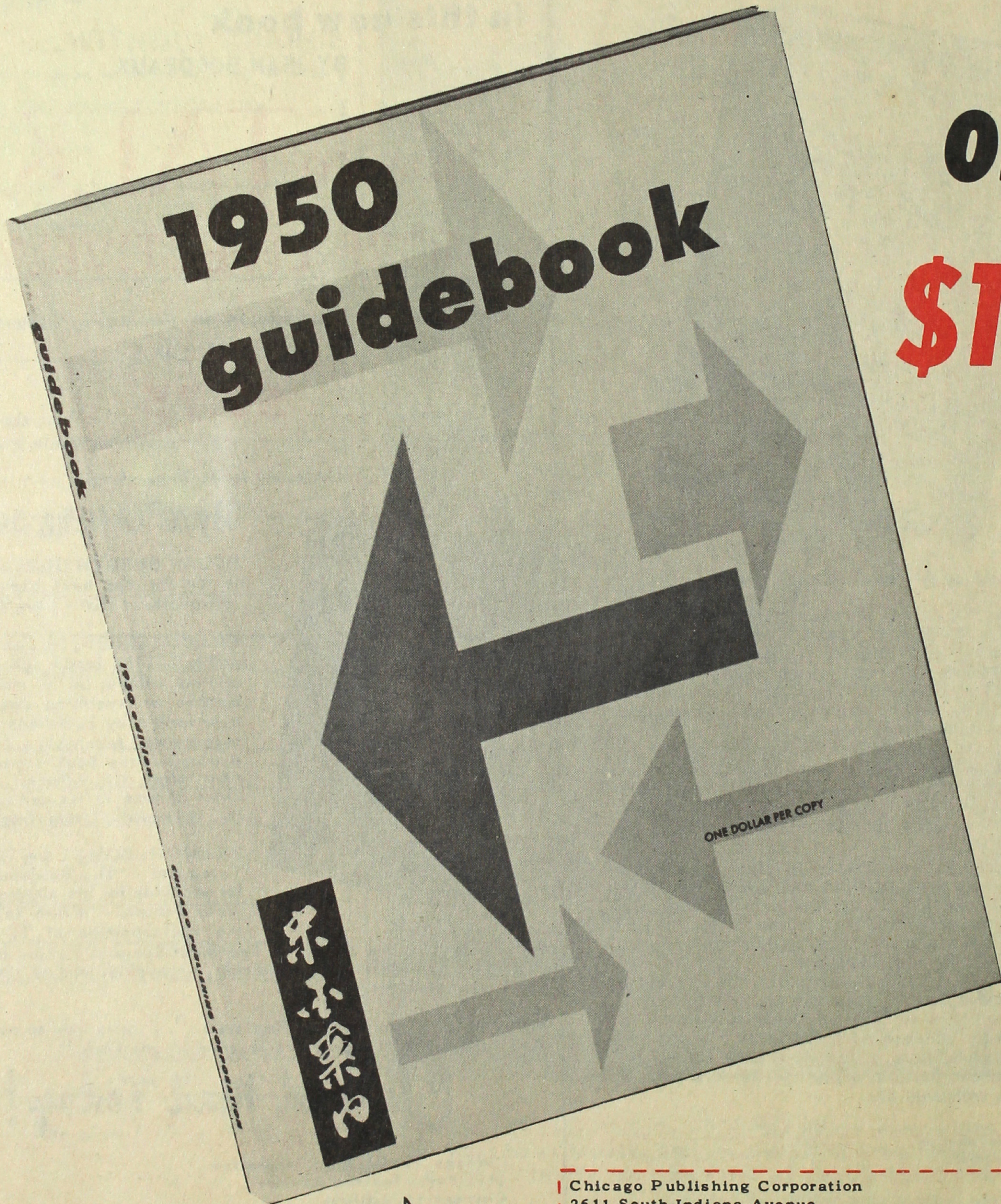
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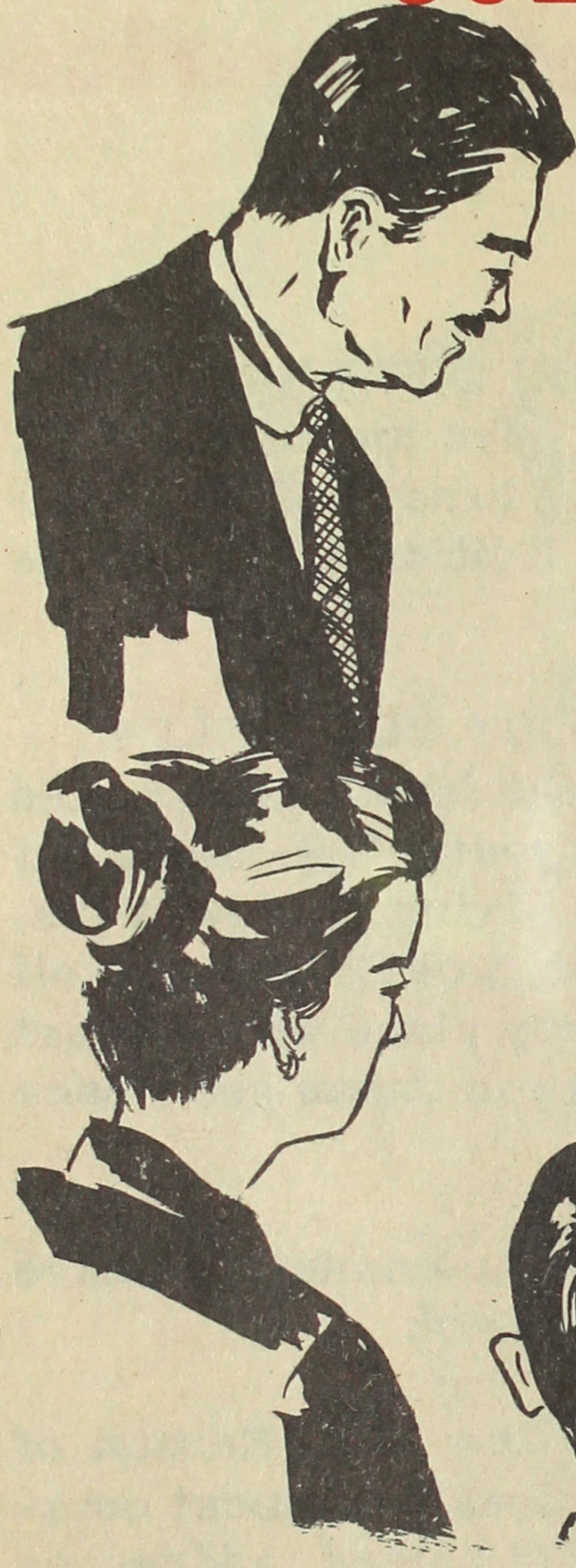
△ ロッキンガム以東在住日系人二万五千名の住所録

△ 大陸布哇等各地に轉住復興せる日系人の活動と其の
生計並に全済的發展の狀態(英文写真入り)

△ シカゴ日系人の現状と事業紹介(邦文)

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The JACL Story

Continued from Page 16

old of the completion of its major postwar program, a three-pronged legislative project which was drafted at its 1946 convention in Denver.

With the formation of the Anti-Discrimination Committee the JACL embarked that year on its campaign to obtain legislation which would give persons of Japanese ancestry equal status as citizens and residents.

Two aims of that program were achieved in 1948 with the passage in Congress of the Evacuation Claims Act and the Stay of Deportation law. The third, the Walter resolution which will open American citizenship to resident aliens of Japanese and other ancestry still "ineligible to citizenship," awaits Senate action, having passed the House in June, 1949.

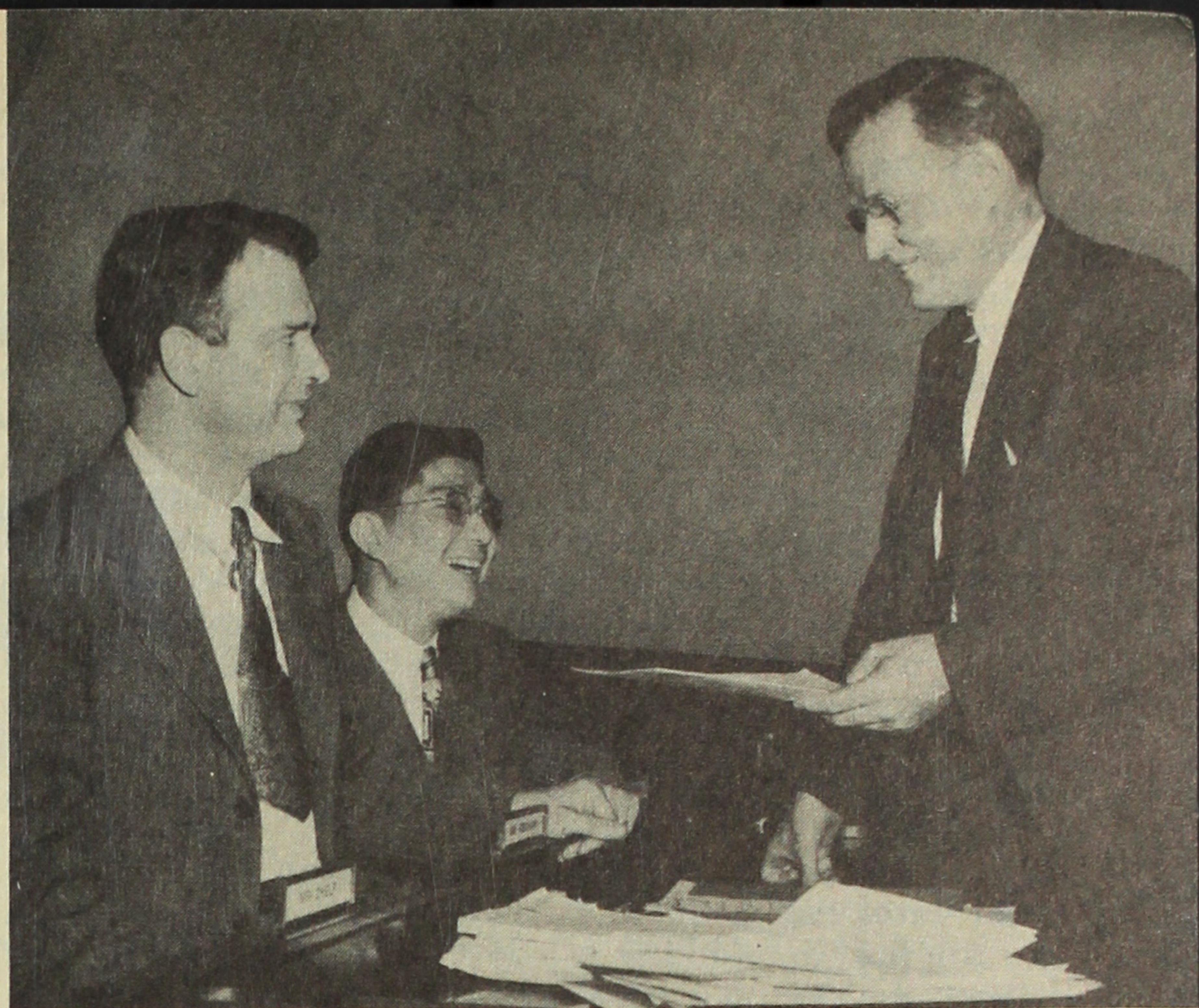
The JACL-ADC, headed by Masaoka whose genius has been responsible for much of the rapid success of the JACL legislative program, also has been a vigilant watchdog for the welfare of the Japanese American population.

Concurrently with its legislative program the National JACL has challenged discriminatory legislation in the courts. The U.S. Supreme Court decision in the Oyama test case, for example, halted the escheat program of the state of California under which it had started court action to seize nearly 100 pieces of Nisei-owned property valued at more than a million dollars.

THE JACL NATIONAL ORGANIZATION is governed by a cabinet elected every two years. Hito Okada of Salt Lake City is serving his second term as national president. All policy matters are determined by the national board which consists of the cabinet and two of the past presidents. Administration of the JACL's national and regional offices is under Masao W. Satow, who was drafted from the National YMCA. Regional offices are headed by Joe Grant Masaoka, San Francisco; Tats Kushida, Los Angeles; Roy Takeno, Denver; Richard Akagi, Chicago, and Toru Ikeda, Fresno.

Including its administrative staff officers and secretaries and clerks in its various offices, the JACL-ADC presently employs 26 persons. During the early war years the JACL pay scale for its employes was merely subsistence. Since 1946, however, it has been paying approximately that paid employes in similar race relations agencies. The JACL is a non-profit social service agency and contributions made to the JACL are tax deductible, but its employes, for the same reason, cannot qualify for social security benefits. In 1948, a retirement fund, made up of contributions from the JACL and from the employes, was started for its staff officers.

In an effort to take its organizational policies out of the smoke-filled room, the JACL in 1948 moved to insure wider participation of members in its affairs by changing the election of national officers to the popular vote method. Nominations are made by district councils and by individual petitions and each member received his ballot by mail. Previously delegates elected the national officers.



全米市民協会の田
邊英二(左)、平野
のたつ子夫人、土
野田鶴子夫人、土
屋スカテイの諸氏

MIKE MASAOKA discusses vital naturalization issue with Rep. W.H. Judd and Bob Cullum.



華府の正岡マ
イク氏が歸化
ジャッド案提
權問題で盛ん
にウオルター
ビル氏等と談
合してゐます

ELJI TANABE (left), Mrs. Taxi Hirano, Scotty Tsuchiya in 1946 helped defeat a California proposition.

Although the JACL formally was organized in 1930, its beginnings can be traced to the initial stirrings of group organization among the Nisei on the mainland which occurred in Seattle in 1921 when the Progressive Citizens League was organized at the behest of Issei who desired their children to "become more deeply conscious of their American citizenship and obligations." Thus the JACL, from its very inception, stressed loyalty and citizenship.

Meanwhile, Nisei in California began to organize and in 1923 Dr. T. T. Yatabe and Walter Tsukamoto, both later national presidents of the JACL, started groups in Fresno and Sacramento under the name of the American Loyalty League. Other ALL chapters were formed in San Jose and Sacramento.

In the 1920s the formation of groups of Americans of Japanese ancestry was hampered by the fact that only a small percentage of Nisei was of high school age or older. However, sporadic attempts were made to extend the citizens' league movement and in 1928 the Seattle Progressive Citizens League sent Clarence Arai and George Ishihara to meet with Loyalty League leaders in California to create a national organization. As a result of the trip, chapters were organized in Los Angeles, Portland, Stockton and Brawley but a national group was not formed until 1930 when the Seattle delegation, headed by Arai, went to San Francisco with the suggestion that the new organization be called the "Japanese American Citizens League."

The 1930 conference plunged the new-born JACL immediately into legislative activity. Two resolutions were passed, one for citizenship for 800 Oriental veterans of the U.S. Army in World War I, and one for the amendment of the Cable Act so that Nisei women marrying aliens would not forfeit their citizenship.

The JACL sent Suma Sugi to Washington in 1932 as its first lobbyist and her visit was crowned by passage of the Cable Act amendment in that same year. Three years later Tokutaro Nishimura Slocum, who had fought in France with Sergeant York, obtained passage of the naturalization bill for Oriental war veterans.

Thus the JACL's initial legislative objectives were accomplished.

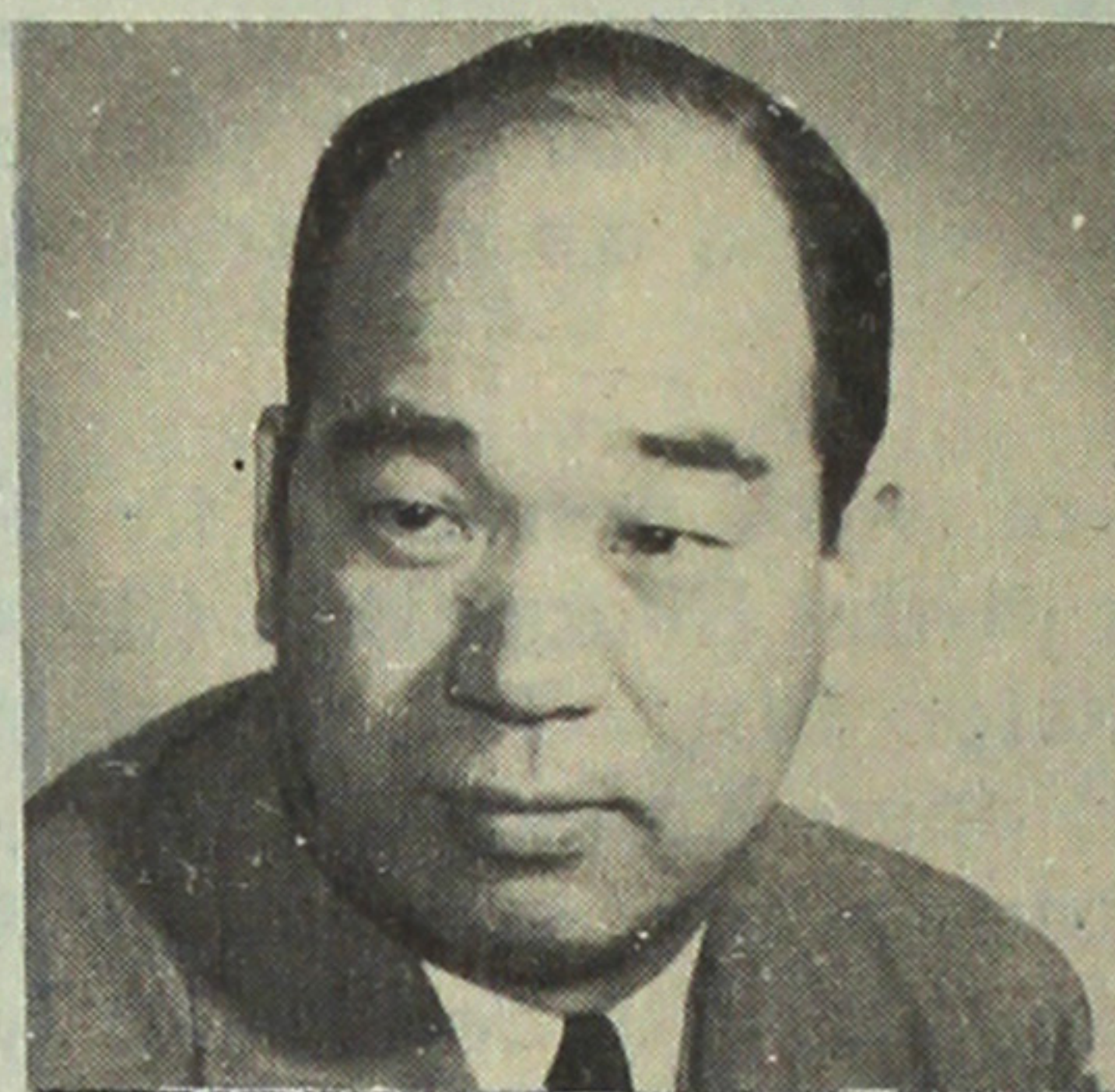
When the JACL meets in Chicago this September in what is expected to be its biggest convention, it faces the task of drafting the framework of the JACL of the future. During the war years the JACL's function was largely that of a public relations agency for the entire Nisei population. Since the war the stress has been on remedial legislation. Both these jobs are nearly completed and the Chicago convention may set the JACL's course back into the path of fraternal-social activity originally envisioned by its founders.

Whatever the direction of the JACL in the future, it is certain that leaders and members will not forget the lessons of the past and avoid the pitfalls of a narrow, self-centered and segregated organization. As its interests in the problems of Negroes, American Indians and Spanish-speaking Americans in recent test cases have shown, the JACL's leadership recognizes that the future welfare of the Nisei rests in the extension of the frontiers of democratic practices, not only for Nisei alone but for all Americans.

Short Short Story Contest

The SCENE Magazine short short story contest is now in full swing, and all writers are urged to submit their entries early. As announced in the February issue, the contest is open to everyone. Stories may cover any subject but must not exceed 1,000 words. The first winning story will appear in the July issue and subsequent ones every month thereafter. Stories may be sent in any time during 1950. Monthly winners will be awarded a cash prize of \$25.00. No manuscripts will be returned and the decision of the judges is final.

Behind the SCENE

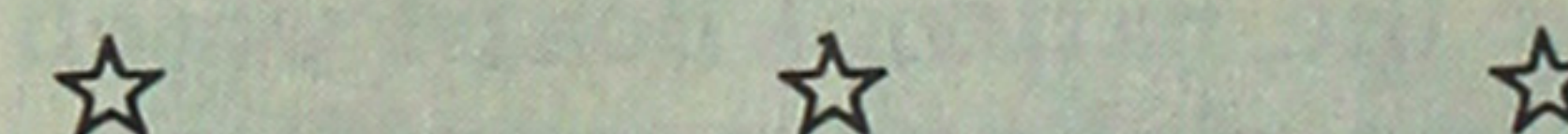


EDITORS TODAY will admit ungrudgingly the importance of the position of a general sales manager in any publishing enterprise. He is the bread-and-butter man. We consider ourselves fortunate to be able to enlist for that position the services of Corky T.

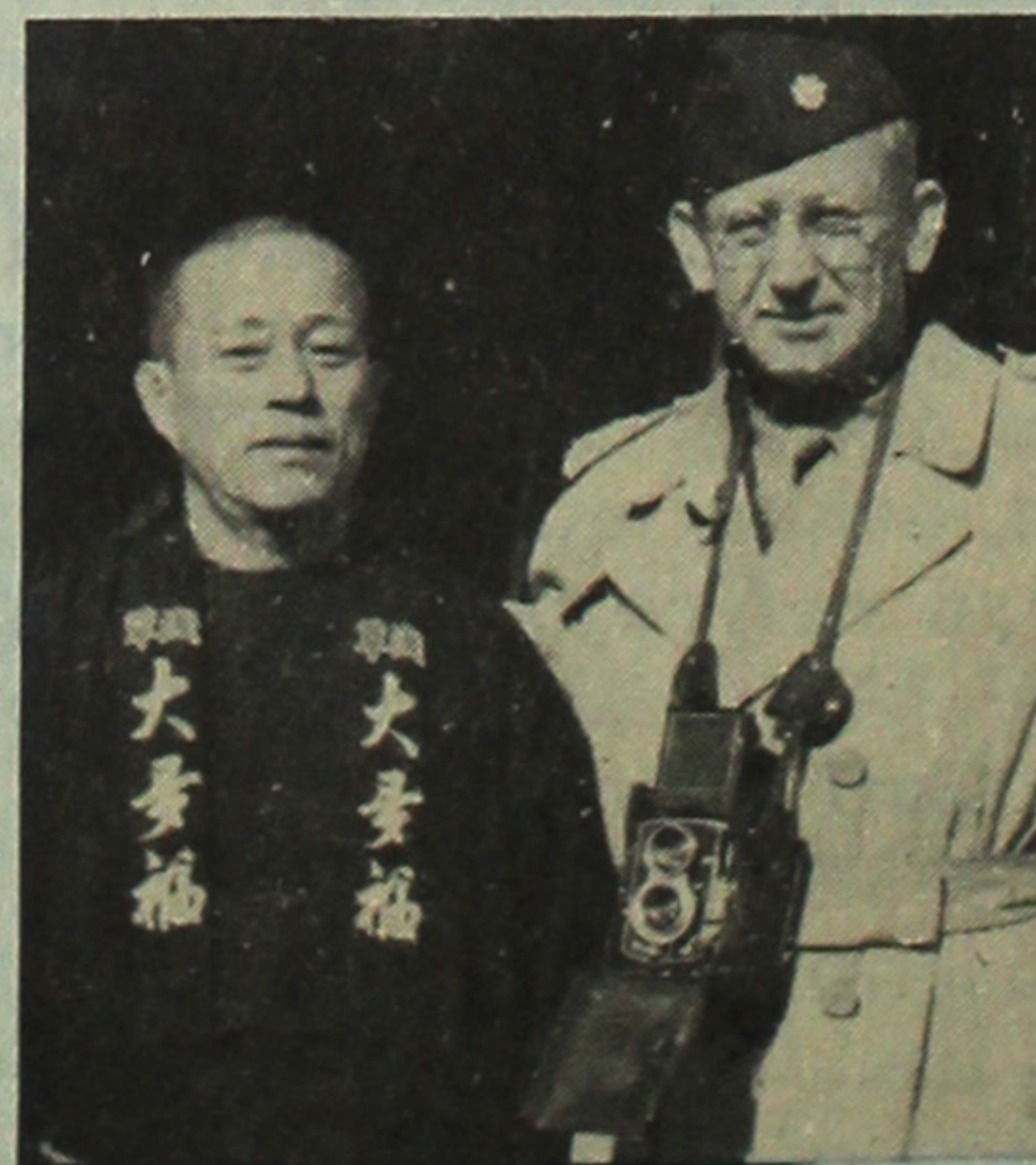
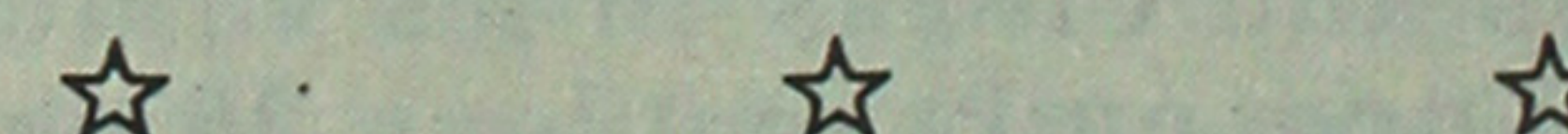
Kawasaki, a man with plenty of administrative and promotional knowhow. After long business experience in Seattle, Corky helped set up, and for three years directed, the Chicago Resettlers Committee. Two years ago he was asked by the American Friends Service Committee to make a complete survey of conditions in postwar Japan.



LARRY TAJIRI, author of "The Record Speaks," story in this issue about the Japanese American Citizens League, has been writing since 1931 when, as a lad of 17, he landed his first newspaper job. Today he is considered a dean of Nisei journalists. His articles have been published in the Asia magazine, Common Ground and the Denver Post. Singlehandedly, he has been editing the Pacific Citizen since 1942.

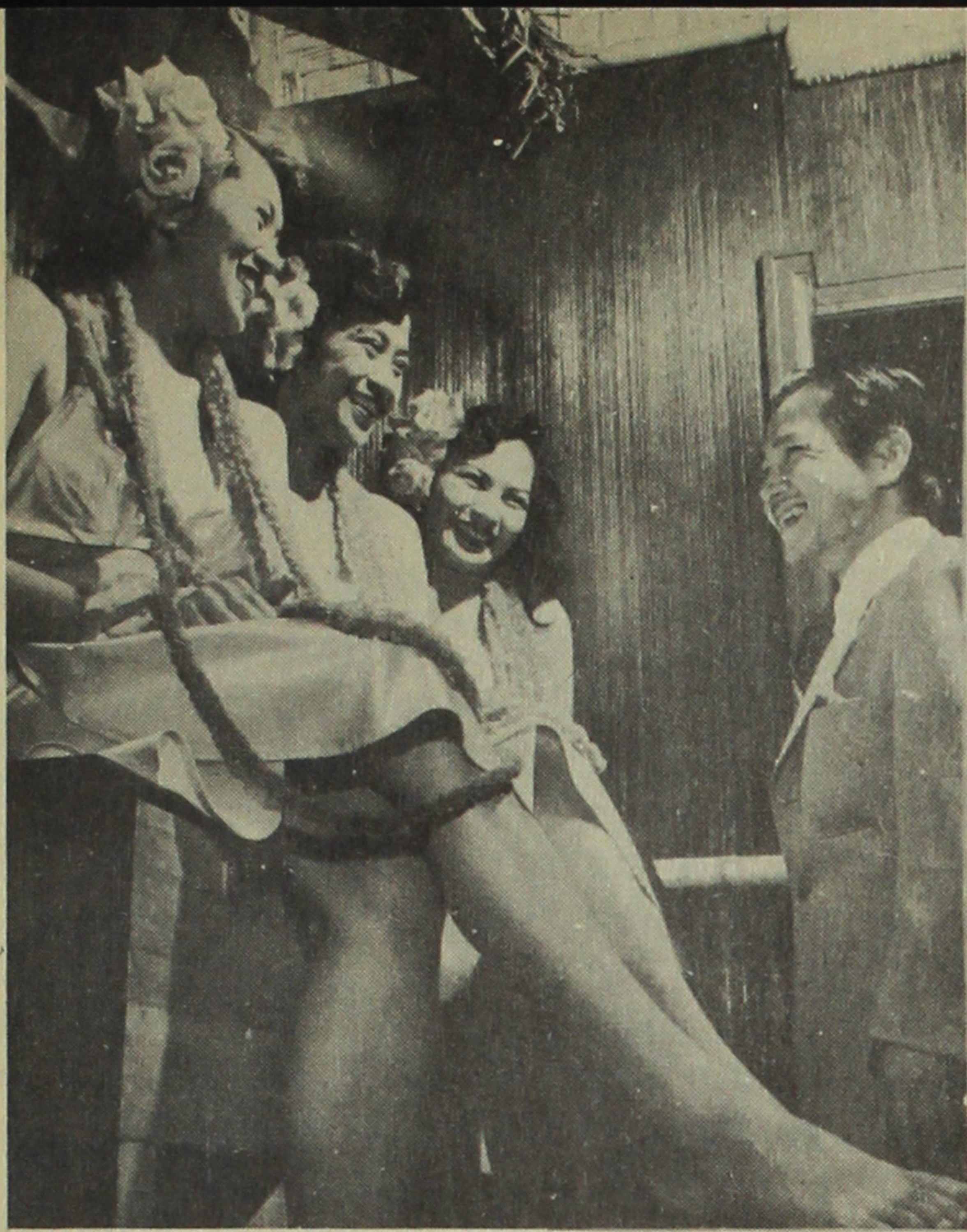


THE AUTHOR of two articles in this issue ("Cheese Puts Him in the Dough" and "Search of the Soul") is Eddie Shimano, long a top writer, who now runs an editorial services agency in New York. Beginning with this issue, articles by Shimano will appear regularly in SCENE reporting life and personalities in Manhattan, U.S.A.



IF ENVIRONMENT and association can change a person's racial identity, Lt. Col. R.B. Laing, whose top-quality photographs have appeared frequently in SCENE, should be part Japanese now.

When Col. Laing was stationed in Japan in 1947-48, he mingled with all classes of the Japanese people and compiled a tremendous file of interesting camera shots. In San Francisco, where he has his own studio, Laing is a constant visitor to the Japanese Community.



SHAPELY HULA GIRLS (l. to r.)—Maria Kaawai, Hannah Kelilimoku, Lani Kaio—and Dr. Ito swap jokes between shows.

Furuta Tosses A Benefit

Denver Socialites Watch Hulas...



GEORGE FURUTA, owner of the House of Manchu, displays his version of the hula.



SHOW COMIC Menehune brought down the house with hilarious song and dance numbers.



DENVER SOCIALITES, who customarily vacation in Hawaii, enjoy mainland version of the hula.

..And Dish Out Polio Dimes

By Bill Hosokawa

DENVER'S SOCIAL ELITE rubbed elbows one night recently with Nisei, members of the local Hawaii colony and just plain lovers of Hawaiian music.

The occasion was a March of Dimes polio benefit at George Furuta's House of Manchu restaurant featuring Ray Kinney's South Pacific revue.

Even at \$3.60, tickets for each of the three shows were quickly sold out. Socialites who customarily spend a winter vacation in Hawaii apparently were hungry for both Hawaiian entertainment and Chinese food. They reserved many tables.

So did former Islanders who have been transplanted in this area, or are attending schools here. The armed forces were well represented by officers from nearby installations who had served in the Pacific.

For their money, patrons got an hour and a half of fine entertainment and a dinner, the high spots of which were lobster, Cantonese style, and poi. The latter, unfortunately, was shrugged off by Menehune, sparkling little comic of the show, as phony. The non-Hawaiians, of course, didn't know the difference.

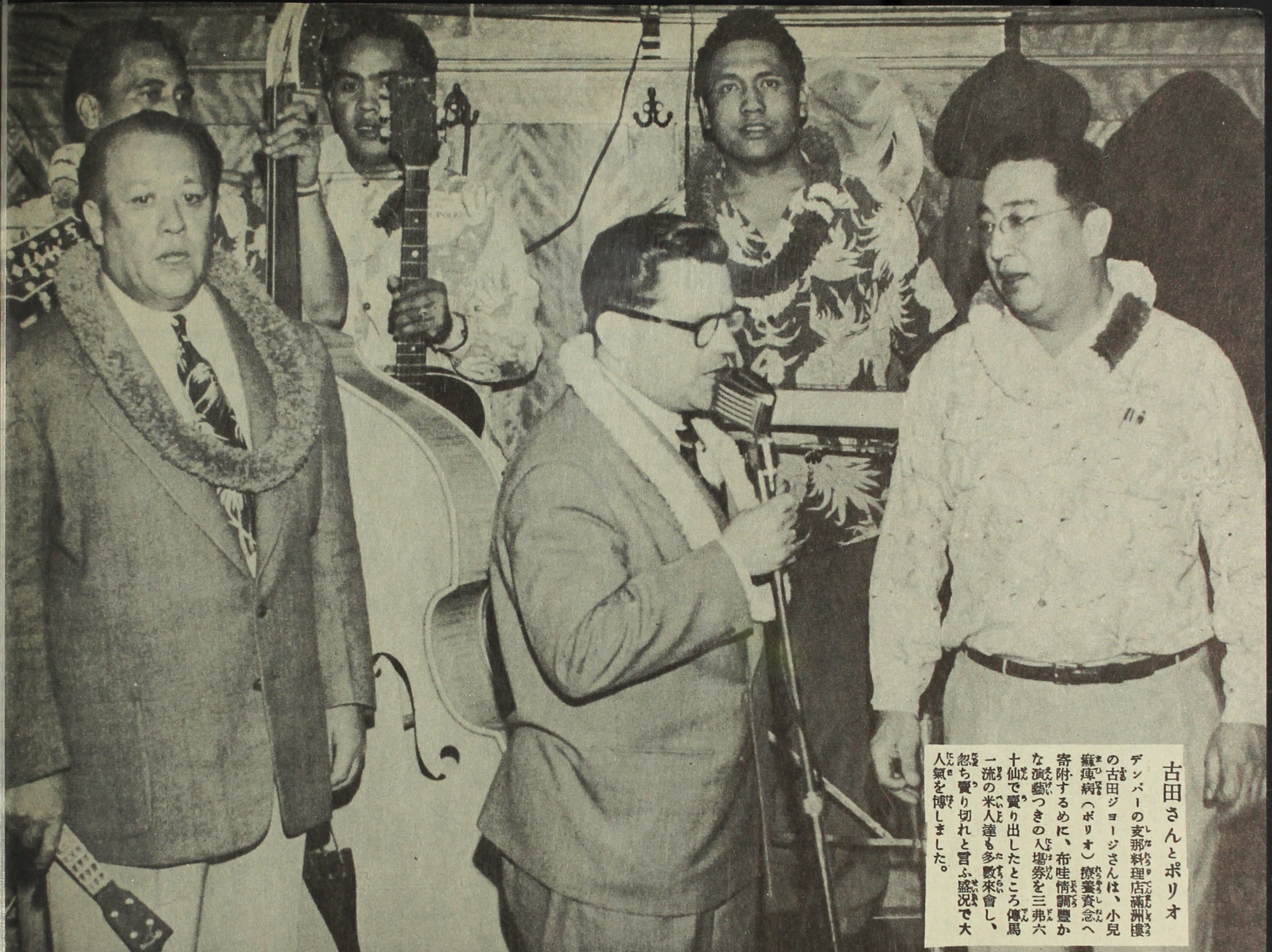
The expansive, golden-voiced Kinney is a recording artist of some note who has played long stands at the Royal Hawaiian and the Hotel Lexington in New York. His show featured some shapely hula girls, but its most popular star is Menehune (real name George Naope) who burlesques hula with wild abandon, does a hilarious cockeyed rooster dance, and winds up by singing some saccharine torch songs in Japanese although he speaks not a word of the language.

The last show broke up toward dawn. The party netted the polio fund something like \$300, and the House of Manchu some priceless publicity. Since Furuta redecorated the restaurant in a South Seas motif at a cost of \$15,000 some months ago, it has become one of Denver's show places.

SCENEfotos by Carl Iwasaki



CROWDED BAR SCENE indicates the great number of Denverites who turned out for the benefit show.



古田さんとポリオ
デンバーの支那料理店満洲樓の古田ジョージさんは、小兒麻痺病（ポリオ）療養資金へ寄附するめに、布哇情調豊かな演藝つきの入場券を三弗六十仙で買り出したところ傳馬一流の米人達も多數來會し、忽ち賣り切れと言ふ盛況で大人氣を博しました。

THREE MEN responsible for the successful polio benefit are: 1. to r.—Ray Kinney, whose famous orchestra

furnished the entertainment; William Robinson, chairman of the Colorado March of Dimes, and Furuta.

SCENE Facts and Oddities



Garden of Eden was in JAPAN!

Inhabitants of Mayoiga-daira in Aomori Pref., northern Honshu, maintain their home is the site of the Biblical Garden of Eden. Stones with ancient inscriptions, believed to be the forerunner of the Hebrew and Sanskrit languages, have been found here. The inhabitants' word for men is "ada" or "aya," for women, "eba" or "aba" ...an alleged connection with "Adam" and "Eve." Eden is believed to be buried deeply beneath thick deposits of lava disgorged by nearby Mt. Towari. From "It's True in Japan"



JUST A TRIM, 'OJI-SAN'!

The familiar "Oji-san" with the clippers and scissors is no more ... at least in Chicago, anyway. To serve the tonsorial needs of the 9,000 potential Japanese customers in the Windy City, not a single Issei barber has dragged out the "candystick pole" to set up shop. The simple reason... non-citizens cannot obtain state barber's licenses in Illinois.

Fairway Fanatics Play in Snow



YEAR-ROUND GOLFERS of Chicago tee off on a snow-covered fairway in freezing mid-winter weather.

SCENEfotos by Louie Sato

Red Balls Help Chicago Golfers Tee Off in Winter

ONE WOULD HAVE TO GO a long ways to find a bunch of golf zealots as hardened as the Nisei stalwarts on Chicago's fairways. Heat, hail and snow notwithstanding, they ritually beat a path to Chicago's suburbs every weekend.

It is difficult to stomach the idea of playing, and enjoying, golf in ice and snow in mid-winter weather.

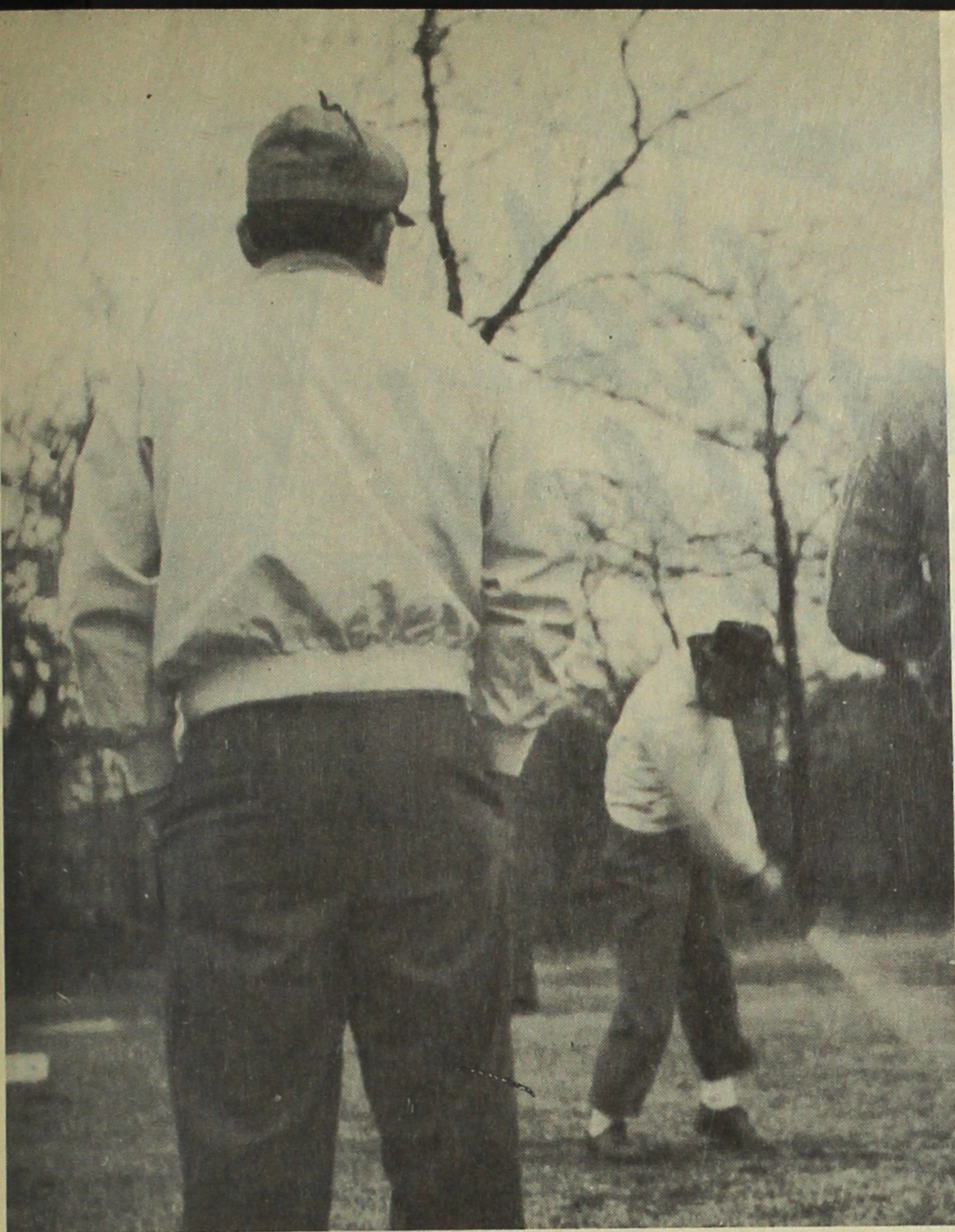
The undaunted sportsmen pictured on these pages think nothing of going through such an ordeal. On the greens, the temperature was near to that of the freezer compartment.

Except for a few extra layers of clothing, the players were rigged in an ordinary golfing outfit--no gloves, no heavy overcoats--and no hip flasks.

It is remarkable to what lengths these winter golfers go through to play even in snow. When the ground is completely covered, it is practically impossible to spot the balls on the "fairway." So balls painted red are used. An ingenious Nisei player once came up with a Rube Goldberg device. He attached the end of a dark-colored yarn to the ball and as the ball sailed over the course, the yarn unraveled. He dropped the idea when he found that soggy yarn was cutting down his distance.

He then began working on the idea of treating the golf ball with paint soluble in water so that it would leave a line in the snow as it rolled.

This Oriental Goldberg, incidentally, junked his golf clubs last summer and hasn't played a single hole since.



HANDS IN HIS POCKET, Mike Hori waits while Bob Teramoto putts. Despite cold, Mike shot an 85.

シカゴのゴルフ狂
シカゴには二萬に近い日
人が居住してあります。働
働きの工業都市に煤煙に埋も
れてはかりおつては心身共に
弱るばかりです。休暇を利
用して郊外のゴルフリンクに
クラブを揮ふ人が段々殖んで
來ました。其の數約二百名。婦
人、一世、二世の三つの俱樂
部があり中にはゴルフ狂かと
云はれる位熱中してゐる人も
多數あります。



ON ICE-COVERED FAIRWAY, Mo Domoto sends ice splinters flying as he blasts out of a difficult position.



SNOW-TRAPS harass winter golfers Domoto and Mark Iriye (with golf bag), thrashing snow for a lost ball.

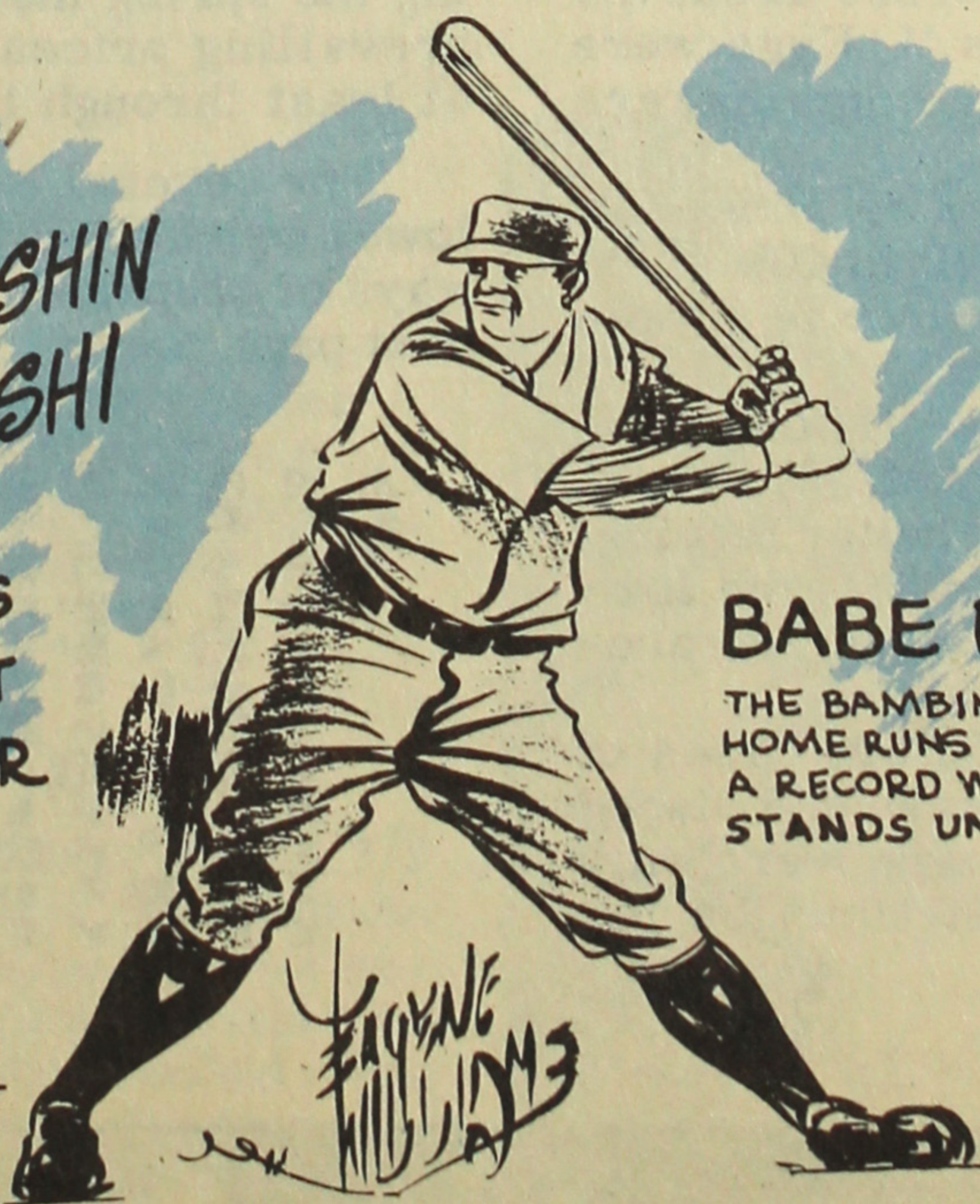
Half-century Immortals



**HIRONOSHIN
FURUHASHI**

**WORLD'S
FASTEST
SWIMMER**

THE 21-YEAR-OLD NIPPON UNIVERSITY STAR — IN AN A.P. POLL — WAS RUNNER UP TO JOHNNY WEISMULLER AS GREATEST SWIMMER OF THE HALF CENTURY. LAST YEAR, HE ASTOUNDED THE SPORTS WORLD BY SWIMMING THE 1500-METER FREESTYLE IN 18 MIN. 19 SEC. — 40 SEC. FASTER THAN THE WORLD RECORD.



BABE RUTH

THE BAMBINO HIT 60 HOME RUNS IN 1927 — A RECORD WHICH STILL STANDS UNBEATEN.



JESSE OWENS

TRACK'S GREATEST WAS ONLY MAN TO WIN 4 OLYMPIC GOLD MEDALS. IN THE 1936 OLYMPICS, HE WON THE 100- AND 200-METER DASHES, THE BROAD JUMP AND ANCHORED THE WINNING RELAY TEAM.

Fried, Boiled or Scrambled

Eggs Are Budgetwise Family's
Best Buy; Prices Drop to New Low

ABOUT THIS TIME last year, housewives weren't joking when they spoke about the "hen that laid the golden eggs." Eggs were that expensive. Budget-wary homemakers shied from egg dishes.

It's a different story this year. Prices of eggs have dropped way down—30 to 40% since December. The reason for the drop is simple—more eggs on the market.

There are more eggs because (1) the number of layers have been increased, (2) rate of lay per hen has increased due to better feeding, (3) the unusually mild winter and (4) the lowering of the government subsidy to egg producers.

Also, over the year end, 150,000 cases of eggs were moved out of cold storage and placed on the market. In January there were only 97,000 cases in storage, an all-time low for the month.

Since egg production reaches its peak during the spring months, it is predicted that the prevailing prices of eggs will be maintained at least through the summer.

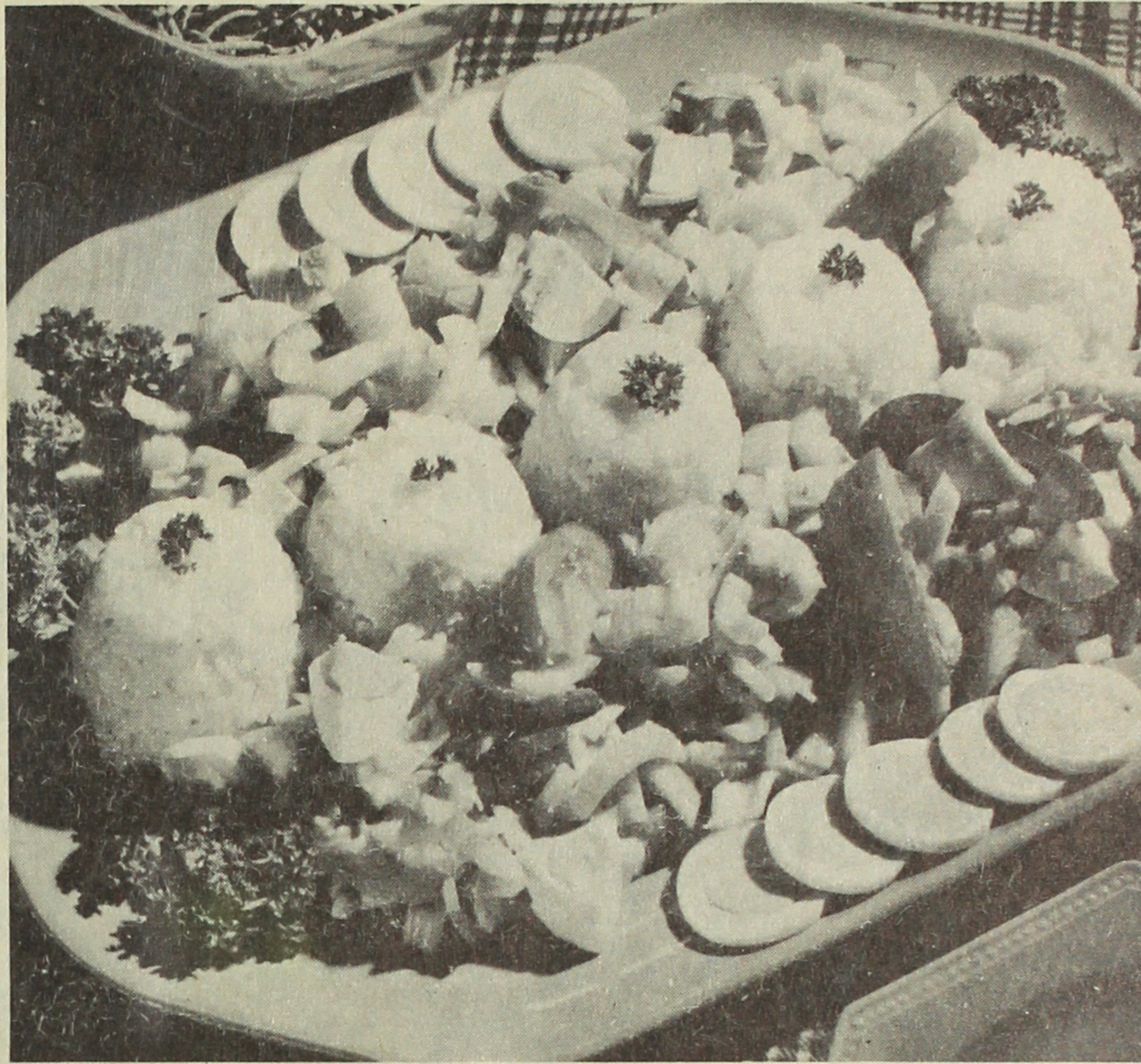
For several ways to take advantage of the lower prices and to avoid the usual humdrum ways of preparing eggs, try the recipes on the next page.

△ 養鶏の多い玉子料理
鶏が黄金の卵を生んだとは
お伽噺ばかりではありま
せん。昨年は近年にない玉
子が高値で、打九十仙と云
ふ素晴らしいお値段に玉子
さんは何れも黄金の只取り
ホク／＼でありました。本
年はそれに引換に昨年の半
値で何れの家庭にも缺かす
ことの出来ない玉子がファン
ダンに食べられます。次圖
のやうな玉子料理見るだけ
でも美味そうではありませ
んか。

VEGETABLE-EGG CHOW MEIN

- | | |
|------------------------------------------------------------------------|----------------------------------------|
| 2/3 c. onion, chopped | 1 tsp. salt |
| 2 c. celery, diced | 1/8 tsp. pepper |
| 1/4 c. water | 1 1/2 tsp. soy sauce |
| 1 can bean sprouts
or mixed Chinese
vegetables, well-
drained | 1/2 c. canned mush-
rooms, optional |
| 2 tbsp. butter | 2/3 c. green pepper,
cut in strips |
| 1/4 c. bean sprout
stock or milk | 4 hard cooked eggs
coarsely chopped |
| 2 tbsp. flour | 1 tomato, cut into
eighths |

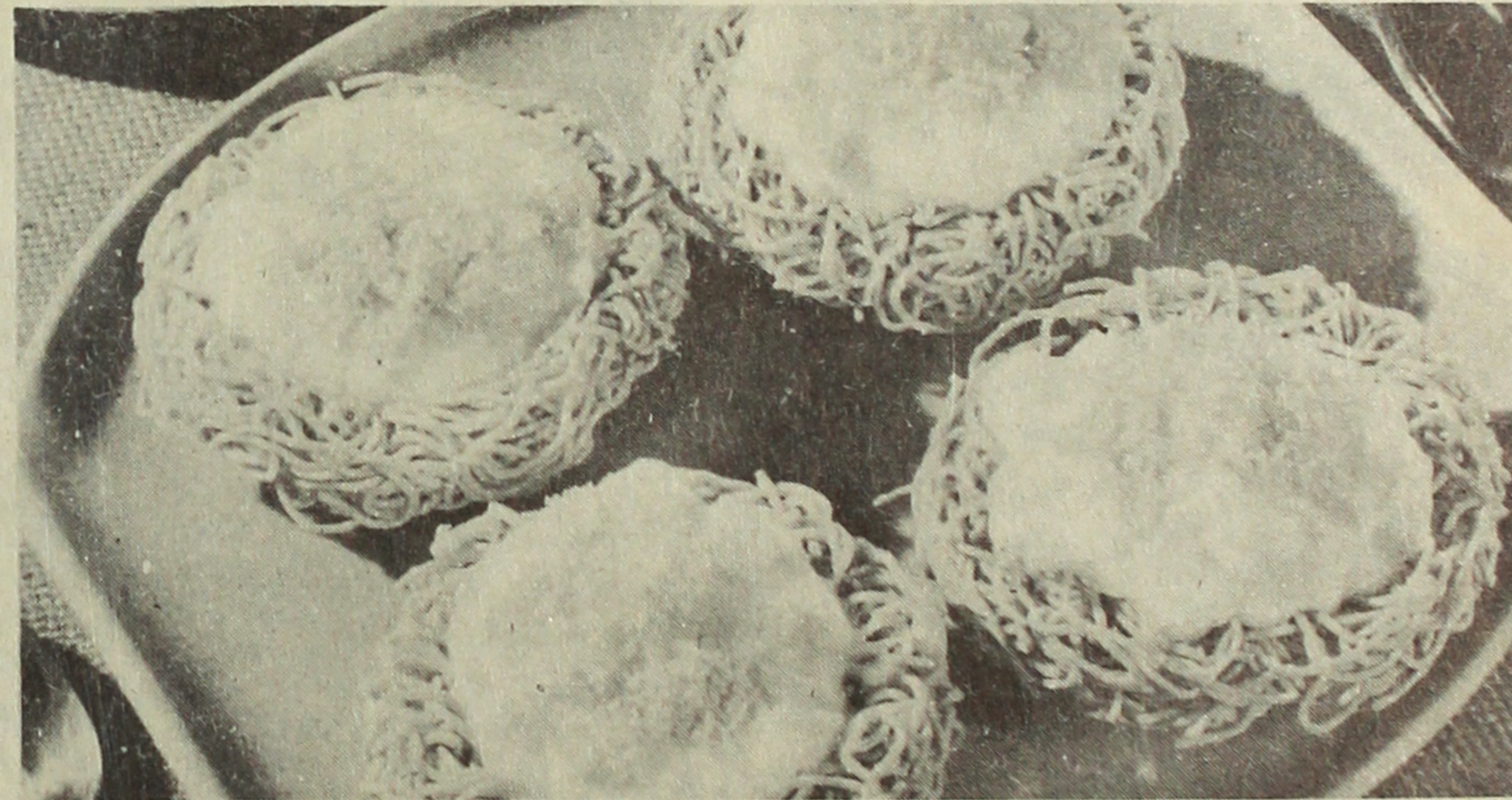
Cook onion and celery in water 5 min. Add bean sprouts and heat to boiling. Remove from fire while adding butter, stock and flour. Stir promptly to blend flour into mixture and cook until stock is thickened. Add salt, pepper, soy sauce, mushrooms and green pepper. Heat thoroughly. Before chopping eggs, cut several center slices for garnish. Add hard cooked eggs and tomatoes enough in advance of serving to heat thoroughly. Stir gently. Serve with rice. Serves 4.



EGGS GOLDENROD

- | | |
|---------------------------------|--------------------|
| 1/4 c. butter or mar-
garine | 1/8 tsp. paprika |
| 1/4 c. flour | 2 c. milk |
| 1/2 tsp. salt | 6 hard cooked eggs |
| 1/8 tsp. pepper | 4 Noodle Baskets |

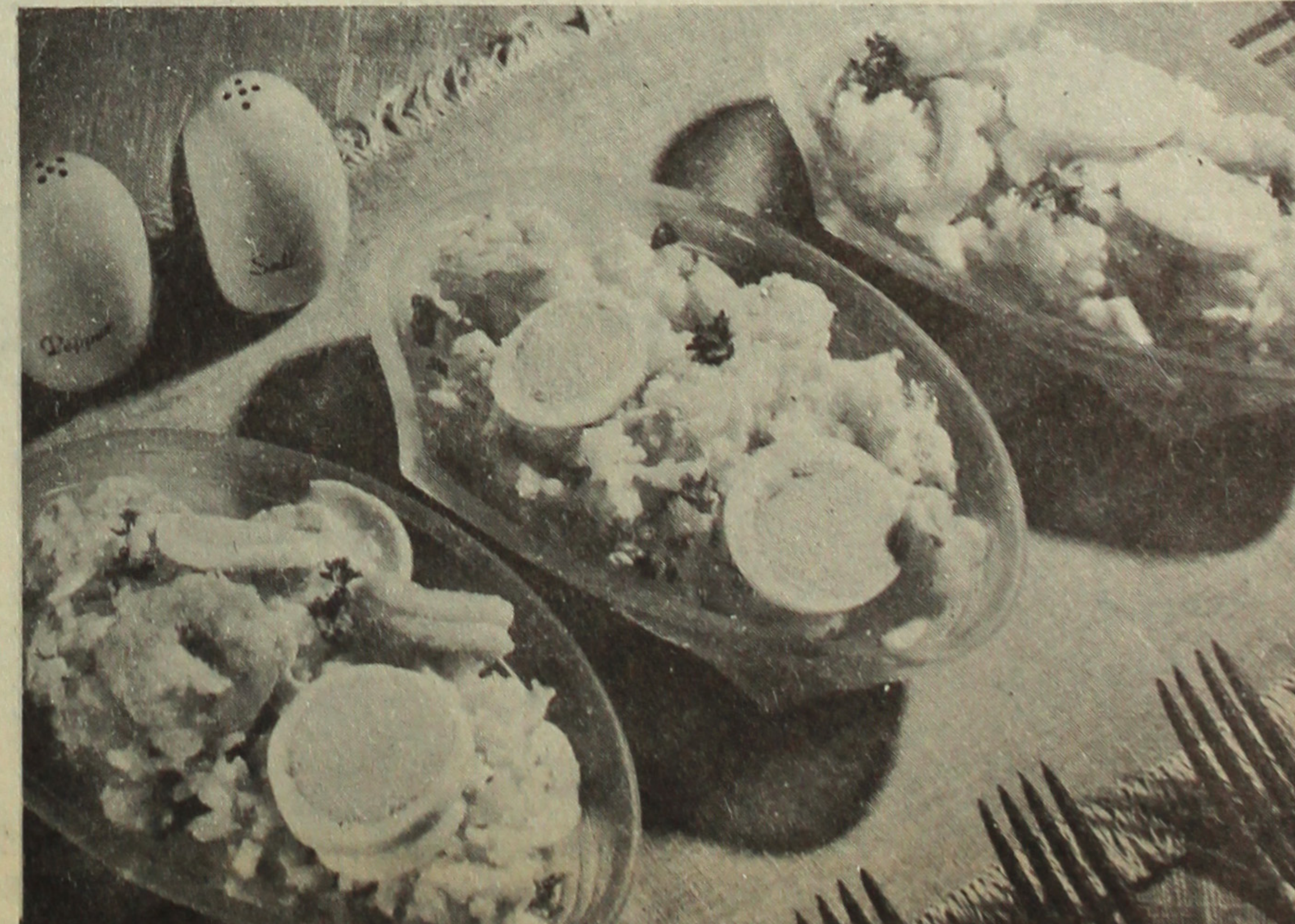
Melt butter. Add flour and seasoning. Blend well and cook over low heat until bubbly. Add milk all at once and cook, stirring constantly until thickened. Set over hot water. Slice or dice eggs into sauce—setting aside 3 yolks. Heat thoroughly and pour into heated Noodle Baskets. Top with remaining yolks rubbed through sieve. Serve hot. Serves 4.



KEDJEREE

- | | |
|------------------------------------|--------------------------------------------------|
| 1/2 c. rice | 2 tbsp. chopped
parsley |
| 3 c. water | 1/8 tsp. pepper |
| 2 1/2 tsp. salt | 1/4 tsp. curry powder |
| 4 hard cooked eggs | 1 or more tbsp.
cream or evap-
orated milk |
| 1 tbsp. onion, fine-
ly chopped | |
| 4 tbsp. butter or
margarine | |
| 1 can shrimp,
drained | |

Cook rice until tender in boiling water. Add 1 1/2 tsp. salt. Drain. Remove 1 or 2 center slices from hard cooked eggs and set aside for garnish. Cut remainder into large pieces. Cook onion in butter or margarine until soft but not browned. Add cooked rice, shrimp, parsley, eggs, pepper, curry powder and 1 tsp. salt. Add cream to moisten. Heat thoroughly, stirring cautiously with 2 forks. Serve hot. Serves 4.



Religious

20,000 Disciples Dance to Heaven

DANCING as a short-cut to heaven is actually being practiced by a new religious cult in Japan.

This strange religion, known as the "Odori Shukyo" (dancing religion) was founded by an un-schooled housewife about five years ago to achieve spiritual salvation through dancing in a trance.

No new religion has been subjected to more ridicule than this "dancing religion" since its foundation. Yet its continued popularity among the people of Fuse-machi in Yamaguchi Prefecture has the psychologists in a dither. Instead of dying a natural death as was anticipated five years ago, the



無心の童心
踊る宗教は男女老若を問ひ
ません合掌して宗教歌を唄
つておる間に踊りたくなれ
は自ら踊り出すのです



FOLLOWERS lose all inhibitions as they dance in a hypnotic trance.

EVEN TINY TOTS take part in the strange antics of the "Dancing Religion," which grew out of the spiritual instability of postwar Japan.

hearts

religion has survived all the ridicules and has increased its followers to more than 20,000.

The "temple" of the religion is completely devoid of the atmosphere of divinity that characterizes the inner sanctums of other religions. There is no altar, no idol, no ritual and no prayers are said.

Buxom Sayo Kitamura, the founder, claims she personifies god. The god supposedly dwells in her abdomen and directs her. The "singing goddess" delivers her famed "singing sermon" three times a day. She is a vegetarian and a light eater. "I eat, sleep, work and dance according to god's will," she says. When she is not preaching, Kitamura helps her aging husband and her 28-year-old son cultivate their small farm.

教祖北村さよさん
踊る宗教の開祖は、山口
縣布施村の北村さよさんと
お百姓さんです。無教育な
器量の悪いお婆さんですが
今から五年前皇大神宮教に
歸依してかつたのが八百萬

の神様から靈感を受けて
「踊りの宗教」を踊り出し
たのです。不思議な神通力
を有すると云ふので忽ち信
者が續出し立ち所に二萬人
に達したと云ふことです。
家庭では夫君と廿八才にな

る息子さんの三人暮しで、
毎日六反の米田と四反の野
菜を耕して其日の生活とし
一日三回歌の説教に従事し
ております。一切肉類は食
せず、野菜一點張りです。



FOUNDER of the cult in Yamaguchi prefecture is Sayo Kitamura, an unschooled farmer's wife.

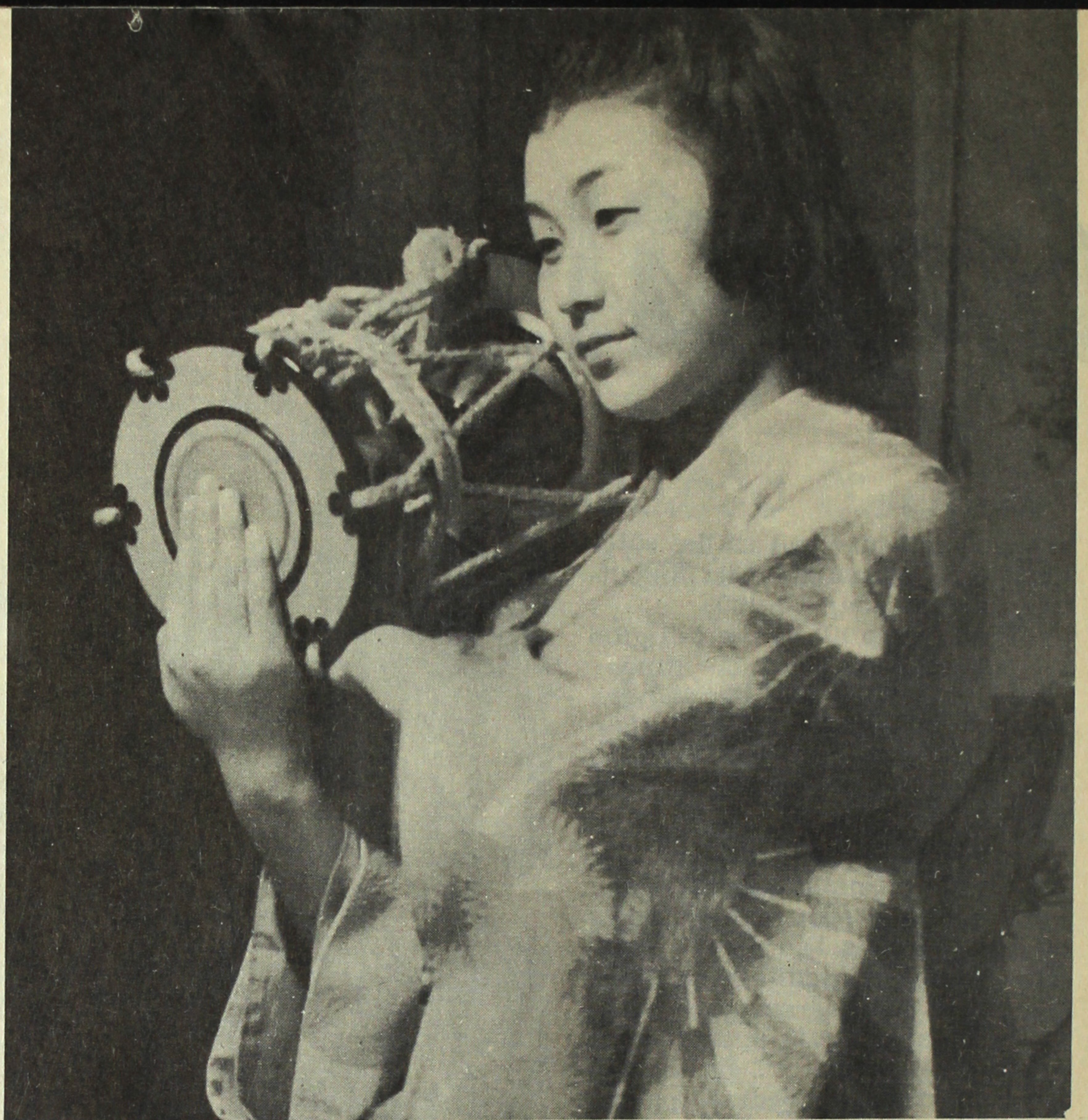
Courtesy English Mainichi

踊る宗教
戦後日本の著しい現象と
して既成宗教以外に種々な
宗教が生れました。ナント
その数が九十三もあると云
はれております、その中に
は如何がはしいものもあり
ます。悲慘な戦争の後に恫
うした現象が起ることは多
くの歴史に現はれておりま

ろ
す。踊る宗教は、何もくよ
くせず、無心に踊るとこ
ろに救ひがあると云ふので
す。踊つてゐる中に何日の
間にか恍惚状態となつて凡
ての憂さを忘れて了ふので
あります。圖は老も若きも
夢中になつて踊る宗教に歸
依し盛んに踊つてゐるとこ



SPONTANEOUS DANCING as a short-cut to heaven is taught by the new religion, which in five years increased its following to more than 20,000.



豊かな鼓の音
 日本の古い楽器に鼓があり
 ます。能樂にしる囃子にしる
 三味にも琴にも小鼓がなけれ
 ば完全な日本奏樂は成り立た
 ない。ボン〜ボンと遠い山
 奥から流れ出るような鼓の音
 地軸が裂けるのではないか
 と思はれる裂帛の音は鼓あつ
 てこそ始めて表現されるもの

であつて、夫れには永い間の
 練磨を必要とする。一朝一夕
 ではなかく鼓の音が出るよ
 にはならない、それは日本
 の遊藝中でも此の鼓は一番六
 ケ敷いものとされてゐる。従
 つて種々な流派があり、各
 その特長を以て世界に誇る日
 本音楽の粹をなしてをります

The "tsuzumi," played by the young girl on the right, is one of the oldest Japanese musical instruments and plays an indispensable role in any authentic Japanese orchestration. The small drum is made of badger or fox skin. Cowhide is also used.



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世界の旅行客が桑港に來て驚くのは、ポスト街を中心とする日本人タウンに五車堂と云ふ日本書籍店があることである。爆災後の日本では得られない稀觀書が、そこ文化の殿堂五車堂には澤山所藏されてをる。文化運搬を語らんとする者先づ五車堂の書架を檢討する事を忘れてはならない。寫眞は主人小野昇六さん(左)と大阪の實業家蜂谷經一氏(右)が戦後第一の訪米者として來桑した時の記念撮影です。

Shoroku Ono (left), proprietor of the Goshado Book store in San Francisco, is reputed to own priceless collection of old Japanese books which are difficult to find even in Japan where they were published. Visitors from Japan, such as Keiichi Hachiya (right), make it a point to visit this store for collectors' items.



Lt. Gen. Albert C. Wedemeyer, Sixth Army Commander, greets spokesman Yamazaki upon arrival of the group in San Francisco. The U.S. Dietmen are here at the invitation of Congress.

堅い握手

日本代議士團一行が桑港に到着するや、第六軍司令官ウイドマイヤー中將(會つて日本進駐軍司令官)は出迎えるため來桑「ヨク、イラッシヤイマシタ」と日本語で、山崎團長と感激の握手を交はしました。

文化協會生る

科學文明が極度に進みました現代では、恐ろしい原子爆弾の話をしておると早や今度は地獄水素爆弾といふアトムより數千倍も破壊力を有する爆弾が造り出されるやうになりました。全く何處まで行くのか想像もできないのが今の世相であります。人々は皆モウ戦争には飽き／＼して居ります。新しい文化が生れて「此の世を救ふ」にあらざ

れば……と桑港、灣東を中心とした文化人が集まり「文化協會」を組織しました。田原紅人、淺野七之助、小圃千浦、兩角傳、松野珠樹、宮原榮造、福田美亮さん等の顔も揃ひ、去る一月その發會式を挙げ、杯を重ねて同會の前途を祝福すると共に、廣く日米兩國に呼びかけて、絶對平和を基礎とする文化國家の再組織に邁進するやう努力しようと頼母しい申し合せがありました。



Japanese cultural leaders in the San Francisco area hold a banquet inaugurating the formation of the Oriental Cul-

tural Society, an organization whose aim is the advancement of the cultures of Japan and the U.S.

日本代議士一行

米國政府の招待で、米國政府機構視察のため、日本議員一行十四名は一月末米國の一行各地を巡歴中であるが、一行の團長である元衆議院議

長の山崎猛代議士は大略左のような趣旨を述べて居ります。「私共渡米の使命は一九四七年五月新しく制定された民主憲法の運営について米國制度を調査研究致したいのであります。米國民

諸氏が民主日本再建の爲め極めて寛大な心もちで物質的にも精神的にもあらゆる角度から、その復興を御援助下さった御厚意に對し日本國民を代表して衷心から感謝の意を表します」云々



Fourteen members of the Japanese Diet, here on a U.S. tour, meet San Francisco newspapermen in a press conference. Standing are Rep. T. Yamazaki (left) and Rep. T. Matsumoto.

先づ救援のお禮

代議士團一行を迎えて桑港日米會が主催となり遠東博で盛大な歓迎晩餐會が開催され

團長は挨拶の冒頭に「何を申し上げますより先に在米同胞各位が祖國救援に盡されまし

Visiting Dietmen are feted by leaders of the Japanese community in San Francisco at a dinner reception held at Chinatown's Far East Cafe.



▲手先指先の器用な日本人持に大工さんに至つては天下日本の大工さんに及ぶものはありません、大工さんの生命とする「鋸」の目立ても亦此の腕一本の鮮かさであります。



The doorway of his home serves as the workshop of this bespectacled saw sharpener of Tokyo. Japanese saws,

unlike their Western counterparts, cut wood on their back-stroke--they are pulled rather than pushed.

▲兜町の取引所、息詰るような激しい取引にミニツを争ふその利那



The Kabuto-machi stock exchange, the Wall Street of Japan, is a madhouse of activity during the closing minutes of the

day. The authorization of stock trading in 1947 was one of the biggest factors that helped stabilize Japan's economy.



▲日本へ遠征して野球の「子供デー」を催し百パーセント坊ちゃん嬢ちゃん達に「オツールさん」と親しまれた桑港シールズ軍の監督レフターオツール氏、今又何をか策せんとするか、

Lefty O'Doul, manager of the San Francisco Seals, points to the land of his recent visit

where he completely captured the hearts of the baseball-loving people.

Pictures on succeeding pages by R. Laing.

新日本 の雄姿

今年(ことし)は虎年(とね)でも日本(にっぽん)には一
正(ただ)の虎(とら)もおらない程(ほど)、戦時(せんじ)
中(ちゆう)動物園(どうぶつえん)におつた虎(とら)や獅子(しし)
の猛獸類(めいじゆうるい)は皆殺(みなころ)されてしま
ひ寔(まこと)に淋(しみ)しいものでしたが
昨年(さくねん)末(ま)から世界(せかい)各地(ごち)より獅
子(しし)や象(ぞう)が又々(またまた)動物園(どうぶつえん)へやつ
て來(こ)るので此頃(このころ)の動物園(どうぶつえん)は
大(だい)した賑(にぎ)はひを呈(ま)してをる

東京總支社

新事務所決定

本社(ほんしや)東京總支社(とうきょうそうしや)を今回(こんかい)左記(さき)に設置(せいち)しました。總支社長(そうしや)は元日本(もとにっぽん)とアメリカ(あめりか)社長(しや)安曇(あんと)徳明(とくめい)氏が就任(しうにん)し、本誌(ほんし)發展(はつぜん)に努力(にくりつ)されることになりました。今後(こんご)氏の麗筆(れいひつ)による内容(ないよう)豊富(ほうふ)な記事(きじ)や寫真(しやせん)が續々(ぞくぞく)登場(とうじやう)してまゐります。何卒(なにとぞ)御期待(ごきたい)下さい。新事務所(しんじむしょ)は左記(さき)であります。

東京都(とうきょう)中央區(ちゆうおうく)銀座(ぎんざ)五ノ四

安藤(あんどう)七寶(しちほう)ビル三階

日本(にっぽん)貿易(ぼいぎ)振興(しんこう)會館(かいがん)内

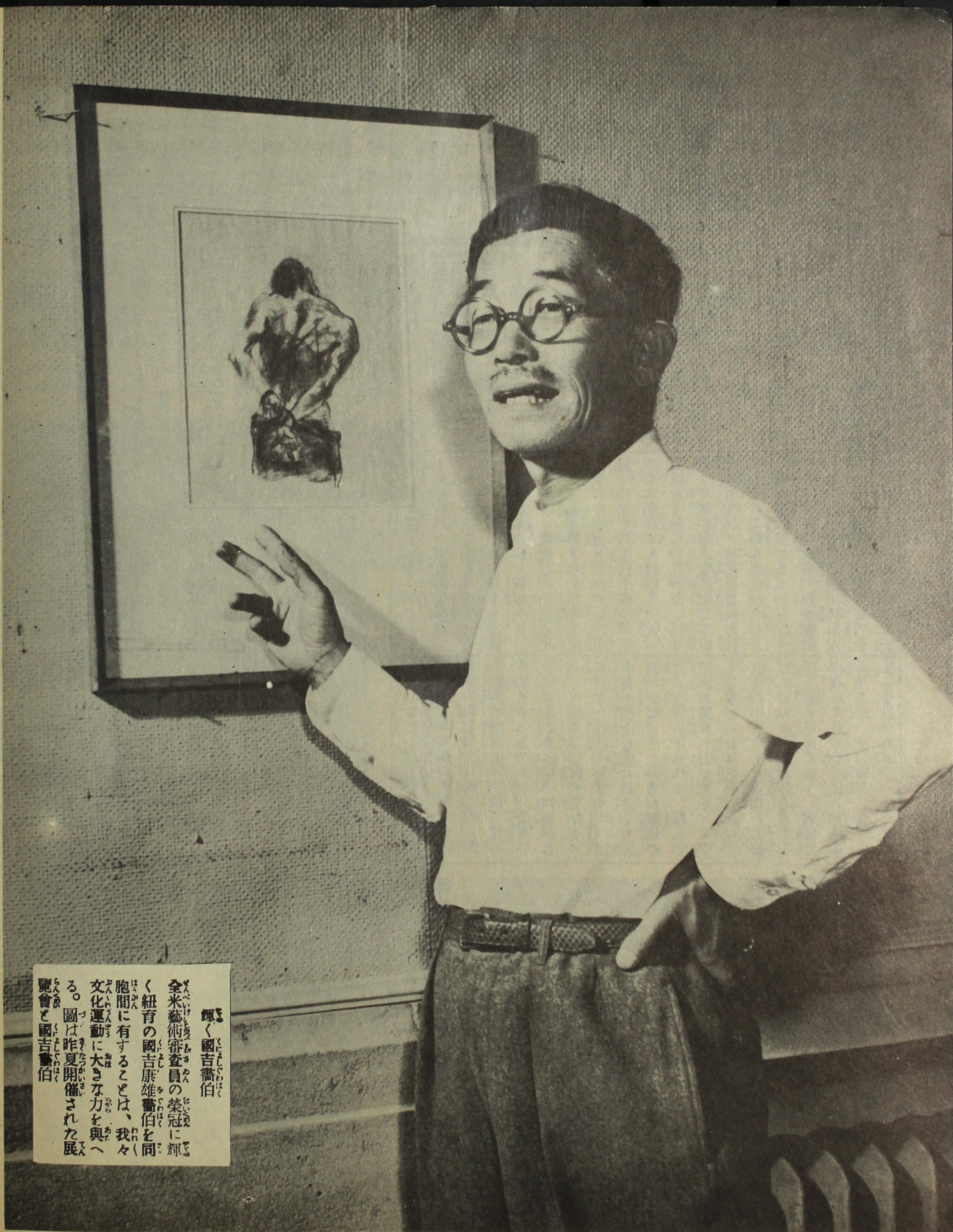
シリングラフ(しりんぐらふ)世界(せかい)東京總支

社長(しや)安曇(あんと)徳明(とくめい)



With the addition of lions, tigers and elephants, which were killed off during the war because of the air raids,

the Uyeno Park zoo in Tokyo is again drawing large crowds. Many children are seeing lions for the first time.



輝く國吉畫伯
全米藝術審査員の榮冠に輝く紐育の國吉康雄畫伯を同胞間に有することは、我々文化運動に大きな力を與へる。圖は昨夏開催された展覽會と國吉畫伯

Yasuo Kuniyoshi, recognized as one of the greatest living artists in the U.S., stands by one of his paintings during a

recent exhibit. Kuniyoshi is president of Artists Equity, an organization of top-flight artists in this country.

田中絹代歸る

東京總支社 安曇穂明

憧れのアメリカを見學して三ヶ月目に田中絹代は華々しい歓迎の中に歸朝した、アメリカでも随分歓迎を受けた様だが、日本でもクレージーの様なフアンが熱狂振りであるこれは暗いニュースばかりにあきた國民が少しでも明るいものへの憧れであるし、そして、その明るい光りは、今

の所アメリカより外に求める所がないのである。時代の波に乗つた田中絹代さんは日本の一幸福者であらねばならぬアメリカ歸りの絹代さんはもう日本語を忘れて日本の感想を求めたら「オー、ワンダフル。フジヤマ、ゲイシャガール、ワンダフル」(笑話)
(朝日藝能新聞社提供)



羽田飛行場に安着した田中絹代さん(朝日藝能新聞社提供)

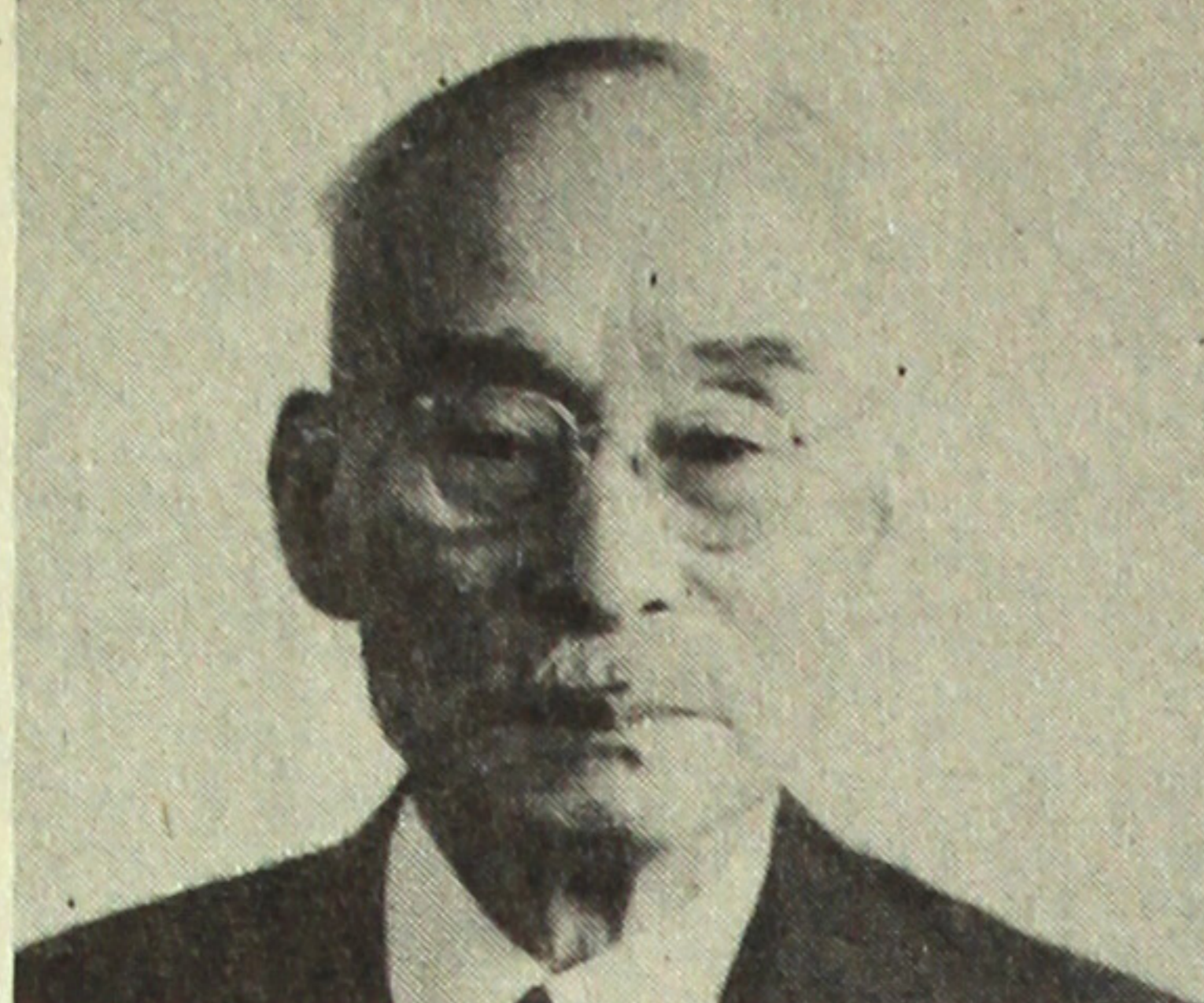
Kinuyo Tanaka, Japanese movie star who recently toured the U.S. and Hawaii, returns to Japan.

人物月旦

(10)

横顔

永田生



Matsunosuke Tsukamoto

の、今からザツト八十三年前である。田中鶴吉は明治十一年歸朝して、文明開化の恩人福澤諭吉先生の後援を得て小笠原島に「天日製鹽」の事業を試みたが、氣象に關する智識がなかつた爲め大失敗を招き己むなく再學を期して明治廿年歸米した。其時福澤先生宅の立廻番をしておつた一書生の熱望を入れて連行して來た。此の青年が、今の元老塚本松之助である。

○ ○ ○

翁は紀元二千六百年祭の時招待されて歸朝し、日比谷の大會場で海外植民の功勞者として表彰された。桑港に頑張ること六十二年、業成り名遂

げて今も悠々自適の境涯であるが翁の八十五年の生活は、一から十迄艱難との闘争であつた。九十餘年前千葉縣香取縣山倉村に生れ、福澤先生の徳澤により渡米し、植民地經營の資金を得るべく桑港で洗濯業に身を投じたのが、抑困難の始まり爾來三十四年、明けても暮れても執拗な迫害に對抗し、遂に一九一九年三月四十年來の素志を貫徹して現在、のピープルズ洗濯會社を確立したのである。

時には投獄さるゝの憂目に逢ひ乍らも窟せず、撓まず、一歩も退かずに頑張り通したその強い意志には何人も舌を捲いてゐる。一日も休まず春

風秋雨八十餘年の永さ、カラの火熨斗に黙々と財を積み今日の大を爲すに至つた、其の努力と奮闘心は、以て世の龜鑑とすべきである。公共に盡瘁すること多年、何事があつても塚本翁の顔が見ぬない事はない程己れをすて、同胞社會の向上發展には盡して來た。時には芳しからぬ團體の長に祭りあげられて、激しい世評を滿身に浴びてもビクともしない「私に私の心念に生きて行く」決して皆様に迷惑はかけぬと、粉骨砕心の責任を必す果すと云ふ、剛骨の強いこと、寔に稀に見るの人であり、世に師表と立てられる所以である。

塚本松之助論

前在米日本人會長

在米日本人の草分け田中鶴吉が桑港へ上陸したのは慶應三年十一月で西紀一八六七年



毎日新聞社の二階からファンに挨拶する田中絹代さん(朝日藝能新聞社提供)



熱狂するフアンが銀座を進行する田中絹代さん(朝日藝能新聞社提供)

Actress Tanaka recounts her experiences in America to the crowd which gathered in front of the Mainichi building.

Thousands of fans crowd around the popular actress as her car moves down the Ginza during a welcoming demonstration.

浦路さんをお偲ぶ

二年忌に告別式舉行

東京總支社 安曇穂明

日本に於ける女優の草分けとして、松井須磨子と共に有名であり、在米同胞とは馴染の深い上山浦路さんがローザンゼルス市で急死されてから早や三年目の舊年十一月三十日在京の上山草人と在米の長男三田平八氏の名で、青山墓地に於て告別式が行はれ、同日午後東京千代田區内幸町の

六車修、牛原虚彦、河竹繁俊、三浦光雄、森岩雄、瀧村和男、明石潮、三村伸太郎、小澤得壽、山本九三郎の諸氏で當日の參會者は、明石潮、紅澤葉子、安曇穂明、

千葉早智子、土岐善麿、羽島貞、肥後博、石井柏亭、石井二葉、石井漢、池田義信、石井迷花、伊藤恭雄、石本烙吉、加藤精一、小林古徑、金井謹之助、小松良基、小林勇吉、河竹繁俊、水谷八重子、森岩雄、近藤經一、三浦光雄、三村伸太郎、松井翠聲、武藤省吾、三島通、夏原裙子、西田實、六車修、里見淳、鈴木惣太郎、佐藤千夜子、四至本八郎、齊藤はま、角田敏夫、小澤得壽、太田國夫、大川平八郎、徳永フランク、瀧村和男、津田太平、富森絹子、辻紀子、山中豊子、小島洋々、桃中軒浪右衛門、米本卯吉諸氏で

六車修氏司會し、石井柏亭伯が親戚を代表して挨拶、それから參會者各自の浦路さんをお偲ぶ追憶談がり、最後に草人が起つて亡き夫人をお偲ぶ思ひ話があつた、當日の出席の中夏原裙子さんは浦路さんの實娘で幼い時に養女に行つて育つた人であるが、浦路夫人にそつくりで來會者一同一入浦路夫人の在りし時代が偲ばれた、上山草人氏は目下伊豆の伊東で養雞をやつてゐるが時々は映畫にも出てゐる。最近ハセブンマイルスハウスの中川氏經營の俳優學校の校長さんとして劇界後進者の爲めに盡してゐる。



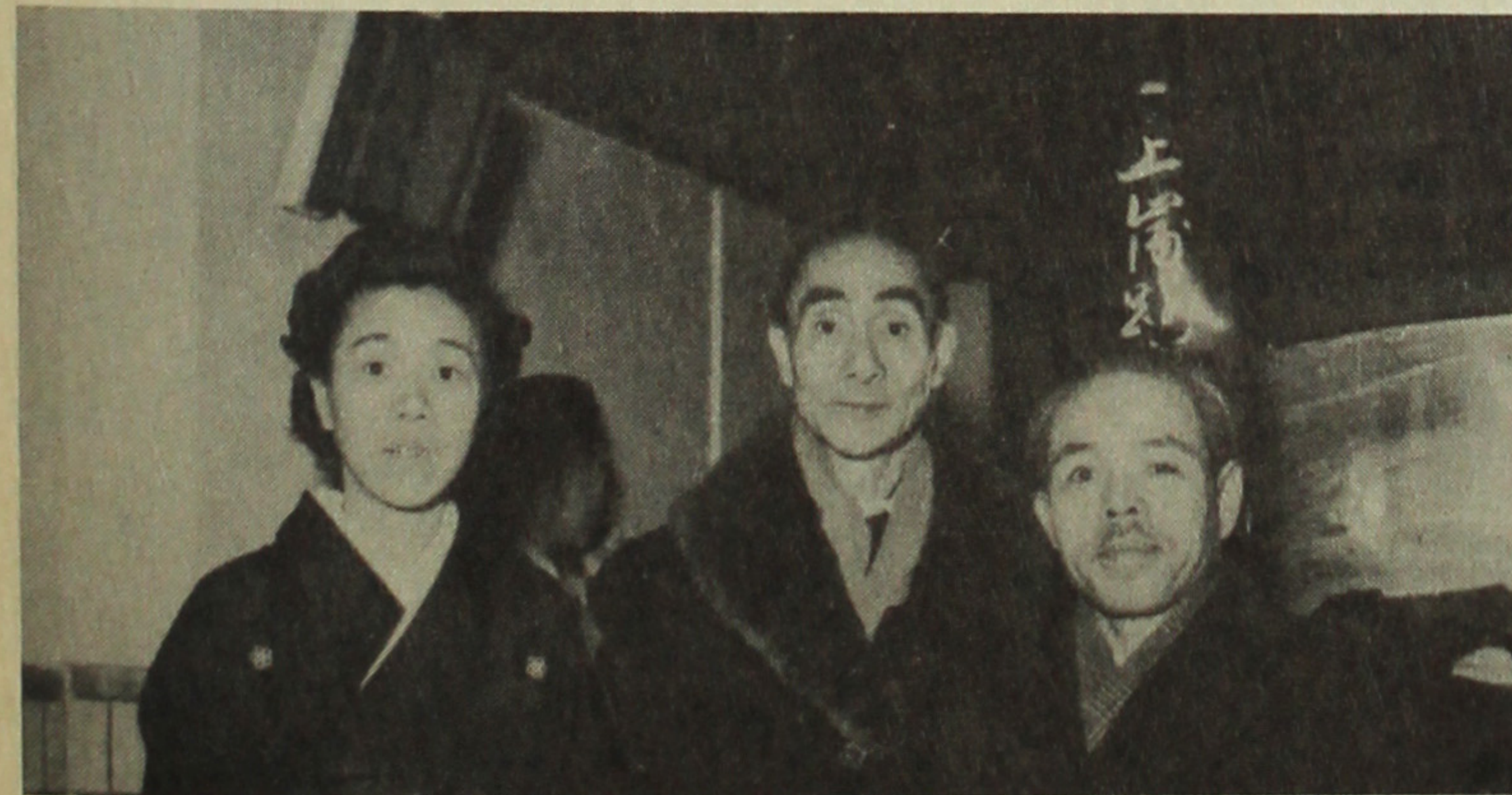
▲向つて左から石井柏亭、上山草人、夏原裙子。

Kamiyama Sojin, former star of the "silents," speaks at the funeral for his wife, Uraji, who died in 1946.



▲向かつて左から桃中軒浪右衛門、西田實、安曇穂明、左後向き大川平八郎（映畫人）

Close friends attend the rites that were held after arrival of the remains from Los Angeles.



SCENE agent Hoaki Azumi with Kamiyama and Kimiko Natsubara, daughter of the deceased, after the funeral held in Tokyo. Osamu Rokusha, movie director, delivers a funeral address.

後方向かつて左に立つて挨拶してゐるのが六車修氏それから石井柏亭、上山草人夏原裙子（實娘）前の方に四至本八郎、小松良基、武藤省吾、松井豊藏、石井忠平氏夫人等の顔が見えます



一市に始めて同派の日本人教會が設立された。その三年後桑港にも教會が組織され比等二教會は野崎金一牧師の熱心なる傳道の下に今次大戰迄繼續されて来た。終戦後兩教會共會員數は半減したが、野崎牧師の努力に依り今や再び戦前の状態に復歸せんとしてゐる。前記二ヶ所以外に王府、沙港、傳馬、羅府、布哇等に續々若き同派の傳道師によりその福音を傳へられてゐる。

(以下次號)

高野山總本

山の岩本師

高野山總本山教學部長並び社部部長を兼任する、傳道部長岩本爲雄權大僧正は卅一日午後二時四十五分着ユナイテッドエヤーラインにて羅府空港に到着さる。

Rev. Iwo Iwamoto, Abbot of Koyasan Temple (Shingon sect), of Wakayama prefecture near Osaka, arrived in the U.S. recently to begin a three-month tour of the country. Koyasan headquarters in the U.S. is in Los Angeles.



意を表し各地に奉祝記念禮拜を行つた

決議文

本會は皇紀二千六百年に際し、建國祭當日各教會一齊に奉祝禮拜を行ひ而して建國以來の光輝ある歴史を有する祖國の上に神の祝福を祈り、且我等は益々福音宣傳に努力し以て我民族の精華

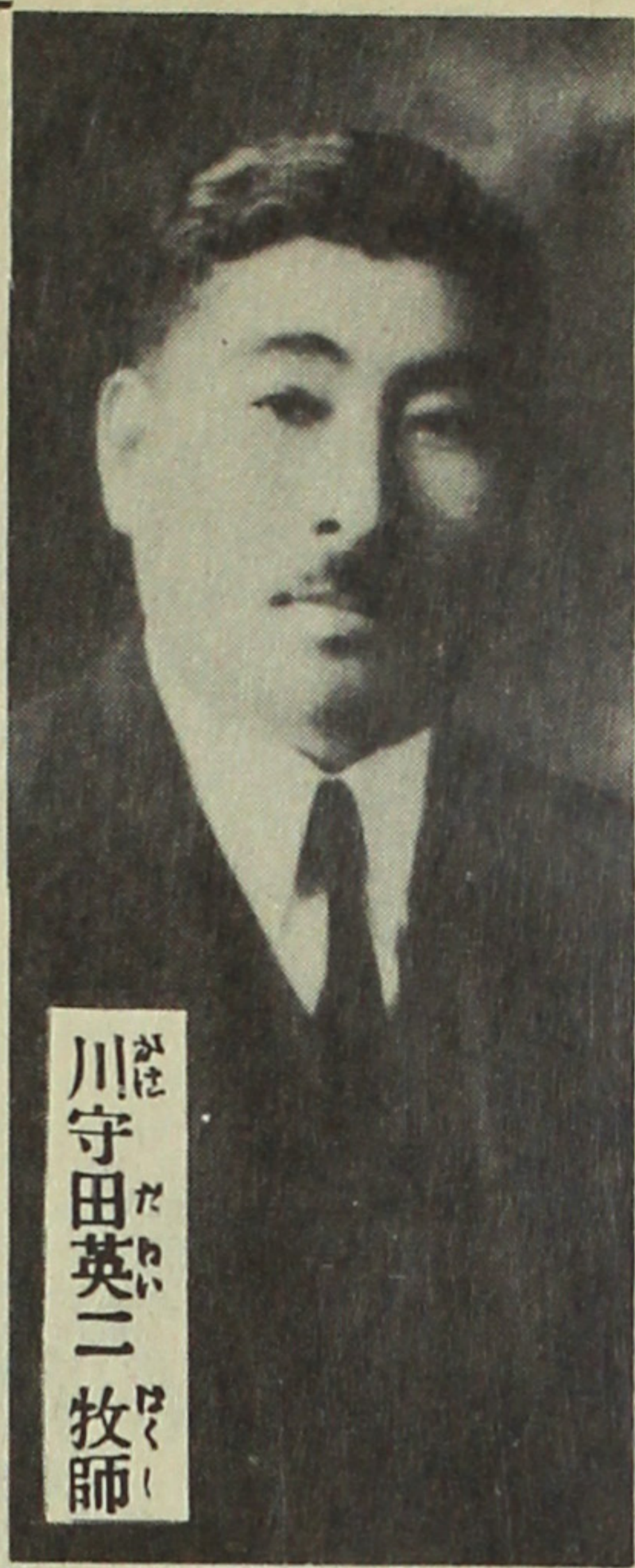
桑港の基督教會

北米同胞社會の基督教會發祥の地は桑港であるが一九五〇年の現在には左の諸教會が中

を普く發揚せんことを期す
一九四〇年一月二十一日

南加基督教會聯盟

斯くして第二次大戰迄は全米に於ける基督教會は一萬に近い信徒を有し、その教會は合せて三百萬弗の不動産を有して今次大戰迄同胞社會の向上發展と靈的救濟運動に従事して來たのである(完)



川守田英二牧師
Rev. Eiji Kawamori of the S.F. Christian church.

桑港日本人基督教會

所在地桑港ポスト街一五〇〇
現在の牧師は川守田英二、烏海昇の兩牧師で創立は一八八五年五月十六日(明治八年)同胞社會最古の教會である。創立當時は長老派日本人教會と稱してゐたが一九一四年十月四日桑港日本人組合教會と

合同し以後桑港日本人基督教會と改稱現在に至つてゐる、創立以來の主なる史實は、長老教會創始の牧師はエムダブルニュールミミス及びジョンカリンソン牧師で役員としては長老森田三郎、三谷幸吉郎其他の諸氏であつた、翌一八八六年イ、エ、ストーシ博士がシヤムより歸米して教會の指

美以教會

導に當り其の一生を邦人教化の爲に盡されしこと世人周知の事實である。合同當時の牧師は宮崎小入郎、福島熊藏兩牧師で、教會創始當時はテイヤ街一六福音會内にあつたが其後一八八六年八月ミツシヨン街一六三、一八九二年八月ヘイト街二一〇、一九一四年十月ポスト街一五三八番に移轉し、一九一六年十月より現在のポスト街一五〇〇に於て傳道に従事してゐる

桑港日本人南北合同メソヂス教會は、所在地桑港バイン街一三二九にあり現在の牧師は島田重雄師で一八八六年(明治十九年)の創立に係り一八九二年八月現在の場所土地を購入、一八九四年八月廿六日に牧師石阪龜治氏司式しハリス監督の下に定礎式を擧げて教會を建て現在に至つてを、最初の牧師は美山貫一師である。此の教會には川島末之進、廣田善朗、小室篤治諸氏の如き在留同胞思想界及び宗教界の先達者が牧師として在勤してゐた。

聖公會

ナシ街とポスト街近くにあり現在の牧師は桑港の元老塚本松之助の次男賢次郎氏で、創立は一八九五年(明治二十八年)で一八九五年六月田井正一氏日本より派遣され、同七月よりパウエル街に傳道所を設け傳道に従事す、其後バイン街一〇一〇に移轉一九〇〇年十月ミスタツン信州松本より歸米し、當時の牧師吉村太次郎氏を助けて活動し、其後一九〇五年前川善三郎牧師に代つて故寺澤久吉牧師が日本語傳道を擔當し後田島準一師牧師を経て現在の塚本牧師に至つてゐるが、同教會は二回の火災により重要記録を焼失したのは遺憾である。

天主教會

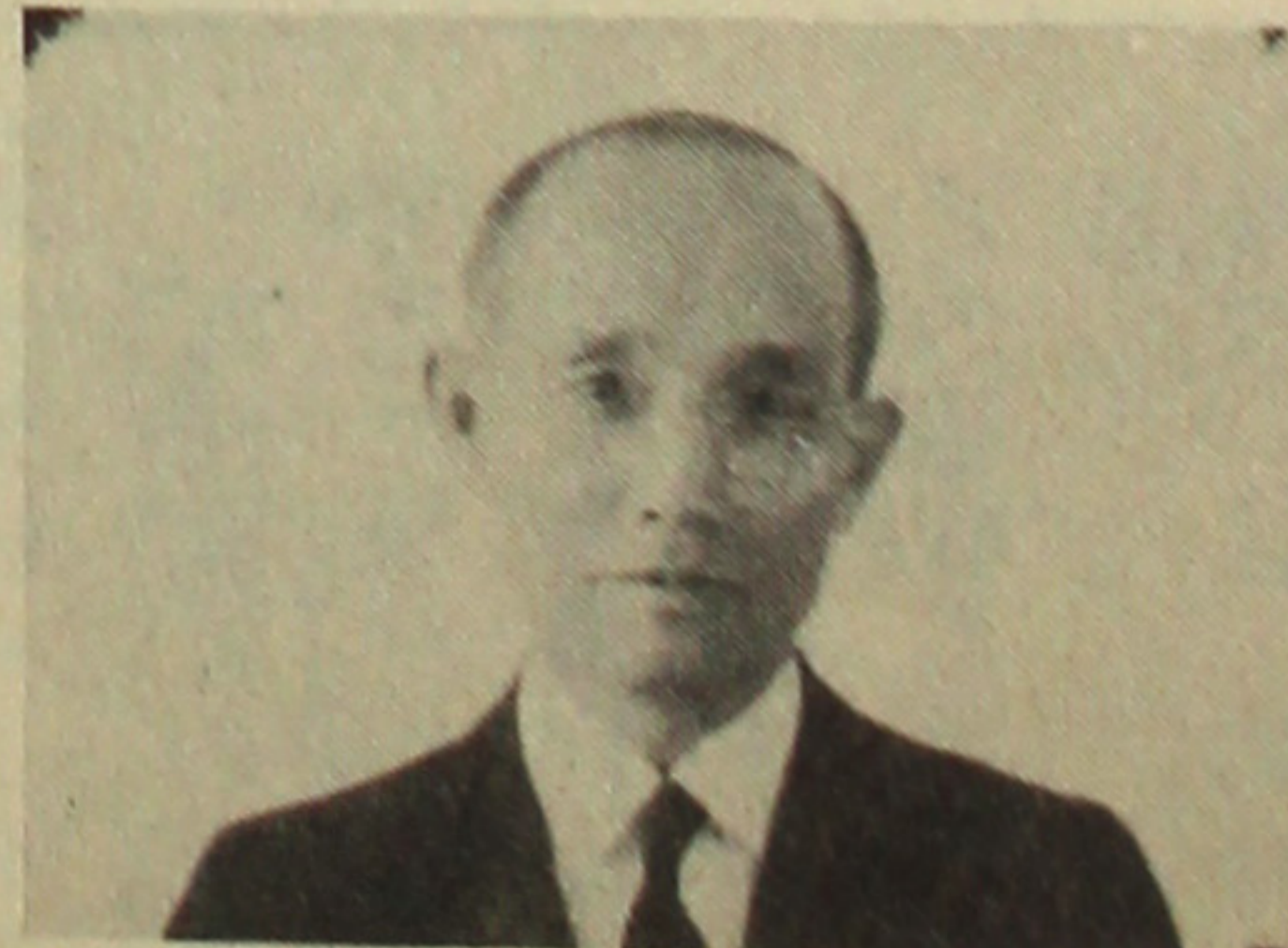
桑港天主教會はオクテビヤ街一八〇一にあり、現在神父ストツク、同ジナーマン師により牧養されてゐる。一九一一年桑港酒卷幸佐夫人とブレトン神父(佛人)によつて教會設立の念願を起し布教の黎明に備へ不撓不屈開教に従事せしを以て始まる。一九一四年よりマザー、クリツプスの献身的活動を経てアーチビシヨツプ、キヨルテンの熱心なる支援となり、オクテビヤ街とバイン街角に天主教會を設立、一九三四年の秋現在のストツク神父の赴任により教勢を擴張、一九四〇年の秋現在の所在地に移轉した。ストツク神父は獨人にして當年七十才、日本秋田教區に十數年間教役に従事し頗る日本語に練達せる爲信徒の尊敬を受けてゐる。

リフォームド教會

所在地はポスト街一七六〇
現任専任牧師なし 同教會は一九一〇年(明治四十三年)十月三十日の創立に係り最初森淳吉氏東部學窓生活より來桑同胞教化に着手せしを以て始まる。當時一定した會堂は無く米人教會を使用し時に傳道説教を試み、祈禱會の如きも東洋ホテルの一室を充てた程であつた、其後ラグナ街(舊桑港日本人會事務所)に教會を構へ本格的傳道を爲すと共に月刊紙「奮闘」を發刊し其他英語學校、文學會、實業研究會、禁酒會其他等々の實際的問題に努力せる爲教勢頗るに發展一九一三年六月米人組合教會より現在の會堂を購入移轉したのである。歴代牧師としては森淳吉、幸田宗平、金子常四郎の諸氏が在任してゐた。

セブンスデーアドベンチスト

野崎金一牧師



Rev. Kinichi Nozaki, Seventh Day Adventist pastor in San Francisco.

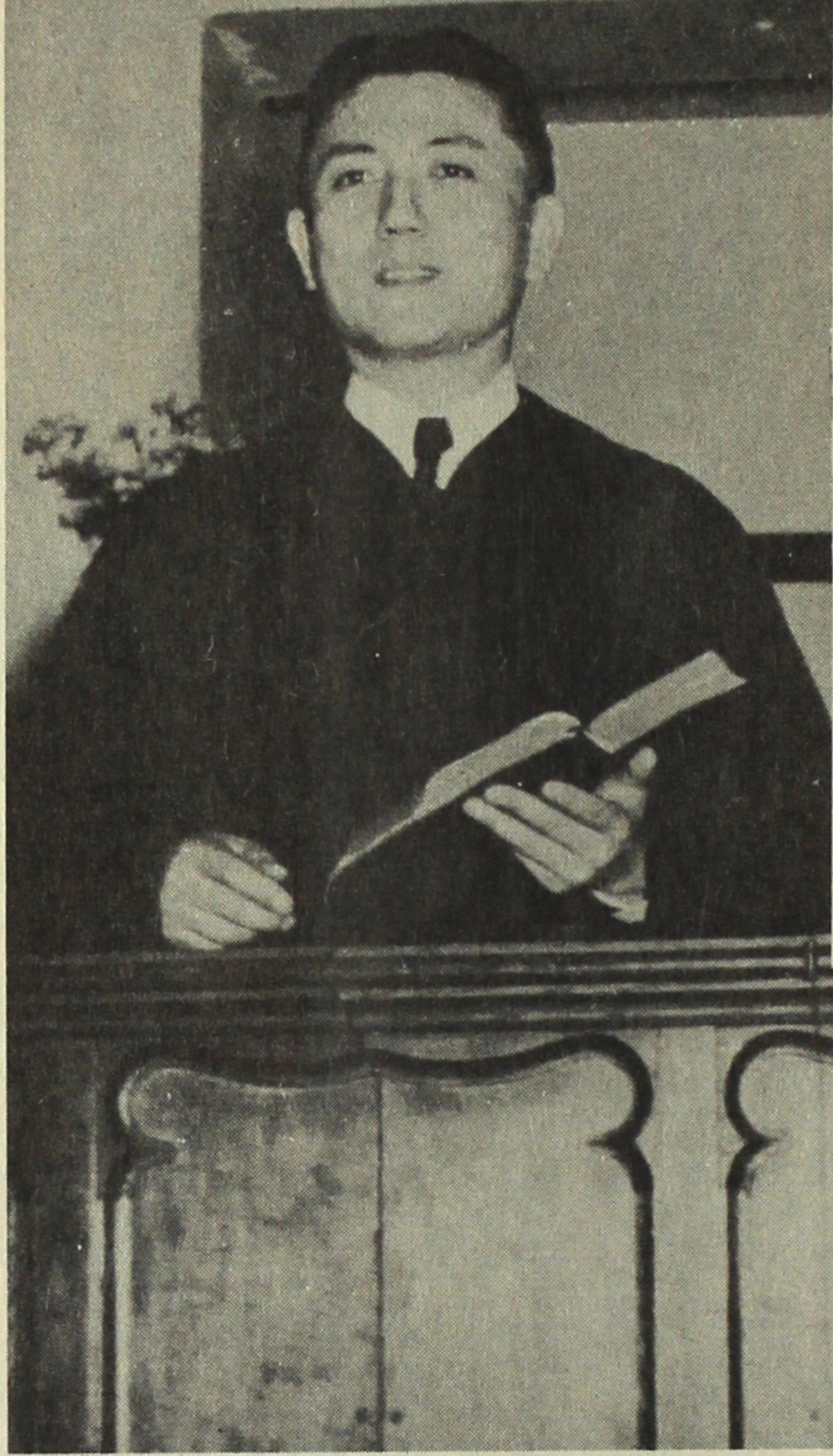
セブンスデーアドベンチスト教會は、一八四四年米國で組織された教會で、聖書を神の言葉として受入れ第七日安息日(土)を遵守する教會である。日本人にして最初の牧師大河平輝彦氏で、氏は同教會の神學校を卒業し總長グレンジャ牧師と共に、一八九六年日本に赴き傳道に従事したのを嚆矢とし、其後同教會の信徒米人メルノル氏夫妻等によりマーケット街に英和學校を開校し、一九〇八年王府でス井フト夫人等が金門英和學校を開き日本人青年男女の爲に設けられた。當時排日の盛んな時代であつたが此の困難を押し切つて金子秀寅、渡邊芳松、野崎金一氏等は同大學にて神學を専攻して傳道に従事し一九二六年加州マウンテンピユ



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シカゴ市で一番古い浸透教會は一八三三年ワバシユ街に建られました。其後この教會は同胞二世の森川實夫牧師が牧されてゐます。



Rev. Jitsuo Morikawa is pastor of Chicago's 117-year-old First Baptist Church.

北米各地に於ける 同胞基督教史

(二)

一時小康を得ておつた排日運動も第一次大戦の休戦以來勃然として再熱し、一般投票による在米同胞よりの土地リース権剥奪農産物市價の惨落等在米同胞は内憂外患の中

に沈淪するに至つた。斯る情勢下に於て同胞基督教會は高難を排して、人心振起と慰問の實を擧ぐべく、軍縮會議にオブザーバーとして参加した小崎弘道、網島佳吉、矢島揖

子等に依頼し一方一九三二年にはストーチ博士引退記念大傳道として植村正久氏を招し沿岸に特別傳道を行つたが、此の當時歸化權試訴の大審院に於ける敗訴、故國大震災に對する救濟事業、米人の對日壓迫等々と騒然たる状態であり、遂に排日移民法の通過するあり、在米各基督教會は北

開教五十年記念

一九二九年早くも開教五十年を迎へた基督教會は、記念大傳道並に祝賀會を南北加州西北部で開催した。桑港は同年九月廿七日、南部は十一月、北部十一月何れも大々的運動を起しその成果は著しいものがあつた、猶桑港大會に於て北米基督教傳道に功勞のあつた左の七氏に記念品を贈呈しその功勞を表彰した。

全米基督教大會

一九三八年八月五日から十日迄羅府合同教會を中心として、全米基督教徒大會開催された、會する者南米、布哇加奈陀、紐育等からの出席者も加へて三百餘名の多きに達

川崎德義氏入社



Corky T. Kawasaki

本社營業部長に就任
今回本社營業部長として川崎德義氏が入社されました。川崎氏は皆様御承知の如くシカゴ定住者委員會創立の一員であり専務理事として同胞轉住に關し茲身の努力をされ、友愛奉仕團外國奉仕部に入りララ委員會の依頼で救援物資配分状態視察の爲訪日し、日本各地を巡歴後約六ヶ月に亘つて全米日米人間に報告講演の行脚をなし非常な感銘を與へた人で、島根縣生れ沙港出身の温厚篤實な手腕家で同胞社會の向上發展にはさうしても刊行物に依つて奉仕すべき必要を痛感して入社されたのであります。何卒よろしく御厚誼の程を御願ひ至します。

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- △在米同胞の經濟問題
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- △在米同胞の政治問題
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- △在米同胞の政治問題
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巴里の彫刻界(田尻新夫)

其他時事社會スホーツ料理

邦文記事(柔道と花柳)

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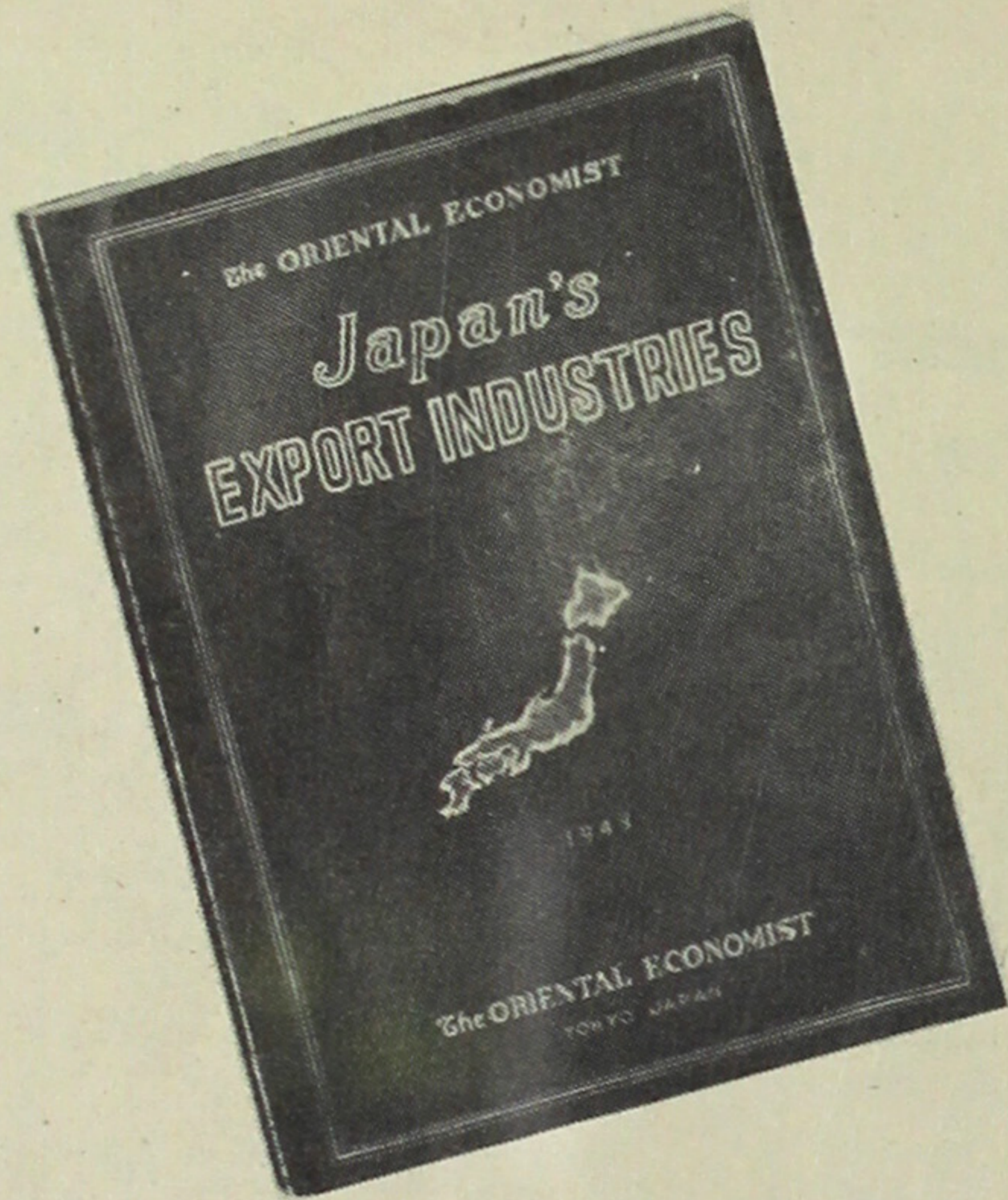
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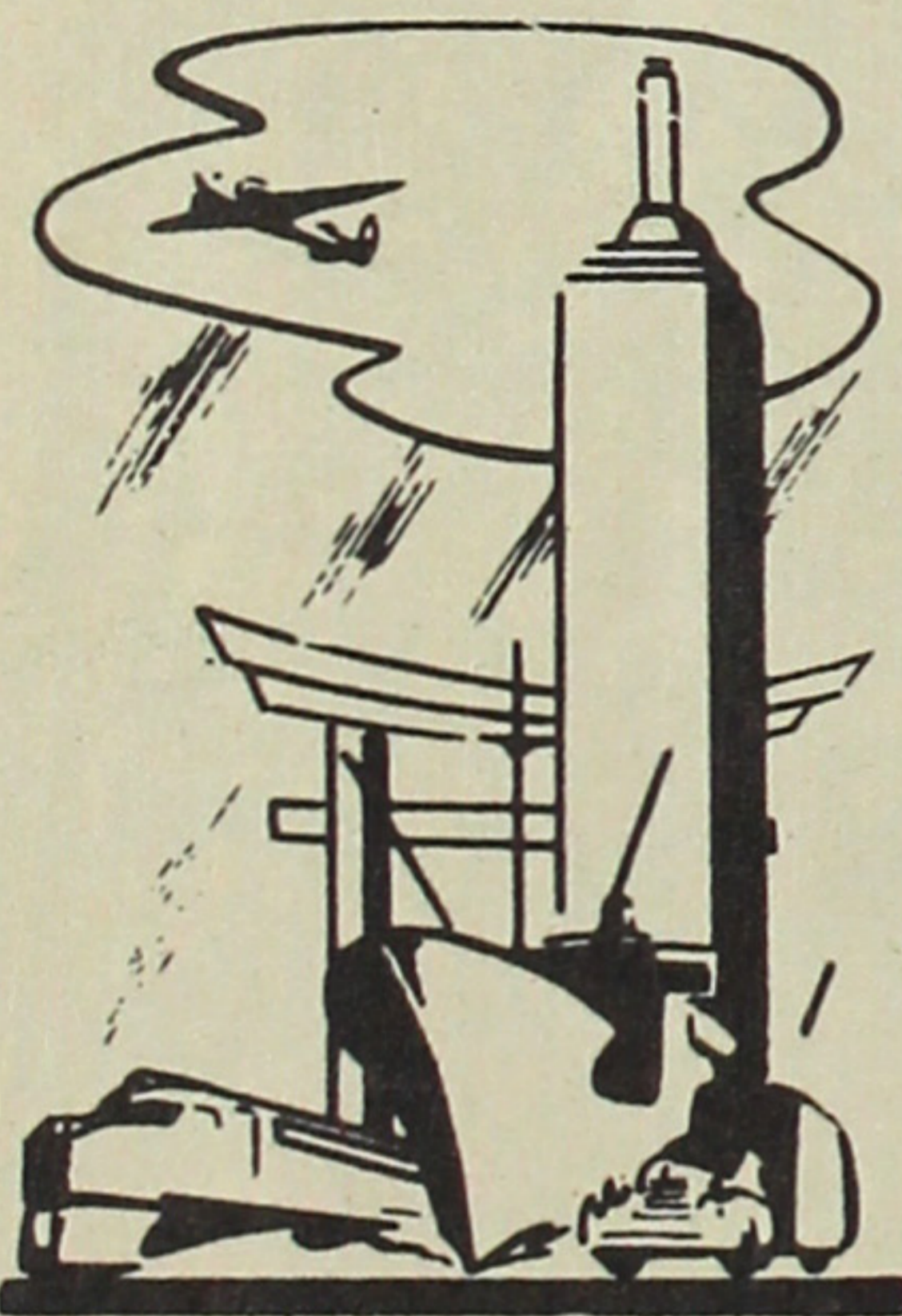
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