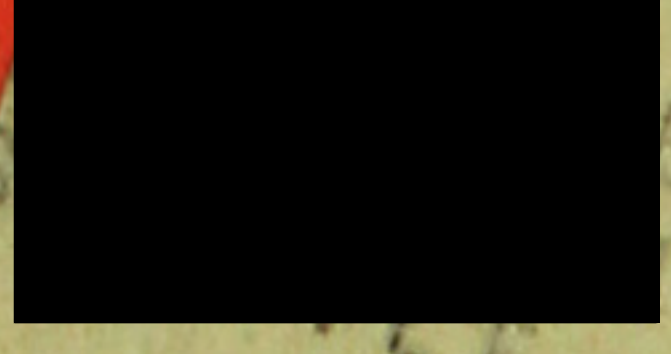
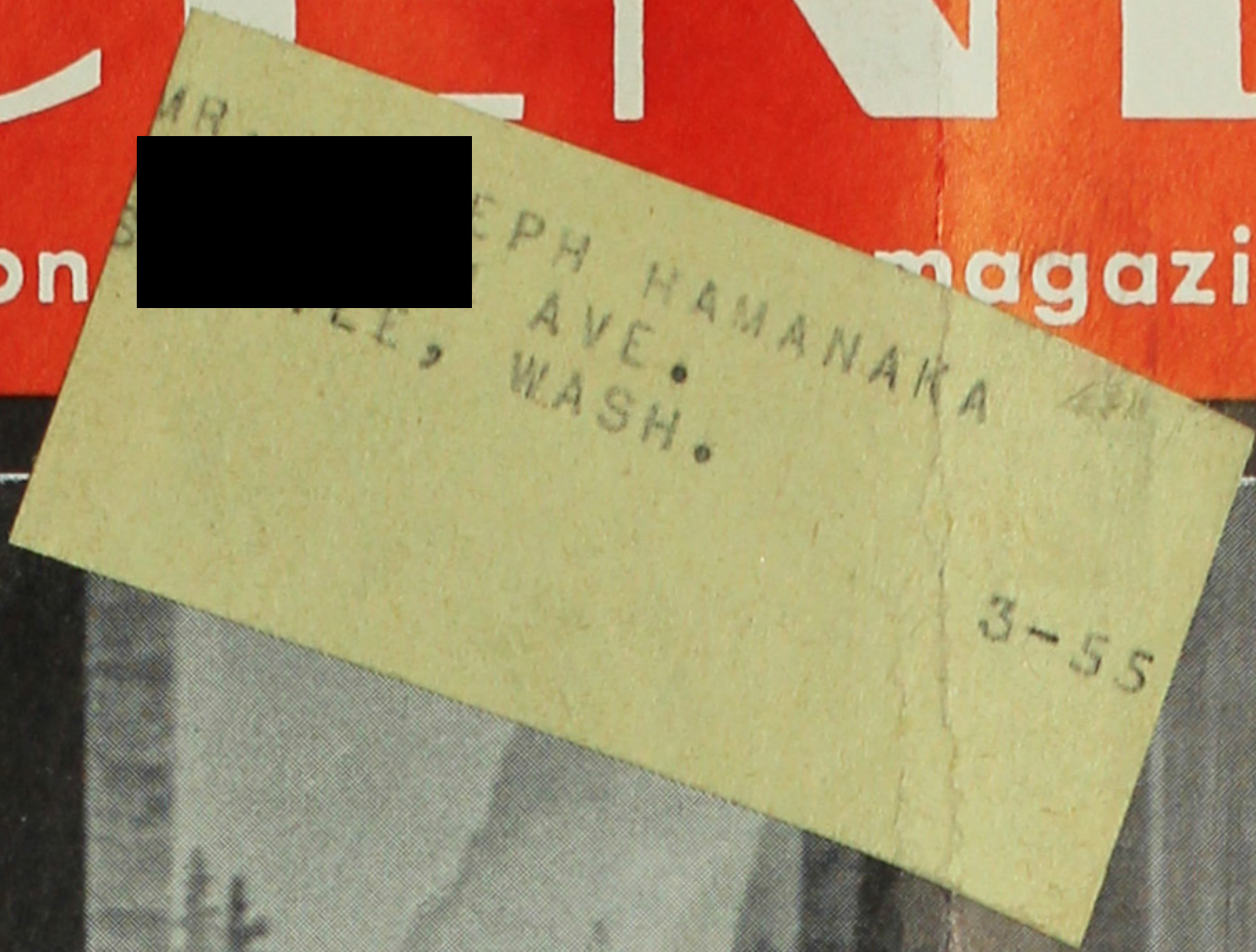


SCENE

the International  magazine



4-H goes to Japan

**FEBRUARY
1955**

**Why do so many
prefer Maryknoll?**

**His driving mileage
is over a million**

**Why Waikiki is a
surfer's paradise**

**He wanted to be
a human torpedo**

◆ Shirley Yamaguchi
and Hans Conried

日本誌
新設

35 CENTS





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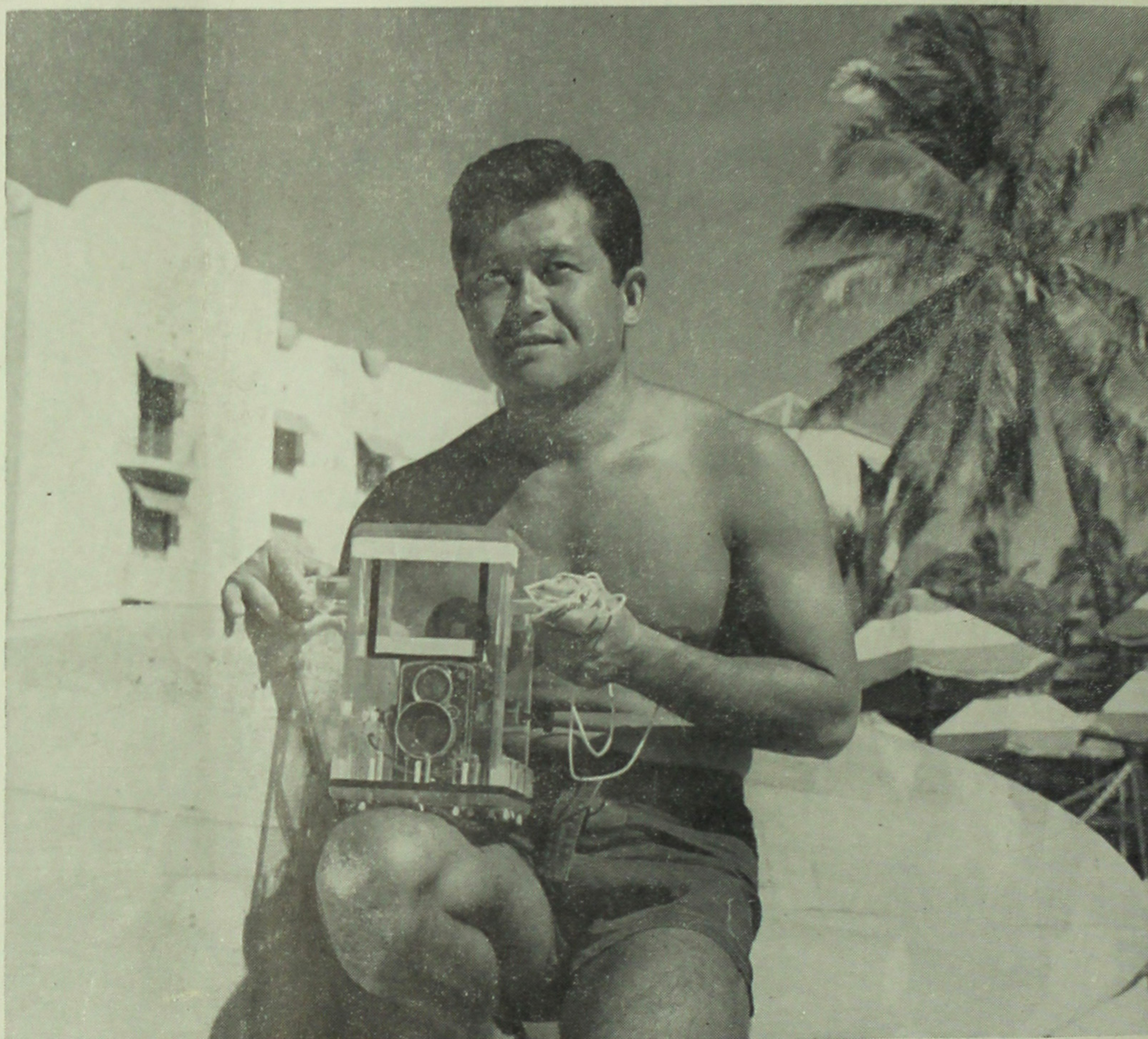
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Behind the SCENE



"tumble me like a ball"

SURFING takes up every conscious resource of balance. Clarence Maki of Waikiki Beach can ride the same wave with a surfer and take another's picture. (See page 10.) Sarah Park of the Honolulu Star-Bulletin says he can do this because of his "unconscious resources." He balances himself on the wave almost as a second nature as he simultaneously focuses and snaps the shutter."

She goes on to tell us, "His 3.5x500th of a second Rolleiflex is encased in plastic, with control buttons on the outside. Sometimes he gets hit. He was shooting Ginger Rogers when she fell off her board. Maki's shin is still healing."

He does his picture taking from the area called the "first break" where the waves average 8 to 12 feet in height. A wave will occasionally catch him. It will, in his words, "tumble me around like a ball." Sometimes the board is

lost, and he'll have to swim a good 900 yards to get it.

Clarence Maki is 30, married, with 4 children. He gets sport, exercise and hobby by combining his photography with surfing.

* * * *

By the time this particular page is printed, we will have been to Washington, D. C., and back, and witnessed World Assembly of Moral Rearmament. Much impressed by the experiences of men like Hideo Nakajima (see page 6), we've been talking to others in Los Angeles. A tough marketman like Fred Wada, a banker like Miles Flint of the Citizens First National, and a businessman like Paul Colwell. All are men who have been through a range of behavior, and in the last analysis, they have arrived at living with God's guidance, absolute love, absolute purity, absolute honesty, absolute unselfishness.

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Letters to the Editors

Letterman Prince

Dear Sirs:

Your readers may be interested in the little known fact that Prince Akihito of Japan has a letter in athletics from an American college.

In the report to the Alumni Association of Haverford College (Haverford, Penna.), last year, it says that "two honorary letters in athletics were awarded, one to the Crown Prince of Japan and the other to Johnny Williams: 'Two distinguished men; one for his promise and one for his accomplishments'."

TAIZO KAWAHARA
Philadelphia, Penna.

Dancing Teacher

Dear Sirs:

That was a fine story on Mary Kasai—a fine person. Teachers like her contribute so much to a community. They teach the youngsters poise, and in some cases, a profession. And so many club events and other special functions have been enlivened by the performances of pupils!

KAY KATO
Butte, Montana

Issei in America

Dear Sirs:

Good, good, good! Keep giving us stories about the Issei like the one on Mr. Danzo Kiyowara (January).

People have applied the adjective of "pioneer" to the Issei. So true! But, on the other hand, the story of their achievement is very little known to the Nisei and others. It is a shame that these facts such common knowledge to one generation are a matter of merely blank wonder to another generation.

MASAO KODA
Boston, Mass.

Modern Wonderments

Dear Sirs:

The almost-fatal fascination early gas burners held for Mr. Danzo Kiyowara reminds me of an incident my father told me.

Shortly after his arrival from Japan—a thoroughly naive country lad of 18

—he found his way to a Japanese boarding house. His first fright was when he pulled the chain on the water closet. The roar of the water surging through the pipes was like a clap of thunder! He thought he had broken it.

NORMAN SHIBA
Los Angeles, Calif.

History's Turmoil

Dear Sirs:

I never quite realized the bitter and fatal struggle that took place within Japan, even after the signing of the treaty with America in the middle of the last century. W. K. Davis' article (Lord Ii, January) gave me a new insight into men of Japan who will kill or die so that she can maintain amicable relations with the West.

MARJORIE HELPER
Westwood, Calif.

Fashion

Dear Sirs:

It is refreshing to read about young people like Kow Kaneko of the United States and Masao Shiga of Japan coordinating their talents to bring over a fashion show from Japan. It takes daring, imagination, and much personal sacrifice. (I understand that they are financing the show themselves.)

Their show deserves support because it will unquestionably strengthen the ties between our two countries.

DANIEL JOWETT
Berkeley, Calif.

Other Choices

Dear Sirs:

George Yoshinaga did a fine job in gathering the information for his All-Nisei selections. But couldn't he have included these three men on the first team instead of the second in view of honors received?

Tom Uyeda, Verdugo Hills High, All-City, 3rd Squad.

Pete Domoto, Berkeley High, All-League, 1st Team.

Oliver Semba, San Mateo High, All-Northern California, 2nd Team.

FRANK KAWATA
San Francisco, Calif.

Male Prettiness

Dear Sirs:

A group of us recently discussing the standards of beauty in Japan realized that we didn't have the answer to the question, "what does a Japanese woman regard as *traditionally* attractive points in a man?"

We checked with many. Finally one recalled a saying about a woman liking a "bitter quality" in the man. What do you say to this, SCENE?

DAVID GREEN
Beverly Hills, Calif.

**This is outside our field but we venture that the type which quickened feminine heart beats is the man in our picture below. His brows are dark, his nose is strong, and his lips are grim—pretty, pretty bitter.—Ed.*



Bitter Taste

Footballers

Dear Sirs:

The selection of the All-Nisei football team by George Yoshinaga certainly brings out the greater skill and power of the youths today as compared to the Nisei of 15 or more years ago.

I can remember the standout play of Jake Kakuuchi at Roosevelt and Los Angeles City College. But he was an exception, even to the extent that he was playing on the varsity. Mostly Nisei were in "B" or "lightweight" football.

Now, Yoshinaga brings out not only the common presence of these Nisei and Sansei on varsity teams but that they have top-flight abilities.

JIM DASSOFF
Los Angeles, Calif.

FEB.
1955

SCENE

the International East-West magazine

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No. 2

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MASAMORI KOJIMA
President

SAM ISHIKAWA
Tokyo Bureau Head

Gogo Building • 2-2 Chome, Nihonbashi • Chuo-ku, Tokyo, Japan
Telephone: Chiyoda (27) 7751 • 1670 • 1708

ADVISORY BOARD

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CHA-NO-YU, the tea ceremony, is an intricate art which should be avoided by actors and actresses if they know nothing about it. Their bumbling ways would be obvious to even an unpracticed eye. Fortunately, the U.S. Steel Television Hour had a choice of an actress and an actor who are as accomplished in the ritual of the tea as they are on the stage: Shirley Yamaguchi and Hans Conried (December, SCENE).

By coincidence, Hans' teacher in Los Angeles, Mrs. Sosei Matsumoto (Ura Senke School) is a long-time friend of Shirley's. So the 3 of them worked out pre-rehearsal arrangements in Los Angeles that were to make the New York show authentic and elevating in at least one part.

COVER CORNER: No farmer in the world sets a higher standard for himself than an American. From his youth, he is constantly engrossed on improving the meat, enlarging production. The 4-H program is a giant pillarstone of this study. Margaret Stevens, an American 4-H member, is in Japan teaching farmers there. She learns too. The 4-H program is one of the key projects of KEEP (Kiyosato Educational Experimental Project) which is supported by Americans and Canadians. The Japanese farmer is the crucial figure in Japan's political as well as economic picture. Win him to our side and we will have won most of Japan.

IN THE MARCH ISSUE: Read how an artist — Dong Kingman — took his brush and traveled throughout the Orient, to prove the point: in the U.S. individual talent can reach the top of his chosen profession regardless of his his racial roots.

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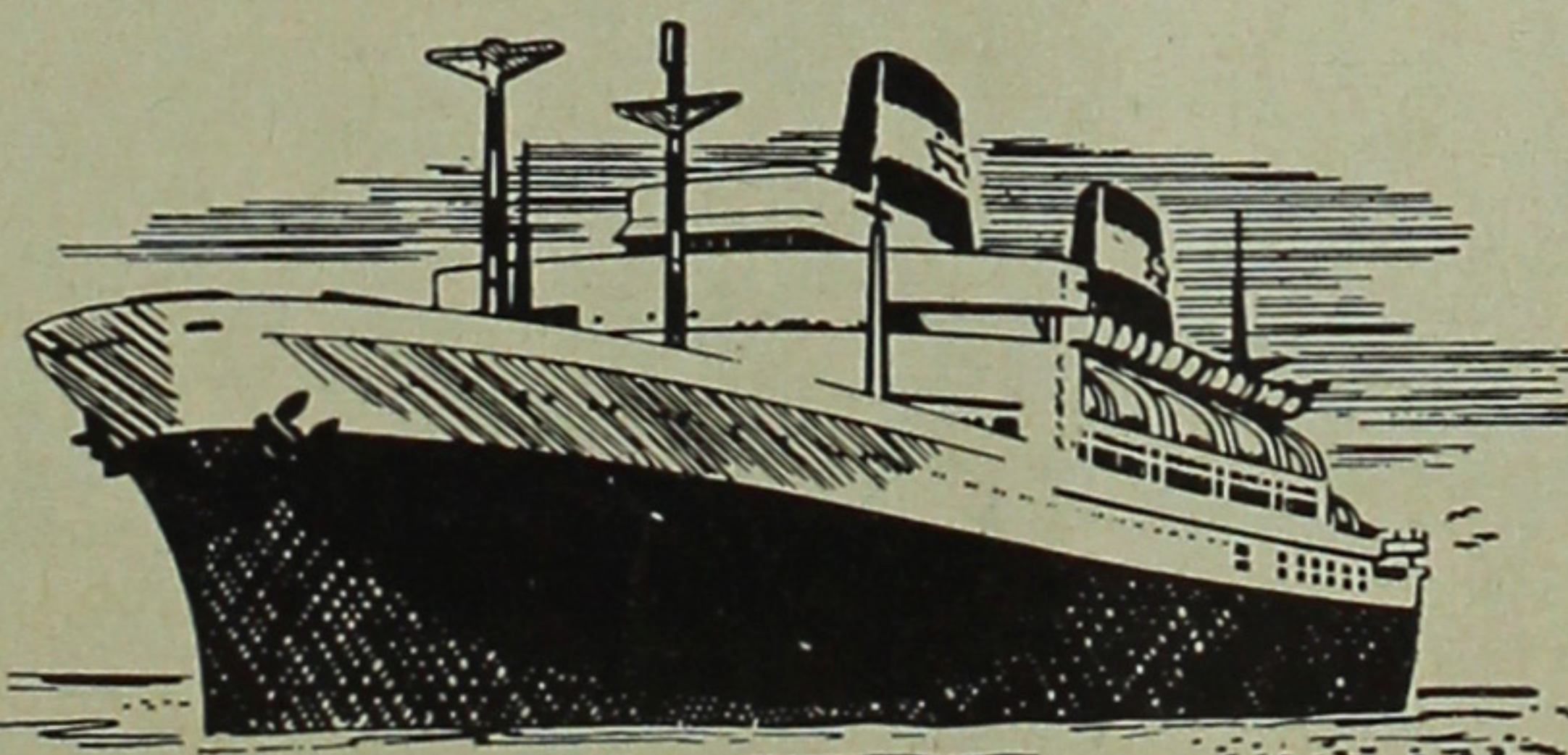
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JAPONICA

Tokyo's taxi-cab drivers are the world's worst, according to a bill of particulars drawn up by a citizen who is demanding governmental action. Here they are:

1. Right turn from left hand lanes and left from right hand lanes.
2. 60-65 kilometers in 25 kilometer zones, weaving between children on narrow streets with no sidewalks—with or without the use of a horn.
3. Sudden stops in the middle of the street without warning.
4. Traffic blocks in front of buildings while looking for a fare.
5. Failure to dim lights to oncoming vehicles at night.

* * * *

After an examination of a group of these drivers, the Tokyo police department found out:

1. 11 percent could not pass the eyesight tests.
2. 10 percent showed poorer than average reflexes in the brake test.
3. 76 percent failed to pass the psychological test.

* * * *

Worried about the occasional white strands appearing on your aging head? In Kyoto, some will suggest juice of the chrysanthemum. Gather the chrysanthemum stalks, brew them in a liquid, and quaff the mighty powers of the flower.

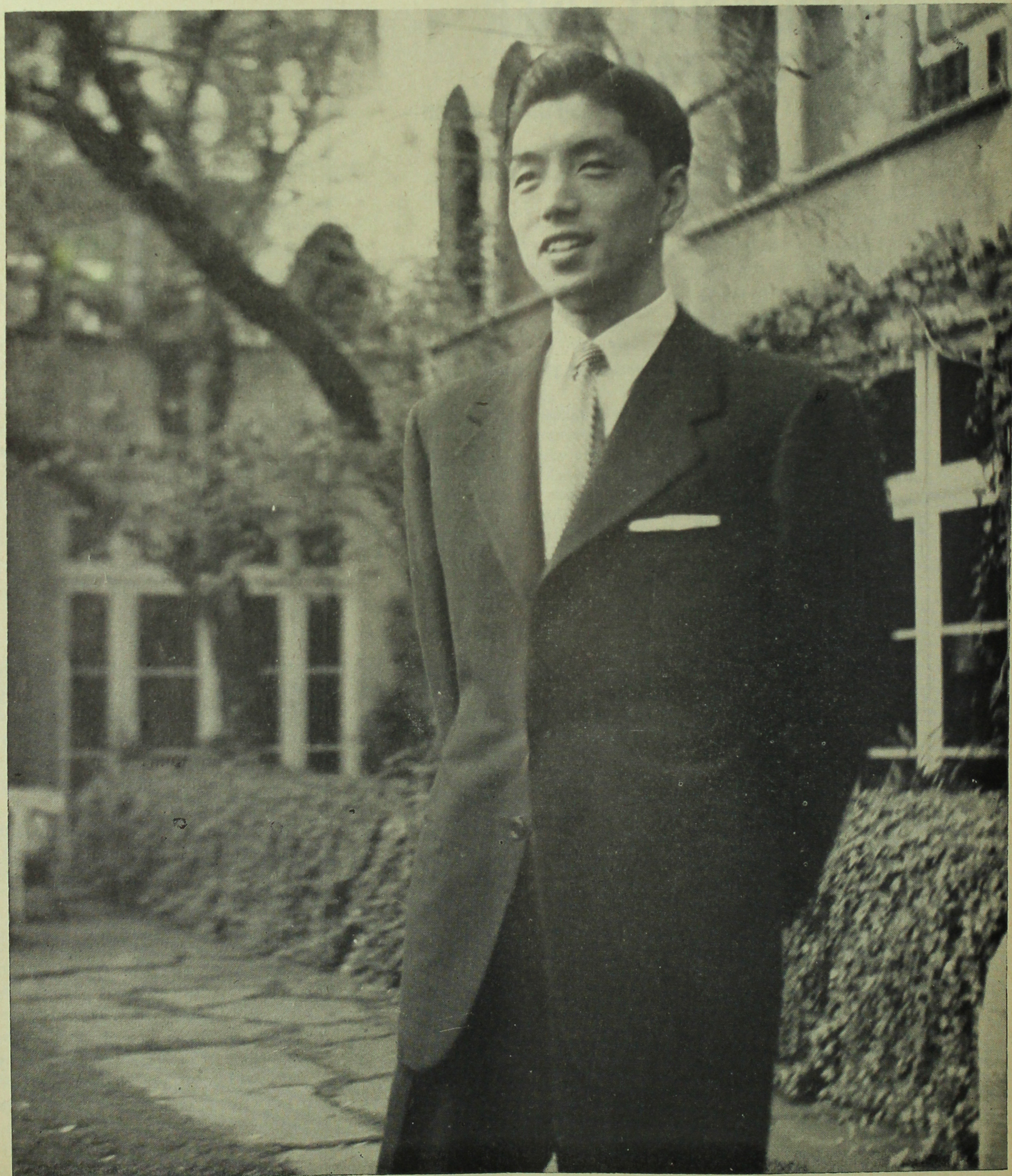
The young who are taken with measles have a way out through nature too. Eat kumquats cooked in sugar.

* * * *

Hideo Minegishi is an addict of a different sort. He likes to eat rubber. He started with rubber soles and slippers. Soon, as addicts are wont to do, he had to turn to bigger things—rubber tires and rubber tubes. When the police caught up with him, he was on a jag of rubber washers taken from the airbrake couplings of trains.

Despite a capture and a signed confession, the police had a problem: all evidence had been eaten up by Hideo.

MRA: Initials for a New World



HIDEO NAKAJIMA once expected to die inside a torpedo; today, he's dedicated to MRA.



EXCHANGING IDEAS are (left to right) Jorgen Madsen, George Arnold, Hideo, Mrs. Arnold.

By Masamori Kojima

IN 1945, Hideo Nakajima was training at the Naval Academy in Eda Jima, Hiroshima-ken, planning for a day in the near future when he would slip within a torpedo and steer for the biggest battleship in sight.

He arose every morning at 6. Within 21½ minutes he was dressed and out of the room, ready first for a bow towards the Emperor's palace, then gymnastics, and news of the war dead. He was impressed by the act of dying for the Emperor and Country.

Today, he is living in Los Angeles for a stay at the Moral Rearmament Center, 833 S. Flower Street. As before he gets up a 6 A.M. But he spends the time between 6 and 7, contemplating

the way he is going to live the day by the standards of *absolute honesty, absolute purity, absolute unselfishness, absolute love*. He declares, "I love my country, and I love America, but I want to give my life towards the remaking of these two great nations so that they shall become the countries under God they are *meant to be*."

Moral Rearmament strikes some as a bland package of high-flown generalities. Yet the effect upon a personal life like Hideo's should make one wonder if it cannot do the same for millions of others.

Twenty-six-year-old Hideo ("Dekko" to his many friends) is the oldest in a family of 8 children. He grew up in northern Japan, the Sakhalin Islands. When the war broke out, he was par-

ticularly impressed by the 2-man submarine invasion of Pearl Harbor. Some sank ships, then destroyed themselves. To Hideo, these men were heroes in the finest tradition.

He chose a submarine career. Once inside his human torpedo, he was totally committed. It would explode on contact. It would also automatically explode after 2 hours, should he miss his target.

One morning, in his dormitory room, he was gathering up his textbooks, when suddenly the room was illuminated by a brilliant flash, then he felt the rushing impact of "solid" air. Hideo charged to the door and saw with his own eyes the rise of churning white clouds, ominously shaped like a poisonous mushroom.

The date was August 6, 1945. The Hiroshima bomb had fallen.

On August 15th (actually the 14th, U.S. time), he heard the Emperor announce the surrender.

Hideo's thoughts: "Will the Americans kill me? I am ready to be killed."

But the Americans brought a political philosophy called "Freedom and Democracy." Hideo's interpretation: I am free to do what I want to do.

At 19, he was leading a gang of 12 teenagers, every one adept at blackmarket operations. Hideo was "boss." He spent the money in the nightclubs.

He enrolled in a junior college, the Aoyama Gakuen, and attended classes with very little enthusiasm.

One Sunday (after attending church in the morning), he sneaked into an American naval base to steal gasoline. The guards were armed and could have shot and wounded or killed him.

To Hideo, it was an act of rebellion against U.S. rule. He did it by getting away with 3 buckets of gasoline. With these he became the most popular member of the student body. He secured the university motor boat, invited many students for free rides which he steered. As a result, he became president of the student body.

Communists approached Hideo, seeking the use of his leadership. The Dean of the college, Roland Harker, also called on him, to talk about Moral Rearmament.

The basis of Hideo's choice was that Communists criticized Japan and placed the starting point in the Soviet Union. MRA declared, "Save your own country to save the world."



IN JAPAN, Hideo (back to camera) urges 2 youth leaders (left) to join in the MRA leadership with Hiroshima Mayor Shinzo Hamai (center).

And more practically, MRA said to Hideo, "Everybody wants to see the other fellow change. Every nation wants to see the other nation change, but the best place to start is myself and my nation."

How was he going to do this? Each morning, he awoke early enough to give himself an hour of guidance. This is thinking in a spiritual sense.

Hideo explains, "to put things right and to live with a passion for a new world, a man needs a power greater than himself. This power comes from God's guidance, given in the *silence* when a man takes time to listen. For when a man listens, God speaks, and when man obeys, God acts."

The first time he tried guidance, these thoughts came. He wrote in his notebook ("always write it down"): "Gasoline, father."

"Gasoline" meant apologizing to the American officer who was commanding the naval base for stealing the gasoline.

Hideo says, "He was surprised and wanted to know what made me come. After I told him about MRA he said, 'That is the spirit we need. You can go back.'"

"Then I went to my father. The four things we fear most in Japan are earthquake, thunderstorm, fire and father. (My father had been in the Russian Zone for 2 years. My family was one of many who are refugees from the Russians.) When I told him all I had

done in the past and apologized, he was surprised. A few days later, he came to *me* and told me what he had done in the past and became honest with my mother.

"We all relaxed completely after we had no concealed secrets.

"I decided then to give my whole time to MRA."

One can observe that MRA is above church groups, governments, color, creeds or economic levels. Buddhists, Catholics, Protestants; members of parliaments, congresses and diets; Africans and ex-colonialists; bankers, industrialists and laboring men.

The Soviet Union has denounced MRA. So have non-Communists who frequently have criticized MRA without any particular knowledge about the operations or its great moral transformations upon the individual.

An MRA center has been established in Tokyo's embassy area where there are living facilities for 20 people. A Japanese businessman gave 500,000 Yen; a California farmer contributed 2 tons of rice; a worker in the Meidenshija Electric Plant gives 1/2 of his salary; a laundryman comes every Sunday and helps with the ironing because MRA brought real happiness to his home life.

"With the principle of '*what is right*' (rather than '*who is right*') America and Japan with MRA guidance will play mighty roles for a better world," concludes Hideo Nakajima.

中島秀雄君はMRAで無くはならぬ人であるが広島出身江田島鍛冶の海軍人海軍の神風部隊所属潜水爆死の命令を待った人戦後彼は闇取りを覚えた六人の部下を使ってガソリンを盗むには責り飛ばした。偶然MRAに会ってその道徳四原則に純潔無私博愛に感服し部長自ら首し父亦改心し全家幸福の生活。

Flying Atop the Hissing Surf



SURFER is whizzing along on top of a wave, 25 to 30 feet high. Locale is Makaha-Waianee, Oahu.



OUTRIGGER CANOES handled correctly can give thrilling South Pacific-type ride on waves.

By Sarah Park

Photos by Clarence Maki
(see Behind the Scene)

THE QUIET shrill of a breaking wave wave at "Canoe Surf" hissing behind him, a Hawaiian surfer rides a 5-foot Waikiki wave in towards the shore. With Diamond Head a part of

his heritage and the lives of all of Waikiki's "beach boys," and the clear blues and greens of the semi-tropical island also in that heritage and without cost, what more can he want.

From all social and economic walks of life come the men and women who find their sport on the waves at Waikiki. From the rich (and we hope happy) to the penniless but happy, they find their equal joy in mastering the ocean.

Surfing areas are well-defined channels of waves at Waikiki, with the most frequently active channels being "Queen's Surf," where the waves are steeper, faster and shorter, and "Canoe Surf," where the waves are slower and normally not as steep.

The "Queen's Surf" lies about 400 feet from the shore with waves normally 4 to 6 feet high. Waves can rise to 8 feet, making a very fast ride!

The "Canoe Surf" is 600 yards out. Waves are 4 to 6 feet high, but a long ride is possible if a surfer is skilled

enough to direct his board to follow the wave's crest as it shifts.

By hugging the crest of the wave, surfers keep ahead of the break of the wave and its thunderous crash of churning white water. Those not fortunate enough to keep away from the wave get "wiped out."

Weekly, hundreds of tourists take to surfboats to try their agility at the sport that once was enjoyed by Hawaii's royalty. The first time one gets atop a surfboard, he's puzzled about what to elevate first in the problem of getting the body to stand as gracefully as those of the beach boys and beach girls who glide with ease. And sometimes, even after you get the body up, it is another mental and physical body to keep board and body coordinated.

Beach boys can be found at Hale Au-Au Surfboards at Waikiki Beach. They give surfing lessons, take people for rides in outrigger canoes—and provide

布哇よいとニ常夏ハ島。特にワイキキは世界にと
どろく海水浴海岸。あの太平洋浪の高浪ニ十五呎
乃至三十呎をサーフで巧みにこべり下るスポーツ。
固は楫フレラエの美しい態。板が人が
人が板か。精神と肉軀の合致である。楫の愛
息。デービーは三年前九才で父の技巧を体得し
て水にひたつてゐる。愛大サディホサーフに
同乗をせがむが下手なサーフには乗らない。
大がどろく上手下手がわかるか？大疑問。



DOG "SANDY" will beg rides from surfers when his owner "Scooter Boy" Kaopuiki is not around.

casual music on days when there are no waves. Owner of the beach facility is Earl Akana, a young man who grew up in Waikiki's waters and decided the pull of Waikiki was too strong to go elsewhere for a career—so he made a business for himself right at the beach.

As with oak trees and acorns, so with adult surfers and the youngsters, some of whom are on surfboards almost before they can walk. Photographer Clarence Maki's son, 11-year-old David, has been surfing since 9 and is rapidly developing the unconscious balancing ability his father has when he shoots surf photographs while surfing.

David's considered lucky in having Waikiki almost at his front door. He learned to surf even before he knew how to swim.

Then, of course, there are the dogs. No *luau* (feast), it is said, is complete without dogs running around under foot, and no good day of running surf at Waikiki is complete without the appearance of "Sandy," the surf-addicted dog. "Sandy," like the surfers from whom he cadges rides, has a varied heritage. He belongs to "Scooter Boy" Kao-

puiki. When "Scooter Boy" is not available and the waves are up, "Sandy" begs rides with other surfers by yapping pleadingly when they start for the water with their boards. "Sandy" is discriminating in his begging, however. He has never been known to deign to beg rides from people who don't know how to surf. How does he know? Ask him, we don't know.

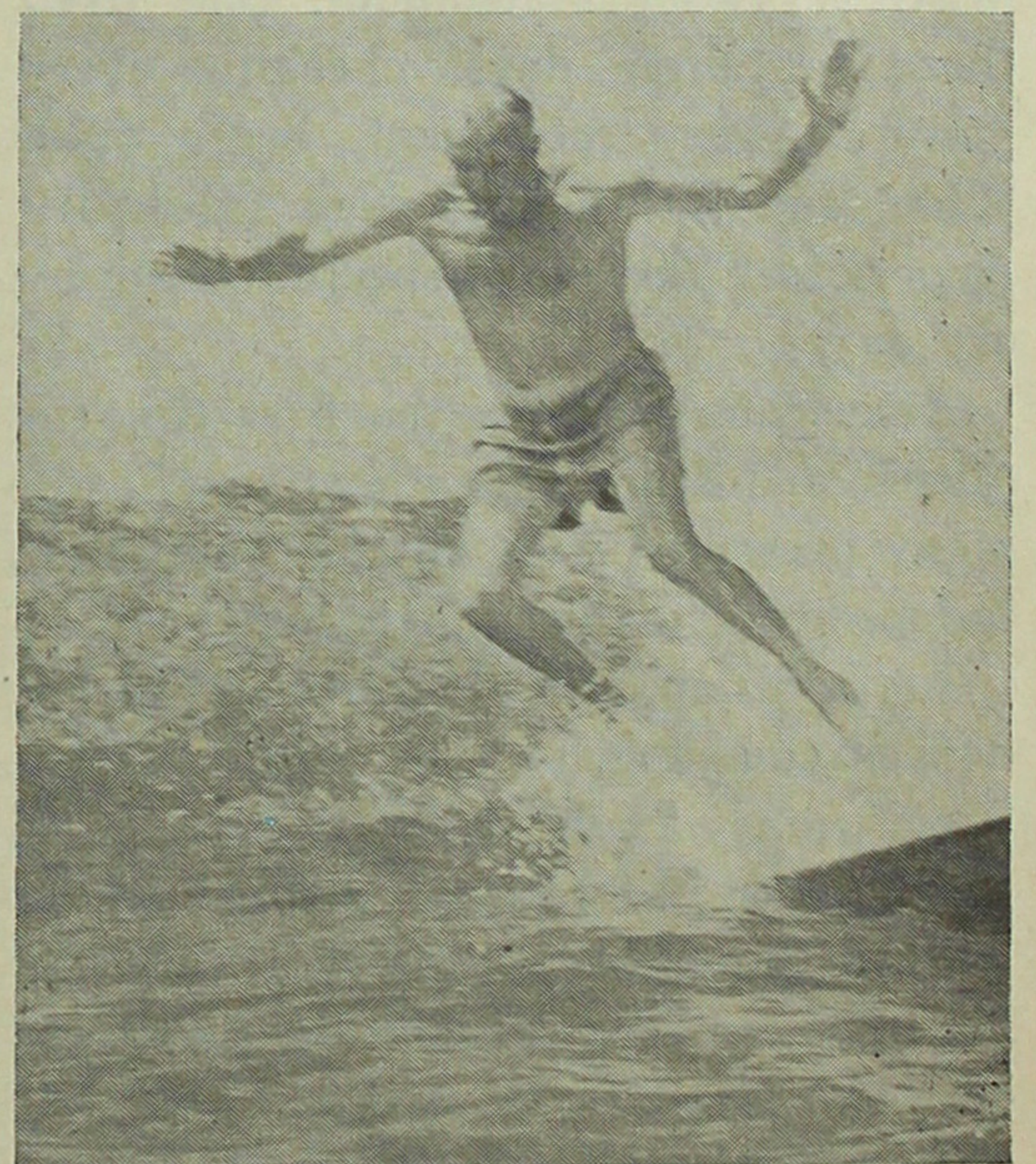
For those who would not risk the sport of surfboard riding, there is the also thrilling sport of outrigger canoe riding. Riders paddle madly until the canoe is caught in the crest of the wave, then halt when the wave sweeps the canoe forward in its strength, and ride in towards the shore. Steering this canoe is "Steamboat," husky beachboy who has taken some of America's best known personalities for rides. The canoe is named "Ka Moi," meaning, in Hawaiian, the King.

Sometimes, the ride ends in the melee of a "swamp." Water fills the canoe, and rides are thrown into the water. Here, the tourists, who seem to enjoy the water development happily, hang onto the canoe. (In this case, one cannot blame

"Steamboat," because none of his rides end this way.)

Surfers nearby always come to the rescue, helping the riders hang on the surfboard until the water in the canoe has been bailed out.

Yes, it must be asserted, the waves of Waikiki Beach are part of the godly definition of the word, "Paradise."



AT FIRST you don't know what to elevate first, let alone trying to make body and surfboard one.

THE NAME of Shirley Yamaguchi is rapidly becoming as well known to Americans as that of Anna May Wong in another age.

Her popularity is expected to exceed that of Miss Wong's because Shirley's roles, according to the times, will for the most part be sympathetic.

A vibrant personality, she has a rare maturity of mind, unspoiled by her beauty. An I.Q. test would establish a very high intelligence.

Shirley is a thorough actress, conscientious about the smallest details. When she is studying for a part, the play becomes her world. The characters become real people to her, and she is one of them.

When testing for a screen part in 20th Century-Fox's "The Bamboo House" (other tentative titles for the same story, "Tokyo Story," "The Kimono,"), she shut herself up in a *zashiki* (Japanese style room) at the Imperial Gardens Sukiyaki restaurant (on Los Angeles' Wilshire Blvd.) and ate her dinner imagining the screen characters as being present.

On the U.S. Steel television show last December (1 hour, live), the highpoint of an otherwise silly play was Shirley's performance of a tea ceremony. It was a flawless execution of the *cha-no-yu*. Although she had learned the art in Japan, she insisted on doing her very best.

Flying in from New York to Los Angeles, she went to the home of the Tea Mistress, Sosei Matsumoto. She lived there for three days, checking every gesture, every movement, every fold. When she returned to New York, 10 days before the show, she practiced every day.

Americans saw for the first time in television history an authentic tea ceremony presented with all the traditional inducements to rest the mind.

In addition, for her role, Shirley danced and sang.

* * * *

Sometime this year a strong drama with a Japanese setting will hit the American screens—the earlier mentioned "The Bamboo House."

Director Sam Fuller says, "No cherry blossom business. It's going to be a rough raw sock-'em-knock-'em-down thing."



LEADING MAN Don Taylor is trying to adjust to Shirley's ondo dance steps.

Photo by Gary Wagner

Shirley's Back Again

With that in mind, he went to Japan to find the girl. Someone had told him about Shirley Yamaguchi, but he didn't want her on a basis of a picture he had seen. "She didn't seem to have the gutty strength that the girl in my story must have," he says.

In Tokyo, he saw hundreds of Japan's prettiest and most talented. (Shirley crossed planes in the Pacific with Sam Fuller; she was on her way to the United States with husband, Isamu Noguchi.) "They were all too sweet, too quiet," he says.

"If one had even said 'hello' in Eng-

多難の山口淑子終に帰米してゐることは
去る十二月TVに出演して舞踊と茶の湯
で好評を博し以来一般に知られた。
淑子は4家松本宗静師のちるしだけ
に見事な茶の湯であった。彼女は二十
世紀映画会社専属であり紐育中
ブロードウェイに登場する。プログラムも
あつて、4九百五十五年は彼せにこそは
新春早々から多忙多彩の好運が待てる。



SHIRLEY YAMAGUCHI gave flawless tea ceremony performance on U. S. Steel Television Show.

Photo by George E. Joseph

lish in strong clear tones, I would have signed her up in an instant," he laments.

Not able to find anyone through interviews, he looked at Japanese films. He saw an old Toho Studio film of Shirley Yamaguchi.

He didn't know she was and asked. "That's Miss Yamaguchi," said a Toho aide. "No! I don't believe it," said Fuller.

Sam Fuller thought he was being kidded and called in others—all of whom verified that the woman on the screen was, indeed, Shirley Yamaguchi.

When he returned to the States, he asked Shirley to come to Los Angeles for a screen test.

In their very first meeting in Fuller's

office, Shirley came in roaring with laughter at a Japanese sign tacked on the outside of his office.

(She had no idea what Sam Fuller was like nor what he expected.)

He handed her the script for the screen test. The following day was set for rehearsals. When Shirley returned the next day, Fuller asked her, "Where's the script?"

"I don't have it; I don't need it," she said.

Fuller was immensely pleased. She was conscientious about learning her part.

On the movie stage, where rehearsals were planned with Robert Stack, a number of the studio people came over from other sections of the 20th Century lot to

watch.

The last part of the test called for a Japanese neck massage by Shirley on Stack.

This drew a cheer from the onlookers. When the scene was over, Stack keeled over in a mock faint.

The extremely difficult screen test required Shirley to feel all these things: sudden fright, relief, then fear and suspicion again, guilt, defensiveness, solitude, tenderness, nostalgia, love.

1955 will be a big year for Shirley Yamaguchi. Following this major picture, she will star in a Broadway musical. Americans will see her on television too. Her presence in the United States means that American entertainment will gain the Orient's loveliest.

Humility through a Tea bowl

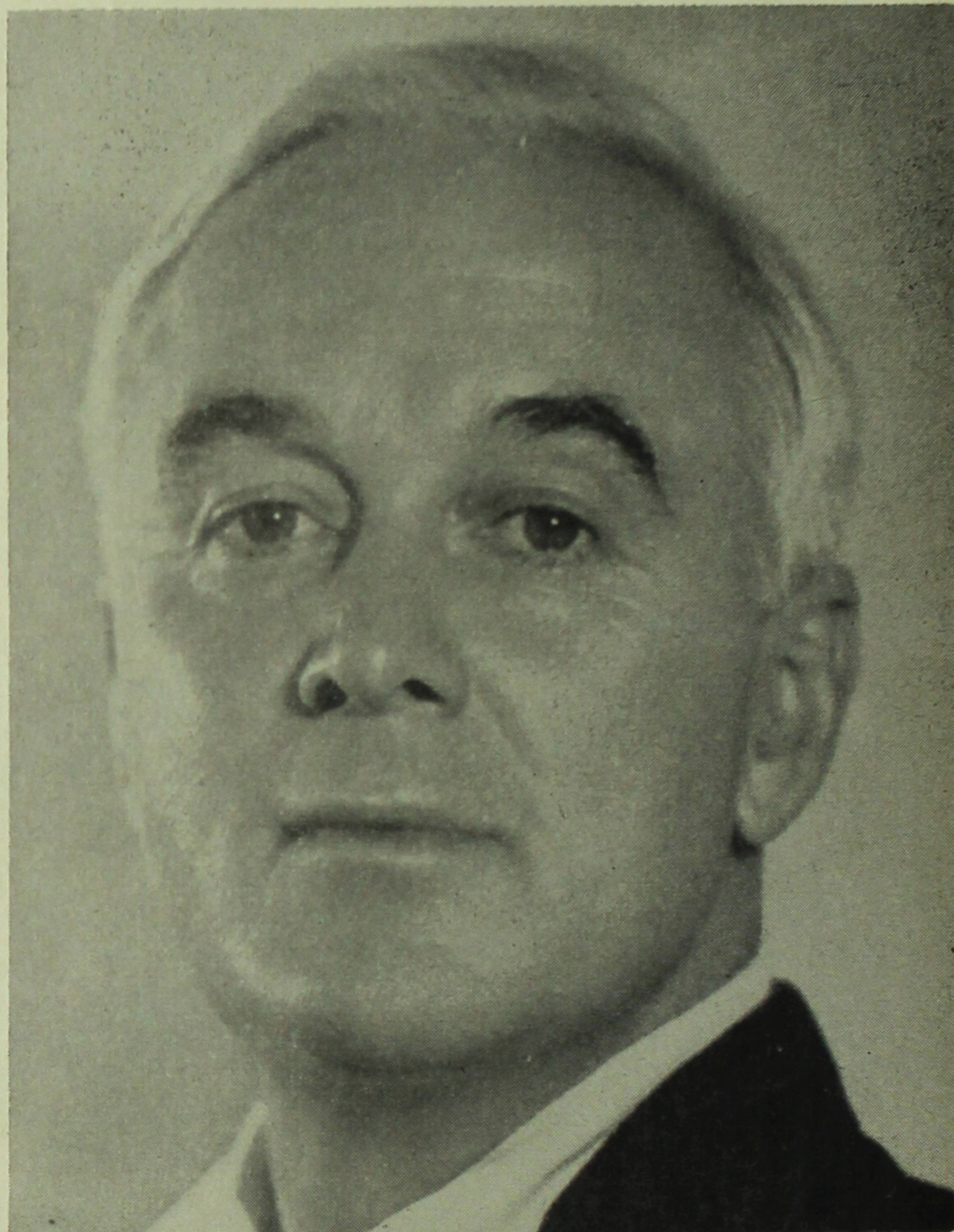
By J. Allen Boone

The author is a widely traveled lecturer and philosopher. A great lover of animals, he was the owner and friend of Strongheart, a remarkable German shepherd dog who performed in motion pictures. He wrote the following as a letter to Strongheart from Tokyo, Japan.

OUR TEA-MASTER today was a man much honored in Japan for his wisdom, his services to cultural education and his efforts to preserve the best in his country's traditions. My companion and interpreter was a philosophical little Japanese Statesman who, while small of body, was a giant in his wisdom, sympathies, enthusiasms and kindly humor. When we reached the gate to the estate where the ceremony was to take place, the little Statesman took off his silk hat, mopped his brow, and whispered, "Appreciation with discernment is the secret gateway to the abounding life." Then he knocked with his gold-headed cane.

The gate opened instantly. Just inside, standing in the middle of the path, was the Tea-master. He was completely bald, had one of the kindest faces I have ever seen, and was wearing a simple black kimono. Back of him stood his assistant and four student-guests. The ceremonial bowing lasted for many minutes. Then with the Tea-master leading the way, we walked slowly through the large formal gardens—an unforgettable experience. Every few feet we paused to admire and praise the arrangements of flowers, trees, rocks, miniature waterfalls, ponds and bridges. This was all part of the ceremony. Everything in the gardens had been placed in its respective position as a symbol. Our part was to hunt for the meanings, in preparation for what was to follow.

The Tea-master knelt before a black, gold-lacquered chest in which were his powdered tea, copper kettles, bowls, incense burners and other utensils. The assistant knelt at his side. We guests formed a half circle back of them, the Japanese kneeling, and I sitting cross-legged by special dispensation. The preparation of the individual bowls of tea was like watching a fine old Japanese color print in slow motion. The



SEVERE SIMPLICITY leads to proper introspection.

precision and rhythm of it were worth crossing an ocean to watch. Every move the Tea-master made was an almost exact duplicate of the moves that every master has made at tea-ceremonies, since they were inaugurated in the dim long-ago by Buddhist monks as a means of worshipping refinement and purity.

As each bowl of tea was prepared the assistant would move ceremoniously across the highly polished floor on his knees and present it to one of us. The tea was sipped slowly to the accompaniment of soft-spoken conversation. Then the exquisitely and priceless tea utensils were reverently passed from hand to hand for detailed examination. This was one of the most significant parts of the ceremony. We were, I learned, paying homage not only to the inspired artists who fashioned the tea things, but also the vast, unbroken chain of known and unknown fellow beings in all centuries who, having walked the earth for awhile, tried to make it better, lovelier, happier, or holier as they went along their journeys.

As the little Statesman expressed it, we were seeking through inner refinement, humility, teachableness and concentration on loveliness, to attain fullness of observation. Seeking through fullness of observation, to experience revelation. And seeking through revelation, to arrive at the fullness of understanding.

筆者の友人は動物愛護の人で、独逸の友である哲学者。その茶の湯の印象を抄記す。矮小だが全身智慧である通訳は日本傳統的文化の粹本山の家を訪れた。聖壇に上る時の嚴肅さで戸を叩き直された。黒衣禿頭の優い主人が出迎へ後に五人伴をよめた。茶室は林並木の中に古式の建築。心を洗ふか、桶の水。白、活花に黒字の軸、茶椀一つに煉る魂。その庭の花。滝池。橋も一つ。かみちである。茶室が並列。

Trucker Yuk Murakami • • • •



Photos by Murray Garrett

HE HAS DRIVEN more than a million miles, and has not had chargeable accident since 1949.



YUK KIDS bosses Paul (left) and Buck Smith with bouncing sumo toy imported from Japan.

“IS IT TRUE that you can figure a good eating place on the highway if you see the truckers stopping off there?”

Yuk Murakami, top driver for the Republic Van & Storage Co., says it's true. He ought to know; he has more than a million miles on his trucking record.

He's been driving big trucks since he was 19, starting February, 1946 at the inception of the Republic Van & Storage Co. in Los Angeles.

The story really begins in the Tule Lake Evacuation Camp.

Paul Smith had had 37 months of South Pacific Naval duty. After his discharge, he headed for the Tule Lake area, famous for its duck hunting. Most of the camp residents had left, but there remained the great big problem of shipping their household effects. Paul had been in the moving business before the war, and expected to follow up again in the postwar period. Tule Lake need-

ed his expert direction.

He was sorry to have to set his duck hunting aside, but as it turned out he discovered Yuk Murakami, a driver with intelligence and responsibility.

“Come down to L.A. when I set up my moving company,” Paul told Yuk when he left Tule Lake.

Paul called Yuk in February, 1946.

Yuk today can drive every type of truck, including the ponderous “semi” and “truck” trailers. (Republic owns over 235 trucks.)

“He can match the driving of any trucker in the country,” says Buck Smith, Paul's brother and the company's vice-president.

At a truck rodeo, Yuk went through problems like these:

- With only a 4 foot clearance on either side, he backed his truck-trailer so that it was parked at the required 6 inches from the curb!

- He drove his truck trailer alongside a line of rubber balls, not touch-

ing a single one with just 2 inch clearance!

- He backed up making a successful figure 8 without touching any of the barrel obstacles set up.

The Smith Brothers assigned Yuk as the “head driver” on a recent office moving job from Los Angeles to Hous-

現社長ポール・スミスは海軍出身。戦時
 鶴湖で運輸専業であった。その際
 頭の冴えた探偵に実に巧みなり。かも
 責任観念の強い日系人。着目採
 用した。今はユックで通っている。村上
 その頃は十九の青年であった。由來九ヶ
 年間一度も事故を起したことが無い。
 社長スミスは一切をユックに任じて。鴨
 打に出かけた。彼は社寶だ。

ton, Texas. It called for a fleet of 10 van loads, all moving together, keeping to a tight time schedule. They had figured it would take 4 days. Yuk led the boys out of Los Angeles on Thursday. Everyone had to be at the point of destination the following Monday morning.

Monday, at 9 A.M., Yuk and all of the movers were waiting in the lobby of the new office building in Houston.

"Yuk can be depended upon to do the job according to the strict specifications we lay down. This is the only way we can operate since our jobs are based on competitive bidding," say the Smith Brothers.

(The Company did \$4 million worth of business last year, a \$1 million boost over 1953.)

When Yuk drives across country, it will take him 7 days to reach New York. The first stop after Los Angeles will be Denver, 800 miles away. There, the motors and equipment are checked.

"Professional drivers are courteous and safety-minded. They're always friendly, ready to help on the road," says Yuk.

Interstate Commerce rules limit the legal driving period to 10 hours. With 2 drivers, the trucks will drive for a steady 20 hours. The non-driving member of the pair can sleep on a foam mattress back of the driver's seat.

Yuk says he never has any trouble sleeping.

He likes the different kinds of people he's constantly meeting in his job. Nothing is ever the same on the job, either. The biggest nuisance: a housewife who thinks she knows how to pack and gets in the way.

Paul and Buck Smith have a strong personal warmth for Yuk, including him on family poker games, hunting and fishing trips. They laugh easily and often. They can both give and take on practical jokes which are the hallmark of a man's trade like trucking.

They share one concern about the 29-year-old Yuk: he's not married. One day they called him in and showed him a very pretty small charming Nisei who had been reared in Texas, and spoke with a Southern accent. "Yuk," they announced, "we don't even know whether she can type. But we're hiring her



LONG DISTANCE dispatcher M. E. McDaniel hands full instructions for a run to New York. Yuk's first stop will be Denver for checkup.

and you're ordered to escort her home every night after work!"

Yuk is still unmarried. The girl has since left, presumably for an office where associates have more pliable hearts.

Paul and Buck gave Yuk a wrist watch in January for the best reason a trucker can have: no chargeable accident of any kind since the day he started working for Republic Van & Storage 9 years ago.

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PRINCIPAL SISTER Mary Judith with Mrs. Maki Nishida who wants to register daughter for kindergarten. Daughter not eligible for 2 years, but Mrs. Nishida wants to have long-range certainty.



IN MARYKNOLL classes, the child is considered as "whole," body, mind, spirit, heart and soul.

Polaroid by Maus

Maryknoll School

IN LOS ANGELES, at 7:15 A.M., each school day morning, Maryknoll Brother Theophane makes his first bus stop and picks up 9-year-old Shirley Hosoi. By school time, 9 A.M., he will have made three trips, collecting 128 pupils.

At the same time, 3 other Maryknoll buses are going to all parts of the city. The children clamber on, all say "good

morning" to drivers Brothers Duane, Bernard and Edward.

Four hundred children attend the Catholic Maryknoll School, 222 S. Hewitt St., not very many blocks away from Li'l Tokyo's First and San Pedro Streets.

Although the school is conducted by the Maryknoll Order, three-fourths of the students are not Catholics. Parents send

children here rather than certain public schools because of the superior education. Principal Sister Mary Judith explains, "We give the child a 'balanced diet,' approaching the 'whole' child. We consider his body, mind, spirit, heart and soul."

A half-hour of religion is integrated into all subjects. But the parents need not fear that the child will become a Catholic during school years. No child is accepted during the period of his schooling at Maryknoll.

The waiting list for enrollment is long.

Third-grader Danny Kurose has been attending Maryknoll since kindergarten. At home, his friend Dennis wanted to go to the same school too. He was put on a waiting list; it was a year before he got in. His mother, Mrs. Miki Nishida, wants to take no chances with the youngest daughter having to wait. She wants to register her now, though the little girl is not even ready for the nursery.

Parental interest runs much above the average. Two hundred and eighty-six families are represented at Maryknoll. Two hundred and twenty-five parents came to the first Parent-Teachers Association meeting. (They elected "Class Mothers" who will direct all contacting between parents and school.)

The spontaneous gestures of the pupils towards their teachers indicate the effect of the "whole child" approach. At an awards night last year, a trophy was given to the third grade team, captained by Sam Suzuki. He turned to Sister Mary Judith and said, "We want you to have this to decorate your office."

She was deeply touched.

The next day the other boys who had not seen the trophy up close would from time to time troop up to the Principal's office for peeks.

Interest was so strong, Sister Mary Judith rotated the trophy from room to room, each keeping it for so many days.



MRS. ELMER YAMAMOTO is in charge of getting parental help for monthly visit by doctors.

Photo by Mas Imon

Once, a group of third graders enjoyed singing "The Happy Wanderers" so well that they decided to sing it for the Principal. Without any guidance from a teacher or anyone else, they started right in. One surprised teacher popped out into the hall, asking "What is going on out here?"

On Saturdays, the boys come to school on their own, ready for a trip to some swimming pool or gymnasium. The Maryknoll bus takes them home at noon. But before the boys can go anywhere, Brother Edward, who supervises them, has to finish all his usual tasks around the church and school. So the youngsters come extra early and pitch in with broom, shovel, and hoe or whatever needs to be done for Brother Edward.

(Brother Edward, coming from Ireland, didn't know the American games. But his boys quickly fixed that.)

Students are well organized to meet emergencies. A kindergarten child was sent out into the hall by her teacher to turn out a light. She pressed the button, but the light didn't go out. She pressed again, and again.

Without knowing, she was ringing the fire bell. Pupils who were walking into the classroom made a right about face and

メリールスクールは四百の生徒が通つてゐるが三百人は信者で無い。カソリック教義より未だ年者の入信を許してゐないからである。その中に黒瀬カニエルといふ生徒があるがその母と共に或歯科医が附近に住み日中の隣人の交際とカニエルの行状とに鑑み二年もかゝる今は信者とすつた例もある。メリールへ入るには幼稚園も設けられてゐる。この世話をする。同校では人の子の身も心も心臓も精神も魂も同じ手で世話をされることになつてゐるからである。毎土曜の体育の先生はドラガエトワード師であるが朝の勤行があるのを生徒が目力としてスポーツのコーチを一生懸命に指導する。戦時抑留の時神父の献身的救の手をのべたこと最近昇天した藤井教長氏の交友好例。



MARYKNOLL's enrollment is at peak 400. Waiting list is long; many must wait a year to enter.



SHRINE OF OUR Lady of Lourdes is outside school built by Mr. Kado, member of church parish.

started out of the building. All over the school orderly lines filed out. The building emptied in 1½ minutes.

The Maryknoll school dates back to 1919 when the Sisters used the chapel of the church for a school. (It is the kindergarten today.) Earlier, in 1914,, Father Breton and several nuns from Japan had a nursery and kindergarten, but they operated under no Order.

Today, the school is in the second generation. For example, Shin Nichi Bei's English Section editor, Mas Imon, a graduate of Maryknoll, has a son attending. Another newsman, Larry Tajiri of the Denver Post, is a graduate.

The high standards (at least a full grade ahead of the public schools), all-day kindergartens (very convenient for working mothers), bus service, Japanese language help (30 minutes for grades 2 to 4; 45 minutes, grades 5 to 8), and the integration of spiritual and moral behavior within the curriculum—these are reasons for the great Maryknoll School of Los Angeles.

KEEP can Save Japan



KEEP OBJECTIVE: to introduce small scale mechanization suited to agriculture in Japan's highlands.

SEVENTY miles due west of Tokyo, high on the slopes of Mount Yatsugatake, 1500 feet above sea level, is the village of Kiyosato.

The place is surrounded by the majestic beauties of the mountains, clear skies and fleecy white clouds.

But the people for years were hungry, miserable and felt that they could get no lower in their scale of living.

They were typical of 50,000,000 Japanese living in the rural areas (70 per cent). Former thoughts: "Why not join the Army, why not go to war; we've got to take from someone else because we don't have anything here!"

Within the past 9 years, a tremendous change has been taking place. It is the Kiyosato Educational Experimental Project. In short, KEEP.

Paul Rusch, director, divides his time between Kiyosato and the United States. When Stateside he has a herculean schedule of people to see for raising money. He returned from one of these trips last May and here's the scene that greeted him.

—The sun was shining, the flowers were bursting with bloom, buildings were spic and span. A wedding couple was leaving the chapel. Five patients were smiling from their new hospital beds. There were 18 sturdy offspring from famous Jerseys and Herefords donated by Americans.

—On the road, a volunteer workcrew of students from Tohoku University were filling in chuck holes and strengthening drainage ditches.

—Off in the fields, another group was harvesting an early crop of grain.

—At the student camp, every building was filled to capacity; its training program was in full swing. (During 2 months, more than 6000 visitors were accommodated.)

Later that year, Paul Rusch describes the County Fair, conducted by KEEP, Japan's first.

"The staff took on the big job with tremendous enthusiasm, preparing posters, exhibits, ribbons, certificates and a program to fit each aspect of our work.



4-H'ER MARGARET Stevens from Goldsboro, North Carolina visited KEEP farm, talked over first hay crops with Ichiro Shirakura, farm expert.

KEEP (Kiyosato Educational Experiment. Project)
 清里教育実験場は米陸軍前将官、ホー
 ルラッパ氏の創意に依る企業。山梨ハッ
 清里村に位し三百五十五英加の山林地帯の拂
 下を受けアメリカ式農事試験を地方住
 民の手で経営自治すると共に假地に乏しい
 奥肉に戦肉を代用する等の重大遠大の
 企画である。穀物にこそ大麦七種野菜十
 九種を選定実験中である。この大事業
 の動機は共産主義者が日本人赤化の為
 食料で釣る奸策に對抗し、その設備を
 女は自給自足独立自由の生活が保証さ
 れるようのが核心である。今では理想農
 村より曲農実習学校附属病院の
 設備完了し、この種乳牛を移して
 新式牛乳製造所が設けられるし、過去三
 十月間に清里村落に五百名の受洗者が
 基督教教会を創りた等、又米国式の共
 進会 County Fair が成功、日本農界を驚か
 した。



CATTLE EXPERTS weigh and examine Jerseys in County Fair. Milk consumption will go up on farms.

"Publicity went out, specialists were engaged as judges, and businessmen from all over offered help in promoting the venture.

"Then the day came. When dawn broke over the mountain, I could see a small boy trudging up the hill leading his own Jersey by a rope, bringing her to the fair to be judged.

"I learned he and his cow lived 5 miles away. This lad was followed by other owners and their cows, 41 of them, some coming by foot and others by truck.

"These cows were some of the 150 Jerseys I told you about last year, distributed to individual highland farmers by the prefectural government last October after our success with Jerseys in the rugged highlands.

"Other contestants were coming too. They were excited young mothers with

their wiggling, healthy babies on their backs, each mother proudly bearing a doctor's certificate in hand.

"These were entrants in KEEP's 'Healthy Baby' contest. We expected perhaps 100. We had 278!

"Most of these entrants came to have a part in this history-making event, and to receive metal medallions commemorating the occasion.

"I wish you could have seen all the care and thought and close scrutiny that attended the judging of the 2 big events.

"Cattle experts from Gumma Prefecture assisted our people in weighing the Jerseys, measuring and testing every detail. Japan's top pediatrician, the head of Child Welfare, headed the medical staff in examining the babies.

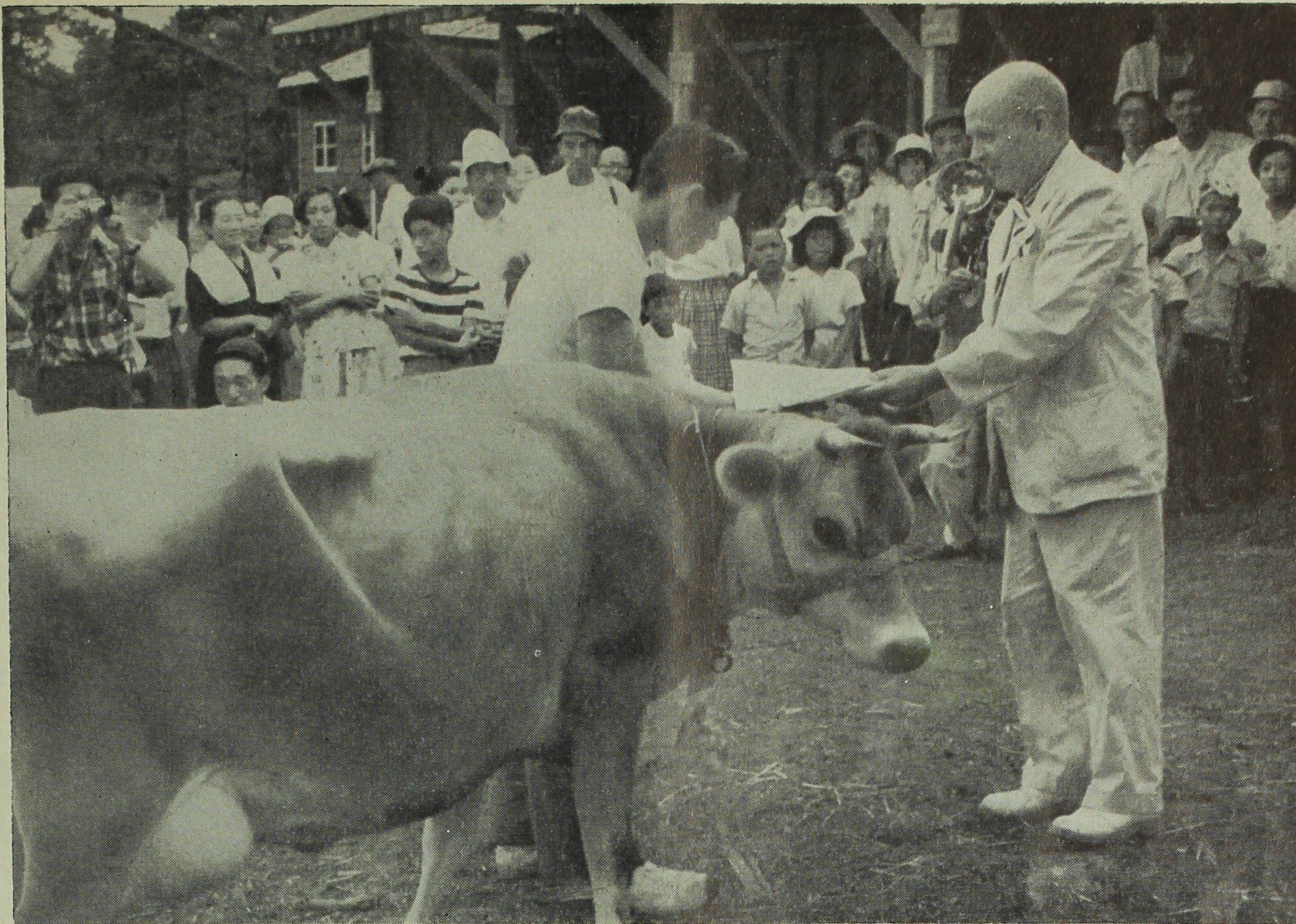
"You never saw such proud, happy winners of anything in your life.

"But let me tell you about the rest of the day. Most of the 2000 wide-eyed and thrilled spectators were on hand when Church services formally opened the day. These were followed by demonstrations in the library, tours through the clinic and hospital, exhibits and lectures in the farm buildings and dairy barn—and the prize awarding at the day's end.

"For most of these poor, upland, noodle-eating Japanese, however, the 'high spot' was KEEP's 'new products'



JAPAN'S FIRST County fair in August, 1954 drew 278 to KEEP's "Healthy Baby contest. Here's winner.



PAUL RUSCH believes nothing will succeed better than the practical Christianity symbolized by the Kiyosato project.



CHILDREN WILL learn new eating habits like bread, vegetables, milk, meat to meet Japan's food problem.

picnic. They ate the products of KEEP's experimental farm—bread, butter, vegetable, potato salad — and rich cold MILK.

“What took place in those hours between dawn and sunset on August 22, 1954 is reverberating throughout Japan today.

“Thousands of people, little people, had a chance to see at first hand how Christian democracy can work.”

KEEP is a self-help program. Farmers in this area did not think that the land was arable. Contrary to popular notion that every arable inch in Japan had been taken over, here are highland *waste* lands, formerly reserved for the Imperial family and feudal lords.

Here at Kiyosato a 4-H program undertook to cultivate the virgin highland slopes.

It introduced new crops as well as new methods of agriculture. By the end of summer in 1952, 164 rural highland families had broken ground to experiment with new food sources, like potatoes, sweet potatoes, tomatoes, radishes, turnips, parsnips, broccoli, pump-

—Turn to page 32

Hua Kamaaina Luau



NATIVE Kanes (men) and wahines (women) do Chant number with pebbles, bamboo, and gourds.

Photos by Tom Okada

By Wally Jay

HAWAIIANS LIKE a *luau* (feast) for a *welakahao* (whoopie!). But a *hui* (organization) is needed.

In Oakland, last year, a *luau* was put over by the *Hui Kamaaina*. More than 300 *Kamaainas* (oldtimers) came. They included the *Pakes* (Chinese), *Kepanis* (Japanese), *Borinkis* (Puerto Ricans),

Haoles (Caucasians). They wore *holokus*, *muumuus*, *holomuus* and *aloha* shirts.

They ate *puaa kalua* (pig cooked underground), *kamano* (Lomi-salmon), *poi*, *hala kaliki* (pineapple), *laulau*, *haupia* (coconut pudding).

Walter Napoleon cooked the *puaa*

桑港で布陸出身者がルアウを組織した。目的は続々渡来する同島の人口を歓迎する共に日本支那又は韓国の食店を紹介する中肉するので布陸独特の野豚の石焼料理で歓迎喜ぶ趣向。之は豫め手頃の丸い石を焼いて置く之を腹部詰めるガナの葉で包み土中の蒸焼する。

(pig). In native style, a pit was lined with hot rocks heated for several hours by hardwood bonfire. Hot rocks were placed within the pig's cavity. The pig was wrapped in banana and *ti* leaves. A wire netting held everything in place. This was all put in the pit on the top of rocks covered with leaves. More leaves and burlaps were placed on top of the netted pig; then, soil went over the burlap.

Through the time and preparations, the meat became insulated naturally by the sealing of the heat and steam inside. All the natural juices were kept. The meat had a sweet smoked flavor.

Native *kanes* (men) and *wahines* (women) presented an ancient ritual

dance dedicated to the Hawaiian Goddess of Fire, Madam Pele, whose home is by legend placed in the pit of the *Halemaumau* (volcano). When she was angry, *Halemaumau* erupted.

There were the *Pai U mauma* (Chest Slapping dance), the *Puili* (Bamboo dance) and the *Ili Ili* (Pebble dance). In the *ili ili*, dancers held 2 pebbles in each hand, clicking them as accompaniment to a chant.

Members expect their *hui* to make "*Imua through Kokua.*" (Progress through Cooperation). What they want to do is to get the *malihini* (island newcomers) to *Kaliponi* (California) acquainted with the *kamaainas*. They will learn where to get Japanese, Chi-

nese, Korean, and Island foods. They will boost Hawaii wherever they go.

Go to the next *Holoku Ball* and you'll find people like goldminer Frederick Giles and his Tahitian wife who may do a Tahitian dance for you. Vaa Logo is a Samoan who cavorts through a spectacular Samoan knife dance.

The founder of the *Hui Kamaaina* was Mark Eagan, a Chicagoan. Officers are President Wally Jay (mailcarrier, Chinese); Vice-President Dorothy Eaton (realtor, Portuguese-Norwegian); Secretary John Kai (upholsterer, Hawaiian-Chinese-English); Treasurer Nathan Napoleon (warehouseman, Irish-Japanese-Scotch-Hawaiian-Tahitian-French).



NORTHERN CALIFORNIA's Hui Kamaaina will keep alive nostalgia for Hawaiian food, dances.



A WARM endearing teacher, she taught her ragged poor pupils songs and dances they never forgot.

Twenty-four Eyes

film from Japan—English titles

HOW WONDERFUL to a first grader is a teacher who likes and understands him, and teaches songs and games never to be forgotten. And the teacher, how touched she is by the answering response of alert young pupils.

This is the first part of a remarkable film from Japan, "*Nijushi no Hitomi*" (Twenty-four Eyes). It is neither a color spectacle nor ancient costume drama. It is a story of a young teacher, recently out of college, who comes to a very poor fishing village to teach the

elementary grades. The film proceeds to trace her and 12 pupils (hence, 24 eyes) for half a generation, 1928 through 1946.

She gets off to a poor start with the village adults; they disapprove of her bicycle and her mannish jacket. (She lives in town, 50 pumping minutes away. The jacket was made from her mother's old kimono.) But she is an immediate hit with the youngsters. She learns their nicknames and all around succeeds in making school a place of

松竹の村に二十四の瞳がある。寂しい
半島の山にその村の学校がある。
そこへ遠くから自転車に乗って来た
を看みぬる女学生。それが主人公である。
村のゴシップの種となりお転婆娘だと
瓜弾ちぎられて来た。然し校内では踊
と唄の先生とふ綿名で好かわれて来た。あ
る日放課後十三人の必死が創苦いおも
助けたいと年々後進となり反戦運動



60

BLACKOUTS AND lack of food are inside glimpses of what life was like in Japan during war.

fun.

The pupils, a little too zealous in their outdoor play, commit a childish stunt which breaks the teacher's leg. This leads to a memorable and touching scene where the pupils trek to town to visit their teacher. They underestimate the distance, and stagger along howling from hunger and exhaustion. But the teacher, riding back in a bus from the doctor's office, discovers them. They eat well and take a picture together which becomes an indelible part of their lives.

This event wins the villagers over to the teacher.

In the second sequence, the pupils are in the upper grades of the town school. No longer children dependents, their lives are already terribly compli-

cated by the general poverty of the village. The boys find the army attractive as a place where they can earn good pay.

The atmosphere is strongly nationalistic. The school's headmaster nearly swoons when the teacher produces an

anti-military booklet. The Communist identification was tagged to one who may have been merely against the military.

The first draftees marching off to the wars, everyone singing military songs, will give Americans an "inside" glimpse

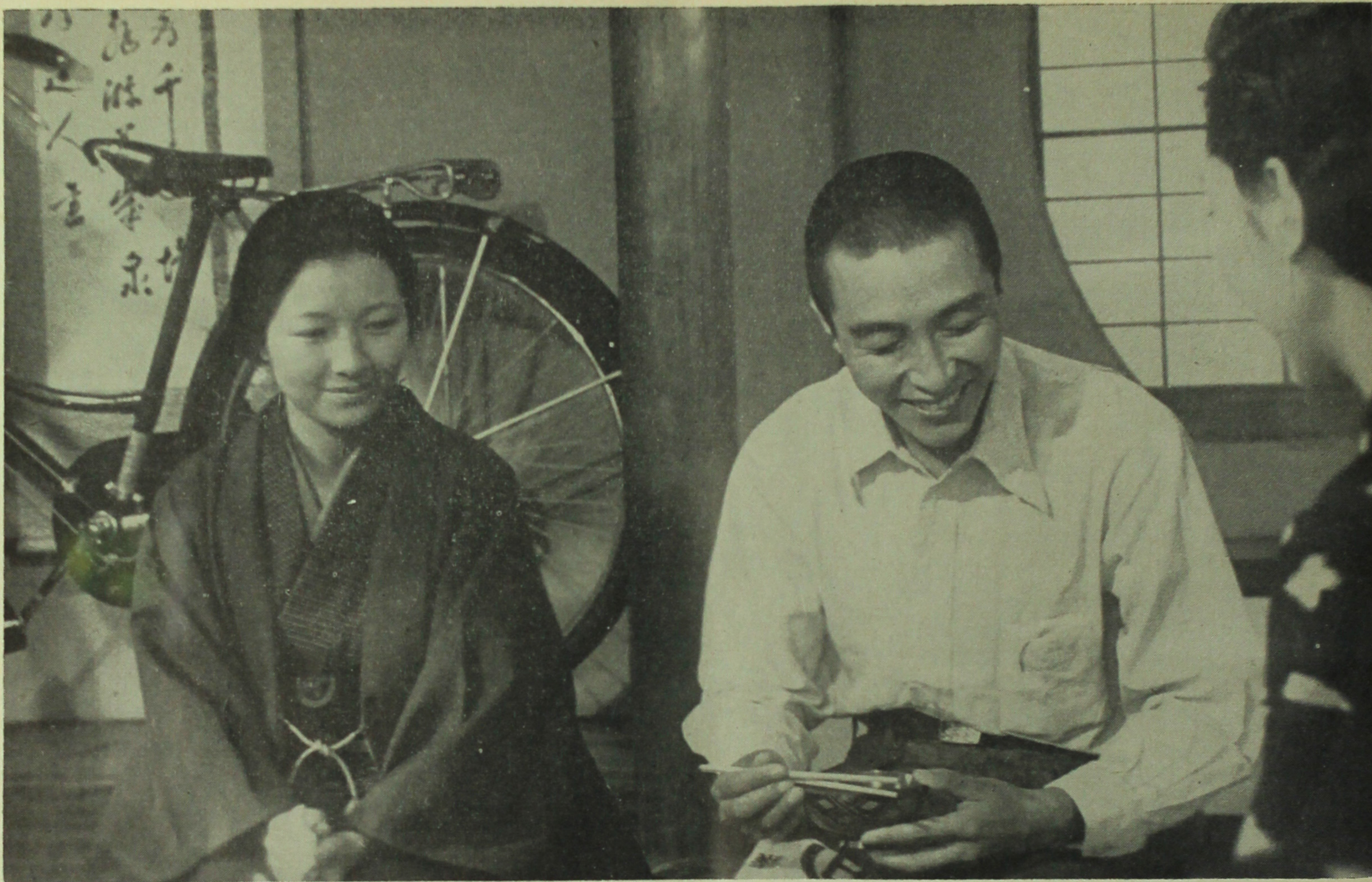
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BICYCLE IN Tokonoma, treasured spot of room, is gift from former pupils, one a blind soldier.

of a period that was sealed off to those outside of Japan. So will the return of the dead in grim-looking white boxes which contain the ashes.

The children dominate the picture. Their honest little faces and their sincere singing account for much of "*Ni-jushi no Hitomi's*" remarkable value.



SINGING SCHOOL children happily are on way to seeing tourist spots.

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Singer Tomiko Kanazawa



SINGER TOMIKO KANAZAWA in center facing gets a touch of real Japan at Imperial Gardens Restaurant in Los Angeles. With her are Consul General Shinsaku Hogen (2nd from left) and visitors from Japan.

TOMIKO KANAZAWA of New York is concert singing in Europe, including Scandinavian fishing villages like Aulsund where she will have an audience of 600 to 700 people.

As far as they are concerned, Tomiko is Japanese. It doesn't matter that Tomiko grew up in America; they expect her to render her Japanese selections in the *Japanese* way.

She will sing them such songs as "Hakone Hachiri" and "Oshima Bushi." But an artist has to stylize even folk songs for the concert stage. Sometimes she is "criticized" for doing these songs in the

広島の二澳村立百人位の村落では民謡を
 誰でも放歌する。彼女も歌の中で育つたの
 て天恵的歌手の素質がある。彼女は今
 那威ストックホルム巴里歐洲道所純日本歌
 を唄つてゐる。四月迄に帰来する。彼女の
 歌行脚の目的は世界的色彩を日本固
 有の歌に織り込みたいである。彼女はオペラ
 の衣裳と光線を好く。彼女はどこでも歩
 くが通り道りの人はヤポネス金沢富子！

“European tradition.”

Curiously enough she is always assumed to be a Japanese by the Scandinavians. Walking along a Norwegian village street, she is amused by the natives walking by her, then stopping, and turning around, saying with amazement, “Ya-pan-ska!”

Tomiko believes in tasting the Japanese culture with an “international flavor.” That is, she accepts the Japanese elements with a fore-knowledge of the world *outside* and *inside* of Japan.

“Too many Japanese artists in Japan unfortunately do all of their looking outside of the country. That’s why their materials are conceived in imitation.

“They should build from what they already have and understand, then add to that from the outside.”

From Europe she will return to the States and sing opera as well as concerts. Tomiko is a singer for the world.

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MORE ABOUT

—KEEP can save Japan

From page 25

kins, apple and pear trees, grape vines.

Here is the farm education program which KEEP hopes will influence the entire nation:

1. Raise tree crops on sloping hill-side land.
2. Raise animals suited to Japan's highland farms.
3. Introduce small scale mechanization suited to Japanese agriculture in highland areas.
4. Encourage a more nutritious diet for the rural home through the production of animal products, fruits and vegetables for home consumption.
5. Carry out well-balanced programs of cash crops, livestock, poultry and pasture improvement.

In 1950 the first medical facilities in their history was established with a staff of 6, including 2 ably qualified young doctors and a public health nurse.

In its first year of operation, over 4000 young and old were treated, many field clinics held, and 600 house visits made, mostly on foot, over rugged mountain paths.

Today there are living quarters for 3 doctors and 10 nurses. Staffed and operated by St. Luke's International Hospital of Tokyo, KEEP's clinic and hospital are setting new health care standards for rural Japan.

September 16, 1951, will long be re-

membered in the Kiyosato countryside. On that day Michigan's Bishop Richard S. M. Emrich of Detroit, representing 300 Detroit men and women and young people of St. John's Church, along with the prefectural governor, dedicated the first rural free library in Japan.

The library gave the young people the first clubrooms they ever had. Several of Japan's leading publishers are cooperating in providing widely selected books.

Though yet unbuilt, KEEP plans a vocational school—a model for teaching new methods of agriculture, forestry, dairy and livestock farming.

Support for KEEP has come from Canadians and Americans. Petaluma, Calif., sent a flock of Hampshire Red chickens. Iowa contributed tractors and modern farm machinery. A company in Madison, Wis., sent a complete operating room.

Livestock came from all over the United States. Jerseys were sent from Tennessee, North Carolina, Kentucky, Florida and California.

Other centers in other parts of Japan, reflecting the creativity of Kiyosato, will in time be established.

A great deal of money and support are still needed. Write to KEEP, 2720 North Greenview Avenue, Chicago 14, Illinois.

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Photo by Ikuo Serisawa

"Japanese Shish Kebabs" (Ik's)

By Mary Serisawa

Shish kebabs is a favorite American dish as you already know. The Russians call theirs *shashlik*, and the Japanese call theirs *kushiyaki*. Anyway, they are much fun to "create" as well as to eat. Chunks of meat and many kinds of fish are put on bamboo skewers. Very delicious and poetic, too, I think!

- 1# fresh shrimps
- 1# squids or sea bass
- 3 tempura (fried fish cakes)
- 1½ to 2# lean pork (boned)
- 12-15 bamboo skewers

Shell shrimps but leave the tails on, if you wish to be decorative. Devein shrimps. Wash well, Leave whole if small; cut in half if large; and so on.

Remove innards from squids with fingers, including the eyes and inky parts. Remove, also, the leaf shaped pliciform-like "shells" that are on both sides of the fish. (Look for 2 shells in each.) Wash. Cut squids in thirds if small; quarters if large.

If you prefer sea bass instead of the

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Japanese Shish Kebabs

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squids, all you do is—if fish is whole, scale and clean. (Do save the head, skin and bones for *miso shiru* or soup.) Wash gently. Cut in 1 inch chunks.

The "fried fish cakes" or *tempura* are cut in eighths. In case you are wondering, they can be bought at any Japanese food or fish market. These are delicious and come in good-sized oblong pieces.

Make a sauce of:

$\frac{1}{2}$ cup sake or sauterne
scant $\frac{3}{4}$ cup soy sauce (imported Japanese)

$\frac{1}{3}$ cup sugar

$\frac{1}{2}$ tsp. mono sodium glutamate

1 tbs. fresh ginger (sliced)

2 cloves garlic (sliced)

Marinate in sauce the shrimps, squids, or sea bass and *tempura* pieces for 40 minutes. Keep in refrigerator.

Trim excess fat from pork. Rinse. Cut in 1 inch cubes. Sauté pork in little fat or peanut oil with chopped garlic. Season lightly with sugar, little salt and soy sauce. Add not too much hot water. Cover and cook slowly for 20 minutes. (Remember, you must always cook pork thoroughly!)

Now—you are ready for the bamboo skewers which, incidentally, can also be purchased in any Japanese food market. They are called *take no kushi* or bamboo sticks. In Japan, they are sold in several sizes and lengths. Amazingly enough they can be used over and over again!

On each skewer, alternate pieces of cooked pork, marinated pieces of *tempura*, squid or sea bass and several shrimps. Lay them in rows on greased cookie sheet or grill.

In a preheated broiler, broil each side of the *kushiyaki* slowly, basting often until they are beautifully cooked but *not dry*. Arrange on a pretty platter. Garnish with a few leaves or bright exotic blossoms.

P. S. The "fun" of eating Japanese *shish kebabs* (*kushiyaki*) begins when you eat them from the skewers! Serve lots and lots of hot sake so your guests will be in a very gay mood. There's enough for 6 ravenous gourmets!

P. S. Next month—"Yaki Saba" and "Chrysanthemum Turnips."



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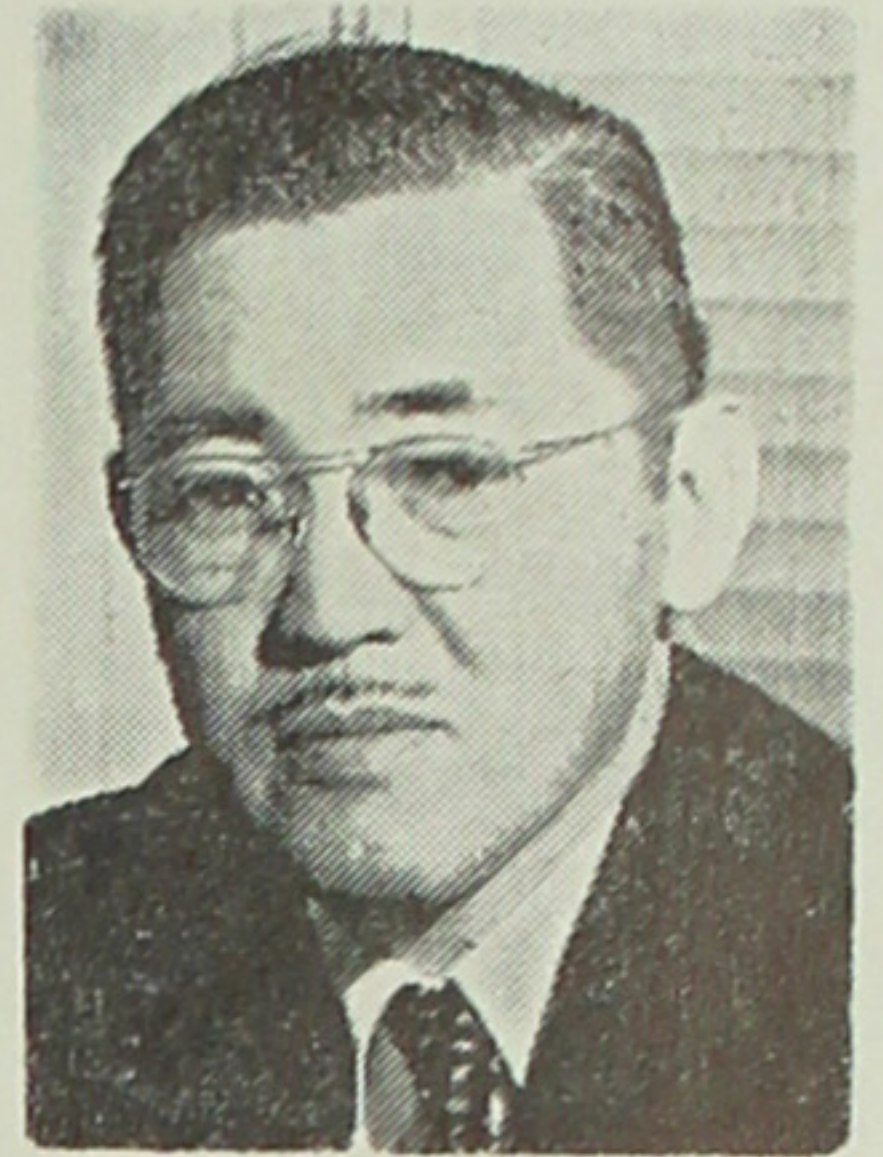


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