

Hayakawa means to keep campus open, warning signs up

PER
SPEC
TIVES



By JERRY ENOMOTO
National JACL President

Sacramento

As another result of the attention given a remark I made about the unfairness of any tendency for whites using Japanese to beat Blacks over the head with, i.e. "Why don't you be like the nice Japanese," I made TV again. I got an invite to be a guest on a noon news program on Channel 3 TV in Sacramento. The five minute stint, and the commentator's questions, gave me a chance to reiterate our objections to wartime hate movies, JACL's major objectives and a quick amplification of what I meant by the injustice of comparing Blacks and Japanese.

I was really surprised by how many people apparently watch TV in the middle of the day—a combination of housewives, sick people, and people drinking their lunches in bars equipped with TV. Judging from the feedback, I'm waiting for the best offer to host my own show. The flu I was just getting over gave my voice that "sexy" quality, I guess.

HUMAN RIGHTS PLEDGE

The Sacramento Chapter of the United Nations Association of the U.S.A., through its President John Massen is trying to obtain the sponsorship of the local Human Relations Commission in implementing an intensive community educational program about human rights, culminating in the use of a "Human Rights Pledge."

Relative to the practical benefits of such a program, it was noted that a survey by a Sacramento State College class this fall found that two-thirds of a sample of 7,500 Sacramento area citizens contacted refused to endorse six principles of the U.S. Bill of Rights, contained in a petition titled "Americans in Support of Civil Liberties." It seems they felt these principles in the Bill of Rights to be "un-American."

If this kind of an effort can catch on in many cities, it can well serve a significant and worthy purpose at a time when commitment to human rights at home and abroad is so vital.

As President of JACL I have been asked to work with Mr. Massen and others in pushing this worthwhile project, something I consider it a privilege to do.

The text of the Human Rights Pledge is worth citing: "I Pledge: That I will recognize and observe in my personal relationships, the inherent dignity and the equal and inalienable rights of all human beings, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

"That I will support efforts for the progressive achievement by all persons in Sacramento of the basic political, economic and social rights proclaimed by the Universal Declaration of Human Rights unanimously adopted by the United Nations General Assembly on December 10, 1948, and inherent in the U.S. Constitution and its amendments."

ANOTHER PAGE

1969 begins another page in JACL's history. It also tells us that a quarter of the biennium has passed us by. I'd like to call upon JACLers on all levels to recharge themselves to continue with the job before us.

If installations are in the offing, let's plan them right so that they will be fitting occasions to launch new leaders and richer programs.

If you are a district officer, let's make conscious efforts to enrich the district program, and to help your member chapters in every possible way.

If you are a national elected officer or committeeman, begin thinking about the Executive Committee meeting coming up in March, and the progress report on your respective areas that will be due in February. Thanks and best wishes on New Year's Day, 1969, which is coming to a close as I write these words.

6310 Lake Park Dr.
Sacramento, Calif. 95831

San Francisco
"Warning" signs to "persons who interfere with the peaceful conduct of the activities of San Francisco State College are subject to arrest" were posted at the campus entrances during the extended Christmas break which ended last Monday.

Meantime, new regulations restricting public assemblies to the college athletic fields for the rest of the month and picketing to sidewalks adjacent to the campus were announced by acting president Dr. S. I. Hayakawa on Saturday, Jan. 4.

Only persons with legitimate business at the college will be allowed on campus this month, Hayakawa added, in declaring "limited activity" until the second semester begins in February. (Some minority group community leaders had urged their followers to come on campus to support the Black Student Union and Third World Liberation Front demands. Students also indicated they may bring in supporters from other campuses.)

Identifications would be checked frequently in order to limit campus access to authorized persons, Hayakawa said.

The first few days of this week were to be a "real showdown," Hayakawa said at the Saturday press conference. If the teachers' strike materializes, "law-



Tamotsu Murayama

PC columnist T. Murayama dies aboard ship

TOKYO—A great booster of Japanese Americans, Tamotsu Murayama, 63, died of heart attack Dec. 31 aboard the SS Oriental Queen, enroute to Hong Kong and Southeast Asia. (Funeral arrangements were not known at press time.)

Murayama was born in Seattle, grew up in San Francisco, graduating from Lowell High, and worked with both the Nichibei and Hokubei Mainichi as editor until 1936 when he went to Berlin to cover the Olympic Games for Domei News Agency.

It was during the 1930s that he served as a JACL deputization team speaker addressing groups up and down the Pacific Coast in Japanese. He was a member of the San Francisco JACL.

Murayama worked with the Associated Press in Japan before joining the Japan Broadcasting Corp. (NHK) near the end of World War II. From 1945 to 1962, he was city editor of the Japan Times and helped reorganize the Boy Scouts of Japan after the war. He also sought recognition of Nisei in Japan in official and public circles.

After retirement from newspapering, he continued to be extremely active with the Boy Scouts Tokyo Council, helped secure the first world scout jamboree in Japan but also served as correspondent for Japanese vernacular newspapers in California and Hawaii. He was the PC Japan correspondent since 1953.

He is survived by his widow and children, lived at 19-8, 4 chome, Yakumo, Meguro-ku, Tokyo.

He authored several books for the Jiji Press on the Japanese in America and in Hawaii. He initiated several Sister City affiliations between U.S. and Japan, notably the Salt Lake-Matsumoto and Denver-Takamatsu ties. He was a member of the Shriners in Tokyo, the Rotary and the Foreign Correspondent Club.

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yers, businessmen, doctors and others with qualifications to teach in college" will take over where necessary.

Police will be stationed in class-room buildings but not at the campus quad—scene of numerous student-police clashes before vacation. Police reinforcement will be nearby, Hayakawa continued.

"We may have in the next few days a real showdown of opposing forces," Hayakawa declared. "The simple act of going to classes to teach or to learn may require real courage—so successful have the disrupters been in challenging our right to an education."

While student leaders did not soften their determination to gain 15 demands related to minority students, their position was strengthened by the American Federation of Teachers local at San Francisco State. An AFT representative said pickets would ring the campus and "would also enter the central campus area to test Hayakawa's ban on picketing in that area."

We don't intend to honor the ruling. Upon our counsel's advice we believe we have the constitutional right to picket on the sidewalk or central campus."

Hayakawa had noted that the college "has no requirement to provide for or permit so-called free speech and assembly activities that disrupt academic activities."

In Sacramento, a spokesman for Gov. Reagan said the California National Guard would maintain liaison with various campuses throughout the state.

In Los Angeles, the California State College (L.A.) announced Friday it would begin operation on Monday (Jan. 6) the Depts. of Afro-American and Mexican American studies—a culmination of a year's preparatory work among students, faculty and administrators at the college.

Seton Hall plans Nihongo teacher seminar in Japan
SOUTH ORANGE, N.J.—Seton Hall University, under a special grant from the U.S. Office of Education, will conduct the 2nd Overseas Language Institute in Japan this summer. Seton Hall University, working in conjunction with Sophia University in Tokyo, will send 20 elementary and secondary teachers of Japanese to Japan for seven weeks—July to Aug. 18, 1969.

While in Japan, the participants will make an intensive study of the language, culture, social and educational system. The program of the Institute will be in three parts. The first part is a five week stay at Sophia in Tokyo. The second one is a special study-trip to Hokkaido, the northernmost island of Japan. The third is the final week when the Institute moves to Kyoto for a field study of premedieval Japanese history. After the conclusion of the Institute, optional trip arrangements will be made.

The program is designed to give the teachers an opportunity to perfect their command of the Japanese language in a native setting, observe social currents in both urban and rural Japan, experience the country's phenomenal development, and understand its critical importance to both Asia and the West.

The teachers of public or private schools selected to participate in the Institute will be eligible, upon application, to receive weekly stipends of \$75.00 plus \$15.00 per week per dependent.

Seton Hall University Institute of Far Eastern Studies has been a pioneer in the introduction of the teaching of the Japanese language and culture in the American public school curriculum. Currently, there are 65 elementary and secondary schools teaching Japanese to more than 2,000 students in the United States.

Special to The Pacific Citizen
CHICAGO—It wasn't caviar and capons, cold plaques and platitudes. It was simply a group of old friends gathered together to say thank you and congratulations to three fellow Chicago JACLers and their families. The guests-of-honor at a dinner held at New Wilson Village, on Dec. 15 were two Chicago recipients of the Order of the Sacred Treasure, 5th Class, along with Dr. Frank Sakamoto for attaining his goal of 2,000 members during his last term as National 1000 Club Chairman.

As the guests-of-honor entered the private dining room, they were greeted with beautiful pink carnation leis, Hawaiian style, by Masako Inouye.

Shig Wakamatsu, the toastmaster reminded them that the entire program would be the honorees themselves. No one chose to dance or sing, but each chose to say a few

JACL bowling entry, motel reservations due

By GARY YAMAUCHI

Los Angeles

Rapidly approaching us is the JACL National Bowling Tournament. As most of you know, the site of this 23rd Annual event will be the Futurama Bowl in San Jose, and the dates have been set for March 3-8. Deadline for the submission of entry blanks is Jan. 19.

Out-of-town bowlers are reminded by Ken Namimatsu, housing chairman, that advance motel reservations must be made before Jan. 26. His committee regrets that all accommodations cannot be made in one general locale. However, a list of 12 motels and hotels has been made available. Each of these motels is within 15-20 minutes driving time from the tournament site.

All reservations for rooms will be taken on a first come first serve basis and bowlers are requested to list their first and second motel choices. A minimum of one day deposit is required to guarantee the reservation and all late reservations will be made on the basis of availability.

Shuttle Car Service

Working very closely with the housing committee is Kin Mune, transportation chairman. He advises the out-of-town entrants that shuttle car service will be available for the bowlers staying at four of the suggested 12 motels listed: Edgewater Lodge, Mariani Motel, Capri Motel, Santa Clara Motelodge.

Kin has also made arrangements for airport pick-up and delivery service. He is hoping that bowlers flying to the tournament will try and make direct connections to the San Jose airport. In his letter to the bowlers, Kin states, "United Airlines has flight originating from Denver and Chicago to the San Jose airport. Western Airlines may start flights from Portland and Seattle in time for the bowling tournament, but if not, then they will absorb part of the cost of the helicopter fare from San Francisco to San Jose. For all others who intend to fly, check with your travel agent to see if a first

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NISEI HERITAGE CALLS FOR BATH-A-DAY

HONOLULU—A prominent skin doctor here said he had never known the residents of Hawaii use more soap than people on the Mainland.

"In Hawaii, taking a bath every day is partly due to the heat and partly an example set by the Japanese. As you know, any Japanese with pride in his culture bathes every night."

"I've heard among themselves talking about themselves about trips to the Mainland. They seem to find it unusual that people there don't bathe every day."

Nisei big game hunter among most elite group

PHOENIX, Ariz.—Big game hunter Watson Y. Yoshimoto annual Weatherby Big Game Trophy Award dinner here recently.

Five Northern California JACL chapters—Sacramento, Florin, Stockton, Marysville and Placer—are jointly setting up the day-long program in conjunction with the Lotus Historical Society of Coloma, he added. Included in the program will be various exhibits of Japanese culture such as flower arrangement, bonsai, paintings and art objects.

The group was also informed that JACL in cooperation with the State Department of Parks and Beaches will put up Okei Grave monument in memory of the 19-year-old Japanese maiden who is buried on the Veerkamp property near the present Gold Hill school. Miss Okei was a member of the Wakamatsu colony.

According to present plans, the target date for the Okei project is June, 1969, and is estimated to cost about \$10,000. A 17-ton stone located on the Lindsay property near Loomis has been selected and

Hosokawa named to Pulitzer Prize jury

NEW YORK—Associate editor William K. Hosokawa of the Denver Post was among 43 newspaper editors and executive named Jan. 2 as journalism jurors for the 1969 Pulitzer Prizes by Columbia University.

The jurors screen nominations for Pulitzer awards in nine journalism categories for work published in 1968 and report them to the advisory board on Pulitzer Prizes. The prizes are awarded on the first Monday in May by the trustees of Columbia on the recommendation of the advisory board.

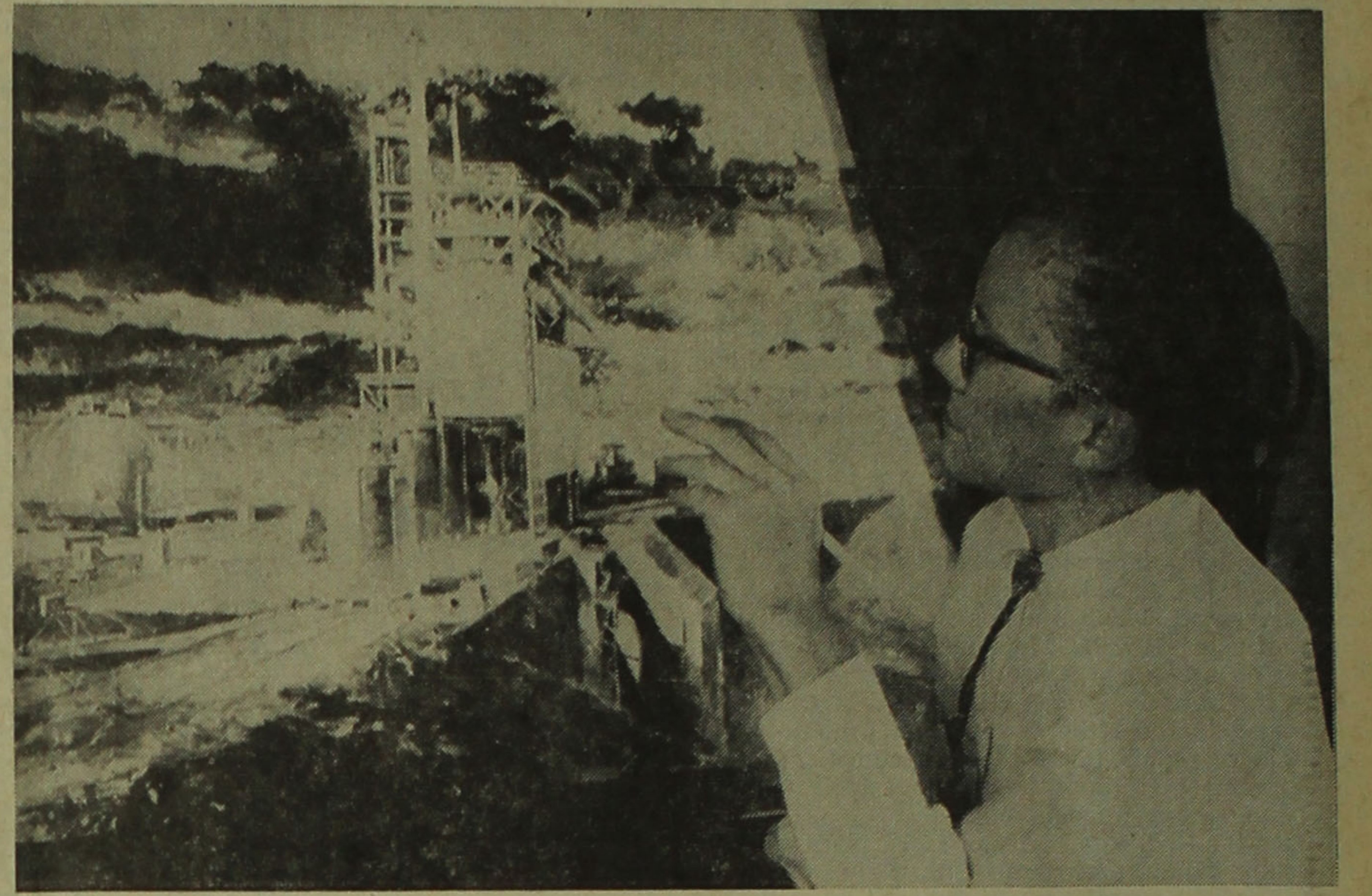
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ILLUSTRATOR—George Mathis, who drew the two illustrations accompanying the Wakamatsu Tea and Silk Farm Colony story in the 1968 PC Holiday

Issue, places final touch to a missile testing site drawing for Aerojet, Sacramento.

Wakamatsu Colony centennial celebration at Coloma Jan. 26

By ROY YOSHIDA

ROSEVILLE—Nobuya Nishimura, well known Loomis general contractor and a rising young Nisei leader, was installed as president of Placer County JACL for 1969 at an installation ceremony held Dec. 8 at the Smorgy Boys Restaurant, Roseville Square, in Roseville.

He succeeds Herb Tokutomi of Newcastle to become the 31st president of the organization.

Kay Takemoto of Lincoln, charter member and second president of the 40-year-old local chapter, was the installing officer, while Tom Takahashi served as toastmaster.

The dinner program was opened with the "Pledge of Allegiance to the Flag" led by Cosma Sakamoto of Loomis, charter member and past president, and Rev. Akira Hata of Placer Buddhist Church delivered the invocation.

Retiring prexy Tokutomi was presented with the past president's pin by Takahashi.

Marty Jack, instructor at Sierra College, showed some very interesting color slides taken in Nepal during his tour of duty with the Peace Corps. His highly informative narration enlightened the gathering on the primitive way of life that is still followed by many people in many parts of the world.

Jan. 26 Program

Hike Yego, chapter historical committee member, gave a brief resume on the proposed program of the centennial celebration at Coloma on Sunday, Jan. 26, commemorating the establishment of the ill-fated Wakamatsu Tea and Silk Farm near there 100 years ago.

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The group was also informed that JACL in cooperation with the State Department of Parks and Beaches will put up Okei Grave monument in memory of the 19-year-old Japanese maiden who is buried on the Veerkamp property near the present Gold Hill school. Miss Okei was a member of the Wakamatsu colony.

According to present plans, the target date for the Okei project is June, 1969, and is estimated to cost about \$10,000. A 17-ton stone located on the Lindsay property near Loomis has been selected and

will be transported to the project site alongside the school entrance to hold the memorial plaque.

1969 declared Centennial Year for Issei in U.S.

San Francisco
The National JACL Convention at San Jose resolved that 1969 be designated the "first centennial year in the immigration of the Japanese to America" and that appropriate celebrations be held nationally and locally to publicly commemorate the event.

Text of the resolution: Whereas, the first group of immigrants from Japan was admitted into the United States in 1869 through the Port of San Francisco, Calif., and

Whereas, this initial group of Japanese immigrants settled in Gold Hill, El Dorado County, Calif., to establish the Wakamatsu Silk and Tea Colony; and Whereas, these immigrants and thousands of others that followed in subsequent years, their citizen children and grandchildren born in the United States, have made contributions to the country of their selection and birth over the past 100 years in citizenship, patriotism, culture and heritage; and

Whereas, the innumerable contributions of these Japanese immigrants and their heirs have been little known and recognized and in particular their desires and hopes of becoming a better American in a greater America; Now, therefore, it is resolved by the National Council of the Japanese American Citizens League, in 20th biennial National Convention assembled in San Jose, Calif., this 23rd day of August, 1968, that the National Organization hereby designate 1969 as the first centennial year in the immigration of the Japanese to America and, in due recognition of this august event, celebrate nationally and locally to publicly commemorate the centennial of Japanese immigration and contribution to the United States of America.

Francisco Bay Area included every facet of fine arts and commercial art including teaching the subject for six years. And in the early period, trading any of it for everything from shoes to dentistry.

He met his talented wife, Jean, when she was a member of a brother and sister team producing marionette shows. Mathis joined the group and painted scenery, built puppets and equipment for several years. He married Jean in 1936 and followed a typical sketch artist existence in time off from commercial art work. Most of the historic areas of the west became subjects of his interests.

In 1948—one hundred years to late, says he—Mathis, Jean and by then, his daughter Carol abandoned city life and fled to one of the scenes of one of California's heaviest gold mine areas at Nevada City. They built their own home and studio in an up to then roadless area, one mile

out of town. The following 15 years resulted in the production of prized gold country illustrations, murals and lithographs.

Two showing the first Japanese immigrants to the United States at Gold Hill in 1869-70 were published for the first time in the Pacific Citizen Holiday Issue.

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Nat'l committee chairmen named in public affairs

SACRAMENTO—National JACL President Jerry Enomoto announced this week the appointment of a national chairman for the committees under supervision of National 2nd Vice President Kaz Horita for Public Affairs.

Two New York attorneys, Murray Sprung and Tom T. Hayashi, were named co-chairmen of the National Legislative Committee. Harry Takagi of Washington, D. C., was appointed committee chairman for Public Relations (External). And Dr. Mary Watanabe of Philadelphia was named chairman of National JACL International Relations Committee.

Also under supervision of the Vice President in charge of Public Affairs is the National JACL Ad Hoc Committee for Repeal or Amendment of the Emergency Detention Act co-chaired by Roy Okamura of Berkeley and Paul Yamamoto of Oakland.

New Committee

Under consideration is the appointment of a chairman to head a new servicemen and veterans committee, which would consider legislation relating to draft, military service and veterans.

With so many Sansei now being called into service, it was the feeling of the Washington JACL Representative Mike Masaka that JACL ought to have some position on how young men should be drafted, what rights servicemen ought to have while in uniform and what rights and benefits veterans ought to have.

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Final report shows \$14,101 contributed to Nisei congressmen reelection Push

WASHINGTON—Almost 1,500 mainland supporters of Sen. Daniel K. Inouye and Reps. Spark M. Matsunaga and Patsy Takemoto Mink contributed a grand total of \$14,101.28 to the Committee to Reelect Nisei Congressmen, at Washington Coordinating Office reported.

Of this amount, \$11,139.28 was contributed to the Committee to be shared equally by the three Hawaii lawmakers. In addition, personally earmarked contributions were received of \$1,780.50 for Matsunaga, \$608.50 for Inouye, and \$573.00 for Mink.

In a detailed report to area and local chairmen who organized and conducted the campaign last September-October, the Washington Coordinating Office listed all the names of the contributors who either sent in their contributions directly to Washington or sent them to area or local offices which, in turn, forwarded them to the national capital. Where addresses were also available, these were included in the tabulation.

In unearmarked general contributions, the East Coast led with \$3,605.81, followed by the Pacific Northwest with \$3,275. Northern and Central California with \$1,441.97, Southern California with \$1,436.50, Midwest with \$1,220, and Rocky Mountain and other areas \$160.

The Washington Coordinating Office noted that among the area and local chairmen who carried out the successful fund drive were: Joe Harada, Yoshi Imai, Moonray Kojima, and Murray Sprung (New York), Vernon Ichikawa, Kyommi Nakamura, and Charles Nagao (Seabrook), Kaz Horita and Bill Marutani (Philadelphia), Dr. Hito Suenhiro and Dr. Ray Murakami (Washington, D.C.), Shigeo Wakamatsu (Midwest), Tak Kubota, George Fugami, and Eira Nagao (Washington State), Dr. Yoshi Kuge (Oregon), Fred Abe, Yone Satode, James Murakami, Akihi Yoshimura, I. K. Ishimatsu, Grant Shimizu, Edison Uno, and Mrs. Masuo Tsuda (Northern California), Tom Shimazaki (Central California), and Dr. David Miura, Hitoshi Mike Shimizu, Dr. Kiyoshi Sonoda, and Sterling Suga.

Mike Masaka, Mary Toda, Roger Nikaide, and Paul Matsumoto, CPA, comprised the Washington Coordinating Office for the Committee to Reelect Nisei Congressmen.



Bill Hosokawa

From the Frying Pan

Denver, Colo.

AFTER THE VISIT—The house is alarmingly quiet tonight, for the grandchildren have gone home to San Diego after a Christmas visit. It is astonishing how much noise small children can make. They seem to thrive on it, the way plants thrive on sunshine. It is as natural for them to make noise as it is for a bird to chirp. The noise of children and the chirp of birds are happy sounds, and they are missed when they are gone. But that does not detract from the fact that children are noise-makers out of all proportion to their size. And if one child has a noise of one, two children playing happily together have a noise factor of not two, but four.

Mothers seem to become attuned in a negative sort of way to the noises their children make. They seem to be able to block out the sound. But if the noise ceases for even a short period of time, they quickly become aware of its absence. And they become uneasy. They hurry away to see what is happening, for they fear the worst when their children are quiet.

Please don't get the idea that I am a crochety old man complaining about noisy children. Their visit was a delight, and even though they have been gone only 36 hours as this is written, we're looking forward already to their next trip here. Ashlyn is four now and little Mike is two and a half. Ashlyn can be quite grown up when she wants to be. Mike still has trouble articulating, but there is no mistaking the fun and mischief in his eyes when he speaks. Throughout his visit he kept referring to me as Gramaw. He did this without malice, but then it made one wonder if he were perceptive beyond his years.

AROUND THE FESTIVE BOARD — We had a 19-pound turkey for Christmas dinner, and after the gang was through, there wasn't much left except the makings of soup. For there was quite a throng around the family feast table, more members than at any previous gathering. To begin with, there were Alice and I, the parents. Then Pete, who lives at home while commuting to Denver University, and Christie, home from the University of Colorado. From San Diego were Mike and his wife Jackie, and their two youngsters. And from across town, Susan and her new husband Warren. Ten persons in all. Once we were six, and now there were four more members of the family circle. The gathering made me feel a bit like a family patriarch, although it is much too early to accept such a mantle.

We've been talking, now that the youngsters have left and are leaving the nest, of selling the old homestead and moving into an apartment in town. But where would we put the offspring and their brood when they come back to visit us? Where in a little apartment could we spread a table to feed them all?

A MUTUAL CONCERN—Questions like these are not peculiar to us; they are being asked by many another Nisei family for the time has come to think of such matters. As a new year dawns, it may be pertinent to remember that the Evacuation, that monumental milestone, was 27 years ago. Many children born after the end of World War II in 1945 now have children of their own. The average Nisei, who was said to be about 18 years of age when war broke out, would now be 45—a long way from drawing Social Security but still at an age when in quiet moments he wonders where the past has gone and glances a bit apprehensively into the future.

I say this not in alarm but in recognition of facts. Another way to interpret these facts is to say the Nisei are in the prime of productive life, rich in experience, equipped to take long forward steps in bettering themselves and in helping to improve their communities.

Issue of Detention Camps in a Democracy

An edited version of the paper by Isao Fujimoto on the relevancy of Japanese Americans to become involved in the JACL program of repealing or amending Title II of the Internal Security Act of 1950 (the so-called Emergency Detention Camp Act) is being prepared in order to bolster the committee's work. Fujimoto is acting as professor of sociology, Univ. of California, Davis. Persons requesting a complete version are expected to direct their requests to him. He and the Citizen learned his specialty is rural sociology and is presently involved in research of the farm labor problems.

By ISAO FUJIMOTO

Every generation is held accountable for its abstentions or stands on moral issues. The spectre of Eichmann prompts Germans to be asked, "You were alive and free when Hitler began his genocide campaigns, so what did you do?" Subsequent generations can ask of this group, "What were you doing when the police dogs lunged at Negro school children at Birmingham? What were you doing when people were napalmed in Vietnam? What were you doing when we had the opportunity to prevent millions of mental defectives by sharing your daily bread with starving Biafrans in Africa and Americans, Blacks, Mexican Americans, and poor whites in America in 1968?"

SPECIAL REPORT

Those of us here were alive and aware at a time in American history when democracy faced another crucial moral test. I refer to the war-time concentration of Americans summoned by orders to all persons of Japanese ancestry — aliens and "non-aliens." Such discriminatory selection was a very real experience to more than 110,000 American residents whose sole crime was their Japanese parentage.

But at that time few people bothered to even ask the basic questions or even notice that democracy was on trial and found lacking. It may be argued that viewed against a background of total war the numbers affected by the wartime relocation of the Japanese Americans do not loom large.

But what does loom large is the legacy that accompanies this generation and all generations which must evaluate the merits of democracy and consider the consequences when democracy fails to live up to its meaning during the time of crisis.

Something Was Wrong
I was a part of the statistics bearing witness to this misguided experience in the practice of American democratic government. I was then 8 years old — too young to know my rights but old enough to realize that something was wrong.

Also, as a product of an ethnic ghetto, I've internalized the subtle ways in which the larger society reminds one to stay in his place. Like many other Japanese Americans, I've been infused with a philosophy that stresses: "Let's make the most of a bad situation and push ahead." This diverted me from critically appraising the past, the understanding of which is directly relevant to many of the issues that all of us — not just minority Americans — face today.

It is easy to believe in democracy in a time of ease, and just as easy to accept the benefits of democracy without participation. It is also easy to dismiss what we don't want to believe, especially if it appears so novel that we rarely hear of it or consider it deviant.

When we compare the overground with the underground information sources regarding concentration camps, we find a relative vacuum in the world most of us in this audience are tuned into. This involves the world brought to us and described by the San Francisco Chronicle, The Sacramento Bee, The Davis Enterprise, Channel 3, or even KPFA.

But if one were to tune in to the world reported by Flatland, The Berkeley Barb, The Black Panther, The Realist, El Malcriado, the various ethnic ghetto and hip media circulating among the minorities and invisibles — be they non-white, the youth, the disaffected — one would discover the rather consistent concerns over the actions of such groups as HUAC, the 1967 updating of the McCarran Act, the efforts of Senator Eastland and his 19 Senate colleagues to introduce the 1968 Internal Security Act, and recommendations for additional powers for the Subversives Control Board.

However, such information which has been the concern of the underground has recently surfaced in such places as the San Francisco Examiner, Look magazine and even in the Woodlark Democrat which published a cartoon in May.

Title II
A word can be said for the legitimacy of the issue when such an "all-American" publication as Playboy elaborates commentary on the concentration camps which was part of an article on dissent in the September issue.

To check the validity of the variety of stories on the McCarran Act camps, I wrote to several Congressmen, Senators, and representatives of the Justice Department. The replies all dismissed the rumors about the camps, assured me that no appropriations were allocated for the

maintenance of such facilities and that adequate precautions would be exercised before provisions of the 1950 McCarran Internal Security Act would be implemented.

Title II of the McCarran Internal Security Act also authorizes the Attorney General to issue a warrant "For the apprehension of each person as to whom there is reasonable ground to believe that such persons probably will engage in or probably will conspire with others to engage in acts of espionage and sabotage." This kind of evidence can be turned in by a neighbor who dislikes you.

Since the government is under no final obligation to produce a source of evidence, the burden of evidence rests on the suspected person. Six detention facilities including Tule Lake were reconstituted. However, all letters received to date state that they were maintained only through 1957 and none exist today even on a stand-by basis.

However, the precedent of the Japanese experience makes all these arguments irrelevant.

Stables Again?

First of all, the war-time experience showed that the lack of camps is no deterrent to mass detention. That experience has taught us that any place that holds horses and cows can hold people.

There were 15 assembly centers including such famous race tracks as Tanforan and Santa Anita. Other assembly centers were the fairgrounds at places such as Fresno, Turlock, Stockton, Sacramento, and Marysville. These were in operation — anywhere from a month to half a year — until the more permanent relocation centers could be built inland.

Furthermore, all it took to bring about the evacuation was an executive order. The fact that a law exists today legitimizes what many insist couldn't happen again.

The fact that the Act is on the books is significant in terms of the stress Americans place on law and order.

Americans pride themselves on being law abiding citizens but when laws such as Title II of the McCarran Act remain on the books they cannot be dismissed as some anachronism out of the McCarran period.

Added to this dilemma is that the constitutionality of the war-time evacuation was upheld by the Supreme Court; Title II of the McCarran Act has yet to be tested. We are living in a predicament.

If the law were enacted, it would be our awkward duty as citizens to abide by the law. The choice is to obey a bad law for the sake of law and order or to disobey a bad law out of concern for law and justice.

The Japanese were interned because they looked like the enemy. The threat of expansion of the Vietnam War involving China has sent rumors through Chinatowns concerning detention.

"It happened before — will we be next?" is a question not easily shrugged off as rumor. In the non-white ethnic ghettos which have witnessed repression, more than rhetorical assurance will be needed to offset the anxiety that circulates in the ghetto communication network.

FBI Arrests Father

The arbitrary basis of detention is an added concern. I referred, earlier, to my father being separated from us. We were told that the FBI wanted the leaders. He was a farmer and also an experienced carpenter. Because of his skills, people in the community relied on him to direct the building of a Buddhist temple in the little town in which I grew up.

In the eyes of the FBI, he was a leader and thus taken away. The suspect in such a situation is no different from the prisoner described in Kafka's, *The Trial*, where the suspect never knows the crime for which he is charged or why he is arrested; or can be like Camus', *The Stranger*, who is never addressed by name, not even regarded by his lawyer who does not regard him as human.

But we need not rely on the imagination of novelists to supply us with examples. Poet Lerol Jones did not know till the day of his recent sentencing that he was on trial for having written a poem.

Present-Day Relevance

The Japanese American experience has relevance to numerous issues today. One issue is the matter of distinguishing between the victim and the social context in which the victim is found.

The focus on the victim results in asking questions such as "Did you enjoy the camps? how were you treated there?" etc., which takes away from the major issue — Why does a free society have to have camps at all?

Why do people in a free society not only obey but support repressive laws? The victim approach misleads us from seeing the issues. This perspective would have us attempt to understand antisemitism by studying Jews, to seek solutions to the ghetto problems by studying the blacks, to resolve the farm labor dilemma by understanding the migrant worker.

This approach also assumes that it is the victim that needs correction and that programs be constructed that will help him adjust to society.

It does not question that society itself is at fault. This insistence that society is all right lengthens the gap be-

tween rhetoric and reality — resulting in a society of many paradoxes.

We have a society wherein the rich enjoy the fruits of socialism and the poor get tossed the rhetoric of free enterprise.

We have a society wherein law and order get more attention than law and justice.

We have a society where, in many fields, in order to "make it," you already have to "have it made" — "It isn't what you know but who you know."

We have a situation where education, rather than being considered a process of opening up a person to new possibilities is seen as a system to beat while one collects credits and units in the same way we gather Blue Chip Stamps.

We have a system whereby our commitments are limited, where we approach our challenges with our eyes downward and our palms upward. The current mood of our society sees government as good when it protects property but bad when it tries to help people — a far cry from what Lincoln said about government doing for people what the people couldn't do for themselves.

We have a democracy by deal, sometimes by dole, but too seldom by decency.

The Japanese American internment shows that people of good will are forced to limit their response to emergencies. Gestures of coffee and doughnuts were appreciated by the people being sent away to camps, as were the packages that arrived at Christmas.

But while these efforts eased the stress of the experience, they were too little and too late — the feeble gestures of a people rendered helpless by the very system which was supposed to respond to their demands.

But perhaps that was the problem — there were too few demands for justice, too few voices of protest. What was needed were people to put their bodies on the line — on the railroad lines — to keep the trains from moving to the camps. What was needed were leaders such as the King of Denmark who had all Danes wear Stars of David when Nazis came to round up the Jews.

Price We Pay
Thirdly, the Japanese American experience warns us to the price we pay when we abstain from our moral duty to work against forces of repression in our daily lives.

This means taking action against acts of injustice — be they involvement or complicity with discrimination in our local country club; research or service that aids entrepreneurs who violate laws of health, sanitation and decency for workers; arbitrary stands taken by the local schoolboard on issues of public appearance; or subtle racism.

As an example of support-

ing subtle racism, how many times have we ourselves heard Blacks and Mexican-Americans told to emulate the Oriental Americans as an example of minorities who have made it.

The subtlety of this logic also says "Be like them—they know their place — they don't complain." This focuses attention on the minorities, pits them against each other, while absolving the larger society from looking at itself.

In reaction to being used in this way, there's been an emergence of Yellow Power Groups. The latter, by the way, are not a front pushing bananas for the United Fruit Company.

A recent local incident illustrates an expression of this concern. This spring, minority students — Blacks, Browns, and Orientals, walked out of Sacramento High School. When the Orientals were asked why they were walking out they answered, "We're joining because we're sick and tired of being used as examples of minorities who have made it, because we haven't!"

It Can Happen Again

Fourthly, the Japanese American experience warns us to discard the idea that "it won't happen again and even if it does, it won't happen to me." It is not just non-white Americans or citizens of the underground that are concerned about the concentration camps.

The very fact that the government — by pressure from a few — is free to make its own arbitrary definition of subversives, should make us realize that this is a matter of concern for all Americans.

Furthermore, we shouldn't fool ourselves into nit-picking by attacking the narrator because we didn't like the narrator.

If a fellow American — be he Black, Brown, Yellow, or Red — has endured unjust experiences brought about by such basic denials of due process, we should be able to listen to that experience and place it in its proper context rather than dismiss the reporter of that experience as being bitter, biased or disenchanted.

Also, it is not enough to identify with the victim by

Mexican workers quit Maui pineapple ranch
LAHAINA — Poor planting weather prompted suspension of the Maui experiment in using Mexican farm laborers from California to ease the agricultural field labor shortage here.

The Maui Pineapple Co. and Agricultural Labor Bureau of Fresno jointly announced the end of the Honolulu Plantation experiment Dec. 24. The 14 "green card holder" workers and supervisor were in Hawaii for about two weeks to plant pineapple.

eating soul food, using him as a token guest, or insisting that all has been done to demonstrate fairness. Instead we need a better grasp of what we mean by democracy and how it must function in a time of crisis.

To maintain the health of a democracy so that it remains a channel through which all kinds of groups can move towards constructive goals, justice must be accompanied by benevolence and sympathy, zeal by patience and forbearance. These qualities were indeed limited during the war-time experience.

Racial Emphasis

The sobering lessons of the Japanese American relocation also force us to ask "Can civil liberties, rights of individuals, and of the minority be tolerated, let alone protected, in a time of crisis?"

We acted on the basis of stereotype and we still too often operate on the assumption that we can tell who the enemy is by looking at him. When police teach only white housewives how to use firearms, this is racism in its most blatant form.

If anything, the war-time Evacuation has set the dangerous precedent of overemphasizing racial and national strains in our population and using this as a criteria for discrimination and abrogation of human rights — something we see repeated now.

UC Davis professor to recall WW2 camp experience over KPFA-FM

BERKELEY—"The Failure of Democracy in a Time of Crisis: The Wartime Internment of the Japanese Americans and Its Relevance Today" will be the topic of a commentary by Prof. Isao Fujimoto on KPFA-FM (94.1) at 10:15 p.m., Thursday, Jan. 16.

Isao Fujimoto is an assistant professor of sociology and applied behavioral sciences at UC Davis. He will relate the Japanese American incarceration to the issues of dissent and civil liberties today, especially to the possibility of reactivation of America's concentration camps.

Fujimoto received an A.B. in medical sciences, UC Berkeley; M.A. in education, Stanford; and Ph.D. in rural sociology, Cornell.

His experiences are as varied as his educational background. He has worked as a probation officer, U.S. Army correspondent, high school teacher. During his undergraduate days, he traveled to Indonesia as chairman of the University of California stu-

democracy is in theory nothing more than the determination to live peacefully and in practice nothing more than a continuous experiment for doing so.

The spirit of democracy involves integration of private convictions and public tolerance and involves the recognition of the will to live one's own life consistent with good will to others.

This was totally disregarded in the case of the internment of the Japanese Americans. It would do well to ask how much disregard for the rights of others applies to the situation we are living through today — whether the minority is the Black Panthers, the Latins for Justice, boys with long hair, girls with short skirts, or soldiers who do not want to kill.

Discussion and the pooling of ideas are instrumental to the maintenance of democracy. Yet what is also at issue is the vast gap between the rhetoric and action, between what is promised and what is actualized, what we say can happen and what did happen.

As Lord Clement Attlee of England said, "Democracy means government by discussion but it is only effective if you can stop people talking."

It is hard enough to act constructively, let alone dissent creatively in our everyday lives. Crisis situations challenge us to harness our rhetoric and respond to reality.

We are in a time of crisis where neither democracy, nor we, can afford to fail.

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His experiences are as varied as his educational background. He has worked as a probation officer, U.S. Army correspondent, high school teacher. During his undergraduate days, he traveled to Indonesia as chairman of the University of California stu-

dent delegation. He also attended the World University Service Conference in Oxford, England.

While doing graduate studies at Cornell, Fujimoto was the assistant director of the Cornell University Student Project in Honduras. His field research for the doctorate took him to the Philippines, where he lived for two years. While there, he taught in the College of Agriculture, Univ. of the Philippines.

Some of his activities in the United States included participating in the Civil Rights March on Washington in 1963 and the Voter Registration Project in North Carolina in 1964.

His current research interest is concerning the farm labor problem in California. Other research projects include studies on ethnic enclaves and the future of small towns. In addition, he teaches four courses at Davis: "Scientific Bias and Social Myths," "Rural Sociological Modernization," and "Community Development."

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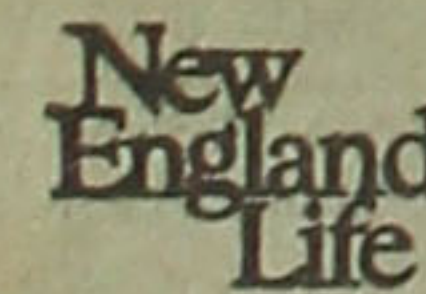
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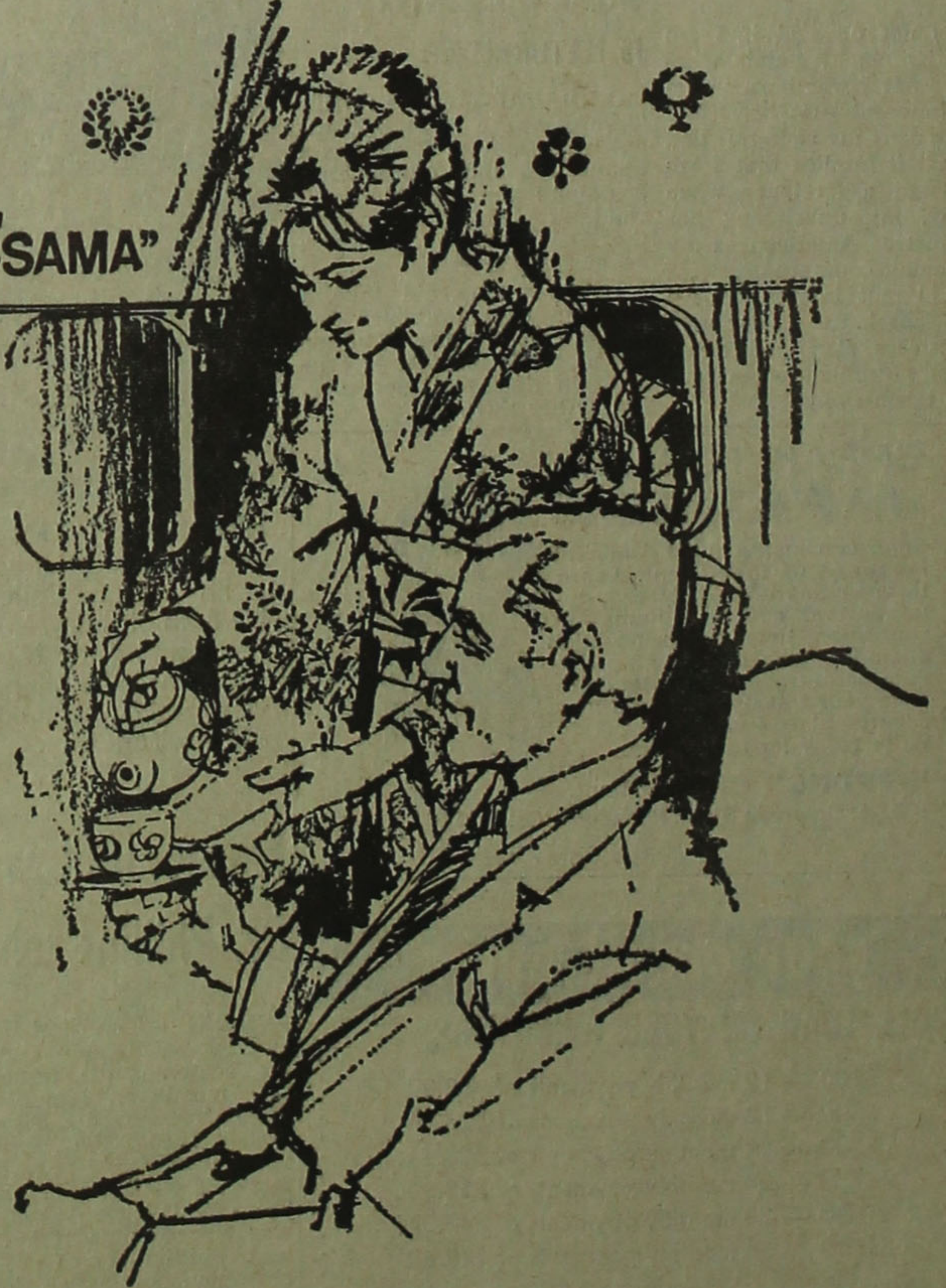
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Sansei Slant

By PATTI DOHZEN
Chairman, NATI Youth Council

Los Angeles
Sansei, Sansei. Wake up! It's time for you to get out of your warm contented bed and voice yourself as a Japanese American. What? Oh, you're tired and sleepy? Worked late last night? Too busy? Not interested? All right. But some people disagree with you.

Wake Up, Sansei!

ing number of Orientals who are against perpetuating the stereotype image of the perennially smiling, hardworking uncomplaining Oriental. Many of them belong to groups such as Asian American Political Alliance, Oriental Concern, and Intercolligate Chinese for Social Action. They want to change that image in order that they may be more respected and accepted by non-Orientals as true Americans who are not afraid of voicing nor acting upon their opinions. They are aware of the strong influence that the majority inflicts upon them in thought and action.

Admittedly, the importance of the reasoning behind their concern of these people is a matter of personal opinion; however, let us examine some of their arguments.

First of all from a physical standpoint, the slanted eye is a characteristic unique to the Oriental. This is a fact that cannot be denied. Consequently, it is difficult to understand why many fashion-conscious Oriental girls will simulate the double eye-lid with a piece of scotch tape; even though it is an unquestionable Caucasian trait. Along the same vein, they argue that the ideal American dream girl is a six foot blue-eyed blond and the dream girl is a 36-22-34 blue-eyed blonde. Both ideals are old which Orientals can never hope to measure up to.

Secondly, from a racial point of view, the Japanese were discriminated against and sent to concentration camps during World War Two. Many went because they clung to American idealism and proved their faith by obeying its laws. Everyone will admit that the Japanese were treated unjustly. Yet, these statutes still stand and still can apply to Orientals and any other minority group.

The above are some of the issues in which these small numbers of Orientals want to change. Some people call them radicals or boat-rockers, but I cannot help but share their view.

It is not unusual if I am asked by non-Orientals whether or not I was born in Japan. Innocent—not because I wish to deny my ancestral ties, but that it implies that I am considered a foreigner when in fact, my upbringing has been just as American as my questioning counterpart.

Still not interested? All right, Sansei. Keep your eyes closed, ears shut and sleep. But don't complain when your bed is taken away.

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JAPANESE AMERICAN CITIZENS LEAGUE Installation Oath of Office (As revised at 1968 National Convention)

Newly elected officers of the Chapter of the Japanese American Citizens League, may I congratulate you on your election to your offices, and ask you to pledge with me your acceptance of the purposes and ideals of the Japanese American Citizens League.

The constitution of our organization states that we shall uphold the constitution of the United States and perform faithfully our duties and obligations to our country. Our ideals are expressed in our motto "Better Americans in a Greater America".

Will you raise your right hand and repeat after me:

**Aware of the responsibility
To which I have been elected
And conscious of the role
Which the Japanese American Citizens League
must play
In our community and nation,
I do swear that I will discharge
The duties of my office conscientiously
And to the best of my ability.
I will further the purposes
Of the Japanese American Citizens League
And serve my fellow citizens
So that we will be worthy
Of the privileges of citizenship
In our country, the United States of America.**

JACL meets with SFSC people

SAN FRANCISCO — Wesley Doi, San Francisco JACL president-elect, and the new board met Dec. 9 with a student and three instructors of San Francisco State College to gain information on the future of the campus after the turmoil subsides — not to take any stand, it was announced.

Present from the state college were student Penny Nakatsu, professors Morgan Yamanaka of the social welfare department, Tetsu Kashima, psychology, and James Hirabayashi, anthropology.

Strong emphasis was placed on the planned ethnic studies program on campus. The JACL chapter promised its wholehearted support in the operation of this department.

Also discussed were problems relating to Issei housing, influx of new immigrants, Sansei identity.

Newsletter editor Eddie Moriguchi also personally commended acting state college president S. I. Hayakawa "for having the courage to accept the position... and for realizing the importance of his responsibility and for discharging them in a firm clear-cut manner."

Moriguchi also commended the Third World Liberation Front "for promoting the School of Ethnic Studies" which "should enable



the minorities to learn more about themselves, thus giving them more pride and confidence to go on to do more to make this a better America."

HAPPY BIRTHDAY—Dr. Phillips (center), professor-emeritus of social science who taught for 32 years at Fresno State College, stands behind cake marking his 84th birthday.

With him are Fred Hirasuna (left), representing the Nisei committee soliciting scholarship funds in Phillips honor, and Roger H. Tatarian, vice-president and editor, United Press International, of New York City.

Fresno JACL women solicit funds for Dr. Phillips scholarship; \$1,650 given

FRESNO — The Nisei Hubert Phillips Scholarship Committee, composed of Fresno JACL members, Mmes. Ray Hasegawa, Fred Hirasuna, Fusaji Inada, Jin Ishikawa, Mike Iwatsubo, Henry Mikuma, Ed Mochizuki, Kikuo Taira and Michio Toshiyuki, was able to present Dr. Hubert Phillips, forthright champion of Nisei loyalty during the difficult days of World War II, with a check in the amount of \$1,650 for the scholarship.

1969 JACL Officers INTRODUCING THE YJAs:

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East L.A. JACL sets installation Jan. 11

LOS ANGELES — The East Los Angeles JACL and Jr. JACL installation dinner-dance will be held this Saturday, Jan. 11, 7 p.m., at the Montebello Country Club, 901 Via San Clemente.

The JACL cabinet headed by Walter Tatsuno, Little Tokyo accountant, will be installed by Jeffrey Matsui, national associate JACL director. The Jr. JACL cabinet chaired by Ronald Masumoto will be sworn in by the Rev. David Beades of the First United Methodist Church of Monterey Park, a great supporter of the youth group.

The Shig Maeda Trio, who has played at previous East L.A. JACL functions, will provide the after-dinner dance music.

Venice-Culver to honor 1969 officers Jan. 25

LOS ANGELES — The Venice-Culver JACL will install its 1969 officers on Saturday, Jan. 25, 7 p.m., at Marina del Rey Hotel, 13534 Bali Way, it was announced by outgoing president Shiro Maruyama.

Dancing to Chuck Jones' combo will follow. Tickets are \$8.50 per person and may be purchased at the door or from board members.

1000 Club Notes

- Dec. 31 Report: National JACL Headquarters acknowledged 54 new and renewing 1000 Club memberships during the second half of December which closed with 1976 current members.
- 21st Year — Contra Costa: Dr. Yoshiye Togasaki.
- 19th Year — Gresham-Troutdale: Mrs. Chiye Kato, Henry T. Kato.
- 17th Year — Downtown L.A.: Shigeji Takeuchi, Y. Clifford Tanaka, Arizona: Shigeru Tanita.
- 16th Year — Gardena Valley: Henry J. Ishida, Spokane: Dr. Mark M. Kondo, Omaha: Mrs. Lily Okura, Mid-Columbia: Mits Takasumi.
- 15th Year — Portland: Dr. Toshiaki Kuge, Contra Costa — Joe Oishi, George J. Sughara.
- 14th Year — Long Beach: I. Easy Fujimoto.
- 13th Year — Delano: Tom T. Kawasaki, Los Angeles: George Shingu, Chicago: Kay Sunahara.
- 12th Year — Pasadena: Kay K. Monma, Snake River Valley: George E. Vaughn.
- 11th Year — Reddy: William Minami, Oakland: James Tsurumoto.
- 10th Year — New York: Henry T. Suzuki.
- 9th Year — Gardena Valley: Bruce T. Kaji, Seattle: Henry H. Miyake, Eddie K. Shimomura, Pittsburg: Yasui, Chicago: Kenji Tani, Puyallup Valley: Mrs. Miyo Uchiyama, Alameda: Harry Ushijima.
- 8th Year — White River Valley: William Maebori, Dayton: Lt. Col. Ko S. Sameshima.
- 7th Year — Detroit: Louis Furukawa, Sonoma County: James F. Murakami.
- 6th Year — Contra Costa: James Kimoto, Chicago: Rev. Minoru Mochizuki, Portland: Henry Tsukawa.
- 5th Year — Columbia Basin: George M. Fukukal, Portland: Dr. James K. Tsujimura.
- 4th Year — Contra Costa: Hiro Hirano, San Jose: Mrs. Yoshiko Ishimaru, Seattle: Dick H. Yamane.
- 3rd Year — Twin Cities: Ben Ezaki, Alameda: Hajime Fujimori, Chicago: Gilbert T. Furusaki, Lillian C. Kimura, San Jose: Dr. Tak Inouye, Stockton: Dr. Kengo Terashita.
- 2nd Year — Salinas Valley: Henry K. Hibino, Berkeley: George T. Kagawa, Dr. Elchi Tsuchida, San Jose: Shig Masunaga, George Takagi, Stockton: Dr. M. Lincoln Yamaguchi.
- 1st Year — Contra Costa: Jerry Irei.

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Chicago's 'In-Between' Group

(As promised last month, the Pacific Citizen will feature a section devoted to the Young Chicago JACL whose social life keeps them apart but not in general programs. Recognition is being paid to this 21-35 age group in the hopes that more chapters might develop a similar unit as Chicago JACL's YJA if not a separate chapter like the Progressive Westside.—Editor.)

By GLORIA SAKAMOTO

Chicago
Many people in the JACL have heard of Progressive Westside as a young adult group. Very few, however, know of the existence of an equally dynamic group in Chicago called the Young Japanese Americans, YJA's for short.

The YJA's are an "in-between" group, designed to maintain the interest of those JACL members who are too old for the Jrs. and socially too young for the "established" JACL members. We are a unique and vital part of the Chicago Chapter.

Although the group was originally formed to meet a social need, we have grown to be an integral part of the Chicago chapter. In this way we differ from Progressive Westside, which is a chapter in itself. Despite our affiliation with the chapter, we are an independent and self-governing group: a chapter within a chapter.

Perhaps because of this unique status, we are a vital force within the Chicago chapter. Nine of our YJA members serve on the 1969 chapter board, and much of the support and manpower for chapter projects is derived from the YJA's. While serving concurrently on the YJA and chapter boards, our members have chaired such projects as Candidates Night and the recent JACL Inaugural dinner-dance.

As we are self-governing, our members have gained valuable experience in leadership. Ross Harano, a founder of the YJA's, is well-known at the district and national level. He is now the Chairman of the Chicago

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Aloha from Hawaii

by Richard Gima

Interesting combination for scoring in league play enhances season play

By GARY YAMAUCHI Los Angeles Last Dec. 11, the Los Angeles Times published a bowling article discussing an interesting format for league scoring. This unique method of determining the team standings is now being used by the Orange County Open League and has proven itself successful in enhancing the competitive spirit of the entire Orange County contingent.

THE FOUL LINE This system, a combination of match play and Dudley scoring, allots four points for the winning team of each game plus three bonus points to the fivesome compiling the most total pins on each pair of lanes. In addition to those team points, each bowler in the line-up receives an extra point for defeating his respective opponent. These individual points are then added to the team points to determine the team standings. In actuality, each bowler is participating in a head-to-head match while at the same time competing in team play. Further beauty is added to this format by the fact that it can be utilized by any type of league. Lower average bowling leagues can simply use the bowlers' respective handicaps to even up the individual matches.

Yamauchi - Continued from Front Page

line that you are taking will pay for part of the helicopter fare to the San Jose airport." Lastly, rent-a-car rates have been quoted at \$7.50 per day plus 7c per mile, or \$42.00 per week plus mileage. Bowlers desiring this service must have a national credit card, driver's license, and also make a \$50 deposit. I am sure that those of you who attend this 23rd annual JACL National Bowling Tournament will find the accommodations, tournament facilities, and hospitality most pleasurable. In talking with many of the active tournament committee members and tournament director, Ozzie Shimada, I feel certain that they are making every effort to please every bowler and make your tournament simply unforgettable. See you there.

Counts win Sacramento holiday cage series

SACRAMENTO—The Sacramento Counts captured the Sacramento Holiday Invitational Cage Classic by defeating the strong Gardena FOR Club 79-76 here at City College gym before 700 fans.

Speech trophies

Two Univ. of Hawaii students brought back three trophies from the annual Western States tournament held at Brigham Young Univ. They were Cynthia Yokoyama, a sophomore, and Gail Wickham, a junior. Others making the trip were Richard Garcia, Cathy Akor, Roy Tamashiro, Kerriane Kau and Diana Hansen. Linda Kimie Makii, 17, a Maui High School senior, was named queen of the Christiansen Bowl held in Wailuku recently. Among her prizes was a trophy donated by Sen. Daniel K. Inouye.

Draft law resistance

Hawaii has had two examples of extreme resistance to the draft laws — Dana Park and Richard Tanimura. Park, 19, refused to be inducted and was sentenced to a prison farm in Arizona for up to four years. Tanimura, 25, fled to Sweden where he was granted political asylum on Nov. 26.

Hotta - Continued from Page 6

If what is fundamentally at stake is the need to prove one's "manliness" then perhaps our sympathies should go with those who are prepared to do battle. Not that anyone condones violence, but it might well be remembered that the result of violence is the reason we exist today.

The Japanese have a word, "otoko"—being a man. Otoko like you are what we need, no people who mouth safe little cliches like a pet dog begging for a bone. Of course, some men overdo their thing. The antic behavior of the JAL pilot who ditched his plane in the Bay makes one wonder how his ancestors ever found Pearl Harbor. —Hokubei Mainichi

Nixon and Congress Sen. Inouye on Dec. 5 forecast "full cooperation" between the Democratic Congress and the Republican-elect Pres. Richard M. Nixon. "I see no major obstacles between Mr. Nixon and Congress," Inouye said. "The problems before us are mutual, and

Sports scene Tim Buchanan, Univ. of Hawaii's rugged middle line-backer, has been named to the small college All-American first team selected by the Associated Press. Two other Rainbows received honorable mention — quarterback Larry Arnold and tight end McKinley Reynolds. Buchanan and Reynolds have accepted invitations to the Hula Bowl. In addition, two Islanders who played for Mainland universities also appeared in the bowl game. They are Charley

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Home Team Idea

Also, a new phase of strategy is injected into tenpins. For example, a league of this nature can designate the team bowling on the odd lane to be the home team. By doing so, the visitors must submit their line-up first and the home team can then arrange their personnel to create favorable one-on-one situations. The visitors' captains now become important team leaders because of the strategic responsibility of the match play rests upon their decisions.

BOWLING SHORTS

It seems that there has been some mix up on the entry blanks circulated for the 1st Annual 42nd Mixed tournament to be held that: (1) Squad 10 should read March 15, 1969 at 9 a.m.; (2) Squad 12 should read March 8, 1969 at 11:15 a.m.; (3) Squad 31 should read March 15, 1969 at 9 a.m.; (4) Squad 33 should read March 8, 1969 at 11:15 a.m. Bowlers who have signed up for these squads already should contact Jefferson Bowl to make the necessary adjustments. Deadline for this tournament is set for Jan. 31, 1969.

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Except for JACL staff writers, news and opinions expressed by columnists do not necessarily reflect JACL policy.
HARRY K. HONDA, Editor

Friday, January 10, 1968

Ye Editor's Desk

TAMOTSU MURAYAMA—THE FIGHTER

Our Japan correspondent Tamotsu Murayama was on another of his travels about the world, this time enroute to Hong Kong and Southeast Asia. It was to be his last journey.

A prolific writer and promoter of causes, Tamotsu was proud of his American passport, of his associations with the Shriners, the Boy Scouts, the philatelists, and the Nisei in Japan. His promotion of JACL in the early days ranks with the pioneers among us: Tokutaro Slocum, Dr. Thomas T. Yatabe, Saburo Kido, etc.

One of his latest causes was to write a book on President Nixon and the Nisei to counterbalance the Communist attempts in Japan to discredit the president-elect in the eyes of the Japanese people. He had asked for all the material available in our files. We even contacted Dick Kunishima, who went to Whittier College the same time as Richard Nixon, for help.

Tamotsu, who spent many years with the Japan Times before retirement, was among the leading lights trying to expose the activities of the Communist Party in Japan. He saw in the Boy Scouts of Japan an antidote for the communist youth movement in Japan and was forever critical of the Red Flag waving teachers in Japan.

One of his last stories filed before his untimely death was a detailed survey of Communist publications in Japan.

"The Communists in Japan are firmly established," he reported, "particularly among the younger generation. Student riots are one of the few examples of radical communist activities."

"By analyzing the communist publications in Japan, we can see their attempts to realize their dream—a communist government in Japan through a bloody revolution"

As a tribute to Tamotsu, we carry the survey here as his "last" report to the Pacific Citizen.

Communist Party of Japan—(daily party organ), 300,000; **Sunday Akahata**, 1,100,000; **Zenei** (monthly party organ), 100,000; **Bunka Koron** (cultural critics), 15,000; **Gekkan Gakushu** (monthly studies for students), 111,000; **Gakusei Shimbin** (student newspaper), 20,000; **Dokusho no Tomo** (Friends of the Reader), 12,000, weekly; **Gikai to Jijtai** (Diet and Self-Government), 13,000; **Sekai Seiji Shiryō** (World Political Materials), 30,000; **Honya** in **Shakai Shugi Shomondai** (Peace and Social Problems), 5,000; **Bulletins** (Information in English), 2,000; plus books, year books and other publications.

Then follows a list of Communist organizations and their journals: **Nippon Heiwa Linkai** (Japan Peace Committee)—**Heiwa Shimbin** (Peace News), 20,000, three times a month; **monthly, Heiwa Undo Riron to Jissai** (Peace Movement: Its Theory and Practices), anti-U.S.-Japan security pact. **Anti-Nuclear Power Japan Council**, bimonthly **Gensui Bakukyo Tsushin** (Anti-Nuclear Power Reports), **Okinawa-Ogasawara Hankan Domei** (Okinawa-Ogasawara Return Alliance), **Okinawa-Ogasawara Shimbin**, monthly; **Okinawa-Ogasawara Jijo** (O-O Situation), monthly. Pamphlets by the "On to Victory for Okinawa Elections".

Constitution Anti-Amendment Council, bimonthly conference reports. **Japan Religious Peace Council**, monthly **Religion and Peace**. **Japan-Soviet Society**, tri-monthly **Japan and Soviet Russia**. **Japan-Rumania Society**, monthly **Japan and Rumania**. **Japan-China Friendship Society**, weekly **Japan-China Friendship Newspaper**, 20,000. **Japan Afro-Society**, weekly **Japan and Asia** newspaper, monthly **Three Continent Report**.

Japan-Vietnam Friendship Society, monthly **Japan and Vietnam**, weekly **Vietnam News**. **Japan-Cuba Friendship Society**, monthly **Japan and Cuba**. **Liberal Lawyers Group**, bi-monthly **Dampo**. **Japan Democratic Lawyers Assn.**, membership publication, **Japan Democratic Lawyers**. **Young Lawyers Assn.**, membership publication, **Young Lawyers**; **Osaka branch publication, Seihokyo**. **Japan Farmers Saving Society** (a Communist-front), monthly **Kyuen Shimbin**.

Japan Democratic Doctors Alliance, the **All Japan Medical News**. **New Japan Doctors Assn.**, tri-monthly **New Doctors**. **Society for Protection of Living and Health**, the **Protection of Living and Health newspaper**. **Federation of All-Japan Commerce and Industry**, weekly **All-Japan Commerce and Industry News**. **All-Japan Women's Federation**, the **Fudanten News** (the Communist Women), the **Women's Report**. **New Japan Women's Society**, weekly **New Women's News**, 160,000. **Japan Democratic Youth Alliance** (militant Communist youth group), weekly **Democratic Youth News**, monthly **Movement**, plus various books on sociology, science, literature and political science.

All-Japan Student Self-Government Federation, house organ, **Zengakuren**; monthly **For Country and Studies**. (Tamotsu classes this group as the "strongest communist" student group.) **Japan Scientist Congress**, bimonthly **Japanese Scientists**. **History Research Society**, monthly **Historical Research**, 5,000. **Historical Science Council**, monthly **History Critics**. **Japan Mitulin Society** (Communist Farmers), monthly **Communist Farmers**.

Afro-Asian Research, monthly **Afro-Asian Studies**, monthly **Afro-Asian Economics**. **Soviet Study Society**, monthly **Friends of Studies**, 100,000; monthly **Labor Study Reports**. **Democratic Literary Alliance**, monthly **Democratic Literature**. **Poet Congress**, monthly **Poets**, 4,000; **New Japan Poet Council**, monthly **New Japan Poets**. **Japan Journalist Congress**, monthly **Journalists** (a strong communist journalist group).

Tamotsu's fight for 1969 was to have his readers become aware of the 1970 "Ampo" situation. "Ampo" is the short term for the U.S.-Japan Mutual Security Treaty.

It was then Vice President Nixon in 1960 who, in welcoming Japan Premier Nobusuke Kishi to Washington, said the treaty marks "the beginning of a new era of close partnership between two great nations". It provided for the continued stationing of American forces in Japan for at least 10 years, providing Japan protection against Communist threats from both Communist China on the mainland and Soviet occupied islands north of Hokkaido and allowing U.S. bases in Japan as part of the security line against Communist incursions into the Pacific. Important amendment of the 1960 revision was the American pledge not to use its forces deployed in Japan elsewhere except after consultation with Tokyo.

The 1960 treaty also stressed economic cooperation, urging highly industrialized Japan to participate more widely in development programs in the world's backward areas. And Japan has with its aid to southeast Asian nations.

The pact can be terminated after 10 years only after a year's notification by either side. If no action is taken in 1970, the treaty stays in force for another year.

So long as the communist threat exists in Asia, dramatized by violence and strikes, no action on the pact is likely. If things were peaceful, however, a feeling for not requiring the treaty might develop. The Communists seem to be overplaying their hand.

'Mittomo-nai?'

No...

'Mottai-nai'

By KATS KUNITSUGU

Los Angeles
Among the bagful of favors we received at the Auxiliary fashion show of the Military Intelligence Service veterans reunion recently was a pack of sample cigarettes.

I'm not a regular smoker, but I will take a weed occasionally when I am offered one.

The other day when we went out to lunch, I was rummaging around in my purse

GUEST COLUMN

for change and came across the sample pack so I picked out a cigarette and continued to rummage for some matches. This threw Shacho-san and George for a loop. Shacho-san was driving the truck and couldn't stop to light a match, and George was so surprised at my taking a cigarette out that he was struck speechless and motionless.

But not for long, George, who can be very conservative about some things, said it was "mittomo-nai" even when I hastened to explain that I was smoking the cigarette because I couldn't bear to throw the sample pack out, even though the warning on the pack clearly said, "Cigarette smoking may be hazardous to your health."

"It's not 'mittomo-nai'—I challenged him. "It's 'mottai-nai'."

Those of us who grew up during the Depression are quite familiar with that expression "mottai-nai," which was chanted with some regularity by our mothers as they lengthened hems on dresses which could be worn for one more season and as they warned us of all kinds of heavenly reprisals if we didn't clean up the rice in our rice bowls down to the last kernel.

The phrase is roughly translatable as "waste not, want not." I some times blame "mottai-nai" for making me 15 pounds overweight.

When the kids don't clean their plate at dinner, I am tempted to act the part of the garbage disposal, because it's "mottai-nai."

"Mottai-nai" used to clutter our house with never-to-be-used again junk that only served to take up valuable storage space, but ever since "The Big Move" three years ago, I've learned to be ruthless and throw 'em out.

"Mittomo-nai," George's comment, can be translated as "It doesn't look good." When it comes right down to it, I suppose there is nothing very attractive about a woman (or a man either, for that matter) with smoke pouring out of her nostrils and mouth.

In an age when a segment of the teen population is getting high on marijuana and pills, smoking hardly seems like a sin. In fact, to that same segment, hardly anything is a sin anymore, evidently, except for growing old.

And yet the worldliness that comes with age is something that youth wants to acquire in a hurry.

I remember the first cigarette I ever picked up was at a beach party during the summer vacation of my junior-year in college, and my elaborate charade that I had been smoking for years was exposed the moment I held that cigarette to the bon fire to light it, much as though I were lighting a twig. It didn't occur to me that you had to hold the cigarette in your mouth and inhale in order to light it.

And I remember the fine sense of worldliness and sophistication we used to feel on the fifth floor of the YWCA when Eran, the girl in the next room, used to knock on the sliding door in the little window between our two rooms to offer me a slim oval Parliament (that was the shape Parliament used to come in) and we shared a wicked moment before going back to our studies during my senior year in college.

I don't regret such innocence at all. Forbidden fruit is sweeter for its being forbidden. Perhaps the escalating danger of the thrills that so many youngsters today are sampling can be laid to that fact that so few things are actually forbidden today.

The reason I like strawberry soda pop today, in spite of its sickening sweetness, is because it was forbidden to us kids in the old days except at kenjinkai picnics when it was free.

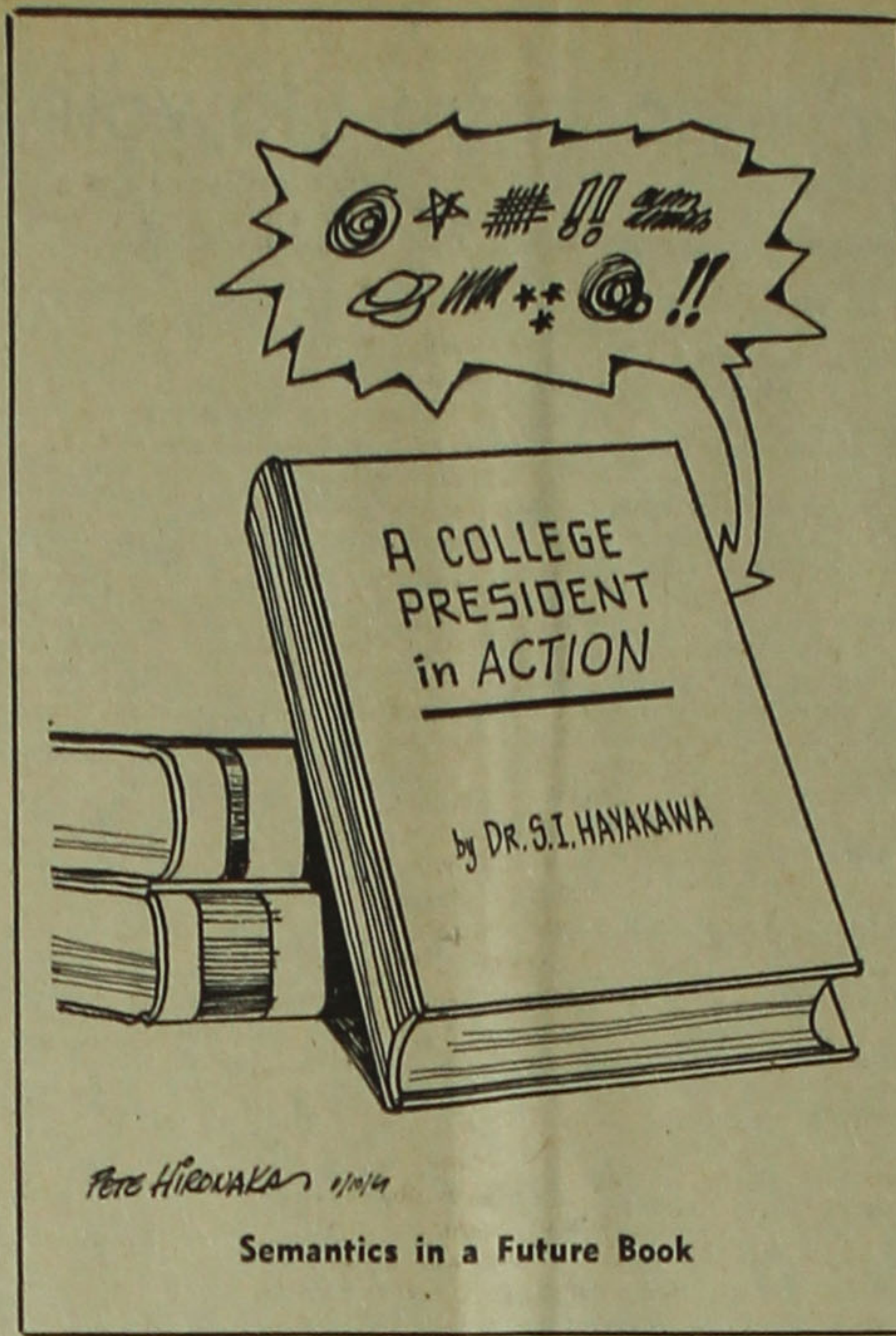
—Kashu Mainichi

Gima—

Continued from Page 5

Wedemeyer of Michigan State and Warner Wong of the Univ. of Oregon.

Ed Kiyuna, Aiea High School football coach, has quit coaching so that he may apply for the administrative internship program. He plans to work for an eventual school principalship. **Newton Kekahio**, Waianae's first football coach, has been named to replace Kiyuna, according to Aiea principal **Toshi Nakasono**. The first Mainland high school basketball team ever to play in Hawaii was hosted by Kailua High Schools on Dec. 20 and 21 at the Kailua Gym. The Mainland team was **Portland, Ore's**, Jackson High School.



Semantics in a Future Book

EAST WIND: Bill Marutani

Friendly Persuasion

Philadelphia
I once read a child's description of a "Quaker" which went something like this: "Quakers worship God in silence. Oliver Cromwell created Quakers; they escaped from England where they were being persecuted. Quakers are patient, silent and long-suffering. My father is a Quaker; my mother is not."

For most Nisei, it was not until the dark days of 1942 that we heard of this seemingly off-beat religious group called "Quakers," more formally the Religious Society of Friends. But once we got to know them, and particularly saw them in their concerned action among the evacuees, few could forget. They made a profound impression on us; we were unpopular, an anathema, who had been rejected. There yet circulates the picture of one, **Floyd Schmoe**, who came into the barbed-wire camps not as a patronizing "savior" but rather with empathy; who sat down wherever he happened to be for his noonday repast, drawing out a dry sandwich from his pocket.

And these Quakers by their active concern did so much to replace dejection with hope, promote hope to reality, and transform reality into production and success—through their resettlement program, student relocation program, housing, etc. There are innumerable Nisei college graduates and doctorates who owe their status to this Quaker concern during those dark and troubled times.

WHAT IS IT?

Having lived in this City of Brotherly Love, the center of Quakerism, I have gotten to know much about these people, their beliefs, their attitudes and—very importantly—their actions. And most everything I've seen, heard and, yes, felt (having sat on a simple wooden bench at their meetings) has deepened my profound admiration for these "plain folks," the Religious Society of Friends.

Quakers have no creed, no catechisms, no established prayers (one may often hear the "Lord's Prayer" and only that for the entire hour meeting), no ceremony, no pomp, no sacraments. If they have a creed, it is the very moving concept that "In every man, there is a bit of God." When I first heard it, I pondered over it: "In every man, there is a bit of God." Not "a few" men, not even "some" men, or a liberal "most" men—but every man. And, you know, if you really put your mind to it and think about it, it's true. Every man; no exceptions.

BROTHERLY LOVE

Whereas in our society it is all-too-prevalent to see Protestants pitted against Roman Catholics over who is nearer to Christ; Protestants themselves bickering with one another over whose ceremony or liturgy (imagine, something religiously irrelevant as the matter of procedure) is better; where Christians, far from practicing our much-touted and loudly-proclaimed beauty of "Love," at best only pityingly or condescendingly tolerate our brothers of the Jewish faith; whereas all this vulgar irrelevancy preoccupies us, we see the Quakers with their universal belief of bit-of-God-in-every man able to help resettle refugee Buddhists and even assist them in rebuilding a Buddhist Temple in Philadelphia.

No, Quakers are not "heretics." On the contrary, they are probably the very few who practice the Christianity that others of us confine to simply preaching.

INSIDE A "MEETING"

A Quaker meeting (our "church service") is held in a meeting-house (our "church") which looks like anything but a church. No symbols, no stained-glass windows, no expensive lofty pipe organ (indeed, none at all), no highly-polished pews (simply wooden benches, unfinished), no fancy accoutrements. In short, no "mumbo-jumbo" to detract the worshiper from the purpose for which he came: to worship and commune with God.

Frankly, as a Methodist I can see practical reasons why the Quakers do not have plush accommodations: they're so preoccupied with harnessing their material assets in the aid of fellow man that they haven't much left for doodads as we have in my Methodist Church.

LISTEN IN SILENCE

A meeting is held in silence. My first exposure to this sort of worship was rather stark: I, who had long been accustomed to "comfortable" surroundings, hymns, robed choirs, rip-roaring sermons and "the works." In a meeting, only silence. If a member feels "moved" to speak (No, nothing mystical, nothing such as a "ouiija board" principle) he, or she, gets up and expresses the message, simply and directly. And this Methodist must confess that some of these simple messages heard in a meeting were more meaningful, contained more profound thought, than many a Sunday put together that I've heard in my Methodist Church.

And quite surprisingly, I've found that some of the most meaningful worship was one where the entire meeting of people remained silent throughout the hour.

No plates, no tithing, tithing ceremony which exists in the Protestant Church I had always regarded as vulgar. For should not giving to God's work be truly voluntary and from the heart? And so it is with the Quakers.

COOL WATER

Now, some of you may be saying what I once thought: "What a way is this to run a church? Isn't it weird?" My answer is that it is indeed a good way to worship. As to being "weird," I can only say that the difference is somewhat akin to switching from strawberry soda pop (colorful and enticing) for spiritual refreshment every Sunday and then suddenly trying plain, cool water. You don't know how refreshing plain, cool water can be if all you've thrived on every Sunday was strawberry soda pop. And with artificial coloring at that.

But then there's something of a theory behind this silent worship that makes good sense. We "orthodox" Protestants jam our church services with hymns, prayers, congregational responses, the sermon, etc.—in short, occupying the entire hour either talking "about" God or talking "to" him—that we don't give God a chance to speak to us.

If any of us had weekly guests who would regard their conduct and were poor listeners, we would regard their conduct socially impolite. It's a wonder that the Good Lord puts up with us religious boys in His house each week.

Perhaps, in His infinite patience He continues to hope we'll change. Otherwise, the only people listening will be Quakers.

PC Letterbox
Sounding Board **Jeffrey Matsui**

Wakamatsu Colony

Editor:

The Henry Taketa article, in the 1968 Holiday Issue—dealing with the Wakamatsu Colony is very interesting. However, many other factors in the story should be made known to your readers.

The group, brought to the USA by Edward W. Schnell, was the first "contracted immigrant group." Schnell, who had been given the Japanese name of Bubei Matsudaira, by the lord of the Aizu clan, had been teaching gunnery to samurai as well as selling firearms to the Aizu and Showa clans. When the new government under Emperor Meiji was formed in 1868, an investigation of the gun dealings was started. Whereupon Schnell hurriedly gathered a group of samurai, farmers and carpenters, put them under an 8-year contract and came to this country, thus avoiding prosecution.

Schnell had gold-prospecting on his mind, as well as farming in the Coloma area. He selected the land without first investigating its fitness for farming. Agreement to purchase, from Charles M. Graner, 600 acres for \$5,000 by paying \$500 cash and balance within a short period. Of course Schnell had no such money and constant feuds took place between him and Graner. After 2 years of poor operation Schnell abandoned the colonists (reputed to be about 20 in number) including the nursemaid Okei.

When Okei died in 1871, Matsunosuke Sakurai, the only farmer who remained on the Gold Hill farm, asked a stonemason, Meyer of San Francisco, to carve out a tombstone, upon one side Sakurai had outlined, in Japanese:

NIPPON KOKOKU MEIJI
4 NEN BOSSU
OKEI NO HAKA
KYONEN 19 SAI

The best-known person among the colonists was a carpenter named Kuni (Kunosuke Masumizu) who together with Matsugoro Ochi, another carpenter-colonist, helped build the historically renowned 2-story Coloma Hotel. Later Kuni was to build the Fresno Buddhist Temple.

Kuni married a Negro, lived in Sacramento and had several children. He was also known as a "tuben" among his country men because he acted as an interpreter. Kuni died September 13, 1928 in Colusa. A group of Japanese from Sacramento erected a monument for Kuni in Colusa in 1928. Another colonist named Umehaboro teamed with a Negro prospector and went searching for gold along the Sacramento River.

Sakurai is not the only colonist who lies at rest in the Vineyard Cemetery at Coloma, fellow colonists Seitaro Takasu and Kyuzo Tanaka are also buried there.

Sakichi Yanagizawa, another colonist, returned to Japan in 1873 and was appointed to a post on a government farm improvement project. Three years later he came back to the USA, his wife followed him a year later. The members of this group were the true pioneers of Japanese ancestry in this country 100 years ago. It would help dramatize the "Centennial Year" if some of their descendants could be found, as well as directing many material they may come across to the Japanese American Research Project at UCLA.

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Asians-Americans

Editor, College Times:

This letter is to correct some errors in quotes that were attributed to me (See Dec 4 PC). These errors deal with "Asian studies" and Title II.

(Story initially appeared in the Calif. State College, Los Angeles, publication).

First of all, the title "Asian studies" is wrong. The title should be "Asian American studies." The bit about, "from grade school on up," is also misinterpretable. The thought behind this statement is to have Asian American studies and all minorities represented in the history that is taught to our young people, not the white-washed history that is presented today. Asian, Afro, Hispano and American Indian studies should be taught as separate subjects until a comprehensive all-inclusive text is available. This clause text is available. The clause would compensate the covert racism that is being foisted on the children in our country. The people of this country should be taught that it took all of us to make this country and not just white people with the rest of us as incidental appendages.

The second error, dealing with Title II, is the part where I'm quoted as saying "the attorney general can have you busted without even naming you." The misquoted paragraph and the following paragraph together do not make sense. What should have been printed is, that the attorney general does not have to present witnesses at a hearing if he feels that to produce the witness and/or evidence would be detrimental to U.S. interest. And therefore, the burden of proof of innocence rests with the accused. As for names, it is a known fact that the police and other agencies have names of literally thousands of people.

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Self-Interest!

Our normally apathetic Nisei community has become concerned with the Hayakawa-San Francisco State College mess. And again the Nisei was aroused not by the real issues but by the mere fact that a person of Japanese ancestry is involved. Or shall we all rationalize this sudden active interest in campus unrest?

In any event there seems to be two general schools of thought on Hayakawa's involvement and each is in opposition to the other. The first group, which includes the majority of Nisei, appears to be really enjoying the publicity and endorsement being given by the Establishment news media to an individual of Japanese extraction. This must mean "more" acceptance I guess. Some Nisei have told me how proud they are of acting president Hayakawa (of his conviction, courage and even his effectiveness in dealing with the campus turmoil).

The second group is mainly deterioration of relations between the Japanese Community and the other minority communities and see Hayakawa's action as a crushing blow. They had hoped that the Nisei had reached a level of awareness and sophistication where he would not allow himself to be used by the majority community to criticize the other minorities as has been done in the past.

So they ask the members of the first group: "Why was Hayakawa, who is without administrative experience, appointed as acting president at such a critical time? Isn't Hayakawa doing exactly what a certain segment of the White Establishment always wished they could do except that a White person could never have"

gotten away with it? So the actions of Hayakawa may be seen by viewers not as acts of an individual but of a whole community, namely the Japanese Community. And is Hayakawa aware of this and using the Japanese Community too?

Reading old newspaper clippings about a person doesn't really tell you much about him but it can give you some indication of the man.

Samuel Ichiye Hayakawa was born in Vancouver and spent his formative years in Calgary and Winnipeg. He earned his B.A. at U. of Manitoba, M.A. at McGill and in 1935 received his Ph.D. in English at the U. of Wisconsin. He gained recognition in 1941 by translating the theories of Alfred Korzybski on general semantics into layman's language in his book **Language in Action**. He later revised the book and had it published under the new title, **Language in Thought and Action**.

Dr. Hayakawa seemed to have always stood aloof of the Japanese Community and did not particularly care to identify himself with the problems of the Japanese in America, even during the period of Evacuation and internment. During the 1950's he made the news often by making speeches saying all Japanese American organizations should disband for their own good. He also spoke to Negro groups and told them that they should feel and act as American and don't think about color. A Negro columnist wondered why Hayakawa was going around reprimanding the victims.

In 1957 Dr. Hayakawa became the center of controversy in the Japanese Community by refusing twice to address the California Intercollegiate Nisei Organization as he would be inconsistent with his position to speak before a Nisei organization. The colleagues seemed in their letters to be very disappointed at not having the opportunity to listen to Hayakawa and having later discussions. And this stand seemed inconsistent with his often stated belief that we'd all get along better if we'd all listen to each other. But whatever anger he aroused in the Nisei Community didn't seem to bother him any.

It may be a point of interest to read what Hayakawa had to say to University of Oregon students as reported by their campus paper dated March 5, 1958.

"Speaking on 'Why We Don't Behave Like Human Beings,' the author and educator from San Francisco State College... contended that force can frequently be eliminated by a 'crucial' listening period between two persons disagreeing over an idea of proposed action."

The standard practice he said is for both to begin talking and attempting to persuade the other while not admitting any intention of changing he becomes very un-receptive and tightens his defenses," Hayakawa said. The persuader, he continued, seeing this defense, should just shout out loud and becomes more dogmatic. Both parties think of the other as irrational. At this point there may be a lot of shouting, but there is little communication," Hayakawa mused. To break the deadlock one party must listen for awhile.

"... A peculiar thing about force as a technique of communication is that what is learned is different from what is being taught."

Within the last year or so Hayakawa has returned to making speeches about the Nisei's hangups and in doing so reveals how little he understands the Nisei. After all these years and still not knowing the Nisei makes you wonder whether he doesn't know us because he never cared enough to bother.

Dr. Ichiye S. I. really stand for Samuel Ichiye, or Self-Interest? Why don't we just wait awhile and maybe we'll find out.

Continued on Page 5

25 Years Ago
In the Pacific Citizen, Jan. 8, 1944

AP reporter Don Whitehead with U.S. Fifth Army reports Nisei battalion fighting "some of the hardest battles in Italy"...

Randolph Field Flyers... Headquarters opened by American Foundation for Ex-patriation of Japanese in Los Angeles.

Mayor Wells heads delegation protesting Japanese Americans buying up all choice farm lands...

Ogden continues ban against issuance of city business license to evacuees...

Marysville Lions member Dr. Pieter Samson tells Yuba City Lions "Japan is a Jap matter... he was born a racist idea..."

Plight of Nisei caught my war in Japan declared desperate, Capt. Paul Rusch tells evacuees...

LSU quarterback Joe Nagata is standout in 19-14 Orange Bowl victory over Texas A&M.

Nisei USA: Nisei and the Films.

Editors: "Vindication" (on Nisei heroism in war); "Camouflage in Ogden" (on perversion of public safety in banning business licenses); "People Without Rights" (on Nisei in Japan).