

PACIFIC CITIZEN

Publication of the National Japanese American Citizens League

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15 CENTS



THE GARDENA VALLEY NEWS

ORNATE ENTRANCE—Visitors to the new Masao W. Satow County Library, 14433 S. Crenshaw Blvd. in Gardena, will be thrilled by the spectacle of this mosaic wall at the entrance to the new library.

photo by Charlie Ferrell

Wendy's lawyer sees acquittal

By LEE RUTTLE

OAKLAND, Calif.—The week beginning Jan. 10 in the trial of Wendy Yoshimura began with that first day being spent in Judge Pulich's chambers discussing the judge's final instructions to the jury with prosecution and defense attorneys.

The next day (Jan. 11) the judge announced to the jury that, although he had stricken from the record all of Wendy's testimony, he would allow only those parts of her father's testimony to stand which indicated Wendy's character and other strictly biographical facts.

Prosecutor Jeffrey Horner then addressed the jury in his lengthy summation of

the case. Methodically he reiterated the charges, adding his own interpretations of how each piece of evidence pointed only to guilt.

With the use of innuendos, veiled suggestions and insinuations, Horner painted a picture of "a dedicated urban guerrilla, an enemy of society and of the U.S. government." As he had done before, he paraded before the jury the "deadly weapons", photos of the bomb and books found in the Berkeley Garage rented by Wendy.

With dramatic flourish, he again referred to those items which he claimed pointed to a nefarious plot against then Secretary of Defense Robert McNamara, insisting that Wendy herself was directly involved in such a plot. Nor did he fail to mention the AK-47 machine gun. His main point was to prove conspiracy and Wendy's part in a conspiracy that dated back to 1969.

Defense Attorney James Larson objected frequently to Horner's allegations but was overruled by Judge Pulich.

Horner next began a long recital of the arrest of Wendy, Patty Hearst and the Harrises in San Francisco, Sept. 18, 1975, claiming that the evidence clearly showed that Wendy had fled in 1972 because of consciousness of guilt and that throughout her years as a fugitive, she associated with and undoubtedly collaborated with those other fugitives in various

crimes against society. His summation ended with a plea to the jury to believe the "truth" as he had presented it.

On Wednesday (Jan. 12) it was defense attorney Larson's turn to address the jury. In his low-key presentation he summarized Wendy's background, her birth in Manzanar concentration camp, her childhood in Japan, return to U.S. and her growing social awareness which led to a distaste for the Vietnam war and other injustices which she saw in our society.

Larson then attacked Horner's closing statement point-by-point, which he claimed was a "veiled attempt to terrify and prejudice the jury." As Larson mentioned each piece of presumably significant evidence presented by Horner, he told the jury of its flaws and how it failed utterly to prove that Wendy was involved in a conspiracy. He said, "The prosecutor is over-reaching and this characterizes the weakness of his case."

Reasonable Doubt

Larson then reminded the jury of the judge's original instructions during *voir dire* process concerning reasonable doubt, emphasizing that

there was reasonable doubt in all of the allegations against his client. He also referred to Horner's "cheap shot" and his "incredible violation of his client's privacy" when that highly personal page from a diary was brought before the jury.

Throughout his closing statement Larson repeated that whenever the prosecutor reached some of the weakest points in his case, he deliberately clouded the issue by referring to post-1972 events, Wendy's association with other fugitives and scoffing at the defense testimony of Margo White and Clorinda Smith who had told of Willie Brandt's overbearing influence on Wendy.

Larson ended his statement with a strong plea to the jury for acquittal on all counts in the indictment based on the weakness of the prosecution's case and a very large element of reasonable doubt

That afternoon, prosecutor Horner again addressed the jury in rebuttal of Larson's closing statement, although it appeared apparent that much of the original steam was missing from his final remarks. The best he could do was to read from the law on conspiracy and re-

Continued on Page 10

Patsy Mink selected for sub-Cabinet post

PLAINS, Ga.—In the list of presidential appointees announced here by Jimmy Carter Jan. 14 was former Rep. Patsy Takemoto Mink of Hawaii to be assistant secretary for oceans and international environmental and scientific affairs, a sub-Cabinet position in the State Dept.

Her new responsibilities will include representing the U.S. in all scientific and environmental matters and continuing the negotiations toward an international Law of the Sea agreement.

Previous occupant under President Ford is the new Washington state governor, Dr. Dixy Lee Ray.

Controversy boils over 'Jap' in book title

LOS ANGELES — Recollections of non-Japanese residents in Owens Valley after the outbreak of World War II and their reactions to the relocation of 10,000 Japanese Americans to hastily-built, tar-papered barracks at Manzanar will soon be published

by the Japanese American Oral History Project at Cal State Fullerton. Book is edited by Jessie A. Garrett and Ronald C. Larson.

FCC won't censor anti-racial jokes

WASHINGTON—When Archie Bunker insults his Polish American son-in-law, Archie is protected by the First Amendment, so said the Federal Communications Commission this past week (Jan. 11).

It ruled it could not act to censor broadcasters who air jokes and other material offensive to groups like the Polish American Congress, which objected to several shows.

Original title of the book, "Jap Camp", brought swift reaction from Henry S. Sakai, chairman of the Pacific Southwest JACL Ethnic Concerns Committee.

Dr. Arthur Hansen, project chairman of the oral history program at CSU Fullerton said the title would be changed to "Camp and Community". The ECC had charged the project with being ethnically insensitive.

The Ethnic Concerns Committee met here Dec. 9 at the JACL regional office with principals of the oral history project.

"I felt it was important," wrote Sakai 19 days after the meeting in a letter to Dr. Hansen, "to understand the emotionalism that is involved

in the use of the term, 'Jap' ...

"It has always been said that the non-minorities really don't understand the concerns and the feelings of the minorities and probably rightfully so since they look at it from a different perspective. But of all the people we had thought that you, with all your studies, research and contacts with the Japanese American community, would understand ..."

Hansen had written he was somewhat disgruntled at the hostile reactions from the ECC over being called an "intellectual fascist" and having his motives questioned at the meeting.

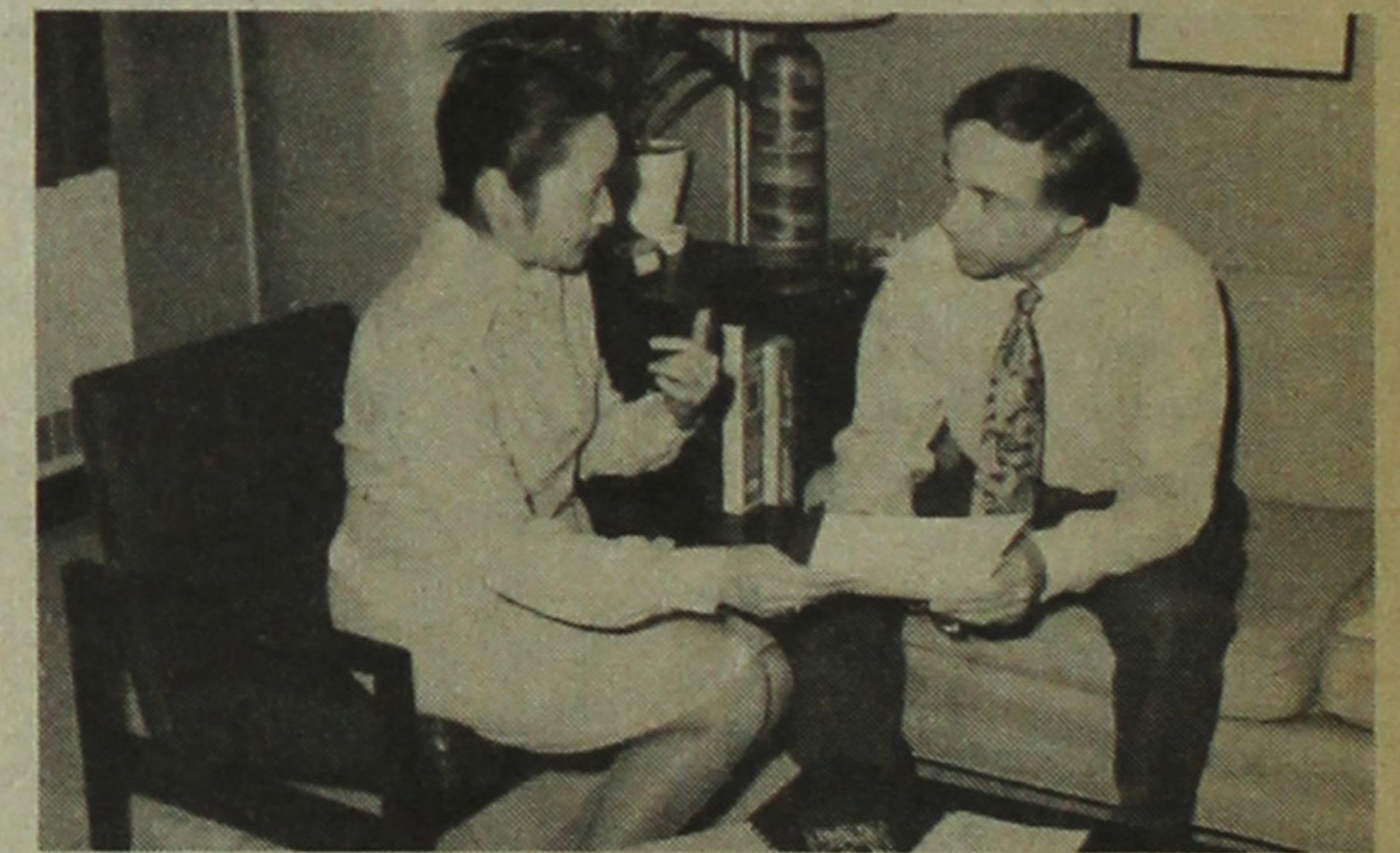
"We have worked for years at trying to document and interpret Japanese American history and culture ... We have done so in the hopes this would contribute to the development of a more pluralistic and humanistic American

society ..." Hansen said in his letter five days after the Dec. 9 meeting.

Dr. Hansen wrote Dec. 14 that the "Introduction" of the book would be left entirely intact and a "Publisher's Note" to explain the precise reasons for the change in title would be included

On Jan. 10, PSWDC Governor Mike Ishikawa told Hansen in a letter: "It was quite obvious to me that you remain insensitive to the feelings and reactions of the Japanese American community in the use of the racially derogatory term, 'Jap'."

"You defend the (Ethnic Concerns) Committee's decision to use this title on basis of historical accuracy and academic freedom. But you fail to acknowledge the historical inaccuracy and misrepresentation of the Japanese American's experience during their Evacuation in our textbooks."



Judy Ibarra (left), chairperson of the Midwest District's Congressional Education Project, meets with Rep. Willis Gradison (R-Ohio).

—Story on MDC Page 8

Seabrook dancers at Carter inaugural

WASHINGTON—Thirty-five Japanese dancers from the Seabrook (N.J.) community performed this week here at the invitation of the Presidential Inaugural Committee for President-elect Carter, the Washington JACL Office reported.

Longtime Seabrook JACLer Ellen Nakamura was designated by the Inaugural Committee as coordinator of two performances. The group was scheduled to perform on the eve of the Inaugural events in a program, "Ethnic Dances", held at National Visitors Center in Union Station on Jan. 18, 9 p.m. Earlier in the day, they were to dance at the Kennedy Center for the Performing Arts.

Leading the minyo dancers attired in their new maroon and white kimono were Vera Aoki and Sunkie Oye. The Tuesday event was the kickoff of pre-Inaugural festivities. The Seabrook group was singled out because of its previous participation during the Bicentennial Folk Fair program.

Annual report of JACL Washington Office

BY WAYNE K. HORIUCHI
WASHINGTON—The year of 1976 has been memorable, to say the least, for the Washington Office of JACL. In terms of programmatic accomplishments, 1976 can equal the most outstanding year ever achieved by the Washington Office of JACL. What were some of those accomplishments? What were some of the goals? And what has it meant to JACLers?

Beginning in February, after months of lobbying and intensive work by the Washington Office the Rice Production Act was passed by both houses of Congress and signed by the President.

This allowed JACLers to buy rice at a lowest price on the supermarket shelves.

In that same month, the authority of Executive Order 9066 was terminated by President Ford and thus nullified the odious document which was responsible for the evacuation and internment of 110,000 persons of Japanese ancestry during WW2. The Washington Office of JACL built the "E.O. 9066 package" with letters from Congressmen, Senators and prominent individuals which became the talking piece of negotiations with White House staff that led to the rescission of the executive order.

Three things came for the convention in June. The Washington Office prepared a Report for the JACL National Council Delegates that gave an insight to Capitol Hill perspectives on reparations. A film of President Ford addressing the National Convention was also prepared by the White House in concert with the Washington Office. And, Clarence Mitchell, Washington Director of the NAACP, delivered the keynote speech on the the keynote speech on the convention theme because National JACL and the Washington Office felt that he could best articulate the issue of civil rights or what JACL was all about.

In the same month, the Washington office gave testimony before the House Subcommittee on Census and Population, expressing a concern for the accuracy in counting Asian Americans and its ramifications on voting and government funding.

In August, the Washington Office arranged to have another speaker, Dillon Myer, former director of the WRA, speak before the

Continued on Page 7

JAL-JACL fellowship applications now available

SAN FRANCISCO—Applications are being distributed for the 1977 JAL-JACL Cultural Heritage Fellowships to Japan. In a joint announcement by Kiichi Ito, JAL Vice President, The Americas, and Don Hayashi, acting JACL National Director, it was noted that for the third straight year, four outstanding persons will be given a unique opportunity to study and travel in Japan during the summer of 1977.

Each fellowship will consist of tuition, books, room and board for the summer session at Sophia University in Tokyo, and round trip air transportation from San

Francisco or New York.

Japan Travel Bureau International, Inc., will again sponsor two week tours of Japan for each winner.

Eligibility requirements are:

- 1—Must be a JACL member (regular, JAY, or student) and be between the ages of 18 and 26.
- 2—Must turn 18 by July 1, 1977.
- 3—Must not have traveled or lived in Japan for any period longer than two weeks since entrance to high school.
- 4—Must be available for public speaking engagements while in and upon return from Japan.
- 5—Must provide written articles while in and upon return from Japan.

Preliminary Screening

A preliminary screening committee headed by Ron Yoshino of Chicago, will se-

lect eight finalists who will be invited to San Francisco for the final judging.

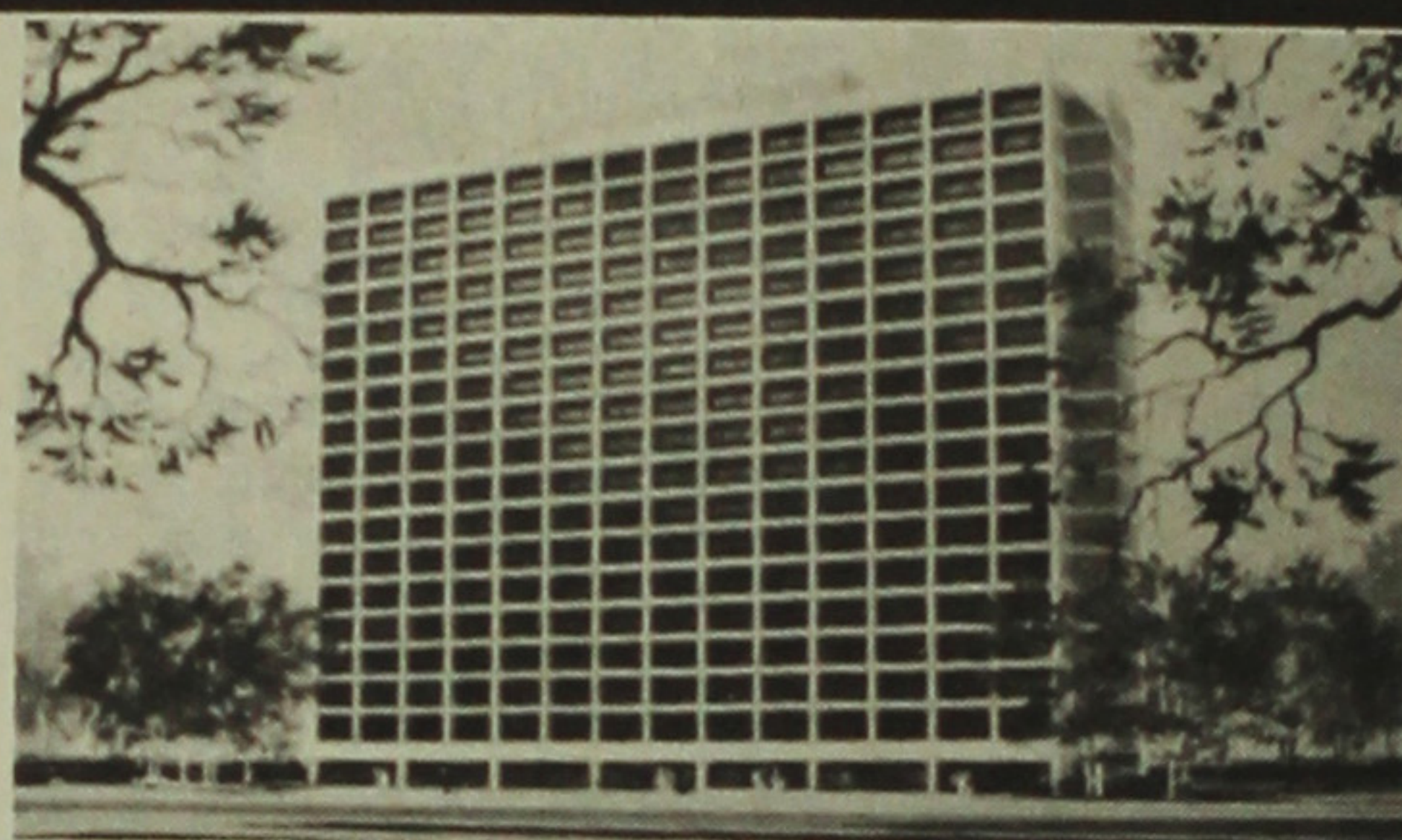
Final judging will be based upon oral interviews and the winners will be announced at a special awards banquet in May. Geographic location of the applicant will have no bearing on the selection process.

Sophia University's Summer Session in Asian Studies is a special program designed for Westerners and is taught in English. The curriculum consists of courses in Japanese culture, history, language and government and also includes field trips to various temples, religious centers and drama perform-

ances. Students may receive academic credit, recognized by American universities, for their work.

JAL, JACL and JTBI offer these fellowships in the hopes of providing JACL members with the opportunity to gain first-hand knowledge of their ancestral background.

The application deadline is April 1, 1977. Applications may be obtained from any JACL chapter, JAY chapter, Regional Office or National Headquarters. Any inquiries regarding the program should be directed to Rich Okabe, Interim Youth Director, 1765 Sutter St., San Francisco 94115. □



Chicago's Japanese American Service Committee undertakes \$100,000 fund drive to assist completion of 200-unit senior citizens housing facility to be called "Peace Terrace." Occupancy expected by 1979.

Start fund drive for \$100,000

CHICAGO—A \$100,000 fund drive is underway to assist the Japanese American Service Committee complete its senior citizens housing facility, it was announced Dec. 28 by Masaru Nambu, JASC executive director.

The JASC was notified last May 17 that its application for construction of a 100-unit facility for the elderly had been approved by the U.S. Dept. of Housing and Urban Development. But a study indicated 200 units would be more economically feasible and a supplemental application was submitted.

On Aug. 20, approval for a

200-unit facility was extended with a funding of \$5.4 million. Construction is scheduled to get underway by this spring and occupancy is anticipated by 1979.

While construction will be financed from government funds, certain preliminary architectural, legal and land preparation fees totaling some \$60,000, must be prepaid, Nambu explained. While this is refundable, it would take time to recover. But funds are needed to cover furniture and equipment for the dining room, lobby, draperies and landscaping, which is expected to total about \$100,000. □

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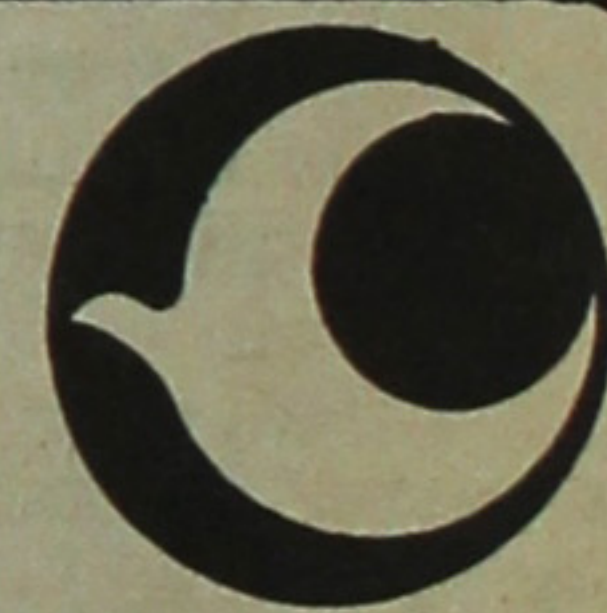
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Nisei in Japan: by Barry Saiki

It will cost a little more to travel in Japan—30-50% on railways

TOKYO—Because the Government authorized the Japanese National Railways (JNR: a public corp.) to boost its passenger and freight fares on Nov. 6 by an average of 50.3%, while delaying increases for the taxi companies (private enterprise), visitors to Japan in 1977 will be paying from 25 to 50% more for their local transportation.

Other significant increases were those for telephone and telegraph of from 50 to 100% and of postal rates, earlier in 1976, from 50 to 150%.

However, the JNR raises will have the greatest impact, since it will also affect the costs of all other transportation. In fact, the private railways, which handle 70% of the passenger traffic on alternate trunk lines and feeders, have been managing to operate at at least a break-even point through enterprising management.

All major lines in the Kanto area (Odakyu, Keio, Tokyu, Keihin and Seibu) as well as those in southern Japan (Meitetsu, Kintetsu, Hankyu and Hanshin) have greatly diversified their businesses by going into real estate, hotels, department stores, entertainment, taxi companies, and travel agencies.

Other Increases Due

With the 50% increase for JNR, it is inevitable that the private railways will ask for increases, just as Kintetsu, Tobu (trains to Nikko), Odakyu and Seibu have already done.

Next, the domestic air lines, JAL, All Nippon Airways and Toa, will be requesting for fare increases, noting that it is now cheaper to fly by air to Osaka or Hakata than to ride first class on the Shinkansen.

The trucking companies will also raise their cartage rates, knowing that they can easily undercut JNR.

Since almost all JACL charter members will take part in sightseeing tours or will visit relatives and friends, mostly in southern Japan, let's see what their new roundtrip tickets will be to key cities:

Kyoto - raised from \$34 to \$54; Okayama - \$44 to \$64; Hiroshima - \$50 to \$76; Fukuoka - \$60 to \$94; and Kumamoto - \$65 to \$100. The first class Shinkansen or Super Express to Osaka is now \$48, compared to \$34 by air. To Hakata, the air fare is \$70 compared to \$77 by Shinkansen.

Nationalized Industries

JNR is becoming a good example of the failure of a nationalized industry, which invariably becomes inflexible and stagnant under bureaucratic management and employees' loss of the public service philosophy.

JNR was once a highly respected corporation. From the steam-driven start in 1872, it developed into an electrifying image of efficiency, safety and dedication to public good. The pre-World War JNR man had pride in his work and responsibility and served his position with honor and respect. JNR played the key role in the development of the Manchurian Railways.

Due to the mountainous nature of the Japanese islands, the primary means of bulk transportation depended on coastal shipping, and was later followed by the railroads.

Japan could not afford the space or the luxury of a wide network of highways and arterial roads.

JNR's Recovery

World War II severely damaged the railways, but within a few years, JNR re-established most of the services and a large part of its operational efficiency.

It also made a revolutionary contribution with the introduction of the Shinkansen on Oct. 1, 1964. On May 25, 1976, this Super Express on the New Tokaido Line carried its one billionth passenger.

Although the physical structure of JNR was greatly improved, the corporation has been unable to cope with its built-in bureaucratic management and labor unions.

The unions, with 430,000 employees, became a powerful factor, capable of pushing through demands that have now made a mess of the organization.

While private railways have been operating at break-even point or better, JNR has, since 1964, been operating at a loss, in spite of the subsidies provided by the Government.

JNR currently operates 69 trunk and 188 feeder lines, of which only three are profitable (Shinkansen, Yamanote and Takasaki Lines). Tokyo Station sells a half-million dollars in tickets every day. Shinjuku Station handles 650,000 passengers daily, followed by Ikebukuro, Tokyo and Shibuya Stations with 450,000 or more each.

Debt-Ridden Today

Still, since 1964, JNR has progressively increased its deficits until today, it owes \$3.4 billion against its capital of \$3.3 billion. The deficits are attributed to losses of freight business, the losses incurred by feeder lines and the interests on accumulated debts; yet, the more pertinent reasons are increasing personnel costs, inefficient personnel management, local political pressures and bureaucratization.

Even by conservative estimate, more than 25,000 employees could be laid off

without impairing efficiency. Realistically, perhaps a 100,000 could be taken off the payrolls by eliminating patronage, using contract labor and reducing outmoded services.

The major obstacle to any sizable reduction in force remains the railway unions, which supports featherbedding and which continues to oppose labor reduction for both political and self-interest reasons.

Retirement 'Train'

The classic example is the JNR Mutual Benefit Association, which was established in 1920. The current employees are paying 4.95% of pay against the corporation's contribution of 17.35%. The union wants to increase the employee's share to 5.35% by 1980 against the contribution of 22.95% by the corporation. This is a one to four ratio.

From this fund, a retiring

worker receives a lump sum of more than \$35,000 plus a monthly pension of 70% of his pay.

When you consider that the retirement age is 55 in Japan and that longevity has increased, the fund becomes a bottomless gravy "train" to be filled by the commuters and taxpayers.

Elimination of the red-ink feeder lines are opposed by both the local communities and the unions, which means that the Government must continue to subsidize an ever-increasing amount.

In spite of the 50% increase in rates, with its inflationary effects on other transportation, JNR will still be in the red and will continue to remain as a primary root for further inflation unless a total reorganization takes place.

Meanwhile, add 30 to 50% for your local transportation in Japan next year.

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* Air fare subject to revision pending airline's fare increases for 1977; prices based on 1976 fare and includes round trip air fare, \$3 airport departure tax, \$20 JACL administrative fee. Adult and child seats same price on any flight; infants two years, 10 pct. of applicable regular fare. ALL FARES, DATES, TIMES MAY BE SUBJECT TO CHANGE.

** Air fare to Europe subject to revision pending airline's fare increases for 1977; price includes round trip air fare, tax, JACL administrative fee, hotel accommodations and some meals. All fares, dates, times may be subject to change.

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PACIFIC CITIZEN

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January 21, 1977

EDITORIALS:

Canada's Hyakunensai

Japanese Canadians are celebrating their Centennial '77—a time to reflect on their own heritage and history, to look forward to their future as well as for all of the Dominion.

Centennials are a traditional milestone—for the United States has just concluded its own Bicentennial. The Japanese in Hawaii marked its own particular centennial in 1968. The Japanese on the mainland U.S. observed theirs the following year with the Japanese American Citizens League assisting in the memorable celebration.

Now, it's time for our cousins to the north to celebrate their 100th anniversary, marking the arrival of Manzo Nagano in Canada. And it is being done elaborately, especially during mid-May with opening ceremonies at Toronto and Ottawa; odori concerts in late June; exhibits, seminars and special events throughout the year. An eye-catching Centennial logo fusing the Canadian maple leaf encircled by a five-petaled Japanese sakura, has been designed by Art Irizawa of Toronto.

The Canadian Sansei are wondering if it's the last hurrah or whether they can carry on. They hope to have the answer by the time their Centennial is over. But heritage is strong medicine if administered in sufficient doses—which seems to be the case with the outline of the program the Japanese Canadian Centennial Committee has thus far outlined. Despite the great numerical odds—one Japanese to about 580 other residents in Canada—the Canadian Japanese will persevere is evident. That charge is one we shall keep track of as well as report.

Wanted: National JACL director in two persons

By CHIZ SATOW

San Francisco

Since September, JACL has not had a National Director. Seems Acting Director Don Hayashi is trying to keep JACL together with some semblance of continuity and picking up the missing pieces with a nucleus staff without the benefit of too much background. In the role he has to play, he's functioning on a kind of day-to-day basis of necessity.

I am sure it is the hope of everyone that it won't be too long before we find a permanent Director before JACL comes to a slow grind and a sudden halt.

We may never find a person with all the ingredients necessary, one who will direct the organization to the complete satisfaction of everyone. Ideally, as I see it,

whoever it might be should have a deep sense of dedication and who will be totally committed to serve the people. Other qualifications include administrative, leadership, and most importantly, ability to communicate with all types of people, recognizing the priorities of program and direction.

Because we live in a time when everyone is specialty-oriented, we may, if budget permits, think in terms of a director who has the training and talent for the wider and greater external PR and another with the background of administration—to oversee the internal PR—the keeping in touch with the all-important grassroot level.

Unfortunately, the reality of it all is—so much depends upon how much can JACL afford in dollar and cents.

Attractive as the job may seem, there will be those who may be fearful of how

much security it may provide. But it really boils down to this question: who has nailed-down security anymore?

On the other side of the coin, the position can be very challenging and one can derive a great deal of satisfaction from knowing the director is providing a service that touches the lives of many people in different ways.

Time was, we were so used to getting so much for so little, but that were the horse and buggy days. Seems we don't make many of the all-dedicated breed anymore, who sees a cause worth sacrificing everything with no strings attached.

Today you have to be the highest bidder to get someone worth having. I'm saying this at the risk of getting a lot of flack or I may arouse some sense of guilt for some, but many will forgive me for

Holiday Issue

Editor:

The Holiday Issue was very impressive and two stories will live with me for a long time.

"The Patriarch" I've met, not in my family, but some of him must be in most Japanese—the hatred of waste, addiction to loyalty and no aversion to work. Ms. (Sachi) Seko is a beautiful writer.

Ferris Takahashi does a magnificent job in "Time of Decay" on a condition everyone 50 years or older should give much of their minds and attention to: The treatment of our old and helpless. A letter in Time recently said the Eskimos were kinder than we: they put their old on an ice floe . . . Here with our ridiculous emphasis on life, no matter how horrible we

make it for the aged and ill, we insist it go on.

What goes on in some of our nursing homes equals the work of Torquemada. Only he did not keep his victims alive as long. There was not the profit in it that there is in keeping even the indigent alive today.

YONE U. STAFFORD
West Chatham, Mass.

Reparations

Editor:

I have continually read in the Pacific Citizen about reparations for World War II (Concentration Camps).

Always remember and never forget, America has been at war, war again and again with gooks, gooks (Chinese, Vietnamese, Laotians, Japanese, Cambodians, Kor-

eans).

War creates hatred, a GREAT TERRIBLE HATRED.

War also creates strong, long and bitter enemies. Very strong and bitter enemies. People don't forget wars, nobody does.

I have stayed in Germany three years. For the same reason the Jews hate the Germans, then for the same reason, the white people and other minorities hate the gooks in America.

If America continues to go to war, war, again and again with gooks, gooks, then somehow, some way, there is bound to be revenge, bound to be reprisals, sabotage, etc., etc., not only from the white people but also from the other minorities, against the gooks in America.

I have been in the Army a long time. Make no mistake, because of war, war, even the blacks and chicanos hate the gooks in America.

That is the reason, NEVER AGAIN, NEVER, NEVER, AGAIN, must America go to war with

gooks. For the sake of our children, and our children's children, NO MORE WAR with gooks.

Even with three, or even with five or ten Asian United States senators, there won't be one penny, NOT ONE penny.

Those Japanese-Americans that expect to get reparations, they must either be sick, crazy, dreaming, or just plain stupid.

T.S. SHIRAKI
San Francisco

(Editor's Note: Shiraki is the latest JACLer to join the 1000 Club as a Life Member.)

Short Notes

Hey, you have a great newspaper. Though I step beyond the bounds of common decency, how about more articles on Japanese American writers and writings.

OWEN K. TERADA
Honolulu

The Canadian Sansei Quest

BY B. KAMBARA

Toronto

We Sansei, most Sansei, do not feel Japanese or even know what is meant by "feeling Japanese". We wonder what it must be like to feel Japanese, when we look at old photographs of our grandparents. The pictures, like our grandparents, the Issei, are fading away. Maybe when both have disappeared, we will not be troubled by this problem of our Japaneseness anymore except from time to time when they rise as ghosts from a tenderly preserved memory or from a sudden encounter with a box of old photographs . . .

. . . You Nisei, our parents, needed a collective force to resist the pain of discrimination and to find a secure sense of yourselves on which to build your lives. Through your careful protection and strong strivings, most of the Sansei have escaped the scars of racial discrimination. We do not feel Japanese; we appreciate your strong strivings.

But now, Nisei, we are curious why it seems important for you that we feel Japanese after all these years. We are confused by this concern of late, Nisei. Could the reason be your growing recognition of the disarray of the Japanese-Canadian community? Do you not think that it might be too late to resurrect a recollection from the past? And what have these things to do with us? We say these things with all humility, Nisei, for we yearn to have you understand us . . .

. . . The Sansei are a generation that has the luxury of being able to point its individual lives in almost any direction. Perhaps this is true, too. We have been afforded the luxury to think about ourselves so diligently because of your efforts. But we realize that in order to know ourselves, we must know you. And to know you, we must know our grandparents. As we are drawn back this way, inexorably to Japan, perhaps a feeling of Japaneseness will surface . . .

—The New Canadian

Hyakunensai — Japanese: Centennial celebration.

East Wind: by Bill Marutani

Dilemma: How to Cope

(Without Surrendering)

FOR ONE WHO has been exposed to a cultural upbringing that regards restraint and studied tolerance as marks of strength and stability, a culture that eschews emotional outbursts as "otoko-rashiku-nai" and blunt outspokenness as somewhat crude, it can be somewhat difficult to cope with the American scene. Notwithstanding the fact that this writer may be accused (perhaps not without a great deal of justification) that he had failed to learn these lessons of restraint from his Issei parents, I must confess to a great deal of frustrating ambivalence in making my way: attempting to preserve for myself those cultural restraints which I firmly believe are virtuous, yet finding that exercising them very often is misunderstood or misconceived. Misconceived as uncertainty, timidity, or unwillingness to stand fast. When it's "anything but." And so to avoid "getting swamped", as a matter of sheer survival, one finds that he (or she) must resort to the "American way" of coming right out and "blastin' 'em".

AND YET IN so doing, one loses something fine in one's culture. Sensitivity is blunted; refined restraint is replaced with brute bluntness; nuances become "knock 'em". Yes, perhaps slightly overstated, but not by very much. (Indeed, in the framework of some settings, these characterizations are all-too-true.)

THOSE OF YOU who are Nisei, and others who also have been steeped in old world traditions, no doubt have had similar experiences, and continue to have them. And you know that it can be frustrating. How does one not retain those cultural values that one cherishes as being good, yet cope without getting "steam-rollered"?

THIS IS NOT to say that every situation presents such a dilemma. Thank goodness for the many occasions when restraint and tolerance are appreciated as virtues. But when the competition gets a bit tough, when "bread" is on the line, — "bread" being defined in whatever way you wish, — then it seems that restraint-tolerance can end up on the bottom of the heap.

OUR WESTERN CULTURE, — and I advisedly say "our" because it is definitely ours, — was not necessarily grounded upon a "rock 'em, sock 'em" cultural mores. On the contrary, for example, the Bible forecasts that the meek shall inherit the earth. I don't know when that millennium is scheduled to come about, but if it's going to be quite soon, in my opinion there aren't going to be many inheritors. And again, in our cultural values, we hear the slogan that "the end does not justify the means", which translates into how you accomplish something is as important, if not more so, that what you accomplish. But when one sees some who are at the top of the heap, one cannot help but wonder if that slogan had a few words reversed. Or that the negative "not" got misplaced in there.

AND SO THE question remains: How to cope without giving up those cultural values passed on to us by our Issei parents? That one should not give up those cultural values, I have no doubt whatsoever. Perhaps, the answer is that while one firmly retains such values, in the exigency of a particular situation, meet it as required (in order to survive) while being fully prepared to stand on such values as soon as circumstances permit. But always being prepared to bring forth, indeed affirmatively seeking to promote, those fine cultural mores of our Issei parents. One thing is clear: our society can certainly use them.

Plain Speaking: by Wayne Horiuchi

Conscience of JACL



From the *Frying Pan*: by Bill Hosokawa

The JACL in Milwaukee

Milwaukee, Wisc.

The mercury was crowding zero, maybe a little below. You could tell by the way the snow squeaked underfoot and the moisture in your nostrils made them pinch together with each breath. A brisk north wind dropped the chill factor way below zero and you could feel its edge penetrating the pantlegs.

But the folks in Milwaukee are made of hardy stuff, and more than a hundred of them turned out, driving from all parts of town over icy highways, for the JACL chapter's inaugural banquet.

Henry Date, formerly of Alameda, Calif., but who has spent more than half his lifetime in Milwaukee, explained over the happy hubbub: "The Japanese American community here is too small for cliques and factions. We're just one big family—everybody knows everybody else, we're all interested in each other and we all get along."

Julius Fujihira, formerly of Seattle, but in another way: JACL is the only community organization for Japanese Americans and so everybody supports it.

Indeed the inaugural dinner was like a big, noisy reunion of the clan, reminiscent of the New Year parties that were a tradition among the Kenjin Kai (prefectural associations) back on the Coast during the Issei heyday.

Yet the clan has been substantially reinforced by "strange looking Japanese," as past-president Victor Heinemeyer puts it, since the evacuees began to show up in these parts during the way years.

Many non-Japanese faces were visible at the banquet—friends, neighbors, spouses, in-laws. And the very substantial racial integration of the chapter became even more evident when Midwest District Governor Lillian Kimura summoned the newly elected members of the board to be sworn into office.

Takio Kataoka is the new board chairperson (that's what they call their leader) but four of the other eight members of the board are Caucasians, although you couldn't tell

some of them by their names: Diane Aratani is treasurer; Susan Kataoka, who is the wife of Jerry who is Takio's son is Senior Jays co-Coordinator. The other two are Herbert Levandowski, vice chairperson, and Ronald Milner, secretary.

We must, of course, give equal time to the non-Caucasian members of the JACL board: Julius Fujihira, membership chairperson; Ed Jonokuchi, 1000 Club Chairperson, and Charles K. Matsumoto, Folk Fair Chairperson.

The Milwaukee chapter poses an interesting study because of its relative isolation from other Japanese American communities. Chicago is only 90 miles or so down the highway, but there seems to be no great sense of community between them. They're simply too busy doing their thing, whatever it may be.

A good example is Date, who with his wife Etsu, came to Milwaukee out of the Topaz, Utah, camp, intending to stay only temporarily. But soon his talents as an electrical engineer were recognized, and he has found a satisfaction and fulfillment that make it difficult to think of leaving the city even after retirement which is due in a few years. Date's work has led to some 30 patents for his company in the field of electrical transmission equipment.

Fujihira, also an electrical engineer, has never been back to Seattle, where he grew up. It isn't bitterness. "There's nothing to make me want to go back," he explains, although he and his wife Betty have visited her family in California.

The Milwaukee community may or may not be like Japanese American communities in places like Detroit, Cleveland, Dayton, Cincinnati and other midwestern cities. Chances are each member has his own individual story to tell, which will be altogether different from the stories of people who returned to West Coast centers like Los Angeles, San Jose, San Francisco and Seattle. □

Washington

JACL has lost another friend. In turn, Edison Uno was more than a friend to JACL but the conscience of JACL. Always present, always able, and always optimistic, Edison spoke to the morality, idealism, and better side of not only JACLers but of man.

Some mocked Edison as the Don Quixote of JACL while he chased his first windmill: the campaign to Repeal Title of the Internal Security Act. He not only caught the windmill but he also set the example for JACL in other campaigns. His second windmill was reparations. The first time he raised the issue of reparations, he was excused as being too unrealistic. But, after years of persuasion and perseverance, Edison finally convinced the National Council in Sacramento that JACL should make reparations a major priority. He won again.

Edison's dream was to educate all of the American people about the horrors of Japanese American Evacuation. His vehicle for that educa-

tion was the media. There were very few Asian Americans in the Bay Area who didn't know Edison Uno. You always saw Edison on television or read about him in the newspaper while he addressed the issues and raised the conscience of us all.

However, even deeper than Edison's purpose and method was his heart and soul. He was a good and decent man and even his opponents respected him because his integrity, compassion, and honesty superseded the pros and cons of any issue.

The memory of Edison Uno will never be forgotten because of what he saw: the tragedy of racism, discrimination and inequality.

He saw the ugliness of evacuation and fought to expose it.

He saw discrimination and tried to end it.

He saw liberty and tried to preserve it.

We'll see Edison's memory for a long, long, time.

From *Happy Valley*: by Sachi Seko

The Hyacinth Uprooted

Salt Lake City

In the winter clouds I search for last images of him; he, whose death strikes with uncommon sadness. I feel as one whose bulbs of hyacinth are from the ground removed before the melt of snow and warmth of sun unfold the fragrance and the colors.

Winter, the last season, comes for each of us. It came too early for Edison Uno, who at 47 was still autumn's person. He died before we fulfilled the promise made last spring in our only formal exchange of letters.

Having never met face-to-face, although we had come within passing distance, we had agreed it was time to meet. It was one of this year's anticipations. But now there is no need for me to travel to San Francisco because Edison Uno is dead. I write the last sentence as confirmation of a fact which I do not want to believe, wish that I could undo. I have only once before felt this way and that was when Larry Tajiri died.

Maybe because there are some kinds of relationships which do not occur but a few times in a lifetime, and then only if one is extremely fortunate. Some believe that blood and marriage are the consummate couplings. They speak of closeness within that weaving of commitment and judgment.

I pity those who have never escaped the loom, which

often binds tighter and tighter the weave, until in the end each skein has lost its separate shade and texture.

Edison and I did not ride the same comet. The psychic sky is too enormous for that. We did not even come close enough to collide. We could have, but in silent agreement, we preferred not to injure or destroy one another.

My own withholding, on some issues which he proposed against my convictions, was because of my tremendous respect for Edison. There are times when it is less important to assert oneself than to remain faithful to a friend.

I could not help but like the person, because I very much admired the writer. A good writer cannot lie, instead reveals himself most vulnerably. It takes a certain courage to commit to paper what Edison did.

By titling his column, "Minority of One", I detected both a wistfulness and a shrewd knowledge that the causes he espoused would not receive the mandate of the average Nisei. I think he tried to judge us out of our pious mediocrity, and sometimes he raged, because we were slow to achieve the level of consciousness he wanted for us.

Edison was an impassioned writer, more so than the rest of us who contribute to the PC. I think he bared his emotions to encourage

others to express themselves. In his Holiday Issue article, he continued to expound on the great need for total Japanese American expression.

Although he was an activist and crusader, Edison knew that the final validation and identification of a people, rests with the prose and poetry, the music and art and drama, which are renderings of the heart as well as the intellect.

I wish that fate had been kinder, given him more time to write. The largeness of the man is also remembered for his constant generosity to others.

To me, who shared the same PC space with him, he sent words of welcome and goodwill. To Michi Weglyn, who wrote "Years of Infamy", he contributed not only support, but a wealth of his own collected material.

I have lost a good friend and that is a term which does not come easily to me. I am sorry we missed meeting each other. But I console myself with the thought that it wasn't so important, because we have known the best parts of one another.

The snow clouds have moved on and behind them comes the sun. I have always wished Edison well in the small messages carried by kind travelers passing between the mountains and the sea. I wish him well one last time. □

3rd Tri-District Conference call issued

RENO, Nev.—The third JACL Tri-District Conference will be hosted here by the Northern California-Western Nevada District Council on April 22-24 at the Mapes Hotel.

"It will be an exhilarating conference covering almost everything we will be destined to get involved in the future years as Japanese Americans," says NC-WN Governor Chuck Kubokawa of Palo Alto, Calif.

The program promises to be a grand-slam event. Held in the odd-numbered years for chapters in California, Nevada and Arizona, Chuck says "the costs of the conference has been kept to a minimum in order to entice the attendance of every JACLer from all over the U.S."

To insure a top-notch program, the conference committee, chaired by Ben Take-shita of Contra Costa JACL, intends to have controversial speakers "to provide a chance for all the JACL complainers to come out from the woodwork and air their differences, speak out and question the speakers..."

Interested parties may write to:

Chuck Kubokawa, 3365 Stockton Place, Palo Alto, Calif. 94303.

250 present at Collins Sr. tribute

LOS ANGELES — Wayne M. Collins Jr., in response to tributes paid to his late father, said he wouldn't have come to the PSWDC-E.O. 9066 Inc. testimonial held Jan. 8 at Little Tokyo Towers. "He was a very private person," the son told the 250 attending the dinner.

Among those recognizing the San Francisco attorney who, at great personal sacrifice, defended the Nisei during World War II against oppression were Mayor Tom Bradley, City Councilman David Cunningham and Assemblyman Paul Bannai.

Dr. Clifford Uyeda of San Francisco introduced Wayne Collins Jr. Frank Chuman was emcee.

Columbia Univ. Center for Media Communications film, "Constitution and Military Power", dramatizing the Fred Korematsu case with Collins Sr. in one scene, was shown.

Calendar

Non-JACL calendar items are indicated with type in italics. —Editor.

Jan. 22 (Saturday)

Selanoco-Orange County—Inst dnr-dance, Saddleback Inn, L'orwalk, 6:30 p.m.; Frank Chuman, spkr. Seattle—PNW Conf on Nisei Retirement, NVC Hall, 9:30 a.m.

French Camp—Inst-New Year party, French Camp Hall, 6 p.m.

Jan. 24 (Monday)

Fresno—Bd mtg.

Jan. 26 (Wednesday)

Monterey Peninsula—Bd mtg.

Gardena—Job development seminar, JCI, 16215 S Gramercy, 7 p.m.

Jan. 28 (Friday)

Downtown L.A.—Inst Jnr, Taix Restaurant, 6:30 p.m.

While the CALENDAR features JACL events and deadlines, we now welcome non-JACL groups to post similar notices here. —Editor.

chapter pulse

● Columbia Basin

Ten copies of two books, Michi Weglyn's *Years of Infamy* and Frank Chuman's *The Bamboo People*, have been donated by the Columbia Basin JACL to local area public libraries and schools as a Christmas presentation. Libraries in Moses Lake, Othello, Ellenburg, Big Bend Community College and Moses Lake High School acknowledged the gifts.

● Detroit

By Elaine Akagi Prout

The 1977 Detroit JACL installation on Feb. 27 will be something special. Because the chapter will be celebrating its 30th anniversary and the JAYS will celebrate their 20th anniversary, a special "reunion" celebration will be held.

All past JACL and JAY presidents are invited as guests of honor of the chapter. Recognition will be paid to those who helped build and develop the chapter. It was hoped that some past presidents and members who have left the Detroit area will return for this reunion.

By inviting past JAY (or Jr. JACL) presidents, it was hoped that some will resume their participation in the JACL. It is interesting to note that the first Jr. JACL president is currently serving as the JACL president.

Nostalgic surprises are memories of the past 30 years.

The installation of the 1977 board will take place at the Michigan Inn in Southfield, at 6:30 and dinner from 7:30. Tickets are \$13.50 for adults and \$12 for students a dance and \$12 for students. A dance will follow.

President Jan Ishii awarded student Steven Shimoura a \$1,000 Detroit Chapter Scholarship, Oct. 24. Steve said he was grateful to the Chapter for its interest in the youths of the community.

Chapter Treasurer reported the 1976 Far Eastern Festival profits were about \$7,000.

● French Camp

The French Camp JACL will install their 1977 officers during its New Year's party on Saturday, Jan. 22, 6 p.m., at French Camp Hall. The potluck supper will be served by the chapter women's auxiliary. John Fujiki is the new president, it was announced.

● Las Vegas

The Las Vegas JACL held an installation dinner, Jan. 17, at Minni Woo's Latitude 20 Restaurant. The Mayor of Las Vegas and city manager were present.

● Milwaukee

By Lil Kataoka

The Milwaukee JACL held its 31st Inaugural Banquet at the Country Gardens on Jan. 8.

Jim Miyazaki, board chairman in '70, presided at the banquet. Introducing JAYS member Ruri Teramura, who led the pledge to the flag and invocation by Rev. Perry H. Saito, senior pastor of the Wauwatosa Methodist Church, and a 33rd Degree Mason.

Guest speaker was Bill Hosokawa, associate editor of the Denver Post and author of several books, among them, *Nisei: the Quiet American*, *Two Worlds of Jim Yoshida* and his latest *Thunder in the Rockies*. His talk touched upon many subjects such as the Holiday Issue of the Pacific Citizen, reflections from the Japan Times, outstanding Nisei in various fields.

Installing the '77 board was Lillian Kimura, MDC Governor, who remarked that more women should

participate on the Board since the incoming board chairman was being "recycled" for the third time. The new chairperson is Takio Kataoka.

● Salinas Valley

The Salinas Valley JACL installation dinner will be held on Feb. 5 at the Salinas Community Center. A prominent guest speaker will be scheduled.

● Seattle

Mrs. Kiyu Motoda, hotel operator and 1000 Club Member, donated \$25 to purchase the slide cassette educational material, "The Japanese Americans — Inside Look" for the Seattle chapter library, founded by the Hosoe Kodama Fund.

Mrs. Motoda is a recipient of 6th Class Order of the Sacred Crown by the Japanese government for contribution to the bettering of Japan-U.S. relations.

Seattle JACL's annual general meeting was held Friday, Dec. 17, at the JACL Office. Sam Shoji, membership chairman, reported paid membership reached a magical 703.

A Committee of Minorities Panel under Gov.-elect Dixy Ray seeks qualified minorities for higher posi-

tions in the state of Washington. All applicants should contact Hiro Nishimura, 2718-60th Ave., SE, Mercer Island 98040, phone: 232-4642 (6-8 p.m.).

● Tulare County

Shig Taguchi was awarded the JACL Silver Pin. It will be presented to him at the chapter dinner Jan. 31.

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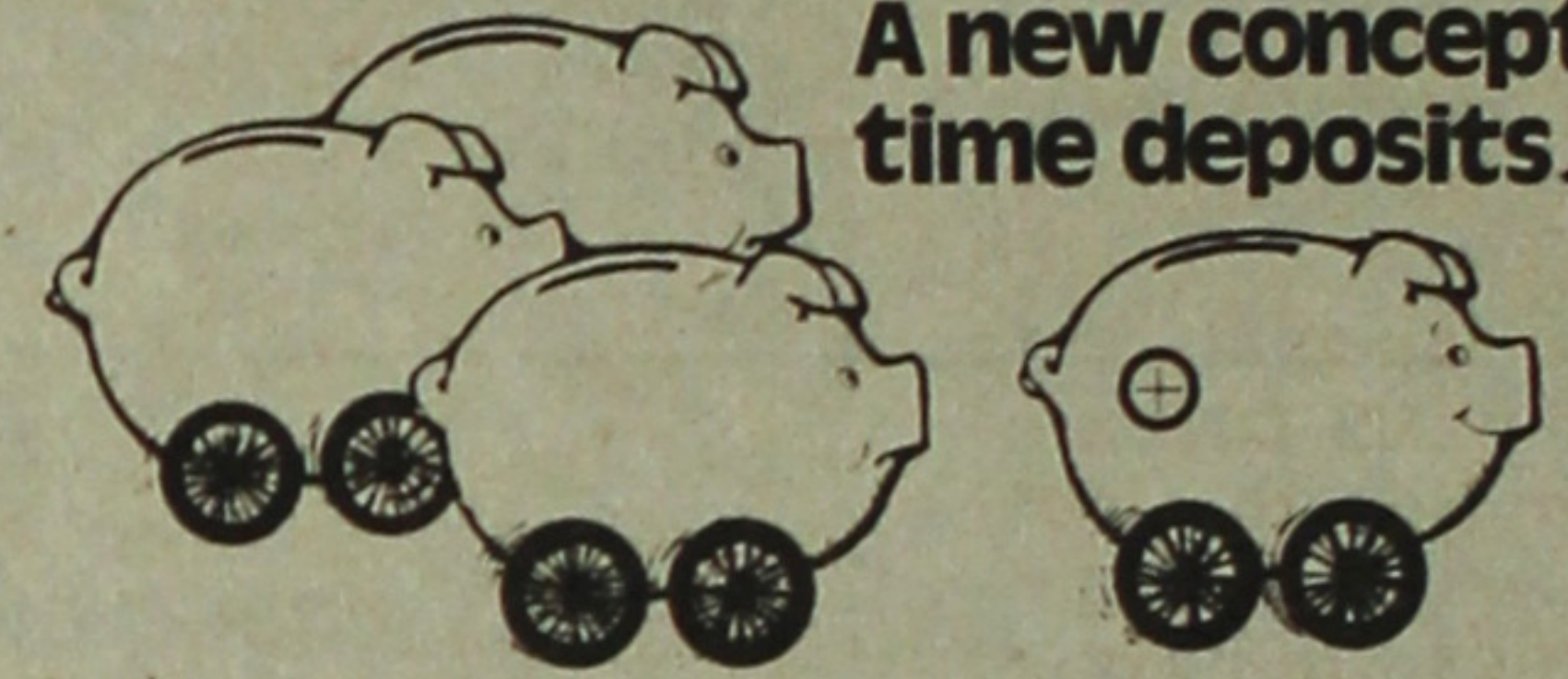
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JACL Washington Office report—

Continued from Page 2
 Denver Mile High Chapter during a dedication for the late Colorado Governor Ralph Carr.

One month later a ceremony sponsored by the Washington Office was held on behalf of the retiring Senator Hiram Fong, honoring him for his years of service to JACL.

Through the months of October, November and December, 30 candidates signed up for the prestigious Presidential Classroom for Young Americans program at the encouragement and administration of the Washington Office. Linda Christliff, Washington Office secretary, did a tremendous job in administering the PCYA program.

Office of Special Concern

In December, the Washington Office, working in a coalition with other Asian American organizations, successfully negotiated the establishment of an Asian American Office of Special Concerns in the U.S. Office of Education. Now the Japanese and Asian American communities will have an identifiable contact to use for informational and technical purposes in seeking funding for education programs.

This writer, having been named to serve as a member of the Board of Directors to the Leadership Conference on Civil Rights, the National Committee for Responsive Philanthropy, and

Continued on Page 12

Legend of Nikkei Science Fiction Writer in America, 1977

For Today and Tomorrow

by Jon Inouye

Imagination is a strange thing.

It can give the daily worker hope to go on living; it can give the scientist great dreams for the future of Mankind; it can give an Einstein a theory for a new type of energy, or a Hitler the plan for world conquest.

Imagination caused the ancient Chinese and Japanese poets to create works which have caused the gods to cry.

Without such a force, there would be no art, no science or beauty or religion in our world today. And most likely, I would not be here writing these very words.

Imagination is present in all men of whatever race, color and creed.

It is also present in different forms. The imagination of a draftsman or architect, for example, would be slightly different than the imagination of a writer. The imagination of a social writer would be different than that of a political writer or a poet.

Men with great vision wrote the Bible, the Iliad, and other great works of literature.

Today, one form of imagination is very, very popular.

Job information

SAN MATEO, Calif.—A 24-hour job information line (574-6111) was formed by the San Mateo County Community College District for teaching and non-teaching position openings.

It is called SCIENCEFICTION (sf). To the uninformed mind this type of fiction conjures images of maidens carried away by bug-eyed monsters or demons lurking somewhere within the dark canyons of Mars. But in truth, this literature encompasses many facets of existence. It involves how SCIENCE will affect HUMAN BEINGS; how knowledge can be used to change the lives of all creatures, great or small.

John W. Campbell, the late editor of Analog, a science fiction magazine, once wrote a story of the day when machines could replace man. Well, this affected Mankind, all right, and Man became an extinct species in the world of Machines.

Science fiction writers had told of a bomb with vast atomic powers—30 years before Hiroshima. They have written about computers, jets and space travel long before these materialized in this 20th Century.

I, as a Japanese American, became interested in this vein of literature several years ago. One of my recent books, A NIGHT TIDE (Randen, 1976), involves many different worlds of tomorrow or alternate futures.

This literature known as science fiction has struck me as being particularly prophetic and effective, more so than other forms of literature. We have science fiction poetry, sf plays; sf stories, novels, movies, sf mysteries and even sf detective stories. We have classic sf and trashy sf. The whole gamut.

A spectrum of imagination! Now what I, as a writer, am trying to do is two-faced:

One is to entertain. Sometimes one just wants to "get away from it all", to withdraw and have a good time. Offer-

ing fantasy worlds, or utopian places of tomorrow in three dimensional color can bring a certain sense of satisfaction and adventure. Edgar Rice Burroughs in his Tarzan series did just that—he gave action, he gave entertainment.

Second, as a writer, I try to provoke thought, to get a person to look at his world today and speculate on tomorrow. SF can be a very intellectual endeavor.

Japanese Americans have a unique experience. Every ethnic group has a unique experience. Based upon these experiences, a writer of any given ethnic group speculates—he goes beyond mere experience into imaginary worlds, and perhaps greater worlds.

A writer writes not just of his own kind—but other peoples, other worlds. He expands himself by inspecting, questioning, and above all, creating. This is what I have done over the past several years with over 50 stories and articles published.

This column here is a call to those Americans of Japanese ancestry to expand themselves—to write not just of one world, one universe—but many worlds. Life is a multifaceted thing.

The future for me, as writer and assistant editor of the PACIFIC CITIZEN, holds great promise—for this promise is as great as our dreams.

And who else makes these dreams but our artists?

Editor's Note: Welcome aboard, Jon. To our members and readers, he is a full-time student at the Univ. of Southern California, coming into our office on a half-day schedule. His father is an active Venice-Culver JACLer, Dr. Mitsuo Inouye.

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Midwest District Council

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Membership recruitment underway

CINCINNATI, Ohio—January marks the commencement of the 1977 membership drive. In the Midwest, Second Vice-Governor Gordon Yoshikawa projects a 10% increase in the Council's current membership of about 2,200.

"Total JACL membership in the Midwest has declined slightly, but we hope to reverse this trend during the coming membership drive."

According to Yoshikawa, efforts will be targeted toward (1) increasing the membership in already established Midwest Chapters, and (2) examining possibilities for founding new chapters in areas where the Japanese American population is significant.

Yoshikawa noted that "significant" has slightly different connotations in the Midwest since, "only 12 counties out of our 638 have a Japanese population of over 500 and only four over 1,000." On the other hand, he stresses that current JACL membership in the seven Midwestern states, which comprises our District, represents only 5.7% of the Japanese American population in this region.

"This situation occurs partly because we don't have chapters in all sections of these states, but also because we've failed to locate and ask these Japanese Americans to join our organization," declares Yoshikawa.

Two Midwest chapters, (Milwaukee and St. Louis) showed an increase during 1976. Anna Peterson, Vice President for Membership in St. Louis, acknowledges the fact that membership recruitment in the Midwest is difficult, but states that many of the problems can be overcome by an effective PR campaign.

"Many TV stations still have one minute promos for non-profit organizations, and newspapers are generally interested in publicizing events which are of interest to the community.

"Printed brochures emphasizing local as well as national concerns and activities are extremely helpful when answering requests

from prospective members, she added.

Another problem is encouraging current members to renew each year. "Many JACLers in the Midwest have difficulty associating with a national organization in which a majority of the membership is located in the West Coast," notes Peterson. "There is concern that these JACLers pay their \$12 per year to the national organization and then are forgotten."

The Midwest District Council hopes to overcome this problem by bringing these two JACL groups into closer contact through such means as the monthly MDC page and the projected Summer Intern Program for Sansei.

SPEAKING OUT:

The Leadership Gap: Thanks to the Nisei?

By TOARU ISHIYAMA
Cleveland JACL

We Nisei have learned our lessons well. We are at least aware of the concepts of *on*, *giri*, and *oyakohko*. Because we are, we respect and revere our elders. We are concerned about their welfare; we are appreciative of their labors. At times, we seem lavish in our public display of our esteem for the older generation, so much so that we are seen by many non-Nikkei persons as epitomizing all that is good in the close-knit, mutually respecting and loving primary family. At an organizational level, we pay our respects to the Issei by honoring them at all kinds of functions, formal and informal. We spend long hours planning a variety of services for the Issei. All are designed to make the Issei feel wanted, relevant and worthy, as well as to express our gratitude and good will in the best sense of *on*, *giri*, and *oyakohko*.

This is good. But, when I look at how we Nisei often relate to the younger generation on an organizational level, I am appalled. I think that it is not unfair to characterize the Nisei mind as being essentially "anti-young", and perhaps even as being disdainful of the young. In spite of our protestations, respect, consideration and

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love for the young, our organizational track record tends to indicate the opposite.

When I was young, I used to rebel and to rail against what I thought was an institutionalized Issei plot to prevent the Nisei from assuming responsible, organizational leadership. When I railed too strongly, I was called *nama-iki*, a term connoting a disrespectful, arrogant and a generally deplorable character. In better moments, it was pointed out that we were too young, too inexperienced, too mistake-prone, and that we didn't know the politics of organizational management.

In time, of course, the Issei regime eroded — a process hastened by the whole internment experience and the movement out of the Nikkei ghettos. These processes made the Issei expertise less relevant. Yet, even after the close of WW2, I can still recall some of the Issei-Nisei struggles with regard to community leadership. While very low-key and very Japanese-like, the struggles were nevertheless there.

Now that the Sansei and Yonsei are reaching and achieving organizational leadership age, history seems to be repeating itself. Only this time, the Nisei are the power figures to be reckoned with. I hear active Sansei complain that the Nisei do not trust them, that they are seldom allowed to be in positions to make mistakes, and that when they do make mistakes, the mistakes are taken as proof the young are not yet ready to take leadership positions.

The Sansei-Yonsei position is, in many ways, an untenable one. When the young do get involved in organizational activities and they happen to commit a *faux-pas*, they are criticized in the most devastating Nisei manner — the indirect, polite but extremely demeaning manner, i.e., they are no longer asked to assume responsibility.

ties. On the other hand, when the young respond in a like manner — polite, quiet non-involvement — they are criticized for being non-aggressive, irresponsible and even lazy.

We elders tend to take over all kinds of functions and don't permit the young to develop their organizational skills.

Then we decry their non-involvement and lack of organizational expertise. OR, we take the other extreme position of providing no help, no support and even hostile non-involvement, and then with an "I told you so" air, throw up our hands.

Why is it that the transfer of power from generation to generation cannot be an orderly, non-conflicted growth process? Must the Sons overthrow their Fathers? I'm reminded of the "liberal" King who at a conscious level wants his sons to be kingly, but unconsciously wishes them to be weak so that he can continue to be King!

From a realistic point of view, the young are not yet ready to overthrow their elders, even if they wished to do

In the Midwest, with sub-zero temperatures and a heavy blanket of snow on the ground, summer seems to be a long time away. However, high school and college-age students realize that now is the time to begin looking if they are to find that all important summer job.

The Cleveland Chapter Education Committee has recently endorsed a proposal for consideration by the Midwest District Council which takes a fresh look at summer opportunities for youth.

It is their feeling that the summer months cannot only be used as a time to earn money, but could be very educational as well. They propose exploring the possibility of setting up a youth program which would assist Sansei in finding summer jobs in different vocational fields or in other geographic areas.

In this way the Committee figures that youths might be

so. The few existing Sansei and Yonsei leaders do not yet have a strong constituency. What I fear is that the Sansei too have learned their lessons well, and true to *enryo*, and will give up the leadership struggle.

But, when the young become socially and politically mature and do develop a constituency, then what? Will the young go their own way in affirmation of a new Sansei-Yonsei identity? Will the JAYS become a separate organization? Is the JACL then to die as the Nisei die? Or, will the young overthrow their elders and the Nisei be relegated to a retired status, to be segregated and excluded from meaningful organizational activities, to be honored and displayed only on special occasions?

Or will the JACL continue to grow, to expand its constituency, to become inclusive rather than excluding, because it is not a generational organization? If we desire this end, then we must truly address the issue of the generation gap as it relates to organizational issues. We must develop an integrational process wherein Nisei, Sansei and Yonsei work together on mutual concerns. We cannot turn over the JACL to the young, anymore

Call of the Midwest

exposed to new career ideas or may have an opportunity to better establish their ethnic self-identity by living in a different Japanese American community for the summer.

We heartily endorse the concept of new summer opportunities for our youth. It is our belief that Sansei have less access to different kinds of vocations than mainstream youth and that the ethnic "identity crisis" remains a problem today. Only through our own efforts will difficulties be overcome.

—The MDC Page Editor

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Congressmen hear of JACL's concerns

CINCINNATI—Local JACL of the restrictions in pro-Yoshikawa met recently with Rep. Willis D. Gradison (R-Ohio) in conjunction with the Congressional Education Project initiated in December by the Midwest District Council.

Gradison, former Cincinnati mayor, was elected in November to a second term in the U.S. House and appointed to the Ways and Means Committee—an exceptional assignment for a congressman with only one term to his credit.

Expressing appreciation for the concise statement of JACL concerns, Gradison admitted that there were a number of issues of which he had not been previously aware. His questions and comments indicated that he would not long be ignorant of them.

"Although Gradison had a position on the Rice Act (he, as the JACL, is for removal of the restrictions on production), he had not realized this was an issue of importance to his own constitu-

cy," stated Judy Ibarra, Cincinnati Chapter President and Congressional Education Project Chairperson.

Minnesotans Told

In the Twin Cities area, JACLer Sam Honda met with two legislators, newly-elected Rep. Bruce Vento of Minnesota's Fourth District and Sen. Wendall Anderson, recently appointed to fill the position of former Sen. Walter Mondale and now Vice President.

Vento was supportive of most JACL concerns, although he felt that the issue of stateless children in Japan was discriminatory on the part of the Japanese government and an issue with which it rather than the U.S. Congress must deal," noted Honda. "Vento indicated that he would direct his efforts in Congress toward resolution of this issue by the Japanese government."

Anderson encouraged the JACL to continue its program to educate congressmen and hoped to hear from the Twin Cities JACL whenever they had a position on an item that was coming up for vote, or needed attention in some way.

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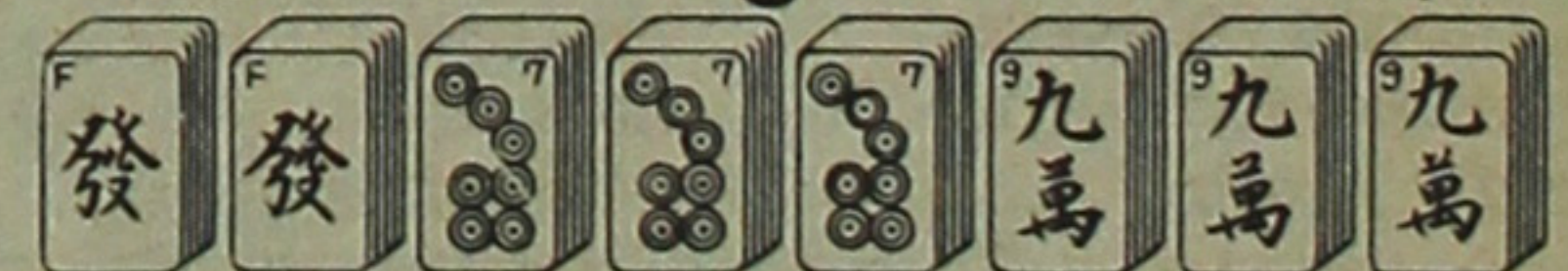
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From 1877-1977 in pics

By Gordon Hirabayashi

Edmonton, Canada
 "The Japanese Canadians 1877-1977," a photographic exhibit being developed by a Vancouver JC Centennial sub-committee, has been declared a national exhibit by the National Japanese Canadian Centennial Society. It will officially open in its completed form in Toronto in May 1977, and will travel to other parts of Canada thereafter.

In the first phase of development, beginning approximately a year ago, the sub-committee (a volunteer group composed of about 40 percent Sansei, 40 percent Shin-Issei, and 20 percent Nisei), working mainly during off-hours from full-time jobs elsewhere, collected and sorted 1,500 photographs, collected and translated vast amounts of historical material, and conducted interviews with primarily Issei and some Nisei.

The second phase began in June with the opening of a pre-centennial showing at the Vancouver Centennial

Museum. For this phase 40 large panels (30 inches by 40 inches) were mounted including some 150 visual images accompanied by some texts (just enough to give continuity, not enough to disrupt).

Opening Remarks

The exhibit begins with "We came from an ancient land with a dream of riches..." It continues with a scene in Japan, then to Canada with Manzo Nagano, the first known Japanese settler, followed by other *dekasugi* (itinerant workers). Pride of accomplishment and the shame of racism are balanced in the story as dreams begin to shift from early riches and return to Japan to that of settling and establishing Canadian roots. The "picture brides" begin to arrive, followed by the emergence of families and communities.

The photographic history is in its advanced form up to World War II and the evacuation. Most of the wartime scenes are government documentary shots (this

was the period when cameras were confiscated).

And the postwar period is very much in its formative stage. The second phase, then, can be characterized as an advanced research stage, involving further interviews and research of documentary sources, amendments and adaptations due to feedbacks and contributions of new visual images from viewers. By May of 1977 the third and final stage is anticipated.

Second Phase

This far (Oct. 1976) the photographic history, second phase has had showings of several weeks each at the Vancouver Centennial Museum, Provincial Archives at Victoria, Steveston, The Studio on Powell Street, Lethbridge Public Library, Fort Steele Historical Museum. Further exhibits are scheduled in Interior B.C. For a preliminary feel of this exhibit two quotations follow:

The first quotation comes from Russ Wodell (Victo-

ria's "Monday" Magazine, Aug. 29-Sept. 5, p. 15) after having reviewed the exhibit at the Provincial Archives.

"I was born a few months after the reinforcement of Japanese (Canadian) citizens in 1949. I experienced neither the terror of the attack on Pearl Harbor nor the horror of the bombs that exploded over Hiroshima and Nagasaki.

"As a child I was told that the Warfield plants above my home in Trail supplied heavy water for the Manhattan Project; as an adolescent I met Japanese families patiently and hopelessly suing for compensation for the property they lost when they were deported. Otherwise the Japanese experience in B.C. was merely a paragraph in the history texts.

"But social injustice is retroactive; the sins of our fathers live on in their effects on us all. The juxtapositions of photographs and texts in this exhibit owe their remarkable emotional impact to the universality of the story they tell so simply and powerfully.

"Hope, a prejudice, violence, struggle, pride are

terms that apply to the Japanese experience specifically but to all peoples as well. Visiting this exhibit is a seminar in self-knowledge for anyone who lives in B.C., Canada, or the world."

victim who accepts the blame for the crime. In milder form, it amounts to a quietism—don't rock the boat, don't risk the respectability we have earned, we will become too visible.

Break from Our Past

"Let us break this self-damaging silence and own our history. If we do not, estrangement from our past will be absorbed and driven deeper, surfacing as a fragmentation in ourselves and coming generations. But in retracing the journey of our people through time, in going back to our roots, we find ourselves made whole, replenished in spirit. We return from that journey deeply proud of our people, of their contribution to history to this country.

"Let us also examine ourselves. Having gained our freedom and established our respectability, we must not lose sight of our own experience of hatred and fear. Too often we have heard 'damned Jew', 'lazy Indian', from those who were once called 'dirty Japs'. The struggle of the generation and the meaning of the war

Continued on Back Page

Centennial—Last Round-Up?

BY TOYO TAKATA

Toronto
 After 1977—then what? One of the major activities planned for 1977 is the Centennial Youth Conference slated for Toronto this summer. The theme of this powwow is "Japanese Canadian Youth, Where Do We Go From Here?"

There was a popular western ditty that swept the continent in the thirties that began, "I'm Headin' for the Last Round-Up." Is that where we, the Nikkei of Canada, are headed in our 100th year?

The sad truth is, this could very well be. The Centennial could be the banzai charge, the final burst of glory, then oblivion. At least, it would make our Nipponese ancestors proud.

Let's examine the facts. We number 40,000. Or one in about 580 residents in Canada can trace their heritage to cherry-blossom land. And we are dispersed in an expansive country, living in all ten provinces and the territories.

Or put it another way. The entire Japanese Canadian population is less than that of North Bay, Ontario, or Lethbridge, Alberta. How can we avoid being overwhelmed and maintain our identity?

And there are no Little Tokyo's or concentrated neighborhoods to preserve the "ethnic purity" as president-elect Jimmy Carter carelessly blurted. True, Steveston or Richmond has a high proportion of Japanese Canadians and Powell Street has its cluster of Japanese enterprises, but these are not like the prewar enclaves.

Harking back to the bleak, uncertain times before the

enforced exodus from the Coast, most Nikkei lived socially, economically and physically, within the boundaries of their tight, ghetto-like neighborhoods. For the Issei, it was not an entirely unpleasant situation. It was a frugal haven where they could sustain their dignity and life-style, isolated but sheltered.

But today, the Issei who built and maintained the community, are a diminishing breed. As their ranks have thinned, the spirit of togetherness has crumbled. Only the remnants of these hardy people survive, but except within the Japanese church circles, their influence and their sense of community have waned.

The Nisei, unlike the Issei, are not entirely dependent on their retaining contact with the JC circle. Indeed, some with false pride, will claim that they are totally detached. Although most will admit to a desire to preserve these ties and feel more at home in Nisei-to-Nisei relationships, they remain indifferent to any disintegration of their own racial community.

Let's examine what's happening with the Sansei. According to rough calculation, close to 90 percent of them intermarry in Canada. Scattered as we are, opportunities for Sansei to meet each other are rare, and the Sansei themselves are relatively indifferent to this.

Take Manzo Nagano's descendants. Not one of his Canadian-born grandchildren is married to another Japanese. Indeed, he has a great-grandson named after

Continued on Back Page



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Court scenes by Carol Yoshimoto:



Rev. Lloyd Wake, San Francisco, of Wendy's Fair Trial Comm. Mike Iwatsubo — a most interested spectator from Fresno, Calif.

Yoshimura trial—

Continued from Front Page

iterate that there was a tremendous variety of overt acts which pointed to Wendy's guilt.

At one point in his rebuttal Horner waxed dramatic when he asked the jury, "Who gave them (referring to alleged terrorists) the right to decide who shall die, what buildings are to fall?" He also stated categorically that Wendy's flight because of fear was preposterous and that she "deliberately chose to associate with Patty Hearst and William and Emily Harris, the most wanted fugitives in the U.S." Had Wendy fled out of fear, he claimed, she would have avoided such people "like the bubonic plague".

Thursday morning (Jan. 13), Judge Martin N. Pulich delivered his instructions to

the jury of 8 women and 4 men who are to decide Wendy's fate.

Jury Gets Case

Judge Pulich carefully outlined all of the points of law applicable to the case, advising them not to speculate, and not to be governed by pity for the defendant, public opinion or community support; but to consider only the evidence and its relative value. "It is your responsibility and yours alone to decide the truth based on such evidence and your evaluation of the credibility of witnesses," he said.

He further reminded them they must consider each piece of evidence separately and decide if a fact has been proved. He also went over the indictment charge by charge, telling the jury they must convict or acquit

on each charge and to disregard whatever consequences might come of it.

Judge Pulich also spoke extensively on the subject of reasonable doubt, saying that Wendy's rental of the garage is not of itself necessary evidence of her part in a conspiracy.

The judge dismissed the jury at 11:14 a.m. whereupon beginning deliberations in the jury room they may ask to review any piece of evidence in question. Late that afternoon the jury did ask to see some items of evidence. Any early verdict is not expected.

In a noon press conference Wendy expressed her confidence that her attorneys had presented a good defense and that she also had complete confidence that the jury would be fair and would return a just verdict. Attorney Larson told the press that he was quite satisfied with the judge's instructions to the jury. He also predicted acquittal.

Because of the two-week break and Holiday Issue (which carries no news), reports filed by Lee Ruttle for the third, fourth and fifth weeks of the Yoshimura trial follow for the record.—Editor.

The third week (Dec. 13-16) of the ongoing trial of Wendy Yoshimura saw a total of 24 prosecution witnesses called to the stand to testify.

These included Michael Grabianowski, manager of the Berkeley apartment house who rented a garage to Wendy in 1971 for storage purposes, Berkeley police officers who had seized the explosives and illegal weapons at the garage, photographers from Univ. of Calif. Police Dept. who had taken photos of protest meetings on the campus, six FBI agents involved in the arrest of Wendy and Patty Hearst on Sept. 18, 1975, and an Oakland police officer who had once given Wendy a ticket for a minor traffic violation.

Other witnesses were Annette Lewis, employee of the property management firm which had rented an apartment to Wendy at 330 Athol St., Oakland, and the resident manager, Sue Kiltz; three employees of advertising and typesetting firms which had done business with Wendy when she was engaged in free-lance commercial art; a credit investigator from EXXON Corp., a Pacific Telephone agent who told of service applications by Wendy.

The appearance of the telephone agent caused some amusement when prosecutor Horner fumbled with a 1970 and a 1971 phone directory looking for his "substantiating evidence". The judge remarked, "For your information, the names are listed alphabetically!"

the last one, McGeorge School of Law, in Sacramento.

In 1970 he graduated and passed the bar exam on his first try. A two year investigation followed before the ABA accepted him. He moved to Auburn to join the public defender's staff, where he came to know the Nisei judge, who was retired by a new law because of his non-legal background.

Young felt the people seeking the judgeship did not have the compassion or the respect for the people that Judge Sakamoto had. So, he campaigned door-to-door and last November won by 52% of the votes.

Another witness producing equally doubtful results was John Wycoff of the New Jersey Dept. of Motor Vehicles, who testified that a Joan W. Shimada had been issued a driver's license at Westfield, N.J., Apr. 3, 1974. He subsequently gave this information to the FBI. Wycoff was one of several prosecution witnesses flown out to Calif. from eastern cities at County of Alameda expense.

McNamara's Sister-in-Law

Deputy District Horner's "star witness" was Miss Kathrine Craig, sister-in-law of former Secretary of Defense, Robert McNamara.

Miss Craig identified photos of the McNamara vacation home at Aspen, Colo., along with road maps and other documents pertaining to the McNamara family which had been found in the Berkeley garage.

The prosecutor's attempt to suggest that Wendy had been involved in a sinister plot met with vigorous opposition from her attorneys. The judge instructed the jury that they were to regard such "evidence" only as material found in the garage and not to draw extended conclusions from this revelation.

Highlights of the various FBI agent's testimony was when one of them who had been engaged in the search of the San Francisco apartment where Wendy was apprehended with Patty Hearst, Sept. 18, 1975, found a bottle of Kikkoman soy sauce in the kitchen cabinet. Defense asked if this had been sent to the FBI laboratory for analysis, and the witness assumed it had.

Other agents testified as to the weapons found, two altered carbines, a sawed-off shotgun, ammunition, a .38 Special pistol in Wendy's purse, and one in Patty's purse. Another pistol, a 9 mm automatic, was also found in the bedroom presumably occupied by Patty Hearst.

The final witness called Dec. 16 was FBI Agent Donald Richards who had been assigned to watch the apartment after the two girls had been taken to FBI headquarters. His testimony ended abruptly when Horner commenced by mentioning the name of Stephen Soliah. The jury was dismissed and a hearing on the matter followed.

Tempers rose as Horner insisted upon following the line of questioning concerning Soliah, while defense attorneys Larson and Lew protested vigorously. Judge Pulich reserved his decision, although he seemed to favor the defense argument at least to some degree.

Court was adjourned until Dec. 20.

Prosecution Rests

The fourth week (Dec. 20-22) in the trial ended on Wednesday when prosecutor Geoffrey Horner rested his case. He had presented to the jury over 270 separate pieces of material evidence and called a total of 57 witnesses to the stand since the trial began.

Witnesses were predominantly law enforcement officers, FBI, local police; fingerprint, handwriting, ballistics and cryptology experts, and a number of other people who at some time had remote contact with Wendy.

Throughout the hearing of testimony and viewing of exhibits, Horner emphasized Wendy's association with Patricia Hearst, William and Emily Harris, Stephen and Kathline Soliah. Michael Bor-

tin and James Kilgore, in his effort to convince the jury of the defendant's affiliation with the SLA.

Pages from Notebook

Horner capped his case with an unexpected flourish when he displayed extracts from a notebook found in the bedroom presumably occupied by Wendy at the Morse St., San Francisco, apartment she shared with Patty Hearst at the time of their arrest.

The pages shown had been blown-up to four-feet by two and were apparently a draft of a letter begun by Wendy to her parents, in which she assured them of her well-being and her dedication and "love for the people." The third section which Defense Attorney Larson did not expect to be shown, was of a highly personal nature and he protested vehemently. The judge too, was shocked and angered at the prosecutor's obvious lack of propriety.

Larson shouted, "Misconduct!" and demanded a mistrial be declared. Judge Pulich would not grant a mistrial, but he did order the offensive part of the exhibit be

removed immediately.

Later, Horner read to the jury a 7-page letter, addressed to "Dear Brother", which was on the kitchen table in front of Wendy when the FBI entered. The letter told of some of the difficulties the four fugitives (Wendy, Patty and the Harrises) had in resolving some of their differences of opinion. Although the writer (Wendy) did refer to Patty as being an "incredible, simply amazing person."

Prosecutor Ill

Court was recessed Dec. 23 for the Christmas holiday. Trial was to resume on Monday, Dec. 27, with defense attorney James Larson calling his first witness for the defense. However, Horner had become ill and was unable to get back to court until Wednesday.

Because of that delay, the entire day was spent with judge, prosecution and defense reviewing items of evidence to determine which pieces would be admitted for jury consideration. The jury was dismissed until Mon., Jan. 3, at which time Larson called his first witness, Frank Yoshimura, Wendy's father, to the stand.

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Her attorney Larson and Wendy listen to witnesses.

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Lives of many touched and influenced

TO SAY a final farewell to any loved one is a difficult task, but to say it to someone who is young, in the prime of life, to someone who has contributed so much to the finer ideals of society, to someone who had a ready smile for people he met along life's way; in short, to say a final farewell to someone like Edison Uno is very, very difficult. It leaves a feeling of void deep within your heart to know that he is gone.

How can we speak to that feeling of sorrow and void which prevails in a gathering such as this? Certainly, no words can truly meet our needs today, but we can help fill the emptiness with feelings of thankfulness and best wishes as we think back upon the life of Edison.

We can, without hesitation, say how appreciative we are that Edison Uno touched and influenced our lives, and that we had the privilege of being part of his life...

It is my prayer that because we gather in the context of the spirit of God in this final farewell moment . . . we are not alone, and that though we have experienced separation, we know that the pulses of love and life are not easily destroyed.

I'm glad that you have chosen to have a private family service before you join with the public in grieving for the death of Edison. I say this because I know that you, as a family, have always shared Edison with the larger community.

In this sharing, no doubt it has been difficult and trying for you as a family in spite of the sense of pride you may have felt as he took his stand on issues and stood in the community with those who were oppressed or misused. That extra measure of service to one of you, or all of you in the home.

The time spent for the community, meant time lost for the family. The presence of his smile at other gatherings meant the absence of that same smile in intimate family events.

We know the sacrifice it has meant for you, so just as we say thanks and give tribute to Edison, so also we say thanks and give tribute to you for sharing him unselfishly with us. That's why I'm glad that you have this family and somewhat private service in memory of Edison first; for surely you deserve this intimate family moment with him in this final farewell before you once again, and for the final time, share him with the public.

IN YOUR sharing of Edison with the larger community, I think you knew that Edison was unique and that you could not box him in with the common expectations of an ordinary man.

Edison as something of the universal man, a man who exemplified many of the finer ideals of mankind, and did not limit himself to any one particular situation. So he did not belong to any one group, or pursue just one cause. He was an individualist whose sense of humanity made him reach out to many different people. He

was an idealist whose sense of values made him join hands with a variety of causes. He was a dreamer whose spirit would never let him be content with the conventional things just as they are.

The world needs people who have a cause. Especially does it need people who pursue the causes of justice, equality, brotherhood, and liberation with the kind of patience and fairness and love for people which he had.

So you all know how much we will miss him. You know how much the world will miss him. And we know how much you, Rosalind, Liz and Rosie, will miss him; for to you he was more than an individualist, idealist and dreamer. He was also husband and father, to love and be loved. Yes, how surely this loss will fall upon everybody, from the larger societal gatherings to the small family groupings.

I remember when I first met Edison. It was in a scene typical for him. He was invited as a guest speaker to a group of Japanese Presbyterian ministers, speaking on the subject of our identity as Japanese Americans.

But to fully understand this encounter, you have to understand that it took place in the late '60's, at the height of the civil rights movement when all ethnics were saying loudly and definitely, "Black is beautiful, Yellow is beautiful, Red is beautiful, Brown is beautiful, and so forth across the color spectrum."

What a surprise it was to actually meet him, and talk with him. He didn't try to overwhelm us with verbiage or information. He didn't try to intimidate us by putting forth his knowledge in comparison with our lack of knowledge. He didn't try to put us down with any "I'm right, you're wrong" attitude. He listened with patience to our questions and opinions. There was a kind of gentle persuasion about him, and all this stood in stark contrast with my prior image of him as a civil rights activist.

Since that time and since coming to San Francisco, I have had the pleasure and privilege of a few personal experiences of working with him. Through them I learned that he was an idealist who gave flesh and blood to his convictions.

So it was that it wasn't just to large gatherings that he gave his attention, but also to an individual who was facing a problem. It didn't have to be a problem which epitomized justice or injustice, but it could be a simple human condition of needing a place to stay during a difficult circumstance, or assistance in a confiden-

We are pleased to share the eulogy delivered during the private family service held Dec. 24 for the late Edison Uno by the Rev. David Nakagawa of Christ United Presbyterian Church, San Francisco. Past national JACL president and Judge Raymond Uno of Salt Lake City (a first cousin) comments the message typifies the experience of so many people who got to know Edison.
—Editor

tial personal problem. His actions always seemed to be directed towards letting our humanity flower and truly enjoy the blessings of life on this good earth.

As one of his friends said, it is ironic that physically his heart was one of the weakest parts of his body, but spiritually his heart was the biggest and strongest part of him.

In the same gathering with the ministers, Edison said something which I felt characterized his life as I saw him. He told us of his early heart attack, and how he felt that he could have died then. He mentioned

Ironically, his heart was one of the weakest physically; but spiritually it was the strongest . . .

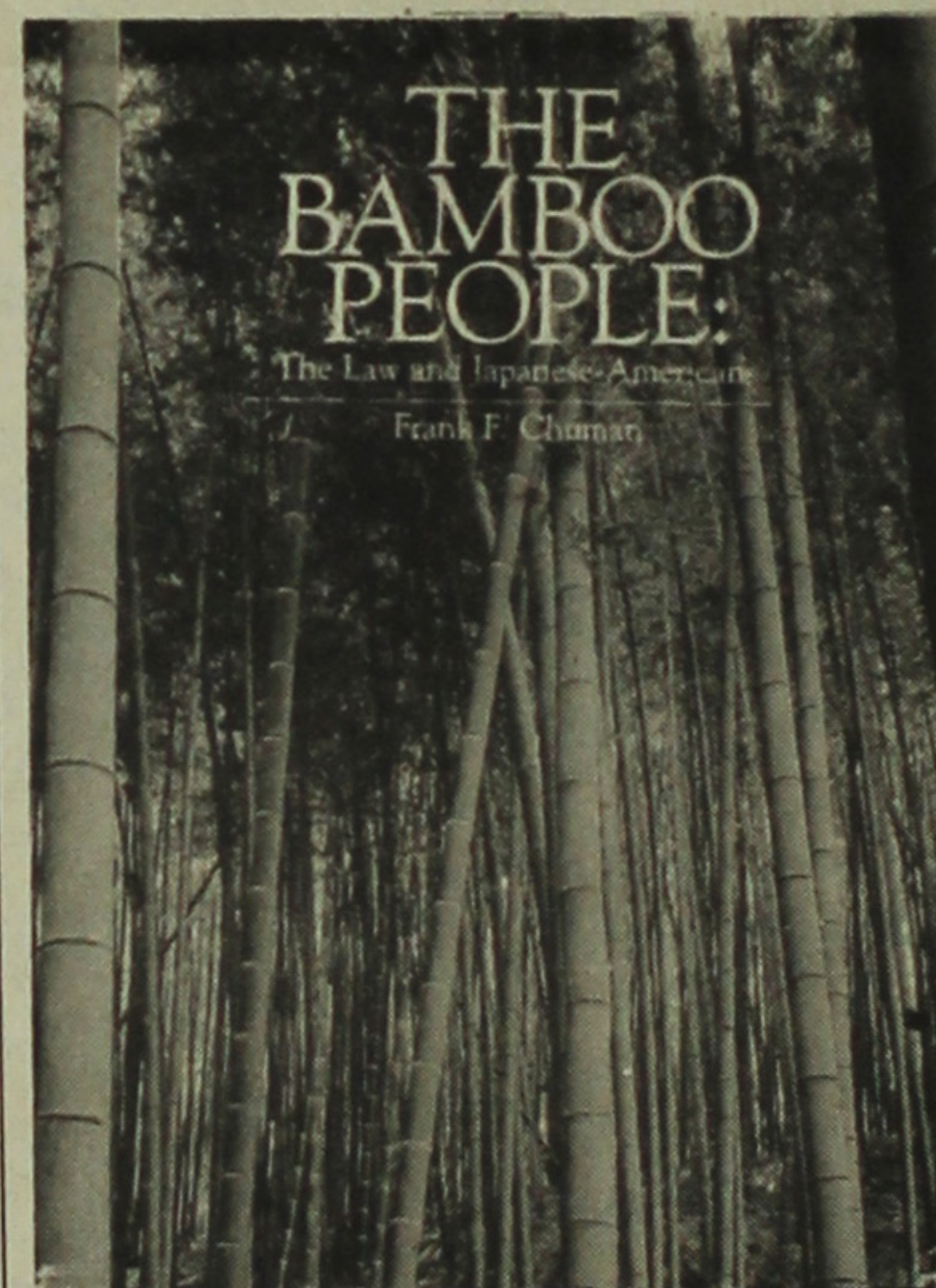
that he felt his additional years were a gift from God given to him and that somehow he could not live those years just for himself, but for the sake of others, not just for the sake of bread and butter, but for the sake of some higher values in life. I feel that the things which we have all seen him do has given evidence of that kind of

commitment and purpose in life.

I will miss seeing Edison's smiling face, whether it was just shaking hands with him and saying "Hi", or at a meeting about a current issue, listening to his incisive comments, or driving up Sutter Street in his Rambler.

In spite of all the controversial things into which Edison got himself into, in spite of the precarious state of his physical health, in spite of the reality of facing death at any time, Edison seemed to have a certain peacefulness about him. It was that kind of peacefulness which often characterizes a "spiritual man" or a person who has made his peace with God.

I think Edison knew that though his life was temporal, his causes were eternal; that though his actions were that of only one man, his influence was that of many men; that though he was a man of this world, he was a citizen of the kingdom of God where the brotherhood and sisterhood of all persons is a true reality. He had that peacefulness about himself which knew that when he faced his Creator God, he would have to make no apologies. He had run the race, and fought the good fight, and there are no regrets.



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Munemori film updated

SAN FRANCISCO—"Pfc. Sadao Munemori", produced as a silent movie by the Rev. Chonen Terakawa while in Salt Lake City, has been updated with audio and footage of actual battle and relocation camp scenes from the government archives, the Buddhist Churches of America Film Library announced Dec. 10.

Story is based on the life of Pfc. Sadao Munemori of Los Angeles, a 442nd RCT hero who was posthumously awarded the Medal of Honor in 1945.

Actors in the film are friends of the producer, who shot the film in black and white. Now approximately 50 minutes in length, it is available for rental from the BCA, 1710 Octavia St., San Francisco 94109.

Bilingual aide sought

BERKELEY, Calif.—A bilingual program assistant for higher education (salary: \$997-1,212) is being sought by the Berkeley Public Schools (Classified Personnel, 1414 Walnut St., Berkeley 94709). Filing date is Jan. 28. Assistant would coordinate training of bilingual teaching staff.

Foster homes

LOS ANGELES—Patti Kamoto (299-1300, ext 295), Asian/Pacific Foster Home Coordinator for the Dept. of Public Social Services, is looking for foster homes to accommodate children who need bilingual and bicultural placement.

Hirabayashi—

Continued from Page 9
years is completely betrayed if we are to go over to the side of the racist. Let us honor our history, and our centennial by supporting the new immigrants and other minorities who now travel the road our people once travelled."

Michener given Medal of Freedom

WASHINGTON—In one of the last ceremonies of his Presidency, Gerald R. Ford invited 22 distinguished Americans to the White House Jan. 10 to receive the Medal of Freedom.

Among the honorees was author James Michener, Philadelphia JAcler, of Pipersville and winner of the Pulitzer Prize in 1947.

The medal was first conferred in 1945 to honor wartime contributions by civilians. In 1963, it was expanded to recognize accomplishments in a wide range of other fields, "to stirring examples for others", the President noted.

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Yoshikawa chairs San Joaquin board

STOCKTON, Calif.—Richard S. Yoshikawa, 56, was elected 1977 chairman of San Joaquin county board of supervisors. After being appointed to a vacancy in 1944, he was elected to a full four-year term last fall.

Japanese Canadian Centennial—the Last Round-up?

Continued from Page 9

him, but this young Manzo has Welsh blood.

Nor can the recent immigrant Japanese be counted upon to be the community saviours. Their primary concern is adjusting to a new life, as well as, in some cases, struggling to maintain their home. Moreover, they seem to be creating their own society.

The truth, of course, is that we are too few in a vast country to retain any obvious visibility. Unlike other ethnic groups, there are no Japanese-oriented shopping centres around which a colony could develop. We can't stop the Sansei from intermarrying. In a sense, therefore, we are lost and doomed.

JACL Washington Office report—

Continued from Page 7

the Minority Legislative Education Program, JACL now has access to major civil rights, philanthropic and lobby groups.

However, this year has not been without its disappointments. The Washington Office is disappointed that Pres. Ford will not pardon Iva Toguri. The Carter transition team has been contacted and we will meet them soon.

50th reunion of YPCC on Aug. 28

BERKELEY, Calif.—The 50th reunion of the Young People's Christian Conference will be held on Sunday, Aug. 28, with reception at the Pacific School of Religion, it was announced by chairman Dave Tatsuno.

Mrs. Misao Hayashi (1115 Nottingham Pl., San Jose, Calif. 95117) is compiling a list of former YPCCers. Interested parties seeking further information should write to her. Mrs. Sumile Morishita Oda of Tokyo is expected to attend.

We're disappointed that more progress couldn't have been made on compensating the survivors of the atomic bombings of Hiroshima and Nagasaki. Efforts will again be made on behalf of the Committee for Atomic Bomb Survivors with the 95th Congress now in session.

Regardless, progress has been made on the bill to provide civil service retirement credit to those Japanese Americans who were evacuated and interned during WW2. And progress is being made against Kenzo Takata for using his trademark, "Jap", in retail clothing stores.

Representing JACL

Of even more pride is the fact that the Washington Office has been able to represent JACL at the following kinds of functions:

White House community briefing for ethnics, Embassy of Japan honoring Ambassador Togo, Roy Wilkins testimonial, Philadelphia Folk Fair, Smithsonian Folklife Festival, the Organization of Chinese Americans convention, El Congreso banquet, Black Caucus legislative workshop, "Farewell to Manza-

One of the reasons why I proposed we observe and celebrate our Centennial marking the arrival of Manzo Nagano to Canada is to prevent this erosion of the Japanese Canadian identity. If we allow this to continue, within 50 years, we will have vanished.

We are a unique segment of Canadian history. We have shared in the growth and development of this country. Nebulous as it may seem, we have contributed to the Canadian culture and identity. We are, indeed, a part of Canada, just as much as any other immigrant group.

The Centennial affords us an opportunity to find out about ourselves. For all too long, we, particularly the Nisei, have downplayed our accomplishments and achievements. Pride in ourselves is worth cherishing.

That most Japanese Canadians throughout Canada are awakening to the reality of their 100th Anniversary and that so many are now participating in preparing for their Centennial is encouraging. This growing awareness has the indication that our centenary celebration will be a memorable and joyous event.

But is it to end there—as a memorable and joyous event? Is it to be the last hurrah—like fireworks, a loud bang and a colourful display that disintegrates into the night?

This could very well be it. The end of an era, the demise of the Japanese Canadian as

an ethnic entity within Canada. Indeed, the last round-up. There is a group, however, a very small group, of Nisei and Sansei, who regard the Centennial as the watershed. Not the end but hopefully, the beginning. There must be others across this country, who are concerned about where we are headed.

If the Centennial can arouse this kind of concern particularly among the young, then there is hope that we are not walking into the sunset. This does not mean a restoration or revival of old values and traditions, but a new approach to instilling a sense of pride and dedication to a maturing generation of Japanese Canadians.

Whether we can fight the odds and maintain the Japanese Canadian identity does not rest with this group alone. It depends on all of us, we are all masters of our destiny.

Where are we going? This time, next year, we'll know a little better.

—The New Canadian

"nar" congressional reception, receptions sponsored by the National Council of La Raza and the Center for Urban and Ethnic Affairs, lunch with the commissioners of the U.S. Commission on Civil Rights and the Mayors of Hiroshima and Nagasaki, and private receptions for Senators Mike Mansfield, Frank Moss, and Phil Hart, and Congressman Leon Panetta, Norman Mineta and Spark Matsunaga.

All in all, it's been a busy productive and fruitful year. However, one ingredient has not been mentioned.

The Washington Office acknowledges that the volunteers of JACL have been a vital cog in assisting, supporting, and advising this office to have the successful kind of year that it has had. Without their dedication, interest, and activity, none of these programs would have become reality. The Washington Office dedicates this successful year to the volunteers in JACL. □

Deaths

Mary Eiko Takamine, 60, of Denver, died Dec. 29. A Nebraska-born churchwoman, she was secretary for the Simpson Church. Surviving are:

h Tol, d Joyce, Connie, m Toi Sato (Mitchell, Neb.), 4 br, 1 sis.

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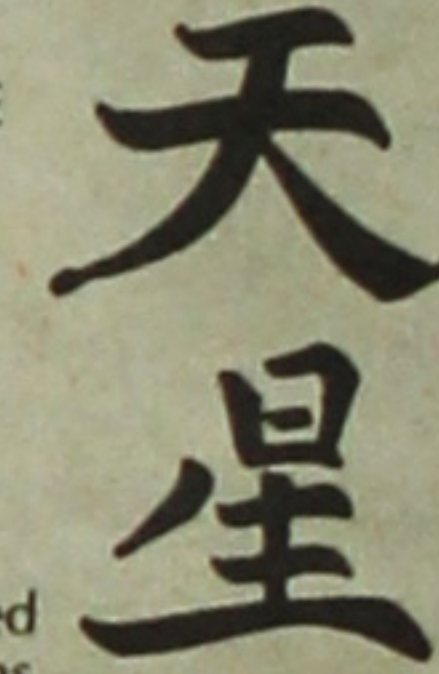
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