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Enomoto defends affirmative action

DAVIS, Calif.—The director of the state Department of Corrections told a Davis audience May 1 that he stands firmly behind affirmative action hiring and promotion in spite of recent problems with the idea in his department.

Jerry Enomoto, a 25-year veteran of the corrections department appointed director two years ago by Gov. Brown, labelled as "bogus" claims that he has promoted or hired unqualified persons.

He said his policy is to practice affirmative action in whatever way possible to give better opportunities to minorities and women in the department.

Enomoto, keynote speaker at the Yolo County Bar Association's annual luncheon, was indirectly responding to charges by the California State Employees Association that a black sergeant was unfairly promoted to a supervisor at the state's Correctional Institution at Tehachapi.

The employees' organization started information picket lines at Tehachapi and two other prisons as a result of the promotion which they claim was discriminatory against whites.

The protesters have said they are not against affirmative action but are concerned that the department's merit system for promotions was not used for the promotion. The promoted sergeant, they said, was not as highly qualified as other candidates for the job.

Enomoto has stood behind the promotion but has asked wardens statewide to use different promotion methods.

He told the 50 Bar Association members that a higher percentage of the promotions in his department have been of men and whites rather than of women or minorities.

"If people get upset they tend to overlook that," Enomoto said.

He said he has "never agreed with cries of reverse discrimination" in cases such as the Allan Bakke lawsuit against the University of California.

The problem of under-representation of minorities and women in places such as the corrections department, "needs to be addressed, something has to be done about it," he said.

"We have systematically excluded women from the work force," said Enomoto, and as soon as a judge decides on the case of California inmates who claim their privacy is invaded by women guards he said the system can be changed.

"We do use every legal means to make sure there's equal opportunity," he said.

On another issue, Enomoto said the state's new determinate sentencing law, which assigns a definite time to be served for most crimes, needs to be given a chance to work.

"The basic concept of determinacy in sentencing people to the prison system is sound, I think it's healthy,"

Continued on Page 3

Legislator admits Nisei co-worker first told him of Evacuation story

By CHERRY KINOSHITA
(Special to the Pacific Citizen)

SEATTLE, Wash. — "Most people are aware of what happened to the Jews in Germany, but are not aware of what happened to the Japanese Americans in our own country during World War II," commented Rep. Jack Cunningham (R-Wash.), at an educational briefing held by JACL and other community leaders at the Nikkeijinkai Hall on April 22.

Cunningham admitted that it was long after the war had ended before he himself first learned from a Nisei co-worker the facts about the wartime evacuation of citizens of Japanese ancestry.

He commended the film strip which was shown at the start of the meeting, "The Japanese American: An Inside Look," produced by the Japanese American Curriculum Project of San Mateo, as a valuable educational tool.

Bulk of the two-hour meeting was devoted to the reparations issue with Henry Mi-

yatake of the Seattle committee elaborating on the evolution of and the justification for the legislation sought by JACL.

Miyatake referred to the restitution concept evidenced by West Germany's payment to the Jews, as well as the Alaska Claims Act, as precedents. Cunningham's questions dealt with methods of funding, records available for substantiation, and what reactions there might be to a means test.

Remarking that as U.S. citizens we were all concerned with the tax deficit, the congressman then asked whether any thought had been given to a tax credit. Cunningham said that he, as well as other legislators, looked to Congressman Norman Mineta for leadership on issues such as these, but he suggested that a few knowledgeable proponents as well as several opposed to reparations meet with him at a later date in order to better prepare him for arguments that any of his 434 colleagues might present.

Major points of the Atomic Bomb Survivors bill were outlined with a request to the congressman for an affirmative vote on the bill. Cunningham suggested the possibility of authorization for victims to receive treatment at public health services and hospitals.

Min Masuda explained the background and structure of CULCON and the Japan-U.S. Friendship Commission and received from Cunningham a commitment to review the names submitted for the vacancies and an agreement to support this effort.

Cunningham was commended for his "yes" vote on the Civil Service Internment Credit bill by Don Kazama, chairperson of the local chapter committee.

Arrangements for the meeting were made by Ken Nakano and John Matsumoto.

Demoted Nisei postal worker fired by Berkeley postmaster

BERKELEY, Calif.—A recently demoted acting assistant Berkeley postmaster who protested his boss' racial epithets has been fired by the Post Office, the Berkeley Gazette reported last week (May 9).

Two other postal workers were fired because they could not work over 40 hours a week.

No explanation was given for the firing of 20-year veteran Hoagy Ogawa, currently director of support services in the embattled Berkeley Post Office, though it is known that Ogawa protested his characterization as a "Jap" by his superior, Postmaster Harry McGannon.

McGannon is said to have used the term "Jap" in a memo to Ogawa questioning the racial makeup of the local postal workforce.

McGannon refused to comment on the firing, effective in 30 days, saying "You didn't hear about it

from me."

It is one of several recent firings of postal personnel in Berkeley and Oakland.

Ogawa was reportedly taking extended sick leave and was not available for comment though it is known he has filed an Equal Employment Opportunity (EEO) complaint against McGannon.

In recent months, Ogawa has been demoted from his No. 2 post in the local post office, and has been doing menial desk work in various departments.

IF PROP. 13 PASSES

Most Sansei in L.A. county job to be laid off

LOS ANGELES—Mike Ishikawa, Los Angeles County's Affirmative Action Compliance Officer, announced May 9 that if Proposition 13 passes on June 6 most of the Sansei and other Asian American/Pacific people working in County government will lose their jobs.

In a report to the Los Angeles County Board of Supervisors, Ishikawa said that of the 3,657 Asian Pacific employees currently working for the County,

The impact report prepared by Ishikawa's office shows:

Current	Group	Remaining
33,026 (50.6)	Wh	20,490 (66.7)
19,395 (29.7)	Blk	7,926 (25.8)
9,042 (13.8)	Hsp	1,475 (4.8)
3,657 (5.9)	Asn/P	829 (2.7)
191 (0.3)	Am/Ind	Unknown
65,311	Total	30,720
32,285 (49.4)	Minorities	10,230 (33.3)
	Current County work force	(3/30/78)

In San Francisco, a community forum on Prop. 13 and Prop. 8 (the state legislature's alternative) was co-sponsored by Nikkei Demo-

CALIF'S PROPS. 8 and 13

Digest of the two controversial California propositions as appearing in the voter's pamphlet being voted upon June 6 (Majority vote required to pass)—

Proposition 8—Legislative constitutional amendment. Adds Section 9.5 to Article XIII of Constitution to permit Legislature to provide for owner-occupied dwellings to be taxed at a rate lower than other property, and prohibits tax rate on other property to be increased as a result of lowering the rate on owner-occupied dwellings.

Proposition 13—Initiative constitu-

tional amendment. Limits ad valorem taxes on real estate at one per cent of assessed valuation, except to pay indebtedness previously approved by the voters. Sets 1975-76 assessed valuation as base for property tax purposes. Provides for reassessment after sale or transfer of property, or upon construction. Requires two-thirds vote of Legislature to enact any change in state taxes designed to increase revenues. Prohibits imposition by state of new ad valorem, sales or transaction taxes on real property. Authorizes imposition of special taxes by local government (except on real property) by a two-thirds vote of qualified electors. Limits annual increases in valuation of property.

2,828 (77%) will be scheduled for layoff on the basis of seniority.

Ishikawa added that most third generation Japanese Americans have been in public service for less than 10 years. The Chief Administrative Office has reported that County employees with less than 10 years of service will be terminated.

The controversial initiative will limit property taxes to 1% of the assessed market value. The resulting revenue loss will also eliminate and curtail human services programs such as senior citizens, youth, community mental health, manpower training, multi-cultural programs, and neighborhood service centers, Ishikawa said.

"The progress made to encourage more Asian Americans to enter public government professions such as social work, fire fighting, police and law enforcement, mental health, etc., to better serve their communities will be completely eliminated," Ishikawa said.

Ishikawa's assessment came after noting an alternative budget which was submitted to the County Board of Supervisors May 2 to reflect the reduced level of funding or some 34,500 employees due for layoff.

cratic and Republican clubs, Nihonmachi Political Assn. and Nisei Voters League May 17 at the Masao Satow Bldg.

As an organization, the JACL National Board has viewed Prop. 13 as an economic matter, controversial and beyond the scope for a board position.

In Sacramento, Assemblyman Floyd Mori (D-Pleasanton) called for support of Prop. 8 which "will trigger the homeowners' and renters' relief contained (in the tax relief bill—SB 1) — passed last year without additional new taxes."

With the June 6 election day approaching, the campaign rolls into high gear. Howard Jarvis, author of the initiative, is spearheading Prop. 13 which would force all property to be reassessed at the 1975-76 market value and prevent local authorities from increasing the assessments by more than 2% a year in the future, at least until the property is sold.

Both sides are using "fear" to sway votes on how to lower property taxes. Jarvis has been explaining the "fear of losing property" is legitimate—fear of losing one's home because of soaring property taxes and fear of not being able to afford a

Continued on Page 3

Redevelopment Board



Howard Nishimura (third from left) is congratulated upon confirmation as a board member of the Los Angeles Community Redevelopment Agency by Councilman Gilbert Lindsay (left), his special assistant Darlene Kuba, and Councilman Art Snyder, council's planning committee chairman. The Seattle-born Nikkei was appointed by Mayor Bradley to fill a vacancy, created by Toot Uchida's resignation, for a term ending Nov. 4, 1979. Nishimura has chaired the Little Tokyo Community Development Advisory Committee for the past four years and is well acquainted with the redevelopment process.

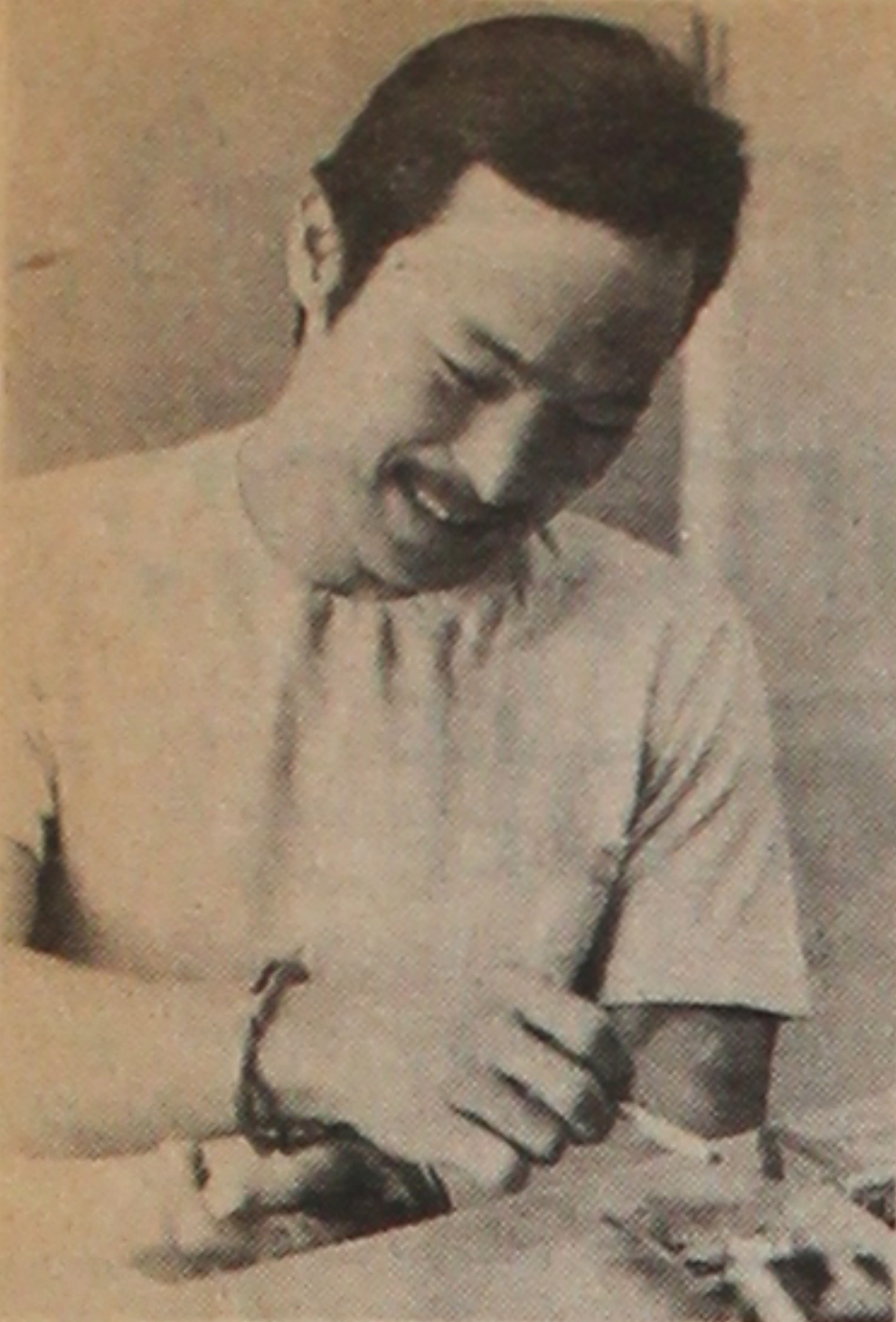
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THE AMERICANIZATION OF CHOL SOO LEE: Lee's arrest, trial retraced



Sacramento Union Photo
Chol Soo Lee

By K.W. LEE
(Sacramento Union)

Did Chol Soo Lee, then 20 years old, assassinate Yip Yee Tak in 1973 on a contract from the Wah Ching gang at a busy Chinatown street corner amid a rash of gangland murders in San Francisco?

The Sacramento jury in a change-of-venue trial exactly a year after the June 3, 1973, killing believed that

Lee was the hired gun who cold-bloodedly pumped three bullets into the 32-year-old Tak at the intersection swarming with Sunday tourists and inhabitants.

His conviction for first-degree murder was sealed by accounts of three eyewitnesses—all of whom were white tourists on a Sunday outing—who saw the suspect for fleeting seconds. No material evidence was presented linking Lee to the murder of Tak.

But passage of nearly four years—with hindsight into the obscure Chinatown killing—has spawned this nagging question:

This young Korean who, police suspected, belonged to another Chinese gang may have been railroaded in an unreal, Alice-in-Chinatown murder case where the deck was stacked against

him under an ethnocentric system oblivious to and ignorant of the realities and experiences of Asian ethnic groups in California.

Long isolated and removed from the fragmented Korean community, Lee has maintained his innocence. Few have listened to his muffled cry for justice. Help, if any, came too little and too late.

Those who had known Lee intimately during his adolescent years in San Francisco's Japan Town and Chinatown not only believe him but have lamented his Kafkaesque fate.

Because he came to California as a 12-year-old boy among the first waves of Korean immigrants in the early 1960s, he had no Korean peers or Korean social service agency to turn to for help. Mostly, he was alone in an urban jungle.

Lee, now 25 and serving a life term in prison at Tracy for the 1973 murder, also faces possible death on a charge of fatally stabbing a white inmate last Oct. 8.

Because of the Chinatown murder he says he didn't commit, the prosecution is demanding the ultimate penalty under last year's death penalty law which, among

other things, calls for death on the murder conviction of a defendant with a prior murder conviction.

If the jury in San Joaquin County decides there were special circumstances after a verdict of guilty, that jury could sentence Lee to death.

To all appearances, the San Francisco murder trial in Sacramento took its routine course, except for a few outbursts from the frustrated defendant. His case rated little coverage at the time when several bizarre murder trials elsewhere had drawn headlines.

But on the day of his sentencing, The Sacramento Union reported that Lee went wild moments after the jury found him guilty, spat at the San Francisco prosecutor and lunged toward him as the jurors were filing out of the courtroom.

"Several deputies jumped the yelling and cursing Lee, holding his twisted body aloft momentarily before carrying him to an adjoining holding tank," wrote Union courthouse reporter Mike Otten.

"Tears welled in Lee's eyes as he was restrained in the doorway as the proceedings were postponed to July 10 (1974)."

The Korean's impotent fury in that courtroom had climaxed his haunted, nine-year immigrant life since he came to San Francisco in 1964 to rejoin his mother after years of separation. Because he didn't know English and was too young to know what was going on around him, he got involved in fights with taunting bullies.

Within a year of his arrival, he was confined in juvenile hall following a fight with a foe and a shoving match with three school teachers, including his vice principal.

Since then, he has been shunted from one institution to another: foster home, juvenile hall, mental hospital, youth camp and California Youth Authority units.

His ordeal is not untypical among many Asian immigrant kids who have learned little or no English and who have trouble learning in school and encounter problems in mean streets while their parents with similar language and job problems remain powerless. Runaways and dropouts abound among the recent Asian immigrant families in San Francisco and Los Angeles, in particular.

The problem is catching up with Sacramento, too.

An extensive inquiry by the Union into the 1973 Chinatown incident has raised these troubling questions over whether Chol Soo Lee was indeed the actual killer:

Defendant Lee was deprived of a reasonable chance to defend himself because, according to court testimony, his former counsel—the San Francisco public defender's office—had

done nothing for 10 months to track down alibi witnesses crucial to his defense until the case was handed to a private Sacramento lawyer just weeks before the trial. The witnesses had vanished by the time of the trial.

A review of court testimony reveals that the San Francisco police identification process—the trial's central issue was identification of the suspect—was highly suggestive toward and prejudicial against the defendant.

The San Francisco police practice did little to dispel the old fear of Asian Californians who have been often plagued by the so-called "Orientals all look alike" syndrome in criminal matters.

Lee's activities and behavior before, during and after the street assassination manifest the very opposite of how a sophisticated hit man would have behaved in perpetrating his contract job for money.

The prosecution's thrust, based on intelligence reports that the Korean acted as a trusted Chinatown gang enforcer for money, defies the common sense and experience of the Asian community.

Here's the trail of events leading to Lee's arrest four days after the June 3 killing, as pieced together from court records:

On June 2—the day before the murder—Lee had a shooting accident in which he accidentally discharged his .357 magnum pistol in his small room in a Broadway hotel near Chinatown.

That day, police came and talked to Lee, recovering a

.38-caliber bullet from the wall of the neighboring building.

The next day about 7:30

Continued on Page 9

Rule Lake pilgrimage

SAN FRANCISCO—The Tule Lake Committee has been formed to organize the June 3 pilgrimage to the site of the former concentration camp where Japanese Americans were interned during World War II.

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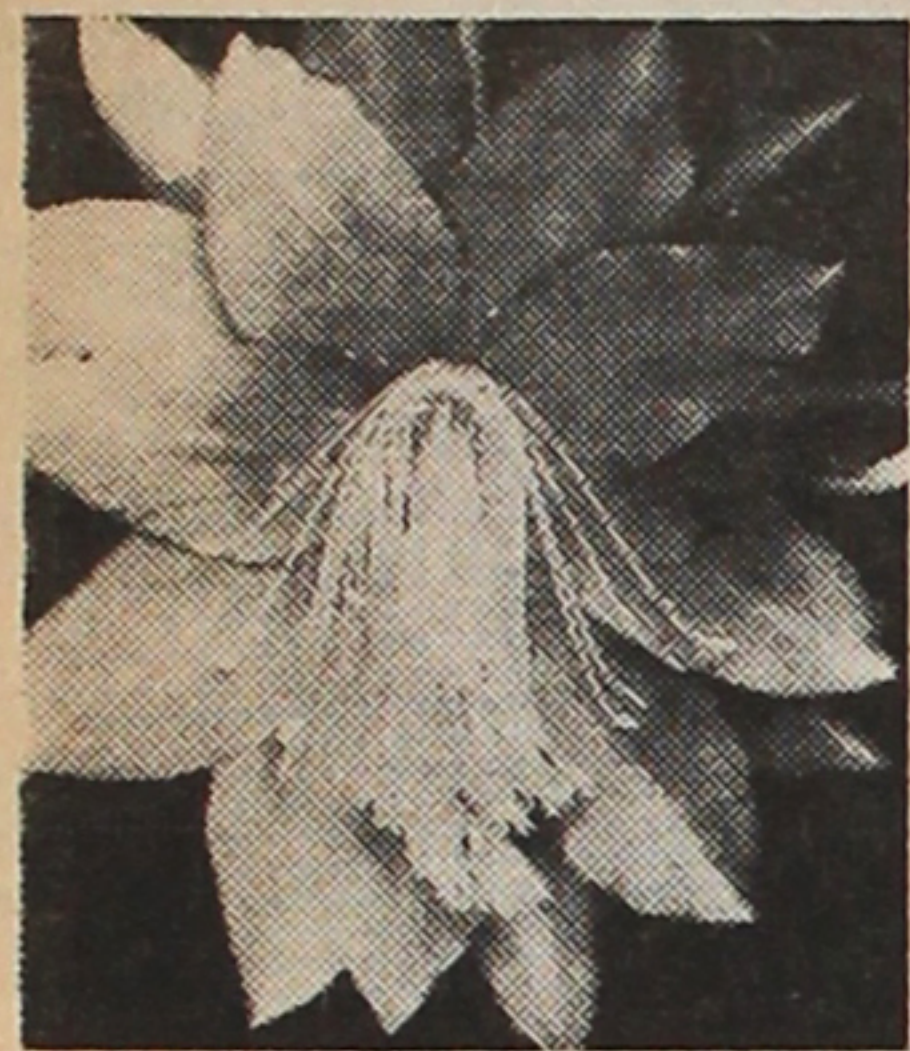
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JACL Okubo-Yamada Fund

At the 1970 National Convention in Chicago, two JACL youth delegates were victims of a brutal and senseless crime. Evelyn Okubo (age 18) was murdered by an unknown assailant and Ranko Carol Yamada (age 17) was near death after being severely assaulted. It was a miracle that she survived.

JACL is committed to assist the two Stockton families with legal expenses in their lawsuit against Hilton Hotels, which owns and operates the Palmer House. No funds raised will be used for attorney's fees.

Seven years following the tragedy the legal battle continues. Will you join us in support of these families?

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Frank Oda, Co-Chairperson

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35 million Japanese sign U.N. petition ban on a-bomb

LOS ANGELES — A 450-member delegation from Japan bearing 35 million signatures on petitions to the special United Nations session on disarmament arrived last week enroute to New York. The petitions had been circulated by Gensuikyō—Japanese Committee Against the Atomic and Hydrogen (Nuclear) Bombs.

The committee, headed by Venerable Gyotsu Sato, also collected \$1,000,000 to cover

the expense of the delegation's travel.

The special session will involve all 149 member states. Critics of the U.S. role in furthering disarmament negotiations contend the Carter administration has done very little to focus public attention on the conference, which is why so many support demonstrations are being scheduled during the last week of May and early July.

PROP. 13

Continued from Front Page

home in the first place for the same reason. Opponents to Prop. 13 are already warning of dire losses of property and personal protection if the Jarvis initiative wins.

So emotional has been the issue—the polls show a heavy 25% "undecided" in mid-April on Prop. 13, that the campaign for Prop. 8 is being lost in the shuffle. Gov. Brown, who favors Prop. 8, was expected to accelerate his support in the two weeks remaining till election day.

Service delivery research planned

LOS ANGELES—A national conference, "Critical Issues in Service Delivery Research," related to the Pacific Island and Asian American elderly, will be held here May 19-21, according to Dan Watanabe, coordinator, (213) 731-2461.

Participants representing interests of consumers, researchers, service providers, policymakers and government concerned with the well-being the Pacific/Asian elderly are expected to attend.

EAST BAY INT'L INSTITUTE

San Leandro mother honored

OAKLAND, Calif.—Mother of five children and blessed with 25 grandchildren and 17 great grandchildren, the Rev. Juko Nakashima of San Leandro was honored as the outstanding Issei at the 1978 East Bay International Institute dinner recognizing out-

standing foreign-born Americans May 6 at Goodman Hall here.

A native of Toyama-ken, she came to the U.S. in 1910, was married to the late Kikutaro Nakashima, an Issei pioneer in farming and active volunteer with the Buddhist Church. She too has been active in the church and is an ordained Buddhist minister.

Her sons are engaged successfully in the nursery and electrical appliance businesses.

ENOMOTO

Continued from Front Page

he said.

Enomoto said determinate sentencing "still has a few bugs that we have to work out," but that it should not be radically changed until it is given time to work.

He said prisons received more convicted felons last year from the state's superior courts than in any year since 1961, and that by 1983 there will be 7,000 more inmates than there are today.

Enomoto called the idea of diverting most criminals away from prisons "an unrealistic one."

Enomoto, whose department now handles 20,000 inmates and 19,000 parolees, started with corrections at San Quentin State Prison and has since worked at four other prisons as a supervisor, case worker, parole agent and superintendent.

—Woodland Daily Democrat

Masaoka speech date changed

SAN FRANCISCO — Mike Masaoka will speak on "United States-Japan Trade Relations Today" at the quarterly luncheon of the Japanese Chamber of Commerce of Northern California, on June 1, at the Sheraton Palace Hotel.

This luncheon is also sponsored by the San Francisco JACL, the Japan Society and the World Affairs Council. The luncheon is open to the public. Masaoka's speech had been previously scheduled for May 4.

Tickets are \$8.50 per person. Reservations may be made with:

JCC, 312 Sutter St., Suite 408, San Francisco, CA 94108 (415) 986-6140.

Quarter earning up

SAN FRANCISCO—Sumitomo Bank of California recorded a net income of \$1,630,513 for the first quarter—an increase of 15 per cent for the same period last year, officials announced. Last year's total was \$1,418,449.

JACL life member seeks re-election

GARDENA, Calif. — State Sen. Ralph C. Dills (D-28th Dist.) and a longtime 1000 Club Life Member of the Gardena Valley JACL, is seeking his third term in the state senate and last week appointed a number of JACLers to his campaign committee, including Doris D. Bankus, Gardena city clerk, and T. Kobayashi, city treasurer.

Dills was presiding judge in the Compton municipal court before serving in the state legislature. He had been in the Assembly and served on the State Senate since 1966. He is chairman of the governmental organization committee and vice chairman of the Senate Democratic Caucus. He also serves on the committees dealing with education, natural resources and wildlife, public utilities, transit and energy.

7th candidate files for Gov. Doi's post

HONOLULU — State Sen. Jean Sadako King (D) became candidate No. 7 for the office of lieutenant governor, now held by Lt. Gov. Nelson Doi who said he won't seek re-election.

She is completing her first four-year term in the state senate representing the Manoa-Waikiki district and has served two years in the House previously.

Okubo-Yamada Fund

CHICAGO—Chiye Tomihiro, president of the Chicago Chapter, has announced the organization has approved a donation of \$500 to the Okubo-Yamada Fund Drive now underway by the National JACL. This amount was contributed from the chapter's Iva Toguri Legal Defense and Education Fund. Tomihiro stated.



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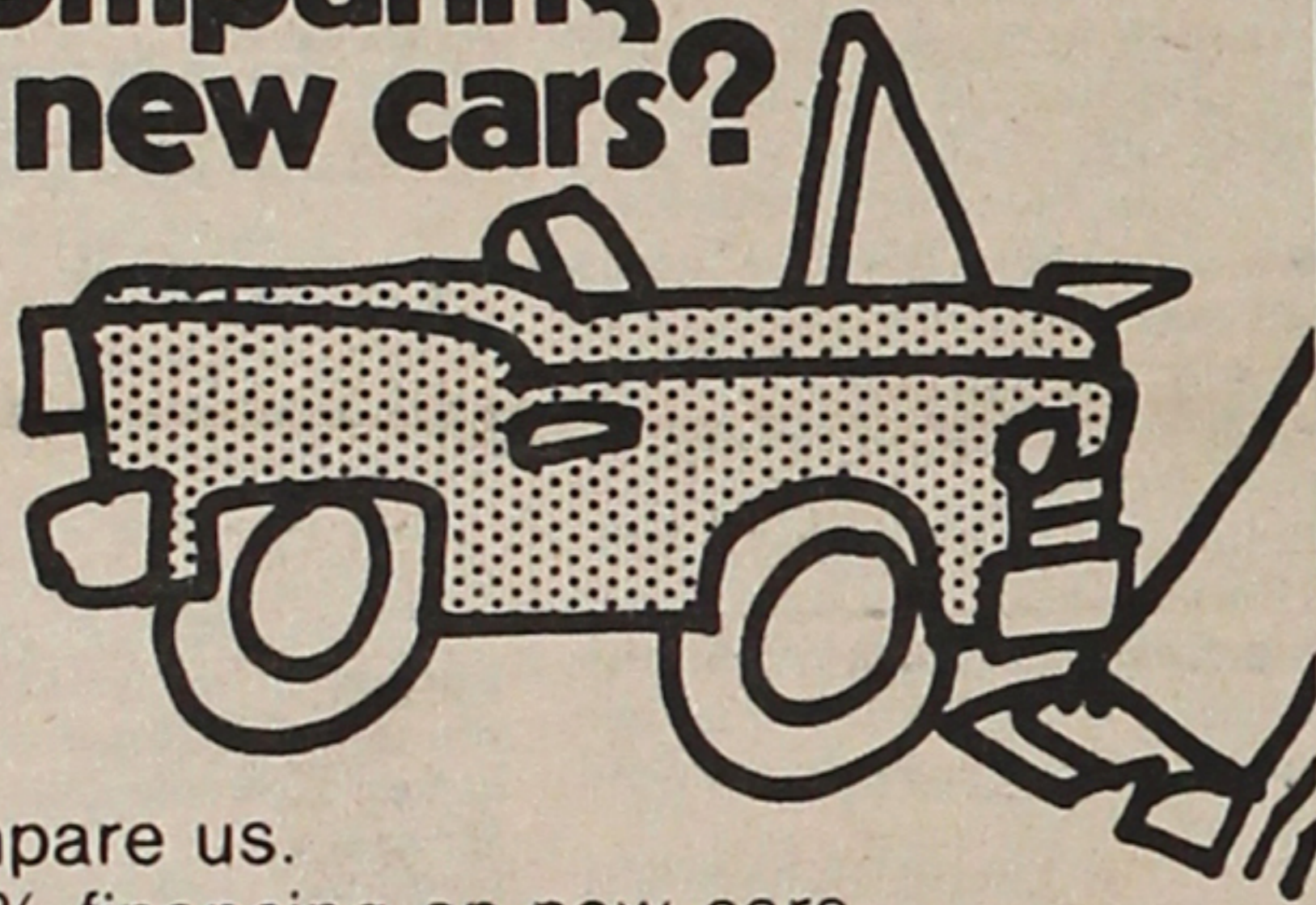
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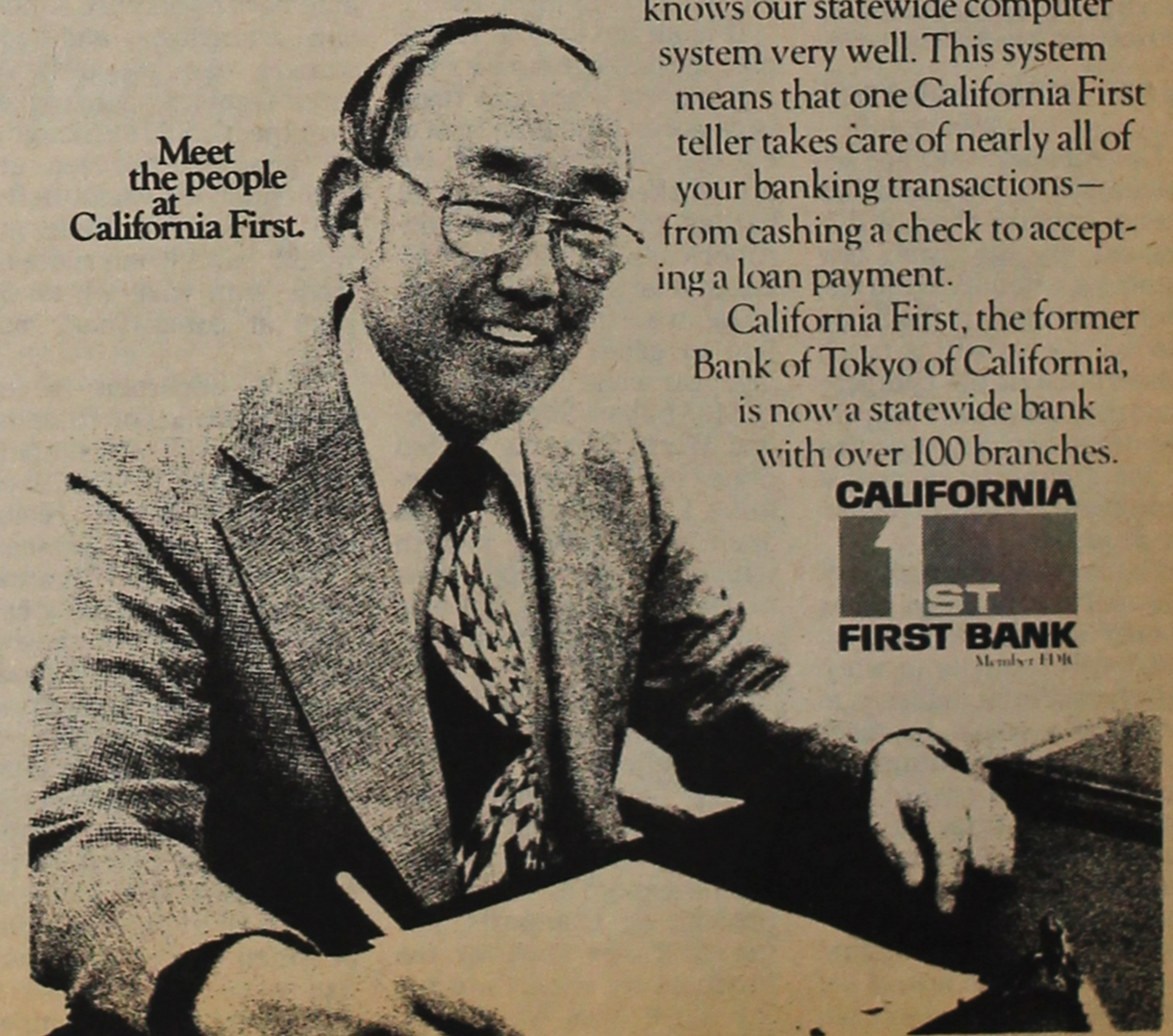
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EDITORIALS:

Matter of Legal Competence

One of the largest mass murders in U.S. history involved the slaying of 25 itinerant farm workers outside Yuba City, Calif. What grabbed the attention of the Japanese American press about this time seven years ago when the case hit the public was discovery of the first body in a peach orchard made by a Nisei farmer Goro Kagehiro.

A Mexican national, laborer contractor Juan Corona, was charged and convicted by a Solano County change of venue jury after a 4½-month trial four years ago—despite steadfastly maintaining his innocence. This past week, the state appellate court reversed the conviction on grounds his lawyer was incompetent and granted a writ of habeas corpus. During the trial, Mexican Americans had picketed the courthouse chanting, "Justice for Corona".

The decision should help the defense group for Chol Soo Lee, whose case was reported in depth last week and concluding with this edition. A new trial is being sought for the imprisoned Korean young man to clear his name of a 1973 San Francisco Chinatown fatal shooting of a reputed gang leader. As in the Corona case, there was a change in venue, Lee insisting on his innocence ... for the rest of the court activities,

follow K.W. Lee's account from the Sacramento Union.

In the latest developments, reporter Lee on May 1 reported a lie-detection expert now believes Chol Soo Lee isn't the Chinatown killer. His defense attorney has prepared a habeas corpus petition. Even the San Joaquin County public defender's office is convinced of Lee's innocence.

The Chol Soo Lee Legal Defense Fund is trying to raise \$40,000 for a new trial.

In our own JAACL backyard, the Okubo-Yamada Legal Defense Fund is about halfway in its campaign for \$10,000. The Illinois appellate court last Christmastime had vacated the verdict in favor of Hilton Hotel with prospect of either retrial or an out-of-court settlement for alleged negligence and inadequate security of its hotel guests.

After the May 8 appellate decision reversing Corona's verdict, what President Carter said several days earlier in Los Angeles about the nation's legal profession not providing adequate representation—particularly for minorities—people on the sidelines should have more than second thoughts about legal processes. JAACL may need to develop an attorney referral system as a membership service.—H.H.

EAST WIND: Bill Marutani



'Open Not, Your Mouth and Your Purse'

purpose, people whom I respect as persons.

And were I in the same position of some of these people, I have some serious doubts whether or not I could have done any better; in many instances, I know I could not.

WE NISEI HAVE, or seem to have, an unwritten code that we shan't comment, at least openly in public, on any shortcomings within JAACL as one may see them, even if the comments are proffered in the spirit of seeking salutary changes.

Very often such a commentator is labelled an agita-

tor, an untrustworthy troublemaker, an egotist—almost any pejorative rather than confronting the issue raised.

More often, such "troublesome" commentators are simply ignored.

Edison Uno—undoubtedly one of the most sensitive, conscientious and kindly outspoken commentators—spoke to this point by poignantly naming his column "A Minority of One".

I venture to say that he was by no means "a minority of one": "part of a minority", yes; "one", no. After Edison's death, I read a tribute

Asian American needs

Editor:
In my involvements, I am increasingly disturbed with the lack of sensitivity and extreme low priority that the elected officials have placed upon Asian American affairs (PC, May 12). The numerous governmental programs designed with the specific purpose of assisting the minority sector is directed and dominated to other minority ethnic groups. The Asian American community who has a true need for these program activities, for all intents, are "stonewalled."
TSUTOMU "TOOT" UCHIDA
Los Angeles

Connecticut Issei

Editor:
Enclosed is an article about Mrs. Ko Mayeda ("Māy'eda" as they pronounced it in Hartford, Conn.), who was very good to me during my years in Hartford, 1940-1944. Though her store was undergoing hard times, she still saw to it that I taught her two girls piano lessons every week, and that I had dinner with the family besides!

The Mayeda shop was a block from the "YW" where I was living. I must have gone there one day, on the chance I could practice my Japanese. Mr. Mayeda, a slender, shy man said he remem-

bered my father. Both had run summer concessions in Connecticut years ago.

It was through Mrs. Mayeda that I met a Tashiro cousin, one of the many who had come to the East Coast from Kayashima. He was a debonair bachelor who had worked for the Perry Rockefeller's, and was later with a wealthy Connecticut beer manufacturer. He had won and lost "big" in the stock market crash.

There was a modest restaurant run by some young Japanese men. They, too, were befriended by Mrs. Mayeda. One night they and I were at her place for dinner. Afterwards, I was playing Japanese music: The "Gunkan March", "Sakura", "Koji no Tsuki", etc. As the young men lived near the "YW" where I stayed, we left together. As we emerged from the cab, there were FBI men waiting for them. (That was the night a Japanese submarine was reported near Santa Barbara.) The men were taken to Wethersfield State Prison. I went along to interpret.

While I was in Hartford, through Mrs. Mayeda I became good friends with her pastor, Father Carey. He loved music. He played the piano, violin and flute. Frequently, I would play for him. Always, afterwards his sister who was his housekeeper would serve Mrs. Mayeda and me a tasty snack. Mrs. Mayeda said Father Carey worried continuously about me because I was not "saved".

After World War II, with the influx of Japanese war brides, Mrs. Mayeda became their "adopted mother"; their problems became hers!

Whenever our family goes to New England, we make it a point to stop and visit Mrs. Mayeda. Each time we are impressed anew by her strong religious faith and her sunny disposition. She attends early Mass daily, spends much time doing artistic things with her hands: painting, crocheting, macrame work, etc.

It was interesting that since the article (see PC, May 12) appeared, I have heard from four Hartford friends, each of whom sent me a copy!

AIKO HIRATSUKA
Arlington, Va.

Japanese Canadians

Editor:
I note that Senator Hayakawa's statements concerning Nikkei are still producing heated reactions.

The Japanese Canadian experience during World War II is a heart rending, agonizing tale of man's inhumanity to man. Its message is as powerful as those in the Roots and the Holocaust.

Senator Hayakawa was fortunate that his family had moved away from Vancouver, B.C. and therefore escaped the fate of other Japanese Canadians.

At the onset of World War II, 95% of Japanese Canadians lived near Vancouver. Families were split. Men were sent off to road camps; women, children and the elderly were incarcerated in isolated detention camps. All their property, both real and personal, were liquidated by the government without consulting the owners. There was a second, forced migration in 1945. They were excluded from the West Coast until 1949. All this did a pretty good job of dispersing the Japanese Canadians.

Was this also the best thing that happened to them because they were so effectively dispersed? Was slavery the best thing that happened to the Africans because so many came to America? The statement boggles one's mind and comprehension.

I know that Senator Hayakawa does not believe that the end justifies the means. I know the Senator too well to believe such a false charge. There is a misunderstanding somewhere, but I don't know where it is.

CLIFFORD I. UYEDA
San Francisco

Tell us what you think ... briefly.

35 Years Ago

IN THE PACIFIC CITIZEN

May 20, 1943

May 13—Evacuees help save \$2,000,000 sugarbeet crop in Montana last fall, U.S. Employment Service declares.

May 14—Government recognizes WRA centers as "un-American sort of life" as WRA Director Myer promises speedy release of loyal citizens. (To date: 8,700 had been given job leaves; 1,300 volunteered for military service.)

May 14—Abilene (Tex.) Nisei Sgt. Frank Fujita, 131st U.S. Field Artillery in Java, reported Japanese POW.

May 17—U.S. Supreme Court upholds Nisei citizenship, refuses to review Regan v. King. (Native Sons of Golden West had asked San Francisco registrar of voters King to remove all Nisei from qualified list.)

Our trading partners must not be treated as enemies

(Japanese American input on the question of U.S.-Japan trade is welcome. Here is the latest, which we had requested from Rep. Norman Mineta.—Ed.)

By REP. NORMAN MINETA
Washington

The imbalance in trade between the U.S. and Japan has been the source of much discussion in the past few months. Certainly, in the district I represent in the Santa Clara Valley, there is much concern about the competition from overseas being encountered now and expected in the future in electronic equipment and semiconductor products.

The electronics industry is important to Santa Clara County and to the country, and I will continue to work closely with the industry to maintain a stable business environment for future expansion and to ensure that international trade is conducted fairly. At the same time, Congress must make itself aware of the importance of healthy international trade to the countries we do business with. Above all, we must not make the mis-

take of thinking of our trading partners as enemies.

It is all too easy to recognize the damage done by rising imports when they finally cause an American firm to cut back operations and lay off workers. It's also a lot harder to understand how Americans benefit from international trade. Oil imports aside, we exported \$119 billion in goods and services last year while importing only \$105 billion. Since the Second World War, the United States has led the way in creating a progressively more open world trading system which has developed new markets, new jobs and new choices for American consumers.

Those people directly affected by imports are tempted to believe that the U.S. should attain "equivalency of imports" with our trading partners—that this country should export as much of a product as it imports. For the most part, however, the products we export are not the same ones we import. When we import goods, it is

because they are not available here or because American companies and consumers can get a better price from a foreign maker. To expect equal exchange of all products between any two countries would defeat the purpose of trade and would burden international trade with what we all oppose at home—fixed markets.

More important is the overall balance of trade between the U.S. and its partners. Both the U.S. and Japanese governments realize that the large Japanese trade surplus in 1977 cannot continue. As a result, a new trade agreement was negotiated in January. Japan agreed to lower its tariffs on 124 items an average of 23 percent, including a tariff reduction from 13.5 percent to 10.5 percent on computers. Another result of the negotiations was a visit to the U.S. of 91 Japanese businessmen interested in buying, not selling. I was able to express to them the importance of increasing U.S. ex-

ports to Japan, and the mission later reported to President Carter that it had completed almost \$2 billion in purchases of U.S. goods.

Tariffs are not the only government economic policies that influence how corporations fare in world markets. Like its trading partners, the U.S. uses certain incentives to improve the competitive position of its corporations, including the investment tax credit, the DISC program, and government contracts to support research and development. One of the top priorities of the current international trade negotiations in Geneva is to determine how such policies affect international competition and to reach agreement on how they may be used. Unilaterally increasing government aid to industry for the purpose of competition would make such an agreement impossible.

Congress should be reluctant to raise tariffs or restrict imports because our partners would surely fol-

low suit and because it is not in our interest to discourage world trade. We already have laws to ensure that "free trade" is fair trade in the U.S. The Administration has moved to vigorously enforce the Anti-dumping Act of 1924 prohibiting foreign producers from selling here below their cost of production. In addition, the Trade Act of 1974 allows the government to temporarily restrict imports and assist trade affected workers when it is found that imports have caused serious damage to an industry. Before resorting to such protection, however, it must

be shown that our partners' trading practices are illegal or damaging. This is a crucial safeguard to international trade and the American consumer, and it should not be sacrificed in the name of "suspicion" when that suspicion cannot be documented.

The U.S. has made itself the foundation of open world trade and must remain committed to it. Our economic growth and prosperity in the future will depend on international cooperation, not on Congress' ability to erect a wall of isolation and protectionism. □

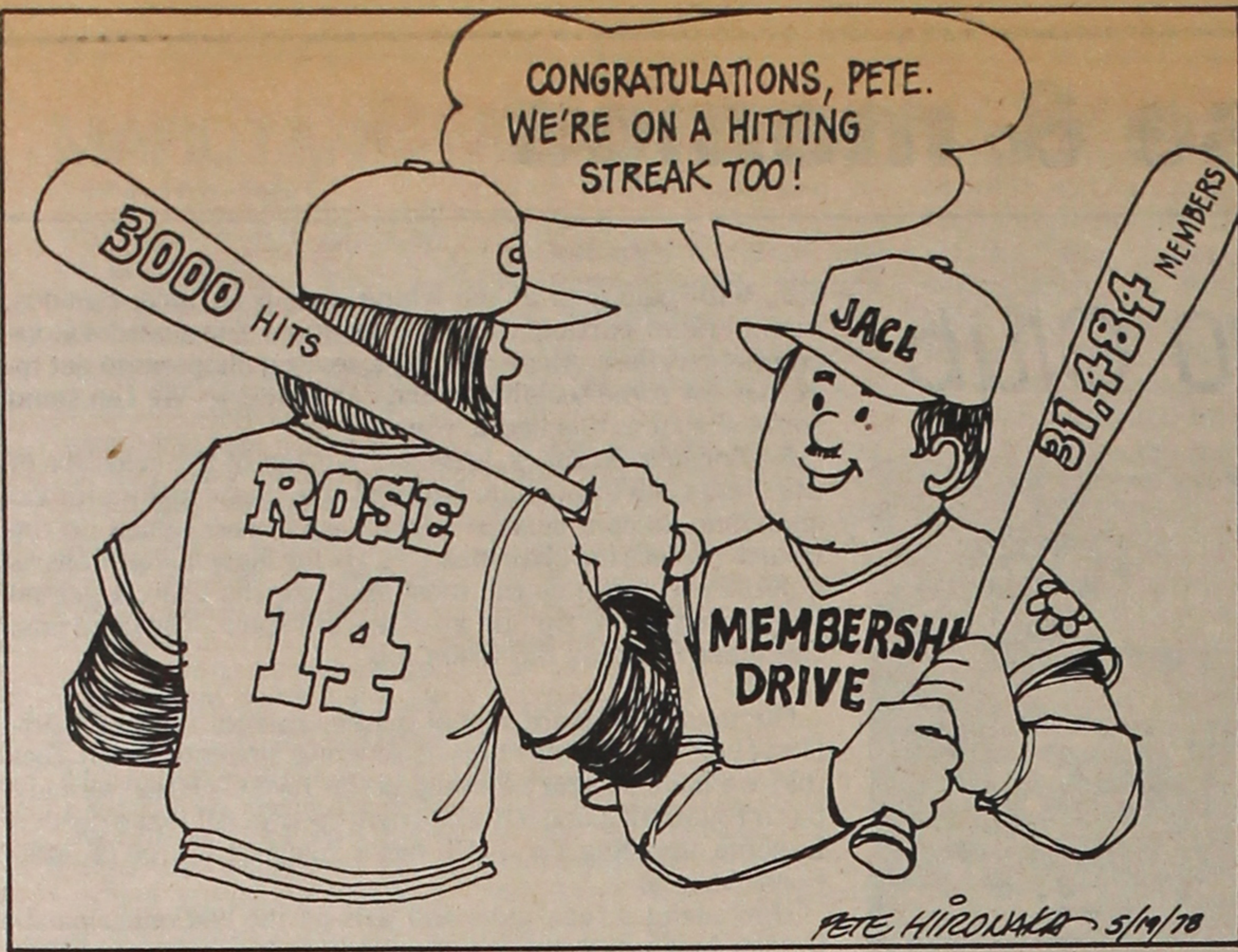
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FROM HAPPY VALLEY: Sachi Seko

My Grandfather's Past

Salt Lake City
I have a curious attachment to a man absent from my life almost 35 years. Sometimes the mind plays tricks. I think I see him in the graceful walk or erect military posture of another male. Memory responds to an accident of direct eye contact. Although I know it cannot be he, who has been dead half my lifetime, something starts and stops in me with each recognition.

I saw my grandfather for the last time in the fall of 1943 at Gila. I was 16 when we separated because he was Japanese and I was American. From Tule Lake, the Gripsholm eventually took him and Grandmother back to their country.

On December 7, 1941, I remember his saying, "I will request repatriation. I must return to my land." He didn't believe Japan could win the war. The attack on Pearl Harbor angered him.

He knew he was asking to be returned to a country doomed to be defeated. But to him, it was not a question of casting one's lot with the victor or loser. A man of honor can only have one country.

When I was a child, as part of my social training, he took me to many parties and receptions. Often, as the consumption of liquor in-

creased, Japanese patriotism surfaced in a burst of toasting and singing. Glasses were raised to the Emperor, to Japan.

Stone-faced, Grandfather refused to join the tribute. The knuckles of his tanned hands turned white from clenching. And under his breath, he muttered, "Traitors and fools." If anyone had the right to salute the Emperor, it was Grandfather. He had been a Japanese soldier. The contempt he felt for those who toasted and sang was based on his knowledge that many Issei came to America to avoid conscription.

By his own moral code, he could not forgive those who reneged their army duty. He especially found it hypocritical that some who publicly stated they fled Japan because of pacifist convictions should sing battle songs and shout salutes with such fervor.

Army service contoured his character. He was different from other Issei. There was something proud and powerful in his carriage. I remember once when walking down a street, some men who were loitering near a building, made a human barricade in our path.

Grandfather approached the burliest one, looked him in the eye and said, "Excuse

me." The man stepped aside and let us pass. I don't know whether he was caught off guard or recognized the authority in the old soldier's voice.

He epitomized masculinity. Part of it was physical. I used to imagine that he was a descendant of Indian chiefs. His facial features were chiseled, high bridged nose, steady eyes, firm chin. When he walked, it was almost soundless, feet barely skimming the ground.

I often wondered what kind of soldier he had been. He was never a garrulous man, frowning on idle chatter as a female flaw. Sometimes he noticed this deficiency in men. Among other things, he was silent about his war experiences, and they remained a mystery to me.

Then Lee Ruttle wrote a novel, "The Private War of Dr. Yamada." It is the diary of a Japanese physician stationed in Peleliu during World War II. But it is not an ordinary diary, simply relating war activities.

It is the introspective summation of a man who knows his time may be limited. The Japanese soldier has often been stereotyped as a fanatic eager to die for his Emperor and country. Some-

Continued on Page 7

RE DRESS
JACL NATIONAL COMMITTEE

An Opportunity, Not the Reason

PART XXVI

By Clifford Uyeda

We will be forgetting our own history if we begin to believe the public notion that it was the Japanese attack on Pearl Harbor that was responsible for Japanese Americans being incarcerated in detention camps during World War II.

Attempts to expel Nikkei from the West Coast had been going on for half a century before Pearl Harbor. And Nikkei merely inherited the even earlier attempts to expel the Chinese from the U.S. West Coast.

Pearl Harbor gave the West Coast anti-Japanese pressure groups the opportunity to finally accomplish their goal.

Nikkei are consciously or subconsciously aware of this anti-Oriental, which became anti-Japanese, history in America. This portion of the American history is

a part of our identity; it is second nature for us to feel and know this.

Not so with the American public. It comes as a surprise and a revelation to them when told about this. Without understanding the Asian history on the West Coast of America for at least 50 years prior to Pearl Harbor, there is no way for the American public to understand the reasons behind the expulsion of Japanese Americans from the West Coast and their incarceration in isolated mass detention camps.

It is for this reason that we must go back into the latter half of the 19th century in order to explain what happened to us during 1941-46. The brochure we are preparing to use in the public campaign will do this.



FROM THE FRYING PAN: Bill Hosokawa

Driving Around

Denver, Colo.
Several visitors from Japan dropped in recently, politely declined offers of transportation, rented cars, got behind the wheel, and tootled off fearlessly over freeways and byways into the wilds of Colorado. They made it back, too, none the worse for their experience. This is worth noting because we have some rather peculiar drivers at large on Colorado highways endangering life and limb of sundry others.

Where, I wondered, did these Japanese acquire such confidence in their driving ability. I found the answer in the most recent issue of Focus Japan, a monthly magazine distributed through the Japan Trade Centers. An article in the magazine reports that Japanese law requires applicants for drivers licenses to have passed 30 hours of classroom instruction and 27 hours of behind-the-wheel training, available at some 1,200 private driver training schools. That's the equivalent of a 40-hour week and 17 hours overtime.

One such school, which has 91 instructors and 2,000 students, gives each future driver Rorschach (you know, where you look at ink blots and tell the psychologist what you see) tests to help him understand his personality so he can compensate for it when driving. Classroom work includes 30 lectures, followed by a number of sessions in a simulator somewhat like the ones used to train aircraft pilots. Only then is the student permitted to go out on a practice course while an instructor in a tower uses a radio to offer instructions, criticism, and maybe a little encouragement. After 20 hours on the practice course the students go out to meet the awesome real world of Japanese automotive traffic.

All this is expensive and time-consuming. Some schools use the first-come, first-served system, which means students line up at 6 a.m. for a chance to take the wheel. Those who don't progress must repeat courses. Slow learners may require six months of instruction at a cost of more than \$1,000.

The article says some students take the

same money and buy a round trip ticket to the United States where getting a driver's license is a lead pipe-cinch. Then they go home and convert the U.S. license into an international driving permit without having to go through a maze of red tape.

Americans may think getting a driver's license issued or renewed these days isn't particularly easy. That's right. It used to be a lot easier. In the state of Washington, where I grew up, licenses were issued at 14, as I recall. I don't ever remember taking a driving test, either on paper or behind the wheel. The way I remember it, which may or may not be accurate, I just went down to some office, told them I was 14 years old and wanted a license. And they issued me one. The system must have been okay because in nearly 50 years of driving I have been fortunate enough to bash up nothing more serious than a few fenders.

Today, in Colorado, getting a license renewed is a relatively simple matter if you've avoided being nailed for a moving violation. But if you've been ticketed, been involved in a collision, or are a fresh-eyed, teen-aged first-timer, you must take a written examination and then maybe take a grim-faced examiner out for a spin.

Still, at the rate our motorists are killing themselves and others who use the highways, some more rigid standards of competence (although perhaps not a Rorschach test) may be called for.

American youngsters grow up with automobiles, and although many take driver safety classes in high schools, most of them just seem to absorb driving ability without formal training. A couple of turns around the block seems to give them all the "feel" they need for handling a car. Perhaps it is this casual approach to operating a complex piece of machinery at high speed that accounts in part for our soaring accident, mortality and insurance rates.

As for me, I don't mind driving San Francisco's hills, Colorado's mountains or Los Angeles freeways, but I have no desire whatever to drive in Japan. Too scary.



MOSHI MOSHI: Gene Konomi

Moshi, Moshi

This latter can be presumed to be a person of more than average Japanese education. Still he did not know the right answer, and this error crept into Dr. Pei's eminently readable and instructive book. Another misunderstanding about the Japanese language has been disseminated.

"Moshi, moshi" doesn't mean "If, if" at all.

I raise the point because a great many Nisei and for that matter even native-born Japanese seem to be unclear about the real meaning of the address.

Mario Pei, the prominent American linguistics scholar, explains (*The Story of Language*, 1st edition, 1949, p. 84):

Japanese say "If, if," the implication being "By all means speak up, if it so pleases you."

Dr. Pei knows more about Japanese as a subject of scientific study than you or I, but he does not know its practical use. He had to rely on a Japanese respondent to write the above passage.

In medieval Japan, a man called the attention of another, a stranger, with "Moshi moshi" very much as an Englishman says "I say," or an American "Say" and meaning about the same thing. When calling at another's house he would say "O tanomi moshi," or use its abbreviation "Tanomou." It meant "I beseech you," which could be elaborated to "I beseech whomsoever is within to receive me." Later it was shortened to "moshi" which in turn corrupted to "Moshi" or "moshi." "Moshi" is more common today.

As I wrote this, a nostalgic vignette kept on flashing

back across the years

A little *yakiimoya* on a sleepy street in a peaceful country town—that was Fukuoka—the air inside heavy with the tantalizing aroma of sweet potatoes roasting on the griddle—but nobody to attend to the little boy—that was me—standing in the doorway. The boy becomes impatient, and starts to shout at the top of his voice: "Moushi! ... Moushi! ..." What a wonderful *oyatsu* (3 o'clock treat) those tongue burning *yakiimo* were for the hyperkinetic boy who was always hungry!

But I am being sentimental.

That form of address was still current in the Kyushu of 60, 70 years ago. So for me there is no mystery about "Moshi, moshi."

I wrote to Dr. Pei, pointing out the error, and offering the correct explanation. A few days later, I received a letter from him cordially thanking me for my helpfulness. I could not help comparing his courtesy with the boorish reaction I received—or should I say I did not receive?—from the editor of a Japanese paper.

Calendar, pulse & memos

THE THOUSANDER: George Inagaki

Time to Beef Up Our 1000 Club

Los Angeles

Although this past year or so has confined me to either the hospital or home (six years ago I had my heart surgery), my thoughts continue to dwell on JACL—my first love, particularly the Thousand Club, of which I had the privilege of being its first chairman. Consequently, I don't think I've missed reading a single copy of the PC nor any articles pertaining to the 1000 Club.

In the past coordinated mailing from Headquarters, which national executive director Karl so thoughtfully sent an old "has been" like myself, I noted the tremendous size of the new budget and the difficulty there would be in raising the necessary amount to meet the many worthwhile programs of the League.

It is in this respect that I want to revive my column because I think we are overlooking a great potential alleviator which exists right under our noses. That's the 1000 Club. It's there. It has a great track record and it has a great potential. BUT, it needs up-dating and a helping hand to beef it up.

For a number of years, I have been keenly bothered with the gradual deterioration of the Club as a viable part of the JACL. The first time I noticed this was the opening of the whing-ding to non-members at one of the national conventions. The theory behind this move was fine but it deprived the 1000 Club its biggest "become-a-member-and-join-the-fun" by signing up with the Club. It also destroyed that feeling of closeness among the members who were putting up that extra money.

Then the next big step toward downgrading the Club was the placing of the chairmanship to an obscure position under a national vice-president as just another committee head. I don't mean to belittle the other committee chairmen but this move was wrong in my estimation. The theory may have been correct but in this life of ours practicality often overrides theory.

There are sundry other things . . . but suffice to say, the 1000 Club has been cut off from its great potentialities and is definitely going downhill. Statistics show that only 6% of the JACL membership are 1000 Club members. It was higher.

With JACL plagued with the difficulty of meeting its proposed budget of some \$750,000, I think that the obvious potentials of the 1000 Club have been completely overlooked. All that is needed is a bit of beefing up of this source of much needed added income.

Permit me to throw some thoughts into the pot. I understand that 6% of the general membership is in the 1000 Club and accounts for some 16% of the income for the budget or approximately \$70,000. Doubling that (\$140,000) or tripling it (\$210,000) is not an impossibility in this day and age of Nikkei affluence.

Of course, I am aware the National Board and general membership can come up with lots of hep ideas since they are closer to present-day conditions than this "tied-down-to-home" old man. But for what it's worth, here are some thoughts on raising more money for JACL:

1—Bring the chairmanship of the 1000 Club to a more prestigious position. Bring it out of hiding and attract more at-



Photo by Tomio Enochy (NY)

Here, the Philadelphia contingent stages its version of a Takarazuka revue during 1959 EDC-MDC Conventin 1000 Club whing ding in New York. Picture appearing in the Oct. 2, 1959 PC, but no names were mentioned.

tention from the general JACL membership. Publicize the importance of the Club and what it can do.

2—Give the Club a shot-in-the-arm all up-&-down the line—from the national chairman, through the district chairmen, down to the chapter 1000 Club chairmen. At this writing, as sincere as Tad Hirota is, he's tied down by the present policies and is banging his head in vain against the complacency of the chapters just being satisfied by keeping its present 1000 Club membership and no more. Of course, there are exceptions to this, but the drop-outs nullify new members coming in. Give the 1000 Club Chairmanship more prestige. It deserves more than it's getting now.

3—Give the chairman an expense account. This will be an investment. Give him a chance to circulate and to spread the gospel. There is nothing that can beat personal contact with key people in the districts and chapters. Give him the chance to pass on his enthusiasm and the Club's potentials. His presence not only enhances the Club's membership but that of the regular members as well—all to the benefit of the JACL.

4—Place more emphasis on District Council meetings, holding whing-dings or its facsimiles. Limit it to Club members only and encourage member participation in the program. Don't try to compete with TV, the movies, Las Vegas,

etc., with paid acts at the whing ding programs. Besides, membership participation is a lot more fun and develops competitiveness. Also encourage several chapters to get together for some socializing and camaraderie. We can stand some of that in this hectic world.

5—For heaven sakes, leave politics out of the selection of the 1000 Club Chairman. None of this "let's make him the chairman since a certain district isn't represented on the Board". Select the chairman strictly for his qualifications as a person who can do the most good for the Club; a person with enthusiasm, zip and go-after-'em spirit. The chairman can make or break the 1000 Club.

Obviously there are a lot of better ideas for the 1000 Club. However, the attempt here is to bring attention to the fact that we have a great potential in the 1000 Club that already has a foundation and a proud track record. All that's needed is some updating for JACL has a splendid source of additional income.

How about it, you guys and gals on the National Board? Relax a bit from those long, high-speed and wearying agenda items and give a thought to the 1000 Club whose original theory was, "All work and no play ain't very good." On you depends what the 1000 Club can do for the JACL.

If you've read this far, this old man is more than grateful!!!

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Deadlines

May 19—Chapter Dues for 1978, c/o Credentials Committee, Helen Kawagoe, ch, at JACL Hq.

May 20—Amendments to JACL Constitution to Nat'l Director, JACL Hq from all chapters/districts (60 days prior to Conv).

June 1—Entries from JACL chapters for Inagaki Prize to JACL Hq; awards announced during Conv.

June 10—Nomin reopened for Japanese American of the Biennium; submit to JACL Hq; presentation July 22, Salt Lake Convention.

June 15—Chapter Proxy Authorization and Voting Delegate Forms, c/o Credentials Comm at JACL Hq.

June 19—Budget/Conv Agenda from Hq to all JACL chapters (30 days prior to Conv).

June 30—Contribs to JACL Okubo-Yamada Fund, JACL Hq.

June 30—Applic papers for JACL-Hagiwara Student Aid grant, JACL Hq.

July 15—Applic for Tom Hayashi Memorial Law Scholarships, c/o New York JACL, 50 W 67th St, New York, NY 10023.

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● #11 (As of April 25)

Total amount to date: \$6,915.55

● 1-25—Harry Kawahata, Pla; Pete Hironaka, Day; Orange County Chapter; Ted Masaoka, S Mateo.

● 100 or more—Clovis Chapter; Placer County Chapter; West Los Angeles Chapter; West Los Angeles JACL Auxiliary.

Calendar

* A non-JACL event

● **MAY 19 (Friday)**
Philadelphia—Bd mtg, Hiroshi Ueyehara res, 8 p.m.

*Los Angeles—Asian Issue Forum, Agape Fellowship Ctr, 332 S Virgil, 7:30 p.m., "Immigrant Women".

● **MAY 20 (Saturday)**
Milwaukee—Japanese dnr, International Institute, 6:30 p.m.

Livingston-Merced—Gen mtg.
San Diego—Scholarship Awd dnr, Tom Ham's Lighthouse, 6:30 p.m.; Yori Wada, spkr.

Riverside—Graduates dnr, First Christian Church, 6 p.m.

Washington, D.C.—Mtg, River Rd Unitarian Church, 7:30 p.m.; William Tanaka, spkr., U.S.-Japan trade.

*Los Angeles—Asian Culture Day, L.A. City College, 9 a.m.

● **MAY 21 (Sunday)**
PSWDC—Qtrly sess, Orange County JACL hosts; Holiday Inn, 9:30 a.m., Buena Park.

Sonoma County—Pancake bkfst, Enmanji Memorial Hall, Sebastopol.

Oakland—Inst dnr, Bok Sen Restaurant, 7 p.m., Karl Nobuyuki, spkr.

*San Francisco—Nisei Fishing Club Huck Finn outing.

*Palo Alto—Culture & Arts Fair, Chinese Comm Ctr, 11 a.m.

*San Jose—Nisei Singles wine tasting, Paul Masson Winery, 2 p.m.

● **MAY 22 (Monday)**
Fremont—JACL picnic, Central Park, 10 a.m.
Seattle—Pancake breakfast, Jefferson Rec Ctr, 8 a.m.-1 p.m.

● **MAY 24 (Wednesday)**
Gardena—Pre-retirement seminar, Japanese Cultural Institute, 7:30 p.m.

*Monterey Peninsula—Bd mtg, JACL Hall, 7:30 p.m.

● **MAY 25 (Thursday)**
South Bay—Dnr mtg, Del Conte's, Torrance, 7:30 p.m.; Frank Chuman, spkr.

● **MAY 26 (Friday)**
San Diego—Bd mtg.
*San Jose—Nisei Sgls mtg, Sumitomo Bank, 7:30 p.m.

● **MAY 27 (Saturday)**
MDYC—Spring workshop; Ancient Arts of Japan, Mich State Univ. campus.

*Los Angeles—Pac/Asn American May Day, ACSC Bldg, 1851 S. Westmoreland Ave, 9 a.m.-4 p.m.; Tritia Toyota, spkr.

*San Jose—Ondeoko-Za concert, Ctr for Performing Arts, 8 p.m.

● **MAY 28 (Sunday)**
Stockton—Picnic, Mickie Grove

*Los Angeles—Radio Li'l Tokyo amateur song contest, Nisei Hongwanji, 9 p.m.

● **MAY 30 (Tuesday)**
San Mateo—Mtg on Prop 13, Sturge Presbyterian Church, 8 p.m.

● **JUNE 3 (Saturday)**
San Fernando Valley—Scholarship Awd. JACC, 7:30 p.m.

*San Francisco—Tule Lake Pilgrimage (2 da).

● **JUNE 4 (Sunday)**
NC-WNDC—Pre-convention mtg, San Francisco.

PSWDC—Nisei Relays, West Los Angeles College, 8 a.m.

Fresno—Steak BBQ picnic, Woodward Park, 3-7 p.m.

Puyallup Valley—Grad's banq, Irongate Restaurant, Puyallup, 6 p.m.

Gardena Valley

Scholarship applications are now available from the Gardena Valley JACL for three (3) scholarships of \$250 each being awarded this year to graduating high school seniors.

To be eligible, applicant must be planning to enter an institution of higher learning (university, college, junior college, trade school) as of Fall, 1978; a member of Gardena Valley JACL or JAYS, or have a parent/guardian who is a member.

Deadline for applications is May 26, 1978. Applications may be obtained at Gardena High School, North Torrance High School, Gardena Valley Japanese Cultural Institute, and from Wayne Sugita (329-9247).

San Mateo

The chapter will sponsor a public meeting on the controversial Prop. 13 on Tuesday, May 30, 8 p.m., at the Sturge Presbyterian Church. Mrs. Masako Nagumo, former president of the League of Women Voters here, will present the LWV position.

MARUTANI

Continued from Page 4

bluntly outspoken, which of ten is not good.

Even if I claim to be conscientiously concerned.

THERE ARE A NUMBER of Nisei, including many JACL members, who share many of the same thoughts expressed in some of these columns: they're more polite and restrained to come out openly and to express themselves.

In private conversations, these Nisei JACLers voice their concerns, but in public they remain mute.

But then perhaps that is an inherent part of our Nisei culture and psyche.

Since childhood many of us were admonished: *Kuchi to saifu wa tojiru nashi.* (Title of this week's column in Nihongo.)

IN YEARS PAST I have been wont to speak out against some practices and procedures within JACL even though, at times, such

risked affronting persons for whom I had, and continue to have, profound respect.

Oftentimes I did so only after considerable thought and hesitation; at other times, unfortunately, with little thought and no hesitation.

I had spoken, indeed, agitated, against the practice of Nisei saluting the Flag and reciting the Pledge of Allegiance every time we met to eat; I considered such conduct as a demeaning apolo-

SEKO

Continued from Page 5

times he has been caricatured as a barbarian, lacking morality. War propaganda made him the lowliest creature.

But Ruttle's book characterizes a man equal in sensitivity to his American enemy. Dr. Yamada thinks often of his wife and children, cares for their welfare. The death of his elderly father evokes not only sorrow, but

getic act of "proving" our loyalty, certainly not to one another, and by a group who had overwhelmingly demonstrated our unswerving commitment to this, our land, by our actions and our service under the most severe of circumstances.

Again I agitated for years for Nisei to be our own judges in the selection of the Nisei of the Biennium as well as JACLers of the Biennium, without seeking out the advice of our (prominent) *hakujin* friends; I felt

strongly that we Nisei were perfectly capable of deciding for ourselves as to who among us were most deserving.

And there was the matter of the "Japanese American Creed", a beautiful and inspiring articulation of our condition; but I felt that its beauty and inspiration must be placed in the setting of its time, and not as a guidepost for today. Particularly because the author of the Creed happens to be among the very select few whom I

memories of shared happiness. In the stark surroundings of war, he seeks spiritual renewal by mentally wandering in the Japanese garden back home.

His reveries are brief, for as the battle is mounting, casualties arrive in increasing numbers. Among those to die are three young doctors, formerly Dr. Yamada's assistants. He grieves for them and their forfeited futures.

Although he performs his duties, he finds war unredeemptive. In a revealing entry he writes, "If my true thoughts were known, I'd be sharing a prison cell with Toyohiko Kagawa, Christian social worker, poet and pacifist."

As I read the book, I felt as if I were looking into my dead grandfather's past. Although I grew up in a home where language and etiquette were formally Japanese, there was a deliberate absence of historical and

Sacramentans help local TV

SACRAMENTO, Calif. — A group of 17 Sacramento JACLers and JAYs gathered at the KVIE Studio on Mar. 4 to man the phones for some four hours and assist in taking pledges from viewers of this community TV station on Channel 6.

sociological instruction. Even daily attendance at a Japanese language school failed to provide more than competence in reading, writing and conversation.

During the recent search for ethnic identity, I confess having felt somewhat inadequate. I have never qualified as a vessel of Japanese cultural heritage. My superficial grasp has been largely gleaned through independent reading. Perhaps something is lost in the translation, but even Nobel laureate Yasunari Kawabata's writings fail to make a psychic connection. If other Nisei share the same inadequacy, I would recommend Ruttle's book for his skillful conveyance of Japanese culture.

My appreciation for the book is also personal. My grandfather was the most important adult figure in my life. I idolized him and no other man has ever been his equal. As a child, I remember often declaring that someday I would grow up to be like him. And each time, he wounded me deeply by saying it was impossible. "I am Japanese. You are American."

Lee Ruttle's book proves my grandfather was right. I am the American grandchild of a Japanese soldier. □

held, and continue to hold, in the highest respect, the articulation of my position came only after considerable agonizing; and I was much relieved when the author tolerantly extended me understanding.

And, yes, I was among those who expressed reservations over a proposed title to a book.

SO IF YOU be among those who nurture any feelings of bruising, I do apologize and can assure you that you are

in good company.

At the same time, however, I must candidly state that as a concerned JACLer I must continue to run the risk of inadvertently causing bruised feelings, for the alternative is to remain silent at the cost of loss of vitality that can be JACL's and the absence of serving the many needs of our members and the people.

And that, in my humble opinion, is too high a price to pay for silence. □



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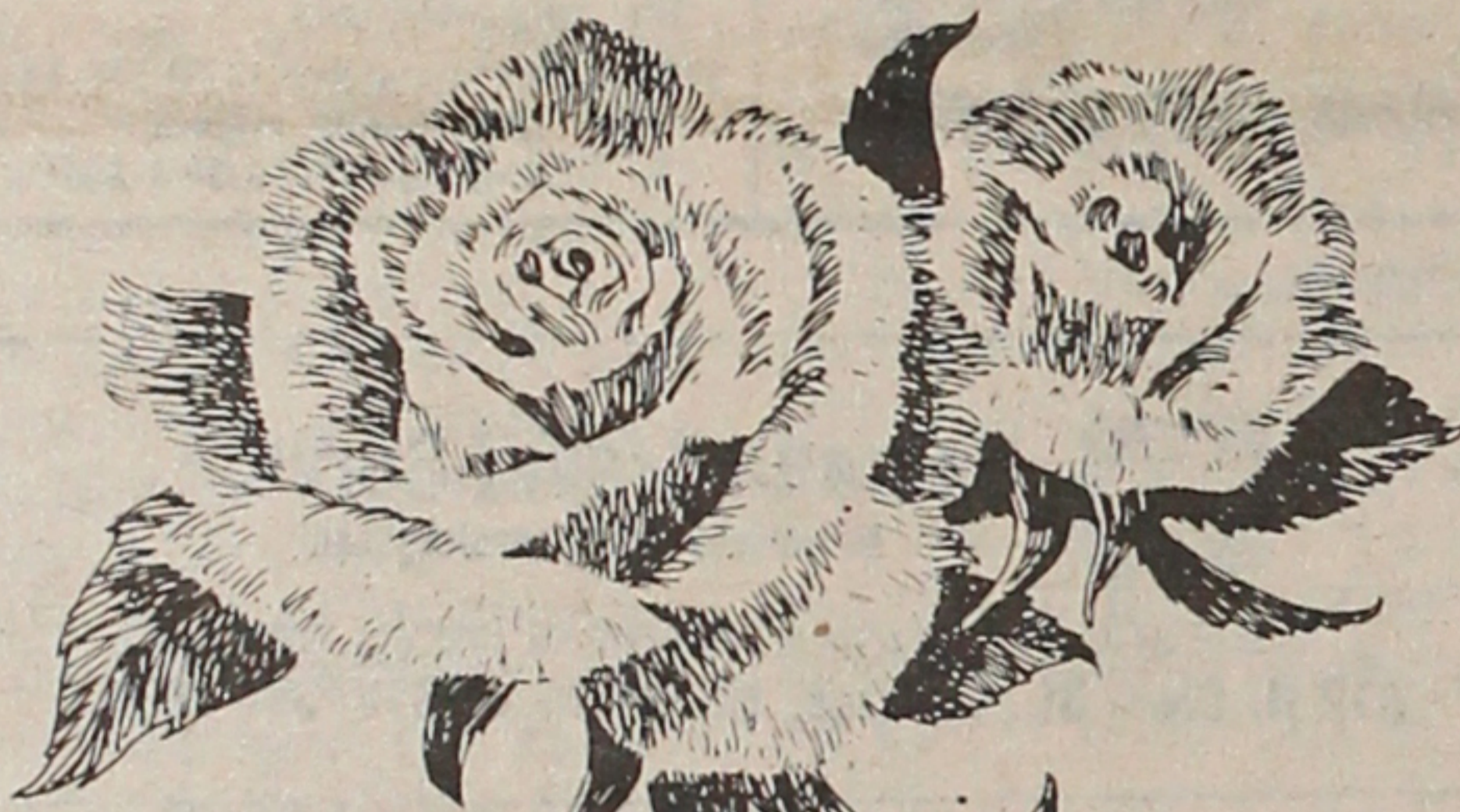
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Speaking Out

By Bill Doi, Twin Cities Chapter

(Mr. Doi attended the recent reparations meeting as the Midwest Representative.)

THE ONE PLAN

At long last we have ONE "Action for Redress Plan"! On the weekend of April 29-30 representatives from each of the eight Districts and the National Reparation Committee gathered at JACL National Headquarters to hammer out what its drafters hope can be the basis for THE ONE PLAN around which all can coalesce.

Details of the project outline cannot be given. It was felt that for the sake of clarity and uniformity that information should come from Dr. Clifford Uyeda, the Chairman.

It was a pleasure to be a part of that group. Everyone had ample time and opportunity to state his/her views—and did. At the beginning it seemed many of the differences would be insurmountable. However, all realized that should we fail it might spell the end of JACL's leadership role. So it was with a deep sense of responsibility and a sincere desire for accomplishment that the conferees worked to come up with a program which should be acceptable to most, if not all.

Dr. Uyeda and the National Reparation committee are now drafting a summary of the deliberations. These drafts will be mailed for refinement to all who attended that April 29-30 meeting and to all others who in the past have been involved in the reparations issue. It is from the input of all these sources that the final paper, which will be presented to the July convention, will be written.

A most interesting aspect of the weekend affair was that not a single vote was taken—nor a motion made. All decisions were by consensus. What made possible this phenomena must be attributed to Uyeda who gave us volumes to read days before the meeting. It was obvious that everyone had done his/her homework.

Thanks to the Cleveland and Hoosier Chapters' survey reports received recently, all nine chapters in the Midwest District were represented in our report. Of the nine Chapters, only Dayton and Hoosier indicated more negative responses to reparations. Other Chapters were by far in favor.

Surveys are not always a true gauge of mass sentiment, but when the results are overwhelmingly one-sided it is difficult to question.

The National results given to us are as follows:

District	Favor	Indiv	Trust
Pac NW	94.4	89	11
No Cal-W Nev	95	83	17
Pac SW	94	72	28
Midwest	84	87	13
Eastern	80	64	36

Everyone concedes a long campaign ahead. Perhaps years. First there must be an all-out education program. One district representative said he received this retort when he mentioned evacua-

tion in his home state, "It's no more than they deserved", unquote.

Parallel with the education effort must come winning community support—among individuals; churches; human rights organizations; local, state and governmental bodies; elected officials at all levels; veteran organizations; unions; teachers...

In our story, the emphasis must not be on money. Most certainly money will be asked for. But that is not the issue. The issue is:

A grave injustice was committed. Innocent people were imprisoned, their basic human rights were violated. They were uprooted from their homes and businesses, humiliated beyond description, and placed into concentration camps for no other reason than that they were of Japanese Ancestry—mostly citizens. To the many who do not know, they must be told that such a thing did take place in America.

It must not be permitted to happen again. Whether in Asia, in Africa, Russia, the Philippines—or in the United States, it is wrong. Our job is to convince America.

LETTERS TO THE MIDWEST PAGE:

'Slap the Yap'

The following letter was sent to the Tonight Show, NBC, Burbank, Calif., by Mark Abe, a sixteen-year-old high school junior in the Twin Cities area. He is also the 2nd Vice Chairperson of the Midwest District Youth Council. —Ed.

Dear Sirs:

April 26, 1978

In today's world, it seems that racial discrimination and animosity, while still existent, is on the decrease. Obviously, this is a change for the better as it is a step toward better racial harmony, which, in turn, is a step toward a better America. However, regressions do occur, and it should be the responsibility of everyone to control these regressions when possible.

George Carlin, guest-hosting for the Tonight Show on Tuesday, April 25, gave a monologue in which he delivered the line, "Give the Jap a slap in the yap." This would seem to fall under the category of the above-mentioned regressions. I was quite offended, being a young American of Japanese ancestry myself, and trying to grow up an American with pride in my country. However, it's hard to feel that way when the media allows a line like that, bound to stir up bad feelings, to be broadcast over national television.

People have been conditioned to "laugh at themselves," "have a sense of humor," and "not take things so seriously." Perhaps this is good, for it would be a somber people who look at everything without a smile. However, I feel this philosophy does not apply in situations such as this, situations in which people are made fun of and joked about, situations which do nothing for the betterment of harmony among people. True, the line may have been said with an innocent intent, and this is not a personal attack on Mr. Carlin (since I have no way of knowing

Midwest District Council

Chicago - Cincinnati - Cleveland - Dayton - Detroit - Hoosier - Milwaukee - St. Louis - Twin Cities

'CONSULTATION ON YOUTH'

Nuts & bolts kind of workshop for young Nikkei set

DETROIT—A "Consultation on Youth" will be held on the Michigan State University campus in conjunction with the MDYC Workshop on Memorial Day Weekend.

The workshop, to be held on the morning of Saturday, May 27, will relate to programming for young Japanese Americans (14 to 20 years old).

"We hope to focus on the needs of this particular population as opposed to the general population of the

same age," Dr. Toaru Ishiyama, workshop organizer and facilitator, said. "Are there any problems that are peculiar to young Japanese Americans because of their ethnicity? How can we, as an organization, key up to deal with these problems?"

Ishiyama, district director for the Ohio Department of Mental Health, envisions the workshop as being three part: conceptual, operational and implementational.

"We must identify the

problems, and then find the resources and specific help needed to lead to solutions," Ishiyama said.

Ishiyama said he hopes each MDC chapter will send one adult and one JAY-age person to the workshop. He will be contacting chapter presidents, explaining the workshop's goals and asking for volunteers.

"I'd like to keep the workshop fairly small, with, at most, 18 participants (two from each chapter)," Ishiyama said. "Ideally, we should be able to outline a model program, which can then be

taken back to individual chapters to be modified according to their particular needs.

"This will be a real nuts-and-bolts kind of workshop," Ishiyama said. "There will be no speakers, and I will merely act as a guide to help identify the issues. The rest will be up to the participants.

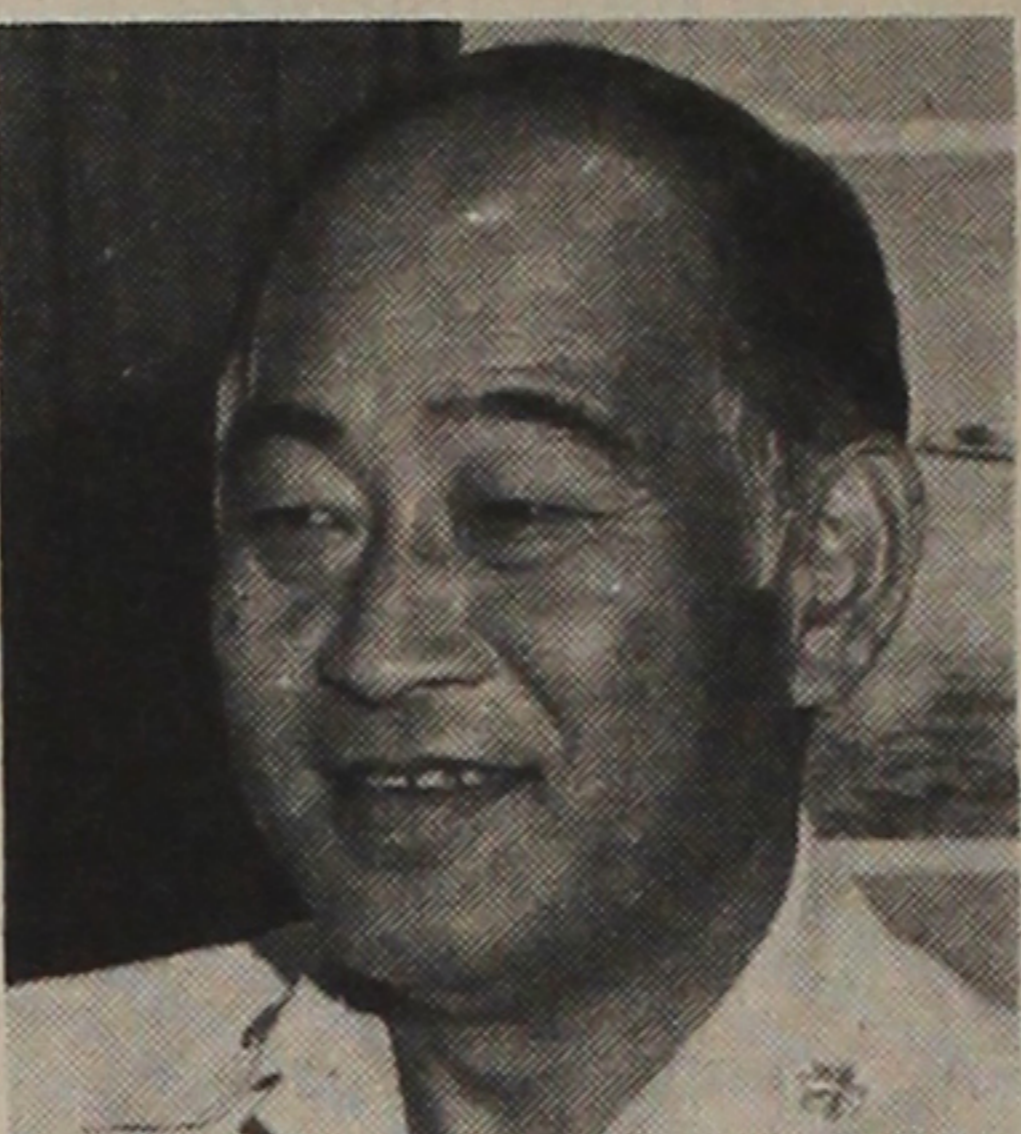
Those interested in attending the workshop should contact Ishiyama, 7703 Howard Ave., Parma, OH 44134, (216) 842-2066, evenings, or call local chapter presidents.

St. Louisian seeks JACL post

ST. LOUIS — George Sakaguchi, 53, has declared his candidacy for the JACL position of Vice President for Research and Services.

Sakaguchi has been active in JACL over 25 years, serving twice as St. Louis president and four times on the board. Presently, he is MDC First Vice Governor and acts as the local legislative liaison. Sakaguchi was chairperson of this year's Japanese Festival Day, honoring the Japanese Garden at the Missouri Botanical Garden.

"Since non-Japanese will



George Sakaguchi

never totally distinguish between Japanese and Japanese-Americans, I feel strongly that the positive aspects of Japanese culture must be stressed," Sakaguchi said. "The Japanese Garden was inspired by Japanese Americans in the St. Louis area and it is a tribute which every visitor can see."

Sakaguchi, a retired cartographer with the Defense Mapping Agency/DOD is also on the board of directors of the St. Louis International Institute.

Active on both the Committee for Internment Credit and the Reparation (now Redress) Committee, Sakaguchi attended the subcommittee hearings on CIC in Washington, D.C., in September, 1977.

what he meant by that line), but regardless, it was unnecessary. It added nothing to the quality of the monologue (as evidenced by the small number of people who laughed) and probably caused a number of televisions to be shut off. Things like these, especially if said by a famous comedian, contribute to the insensitivity toward certain people and to the tolerance of the people toward these offending "jokes," as they think, "it must be all right if he says it." The line is sure to be repeated somewhere.

Furthermore, this regression was completely under the control of NBC, since the Tonight Show is taped. It is completely beyond me as an American why a force as powerful and influential as the media would use this influence to spread any kind of mocking sentiment toward another people (again, no matter what the intent). It should have been obvious that, while most would probably pass the line off as a less successful joke, being that Mr. Carlin is so well-established, there would be some who would not, and who would be offended. It is surprising to me, to say the least, that NBC, which has given us so many fine programs (such as the recently-broadcast "Holocaust," which undoubtedly increased the sensitivity toward the Jews), condoned such an offending line.

It does not seem to me at all too much to ask for NBC to offer a public apology, especially to those of Japanese ancestry, for the delivered line, and to clear up any misunderstandings which may exist concerning NBC's position on why the line was allowed to be broadcast.

Those of Japanese ancestry, Japanese Americans, are proud to be living in, and part of, this great nation called America, who treats all peoples equally. Don't let this pride be shaken. MARK ABE

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CHOL SOO LEE

Continued from Page 2

p.m. Tak was shot three times by a young Oriental, wearing a mustard- or gold-colored jacket and having long hair, as the reputed Wah Ching gang adviser stepped off the curb at the crowded intersection of Pacific and Grant streets.

A .38-caliber Smith and Wesson revolver, found in a nearby alley, was later identified as the murder weapon. The night of the murder, police were able to recruit five witnesses—two sailors in one group and three skiers from Colorado in another group—who were taken to the police station to go over mug books of Orientals.

Among these five persons were the prosecution's three key witnesses. They chose a total of five mug photographs having characteristics similar to the man they saw shoot the victim.

They made no identification of the suspect.

Lee's mug photograph, a four-year-old picture taken when he was 16—was among the five mug photos. Colorado visitors Dave Lennon and Andy Mill, who went over the mug book, favored Lee. Sailor John Huey picked another mug photograph (not Lee's) for the length of hair. Lennon, Mill and Huey were the prosecutions three eyewitnesses.

At the time of the killing, Lee testified, he talked with his girlfriend Cassandra Owang after an old Filipino or Mexican man, a tenant, took her call and knocked on the door. (The old man later died.) That night, Lee said, he picked up his girlfriend and both stayed overnight in his room, where he had been living about a month.

The next day, June 4, he contacted his probation officer to report the shooting incident, and he and his girlfriend stayed together in his

room until they were involved in two loud arguments on June 5.

Both hurriedly left after the landlady, aroused by the second argument, yelled to the couple that the police were coming. The police actually weren't called.

Lee told the court he fled because he was afraid police would search the room and find his gun, since the police had not searched his room the day of the shooting accident. He left a holster and an empty bullet box in the room.

Lee then stayed at the home of a friend, Joan Hu, from June 5 through June 7, when he returned to his hotel to pick up his general assistance check and his personal belongings. Upon his return he was arrested with the loaded .357 magnum revolver and 41 .38-caliber bullets.

The prosecution brought out that one of the spent casings in the murder weapon as well as a bullet from the victim's body was of the same type and brand as the shells found on Lee at the time of his arrest.

The day before his arrest—it was on June 6—Lee called the landlady to apologize for the June 5 arguments and inquired about the check and what police had asked. She told Lee she couldn't tell him what she told police, although police actually hadn't come to the hotel, and that he could no longer have the room and should come to get his belongings.

The prosecution's argument: Lee was a hit man of the notorious ski-mask gang that on a contract from the Wah Ching gang killed Tak, who had been suspected of absconding with \$10,000 he had reportedly raised for defense of Wah Ching gang

members in trouble.

The defense for Lee: He didn't belong to the gang, didn't know the victim, didn't use the murder weapon and wasn't near the murder scene at the time of the shooting.

The trial centered on the issue of identification, with the prosecution relying on the three witnesses and with the defense counting on Lee's alibi witnesses.

It was a mismatch from the beginning.

As Sacramento defense lawyer Hamilton Hintz, Jr., bitterly recalled not long ago, the deck was stacked against Lee. After 10 months of inaction by Lee's former San Francisco counsel, Hintz told the court, none of Lee's witnesses could be located despite exhaustive efforts to find them.

Court testimony brought out that, on the night of the murder, the homicide detail already had decided Lee was the suspect and pursued that course all the way through the June 11 lineup, the June 28 preliminary hearing and up to the Sacramento trial.

Police had suspected Lee was a member of the ski-mask gang, according to testimony. In the aftermath of the June 3 slaying, the homicide team came upon a police report on the June 2 accidental shooting in which a .38-caliber bullet was recovered. Since the murder weapon was a .38 caliber, the accident report triggered the police hunt for Lee.

The police identification process was inherently prejudicial against Lee.

At the police station shortly after the killing, none of the three prosecution witnesses—Lennon, Mill and Huey—mentioned he saw a moustache on the suspect's face.

Their versions of the suspect's height, weight and age varied: 5 foot 6 to 5 foot 10; 145 to 165 pounds; 18 to 25 years of age. Lee was 20 years old, 5 foot 4, weighed 125 pounds. He wore Army fatigues when he appeared at the June 11 lineup.

Testimony showed that the police bulletin issued the morning after the murder didn't mention a moustache.

At the mug book inspection in the police station, Mill picked two mugs with characteristics similar to the attacker, including Lee's photograph taken in 1969.

His companion, Lennon, chose four mugs, including Lee's. Huey selected a mug (not Lee's) because it had a similarity in hair length. None of these witnesses made an identification.

Lennon, who was with Mill on the opposite curb when the shooting took place, saw the suspect for three seconds. He testified that the realization of what was happening and the concern for his own life may have jarred his perception.

Mill's view of the suspect was 4 or 5 seconds, broken by the time interval he was running for cover.

When Lennon chose the four mug photographs at the police station, he thought they all looked alike. "I'm sure that when I picked all four of these people out I thought they all looked essentially like the man who had pulled the trigger."

And of those in the four

photographs, Lee was the only person who actually appeared in the June 11 lineup, where six Oriental males—four of whom, including Lee, wore a moustache—were viewed by six eyewitnesses.

At the lineup, Lennon and Mill, who had already viewed Lee's picture at the mug photograph sitting, identified Lee as the killer. So did Huey, but his companion, Lawrence Sondreson, insisted another man in the lineup was the killer. Two other witnesses at the lineup didn't pick Lee.

Sondreson wasn't called to the June 28 preliminary hearing, either by the defense or by the public defender in San Francisco. For the Sacramento trial, he was located by the defense through the help of the prosecution.

At the preliminary hearing, Lennon viewed the folder of the four mug photographs he had chosen, plus a fifth picture and said Lee "looked like the person, and two more looked very similar to the person." At the trial he was sure Lee was the attacker.

Mill, at the preliminary hearing, also saw the folder of the two photographs he had picked, including Lee's, and identified Lee. At the trial he had no doubt.

Huey was with Sondreson when they heard four shots and saw the attacker run toward them from the direction of the shooting.

Huey, who had picked a mug photograph at the police station (not Lee's), identified Lee at the lineup, preliminary hearing and trial. Sondreson had steadfastly maintained Lee was the wrong man.

The night of the murder, one of the two investigating inspectors testified, his information was that two of the witnesses had identified Lee as the suspect from the mug book. The next day, testimony indicated, the homicide detail's suspicion of Lee was bolstered by the accidental shooting report. The June 7 arrest and the June 11 lineup followed.

Those close to the Chinatown scene have wondered why Lee would voluntarily waive his rights to remain silent and to have an attorney present during the police interrogation—hardly an act of a sophisticated executioner for money. They also are asking why a hired killer would leave a trail of incidents causing inevitable contacts with police before and after the murder:

Such as the accidental shooting the day before the killing; a series of loud arguments the day after the murder, prompting the irate landlady to threaten to call the police; Lee's telephone call to the landlady the following day to apologize for the arguments; and his eventual return to his hotel to pick up his belongings, even though he was informed by the landlady that the police had come to the hotel to investigate in response to her complaint.

"If Lee had been a hit man for money as the prosecution insisted he was, any gang with its own ethic would have come up with money," argued one source.

"But he was completely by himself during his trial and after."

"It was like an Alice-in-Chinatown tale," observed another Asian who has followed the Lee prosecution. "This Korean was supposed to be a Chinese gang hit man for another gang on a dangerous contract job and then was tried in Sacramento, where a white judge, a white prosecutor, a white jury, a white defense lawyer and a host of white eyewitnesses participated in his trial—not one Asian witness was called."

A not-so-funny sidelight: One of the two arresting officers on the stand pointed to Lee as the "Chinese" male he arrested. Nobody bothered to correct his statement; there was only "an unintelligible outburst by the de-

fendant," according to the court records.

At least two dozen Asian friends and associates—mostly his contemporaries—who had known Lee prior to the 1973 incident swear the killing was completely out of Lee's character. "If you get to see him, you will know why he was incapable of doing that," said Jeff Mori, director of the Japanese Youth Service Council in Japan Town. "I met Lee in 1970 and we developed friendship."

Ranko Yamada, another third-generation Japanese American who along with others befriended the lone Korean youth, says of him: "His admirable but tragic quality is that he would hate

Continued on Back Page

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Bookshelf

The Stern Stuff of Issei

A stately collection of six interviews and a group discussion with Issei was published last year by the Issei Oral History Project, Inc., of Sacramento, climaxing an eight-year effort coordinated by the Rev. Heihachiro Takarabe. Since the interviews were all in Nihongo, translating proved to be the most time-consuming—but what a valuable book we have in ISSEI CHRISTIANS—the first of its kind and if enough funds are generated by the sale of this edition, more are sure to follow.

Interviewers focused on the experiences of the Issei when they first came—the men were between 16 and 18 years of age upon arrival after the turn of the century—of their trying to establish a new way of life, of their struggle through the Depression, the Second World War, subsequent Evacuation and return home.

Takarabe further notes that the interviews are very subjective recollections, that there may be apparent discrepancies of facts and figures, but that the Issei enjoyed telling their life stories.

Those who participated in the project were overwhelmed by their experience and the same feeling comes through reading the stories of:

Yoshisada Kawai of Seattle (who ascribed the moral teachings of his youth—sincerity, diligent study, giri and ninjo—sustaining and overcoming the difficulties he faced in America);
Richi Satow of Sacramen-

to (who recalls the night Saburo Kido was attacked inside the Poston Relocation Center);

Kazuko Hayashi of Sacramento (who lost a daguerrotype of her father—a "ronin" who survived the Ako Hanshi of Chushingura fame—when her house in Livingston burned down);

Nisuke Mitsumori of Altadena (who recalled being pelted with horse manure by scoundrels who picked them off the street the day he disembarked in San Francisco in 1905);

The Rev. Isamu Nakamura of San Anselmo (who mystified his Pacific Union College classmates with the strong odor of takuan while eating ochazuke on the sly in his dormitory);

Toshiko Igarashi of Sacramento (who suffered discrimination in Japan as a child because her family was "Yaso"—Christians).

Participants of the Issei discussion at the Cortez Presbyterian Church were Shigeru Mayeda, Mrs. Masa Kajioaka, Mrs. Mai Yoshioka, Mrs. Maju Sakaguchi, Mrs. Aiko Yamamoto, Saburo Narita and Mrs. Haruko Narita, all rendering a rich picture of how their unique colony of Japanese farmers was started, broken up by Evacuation and revived after the war.

Copy of this book for the PC Library is a gift of Eichi and Mae Sakaguchi of Cortez JACL. We were delighted to meet them recently at a gala party for former PC staffer Yuki Kamayatsu's 70th birthday. Mae is Yuki's younger sister. H.H.

Canadian Japanese Evacuation

By HARRY HONDA

One of the most popular writers of Canadian history, Barry Broadfoot uses the oral history technique that makes great events alive through voices of those who were participants—in this case, the Issei, Nisei, Sansei and those involved with the removal of Japanese Canadians from their west coast homes after the bombing of Pearl Harbor.

Each chapter is briefly prefaced with background to introduce the many voices that follow who recall the particular event being covered. We found it fascinating reading—though, as the author recommends, keener understanding can be gained by referring to Ken Adachi's scholarly history of the 100 years of the Japanese in Canada, "The Enemy That Never Was".

The Nisei who are curious to compare notes with their Canadian cousins on Evacuation experience will come to realize it was tougher on them.

The U.S. experience was based on Executive Order 9066, promulgated in early 1942 and finally removed in 1976. The Canadian experience, on the other hand, was based in the War Measures Act passed in 1914 and is still on the books. Let's go to Broadfoot's tape-recorder and see what someone says about the War Measures Act.

... That War Measures Act is like a vise and the more you squirm, the tighter they can put the pressure on. That is what the Japanese were faced with, what they had to live under all those years, and any lawyer or group of citizens which decided to take up the fight on behalf of the Japanese—and remember most of them were Canadian citizens—this is what they were up against.

(They were up against "by reason of the existence of real or apprehended war, invasion or insurrection" the extensive power of the Governor in Council to all matters such as "censorship ... arrest, detention, exclusion and deportation ... control and movement of vessels, transport of persons and things ... trade, production and manufacture, appropriation, control, forfeit-

ure and disposition of property".)

There was another tricky bit of goods in the act and I'll read it to you: "No person who is held for deportation under this Act or under any regulation made thereunder, or is under arrest or detention as an alien enemy, or upon suspicion that he is an alien enemy, or to prevent his departure from Canada shall be released upon bail or otherwise discharged without the consent of the Minister of Justice."

Now, just apply that to the case of the Japanese and see where that put them. It put them mighty close to the jailhouse door, even though they were allowed to move about the country, as long as it wasn't in B.C. In fact, every avenue the Japanese had, or hoped they had, was blocked.

I think the ironic thing of the whole business is that this act was drawn up in 1914 when there was a great hysteria, especially on the prairies, especially Saskatchewan, about German settlers on the homesteads and in

the cities. But in 1941, when the Allies and Canada had been fighting Germany and Hitler for more than two years, this act was used against the Japanese—and the Germans, be they naturalized or enemy aliens, they were barely touched at all. The pertinent parts of the War Measures Act were used mainly against the Japanese, and the Japanese often wondered why the Germans and the Italians were not touched. They could only come to the conclusion, as they had to, that it was race that counted. That it was a racial thing. But that is too simple. The whole business in the end result was economic. There were people in B.C., people in politics, in government, in business, in industry, who didn't want the Japanese in B.C. because the Japanese were successful and the war, well, what better excuse to get rid of the lot? And what better way to do it? Use the War Measures Act, which was in effect anyway ...

I think it is a necessary thing

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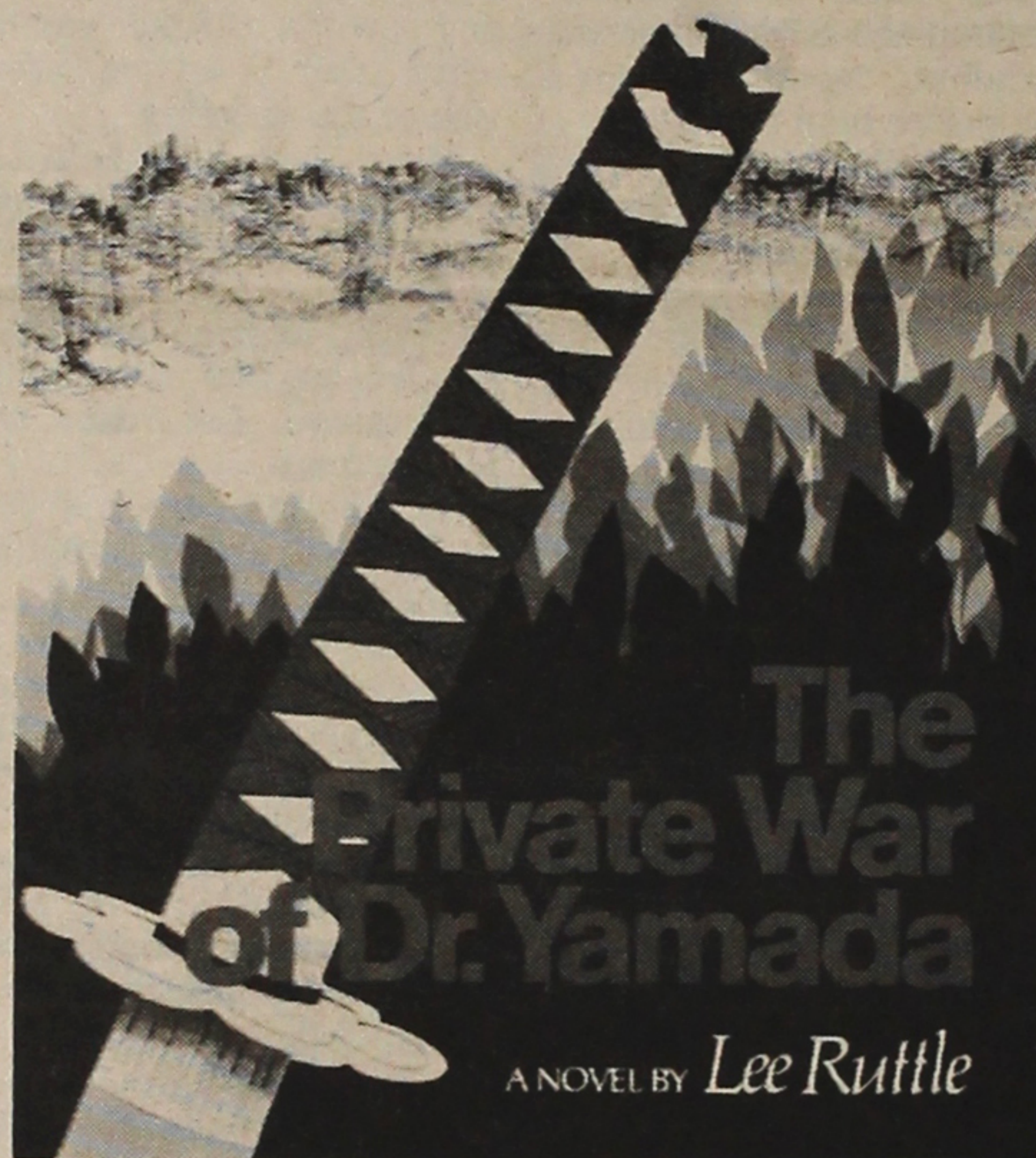
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"The Private War of Dr. Yamada" is lyrical in its appreciation of the finer points of Japanese culture ... I predict this book will soon be considered a classic among World War II novels. It is certainly heading for a lasting reputation. —Kevin Starr, *San Francisco Examiner*

A quietly intense portrayal of the moral aspects, and above all the futility, of war ... A sensitive and thoughtful story. —Publishers Weekly

Yamada pours compassion over these pages, and few readers will be able to reject it ... (The) final 72 pages of battle are mainly in the background; the worthy foreground is a good man richly drawn. —Kirkus Reviews

A quietly intense document, filled with dignity and gentleness, and a rage against the futility and horrible waste of war ... It stands as a small monument to the commitment to life of one honorable man. —Library Journal

Mr. Ruttle has painted his character clearly and with sensitivity ... A very believable and moving account of one man's struggle with the many painful dilemmas brought on by war. —Daniel K. Inouye, *United States Senator*

The Japanese are no longer the enemy. Still it is good therapy to learn about the thoughts, fears and hopes of one of them—a very decent human being—by examining the entries in his private diary. For this reason ... Lee Ruttle's book deserves to be a successful one. —Bill Hosokawa

Ruttle makes Dr. Yamada totally believable ... Japanese soldiers in this book are not "the faceless enemy", but human beings, brave and terrified ... This is an impressive book. —William Hogan, *San Francisco Chronicle*.

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YEARS OF SORROW, YEARS OF SHAME: The Story of the Japanese Canadians in World War II. By Brad Broadfoot. Doubleday & Co., Garden City, N.Y.; Doubleday Canada, Ltd., Toronto, 1977. \$12.50, 370 pp.

'tougher' experience

if, like Canada was, you are conducting total war. But to use it as a club, and to use it as a club long after the war and especially against one group of people, about 22,000 of them, that seems to me to be going too far. ... But no, the business interests, the loud-mouths in the community, those who had grudges, and others, they wanted those Japanese out and they put pressure on the government in Ottawa—and the government, the ministers, and the Cabinet, who probably couldn't tell a Japanese from a Chinese from an Eskimo from a Korean, bowed to that pressure, even though they had reports from their own investigators that the Japanese were no problem.

But they bowed, and they had that War Measures Act which says in its preamble: "An Act to confer certain powers upon the Governor in Council in the event of War, Invasion or Insurrection."

Enough said.

In the closing chapter titled, "Could It Happen Again?", Broadfoot puts in a kind of Nikkei postscript to the War Measures Act in terms of 1970:

I think from the standpoint of the 25,000 Japanese still in this country we have a role to play. We have already failed that first test in 1970 when Trudeau proclaimed the War Measures Act in Quebec—and I see our existence now is not cultural but political. We are the major group against whom the War Measures Act was invoked, and as a group that was clearly wronged under conditions of panic, we the Japanese have a special responsibility to remind people whenever that happens and it is directed against anybody else. I feel that when the War Measures Act was applied in 1970 every goddamned Japanese in the country should have been up in arms and on to Trudeau's back—and nobody did.

When that Tom Campbell [former Vancouver mayor] was hassling hippies, every Japanese in this city should have been on that guy's neck, for he could say "hippie" today and "Jap" tomorrow. It is the same thing.

I think this is the ultimate tragedy of the Japanese evacuation in 1942. It has made us so terrified of standing out, of running the risk of being incarcerated again. We've become bigots like everybody else.

Hastings Park in Vancouver, B.C., is to Japanese Canadians what Santa Anita and the other Assembly Centers were to Japanese Americans. The first group detained there were the Japanese living in the coast

towns. And let's hear what one voice recalls:

... These were the first people and it was pretty rough on them. I wasn't there but I was told. The men in one place, along with the older boys. The women and children in another building. The army and carpenters were making it a place to live in, but what can you do with cattle barns? This was March and April when it was pretty cold still, although not as cold as in October, when some people had to live in army tents at Slocan. But it wasn't nice and people had trouble with their bowels and with people not knowing what was happening to them, a lot of women were pretty upset. Some of them were women whose husbands had been sent away to the road camps and they didn't know what was happening to them.

I'll say this though. The government tried to make the best of what they had, although it wasn't much. Cattle barns, big buildings with no heating, and they brought in bunk beds and mothers put up blankets to make little rooms where she and her family could live, but it was no life ...

The people in charge tried to organize things. There was an infant room, as it was called, and mothers could pick up warm bottles of milk for their babies. They got a few shoemakers together and put them in a shop and they repaired boots and shoes. A sewing room ...

And, of course, there were washrooms, for men and women. At first they didn't have covers around the toilets and I was told some women wouldn't use them. What they did, I just don't know. At three o'clock in the morning, I guess. Playroom for little children and a gymnasium. That was for everybody. I mean boys' classes and girls' classes. Physical fitness. Basketball games. There was also a school ...

This was in the summer, you know, by this time and people were always leaving. Fifty or 100 or 150 would go and you never really knew where to write to anybody because you didn't know where they were going. Sandon, Kaslo, New Denver, Roseberry later, but these were just names to us, they could have been at the end of the world.

You know, of course, that the Vancouver [Japanese] people weren't in the Exhibition grounds. They stayed in their homes or the rich ones went on their own to places, and people were talking about how they were traitors for selling their houses and buying a truck and putting all their stuff into it, buying clothes and food to last a long time, and then going to live in Lillooet or someplace like that. I just heard the women talking about it but everybody seemed to be upset about it. Most of the people in the camp around us

didn't have much money because all they really had was a fishboat, which was gone, and a house they'd have to leave, and the Indians and the whites just walked in and took what was left. The government didn't try and stop it. So a lot was stolen and so the people in Hastings Camp were pretty poor. If they wanted something they had to buy it from the money they had because I don't think then, I mean then, they could get their money out of a bank. They could later, I know, but not right then and that was bad for them.

Some people could get out of the Hastings Park place. Like if you had a disease you could get a pass because the hospital there was not the kind that treated serious cases. If you wanted to see your lawyer or something like that, visit a relative, there were passes. And people could come in through the main gate. I mean Japanese people, but others came in too. Some church people. I remember some people of the United Church who came in one day and asked people how they were doing, how things were going. Because what could they do? The people they talked to one day, they might be on their way to Tashme the next day. It only took twenty-four hours, you know. You were told quickly and there wasn't much to be done because everything you had was right there with you. It was just packing things up and saying goodbye to friends you had made. You might meet a lady from Port Alice and another from Prince Rupert and get to be friends and then the next day, gone. So the church people would come in and I don't think the police and soldiers liked it, but they let them in because they were preachers. But we have a word in Japanese which is *shikata-ga-nai* and it means that it can't be helped and that's what the people said. They knew there was a war on ...

We didn't see the men. They were in another part of Hastings Park, but my mother could get permission to go and see my father. But we were kept apart.

I think I stayed with my parents about two or three months in Hastings Park and then we went into the Interior. We could have gone to Alberta but what did we know about farming? So my father, who was not well anyway and was always going to the hospital, figured it would be best to go to the Interior where we would be looked after. So that is how it worked out for us. □

Asian dance archive unveiled in N.Y.

NEW YORK — The Dance Collection of the New York Public Library at Lincoln Center includes a treasure trove of books, manuscripts, artifacts, films and videotapes covering Japan and other Asian countries. It was unveiled April 3.

NHK-Japan Broadcasting Corp. and the John D. Rockefeller III Fund contributed to the establishment of the archives.

Who'll climb Mt. Nagano?

BANFF, Alta — The Canadian Permanent Committee on Geographical Names, at its annual meeting here Oct. 7, presented a specially prepared map showing the location of Mt. Manzo Nagano to the Japanese Canadian Centennial Society.

Named for the first Japanese to settle in Canada, the peak is nearly 6,000 ft. (1,950m), overlooking Owikeno Lake (51°30'N, 127°W) in the Coast Mountains about 250 miles northwest of Vancouver, B.C. and near the head of Rivers Inlet where Japanese Canadians pioneered in commercial fishing. □

Art co-op exhibit

SANTA CRUZ, Calif.—The third annual Asian American Art Cooperative exhibit will be held at the Santa Cruz Public Library May 8-June 15. Featured will be works by David Izu, Alan Lau, Karen Narita, Martin and Jerry Takigawa, Francis Eto and Wayne Horuchi. Hours are 9 a.m. to 9 p.m. daily, 8 to 5 Saturday and 1 to 9 Sunday.

TV work for Asians

SAN FRANCISCO—Asians interested in breaking into television work, can gain needed experience through two Bay Area programs, according to Asians in Mass Media. Those interested should contact Felicia Lowe, 824-5599, Wah Kue, KRON-TV; or Sherry Hu, 956-5101, KPFA Asian Commentary.

New FM program in Nihongo slated

SAN JOSE, Calif.—A Sunday afternoon Japanese FM radio program for Santa Clara Valley, hosted by Japanese TV personality Miwa Maeda, will premiere May 14 on KRVE/FM (95.3) at 4 p.m., producer Richard Pontziou announced.

The one-hour program

will feature "People and Events", Community Service Announcements, "Issei Corner" and "News from Japan" segments.

Maeda comes to the program after several years as hostess of the popular Japan game show, "Up-Down Quiz." □

'Bamboo People' out in Japanese

LOS ANGELES—The Japanese version of Frank Chuman's "Bamboo People", the legislative-legal history of the Japanese in America, has been published by Saimaru Printing Co., Tokyo, in a two-volume set (¥2,600). Two local bookstores handling sales reported their limited stock was sold out inside a month's time. (The English

version is available at these stores at \$15—whereas PC readers can order it through JAACL-JARP, Chicago, at \$11.40 postpaid.)

Chuman said the Japanese version carries a new chapter dealing with the Hiroshima-Nagasaki atomic bomb survivors in the U.S. and their appeal for legislative aid. □

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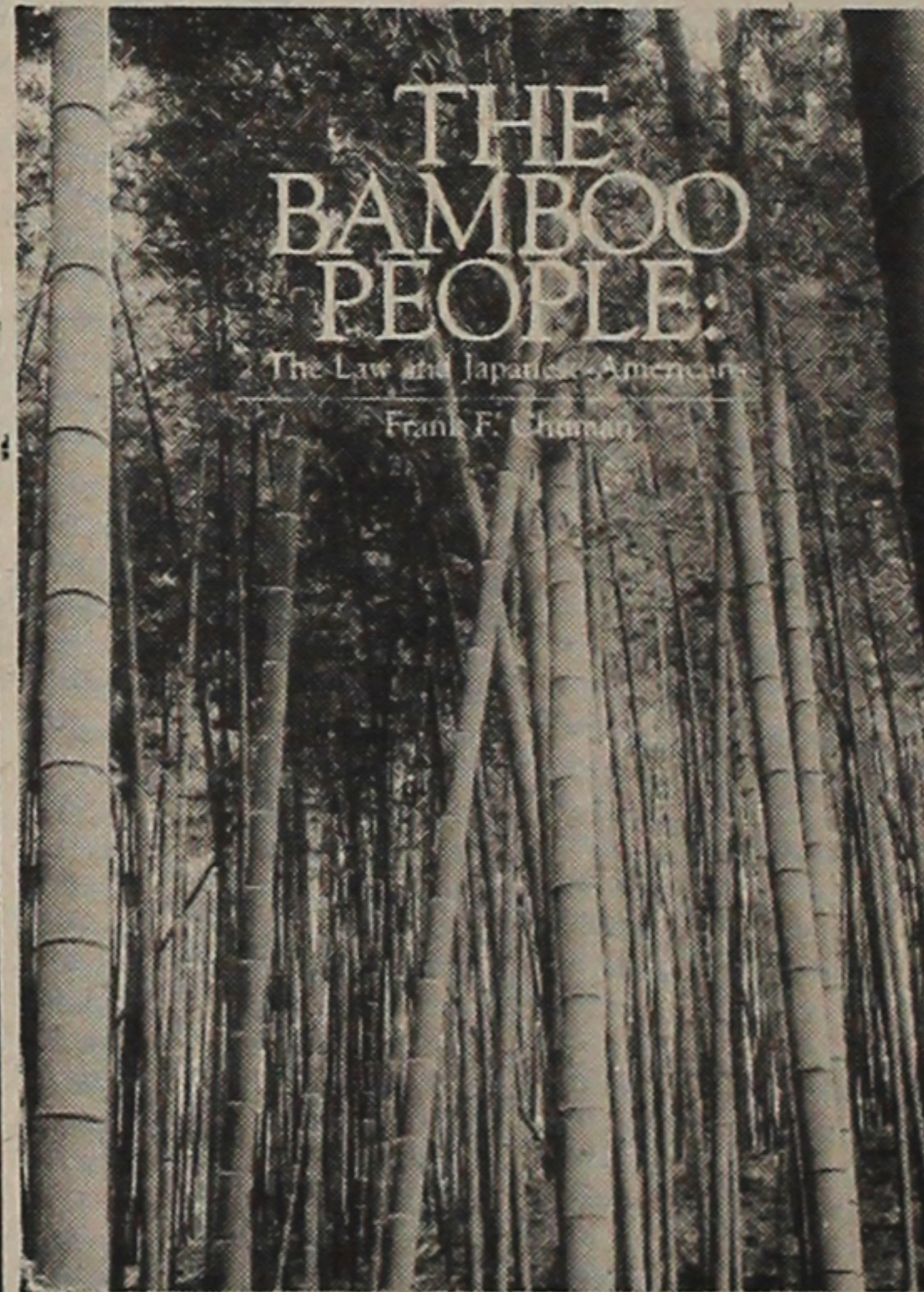
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by Spark Matsunaga and Ping Chen

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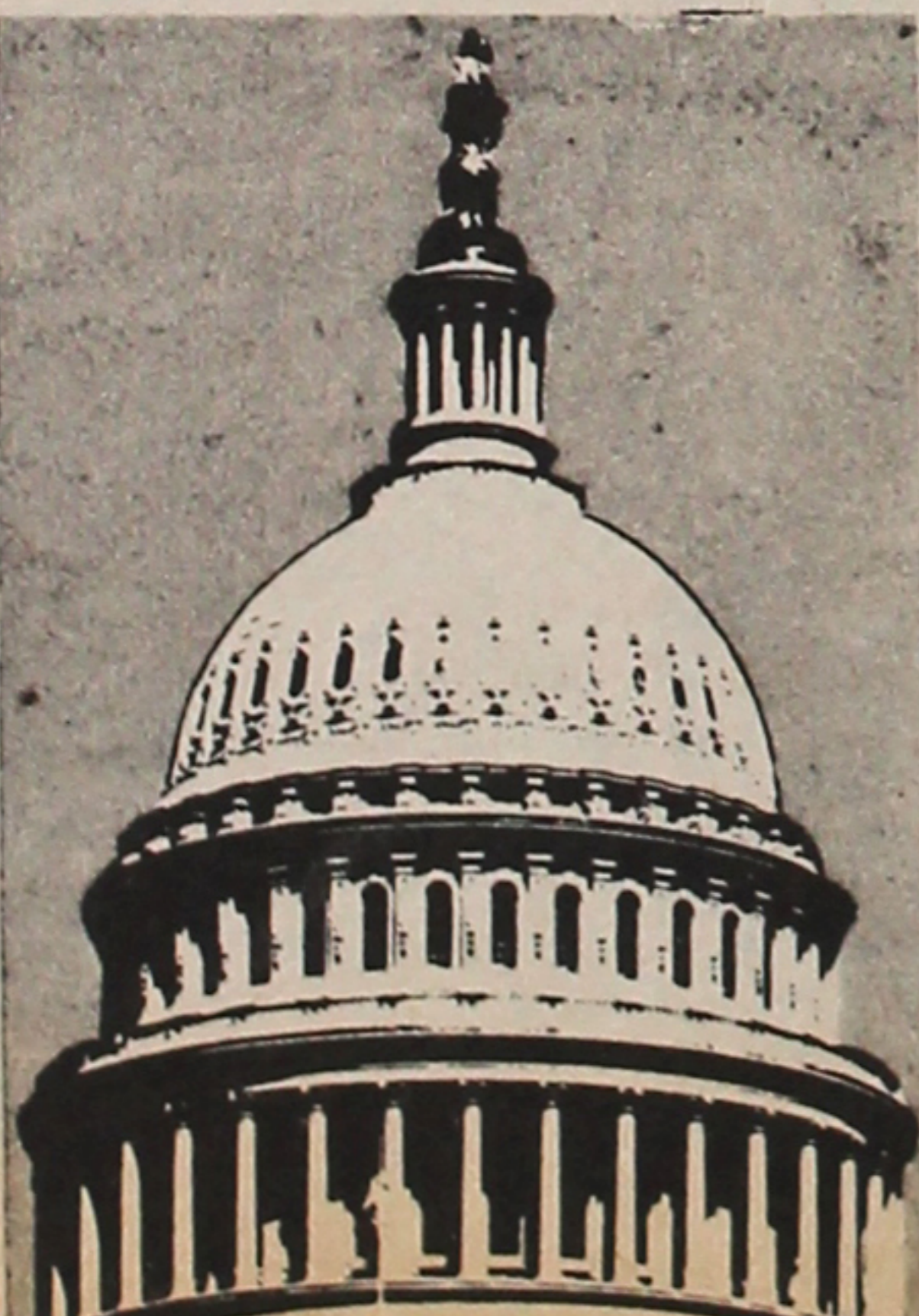
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LEE

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to impose any of his personal problems on his friends and relatives."

Tom Kim, who helped found the nation's first juvenile justice alternative program in Chinatown in 1967, is a third-generation Korean-American who, like Lee, grew up without Korean peers in the mean streets of San Francisco. "If you get to know Lee for years, as I have, you just feel in your guts that he is not capable of shooting someone, and then empty the gun and leave."

During its investigation, The Union learned that Lee's friends and family, while Lee was in jail, had separately made futile attempts to raise enough money to

hire a criminal lawyer. Korean friends of Lee's mother—all holding lowly jobs—raised about \$1,000 on their own but no lawyers would take up the case on that amount. Yamada herself borrowed \$1,000 and drew a pledge of another \$1,000 from 100 friends to retain a lawyer associated with radical causes. He backed off later with a lot of excuses, she reports.

Tom Kim talked to several lawyers who were known to defend Chinatown cases. "Because Lee was a Korean, nobody would pick up his bag. The Koreans were inconsequential and politically not attractive to them. That was the real factor. No money. No political clout."

Chol Soo's mother remembers: "I went to a lawyer. He says pay \$20,000 in cash but

no guarantee. This one lawyer says \$3,000 cash down for \$20,000. He says he will hire a detective for \$300 a day to prepare the case. He says you don't even have \$2,000. I talk to more than 10 lawyers. They want money first, more money."

Friends who visited Lee in custody found him confident the "mistake" would be eventually straightened out, because the charge against him was so incredible to him. One of them remarked, "Lee didn't realize his public defender did nothing for his defense until the buck was passed to Sacramento the next year."

His mother lately has become inconsolable.

"God chooses me to suffer. Sometimes I walk in the rain. I look up Heaven. I shout, 'God help me. I help a lot of people. You help me, God.'"

"I can't sleep. I can't eat. I have to do something for my son, but I don't know how to help him. I can't think. My eyes get worse. Too much things on my mind. My daughter reads for me. Nerves. Too much nerves."

On April 2, 1974—two months before the trial—Hintz took over the case from the San Francisco public defender.

Hintz learned, according to court records, that the San Francisco office had done nothing for Lee's defense approach on misidentification. Hintz said he had little

knowledge of the Chinatown subculture but agreed to take the case with the assurance from the public defender's office that the necessary follow-up help would be forthcoming.

Lee had given his side of the story to his former counsel, plus names, addresses and telephone numbers, Hintz told the court. "And when I accepted this file from the public defender's office there was not, your Honor, even a resume of statement concerning what this defendant would testify to. There was a series of three or four pages of garbled notes and doodlings and things of that nature."

Hintz said he sought help from the San Francisco office in locating witnesses whose names appeared in the police reports but who hadn't been subjected to follow-up efforts.

Two Mondays before the trial, Hintz told the judge, he went to San Francisco to obtain any follow-up revelations from the prosecutor and then went to the public defender's office. He was given a lot of reasons why that office could not provide the necessary assistance in the Lee case, Hintz said.

Finally, Hintz reported, he persuaded the court to provide him with an investigator or to seek out the Chinese witnesses. Despite numerous attempts, he said, the Owang woman remained out of reach while the Hu woman was in the Far East on a

two-year tour.

The prosecutor joined in: "We have attempted to check her (Owang) at her home address and got no cooperation. But I would like to make the record very clear, your Honor, this is not uncommon in any case involving Chinese youth gangs."

"We have witnesses who constantly duck our subpoenas, don't want to talk to us, avoid our inquiries. No matter how hard you strive for some of these people, they will not come forward."

Hintz told the judge, "All they (the San Francisco public defender's office) have done was move to change venue, and when they succeeded in that, they got out."

Hintz appealed for a new trial on the main ground that

Lee's former counsel failed to exercise "reasonable diligence" to locate and interview his material witnesses crucial to the defense.

The 3rd District Court of Appeals, however, wasn't persuaded, saying the defense contention was not sufficient to show Lee was deprived of a crucial defense.

A footnote to the trial that says something of the convicted defendant:

Because Lee didn't have presentable clothing for his impending court appearance, Hintz recalled, Hintz' 12-year-old son offered his jacket for the defendant to wear.

"My son told me he found a \$5 bill in the pocket when Lee returned the clothing after the trial." □

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