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PACIFIC CITIZEN

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YANKEE SAMURAI

By JOSEPH HARRINGTON

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WHEN Shigeo Yasutake landed on Guadalcanal there was a shortage of officers, so he was ordered to lead a platoon into combat. He did, and acquitted himself well. Yasutake was then assigned to where he'd originally been headed, a Division headquarters. A man fluent in English, as well as Japanese, was just too valuable to be risked in infantry combat.

Other English-speaking non-commissioned officers on what the Japanese had begun calling "Death Island" were just as eager as Yasutake to close with the foe. But Tateshi Miyasaki, Isao Kusuda, Masaru Ariyasu and Shigeru Yamashita were restricted, like Sgt. Yasutake, to translations and prisoner interrogation.

For **our** side!

All five men were Americans, and graduates of a secret U.S. Army intelligence school. They had been getting special training in an isolated abandoned airplane hangar under the south end of Golden Gate Bridge, when bombs began falling on Pearl Harbor.

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Next Issue: New Year Special — Jan. 5-12, 1979
(To be on the newstands Tuesday, Jan. 9, 1979)

Congress and the Asian Americans

By Rep. Norman Y. Mineta

The period between the close of one Congress and the beginning of another is a good time for assessment and planning for the new legislative season. For Japanese Americans, the 95th Congress held both success and disappointment, and the 96th promises to be a forum for discussing several important issues.

Perhaps most gratifying this year was the passage of the Civil Service Internment Credit Act, which was signed into law by President Carter on Sept. 22. This new law, which I sponsored in the House, and which was sponsored by Sens. Spark Matsunaga and Daniel Inouye in the Senate, grants retirement credit to Japanese American civil servants for the time they spent in internment camps during World War II. Its passage was a tribute to the years of hard work of many Japanese Americans, and it was an important gesture of recognition by the United States government of the injustice of the internment.

The special contribution of Asian and Pacific Americans to American life was recognized by Congress with the passage of a resolution authorizing the President to declare an "Asian/Pacific Heritage Week." The celebration of this heritage is scheduled for the beginning of May, 1979.

Less encouraging was the stalemate on legislation to provide medical care for American survivors of the atom bombs dropped on Japan. This bill, which I cosponsored with Rep. Edward Roybal of Los Angeles, would cover medical costs directly attributable to the explosions for victims who are American citizens or lawful permanent residents.

Although less than 200 of the approximately 1,000 bomb survivors in the U.S. would be eligible, I felt it was important that we recognize our responsibility to these innocent victims of our military action. Japan provides free medical checkups, treatment, and disability payments to some 365,000 bomb victims living in Japan, regardless of nationality. Survivors here, who often suffer from leukemia, anemia, diabetes, and other problems, have been ignored by both governments.

I testified before the House Judiciary Subcommittee on Administrative Law in Los Angeles in

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DOWN TO EARTH: Karl Nobuyuki

JACL Must Now Be Concerned With Its New Identity For The Future

With the calendar focusing on the month of December, it might do us well to pause and think about what we are as an organization and what we might consider for the coming year.

As in the past, JACL looks towards its membership as its major resource in time of need. Committed to several grand programs (REDRESS, Nisei Retirement, Youth), the leadership of JACL, as well as the organization itself will again be tested as to its ability to manage.

The major programs cannot exactly be considered as new. Many of them have been discussed and debated and agreed to for years. Rather, what may be new is the approach that will be required to effectively deal with the issues. It is the focus upon *approach* that I believe is subject of analysis.

The initial step would be to consider if JACL is really interested in attracting "new blood" into the organization and how JACL plans to involve these new people in the programs that it offers. We would have to ask ourselves who the people are that JACL programs are directed to and determine if the two link up.

* * *

IN ALL SINCERITY we must ask ourselves if we want a larger national organization or a better one.

I'll admit that I would be among the first to answer "YES," JACL must continue to grow. But this is not intended to mean that bigger is better. As in the case of the Japanese physique, a compact structure is "more betta". The point is simple. Our push for increased membership must also consider the method for increased participation.

The 32,000 members of the JACL are in essence the stockholders of the corporation. If there are structural problems with the organization now, one can imagine what the situation would be if the membership should suddenly grow to fifty-, or even one-hundred thousand. That would be a lot of people and a lot of volunteers. What we must now consider is what projects are available for these people to involve themselves in. We would be naive to think that we can rely solely upon *giri* to hold these new members.

> We must ask ourselves if we want a larger national organization or a better one.

Times have changed and are changing. Most of the ideas and perceptions about Japanese and Japanese Americans are in need of careful review. As new definitions come into being, JACL must be involved in those definitions.

Each generation has different dreams and different means of gaining them. The old ones don't always fit. A little too snug around the brain and a little too loose around the waist. Just as JACL was concerned with the issue of identity among its youth, now JACL must be concerned with its new identity for its future. The fact that many of our members are looking for change, real change, suggests that we must provide more than mere cosmetic solutions. Our membership wants to feel involved . . . to feel that what JACL is doing has some impact.

Our local chapters are put to their great-

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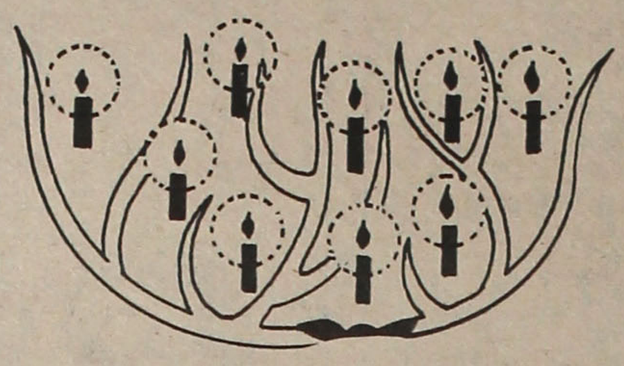

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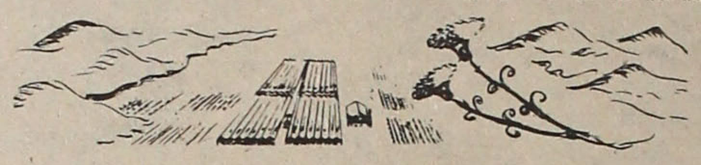

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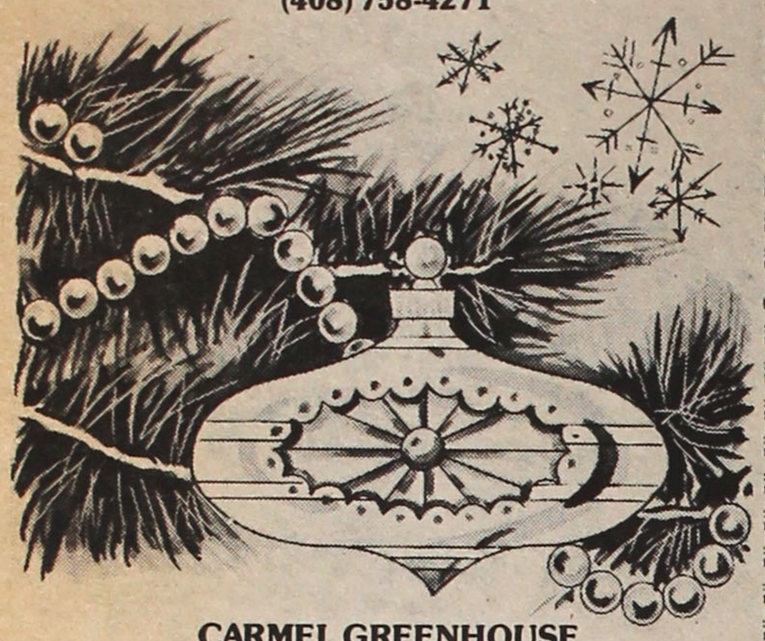

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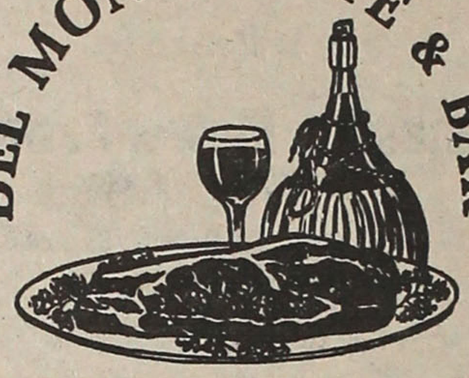

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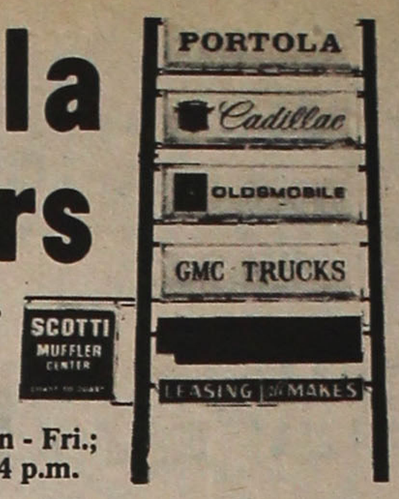

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YOUR NEXT STOP

Recently Mickey Mouse celebrated his 50th birthday and JACL will also be celebrating its 50th Anniversary in 1980. Our next biennial National Convention will be held in San Francisco July 28-Aug. 2, 1980 and all JACLers and their friends are cordially invited by your host, the San Francisco JACL Chapter.

It is befitting to return to "Everybody's Favorite City", San Francisco, to celebrate this momentous occasion since this city is considered the birthplace of the Japanese American Citizens League.

The Convention plans are already well underway and the Convention Board hopes to make this a truly great one befitting this outstanding milestone for JACL.

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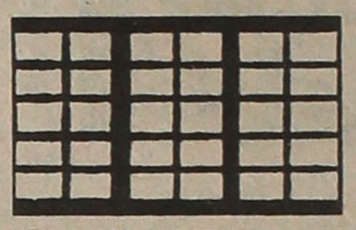

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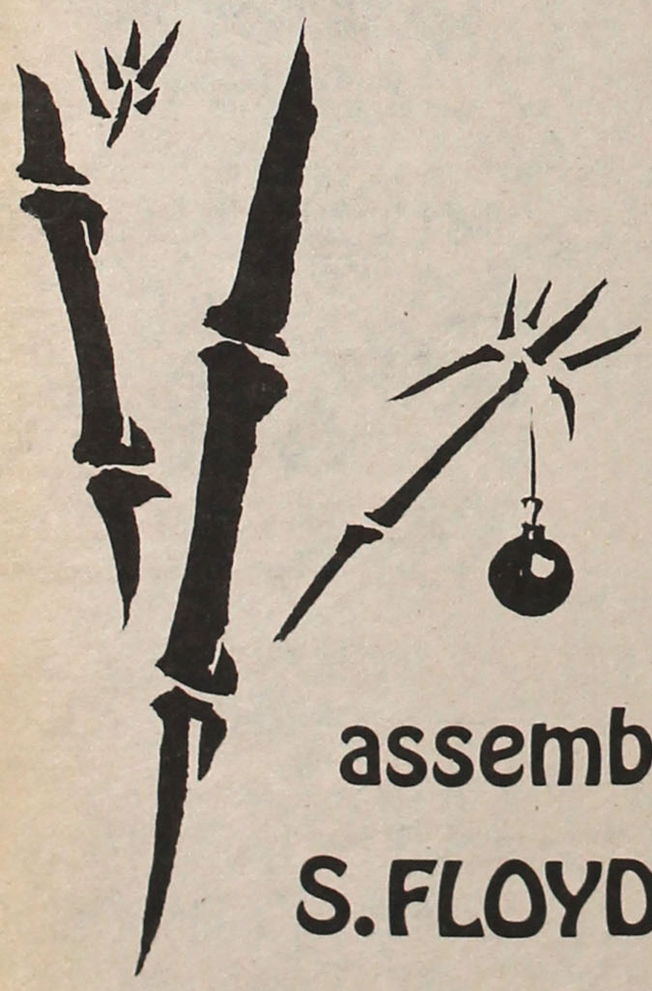

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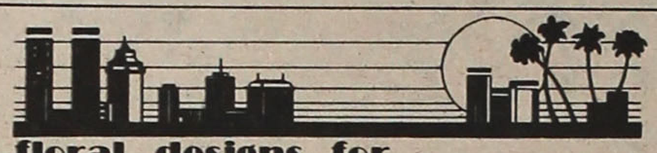

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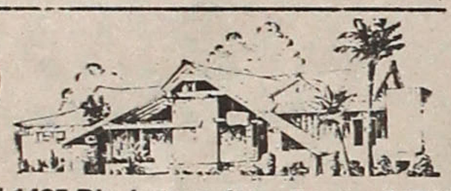

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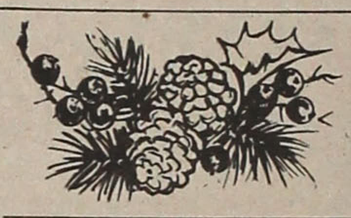

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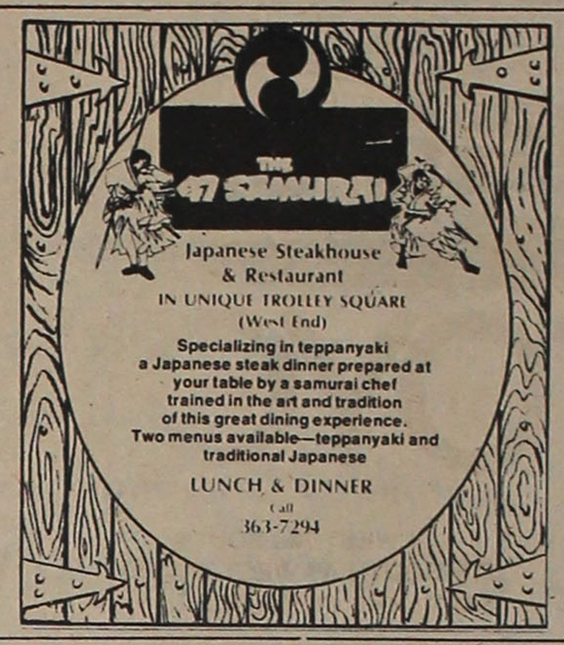

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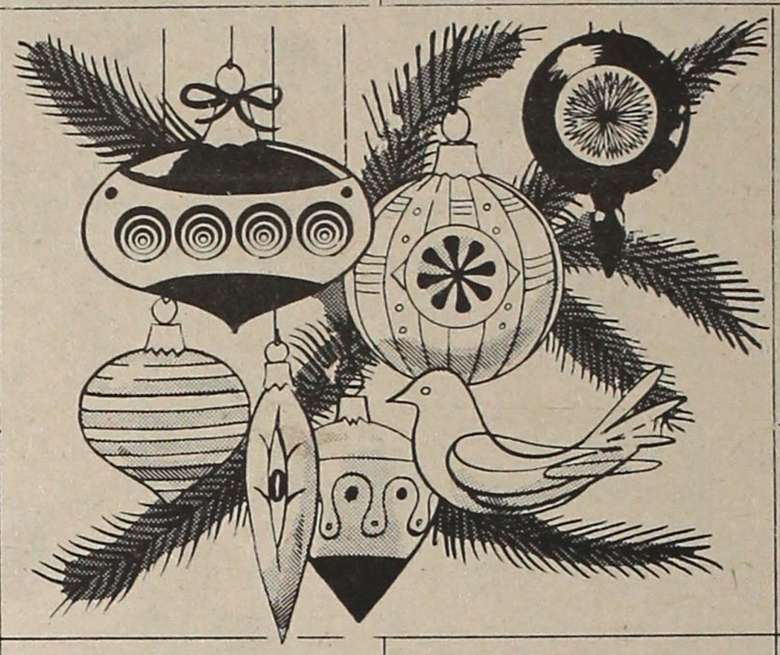

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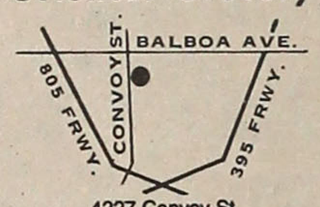

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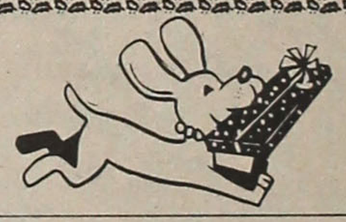

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Stalking the wild mushroom

By Barbara Yasui Hayman

The other day the postman came to our door with a package from America. I took one look at the small cardboard box and knew immediately what was inside. The box's uniformly spaced air-holes and the unmistakable odor emanating from within were dead giveaways—*matsutake*!

As I opened the box, I reflected on the ironic fact that *matsutake* have all but disappeared from Japan, the country where our Issei first knew them. The *matsutake* that are sold at unbelievable prices in Japanese markets today are mostly imported from Korea. The Japanese tradition of *matsutake hiki*, which the Issei revived in America, has for practical purposes now become a distinctly Japanese American experience.

About here a bit of clarification in terminology is probably warranted. Different *Ken-jin* and different era groups use different words to indicate a mushroom hunt. Some people call it *matsutake tori*, and others insist that *matsutake gari* is correct. Possibly the latter expression is the right one, since the modern day Japanese use that phraseology. But it may be Meiji talk, and it may be Okayama *ben*, but my folks always went *matsutake hiki*. So that's what it is to me.

Legend has it that the first Issei to discover *matsutake* in the Mt. Hood, Ore., area (where my father grew up) was Hanshiro Imai. One day in 1906 or thereabouts, Imai-san shouldered his gun and went out into the woods for a little target practice. Imagine how surprised he must have been when he smelled the odor of mushrooms and stumbled upon something as old and familiar as a *matsutake* in this new and alien country.

The Issei undoubtedly expected their *matsutake*, a delicacy in Japan even then, to become but one of their many memories of the old country. So they must have been delighted to find that the sturdy white mushroom throve in the mountainous forests of Oregon and Washington during the autumn rainy season.

As the Nisei grew up, they accompanied their parents on *matsutake hiki*, and became well versed in the fundamentals of mushroom hunting themselves. Soon as keen of eye as the Issei, they began forging out on their own, and the tradition was eventually passed down to Sansei like me.

* * *

Matsutake hiki in my family always began in a flurry of activity, and I can vividly remember being roused by my father's hearty "up and at 'em" on those early fall mornings. It never ceased to impress me how full of energy he seemed then, when getting up on a workday morning would be such a struggle for him. He would hustle us through breakfast, supervise our dressing (we always had to wear something red lest we be mistaken for deer and shot), help with the lunch-making, load the car, and be ready to leave us all behind of we didn't "pull the lead."

The ride up to the mountain took us a little over an hour, but as it is with all children, it seemed like an eternity to the three of us. My father passed the time singing old songs and pointing out landmarks he had known since boyhood, while my mother better appeased us with cookies and games.

My father, like most Nisei, had his favorite garden—an old logging road well off the main highway—and we always started our expedition there. After providing each of us with a candy bar as "iron rations" and making sure that we were all equipped properly with a rice sack and a walking stick, he would charge off through the thick underbrush, leading the way.

It seemed like he picked the roughest trails, for we always had a hard time keeping up with him, and, eventually, began to lag behind. But mushroom hunting was a serious business, and Dad would never wait for slowpokes. Instead, he taught us to rap on a tree with our stick if we got separated from everyone. I can remember that feeling of panic rising in my throat when I found myself all alone—I would bang and bang desperately on some poor tree until I heard an answering "thwack!" resounding through the silent woods.

The *matsutake* push up from the mat of needles covering the forest floor, and we were taught to "keep our eyes peeled" for the tell-tale humps of duff that concealed the mushroom beneath.

We quickly learned that the fastest way to earn praise from my father was to find the first *matsutake*, so something of a contest naturally ensued among the three of us children. The shout of "I found one!" always brought the rest of the family running, and the discoverer would be beside himself with pride as he stood over his precious find.

We never picked the mushroom until Dad had checked it out and verified it as the real thing. He would carefully lift the protective mat of needles, bend down and scrutinize the potential *matsutake* from all angles before he would allow it to be dug up by the discoverer. Then he would administer the final test—holding the specimen gingerly so as not to bruise it, he would sniff it. A true *matsutake* has a unique cinnamony aroma which distinguishes it from any ordinary toadstool.

If the mushroom passed this test and was not spongy (a sign of worminess), it was carefully brushed off and deposited like a trophy in the finder's rice sack. Then everyone was instructed to search closely around the immediate area for more likely-looking humps. The most exciting thing was the discovery of a "fairy ring"—a clump of *matsutake* sometimes numbering as many as 14 or more, in one spot. This was the ultimate in finds, and if one discovered a fairy ring, he could consider himself the hero of the day!

* * *

Midway through our hike, my father would call an "R & R" stop for lunch. We would perch ourselves on logs and share our *obento*—sometimes Japanese-style, but more often than not, sandwiches and potato chips washed down with soda pop.

Author Barbara Yasui Hayman with father, Homer Yasui, on a family mushroom hunt in Mt. Hood, Ore., 1957. Homer waves rice sack used to carry the precious "matsutake."

Once the excitement of the initial find or the discovery of a fairy ring had passed, and after foraging for an hour or more through the woods, the three of us would quickly lose interest in *matsutake* and leave the mushroom hunting to our parents.

Our attention was diverted by more exciting things: we tipped over rotten trees, tried to catch tiny tree frogs, poked at sap globules with our pointed sticks, and tightrope-walked across fallen logs.

It was a beautiful place to be, but the best part of the day would be in trudging back to the car laden with our sacks of *matsutake* and our inevitable treasures for "Show and Tell" at school. The hunt-proper was over, and even though Dad or Mom would get side-tracked now and then to check out a likely looking tuft, we were free to dally as much as we wanted. It was a good thing to turn a bend or come over a rise and see our car waiting to take us back to civilization at the end of the day.

In later years, *matsutake hiki* lost some of its allure for me. As a teenager, other things became more important. If word got out that I had gone mushroom hunting I had to endure the teasing of my friends—"What kind of a gun do you use?" and "Do you need a license?"—and the threat of getting singled out for being different.

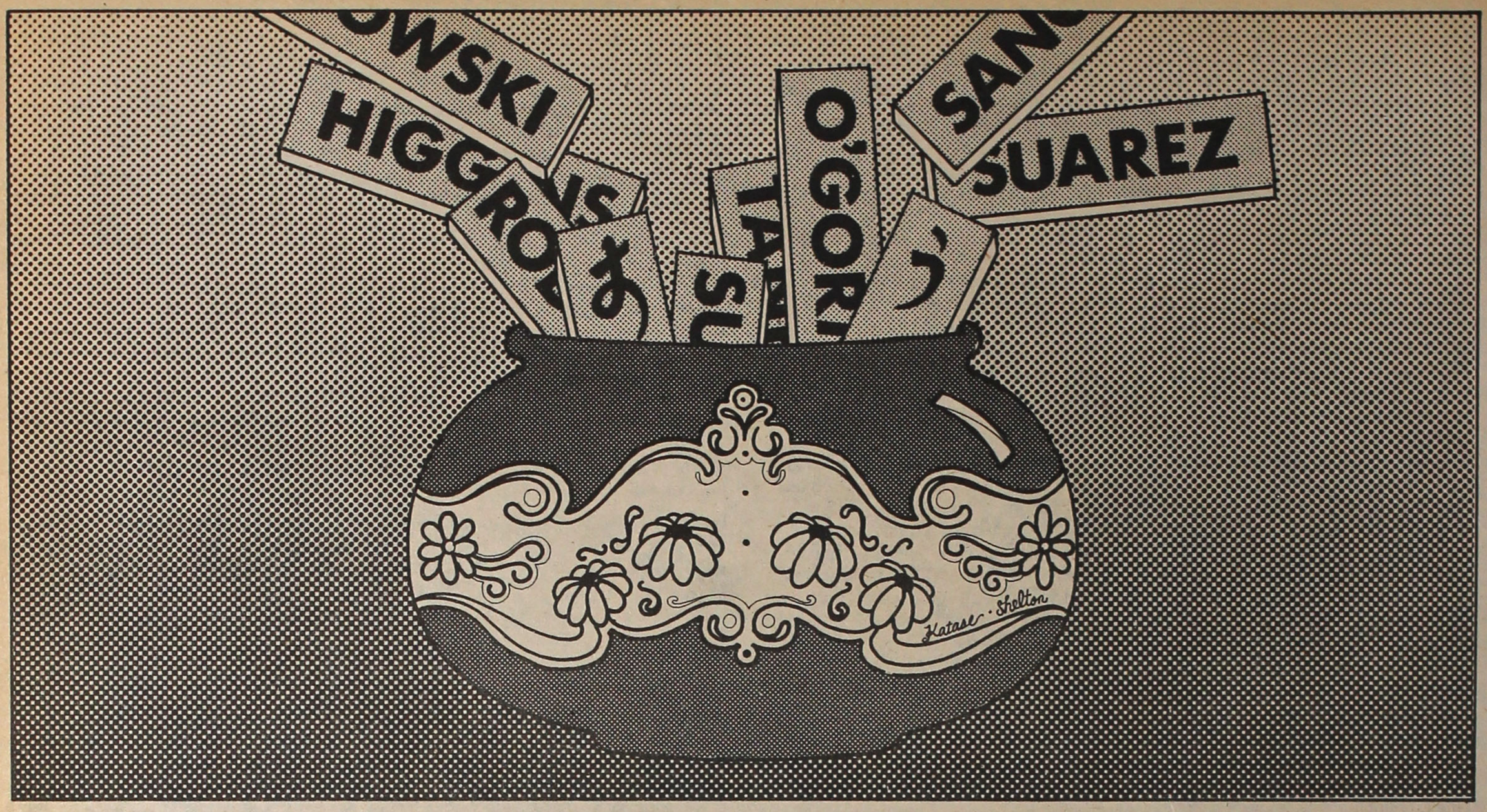
But gradually I came to realize that this was something special, and I began to look forward to those ritual treks through the woods again.

* * *

Unfortunately, civilization had taken its toll on the *matsutake* in Oregon. Last year, at the beginning of the season, my parents went back to their traditional garden as always and discovered that the entire area had been logged off. Although they soon found another area where the *matsutake* grow (now a carefully guarded secret), I can imagine the sense of loss they felt.

It is so easy to take tradition for granted. Being here in Japan, where the *matsutake* no longer grow, has made me appreciate, more than ever, those childhood *matsutake hiki*. In fact, I can think of few other experiences quite as pleasurable as tramping through the woods with my parents on a good, old-fashioned mushroom hunt.

● Barbara Yasui manages to pull on nostalgic chords in the memories of "matsutake"-hunting Nisei in Oregon, Washington and Colorado but with an ecological twist. She now lives in Fujinomiya, Shizuoka-ken, Japan, where her husband Bob Hayman works (for free) for a large seafood projects company, learning the ropes on how the Japanese rear their smolts and fingerlings at a salmon hatchery. Barbara is the daughter of the Dr. Homer Yasuis of Portland, Ore.



Looking for SEÑOR SUZUKI

By Ferris Takahashi

Carlos K. is an elderly Issei in an eastern Mexican city, and on this Friday evening he is not anxious to talk to a researcher. He is in a hurry.

He wants to close his street-level jewelry store, bed the window merchandise in a safe and pull down the iron guard shutters. For it is Friday, the Jewish Sabbath which begins at sundown, and he will take his wife, the daughter of Czech Jewish immigrants, to the one small local synagogue.

His grown children will not be with them. They married native Mexicans and the grandchildren of Carlos are Catholic, know nothing of Buddhism, little of Judaism. They may recall, when they are grown in their turn, the sight of their grandmother bending over a gleaming white table cloth, shielding her eyes in the immemorial gesture of respect as she lights the Sabbath candles. But they will be more concerned with Christmas, Easter and the many holidays of the Mexican year.

Mexico might be the real melting pot. An actual head-count of Mexicans of Japanese descent is impossible, an estimate inaccurate. If a figure of 45,000 was given at the time of World War II, it probably did not include Sansei and Yonsei, now indistinguishable from the general population.

Racial discrimination is not among the poli-

Mexicans are named O'Gorman, Poniatowski, Higgins, Suzuki as well as Sanchez ...

cies of the national government. Mexicans are named O'Gorman, Poniatowski, Higgins, Suzuki, as well as Sanchez and Rodriguez. Often Tange becomes Tangue, Suzuki is modified to Suarez, and the melting pot bubbles on.

Outward emigration from Japan to the American continent began in the late Meiji period and was never barred by an Exclusion Act in Latin America such as was passed by the U.S. in 1924. At present Brazil and Peru hold the largest populations of residents of Japanese origin, numbering more than all Americans of Japanese descent. The reference here is to the contemporary scene.

New archaeological discoveries lead to the supposition that the first travelers from Japan found their way across the Pacific long before a Spanish galleon from Manila hove into Acapulco harbor in 1610 with a party of *Nihonjin* aboard.

Artifacts unearthed along the West Coast from Colima and Nayarit down to Peru are currently being studied and dated. Pottery specimens of Chinese and Japanese provenience appear to predate the 17th century. Far older and more intriguing are artifacts differing from the known Colima and Tarascan cultural objects.

(The forthcoming McLennan-Watson exhibition, "Fifty Thousand Years of Japanese Pre-History," will provide a stunning opportunity for scholars to compare the Japanese Paleolithic and Jomon artifacts with objects from the Mexican and Middle to South American cultures.)

If we want to find Senor Suzuki quickly and easily, it will be in Mexico City, the nation's capital, center of the largest concentration of Mexicans of Japanese descent, but lacking a *Nihonmachi*.

A few settled families formed intermarriages within a limited group of Issei business families. The possibilities were soon exhausted and the "picture-bride" traffic never was significant. How should it be in a country where so many gentle and beautiful young girls were available as wives for a decent, hard-working bachelor?

Mexican-Japanese soon found themselves in-

Mexican-Japanese soon found themselves incorporated in the middle class.

corporated into the middle class. As their command of the Spanish language grew, so did their opportunities. They were restaurateurs, small landlords, proprietors of gift and dry goods stores. Some came down from the U.S. like Masaichi Mayeda, who pioneered extensive farm operations in Colorado, then explored the possibilities of coal marketing in Mexico.

"Oh, there may have once been a kind of Japanese community life, but I don't know much about it," the young Mexican Yonsei owner of a boutique airily explains, smoothing his Dior tie. "There was a restaurant around the corner where some of the old gents used to hang out—sort of a club house. I can show it to you. There's a Buddhist church, so they say, but I wouldn't know."

He takes the researchers "around the corner" to a fallen neighborhood and up rickety stairs where, yes indeed, there are traces of a *shoji* facade now daubed with plaster and a faded sign in *kanji*. New swabs of garish purple and yellow paint, the sound of raucous music inside and a new sign "El Picador" do not render the *cantina* more inviting.

On, then, to the dazzling, exciting Reforma—the city's showplace avenue—which houses the tall glass windows of the Bank of Tokyo, Japan Air Lines and many other international businesses.

There are general display windows and what is on display at Japan Air Lines are the employees—the men handsome, slim, immaculate in suits by Blass and Lanvin; the girls camellia-pale, coiffed to an impossible perfection and apparently oblivious to the thousands of passers-by who appraise them.

The number of Japanese nationals touristing and working in Mexico City is booming. They fill embassies, consulates, banks, airlines, automotive branch headquarters, corporate offices.

Since everything Japanese is in a state of "inness," the Japanese tourist is often taken aback by exuberant demonstrations of amity. To which

Still featured in second-run theatres is Mifune in 'Animas Trujano,' speaking in Spanish

amity the more outgoing Japanese sometimes respond in kind. A wonderful gala at Chapultepec Castle was highlighted by a Japanese matron in full kimono leading a conga line through "Tanko Bushi" while her husband, full of tequila, drowsed away on a flight of marble steps.

Still featured in second-run theatres is the bravura performance of Toshiro Mifune in "Animas Trujano," playing a Mexican Indian and speaking his lines in Spanish under the direction of the great Emilio Fernandez.

Life at the top for the Japanese nationals is utterly elegant and cosmopolitan, made pleasant indeed by that unimaginable luxury and comfort that Tokyo and Mexico City can provide for those

with the proper incomes and introductions.

Japanese executives and their Mexican associates can play golf at the most exclusive country clubs while their young cool off by the swimming pool bar. The Japanese wives will be less in evidence. More clannish, slower to take up a foreign language, they tend to remain at home and share unfamiliar servant problems or shopping expeditions.

In these circles, in contrast to the Mexican Japanese, intermarriages are rare, partly because of traditional Japanese family resistance to a break in patterns and a solid conviction that foreigners rarely achieve adaptation to the strictures of Japanese social life. Moreover, most of the young men and women working or with their families will someday return to Japan, therefore have already been *o-miai*'d or personally pledged to a sweetheart—which does not prevent some from enjoying all that Mexico City's own "floating world" can offer.

Away from the capital, for centuries the country's hub, the nation is popping with change and development. New highways link old cities. Industries and engineering projects, agricultural reclamation and trade marts bring over Japanese expertise.

In Guadalajara, Senor Eduardo Ando advertises Japanese language classes. Karate, judo and aikido studios proliferate everywhere. In Culiacan two well-dressed Mexican businessmen, speaking perfect Japanese, assist a lost tourist from Fukuoka. In Mazatlan, the Mexican Nisei daughter of a professional is crowned Queen of the Fiesta.

Along the same West Coast where junks once made landfall and—who knows—the ancestors of the local Indians drifted across the Pacific thousands of years ago, the wild *chaparral*, the marshes and lagoons are falling before the bulldozer. Still there remain pockets of tantalizing ethnic history: the remote valley where refugee blacks fled slavery before the Civil War; the valley where White Russians found shelter after World War I; south of Mazatlan, the tiny *poblacion* whose blond and red-headed inhabitants claim descent from French soldiers, stranded there when poor Maximilian of Austria was toppled from his shaky throne as Emperor of Mexico in 1867.

Some distance away, a hamlet borders a deep coastal inlet. A population of about 200 lives mainly by truck farming and by shrimp netting when the winter typhoons fill up the shallow marshes. It is a sleepy, dreamy oasis now, but more than 50 years ago there was action when

some Chinese adventurers found this isolated place with its lagoon, where shallow draft boats could enter, and its small offshore island with fertile volcanic soil.

Quite ideal for the project at hand! A quantity of opium poppy seed, some Japanese workers hired on by promises of good pay, and the opium plantation was on its way. The workers cultivated and irrigated, the poppy plants throve and then —discovery and governmental crackdown. The promoters vanished overnight, fled or jailed, and the Japanese workers were completely stranded.

Eventually a small Mexican cooperative invested some acreage in pineapples. The pineapples also throve, even as the poppies had done. Their rows were a fine sight in the dusty landscape, lovingly tended by the Japanese who had by now taken local girls to wife.

Came World War II, the war economy, and a dry spell with lowered water table, and the pineapples disappeared. The Japanese remained, as they had no choice.

Family men now, they bent to the soil as does the oldest among them to this very day. Call him Senor Suzuki, but he prefers Pancho, the name everyone knows him by. Is he in his late 70s, his 80s even? He says he has forgotten, but that he is the oldest man in the village and the only one who remembers the history of the village.

He is vaguely amused, not even very interested, to hear the Japanese language again and answers questions in a thick Kyushu dialect mixed with Spanish words and expressions. Yet he is most hospitable and will gladly guide a stranger so far off the beaten path through the little community which so much resembles a Kagoshima fishing village.

The faces of many of the clan are strikingly Japanese, but their family memories begin and end with Pancho, although every family had a Japanese grandfather or great-grandfather. They have a school staffed by three bright, earnest young teachers from the city; a small Catholic church; a community council and a public health officer comes in once a week from the outside.

Pancho invites his guests to supper at a granddaughter's house. Tortillas, minced chicken with *chayotes*, mashed beans, hot chili sauce. With a grin, he rummages in a closet and brings out—a bottle of *shoyu*.

At last, a solitary, a nostalgic link with the past? Not a bit of it, Pancho Suzuki replies.

"My granddaughter Elena brought it from town because her favorite woman's magazine said to use it in a 'new' salad dressing."

The above article is excerpted from a longer study in progress, *Mexicans Out of Japan* by Ferris Takahashi.

● Ferris Takahashi of Boulder, Colo., has been a Holiday Issue by-liner for many years. Some of her short pieces about the Issei have been published in school texts and ethnic anthologies ... Our apologies to the purists who will miss the "tilde" and "accent" marks over Spanish words requiring them in this story of Suzuki-san. (We hope by the next Holiday Issue to have a font of foreign accent marks to accommodate future stories about the Japanese in Central and South America.—Ed.)

Masaoka on REDRESS:

Why We Must Seek It and How We Can Go About It

By Mike Masaoka
Washington JACL Representative, 1945-1970

Do I believe in JACL's announced redress/reparations campaign? If I do, what do I think JACL should do to carry out its commitment in this regard?

These questions have comprised the gist of a number of letters I have received since last summer's biennial national convention in Salt Lake City, Utah, from some old-time associates and friends. At editor Harry Honda's invitation, I am availing myself of space in the annual Christmas edition of the Pacific Citizen to try to answer, at least in part, these two questions.

* * *

Let there be no doubt that I sincerely and strongly believe in the principle of seeking redress/reparations from the Government of the United States for its arbitrary, unjust, and inexcusable World War II Evacuation and detention persecution of those of Japanese ancestry in this country.

I am persuaded that we of Japanese origin in the United States owe it to our nation and to our fellow citizens, as well as to ourselves, to seek partial compensation for the wartime travail and tragedy forced upon us by our own Government in what we continue to believe was an unconstitutional, unfair, and unjustified procedure.

An honest and unified effort must be made in order that in some other time of hate and hysteria, no individual or group, regardless of race, color, creed, sex, national origin or any arbitrary designation, may be forced to give up their homes, their properties, and their associations to be detained—even temporarily—as we were in the spring of 1942 if we resided in the so-called excluded area of California and western Arizona, Oregon, and Washington and had as much as one-sixteenth Japanese blood in our persons. As responsible human beings and citizens who believe in our country's basic tenets of liberty and freedom, we can do no less.

Perhaps it matters not whether JACL's program be described as seeking redress or reparations, for semantically they are almost synonymous.

For me personally, however, reparations is a more descriptive word, for it denotes a wartime relationship that redress does not.

Regardless, let me repeat my conviction that we of Japanese ancestry in the United States must seek partial compensation for our World War II mistreatment at the hands of our own Government. And, since there is no other national political action organization of Americans of Japanese ancestry than the JACL, it follows that I believe that the JACL must accept the leadership in this vital effort.

* * *

There are some—even among our own group—who suggest that, as with all the population, modern-day war requires some deprivation of every individual and that our World War II experiences should be considered our contributions to those national privations.

To these, I reply that Japanese Americans were subject to all of the sacrifices common to the citizenry in wartime, and we ask no reparations for such deprivations.

On the other hand, Japanese Americans—and only Japanese Americans—were called upon solely on the basis of race to surrender, if you will, our lives and properties to the unreasonable and unconscionable demands of the military. While dollar signs cannot total the mental, physical and property losses suffered as a consequence of that military order, we now must seek partial restitution for only these uncommon losses that no other group of Americans were forced to endure.

And the higher the amount of partial compensation we are able to secure, the more difficult it will be for some future commander or official to again invoke those arbitrary and questionable orders that would discriminate against and deprive an individual or group of their liberty, freedom, and property without "due process of law", especially when the courts are functioning and martial law has not been ordered for all the people.

* * *

There are also some who oppose the efforts for fear of a "backlash" in public opinion that could take away some of the amenities and opportunities that we enjoy today, partly because of our unprecedented demonstration of loyalty to our country in spite of the extreme demands of World War II.

To me, the principles of liberty and freedom for all, the integrity of citizenship, and the unchallenged right to "due process" are so critical to our system of government that we must accept the possibility of such a "backlash", which—quite frankly—I do not think to be so inevitable or imminent as a few have indicated.

If our worth as citizens can be so easily discredited and our vindication as "loyal Americans" so quickly discounted, then in truth we remain "only second class citizens" at best. And if this is to be our fate, the sooner we learn of it the better for us and our posterity.

* * *

The midterm congressional elections of last November 7 (1978) resulted in the election of 20 new United States senators and 77 new United States representatives. The average age of the newly-elected senators is 43 years of age and of the 77 newly-elected representatives 41 years of age. Fourteen of the new senators will be 40 or younger, while 44 of the new representatives will be less than 40 years of age. The average age of all 100 senators in the First Session of the 96th Congress which convenes on Jan. 15, 1979, will be about 57 years of age and of all the 435 representatives about 48 years.

More than 60 per cent of the entire Congress will have been elected in 1970 and thereafter. More than half of all the representatives will have been elected since 1974.

Only four members—Senators Warren Magnuson of Washington and Milton Young of North Dakota and Congressman Jamie Whitten of Mississippi and Melvin Price of Illinois—were in their respective offices when the Washington JACL Office was permanently established in late 1945 to seek corrective and remedial legislation, litigation, and administrative action for those of Japanese background for their wartime experiences as "suspect Americans".

All this means is that there is a new generation of members of Congress—as well as public officials at all levels and the public at large—who need to be "educated" and "told the truth and the potential consequences" of the World War II Evacuation and detention of Japanese Americans—aliens and "non-aliens" alike—because of our accident of birth.

Unfortunately, this applies to many Japanese Americans, too.

So, if nothing else, the national JACL effort to secure redress/reparations from the Congress of the United States provides a legitimate forum for this needed but largely ignored and overlooked lesson in American history.

Moreover, the national effort will also provide JACLers with the opportunity to learn and put into practice "grassroots" democracy that can result in appropriate laws at the national, state, county, and municipal levels.

Let there be no doubt that I sincerely and strongly believe in the principle of seeking redress/reparations ...

* * *

Without consulting any member of the Congress or any JACL officer or staffer, including the members of the National JACL Redress Committee, may I suggest the following as some of the activities in which the JACL might engage in the furtherance of its committed goal of redress/reparations:

Congressman Norman Mineta of California, as the one who personally experienced and remembers Evacuation, detention, and relocation better than any of the others, though he was only a junior high school student in those tumultuous times, might consider

SIGN of the times—Boston, Mass. cafe displays anti-Japanese sign in its window. Photo was taken two days after Pearl Harbor.

IN A 'roundup' of Japanese aliens on Terminal Island, Feb., 1942, Kiyomi Eguchi is questioned about model airplanes found in his home.

JAPANESE nationals are ordered to turn in radios and cameras per Dept. of Justice order, Photo taken in San Francisco, Dec., 1942.

convening a special meeting of Senators Daniel K. Inouye and Spark M. Matsunaga of Hawaii and Congressman-Elect Robert Matsui of California in order to thoroughly discuss how Congress might consider redress/reparations and what the Congress might accept. Matsui, by the way, was a babe in arms who suffered high fever while in the Tule Lake Camp, which resulted in permanent ear damage.

Then a meeting, or more likely meetings, should be held between the Japanese American congressional delegation and the JACL Redress Committee, in order that they can both discuss—frankly and openly—their respective views and recommendations. If both groups can agree on the specifics of the common objectives to be sought, the legislative language for an appropriate bill can—perhaps—be drafted by the professional Legislative Reference Service at the request of the congressional team.

While it seems clear to me that the Nisei and Sansei senators and representatives should introduce the final bill, as many other members as possible from all parts of the country in both the House and the Senate should be invited to join in co-sponsoring the legislation.

Of course, not only the endorsement but the enthusiastic support of this legislation by the White House should be sought as early as the details of the final bill are known. Presidential and Departmental support, with their respective lobbyists working for passage, would be most valuable.

At the same time, the highest possible level of JACL officialdom, including members of the Redress Committee, should meet with Senator S.I. Hayakawa of California for the purpose of trying to modify his "extreme" views on this subject, or at least to "neutralize" his attitude. He and his publicized criticism, not only of the proposed effort but also of the individual sum to be requested for each evacuee cannot be ignored or dismissed. My personal opinion is that the senator will listen to the facts, the reasons, and the arguments for JACL's campaign. And, I am certain that a number of other senators and representatives will follow his (Hayakawa's) lead in this regard, saying that if the JACL cannot convince the Junior Senator from California as to the merits of the cause, it can hardly expect to persuade them.

Common courtesy to a respected and popular member of Congress dictates at least a meeting to frankly and fully exchange opinions, facts, and arguments, without personalities, rancor or ill will.

After agreement is reached on the legislation itself, the congressional strategy and alternatives should be discussed and a prospective timetable outlined. Agreement should also be reached as to what JACL officers and

I believe the JACL must accept the leadership in this vital effort.

members, as well as chapters and district councils, should—and must—do, and when, to support and complement the work being done by the senators and representatives.

The cooperative liaison could be handled by the Washington JACL Representative.

Even after all arrangements have been agreed to and all the work done by both the lawmakers and the JACL, there is no assurance that a bill will ever be passed. Certainly, success will not be easy, or inexpensive. But, the principle demands a good faith try.

* * *

It seems that the publicized $25,000 per evacuee, or to his or her heir, has focused most of the attention on this dollar valuation, rather than the principle involved.

Questions are asked as to how the exact figure was reached and justified, and how—if the real losses cannot be translated into monetary terms—the $25,000 amount was determined as an appropriate sum.

At a time when the national economy is in recession, the national budget in deficit by billions of dollars, and the potential climate expressed in Proposition 13 (arbitrary, across-the-board reductions in government expenditures) permeating the Congress, the $3 billion total sum apparently being asked is an unfortunate development.

Perhaps the announcement of this monetary total should be dropped as a mistake, and the courts or Congress asked in their "wisdom" to set the appropriate and proper redress/reparations amount.

It might be worth considering a preliminary legislative effort to the ultimate drive for redress/reparations because of the controversy and divisiveness which the current program has brought about within the Japanese American society in this country.

If this is a viable alternative, it is proposed that all ten of the concentration camps-American style—that is, the War Relocation Authority camps in California, Arizona, Idaho, Utah, Colorado, and Arkansas—be officially designated as "national historic monuments" and placed under the administration of the National Park Service of the Department of the Interior.

When Arkansas Senator William Fulbright attempted to have the two camps—at Rohwer and Jerome—in his State designated as "national historic monuments" several years ago, when the State recognized the memorial shaft to the Japanese American volunteers erected at Rohwer as a "historical state monument" about ten years ago, he was unsuccessful, though it must be conceded that he restricted his efforts to letter writing to the National Park Service.

A limited legislative campaign of this type might well serve as a "dry run" for the subsequent redress/reparations effort, for the arguments and organization required for the larger drive can be experimented with and developed in a "trial balloon" of this sort.

Admittedly, the danger in this type of "trial balloon" is that it may delay the ultimate "triumph" for several years, if not indefinitely.

If fact, however, it may permit a more careful consideration of the type of legislation that the Congress may enact on the part of both the members of the congressional team and the JACL Committee. It may also draw out the opposition, so that proper preparations may be made for those who object to the proposition. It may also provide the time to unify the entire Japanese American population behind the final assault. In other words, such a preliminary campaign might in the long run make it quicker and easier than otherwise to reach the real objective.

* * *

Some might be willing to opt for a more restricted and limited approach, such as amending the Japanese American Evacuation Claims Act of 1948, as amended, to correct certain inequities and injustices in that legislation.

Since that statute is already on the books, Congress might be more willing to amend and liberalize it than to enact an entirely new concept and legislation.

No doubt the deadline for filing should be lifted, since many who failed to file under the current law may now wish to do so. Moreover, the statement that those receiving payments were doing so in full "satisfaction of all claims against the United States" would be waived. Interpretations would be liberalized so that many claims excluded under the 1948 enactment, such as future and prospective wages and profits, goodwill, etc., would become compensable items.

More importantly, however, those who compromised and settled their claims up to three-fourths the amount of the compensable items or $2,500, whichever was less, ought to be allowed to secure a greater share of their original claims than this unfair and inequitable procedure entitled them to.

In the first two years of the 1948 program, the Justice Department adjudicated only 232 claims, of which 74 were dismissed. Of the $154,917.83 claimed, only $76,139.15 was paid. Since it was costing the Government $1,300 to adjudicate a single claim averaging $450 in awards, the congressional committees urged the Department of Justice to provide a more expeditious procedure.

JACL agreed to "go along" with the compromise-settlement method so long as it was not mandatory on the evacuees to resort to this special procedure and if "affidavits and available records" were

I do not think 'backlash' to be so inevitable or imminent as a few have indicated.

accepted as "necessary evidence and proof of loss". Knowing how badly money was needed to relocate families from camps or temporary wartime residences to return to their former homes or to new homes on the West Coast, JACL thought that this new procedure would apply only to "small claims".

The fact, however, is that many of the claimants required even this pittance to help pay their expenses "to return home", so some with claims of more than $100,000 agreed to this expedited proposal. By the end of Fiscal 1954 (June

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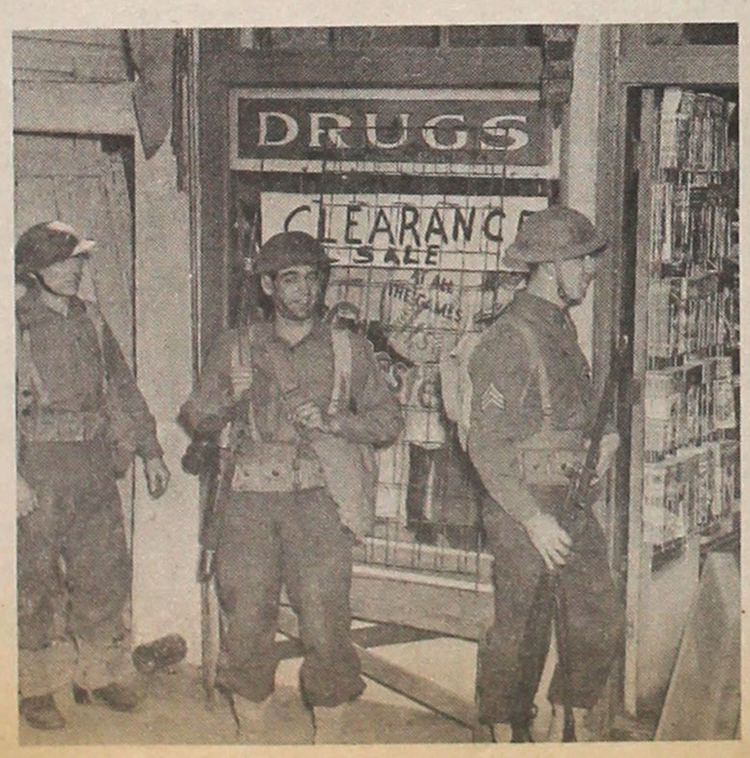
SOLDIERS stand guard outside Japanese-owned drug store. Owners forced to hold "Clearance Sale" shortly before Evacuation.



T. HORIUCHI. owner of a Little Tokyo gift shop. posts sale sign in window. as he. too. prepares for impending Evacuation.

BOUND FOR 'detention station' on Terminal Island, Los Angeles, are these Japanese men, grabbed by police in a 'roundup of aliens.'

Masaoka on REDRESS:

Continued From Previous Page

5, 1954), 19,750 of the 23,924 timely filed claims had been compromised and settled, amounting to $23 million in total awards. Originally claimed was $63,700,000. Of the claims settled, 975 were dismissed in their entirety. The amount originally claimed by these dismissed claimants was $3,300,000.

As a matter of conscience, these claimants who compromised and settled their claims under the "duress" of needing money so badly that they sacrificed considerable sums in order to qualify for their $2,500 awards, plus those who

... meetings should be between the Japanese American congressional delegation and the JACL Redress Committee.

failed for "good and sufficient reasons" to file claims within the 18-month deadline in the first instance, should have the highest priority in any corrective or remedial legislation that JACL will seek.

* * *

Finally, I have been intrigued over recent years with what may be an impractical and impossible procedure, but one which nevertheless would be most useful and helpful in resolving the more difficult and complex problems if approved. And, it would relieve JACL of making the controversial decisions that could subject it to more cricitism than we have ever encountered.

This is to have Congress enact legislation that would be signed by the President to "authorize and direct" the federal courts to assume jurisdiction over this entire subject matter of redress/reparations and to resolve it justly, equitably, and reasonably on behalf of the Government of the United States.

As I recall, precedent for such far-reaching legislation is in the many private and some public bills which "authorize and direct" the Attorney General or some other Administrative Officer to do certain specific acts which, under existing law, they have no authority to handle. Another precedent may be that Congress occasionally passes a bill enabling a person to sue the Government in court for certain actions taken against the individual.

If the Congress would enact such legislation and the judiciary accepts this legislative mandate, this in itself would create an opportunity for the lower courts and eventually the Supreme Court of the United States to reverse the Korematsu, Yasui and Hirabayashi cases which held that the curfew, travel restrictions, and the Evacuation were constitutional exercises of the war powers of the President as the Commander-In-Chief of the armed forces. This may be the legal chance that JACL has been looking for over the past 30 years to seek a reversal of the major Evacuation cases.

Moreover, if the courts determined how much money in the aggregate, or individually, would be paid in partial restitution or compensation for the economic and other losses suffered as a consequence of that 1942 arbitrary mass movement, including detention, etc., Congress would be much more willing to appropriate the required funds to fulfill this national obligation. And, the people would be more likely to accept that amount as fair and just, so there would be little—if any—political pressures to vote against the legal, lawfully approved appropriations on the part of Congress.

Also, the judiciary could resolve whether individual evacuees would each receive automatic lump sum payments, or have to file claims, etc., or whether a special foundation or organization should be established to receive the total payments on behalf of the evacuees for certain designated purposes, etc., or some combination of both individual payments and an aggregate amount for the whole group.

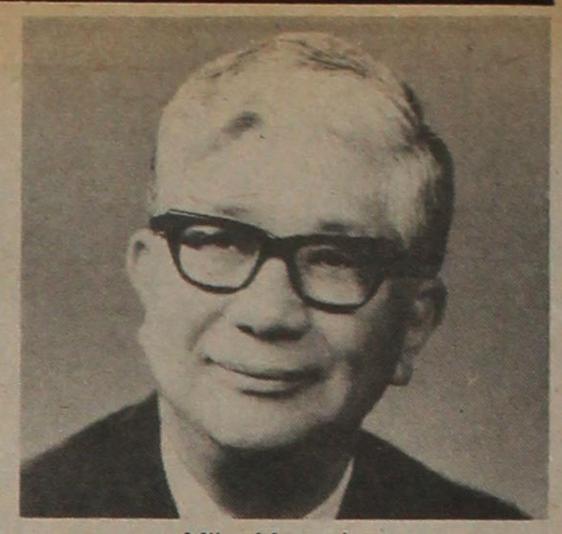
By establishing the official criteria, the courts could settle the controversies over whether the length of stay in camps justifies more payment that those who left earlier to volunteer for military service, or to continue their education in colleges and universities in the midwest, east and south, or to work in the fields and the factories to aid in the allied victory, etc.

The judiciary could too decide whether only actual West Coast evacuees, or others in the then Territories of Hawaii and Alaska, or elsewhere, who because of their Japanese ancestry or alienage, were subject to removal and exclusion from certain specified military zones and areas, or to indignities, humiliations, and discrimination, or to losses of employment or of professional standing, should be entitled to awards—and how much. Whether Japanese nationals and even citizens of certain Latin American countries who were brought to the United States for internment, or Japanese nationals and their families who were interned under the Enemy Alien Control program of the Department of Justice and subsequently released or paroled after informal hearings before three-member Loyalty Panels, should qualify for awards, are among other issues that the courts could determine.

The troublesome problems of the few who denounced their citizenship and requested passage to Japan, the so-called renunciants who for one reason or another failed to go to Japan after all or returned to the United States subsequently as an alien and regained citizenship through naturalization; of the alleged trouble makers and the "disloyal"; and of those who refused to serve in the armed forces until their alien parents were allowed to leave camp, etc., require less emotional and prejudicial judgment than the JACL could possibly render because of its unique and unprecedented role before, during, and after World War II.

... success will not be easy, or inexpensive. But, the principle demands a good faith try.

As envisioned, JACL and representatives of other groups and organizations, as well as individuals if they so desire, could appear before the various federal courts and testify not only as to themselves but also as to what they believe concerning other aspects of exclusion,



Mike Masaoka

Evacuation, detention, etc. Not even the JACL could claim to represent the total population involved, and some witnesses indeed may resort to criticizing certain JACL actions and officials and members.

But, such an opportunity would reveal the truth of the entire program as carried out by the Army, the WRA, etc., and most certainly would be more dramatic and compelling than any "educational" efforts that the JACL could possibly promulgate. And, it could be the greatest demonstration of democracy in action that this country has ever witnessed.

* * *

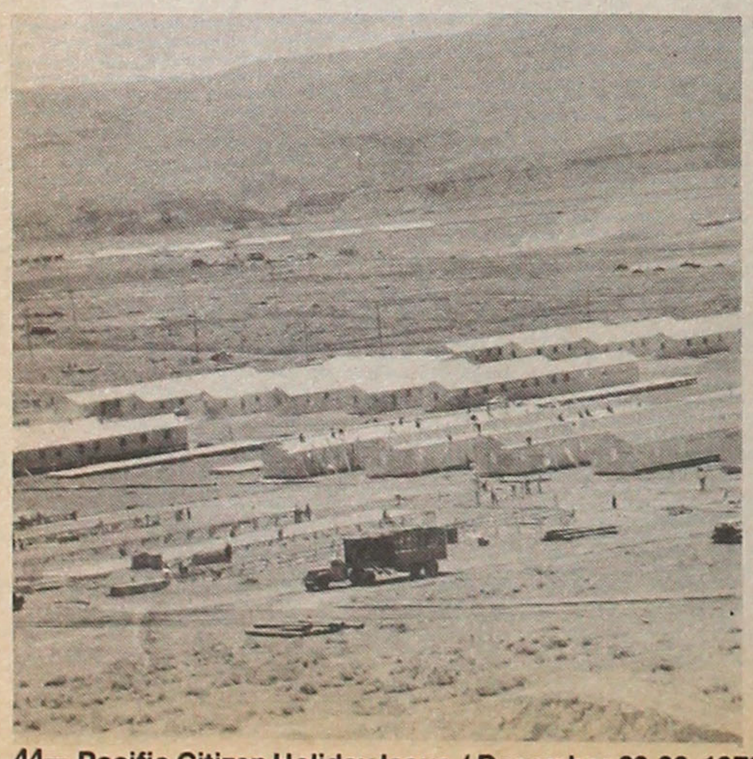
What I have written for this Christmas edition of the Pacific Citizen, as noted earlier, are personal comments and thoughts that hopefully will contribute to the "dialogue" on redress/reparations that the National JACL Council in its Salt Lake City biennial convention mandated. My thoughts are not necessarily correct or logical.

No doubt members of the National JACL Redress Committee, and the National, district, and local officers and members of JACL are also giving this subject matter much thought and concern.

My hope in writing this article is only to make a small contribution to the thinking of those involved and concerned with this sensitive yet vital topic, even as I have been ever since the Evacuation decision itself was made in February 1942.

● **Mike Masaoka, JACL's first paid-staff worker in San Francisco as executive secretary in 1941, is no stranger in print to our longtime readers. Perhaps, there is no other Nisei more eloquent with pen or tongue than Mike; certainly, his record as JACL's Washington Representative and the counsel drawn from experiences of those years will make this latest Holiday Issue contribution a much-referred-to article.**

BIRD'S EYE view of Heart Mountain, Wyo. concentration camp before 10,000 Japanese from West Coast were forced to move there.



PART of a group of 650 who renounced their American citizenship are removed from Tule Lake, Calif. camp in February, 1945.

LIFE in an American concentration camp. Meals were served in mess halls, contributing to breakdown of many family units.

NIKKEI and BILL OF RIGHTS:
7 out of 10 Amendments
VIOLATED

It has been suggested that the JACL should aggressively seek redress/reparations for our mistreatments in World War II by the military because those arbitrary actions violated the Bill of Rights, the first ten amendments to the Constitution of the United States.

A quick review of these historic and cherished guarantees, which are the cornerstone of our governmental system, reveals that seven of the first ten amendments were violated by our Government in its arbitrary restrictions imposed on us of Japanese origin in World War II. Only three of the amendments were not applicable to our tragedy and travail.

Amendment I—Freedom of religion, speech, of the press and right of petition

When the FBI took into custody all of the Buddhist ministers immediately after the outbreak of war, and subsequently when it was inferred by Government officials and others that, for some reason, Buddhist Japanese Americans were less loyal than were Christian Japanese Americans, these constituted an infringement of the guarantees of religious freedom. Our freedom of speech was abridged when criticisms of military conduct and certain actions of various Government officials were at least discouraged by being charged as being disloyal. Our freedom of the press was restricted when all of the Japanese language newspapers on the West Coast were forced to close, thereby robbing the Issei pioneers in many instances of their opportunities to read about what the Army planned for them and their citizen families. The right to "peaceably assemble, and to petition the Government for a redress of grievances", was denied by such rules as those which declared that not more than five persons of Japanese ancestry should be seen together in public outside of the camps.

Amendment II—Right to bear arms

The Army decreed that alien and "nonalien" individuals of Japanese origin could not "keep and bear arms" in World War II in spite of this constitutional guarantee.

Amendment III—Quartering troops. Not applicable.

Amendment IV—Unreasonable searches and seizures without warrants.

When the police and other presumed law enforcement officers entered our homes without search warrants following December 7, 1941, and seized as "contraband" ceremonial swords and bows and arrows, sports rifles and shotguns, certain types of books and even wall paintings, not to mention cameras and binoculars, such actions involved "unreasonable searches and seizures" since no warrants were issued "upon probable cause" which described "the place to be searched, and the persons or things to be seized."

Amendment V—Trials for crimes; just compensation for private property for public use.

Though those of Japanese ancestry resident in the United States committed no acts of espionage or sabotage—before, during, and after World War II, according to reports of Navy Intelligence and the FBI—we were imprisoned for the "crime" of being born to Japanese parents and imprisoned in camps behind barbed wire fences guarded by military police, without any trial or hearing by juries of our peers. Moreover, in a real and practical sense, the Government took our private property "for public use" when it officially claimed that our Evacuation was a "military necessity" and forced us to leave our homes and associations without providing adequate facilities for storage of personal property. Even more clearly, we all know that we were not "compensated justly" for our property losses, the enactment and administration of the so-called Evacuation Claims Act of 1948, as amended, notwithstanding.

Amendment VI—Civil rights in trials

Though we were not criminals, we were treated worse than most criminals. We were not tried in a "speedy and public trial, by an impartial jury", nor were we "informed of the nature and the cause of the accusation ... confronted with the witnesses against (us) ... have compulsory process for obtaining witnesses in (our) favor ... and have the assistance of counsel for (our) defense".

Amendment VII—Civil rights in civil trials.

Though "the value in controversy" between us evacuees and the Government of property lost as a consequence of Evacuation exceeded "twenty dollars", we were denied the right of trial by jury or given an opportunity to sue the Government of the United States and the Western Defense Command.

Amendment VIII—Cruel and unusual punishment.

No bail was available to us as a means to leave the camps. Nor was any monetary fine imposed on us for the crime of "being Japanese". However, we believe that Evacuation, detention, relocation, and all the other demeaning indignities required of us amount to the "cruel and unusual punishment" that the Constitution forbids for even the most heinous of criminals, the assassins and murderers.

Amendment IX—Reserved rights of people. Not applicable.

Article X—Not delegated powers. Not applicable.

Most Americans—I am certain—are quite unaware that so many of our civil rights were so blatantly and shamelessly violated in the name of "national security" and "military necessity" in World War II, civil rights which they recognize and enjoy. So, the above recitation may be the kind of information they need to truly appreciate the scope and implications of what happened to us Japanese Americans, two-thirds of whom were native-born citizens, when hate and hysteria were transformed into our Evacuation by Government fiat.—M.M.

THIRTEEN hundred Japanese in Seattle Buddhist Church pledge their allegiance to the United States in December, 1941

A STONE is thrown through window of a Seattle family's home in 1946, just missing flag which depicts brother's war service.

Pictures illustrating Masaoka story come from Pacific Citizen archives.

JEAN SADAKO KING: on the rise

By Allan Beekman

Lieutenant Governor Jean King poses with Governor George Ariyoshi. She is the first woman and first issue of a Caucasian-Nikkei marriage to achieve so high a post in the government of Hawaii.

On the morning of November 7 in the headquarters of State Sen. Jean Sadako King in the Kaimuki area of Honolulu, two supporters leisurely put the finishing touches to the reception for that evening. A mile or so away, in the headquarters of her running mate, Gov. George Ryozo Ariyoshi, a crowd was gathering for a similar purpose.

Calm and confidence marked both headquarters. The Republican team of John Leopold and Virginia Isbell had made a good campaign, but it appeared foregone that the Democratic nominees for governor and lieutenant governor were assured of victory in today's General Election.

So there was joy that evening, but no surprise, when the election returns bore out the predictions. Ariyoshi, the first Nikkei to become a governor, had been re-elected. King would be the new lieutenant governor, the first woman in Hawaii to achieve so high a post in the executive branch of the government.

Of interest may be the fact that she is the first issue of a Caucasian-Nikkei marriage to achieve so high a ranking.

Nowadays when intermarriage is commonplace, it may come as news that such has not always been the case. But she herself points out that her parents married when such marriages were unusual.

Her father, William McKillop, a Canadian of Scotch and English ancestry, had come to Hawaii in the 1920s. He became the first postmaster of the village of Captain Cook on the Big Island.

Chiyo Murakami was the Hawaii-born daughter of immigrant Japanese coffee farmers. Despite few precedents for the step, they married. In a house on Piikoi St. in Honolulu, 52 years ago, the couple's first child, Jean Sadako, was born.

Jean attended public schools in Honolulu: Likelike Elementary and Aliiolani Elementary. Later she attended the private Sacred Heart Academy.

Her mother wanted her to know the maternal ancestral tongue. So like most Nikkei children of the period, Jean attended Japanese language school—first, Palama Gakuen; later, Kaimuki Taiyo Gakuen. Later still, she would continue to study Japanese at the Univ. of Hawaii.

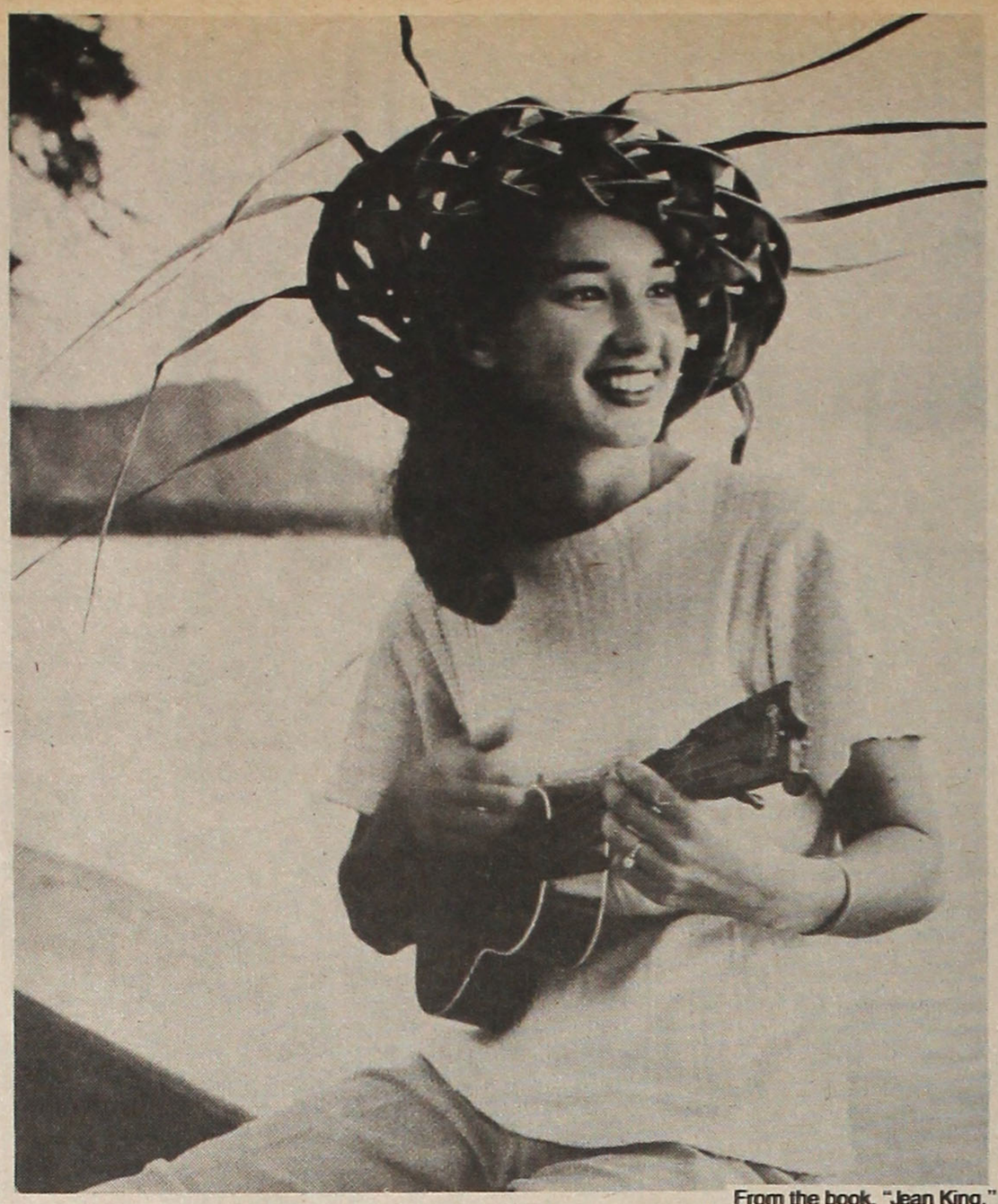
Her father wanted to assure her the means of earning a living and, long before her college days, she had become a good typist. It may be that her effort to market this skill brought her the first evidence that her maternal heritage could be a liability.

Anti-Japanese sentiment had smoldered in Honolulu, heightening after the Marco Polo Bridge incident of July 1937, which precipitated the Chinese-Japanese war. After the Japanese attack on Pearl Harbor, resentment against Japan and anything symbolizing it reached a crescendo.

Martial law descended upon the Territory of Hawaii. Labor became mandatory for all able-bodied males. After-school work by students became a patriotic duty.

In these circumstances, Jean, then a high school student, applied for part-time

King on the campaign trail with mother Chiyo and younger brother, Allan McKillop.



From the book, "Jean King."

Photograph taken by Eliot Elisofon while King was a student at Univ. of Hawaii. Photo was slated for cover of LIFE magazine but was preempted in favor of late Sen. Taft.

work at a Honolulu firm. Because of her Japanese ancestry, the company rejected her application.

Later, at the Univ. of Hawaii, she majored in English literature. She also became president of her junior class, and won the university's Ka Palapala beauty contest in the Cosmopolitan category. (The contest had Chinese, Japanese, Korean and Caucasian categories, from each of which a winner was chosen. The university had to institute a new category for students who did not fit into the existing ones—because Hawaii was beginning to see many more interracial marriages—and "Cosmopolitan" became the catch-all category.)

King ... was the first woman in Hawaii to achieve so high a post ...

Probably from the time of her first appearance in this world, Jean had attracted attention as evidence that some children of marriages such as that of her parents are strikingly beautiful.

In his book entitled *Hawaiian Times*, the author-photographer Henry Inn had included a full-page photograph of the teen-aged Jean.

The celebrated photographer-author Eliot Elisofen, also struck by her beauty, made it the subject of a photograph—scheduled for the front cover of the then widely-circulated and influential Life Magazine. But, she says, the space "was preempted at the last minute in favor of the late Sen. (Robert A.) Taft." Though deficient in beauty, Taft seemed to the editors to have the greater claim to newsworthiness and national exposure.

This was a time when the International Longshoremen's & Warehousemen's Union (ILWU) was becoming a force in the community. The ILWU had not only organized the longshoremen of Hawaii but the sugar workers as well.

Management not only saw the ILWU as a threat to its profits and control over its workers, but a threat to the feudal system that enabled an elite handful to live in baronial style. In control of the press and other organs of propaganda, management fought back ferociously.

During the 1946 sugar strike, Jean went door-to-door handing out union pamphlets. She says, truly, that the strike "began a major change in the social and economic scene in the Islands."

She graduated from the Univ. of Hawaii with a B.A. and, in between further educational stints, worked as a legal secretary and free-lance writer.

Studying for a Master's degree in American history at New York University, she made the 1946 sugar strike the subject of her thesis. Again at the Univ. of Hawaii, studying for a Master's in Fine Arts, Drama and Theater, for her thesis she produced and directed a contemporary Japanese anti-war play, *The Pilot*, by Ken Miyamoto. At the university's Kennedy Laboratory Theater, she produced two one-act plays she had written.

In her political career she has put to work her various attributes of stage presence, command of language and writing ability, backed by the same integrity and stubborness that saw her handing out union pamphlets in the inflamed anti-union atmosphere of 1946. Her adherence to principle, however, is clothed in tact, graciousness and respect for the opinion of the opposition.

As a Senate staff member, she refused to hand over three days' pay, as required by custom, to a secret fund to help reelect majority party members. Though told her refusal would cost her her job, she held out, kept her job, won the battle and witnessed the abolition of the kickback rule.

When she campaigned for the State House, she discussed the various problems of the d[illegible] in a chatty newspaper column, including pollution and overcrowding. She wrote nostalgically of her childhood when "Honolulu had seemed like one large park."

Voters wonder if King plans to use her office as a stepping stone to the governorship.

She led the ticket in both Primary and General elections, using the same formula in gaining election to the State Senate in 1974.

In her campaign for the lieutenant governorship, she campaigned as usual. Appearing on station KIKU, primarily devoted to Japanese language entertainment, Jean introduced her mother in fluent Japanese and delivered her sentiments somewhat as follows:

"I have had many years experience in politics. Now I am running for lieutenant governor and ask your support. My children are grown up and I will be able to give more time to serve if elected."

The children she refers to are Alan Kimohou, 28, and Donna Midori, 21, born of her marriage to lawyer James King. The marriage has ended in divorce.

As usual after a gubernatorial election, voters wonder if the new lieutenant governor plans to use the office as a stepping stone to the governorship.

Since the office came into being with the granting of statehood in 1959, a number of the occupants has sought to use it for that purpose. The first lieutenant governor, James Kealoha, tried and failed to gain the Republican nomination for governorship, then faded into political oblivion.

The second, William Richardson, went from the office to become Chief Justice of the State Supreme Court. A third, Tom Gill, twice unsuccessfully tried to secure the Democratic nomination for the governorship. The last lieutenant governor, Nelson K. Doi, chose to retire from actively seeking public office, at least temporarily, at the expiration of his term.

Only Ariyoshi has stepped up from the lieutenant governorship to become governor.

Lt. Gov. King says Hawaii is not ready for a woman governor. But the same could have been said about the lieutenant governorship a few months ago. At any rate, she plans to concentrate on making a success of her present post. The portents are auspicious that she will succeed.

● **Allan Beekman, who prepared the book column from his home in Honolulu for many years in the Pacific Citizen, continues to be a Holiday Issue by-liner. His stories about life of the Japanese in Hawaii have appeared for over 25 years now—the first contribution being published in 1949.**

AYAMACHI:
the Hiroshima lesson

By Richard Yamasaki

During my time in Hiroshima, I learned of the existence of the Radiation Effects Research Foundation (RERF) which is part of the Atomic Bomb Casualty Commission. Overnight accommodations, which were located in a dormitory adjacent to RERF, were arranged through Chris Ando, a fellow Sansei traveler, whose uncle had just started his work at the Foundation. Just the brief exposure to the RERF facility alone made me realize that the damage caused by the A-Bomb dropped 33 years ago was not over with. Research is still being conducted today.

The day in Hiroshima included a visit to the Peace Memorial Hall, Memorial Museum, and A-Bomb Dome. Although there are a number of people in the world who would rather forget about what happened August 6, 1945, including many Japanese, the Hall and Museum contain technical and visual accounts of an event which I knew very little about.

Within the Memorial Hall, a short film was shown which contained close-ups of the facial and body burns of many A-Bomb victims who sought help at nearby hospitals, several of whom eventually died days after they were filmed. The film also contained footage of the unbelievable devastation caused to the physical environment taken within days after the disaster. A sea of debris was all that remained near the bomb's epicenter where houses and buildings once stood.

Contained in the Museum building were displays of various remains of the bomb explosion. Twisted glass bottles melted by the bomb's tremendous heat, clothes torn to shreds by the blast, and keloids (scar tissue) preserved in glass jars were among the remnants for visitors to view. These objects plus enlarged black and white photographs of scarred victims were like parts of a puzzle which, when mentally assembled together, gave a more complete and detailed picture of what went on the day of the blast and shortly after. In all, an estimated total of 200,000 Japanese were believed to have been killed by the heat, blast, and radiation.

* * *

Previous to the Hiroshima visit, I never took the initiative to become knowledgeable of the details of the A-Bomb explosion because I had always viewed it as just another historical event which had little to do with the "important" activities going on today in the U.S. It is in relation to persons holding the same perspective as mine that I saw the existence and perpetuation of the Memorial Hall and Museum as vitally necessary. Educating persons to the pain and devastation caused by the A-Bomb is extremely important, not only in terms of building awareness of the A-Bomb catastrophe but also in terms of warning persons of the extreme danger of nuclear weapons which are presently possessed by nations.

During the past few months since that disturbing yet enlightening day, it has been very difficult to forget what I personally saw and felt in Hiroshima. For my own sake, I hope that such deep impressions will cause me to critically evaluate the political issues attached to nuclear arms possession and development by a number of countries today. The necessity of such evaluation would have never been evident to me had I not visited Hiroshima and if the U.S., Soviet Union, and other countries did not continuously pursue efforts towards developing and building more sophisticated nuclear weaponry since the day of the two A-Bomb blasts in Japan. It is quite clear that the U.S. has never stopped to deeply reflect upon the destruction it caused and also has not looked beyond all its military rationales for the stockpiling of nuclear arms.

The U.S. now possesses 1,054 Titan and Minuteman ICBMs as well as 656 Polaris and Poseidon missiles on 41 nuclear submarines. Each Titan ICBM has the capability of delivering a 5- to 10-megaton nuclear warhead up to a distance of 7,000 miles. A 10-megaton warhead unleashes a force 500 times as powerful as the A-Bomb dropped on Hiroshima. According to Pentagon estimates, a hundred nuclear weapons targeted for Russian sites would kill a minimum of 37 million people. The U.S. now possesses over 9,000 nuclear warheads.

One of the latest developments in missile weaponry is the cruise missile. This jet-powered aircraft is equipped with a guidance system which allows it to fly at such low altitudes that it cannot be picked up by Soviet detection systems. The probability of hitting its target is almost 100 per cent.

William Perry, the U.S. Defense Department's research chief, reported that even if the Soviet Union were to develop a system of detecting early model cruise missiles, the U.S. could overcome the system by making modifications in the size, speed, and electronics of the missiles at a rate much faster than Soviet defense changes could be made.

It is scary and depressing to think that these weapons will be used sometime in the near future. As the proliferation of arms has increased and as the U.S. and Soviet Union have continued to invest in arms production, the probability of nuclear arms use has increased to such an extent that their use is almost assured.

It is just a question of when and where.

The materialization of a mutual agreement calling for the total disarmament of nuclear weapons is extremely unlikely. The power of the Bomb today commands too much of the respect of nations to give it up. Even if there exists absolutely no intention on the part of individual governments to use nuclear arms, their possession serves the purpose of being used for political and economic leverage.

* * *

There is much to be learned from Hiroshima, but perhaps it is way too late. The wrong lessons have already been learned.

The power of the Bomb has been seen and diligently developed since the day it was first tested. Nations have failed to learn and to recognize the insanity and madness of such efforts. While the goal has been the insurance of survival, changes for the world's total destruction have increased as a result. Weapon technology has become so finely tuned and so sure-fire that the outcome of nuclear warfare can be accurately predicted to leave no winners.

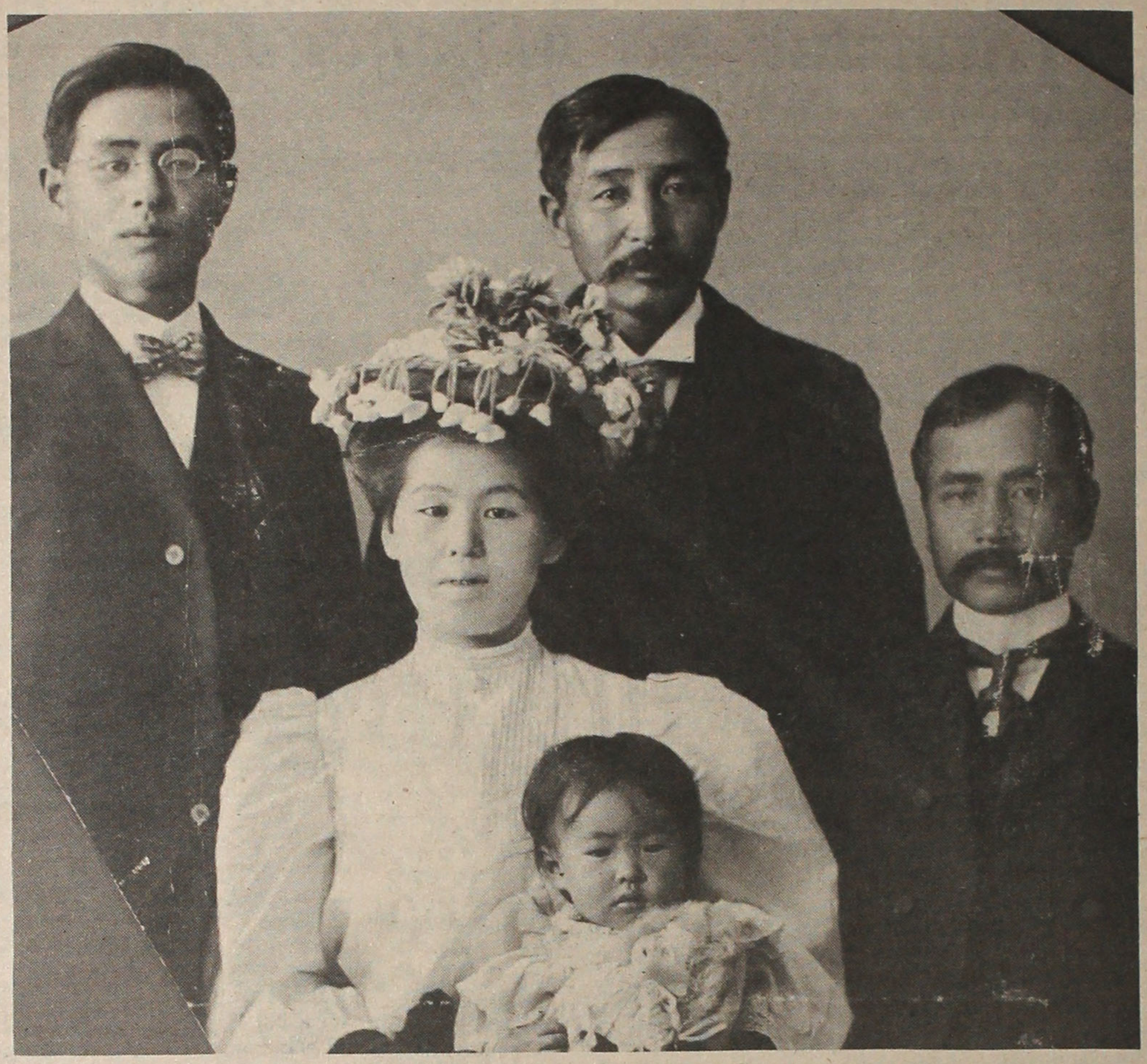
In a recent L.A. Times article, Leonid Brezhnev amply stated that if Russia tangled with the U.S. in such war, "There will be no more U.S. But we will still get it in the neck."

Ayamachi—the error—has already been repeated.

● **Richard Yamasaki, of Montebello, Calif., visited Japan for the first time last summer as winner of one of the JACL-Japan Air Lines cultural heritage fellowships. Among many enlightening excursions during his seven-week stay was a trip to Hiroshima, where his grandfather lived before coming to the U.S.**

My Family Roots

by Joe Oyama



Pictured above are author Oyama's parents (seated) with his older sister, Mary. Standing are Oyama's two uncles.

My grandfather's name was Katsuzo; my father's name—Katsuji; my oldest brother's—Katsumi. (In Japanese *Katsu* means "to win".) Thus, I was handicapped with a name like Tadashi, which means, roughly translated, righteousness.

Born in Koriyama, Fukushima Prefecture, about 100 miles north of Tokyo, my father was the second son of a well-to-do farmer who lost all of his land by speculating in a gold mine venture in Hokkaido. To help my grandfather, my father and my uncle Ushizo went to work in a mine, but they failed to recoup the loss.

At the time, the eldest son was attending Todai (Tokyo Imperial University) and the youngest son was still in grammar school. My father decided to go to America to seek work so that his oldest and youngest brothers could finish their schooling. After settling in America, my father had my grandfather and uncle Ushizo come to this country.

Later my mother as a young bride-to-be arrived from Japan in Vancouver, Canada. After she came down the gangplank, quite to her surprise and embarrassment, my father tossed her a cloth bag full of money, which she caught in mid-air, while he exclaimed out loud so that everyone could hear, "This is all I have!" (In other words, make the best of it!)

This was the first time that my mother met my father's older brother (the Todai student) in Japan who was tall and handsome she was surprised to be confronted with a short, aggressive man who, as they were returning, slipped and fell down on the ice.

Having worked in a gold mine, then as a field hand on the Adolph Spreckles sugar cane plantation in Hawaii (where he was picked by the master to work in the house and allowed to go to high school), but seeing no future, my father sailed for the mainland by working as steerage class on a tramp steamer. Thus father was not about to observe protocol nor about to take sass from anyone, least of all—a woman.

Descended of a Daimyo (feudal lord) under Kiyomasa Kato in pre-Tokugawa Kumamoto and born the daughter of Teijiro Oki of the Miharu Clan in Fukushima Prefecture, my mother was completely taken aback by his unexpected and boorish behavior. A graduate of a government-sponsored nursing school in Tokyo, she had served in the Russo-Japanese war and was decorated for her services.

Being a Tolstoyan Christian, my mother soon converted my agnostic father to her Methodist Episcopal faith. My father gave up his nocturnal drinking habits, reeling home from work on a bicycle, weaving from one side of the road to the other. As a Christian, my father boasted once of becoming a millionaire (he never made it but two of his sons, Wesley and Clement, did) and also talked about Russia's "Five Year Plan." My mother used to caution him about talking socialistic in front of conservative church people.

In her youth my mother was an avid reader. Familiar with Washington Irving, Tolstoy, Dostoevsky, the Jesuits, and, of course, the Bible, she always wanted to travel. She would take the map of the world out of the case and often trace it with her hands. She started out her married life with a man who could speak German fluently and who was interested in astronomy, but for a living started making tamales and pedaled them on a wagon in the town of Fairfield in Solano County, Calif., before I was born. Later, he became chief cook in the Arlington Hotel in Suisun (where I was born), which was destroyed in a fire.

During the early twenties, while raising six children, my father established the first, though ever modest in size, Japanese-owned and operated cosmetic company in this country, eventually selling to 104 Japanese stores in California and shipping to Hawaii and Seattle. Issei ladies were his best customers until the outbreak of World War II. When he first started experimenting with cosmetics at home, using mother's kitchen utensils, our food always tasted like perfume, and how I hated it!

My father never became a wealthy man, but his mission seemed to have been fulfilled. He had come to this country to send money back to Japan and with the help of my grandfather and Uncle Ushizo, his oldest and youngest brothers were able to go through college. After finishing Tokyo Imperial University, my father's eldest brother became a Japanese government official in occupied Seoul, Korea. His son, incidentally, "Debu" (meaning fat) Oyama, ws the famed pre-war film comedian. He was with Shochiku Film Company when he died several years ago in Tokyo.

The youngest son, Kiyoshi, after also finishing Tokyo Imperial University, worked with Japan Monopoly Bureau as an engineer. There were also two daughters, Tora, and the youngest in the family, Kane, who married an Oxford University graduate, a Mr. Uchida of the Hamamoto class, a member of the nobility who refused to use his title.

My grandfather, too, although his name was Katsuzo, was never able to recoup his losses in the gold mine. Coming to this country to join my father and wanting to stay independent of his sons (unable to speak English), he worked in the fields of California following seasonal crops, and only joined his son when he became ill and finally died of cirrhosis of the liver in Sacramento in 1925.

● Joe Oyama, now in retirement in the San Francisco Bay Area, has been a byliner in the Nisei press since prewar days. For many years, he observed the passing parade of Japanese Americans in New York for the PC. Since coming back to California, his column was renamed "West Wind."

STOOP TO CONQUER

(Kanshin no Matakuguri)

By Don Estes
Contributing Writer, San Diego

The re-appearance of alien land laws on the American political scene has turned the clock back almost forty years. It certainly has stirred some bitter memories and introduced the possibility of renewed racially-based antagonisms over the ownership of agricultural land. Perhaps there is cause to look back at the experience of one group of Issei who were forced to contend with similar discriminatory legislation a scant four decades ago.

As California established the pattern that other states followed, it might help to set the scene for the narrative that follows. Anti-Japanese activity in California hit a high point with the opening of the Legislature on January 6, 1913. At that session, over 30 pieces of anti-Japanese legislation were introduced for the publicly-stated purpose of depriving resident Japanese of their ability to maintain a livelihood. Included were bills forbidding Japanese from using automobiles or employing white women.

By far the most serious threat were eight bills specifically aimed at prohibiting the ownership of agricultural land to alien Japanese. Since these bills conflicted with each other in many respects, the State's Attorney General Ulysses S. Webb and Assemblyman Francis J. Heney were picked to write a single compromise piece of legislation. In producing the compromise, Webb and Heney came out with a bill everyone agreed was tougher than any of the originals. The Heney-Webb Act was overwhelmingly passed by both houses and signed by Gov. Hiram Johnson, becoming law on Aug. 10, 1913.

One year later, World War I broke out and California entered a period when its

... Japanese farmers came under increasing pressure in the courts to force them off the land.

agricultural production was in great demand. It seems paradoxical, but this was a time when Issei farmers were actually publicly urged to produce more food and to develop more agricultural land. With the end of the war, however, the anti-Japanese movement resurfaced. This postwar activity culminated in 1920 with the passage of Proposition One, a legislative initiative designed to strengthen the Heney-Webb Act and to plug its loopholes.

From this time on, Japanese farmers came under increasing pressure in the courts to force them off the land they worked. Some cases they won, and others they lost, but the threat of legal action continued to hang over their daily lives.

Today, as we look back on those times, our view is frequently clouded by our inability to read, let alone understand, the story as the Issei lived it. At least one Issei pioneer has left a detailed account of how he and his contemporaries came to grips with the problems brought on by the alien land laws, and reconciled them.

The man is Chino Tsuneji, a native of Nagano-ken, who came to the United States in 1905. After living in the Pacific Northwest and Orange County, Calif., he moved his family to Chula Vista near San Diego in 1925 and began to cultivate celery.

At that time Chula Vista was known by the somewhat less than enviable sobriquet, "Heart of the Anti-Japanese Movement." In 1928 and again in 1931 the local District Attorney had prosecuted local Issei farmers for violation of the state's land laws, the most notable case being *Morrison vs. California.*

By 1932, Chino had come to realize that fighting in the courts was not the only answer.

Recent court decisions, coupled with new acts by the California State Legislature, had begun to close many of the legal loopholes upon which the Issei farmers depended for control of their agricultural land. What Chino believed was necessary was for the Japanese to take their case directly to the people, especially to those in power, including the acknowledged leader of the local anti-Japanese faction, Fred Stafford, a Caucasian celery grower.

Put simply, Chino organized a well-planned public relations campaign, or as he referred to it, "a public movement." What follows is an abbreviated translation of Chino Tsuneji's experience with his "public movement" and its final outcome.

* * *

Our first step in Chula Vista was to pay careful attention to establishing friendly neighborhood relations. Once these relations were established, things became much more comfortable for us. But since Chula Vista was known for its strong anti-Japanese feelings, it was not enough to simply establish good relations among immediate neighbors. We Japanese had to open a positive movement to improve relations throughout the entire community.

Tsuneji Chino

First, profits from our agricultural enterprises were donated to various public organizations and schools. At the same time, Japanese cherry trees were donated to local public schools, churches, the city library, local women's clubs and city parks. All these we planted with our own hands. We also donated on frequent occasions books and magazines on Japan to the local library.

Each time we did these things we took care to see that they were publicized in the *Chula Vista Star*. The newspaper publicly stated that people who do good deeds in the public interest are more than good citizens. Also noted by the *Star* was the fact that the Issei farmers had improved the quality of the local celery crop to the point that it had gained a national reputation.

Because of these activities and the campaign to improve Japanese-American friendship, I was approached and asked to be a candidate for a position on the board of directors of the local Chamber of Commerce. Of course I agreed to this.

There was a candidate from the American farmers' side. Fred Stafford, the leader of the local anti-Japanese movement. It was Stafford who had, for almost ten years, diligently attempted to chase Japanese from this area. At the election, the anti-Japanese candidate lost, and I, the chief target of the anti-Japanese movement, was elected by a majority vote.

I believed that this was an occasion described by the Japanese proverb, "The fall of a leaf heralds the advent of autumn." I thought that there must have been a significant meaning behind the election of a Japanese and the rejection of an anti-Japanese leader in a strongly anti-Japanese section of the county.

As pressure from the county prosecutor's office on Japanese farmers became more intense, Kawashima Isami, a reporter for the San Francisco *Nichibei*, arrived in Chula Vista. He wrote under the pen name of *Tengai* [meaning horizon or heavenly shores] and was widely known

In 1925, Chula Vista was known as the 'Heart of the Anti-Japanese Movement.'

throughout the U.S. At that time he was the manager for the *Nichibei* in Los Angeles. Realizing the dangerous situation for Japanese farmers in San Diego County, reporter Kawashima decided to take a special interest in our situation.

"If the worst comes and Japanese farming is wiped out here, it will not simply be a matter of San Diego County," Kawashima stated. "There is a very real possibility that these efforts will jump to other parts of California, and it could produce a fatal wound to the Japanese farming business which produces $1,000,000 annually."

"Fortunately," I said, "you, Kawashima-san, are here to investigate this matter. I would like to take this opportunity to arrange a meeting with the leader of the anti-Japanese faction so you can question him on his opposition to us."

"To tell the truth," Kawashima replied, "the purpose of this visit was to jump into the very heart of the anti-Japanese movement to

'Why do you despise Japanese?' Kawashima asked the leader of the anti-Japanese faction.

investigate the truth and to try to find a peaceful solution by meeting the people involved face-to-face."

At that we both immediately jumped into Kawashima-san's car and headed for Stafford's farm. When we arrived, Stafford was watering his fields. We at once told him the purpose of our visit and asked for an interview. We feared that he would refuse to be interviewed, but he at once agreed.

"Why do you despise Japanese?" Kawashima asked.

Summarized, Stafford's response was as follows:

1. Japanese do not cooperate with American growers.
2. Japanese, unlike Americans, work even on Sundays, and even have their women work. We cannot compete under these conditions.
3. Even now, more and more Japanese are coming from other areas to Chula Vista to grow celery, which causes overproduction and a fall in prices.
4. It appears that the Japanese possess a special talent for agriculture and are unwilling to teach us.
5. For these reasons, if we let things take their own course, the value of celery will drop so low that we will be forced to sell our property, and our families will suffer.

"For these reasons, for our own defense, we must expel the Japanese farmers," Stafford said.

"To accomplish this we have united and appealed to the county prosecutor's office for the arrest of all Japanese illegally utilizing agricultural land," Stafford continued.

After he finished I suggested that perhaps the two groups could cooperate and work together toward the improvement of the local celery industry. Stafford answered without any hesitation, "I cannot accept it because I believe it is impossible."

Kawashima-san and I again asked Stafford to reconsider, but he refused a second time, saying, "I have spent ten years trying to chase all the Japanese farmers out of this area. I organized volunteers to pursue legal means against you. I believe our aims will be achieved in the very near future—we do not need to adopt any new methods. For these reasons, I cannot accept your offer."

He refused us in the curtest manner. He believed that his actions were on the verge of expelling the Japanese from the county. When we had originally determined to talk to Stafford, we did not expect to find him so stubborn.

However, I decided to make one final attempt. I explained that I had discussed the plan for a Japanese-American celery growers organization with the mayor of Chula Vista and the president of the Chamber of Commerce, as well as other leading citizens, and that they were enthusiastic about the idea. I closed with the idea that since he had the confidence of the American growers and that we Japanese would join as a unit recognizing him as our leader, we could jointly be responsible for a tremendous growth in the Chula Vista celery industry.

Stafford closed his eyes and contemplated for a minute, and then slowly answered, "If what you have just told me is true, if the Japanese and American growers become united in adjusting production and regulating the market price of our celery industry, and if local leaders are in agreement, then I will change my position and cooperate with the Japanese growers."

At these words we felt greatly relieved. Kawashima-san then said, "Now that you have agreed to start a joint action we will need some time to get a union organized. It would be too bad if some incident occurred during that period ..."

"Don't worry about it. The investigations in progress now are as a result of our petition. Since I was responsible for it I'm sure that I can get the County Prosecutor Office to postpone action on our request," Stafford said.

He then stated that he would go the next morning to the prosecutor's office. We later verified Stafford's visit when Kawamura Eijiro, secretary of San Diego Nihonjinkai, talked with one of the assistant prosecutors he knew well.

The assistant prosecutor stated to Kawamura-san that his office felt that the land law was a bad law, and besides it was difficult to enforce. They hoped that a peaceful solution would be reached and had accepted Stafford's request readily.

The Japanese & American farmers united to form the San Diego County Celery Growers Union.

Later a dinner meeting was held with Stafford and about a dozen of the town's leading citizens including the mayor, the president of the Chamber of Commerce and the publisher of the local newspaper. All voiced strong support for our projected celery union.

At the same time there were Japanese farmers who had no intention of cooperating with the anti-Japanese group, and in fact, held rather deep hatreds against them. These farmers claimed that their growing vegetables greatly contributed to the farming industry in California. They wanted no cooperation with those who had rejected them.

Further, they said, "Those Japanese who bow their heads asking for compromise or cooperation are cowards and a disgrace to ten million Japanese." These things were said by an elder who was influential among the local Japanese.

These assertions would have been reasonable in other times, but in the present situation such opinions would only lead to our destruction. The Supreme Court had ruled that the alien land laws, no matter how bad, were neither a violation of existing laws or treaties and so were legal, and that we Japanese could not violate them regardless of how bad they were.

Kawashima-san and I believed that the only possible tactic for us Japanese was, "*Kanshin no matakuguri*" [Stoop to conquer].

The meeting with the Japanese growers did not initially go well. No sooner had Stafford entered the meeting and seated himself than he was confronted by one of our farmers who abused him in a mixture of Japanese and broken English.

"You anti-Japanese SOB. Why should we cooperate with you? We were oppressed by you, and we remember all you did to us and hate you for it. I have no use for you."

Stafford was stunned by this sudden incident. Even though he did not understand Japanese, he could guess from the man's attitude that he had been insulted. Stafford left the meeting without a word and got into his car.

The audience was aghast and at a loss about what to do when Kawashima-san dashed out of the meeting, calling upon Stafford to stop. After apologizing earnestly for the incident, Kawashima said, "It is regrettable this incident happened, but we cannot sacrifice all the work that Japanese and Americans have put into this meeting."

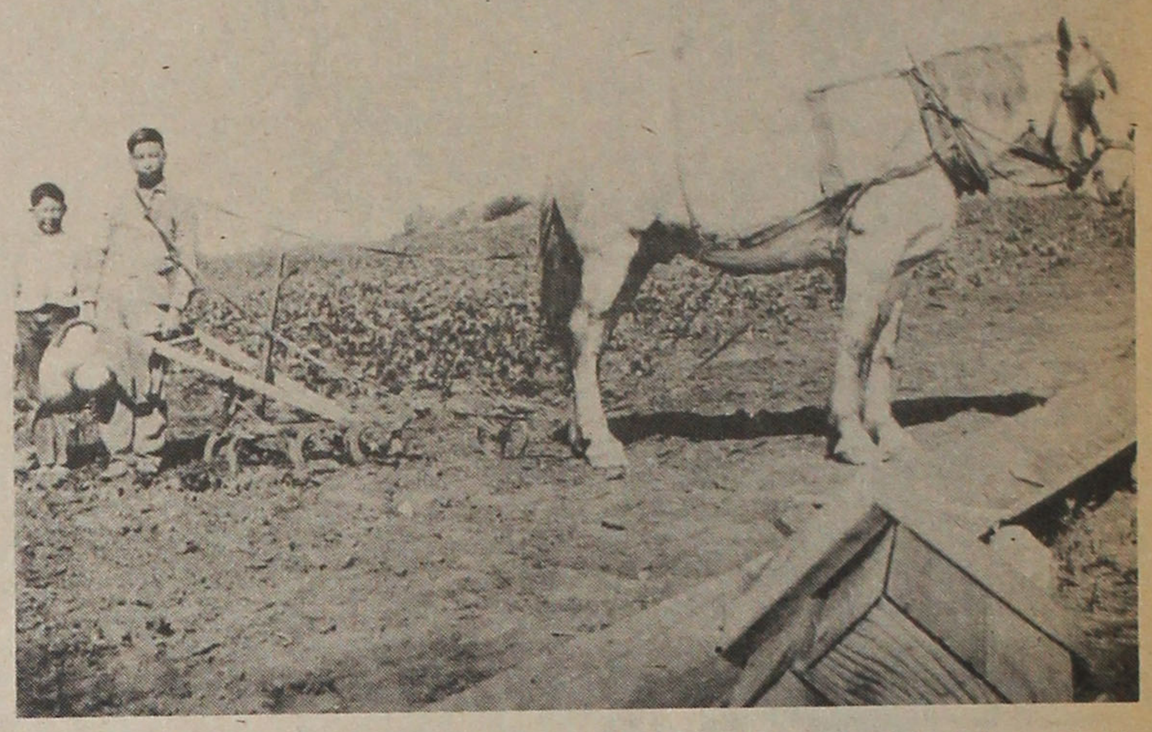
"We cannot let the inconsideration of a single man destroy all this. I wish you would forgive him by attending the meeting with me now."

Even though Stafford was enraged, Kawashima's sincere and earnest apology caused him to compose himself and return to the meeting. This enabled those of us who were gathered in the hall to open the meeting which finally ended in a unanimous decision to organize the San Diego County Celery Growers Union.

The Union's first president was to be Fred Stafford, with Ogino Suekichi as vice president. There were to be nine directors: four chosen from American farmers and four chosen from the Japanese farmers. The ninth director was chosen by the County Department of Agriculture.

At the request of the membership, Kawashima Isami quit his job on the *Nichibei* and took the office of secretary and manager of the union. Over the next three years he saw to the smooth operation of the new organization. Consequently, both Japanese and American celery growers were happy and satisfied.

San Diego County, which for ten years had been the center of anti-Japanese activity, now became a center of pro-Japanese feeling. Not only Americans and Japanese farmers, but the general public as well kept up the spirit of cooperation and friendship, making it possible for all to live in peace.



Japanese farmer and his son working their Mission Valley farm circa 1905. Anti-Japanese legislation in California later made it difficult for Japanese farmers to continue working the land.

Some time after the incident, I had an occasion to talk to the prosecutor who handled the cases against the Japanese in San Diego County. His appearance, contrary to my expectation, was that of a mild-mannered man of large stature. His manners were most courteous, and I must admit that I was charmed against my will.

Our conversation came around to the land law cases, and he told me, "I realize that California's land laws are bad. As you know, however, no matter how bad the laws are, as long as they are 'legal,' I must enforce them.

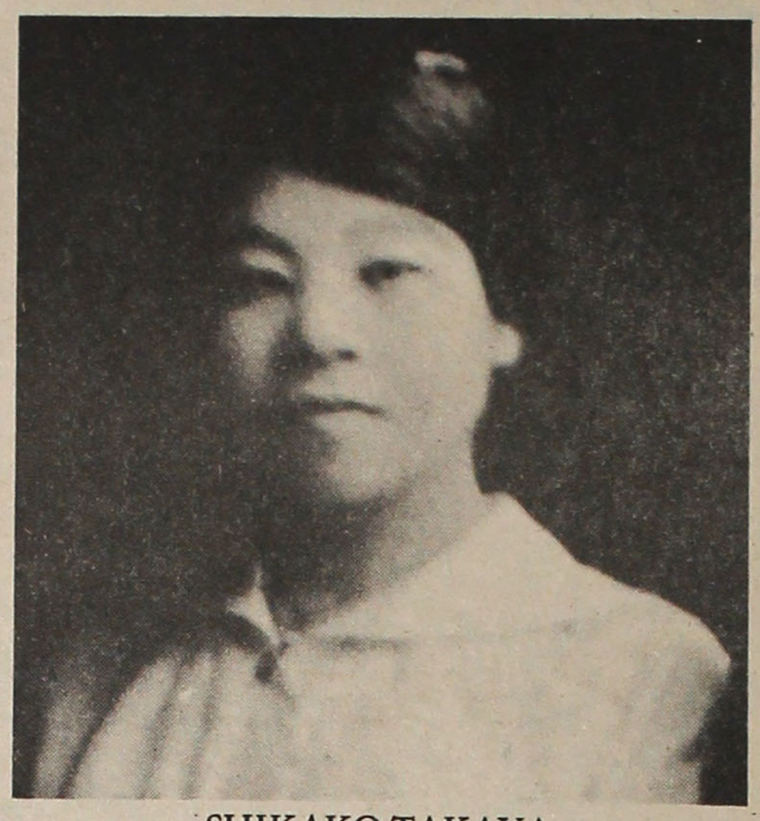
"Fortunately, thanks to you and Kawashima, there is now peace between the Americans and Japanese in Chula Vista, and I am glad for that. I sincerely hope that there will be no more incidents in the future."

I answered that there was no discord between the farmers in the area and that we intended to continue cooperating with each other.

"I am very glad to hear that," the prosecutor said. He then firmly shook my hand and walked away, and I could not help remembering *Kanshin no matakuguri*.

● Don H. Estes of San Diego, Ca., winds up a sabbatical of writing and research to return to teaching history at San Diego City College this coming term. Among his studies is this personal sketch of Tsuneji Chino (Estes espouses the Japanese editorial style of surnames first in his writings) and the Alien Land Law.

FROM MY BED



SHIKAKO TAKAYA

● On a dark day, sometime before the Fourth of July, 1931, Shikako Takaya, an Issei wife to a farmer, was rinsing out a child's silk dress in a metal basin of gasoline near an unlit pot-bellied stove. (Gasoline was widely used as a means of "dry cleaning.")

Suddenly there was a fiery explosion. Body and clothes aflame, she picked up the blazing basin and ran out the door in an apparent attempt to save the house with four small children in it. She succeeded, but paid heavily for it, sustaining second and third degree burns over much of her body.

She was not expected to live. But circumstances demanded that she survive, she writes, and survive she did, if slowly and with excruciating pain.

The cause of the accident was never clearly determined, though it was speculated that sparks emitted either from the stove (which had become charged from the electrical storm taking place that day), or from the friction of rubbing the garment, had caused the fire. Mrs. Takaya herself was reluctant to talk about it, as is evident here. Indeed, as far as is known, she never again discussed it after this writing.

What follows is a segment of some writings she completed during her prolonged convalescence. An ironic point to be noted is that, as an Issei woman carrying out the demands of a household of ten persons as well as "working in the fields in double harness," as she puts it, Mrs. Takaya would never have had the time to write had she not had this tragic accident.

After completing this series, she wrote little until she was sent to Amache camp during World War II, at which time she again picked up her pen.

by Shikako Takaya

(Translated and adapted by Mei Takaya Nakano and Seizo Oka)

Surviving

Even now when I think of the accident, a cold terror grips me. Three months ago it was that it happened, and now as I write from my convalescent's bed here at home, unable to move about yet, I know I am lucky to be alive.

Still, in a way, I think I must be alive because I willed it.

I remember it as a series of happenings all at once; a flash, an explosion, terrible orange flames licking the ceiling. I was terrified, and in my panic I stupidly dashed out of the house, fanning the flames I carried with me.

I can only recall what happened afterward, like pictures, in snatches. In one, I am trying to snuff out the ugly flames in my skirt; in another I am lying face down in the dirt; and in yet another I am on a soft bed and the Caucasian neighbor lady looks down at me solicitously.

Waiting for the doctor and ambulance—less than an hour, I was told—I was in turn assaulted by intolerable pain, then pulled into a soft foreboding cloud.

After awhile—was it in a hospital bed?—I saw myself being scolded by my grandfather:

"Don't cry!" he commands in his warrior voice. "Don't give in!"

"But you don't understand. It hurts, it hurts!" I want to say in my child's voice, but his forbidding look muffles my words. My toes and the tips of my fingers grow large in their pain.

"A frost bite is nothing," Grandfather states. "You know your great-uncle was only seventeen when he committed *harakiri*? He did so for the honor of the Byakkotai*. The samurai of Aizu, no matter what pain they suffered, never showed any signs of weakness. Remember that! That is part of your heritage. Since the days of our ancestors, there have been no cry babies in our family. There will be none now. Even if you have agonizing pain, bite your teeth and bear it."

Grandfather's imperious voice rang in my ears throughout my childhood. I could hear it clearly now.

* * *

"Ah, look how badly she is burned!"

"The pain . . . it must be awful."

"Will she live?"

"Doctor says twenty, thirty percent chance. The burn is bad, but on top of it, she's convalescing from childbirth too, you know. It's a case of the danger of childbed psychosis, they say. Comes with high fever. Terrible."

I was in the sick ward and I could hear them. Mr. and Mrs. Takagi, Yorimoto-San and Otani-San had come and were talking in hushed voices, assuming I was asleep—or unconscious.

Childbed psychosis. That was a thing where you became crazy, wasn't it? Unthinkable. I would not lapse into that, I thought to myself, even if I were attacked by fever. I tried to smile before sinking into an opiate sleep.

On the second day, my fever did rise, hovering around 103 degrees all day. I dozed off and on, and in that dark region of troubled sleep, an infant clung to me, his body all aflame, covered with raw, naked burns. And the children, the children . . . running about wildly, screaming, their clothes on fire.

"Steady, steady."

My husband's voice pierced through the cloud. "You've been moaning. Is it bad?" His voice was quiet, his face white, anxious.

"Yes . . . oh, no . . . it's just that I was dreaming."

"Take hold of yourself, now," he said, gripping my arms. "Take hold of yourself." It was as though he were trying to impart his own strength to me.

"Don't worry," I said. "There's no need to worry."

But I wasn't so sure. My fever had stayed the same and the pain had grown intense. "Please go and get the doctor," I said, trying to keep my voice even. "It's time for my injection." I was afraid I was succumbing to that psychosis.

He left, but the image of his pale and distraught face stayed with me. It made me unspeakably sad.

Would it be better if I died? Surely it would, if I were to begin to lose my mind from the fever. But how could I die and leave the eight children? And the baby—the baby only fresh out of my body.

No, I would not die.

Then another worry crept up, the kind whose size looms larger than its worth in a place like a sick bed. People would be wondering about the accident. Since it happened just before the Fourth of July, they might assume that the children had been playing with firecrackers. For myself, that would be all right: I could stand being blamed for the negligence of

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*Legendary "White Tiger Troop," samurai youth renowned for their bravery and sense of honor. Their exploits, which have been immortalized in legend and song, were said to have taken place during the Aizu War (ca. 1868).

allowing the children to play indoors with firecrackers. But then, which child would it have been? The mischievous third son? One of the girls? And if I became crippled or maimed in some ways—worse yet, if I died—the child would be forever tormented.

No, that could not be.

In the end, I could not make myself talk about the accident other than in a vague, random way. It was too agonizing. To my husband, I said, "This is unreasonable, I know, but please don't ask me about the fire. Please. Just let me say I am sorry for my carelessness. Let me leave it at that."

The sound of my own voice, weak and pleading, brought up a well of tears, and try as I might to stem them, try as I might to summon up my grandfather's stern face, I could not. The tears brimmed over.

Friends

Togami-San and Fujikawa-San came to the hospital that second day. I was greatly humbled by their visit, for this was the day the Blanca Vegetable Marketing Cooperative was having its annual picnic and these two friends, out of concern for me, had not gone.

At the same time, I would have been quite distressed had the picnic been cancelled altogether because of my accident, as had been contemplated. This annual picnic is a very great thing. Friends gather from miles around on this one day of the year to eat and drink together, to indulge in sports and entertainment, to catch up on gossip and news of harvests, births, deaths, marriages. To have caused the cancellation of such an event was a burden I did not wish to carry. I had one of my own making.

Otani-San, Uyemura-San and Shimako-San paid a call on the way home from the picnic. They said they passed through the "NO VISITORS ALLOWED" sign on the door of my ward. They weren't supposed to be able to read it, I guessed. That made me smile.

On the third day, my temperature still lingered at about 103 degrees in the morning, but my fears about going into childbed psychosis had declined. At about nine o'clock, Shioshita-San and Uyeda-San came, each carrying a bouquet of flowers. I appreciated those flowers especially because I saw the hands that brought them.

But to feel my heart quicken and a sweet warm wave flood over me at the sight of flowers was a new experience for me, I realized. I had always been quite healthy and had otherwise had little occasion for receiving flowers. Moreover, I tended to look upon flowers and such things as frivolous, as unnecessary

I remember it as a series of happenings all at once; a flash, an explosion, terrible orange flames licking the ceiling.

extravagances—a result of my rigid upbringing, no doubt.

I recall, working as a nurse in a hospital in Japan, I would often throw away the flowers that visitors had brought, allowing the patient to see them only briefly, convinced that the strong stimulating scents would be "bad" for the patient. Later on, as a staff member of a magazine firm, I was one who persistently objected to sending flowers to ailing co-workers, saying that it would be an empty, gratuitous gesture.

How mistaken I was, how shallow my understanding.

I have come now to understand that the feelings called up in the viewing of a flower—whether a cherry blossom or a chrysanthemum—are bound to be subjective, personal. How could I, then, from the outside, presume to judge the value of a flower and its message?

Furthermore, there is a difference between the appreciation of a flower as an object of art and as a token of love. One can appreciate the beauty of a flower for itself, and by one's self. But appreciating it as a gift is another thing.

I came to understand the gift of flowers, finally, as I lay in my sick bed, weak in flesh and spirit, in desperate want of human sympathy. That was when I began to see that the gift of flowers is the gift of a connection with another human being.

Would it be better if I died? Surely it would ... But how could I die and leave 8 children?

This person or that person knew I was here and wanted to tell me so, just so.

What a great thing it is not to be alone when you think you are sinking, to be able to reach out and find someone there, there in the form of a flower. I cannot say how much joy it gave me to look at those flowers, how much it restored my flagging spirits.

Eventually, my small hospital room was filled with flowers—lining the window sill, filling the spaces on the bureau and the small medicine table beside my bed. This prompted a nurse, one day, to make a remark which I took to mean something like: "So many Japanese people come to visit you, carrying flowers. Are they all good friends of yours?"

I think what she really wanted to know was whether the Japanese, in general, made a practice of visiting "their people" in the hospital, or whether I, in particular, had a large group of good Japanese friends. I could not answer her in English, so I just nodded and smiled and said, "Yes, yes."

But if I had been able to speak English, I would have told her that the Japanese are a kind and considerate people, first of all. But quite aside from that, the circumstances of our experience here in America tend to bind us together more tightly than what might otherwise be the case. And so it would not be unusual for a Japanese to extend sympathy and help to a Mrs. So-and-So who was known to be in the hospital suffering from serious burns, whether or not she was a "good friend."

This, incidentally, also speaks of the strong sense of obligation and responsibility that we Japanese have long held as a high and valuable principle of behavior. We are proud of such a good tradition and hope it will be carried on by our Nisei and Sansei.

I wonder if the nurse would have understood that.

Children

Kora no narabu
Samishiki kao wo
Omoi minu
Kono matsuri no hiwo
Haha naki shokuji

(Remembering the loneliness
On the faces of the children
Lined up before me
I think of them on this
festive day
At a table that has no
mother.)

My breasts would often swell up tight. Then I would yearn for my baby, to feel his tongue wrapped about my nipples, tenderly yet firmly. He was only three weeks old, and I might have worried over him constantly had he not been in the care of my dear good friend, Mrs. Togami. She had a nursing baby of her own and could as well nurse my son, she said. It gave me great ease of mind to know that he would be in the care of this fine woman.

Mrs. Togami, a graduate of Kumamoto Girls' High School, also promised to take over the pupils in my summer Japanese language study class. I had been teaching these students since last year in a one-room school, commencing with the very first syllable "i" of the Japanese syllabary *i-ro-ha*, and was concerned that they keep up this study. Once again, Mrs. Togami relieved me of any worry.

As a result of friends having taken my troubles in this way, I had regained some strength by the Fourth of July and my fever had gone down. I was still unable to move the lower half of my body, however, because of the bandages.

But as I lay there in bed, I could hear the repeated burst of firecrackers, like the sound of rifle practice, going off outside. This brought sharply to mind that today was a special day for the children. Were they lonely? Afraid? What would they be eating?

Those thoughts became almost too heavy to bear so I asked the nurse to bring me my writing tablet, and, lying face down, I set down a few short poems. It restored me.

The door opened and my husband entered. Behind him, the children, treading softly as if afraid of waking someone, filed in, one by one. At once I began a head count as I do automatically at the supper table: one, two, three ... Not

I came to understand the gift of flowers, finally, as I lay in my sick bed, weak in flesh and spirit, in want of human sympathy.

until all seven heads were counted did I hear that familiar sigh of relief in my mind. But then, without warning, my eyes became dim.

"Mama-San, are you crying? Does it hurt?" It was our usually mischievous third son. He looked forlorn.

"No. It's just that Papa's cigarette smoke has got in my eyes."

"Papa-San, you shouldn't smoke in the hospital," our eldest daughter reproved my husband timidly. He forced a faint smile.

I regarded them all, up and down. My husband's face had gotten thinner, I noted. Where were the girls' hats? They should be wearing hats on this holiday. Then I remembered their complaints that their hats were old-fashioned. Looking down then, I could see that number two and number three sons had on dirty canvas shoes.

But in spite of these observations, I realized I felt happy. My husband could stand to lose some weight, after all. And the present shabbiness of the children would be a mark by which they could measure their happiness in the future. As for the hats, I told myself, we would be able to afford new hats for our daughters on their wedding day. A wedding is an important thing.

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YANKEE SAMURAI

(Japanese Americans in the Pacific War)

Continued from the Front Cover

By JOE HARRINGTON

More than 5,000 other Nisei, the sons of Japanese immigrants, also got this special training in the U.S. Army during World War II. They, too, served in the Pacific, the story of their operations being kept secret *for nearly 30 years!* Only scraps of it were known until 1977.

Few Nisei in the Pacific ever got to fire rifles, machine guns or mortars, but Gen. Douglas MacArthur's chief of intelligence credited them with shortening the Pacific war by two years. Nisei saved 1,000,000 lives in the process, battling the land of their fathers with a weapon unique to war ... *language.*

During the Thirties, top Japanese militarists were convinced that their complex national language, in and of itself, provided a nearly-impenetrable code for use in war. Japanese officers even boasted of this, sometimes, to John Weckerling, Kai Rasmussen and other Army officers sent to Japan for language study. Citing themselves as examples, Imperial Army members insisted that 16 years of hard study were a minimum, if one expected to handle the Japanese language effectively. American officers, their eyeballs throbbing from efforts to memorize *Kanji* characters, didn't argue the point.

So they were not at all surprised later, during the war when enemy maps and documents were found to be written in "plain Japanese," and uncoded. Or when Japanese pilots and radio operators transmitted "in the clear," confident that no *gaijin* would know what they would be broadcasting.

And few foreigners did, until Nisei got into the act.

Lacking a written language of its own, Japan adopted China's picture-word system about 1,500 years ago. Each ideograph was given a new, Japanese meaning, while its old one was also retained. Complications were cranked in, with the passage of centuries, as three additional sets of syllables were added, to give the Japanese language syntax and grammar. Then Oriental nuances, shadings, gradations and subtleties piled up, until each ideograph acquired as many as 25 different "readings." Then more variations developed, as the Japanese language was shaped to reflect who was communicating, about what, with whom, and their stations in life with respect to each other's. Every foreigner who has struggled to master *Nihongo* has found it to be a befuddling means of communication.

Nor have native Japanese had it any easier. It is common, in Tokyo, to see a man "draw" appropriate Kanji ideographs on a palm with a forefinger, to make clear what it is he is talking about.

Army officers returning from Japan in the Thirties urged a language school upon the War Department. How else, they argued, could American commanders exploit captured documents in the war everyone knew was coming? Or monitor enemy broadcasts? Or question captured prisoners? Hardly any Americans had a command of Japanese, and only a handful of this small number were in the Army.

Finally, in September of 1941, Lt. Col. John Weckerling was ordered to get a language school going, to open officially on November 1. It was to be located in San Francisco's Presidio because nearly all Nisei soldiers, the intended source of student input, were in West Coast camps, most caught in the draft like Caucasians.

The Louisiana native was given authority, best wishes and little else. He had about six weeks to locate space, find texts, reproduce enough of these to supply 60 students, identify staff, hire it, and then operate a six-month crash course in the world's most difficult language, all on a budget of $2,000.

Incredibly, aided by Bay Area teachers Akira Oshida and Shigeya Kihara, the colonel kicked off the operation on schedule. Just as incredibly, the Army transferred him before he could finish it.

Weckerling, however, had an ideal back-up man in Capt. Kai Rasmussen, the only man in the U.S. Army who such intelligence coups at Munda, New cent. Rasmussen had laid the school's groundwork by testing Nisei soldiers for their language ability throughout most of 1941. He was transferred to a coastal artillery outfit right after Pearl Harbor while panic swept California, but was hastily brought back. The Denmark-born linguist then commanded the language teaching effort for the war's duration.

No better man could have been picked. Obstacles were Rasmussen's meat. He was aware of the problems, but acutely aware also of the possibilities. He knew what Nisei were capable of, so it did not dismay him that his original 60 students represented half of all Nisei out of 3,700 tested, who had true proficiency in the Japanese language. Nor did it daunt him that only 15 of the 60 were fluent in both Japanese and English, a basic must for linguists. It didn't even bother him when 20 of the original 60 were washed out of his extremely difficult course. Or when his school was uprooted right after its first graduation and moved to Minnesota, because no more Nisei could remain in the San Francisco area, President Roosevelt having ordered the removal of all Americans of Japanese ancestry from the West Coast.

To the Japanese-speaking Danish immigrant, these were not matters of moment. Rasmussen had arrived in American unable to speak one word of English, but got into West Point two years later. A determined man, he figured, could accomplish anything he set out to do.

Thousands of Nisei proved him correct. So Americanized by their parents that few knew much Japanese, these soldiers were so determined to make good as military men that they added to their 10-hour study day by staying up after Taps to make sure they had lessons down pat. Officers had to start patrolling barracks latrines in Camp Savage, Minn., turning out lights and forcing men to bed. Local optometrists and opticians had a windfall (a fact not made public until now), because so many pairs of eyes failed as they pored over Kanji.

Most students who were well-versed in Japanese were Kibei, "returned Americans" who'd been sent to Japan for part or all of their education. And few Kibei spoke English well enough to translate or interpret with precision. The intrepid Rasmussen handled that problem by pairing each Kibei with a Nisei "strong in English." The Kibei would translate, and his teammate would write the necessary English-language reports.

Some Kibei from Hawaii had so little English that they were forced to use a *third* language, pidgin—the patois often still used by Hawaiians of all nationalities. When paired, Rasmussen-style, a Hawaiian Kibei would read the actual Japanese, then jabber its meaning in pidgin to a "brudda," another Hawaiian Nisei. The second Hawaiian, as often as not a University student or graduate, could then produce polished prose for *Haole* (Caucasian) intelligence officers. A creaky system, but it worked.

Most of the first class graduated from the secret school went to Alaska and the South Pacific in early 1942, and it wasn't long before a major intelligence coup was brought off. This impelled jittery Pacific commanders, who were first leery of these slant-eyed Corporals and Sergeants, to ask for "more of the same, and quick!"

A thick document was picked up at Tulagi, across Sealark Channel from where marines landed on Guadalcanal. Kei Sakamoto, Isao Kusuda and Shigeru Yamashita spent a month translating it. When they finished, the U.S. had the entire order of battle of the Imperial Navy.

The trio had translated the list of call signs for every transport and warship in the Japanese Fleet, plus those of each air squadron and air station. The American navy now knew what the Japanese Navy had, in the way of ships (and it included some they never knew before Japan had, plus a couple of new *types*). With what it already had, the U.S. Navy could now pinpoint nearly every one of Adm. Isoroku Yamamoto's ships.

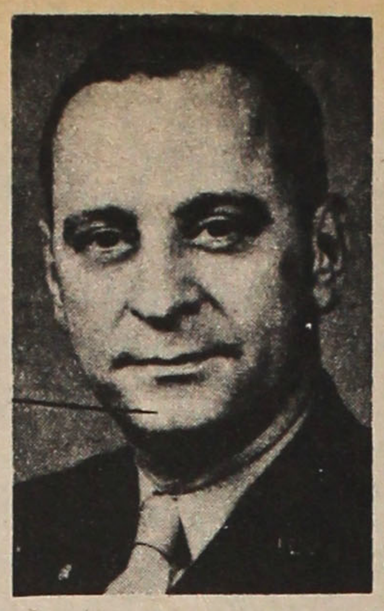
In Brisbane, Australia, before the war was a year old, 29 graduates of the hush-hush school were assembled, under the command of Maj. E. David Swift, a former U.S. Customs agent. These 30 men formed the core of the Allied Translator and Interpret Service (ATIS), a unit that became "MacArthur's eyes and ears." Many hundreds of additional Nisei joined them and V-J Day saw ATIS at a strength of 1,750 members.

In Australia, it was a problem giving Nisei time off. Only a few at a time were allowed into Brisbane on pass, while others were encouraged to travel further, to Sydney and Melbourne. MacArthur's intelligence officers didn't want anyone getting too curious, so they kept the number of "Japanese" faces in public view at any one time to a minimum.

ATIS people did a fantastic, although largely unheralded, job at MacArthur's headquarters, translating many tons of captured maps, diaries, orders, lists, manuals, and battle plans. The 20,000,000 pages of Japanese writing and printing that Nisei translated in World War II are the central reason why Gen. MacArthur's forces made dozens of invasions, while losing *less than a total of 100 men* on the beaches. Forewarned, MacArthur's men were forearmed. The same could not be said of the Marines, who would not accept Nisei volunteers or draftees during World War II.

Translating, interpreting and interrogating grew boring, however. Nisei began chafing at the bit to get into action, a sentiment that waxed hotter as word reached overseas that a fighting outfit for European warfare was being formed. MacArthur's desk-bound translators began clamoring for front-line action, and some were allowed to go. Nisei soon became familiar with Guadalcanal, Vella Lavella, Munda, New Georgia, Bougainville, New Britain, the Admiralties, and Morotai. In New Guinea, some of them experienced what has been written of as "the toughest fighting in the world."

Names like Lae, Gona, Buna, Salamaua, Hollandia, Wakde, Saidor, Sansapoor, Madang, Sio and Biak still roll off some Nisei tongues with ease. A lot suffered the same privations, at times, as cut-off Japanese soldiers did. A few can even tell of battles in which men *on both sides* were starving, medical and food airdrops being a sometime-thing in those fearful early days. Nisei with Australian Army units suffered fever, dysentery and near-starvation.



ABOVE: Gen. Weckerling.

RIGHT: Nisei veterans of the Burma campaign with Merrill's Marauders. Sgt. Robert Honda, Sgt. Russell Kono and Sgt. Y. Herbert Miyasaki, show Col. Kai Rasmussen, commander of the Fort Snelling School Battalion, the area of their operation.

Arthur Ushiro (now Castle) was the first American into Lae when that vital spot was captured by the Allies, although this honor was mistakenly claimed by a Yank Magazine correspondent. The journalist's error was made in good faith. He landed from seaward with the 21st Australian Brigade, his unit greeted with outrage by another Aussie outfit on shore, that it had just shelled while landing. The newsman had no way of knowing that among the angry men in Digger hats and ragged uniforms was Arthur Castle. Castle had come down the Owen Stanley Mountains from NadZab with the 25th Australian Brigade. He had helped chase the Japanese from Lae, and occupy the town, a task made a little more complicated by the fact he was under fire from both enemies and friends.

Nisei from the Military Intelligence Service Language School (they call themselves MIS'ers now) applied their linguistic abilities in the icy north as well as the steaming South Pacific. Shigeo Ito was among the Nisei who landed on Attu, in the Aleutians. He found shelter all one fearful night under a ledge with the bodies of three Japanese soldiers to keep him company during the fierce fighting there.

Don Oka made Kiska's fog-shrouded invasion, where Americans and Canadians shot up men of their own units before realizing that the Japanese garrison had already abandoned the place days before. But Oka and Nobuo Furuiye got one fringe benefit out of the fruitless landing. With other Nisei, they feasted on Japanese food the enemy had left behind.

The Alaska front calmed down after Kiska. Nisei there were confined mainly to monitoring the airwaves, and trying not to get blown away by howling williwaws.

Among the many Nisei who saw combat on New Guinea while doing their language work were Walter Tanaka, Dick Oguro, Phil Ishio, Gary Kadani and Kazuo Kozaki. They served with American and Australian infantrymen who, at first, seemed totally incapable of taking prisoners alive, although they got better at it when three bottles of Coca Cola were offered as a prize for each live prisoner.

Kazuo Kozaki had almost gone AWOL from San Francisco in panic on Dec. 7, 1941, having convinced himself that the Army would shoot him and other Kibei in retaliation for the Hawaii attack. He recovered well from this fright, becoming the first Nisei to be awarded the Silver Star.

Kozaki was awarded a Purple Heart for this same New Guinea action, and his Silver Star award especially lauded him for carrying on for three days before seeking treatment for his battle wound. "Hell, I wasn't being brave." Kozaki later said, "I was just ashamed to tell them where I was hit!"

Not many Nisei were able to escape the dull, deadly and boring routine of translating items that meant absolutely nothing until pieced into proper place as part of a massive mosaic. Nor were many able to get into action for long, before being hauled back to paperwork.

But those who did, distinguished themselves. Nisei fought beside Canadians and Eskimos in the Aleutians, New Zealanders and Fijians in the Solomons and Bismarcks, and Americans everywhere west of San Francisco. Some served with the British and Ghurkas in India; and some with the British and Chinese, as well as Kachin tribesmen, in Burma.

Shigeto Mazawa was among these last. Now a television cameraman in Chicago, he parachuted into the north Burma mountains as part of an OSS unit. There he fought behind enemy lines. Harry Akune got one practice jump, over Mindoro in the Philippines, then floated down onto Corregidor in 1945, to help trap 5,000 enemy troops holding out on The Rock. Fumio Kido, like Shigeto Mazawa, never received one day's parachute training, but he also leaped out of a plane with an OSS unit into Mukden, Manchuria, as the war ended. His outfit had to make sure that Allied POW's came to no harm.

Everything about the Nisei, including the numerous Silver and Bronze Stars awarded them, had to be kept secret. It could not be let out that they were "reading Tojo's mail." Japan's false sense of language security had to be maintained, so American commanders could take advantage of it. Also, MacArthur feared torture for any Nisei captured. Many had relatives in Japan, the general knew, who might suffer retaliation if the Nisei's role were revealed. In fact, Gen. MacArthur personally wrote this reason across one of the Nisei requests for front-line duty that he disapproved.

Henry Gosho was one of 14 men who fought in Burma with Merrill's Marauders, and the Nisei role was rewritten in the motion picture later made of their exploits because it was still classified secret. Filipinos played the Nisei roles, and the script never mentioned Japanese Americans.

Gosho received a Bronze Star and a Combat Infantryman's Badge, but they were given him on the q.t. They had to be. Henry's older brother was a petroleum engineer with the Imperial Navy while Henry was in Burma. And his younger brother Takeo was interning at an Imperial Army hospital. Curiously, Henry's first child was born in a Colorado concentration camp while he was in Burma. He felt it the "safest" place in America to leave his wife Jeanne, while he went off to fight for his country.

Frank Tokubo was already in the Army when war broke out, a fact that almost cost his brother Harumi's life. All the Tokubo family, except Frank, were in Japan, and because of him their Hiroshima neighbors looked upon his relatives "with cold eyes." Desperate to prove his own loyalty, Harumi entered the *kamikaze* corps while Frank was fighting in Burma. Fortunately, the factory that was building his suicide plane was bombed flat. Harumi survived to be part of a postwar family reunion.

Don Oka and his brother Isao served as U.S. Army linguists, while two younger Oka brothers served in Japan, Takeo, a *kamikaze* pilot, was shot down attacking Tinian, while Don was actually below, with the forces occupying the island after its capture. Teiji Oka was one of the few Japanese soldiers to survive Okinawa.

While Harry Akune was with U.S. forces in the Pacific, his brother Kenjiro was assigned by the U.S. to help interpret for the British in India. Meanwhile, their brother Saburo became a kamikaze pilot. His chance for action was killed by the surrender, and he actually left the Atsugi air base the day before Harry landed there as part of the force sent in ahead of time to prepare for MacArthur's arrival in Japan.

Awe-struck Caucasians from 17 infantry, one airborne, and four marine divisions came home from World War II with eye-bulging tales of Nisei bravery in the Pacific. When not translating, interpreting, or interrogating, Rasmussen's graduates doubled as combat infantrymen and "cave flushers."

Hoichi Kubo slid, unarmed, down a rope into a Saipan cave. Japanese holdouts chided him for being in American uniform, whereupon Kubo grated, "Is there not one *samurai* among you?" He then cited a palindrome from Japanese history, quoting the ancient warrior who had to decide whether to fight for his father and against his Emperor, or vice versa, and who chose the higher loyalty. The Japanese soldiers at once understood. They apologized for questioning Kubo's honor, surrendered, and freed hundreds of hostages. Kubo still deprecates the Distinguished Service Cross he received, saying, "Hell, Joe, plenty of other Nisei did what I did!"

Kubo is right. Scores of other Nisei linguists, on a dozen islands from Biak to Okinawa, coaxed thousands and thousands of holdout soldiers, terrified civilians, and impressed laborers from caves, dugouts and thickets. This was sometimes a humanitarian activity, sometimes a vital combat tactic. American infantrymen could not afford to leave anyone on their flanks or to their rear, as they advanced in combat. Island caves and pockets have to be cleared, or sealed. Trapped enemies either had to surrender, or face annihilation. And few Caucasian troops could tell soldier from peasant.

Frank Hachiya, of Hood River, Oregon, did this kind of work well on the west side of Leyte, in the Philippines. Four times, in fact. On Frank's fifth trip forward into No Man's Land, a sniper shot him. Hachiya received the Silver Star, posthumously. Ironically, Frank's award was still being processed for approval when his and 13 other Nisei names were removed from his hometown's Honor Roll by an American Legion Post. A sad happening, and one that might not have occurred had the exploits of Nisei in the Pacific been publicized as those of their friends and relatives in Europe were. Straightforward factual reporting of what Nisei in the Pacific were accomplishing could have helped West Coast residents come down sooner from their self-righteous "high" of hate.

As things turned out, nearly 100 per cent of Nisei work in the Pacific war was still classified secret a full generation after the war ended.

YANKEE SAMURAI

Hiroki Takahashi was a "cave-flusher" on Anguar. Shiro Takaki did similar work on Peleliu, as did Vic Nishijima on Ie Shima, a small island near Okinawa.

Vic had been with a preliminary landing on Ie Shima and helped destroy 350 suicide boats massed there for an attack on the U.S. Fleet when it reached Okinawa's shores. One afternoon, while anxiously hustling surrendered natives down to the beach from caves before night fell and trigger fingers got itchy, Vic was stopped by a short, slight war correspondent. The man wanted details of how Nishijima got the natives out of the cave, so he could "write him up." Disturbed because minutes earlier, Nishijima angrily had to wave this man and his own CO off a mined airstrip they were crossing, Vic gave him a fast brush-off. Later, he learned he had blown an interview with the famous Ernie Pyle.

The USMC's historical office could provide no names, but about 100 Nisei were lent by the Army to make landings with marines on Saipan, Guam, Iwo Jima and Okinawa. James Yoshinobu was one. It marked his second World War, and the Marines gave him a Silver Star for his work on Okinawa.

Nisei on Okinawa captured and translated a document their CO rushed to upper echelons for action. Somebody up the line goofed, and the translation didn't get seen by the right people. As a result, 720 Americans were killed or wounded on April 19, 1945, in an attack that wouldn't have been ordered if the Nisei's work had been read by the man it was sent to.

Perhaps this was the reason another document did get assiduous attention however. Teams headed by Dan Nakatsu and George Takabayashi translated it after its capture.

"A work of beauty!" was how Nakatsu described the document found on the body of a Japanese artillery officer. "In Japanese, of course. With precise details and terrain contours."

It was the Japanese command's artillery map for Okinawa, marked in detail with positions, ranges and bearings of all the island's features. By a fantastic stroke of luck, it was made on the same scale the Americans were using. The Nisei translators were able to do their work directly onto an overlay, and this transparency was at once flown to Pearl Harbor.

There it was duplicated en masse, and within 73 hours all American artillerymen on Okinawa had copies. American gunners could now pinpoint any island target. Victory, which had become uncertain in Okinawa, was now assured. And Nisei translators played a key role in turning the tide, just as they had done elsewhere in the Pacific. But, even 33 years later, it is hard to hear the Army infantryman's voice above the cymbal-clashing of Marine Corps public relations experts.

Many Nisei had to adjust to food in the Army that they were not used to at home, and they were probably the only American fighting men in our history to complain of "Not enough rice!" Still, there was an occasional treat. Now and then an American attack would overrun an enemy position, or the Japanese might suddenly withdraw for tactical reasons. Whenever this happened, the Nisei language teams had a tendency to peel off and head for abandoned food supplies and "some real home cooking!"

Nisei linguists served from Alaska to Australia, in every single Pacific island campaign (bar none!), from New Delhi to the Pentagon, and from Yenan Province, China, to the Bavarian Alps, all in super secrecy. Most, at Kai Rasmussen's urging, kept their mouths shut about it, and a very large number would have carried details of their service to the grave, had I not been able to show them a *de-classified* document, with the date and authority for releasing it from secret stamped on it.

Koji Ariyoshi shared food with Mao Tse Tung, in a Yenan cave, and become one of the first Americans to report that Mao had far more influence over the Chinese people than Chiang Kai Shek did.

Karl Yoneda also served in China, after service in India. He wrote "white" propaganda (surrender leaflets depicting massed B-29 formations), and "black" propaganda (postcards mailed to addresses taken off POW's detailing horrendous conditions at the front for Japan's fighting men).

At Vint Hill Farm Station, outside Washington, D.C., Makoto Sumida worked on special translations. These were intercepts, made in Turkey and flashed to Vint Hill, of what Lt. Gen. Hiroshi Oshima was transmitting to Tokyo from Berlin. (Pat Nagano would later nab the fleeing Japanese ambassador in the Bavarian Alps.) Sumida, who had five brothers in uniform, translated the results from Japanese, after they had been decoded.

Joe Harada was on the staff of a clandestine POW camp in Byron Hot Springs, a California spa. Selected prisoners were kept happy in the resort's hotel and quietly miled off information.

A major objective of many quietly-working Nisei in the Pacific was the Manchurian-based Kwantung Army, cream of Japan's fighting units. American strategists had reason to believe that Kwantung Army generals planned to provide a conclave for Emperor Hirohito, in case of Japan's defeat, and hold out in strength on the Chinese mainland. A sharp eye was kept on all information that might indicate a lessening of Kwantung Army strength —like dispatching from it to beleaguered forces elsewhere. This would be a sure sign that the Japanese high command was getting desperate.

Kazuo Yamane, Gene Urabe, and Pat Nagano were working for a special secret operation at Camp Ritchie (later, Camp David), when they got special orders in the middle of the night to leave for Europe. Attached to Eisenhower's staff in Versailles, the trio was kept in readiness to snatch Japanese papers and documents out of Berlin with, if obtainable, Russian permission, since the allies of America were rapidly closing from the east on the German capital.

Before leaving the Washington area, Yamane reddened a lot of Navy faces.

Until sent to Europe, the three Nisei had been scanning massive mounds of documents forwarded from the Pacific via Pearl Harbor, where they supposedly had been screened for value and priority by the Navy's experts. Kazuo Yamane, in his work, spotted a document he felt sure was more than just "Routine," a stamp the Navy at Pearl Harbor had given it. He took it to his CO, Col. Gronich, who cancelled all leaves at once and put his

BELOW: Photographer snaps picture of Roy Matsumoto while his buddy, Akiji Yoshimura watches. RIGHT: Henry Gosho. BELOW RIGHT: Sgt. Noji interrogating Japanese prisoners of war in the foreground.

full force of linguistics to work on the document.

It was the Imperial Japanese Army's ordnance inventory! It listed every Army weapon in the Japanese home islands, plus locations and quantities. It also spelled out which weapons were in short supply, why, and the location of spare parts and other materials in the ordnance maintenance network.

Yamane's discovery was never made public until he told me about it in 1977, but it was a key factor in battle and in planning of the occupation. B-29 target selectors put it to good use. Yamane's discovery, translated, was also vital to early success of the Occupation. It enabled MacArthur's forces to pinpoint the location of all arms and take possession of them without fanfare. Japan was disarmed without incident, an amazing happening that no one has ever explained in detail before.

In areas other than Okinawa, Nisei played vital roles in changing the course of campaigns, sometimes in the form of predicting any enemy attack from captured documents. Nisei brought off such intelligence coups in Munda, New Georgia, Bougainville, Los Negros, Leyte, Luzon, and several locations in New Guinea. In Burma, however, Roy Matsumoto got the chance to play things by ear, rather than eye.

Matsumoto was trapped at a place called Nhpum Ga, along with Roy Nakada, Bob Honda and Ben Sugeta, in a column of Merrill's Marauders. The four took turns monitoring a Japanese field telephone line they had tapped. When conversations tapered off, Matsumoto snaked out beyond the perimeter on his belly, to eavesdrop more directly on the nearby enemy, which had his force surrounded. He overheard plans being made for an attack and squirmed back to help prepare an ambush for it.

When the first attackers got mowed down, and the rest hit the deck, Matsumoto took direct action. A Kibei, he shouted in his best Japanese, middle-school ROTC baritone, "*Totsugeki!*" The well-disciplined remnants of the enemy force got to their feet and did charge, only to suffer 54 dead. Matsumoto's buddies suffered no casualties, and he got the Legion of Merit. Without public fanfare.

Tom Taketa was one of the many Nisei who did radio monitoring, but he was the only Nisei attached to the 1st Air Commando, a unit famed fictionally in the comic strip "Terry and the Pirates." While his buddies were airdropping supplies deep inside Burma for a British force, Tom picked enemy pilot chatter. He listened until the talkative pilots identified their unit and was also able to pinpoint the airstrip where it was based. A bombing strike was laid on. Air harassment of Tom's buddies halted.

Taketa got a Bronze Star. Other Nisei, with other intercept units, successfully duplicated Tom's feat. Quietly, so far as the public was concerned. The war was long over before any of them were mentioned in releases by the Pentagon. Tom's brother George was in the very first group of Nisei to study under Rasmussen. He went to the South Pacific about the same time his family went to a concentration camp. Tom, in fact, came out of a camp to serve in India.

In the northern and southern Philippines, Nisei did vital document translation work. In the battle for Manila, linguists were hastily summoned from three Army divisions, to translate a pile of charred documents found in a cemetery. These were the Japanese defense plans for the Philippines capital and made taking it a little easier.

Earlier, on Leyte, Sam Shimabukuro worked by sunlight and candlelight for 74 hours straight without sleep, translating material that had blood, sweat, dirt, and bits of flesh on it. As a result, American commanders were able to clean up the Ormoc Bay area without waiting for additional help. Shimabukuro's work relieved their minds. He showed them that massive Japanese reinforcements had either been sunk enroute to Ormoc Bay or shattered on reaching shore.

Nisei made landings and fought actions that are mere footnotes to the general history of World War II, in backwater places like Balikpapan, Tawi Tawi, Jolo and others even less-known, as the war wound down. But Art Morimitsu found in Burma that fleeing Japanese fired the same kind of bullets while retreating, that attacking ones fired on Guadalcanal two years earlier.

War for the Nisei was not all anguish, although many had parents in camps. Dick Hayashi was a translator on New Caledonia before getting commissioned, sent to Europe, and wounded twice. He'd occasionally go on pass into Noumea, New Caledonia's capital and there buy bedsheets at $1 each. He'd then pay POWs to paint red balls and Kanji ideographs on each. These were peddled as "captured battle flags" to visiting merchant seamen. But the POWs did not find life all roses with Hayashi. He horse-traded them out of pickled plums and other Japanese delicacies, convincing them that Spam was far more nourishing.

Mamoru Noji also had a wry sense of humor. When a Zero was shot down on Munda, and Noji was sent to retrieve documents from it, he also brought back the dead pilot's parachute. He and Shigeo Yasutake, who had joined his team, cut up the parachute into handkerchief-sized flags of the type Japanese infantrymen sometimes carried in breast pockets. A little paint job, and the supply quickly sold out. By now, dozens of middle-aged American veterans have quite likely bragged to family and friends, "I took this off a dead Jap, on Munda!" None knew that the whimsical Noji's characters spell out "Do not buy this flag. It is counterfeit."

The peak Nisei success in the Pacific has never been given the publicity it deserves, probably because numerous American naval officers hated Douglas MacArthur, but it was Americans of Japanese ancestry who handed the United States Navy the greatest victory to that date in its history, on a paper platter.

This all centered on the Z-Plan, the Imperial Navy's scheme for defending against any thrusts into the Marianas Islands, next logical target for the onrushing U.S. forces in the spring of 1944. A captured copy of this document showed up at MacArthur's headquaters and was taken to ATIS for translation. Two Nisei, Kiyoshi Yamashiro and Yoshikazu Yamada, took part in the job and put the final touches on the English draft. Twenty copies were made. Nos. 5 and 6 were rushed to Adm. Nimitz's headquarters in Pearl Harbor, and he had copies made for his flag officers. The two Nisei were then quietly promoted to Warrant Officer, without explanation.

Interpreters Herb Miyasaki (left), and Akiji Yoshimura with General Merrill of Merrill's Marauders.

When Adm. Raymond Spruance set out to take the Marianas, he not only knew that he led the greatest armada in world history—500 ships and 125,000 troops—but he also knew what his enemy planned to send against him, and from where.

Spruance had 15 aircraft carriers. These peeled off, concentrating nearly 1,000 planes against far less than that number, as they attacked each outlying Japanese base separately. In a few days, American pilots had destroyed the spider's web that Japanese naval planners had set to trap their fleet. Now it became a matter of laying for Japan's carrier-based aircraft, which the Americans outnumbered two to one. And ambushing his surface ships, a job done by posting submarines along the paths he'd have to take to battle.

The Great Marianas Turkey Shoot ensued, a slaughter in which American pilots so outnumbered the Japanese attackers that they had trouble staying out of one another's way while shooting them down. Adm. Jisaburo Ozawa ran for Okinawa after losing two carriers to submarines and one to aircraft, with only 35 planes left to him. Japanese carrier aircraft were a threat no more.

Because of this advance help from Nisei, Guam and other Marianas islands were taken at far lower cost than had been estimated. When the Marianas fell—and they fell because Spruance had the Z-Plan to help him insure the Marianas' fall; when they did fall, so did Tojo's cabinet. Time began running out for Nippon. Bombing of the home islands, from the Marianas, was begun, and a pair of atomic bombs brought the war to a sudden, surprising end.

Maj. Gen. Charles Willoughby felt justified in crediting the Nisei with shortening the Pacific war. More than a million Americans and Japanese continued to live, who surely would not have, if it had remained necessary to assault Kyushu and the Kanto Plain.

Most Americans in the Pacific headed for home right after the victory, but many Nisei couldn't. They were "frozen" in service, needed for the Occupation. Nisei linguists flushed our war criminals, worked for both defense and prosecution at war crimes trials, helped rewrite Japan's constitution, assisted in redistribution of her farm lands, and aided in a variety of vital ways the recovery of their former enemy.

Not until 1971 did the Pentagon declassify all of what Nisei had done in the Pacific, and little of that was really dug out until 1977. By that time, many Nisei were grandfathers, and a few great-grandfathers. They had witnessed startling changes in the lives of Japanese Americans. Many had used the GI Bill of Rights to start businesses and enter professions from which they had hitherto been barred. Having demonstrated the staunch patriotism their Issei parents insisted they cultivate, Nisei plodded stolidly toward solid entrenchment in America's middle class. Hoichi Kubo's daughter Jacqueline may have summed it all up when she told her hero father, comfortable from grocery industry work, "No wonder you Nisei are successful, Daddy. You're all a bunch of WASP's!"

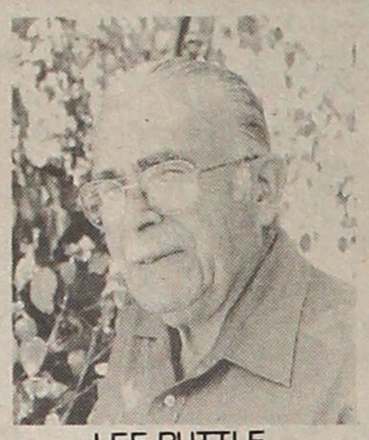
Perhaps so, in a sense, although many Nisei are Buddhists. Perhaps these sons of immigrants—taught by parents to work hard, study hard, and be good citizens—do reflect accurately an achievement of the American dream in a single generation.

Continued on Page 94

Some thoughts on Inter-racial marriage

By Lee Ruttle
Contributing Reporter, San Francisco

● Lee Ruttle of Oakland, a veteran newspaperman who operated a public relations firm in San Francisco before his retirement, volunteered to activate himself to cover the Wendy Yoshimura trial for the Pacific Citizen two years ago. In the meantime, he has had his first book, "The Private War of Dr. Yamada", published and was later invited to deliver the main speech before the Eden Township JACL installation dinner—only to be hospitalized. The text of his speech was read to the diners. We now let Lee pick up the story from here.



LEE RUTTLE

When Ich Nishida extended the kind invitation for me to be with you tonight, he said I could speak on any subject I chose. "But keep it clean," he added. That meant I had to throw out all those snappy jokes I'd been saving for just such an occasion. But I picked a topic which I think will interest most of you. And if you're still awake after I'm through, I'll lead you all in a rousing chorus of "Who Put the Chewing Gum in Eduardo's Castanets?"

•

I'd like to talk a bit about interracial marriage. Recently, I learned that JACL played an important part in getting the several states to change their laws pertaining to miscegenation.

A surprising number of people, even today, did not know that such laws existed only 25 years ago which prohibited intermarriage between Caucasians and Blacks, Caucasians and Asians; and in some states, a native American (an Indian) could not marry a Black, a White, or an Asian.

This past May, my good wife—who incidentally didn't trust me to come to this wild party alone—and I celebrated our 40th WEDDING ANNIVERSARY. Not a bad record for the crazy world in which we now live.

But what makes our marriage unique is that, as you can see, I'm a *hakujin*, and Caroline is Chinese American. Unique, I say, for 1938.

How did we manage to pull it off? In the first place, neither of our families objected. But there was that Law in certain states. In spite of that, Caroline is a very persuasive woman. She never takes "no" for an answer. She kept pestering me to do something about it. I certainly couldn't change the Law. But we both happened to be living in New York at the time, and smart me knew that New York didn't care a hoot who got married just so they had two bucks for a license. I didn't have the two bucks, but Caroline did. So I was trapped.

However, we did run into another form of prejudice, right in New York City, and in a place where we least expected it. There was a certain little church in Greenwich Village where we thought we'd like to get married.

We approached the pastor, who was reclining on a couch in his study, told him we'd like to get married, and asked of he'd kindly perform the necessary ceremony. He looked us over carefully, paying particular attention to Caroline's features.

Then he asked, "To what religious denomination do you belong?" I told him that Caroline was Presbyterian, daughter of an ordained minister, and that I had no particular preference as to denomination, although I was not an atheist.

He pursed his lips, frowned in deep thought, checked Caroline's Heathern "Chinee" face again, and said, "No, I can't marry you. You are not members of this church."

I thanked him and added under my breath, "OK, Mr. Reverend, we'll just live in sin, if that's the way you'd like it." Caroline read my mind (she still does) and dragged me out of there in a hurry.

Lee Ruttle and Caroline Chew Ruttle on their wedding day in 1938. They celebrated their 40th anniversary in May.

So we walked across town to another church of the *same denomination*, in what is known now as the East Village. This church, incidentally, is the oldest in New York City, and still has in it the pew marked for The Honorable Peter Stuyvesant, one of New York's founders.

I approached the pastor (Peter wasn't around anymore) and stated our business. He said, "Sure, no problem, but not this afternoon." I assured him we were not in THAT much of a hurry.

There was not a word said about what church we belonged to, nor the difference in our racial backgrounds. That other minister, in my opinion, used the church membership bit simply to hide his real prejudice.

A year later we moved to California, since this was Caroline's home state, and the ghost of Horace Greeley kept whispering in my ear, "Go west, young man, go west!"

According to California Law, for 14 years, between 1938 and 1952, Caroline Chew and Lee Ruttle were just "shacking up." For it was not *until* 195[illegible] that the U.S. Supreme Court declared *all* miscegenation laws unconstitutional.

That's why we, and a lot of other people, owe JACL a warm vote of thanks for the part they played in getting those nine old men to rid the statutes of a stupid law. THANK YOU, JACL!

That took care of the legal snag. But what about mixed marriages today?

Immediately following World War II and the Korean War, we saw quite a number of marriages between American GI's and girls in Japan and Korea. Some of those marriages were successful, happy unions. But we don't hear so much about the successful ones.

It was the disturbing number of those marriages that failed which made all the noise. Usually such failures could be traced to the very marked cultural differences. Most of the girls came from very unsophisticated and economically deprived backgrounds, many of them "country girls" transplanted to the big city. Many of them working as bar girls, still quite innocent of the ways of the world.

The young men, in most cases, came from those states where racial prejudice was very prevalent. But they were lonely kids away from home, and those Japanese and Korean girls were awfully nice to them.

Also, neither the boy nor girl usually had what you might call an abundance of higher education, which might not have been so important had they both come from the same ethnic and cultural background. In this case, it only placed another obstacle in the way of their future happiness.

It all boils down to the fact that if today's kids choose to cross the . . . color line, it's no big deal.

Then, of course, there was the language barrier. Although to two young lovers, language is seldom a barrier until they get down to the economics of housekeeping. It certainly became an important matter when other people were involved.

So when the poor little GI bride joined her *hakujin* husband in this country, the romantic dream began to fall apart. She faced a hostile atmosphere, coming mostly from her newly acquired in-laws. Too many of these marriages ended in divorce, usually with small children involved. Or at the worst, suicide for the greatly disillusioned bride.

Yet, we can't deny, there were many successful marriages and still are. That takes us up to the present.

What about your Sansei or Yonsei daughter who has a crush on Willie Jones, the blond, curly-haired boy down the block? My first reaction if I were in your shoes would be to play it cool. In the first place, not all crushes amount to anything.

But suppose it does in this case? Granted, his eyes are blue, his hair yellow, but what about his character, his personality, his family background? That's what really counts.

Culturally, there is only an infinitesimal gap in our modern society. You who are Nisei call yourselves Americans. Is not your son or daughter just as much, and perhaps even more so, culturally an American?

How many Sansei and Yonsei can speak Japanese—let alone read the language? And sure, it'd be fine if they all did. But the point is, Japanese would be a second language for them.

The same goes for the old customs. Maybe we can resurrect some of them and enjoy them, but it then becomes an acquired culture.

Another thing to think about is that no matter how much of the Old World culture your child may have, if he or she marries a Caucasian, you can bet that the Old World culture is going to rub off on the paleface member. I've seen it happen many times.

It's my belief that, providing both parties to a mixed marriage are mature enough to assume the responsibilities of marriage and have the good sense to cope with any prejudice they may encounter, no harm can come of such a marriage simply because of a difference in race.

And have you ever noticed how beautiful the offspring of such a marriage are? My wife and I don't happen to have any children. We didn't find out how it was done until it was too late.

It all boils down to the fact that if today's kids choose to cross the almost invisible color line, it's no big deal. Just make sure one of the partners has a good job—and, of course, is a decent human being.

It helps, too, if one of you can cook. Take me, for instance, my fried egg sandwiches are known from coast to coast. Known by me, that is, and my wife who doesn't dare criticize my cooking. With all due respect, I must add that Caroline is a cook of another sort. She invented gourmet cooking.

For those of you who've read my novel, "The Private War of Dr. Yamada," you may recall that through the fictional doctor I expressed a number of thoughts about prejudice.

In doing research for the book, I learned, much to my surprise, there was quite a bit of prejudice in Japan. I don't know why I should have been surprised, because after all, people all over the world have their prejudices.

Maybe in my enthusiasm I'd placed the Japanese people on a sort of pedestal, viewing them as being far above such a base emotion. So I was shocked when I read about the people of Japan who are called "Burakumin" or "eta" and how they are so despised and segregated.

Then, of course, there is the Japanese prejudice against Koreans. Not long ago, I heard of a young Japanese girl, in love with a Korean boy, and they planned to get married. Her family had a fit and tried to stop the marriage because he was Korean. Well, they got married, in spite of her parents' objections, and as far as I know they are living happily in this country, not in Korea or Japan.

So, you see, Americans do not have a monopoly on prejudice. If you happen to mention something to an Italian from Genoa about a Sicilian you know, you'll get a very negative response. As far as northern Italians are concerned, Sicilians are some kind of savages, and are not Italians.

Yet, a Genoese friend of ours dearly loves my Chinese wife's spaghetti sauce which is made from a Sicilian recipe! We don't tell her that.

Now if that's any criteria, all we have to do to solve the world's problems is to get everybody together and have one big feast of all the favorite dishes of all the different countries. Of course, it would probably be our luck that everybody'd get so drunk during the happy hour with all the vintage

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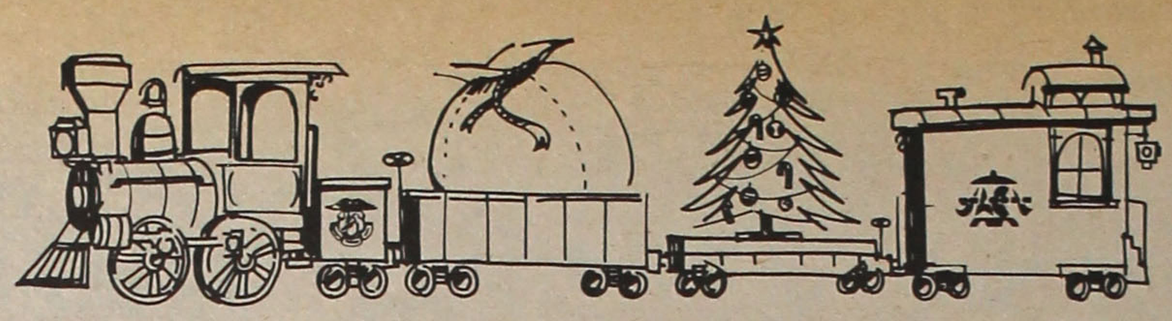

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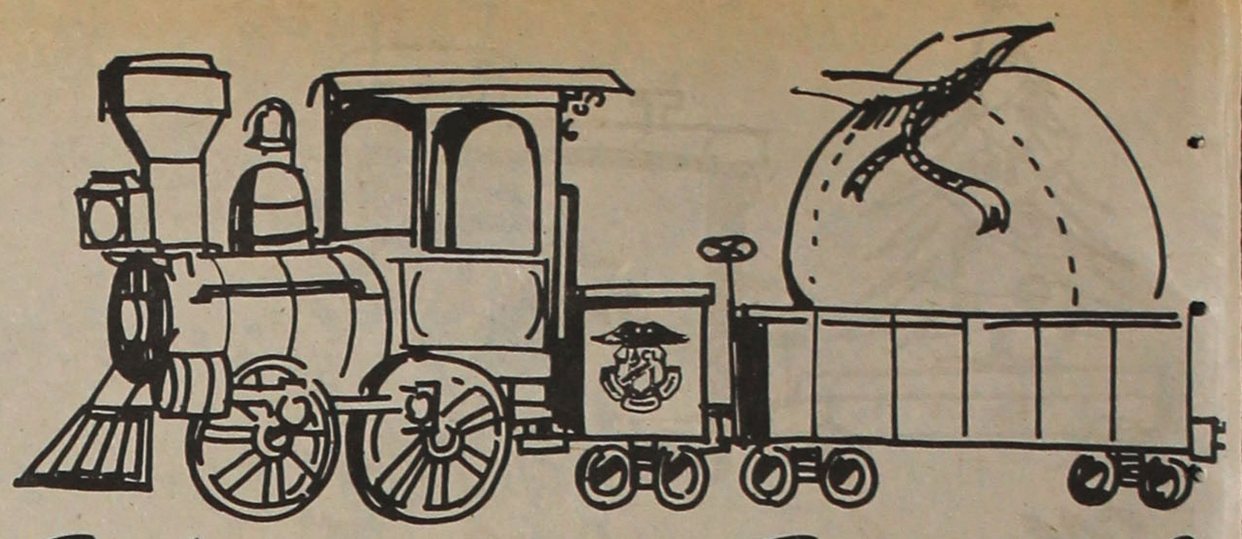

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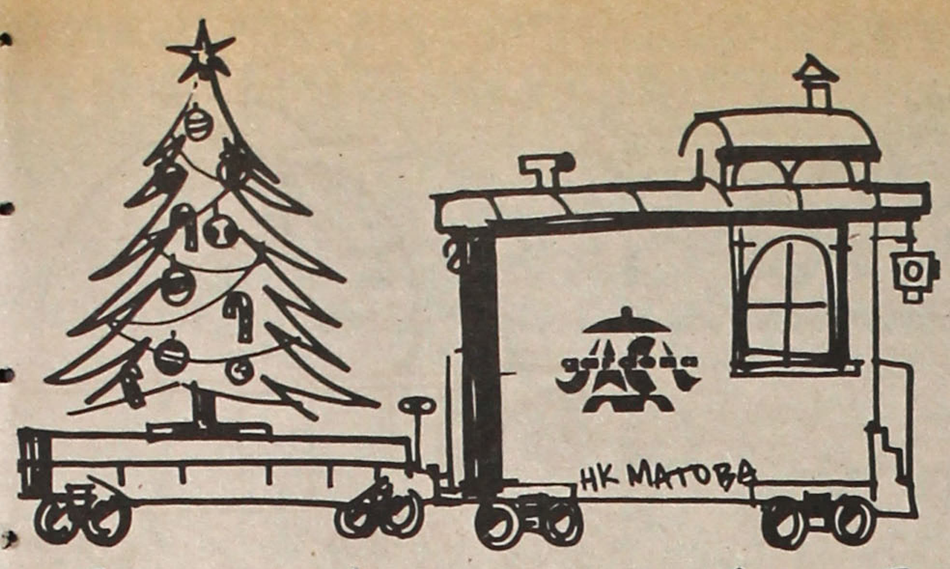

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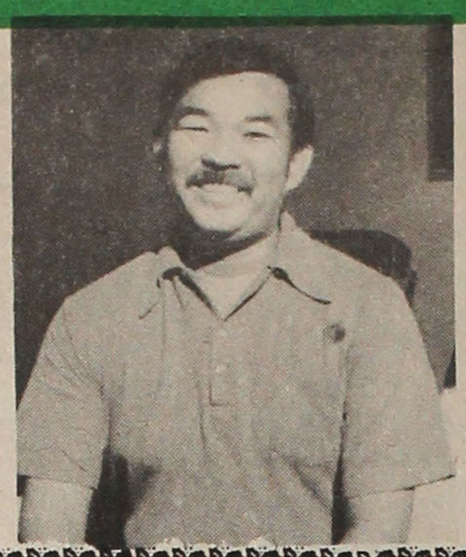

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1978 Scholarship Program

The JACL and Community Center Scholarship presentations were made in June at the San Fernando Japanese American Community Center. Nancy Gohata, JACL president, served as mistress of ceremonies. The Rev. Bob Oshita was guest speaker.

Ten $100 scholarships were presented to the following Valley youths:

Lori Fujikawa, Randall Higa, Lori Honma, Linda Koya, Larry Moriguchi, Laurie Nomoto, Toni Sakaguchi, Daryl Sakaida, Denise Taira and Linda Takeshita.

The Eugene Oda Memorial Scholarships of $500 were then awarded to the two most outstanding graduating seniors: Julie Yasuda of Van Nuys High, and Teri Oda of San Fernando High. Another $500 scholarship was presented through the generosity of James and Mrs. Mary Oda to a Mexican American student, Noel Rosales of Poly High School.

Congratulations to all recipients. The JACL and the Community Center are proud of their service to their school and community plus high achievement academically.

Pictured are (from left): Front—Teri Oda, Noel Rosales, Lori Fujikawa, Randall Higa, Daryl Sakaida, Lani Honma. Rear—Julie Yasuda, Linda Takeshita, Laurie Nomoto, Linda Koya, Denise Taira and Toni Sakaguchi.

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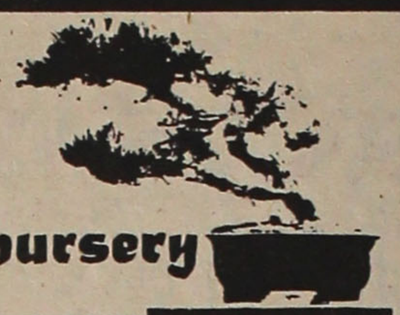

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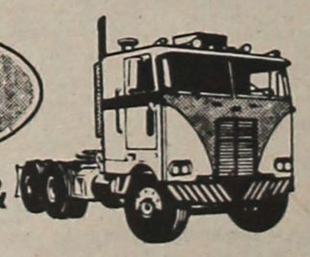
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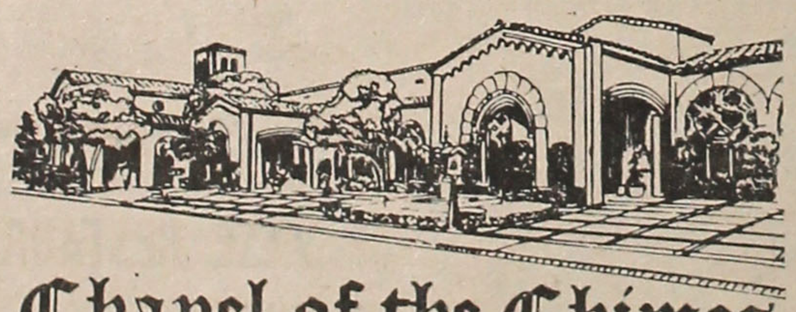

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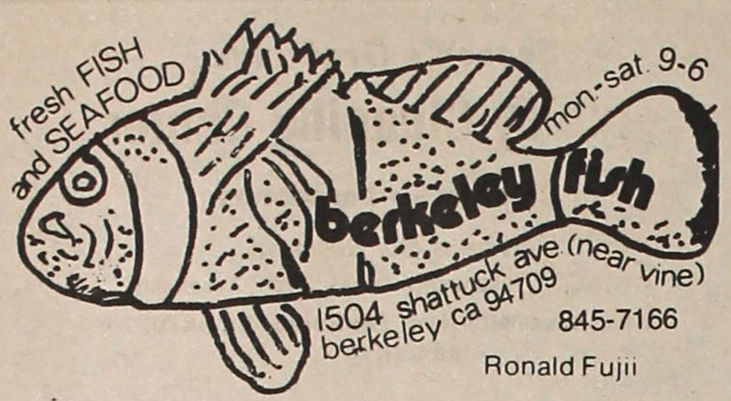

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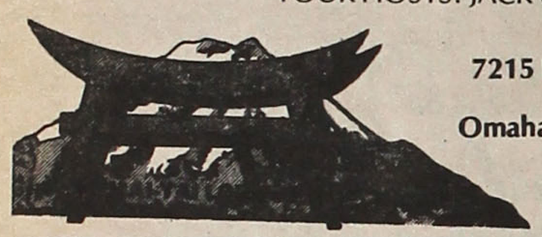

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New Editor to Come

By Anna Peterson: St. Louis Chapter

The 1978 Holiday Issue of the Pacific Citizen marks the second anniversary of the MDC Page. It also marks a change in the editorship of that page.

The page began with a staff of Tom Hibino, then Midwest regional director, and myself. After Tom left for a new position in May, 1978, I continued to edit the page alone.

Now, as the year draws to a close, another volunteer has stepped forward with an offer to edit the page with the help of our new regional director, Bill Yoshino.

Chiye Tomihiro, of Chicago, will commence as editor of the MDC Page in January, 1979.

I'm very pleased that so capable a successor has been found. The MDC Page is a worthwhile endeavor, keeping not only Midwesterners but the entire JACL abreast of Midwest happenings. Sometimes it's been a struggle to locate and write the news, but members of Midwest JACL chapters have been up to the challenge.

I'd like to thank all those people, who have contributed news articles, Speaking Out columns, and solicited ads for the page. These JACLers have given that little extra that is not required but much appreciated by those of us whose responsibility it is to publish the PC regularly. The names of all the contributors are too numerous to mention, but I'm sure that all the Midwesterners know who these people are, anyway. They're the ones who say "yes" consistently when chapter boards also request a little extra.

Let us recognize Gordon Yoshikawa, MDC Second Vice Governor, for the capable job he's done as business manager for the page. He undertook the responsibility of contacting chapters to secure ads and kept the books and commissions up to date.

* * *

I shall continue to write for the MDC Page and will complete a series on Indochinese refugee resettlement in the Midwest. My concern for the page and its success has not diminished, but a change in perspective is always healthy.

Again, my thanks to all of you and best wishes for a happy holiday season.

RUTTLE

Continued From Page 58

wines served at the dinner, that they'd get into a terrible brawl. So I guess we'll have to find some other solution.

If you'll permit me to get serious for a moment, I'd like to say that it's up to each individual — black, white, brown or yellow, Catholic, Protestant, Buddhist, Islamic or Jew — to look upon each other first as human being with the same hurts, the same sorrows, the same joys and the same purpose in life. Set aside skin color, religion, politics. Appreciate the little bit of good that is in even the worst of us. Remember, too, that all of the world's great religious leaders, the prophets, all had practically the same goals, the same ideals, and taught the doctrine of love for mankind.

I really didn't intend to lay all this heavy stuff on you tonight, for this has been truly a very happy occasion. I truly appreciate your having honored me with your invitation. And I hope I haven't bored you.

You can tell that man at the door he can unlock the door now, because I'm just about talked out.

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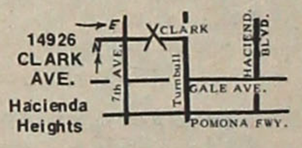

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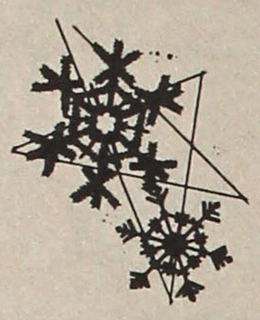

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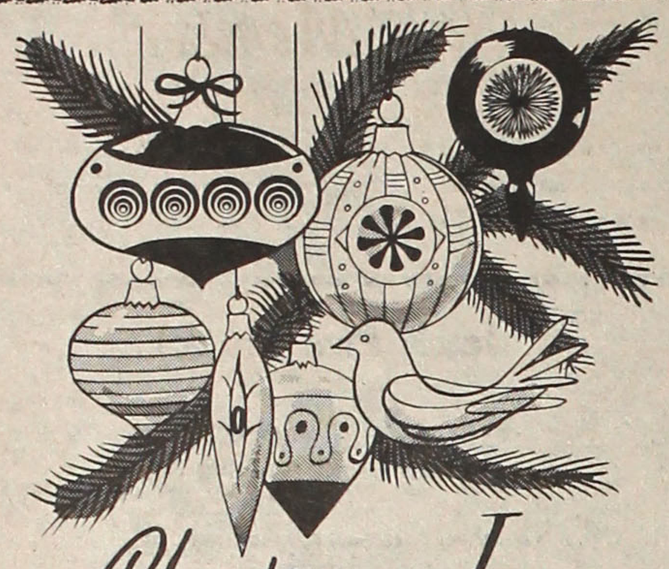

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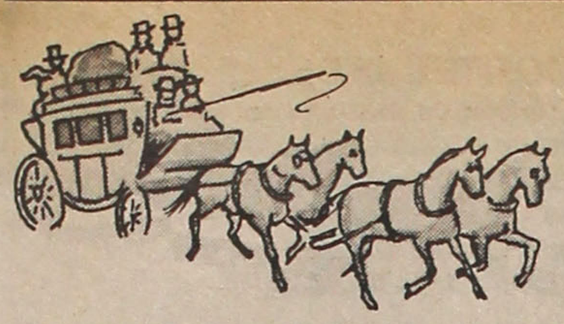

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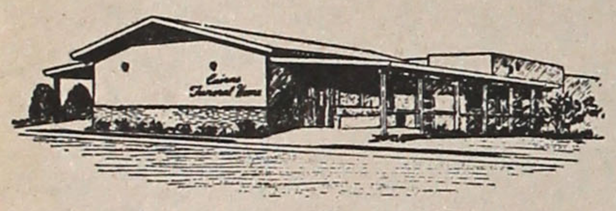

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Wm. Minami Packing Co., Inc.
Grower - Packer - Shipper
"CHUCK WAGON" Brand
P.O. Box 788
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11th & I Streets — Reedley, Calif. 93654
BILL JACKSON - Manager
Bus. 638-2277 — Res. 638-4279

Crocker National Bank
Reedley Branch
1603 11th Street
Reedley, Ca. 93654

H. Otani Realty
1358 "J" Street
Reedley, Calif. 93654
Phone 638-2967

REEDLEY MOWER CENTER
1,149 I Street
Reedley, Calif.
93654
Phone 638-1606

The Bear Club
Dining & Cocktails
1695 E. Manning Ave.
Reedley, Ca 93654
638-2396
MIKE RAPHAEL
WILLARD DUDDY

Asami Service and Garage
12th & I, Reedley 93654
Phone: 638-9017

Jack's Refrigeration, Inc.
Heating & Air-Conditioning
1321 "G" St., Reedley, Ca.
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Craft's
Radiator Service
Trucks • Tractors • Cars
HAL CRAFT
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1669 E. Manning Ave.
Reedley, Ca 93654

Center Service
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Reedley, Calif. 93654
Phone 638-3550
Roy Watari, Norman Iwasaki

SUPER LIFT
Fork Life Sales & Service
24-Hour Service / 638-2644
1103-11th, Reedley 93654
Nick Olvera, Owner Res. 638-2488

SUN KING DAIRY
Fine Foods
1610 11th Street
Reedley, Calif. 93654

Royal Valley Fruit Growers
ASSOCIATION
PEACH PLUM NECTARINE GRAPE
P.O. Box 152, Reedley, Ca 93654
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COMPLETE REAL ESTATE SERVICE - LOANS

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1053 G St., Reedley, Calif. 93654
Bus. 638-3651 • Res. 638-4674

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QUALITY FRESH FRUIT AND VEGETABLES

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Holiday Best Wishes

union 76

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Our thousand thanks to friends of the Reedley JACL Chapter for supporting our campaign to raise funds through advertising in this Holiday Issue.

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HOME 638-1540

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Alan Jones
Harry Inn

Charlotte Wiebe
Min Doi
Jim Fujikawa

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Trucks - Auto - Tractor

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Season's Greetings

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The Impossible
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Ferdinand S. Yale
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Auto-Motorcycle-Fire
Casualty-Hail
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Phone 638-2267
Menno — Walt

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California 93654

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REEDLEY MOTOR PARTS
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Phone 638-3618

TOM'S TV & APPLIANCE
Phone: 636-2636
1349 I Street
Reedley, Ca 93654
Tom Sasaki Henry Sasaki

KENMOR JEWELERS
1105 G Street
Reedley, Calif. 93654
Phone 638-2816

Sam's Shoe Store
Ralph Parichan
1127 G St., Reedley, Ca 93654
638-3212

Reedley Ford Tractor Sales, Inc.
1230 G. Street
Reedley, Calif. 93654
Phone 209—638-2205

R.C.A. SONY ZENITH
FOUR STAR TELEVISION
SALES-INSTALLATION-SERVICE
HENRY "HANK" IWANAGA
1027 G Street
Reedley, CA. 93654
638-3218

Bus. 638-3583 Res. 638-3831
REEDLEY IRRIGATION PIPE COMPANY
JIM JOHNSON
P.O. BOX 592
REEDLEY, CALIF. 93654

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Harding & Leggett, Inc.

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Sunkist.

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Phone: (209) 626-4432

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512 Stanford Avenue
Los Angeles, Calif. 90013 626-5641

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Holiday Greetings from all the people you've met at California First.

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旭靴百貨店

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355 E. First St., Room 303
Los Angeles, Ca 90012

Happy Holidays

MAGIC RADIO

139 Japanese Village
Los Angeles, Ca 90012
(213) 625-8485

Season's Greetings

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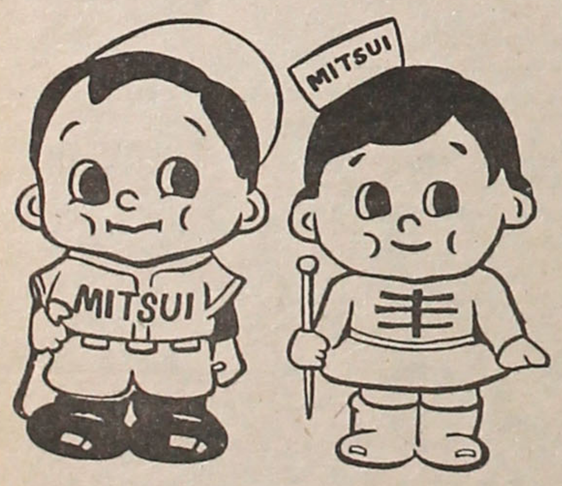
114 Weller St., Los Angeles 90012—628-7060

Holiday Cheer

Anzen Hardware and Supply Co.
TSUTOMU MAEHARA
220 East First St.
Los Angeles 90012

仕事に暮しに……



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加州三井銀行

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Los Angeles, Ca 90012
Phone: 680-4231

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707 E. Temple Street
Los Angeles, California 90012
Phone: 626-0441

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"SCHLITZ—BURGIE—ASAHI"
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3616 Noakes St., Los Angeles, Ca 90023

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Telephone: 626-8135

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Garendo Presents

KILN SITES & CRAFT TOUR

March 31 to April 15, 1979

The emphasis of this unusual tour will be placed on the major ceramic and folk centers . . . . Mashiko, Kasama, Nikko, Nagoya, Takayama, Kyoto, Tamba, Nara, Tokyo.

Contact:

Masako (Tour Leader)
Garendo Gallery
12955 Ventura Blvd.
Studio City, Ca. 91604

or

Hideyo Ando
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312 E. First St., Ste. 307
Los Angeles, Ca. 90012

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Los Angeles 90012
624-7434

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Monterey Park 91754
266-3031

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and Best Wishes for 1979

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Near Western, Gardena, Calif. 90247
(213) 532-3360

LITTLE TOKYO OFFICE:
321 E. 2nd St., near San Pedro St.,
Los Angeles, Calif. 90012
(213) 680-2650

SAN FRANCISCO OFFICE:
417 Montgomery St., near California St.,
San Francisco, Calif. 94104
(415) 788-3600

Season's Greetings

DOWNTOWN
LOS ANGELES JACL

PAN ENTERPRISES, INC.

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TEL. 687-4737 • 687-4738

JAPANESE RESTAURANT (SHIMA)
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TEL. 576-9846 • 262-7525

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MASUDA
Douglas Jr. and Erin

Mas and Susie
Dobashi

Holiday Cheers
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REALTY CO.
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San Gabriel Valley Area
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Los Angeles, Calif. 90022
685-6666

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LOS ANGELES, CA 90032

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Los Angeles, Ca 90022
Tel: 726-1657
Dealer Registration No. 1155
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Hair Stylist
Beauty Consultant
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Monterey Park, California 91754
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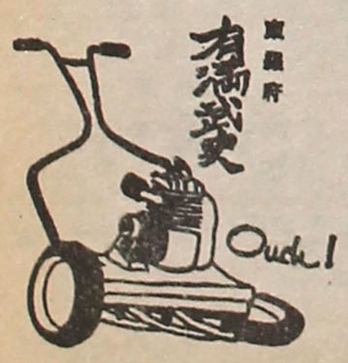
2300 S. Garfield Ave.
Monterey Park, Calif. 91754
728-3462
Closed Tuesday
Takeshi Arimitsu



Holiday Best Wishes
Ritsuko
Kawakami

Las Amigas Nursery
2090 S. Atlantic Blvd.
Atlantic Square
Monterey Park, Ca. 91754
GREG 721-5555

Season's Greetings

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Mr. Mas Dobashi ..... Vice President
Mrs Sue Sakamoto ..... Secretary
Mr Fuji Yamamoto ..... Treasurer
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* * *

WE THANK our friends who have graciously included their Greetings and Advertisements in this Holiday Issue.

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From the Institutions Which Comprise the Umbrella of Care . . .

City View Hospital
Keiro Nursing Home
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Telephone 263-9147
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Los Angeles, Calif. 90022

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FRESH FISH DAILY
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Monterey Park, Ca 91754
Tel: 685-4169

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Gregory Solis - Sam Shimizu
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Telephone 685-4170

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Since 1947

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with
Grace
PASTRIES

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Richard Kojima ..... Gen. Mgr.
Mas Dobashi ..... Production Mgr.
Tak Teramae ..... Office Mgr.
Grayson Izumi ..... Sales Mgr.

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Crenshaw: 3514 West Jefferson Blvd. (90018)	732-0134
Culver City: 4042 Centinela Avenue (90230)	391-1737
Gardena: 2227 West Redondo Beach Blvd. (90247)	321-8474
Inglewood: 232 North Market Street (90301)	673-1336
Marina Del Rey: 4702 Admiralty Way (90291)	823-4049
May Co.: Downtown L.A. (90014)	488-4931
Monterey Park: 2125 S. Atlantic Blvd. (91754)	268-8539
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L.A. City Hall Mall: 201 No. Los Angeles (90012)	629-4252

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Bill Yee, Bill Shishima, Yo Hosozawa, Dick Yada, Bill Kobayashi
Lefty Morimoto, Alma Tam, Dale Maruki, Mike Nakajima
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Season's Greetings

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Los Angeles, Cal. 90013
Phone (213) 488-0351

Ken Kaneoka

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OPEN HOURS: 7 A.M. TO 7 P.M.
CLOSED ON TUESDAY

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- Teriyaki Sauce
- Sukiyaki Sauce
- Menmi Sauce
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Kikkoman International, Inc.

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262-0321 LOS ANGELES, CALIF. 90022

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SID AND MARI INOUYE
Call: 261-9202 or 628-4658

Pacific Import Corporation
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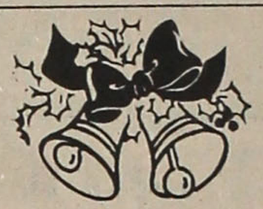
LOS ANGELES, CALIFORNIA 90015



From the Makers of Cup o' Noodles and Top Ramen

Nissin foods
Gardena, Calif. 90249

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PUBLIC ACCOUNTANT
INSURANCE — ALL LINES
REAL ESTATE BROKER
365 E. First St., Los Angeles, Calif. 90012
MA 6-9341 **261-2867**

Best Wishes

Mary and Roy Yamadera

Season's Greetings

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Los Angeles, Ca 90014
628-2640

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724-4946 685-3144

Holiday Cheer

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3727 E. 1st St.
Los Angeles, Ca 90063
Phone: 266-6980

Josephine King

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First Street Rexall Drugs

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Los Angeles, Ca 90063
Tel: 268-3258

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Ichi Ban

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Min and Mable Yoshizaki

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• Los Angeles
3425 Whittier Blvd.-Nr. Lorena
• Los Angeles
4831 Whittier Blvd.-Nr. Ferris
• Los Angeles
2009 W. Whittier Blvd.
• Montebello
1111 E. Channel Islands Blvd.
• Oxnard, Calif. 93030
JonSons Gardens
2107 Whittier Blvd.
Montebello, Calif. 90640

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Transmission
Tune-up
Brakes

Greetings from

AKI'S AUTO SERVICE
COMPLETE AUTO REPAIR

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722-1620
3304 West Beverly Boulevard
Montebello, Calif. 90640

Greetings

F & F Auto & Truck Body Shop
Approved for Insurance Repair

Frank Shibukawa and Fred Shibukawa
2323 Porter Street
Los Angeles, Calif. 90021
627-6088

Season's Greetings

28th Annual

Henry Ohye TROPHY RACE

SEPTEMBER, 1979

Henry Ohye
Licensed Auto Broker
Fleet - Wholesale

2025 Bleakwood Ave.
Monterey Park, Ca 91754
Tel: 269-1873

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14850 Sunflower
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545-8611

Father Clement, M.M.
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for creaming our "Coffee Coffer"
Pacific Citizen H.I. Staff
Dale, Tomi, Colleen, Sharon
Jane, Charles, Lori, Harry

Season's Greetings
Hank's Wilshire Tow, Inc.
(24-Hour Towing Service)
2400 W. Washington Blvd.
Los Angeles, Calif. 90018
HENRY HANADA
Phones: 734-3137 — 734-1186

CHIYOKO SAKAMOTO
ATTORNEY AT LAW
4640 ADMIRALTY WAY, SUITE 717
MARINA DEL REY, CALIFORNIA 90291
TELEPHONE (213) 821-2170

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Gardena, Calif. 90249

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EIKO KOYAMA
SHIROICHI KOYAMA
Guadalupe, Calif. 93434

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. . .FROM TOKYO

Dyke D. Nakamura

International Financial Counsellor and Fiduciary
or STOCK BROKER

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Yamakichi Securities Co.
LOCATED ACROSS
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"Too many people are thinking of security
instead of OPPORTUNITY,
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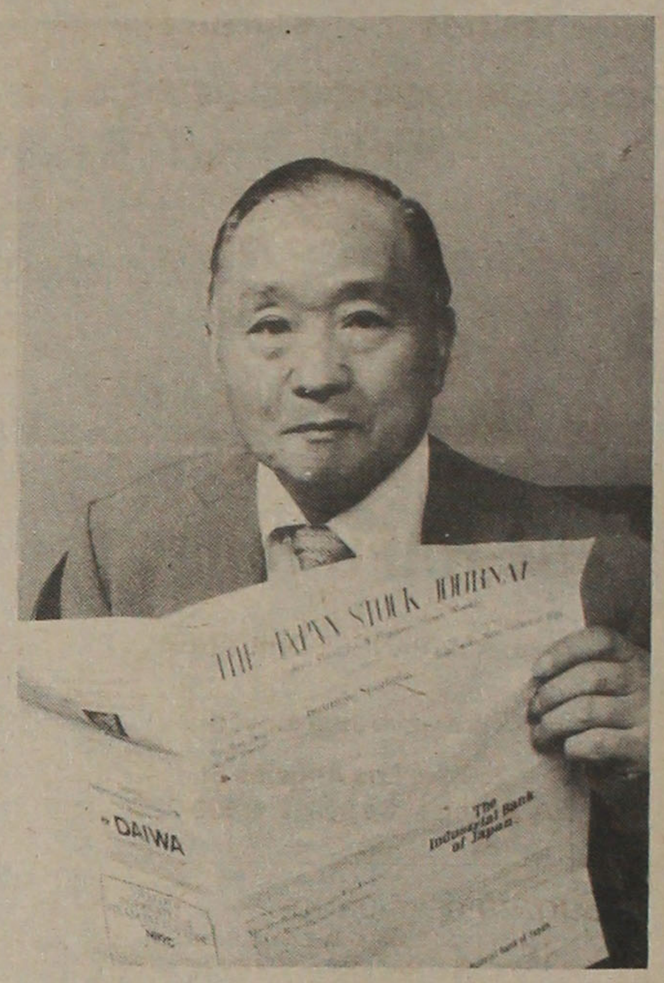

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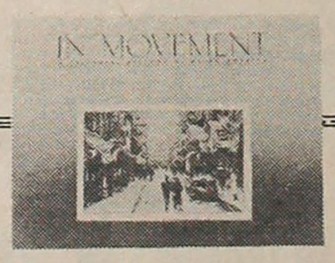

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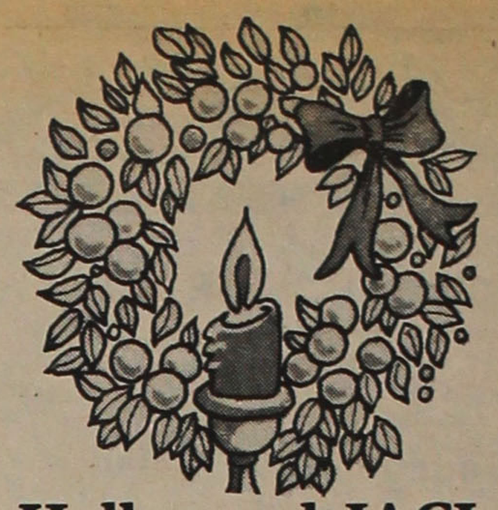

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Continued From Page 3

est challenge, to develop local activities that will encourage local participation. Districts will be expected to coordinate local talent and resources and National will be charged to orchestrate a national network of people who are interested in improving the quality of life in America.

From time to time, one may hear the comment that JACL should rest in peace. BUNK! Out in each of the local communities are people, warm bodies that are potential energy units that can ignite local community interest to improve itself. Many of these people may be lonely, depressed, wondering what to do with themselves and their time. JACL has to give them that *something* to do. JACL has to be the spark, a tool for people to develop themselves. For some it will almost be a spiritual thing—others may view it as a gesture and a way of filling a void in their lives.

But don't let me mislead you, it won't be easy. It will take time, money and a lot of hard work! But if you're interested, read on.

* * *

FIRST OF ALL, explore your possibilities. Gather all the resources you possibly can. The Japanese American Resource Registry (JARR) that is presently being organized may help. You may find out about some people that you didn't know were there. You don't have to wait for the publication of JARR, you can begin by actively recruiting candidates and meeting with local people as to possible suggestions for nominations. This can also serve as a way of getting talented people involved and they'll be flattered you've asked. Local boards can begin to outline important programs, i.e. REDRESS or Identity Issues. Develop a plan of action for each one. It's not necessary to rely on committees. Use of strong individuals, when and where possible, can be helpful as well as working in small personal groups.

There are a couple of examples that might be helpful in bringing people together on points of interest. First of all a local community "Town Meeting" or workshop on interracial marriage and children could well ring a string of interest. Gather a panel of experts who have various opinions (ask the District or National for assistance if you feel you need it) or ask a group of interracial couples who are willing to

> From time to time, one may hear the comment that JACL should rest in peace. BUNK!

talk about their experiences. A small group discussion is often a more comfortable setting and makes conversation and discussion easier. Such an event sponsored by a local JACL Chapter and (perhaps) video-taped and made available to other chapters or interested parties can generate a great deal of enthusiasm.

Another project that can be thought of is one that would involve all components of the JACL, local chapters, districts and national—a summer youth conference. The focus could be on Sansei identity or cultural heritage. The conference would offer workshops, films, music, dance and drama which would promote an understanding of their roots; their present and their future. If the various chapters would be willing to send representatives, the even could be educational and a lot of fun!

Active participation in the REDRESS campaign can also stimulate a lot of interest on the local level. A meeting with the editor of your local newspaper can be a good way to inform the local community of the issue. Press packets are available by contacting Headquarters and can be given to the local press so they will be well informed of the issue of REDRESS. Your local town meeting or workshop can focus on the Bill of Rights, and a panel of local resource people (attorneys, judges, educators and evacuees) can provide an exciting afternoon of discussion, not just on the Bill of Rights itself, but on the roles and responsibilities of American citizens. If there is a local high school in your community, a letter to the chairperson of the social science department might be useful. He/she might encourage the students to attend the workshop for class credit. In this way youngsters can gain an insight into the issue of REDRESS and at the same time come to realize that American citizenship is a treasure that is not to be taken for granted.

The major thrust of the ideas above is to provide someone with a GOOD EXPERIENCE. We want to create a mood or feeling about JACL that stimulates a positive response and a sense of belonging. They grow, you grow and JACL grows through active participation. Of course the focus on such programs cannot all generate from national. Many local chapters sponsor various events and the P.C. can give you an idea of some of some of the activities. The Regional Offices and Headquarters will of course be happy to offer any assistance we can to help get things rolling. If you're interested and are lookng for some suggestions, just drop us a line or give us a call (collect!).

* * *

THIS PARTICULAR TIME of the year is always a good time to pause and count our blessings. It's a time that we should all allow ourselves to reflect on the past year and plan our activities for the new one. It's been a good year. All of us here at Headquarters wish all of our fellow JACLers the VERY BEST for this holiday season.

Congress and the Asian Americans

Continued From Page 3

March, and again in Washington in June of this year. The Subcommittee reported the bill on June 12, but the full Judiciary Committee voted to table it on Sept. 26. I intend to reintroduce the bill in the new Congress.

The new session will also see the beginnings of what promises to be a lengthy discussion on the issue of redress for Japanese Americans sent to World War II internment camps. I supported the redress resolution passed by the JACL at the July convention in Salt Lake City because I felt it was important for today's generation of Americans to understand what happened in 1942. It was not just Japanese Americans who suffered because of Executive Order 9066: the entire American legal and political system was also a casualty. No less than seven of the 10 amendments to the Constitution comprising the Bill of Rights were violated when Americans of Japanese ancestry were forced to leave their homes, property, and way of life behind them and live in sealed camps.

My first step will be to meet with the JACL Redress Committee and with the other Japanese American Members of Congress to decide on a form for the legislation that has a reasonable chance of winning approval. It's important that redress win the widest possible base of support, both inside and outside the Japanese American community. I look forward to working with Senators Spark Matsunaga and Daniel Inouye, and with Rep. Robert Matsui, newly-elected from Sacramento, Calif. It is my hope that our efforts to win redress will be a positive campaign, based not only on the issue of money, but also to ensure that an abuse like the Japanese American internment never happens again.

● **Congressman Norman Mineta was not only a JACL chapter president and the Nisei of the Biennium awardee a decade ago, he eventually became the mayor of his hometown, San Jose, Calif., and then was elected as the first Japanese American congressman from the mainland. He has spoken out on many national issues—but for the year-end perspective, he was asked to focus on Asian American matters.**

YANKEE SAMURAI

Continued From Page 57

During 18 months of researching their story, I found Nisei to have the better qualities associated in one's mind with Japan's ancient warriors, while also demonstrating American ingenuity and imagination.

I think of them as "Yankee Samurai." And I like to think of their deeds while pondering the words of Henry Gosho, spoken as we sat in a San Mateo, Calif., motel.

Gosho retired in 1977 from the second-highest level of employment that one can achieve with the U.S. State Department. "I knew Frank Hachiya well, Joe," he told me. "He was Kibei and a very thoughtful man. We left for the Pacific at the same time. Before we parted company, Frank said, 'You know, Hank, we'll be fighting two wars out there ... one against the Japanese, and the other against prejudice.' "

Gosho paused, then added, "If Frank were alive today, I think he'd agree with me that we've won both."

● **Author Joe Harrington is working on a trilogy about Japanese Americans in World War II, with John Tsukano of Honolulu, who has produced a TV documentary on the 442nd Regimental Combat Team.**

The pair will do books on the 442nd and the 100th Infantry Battalion, together.

Material from Harrington's research for "Yankee Samurai," his forthcoming book on Nisei who served in the Pacific, was used for writing this article. Details as to publication can be obtained from Shigeya Kihara, 675 Cypress St., Monterey, Ca. 93940. Kihara is chairman of a history project for the Northern California chapter of the Military Intelligence Service Association. He was instrumental in eliciting Harrington's original interest in the work and has assisted him with the research.

A retired chief journalist, USN, Harrington has written extensively about the Pacific War, with emphasis on the Imperial Japanese Navy. His latest book, "I-Boat Captain," about Japan's submarines at war, became a best-seller.

YE EDITOR'S DESK: Harry K. Honda

People Who Count

It's about time we start another "tradition" with respect to the Holiday Issue—listing the JACLers responsible for making the mammoth publication possible. The number of chapter volunteers who ask their friends and acquaintances to extend their season's greetings is probably greater than the listing below, which has approximately 130 names. These names were gleaned from the various order forms. This list is our way of saying "thanks" to a very important segment of the PC family.

Alameda—Yas Koike, Mitsuru Ikeda.
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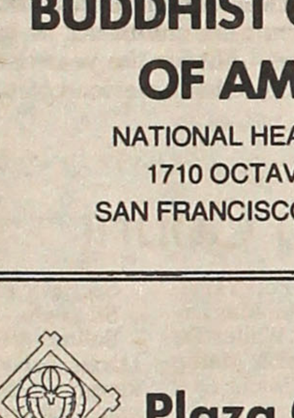

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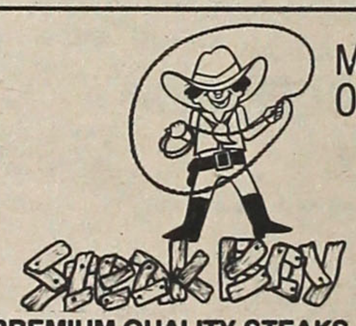

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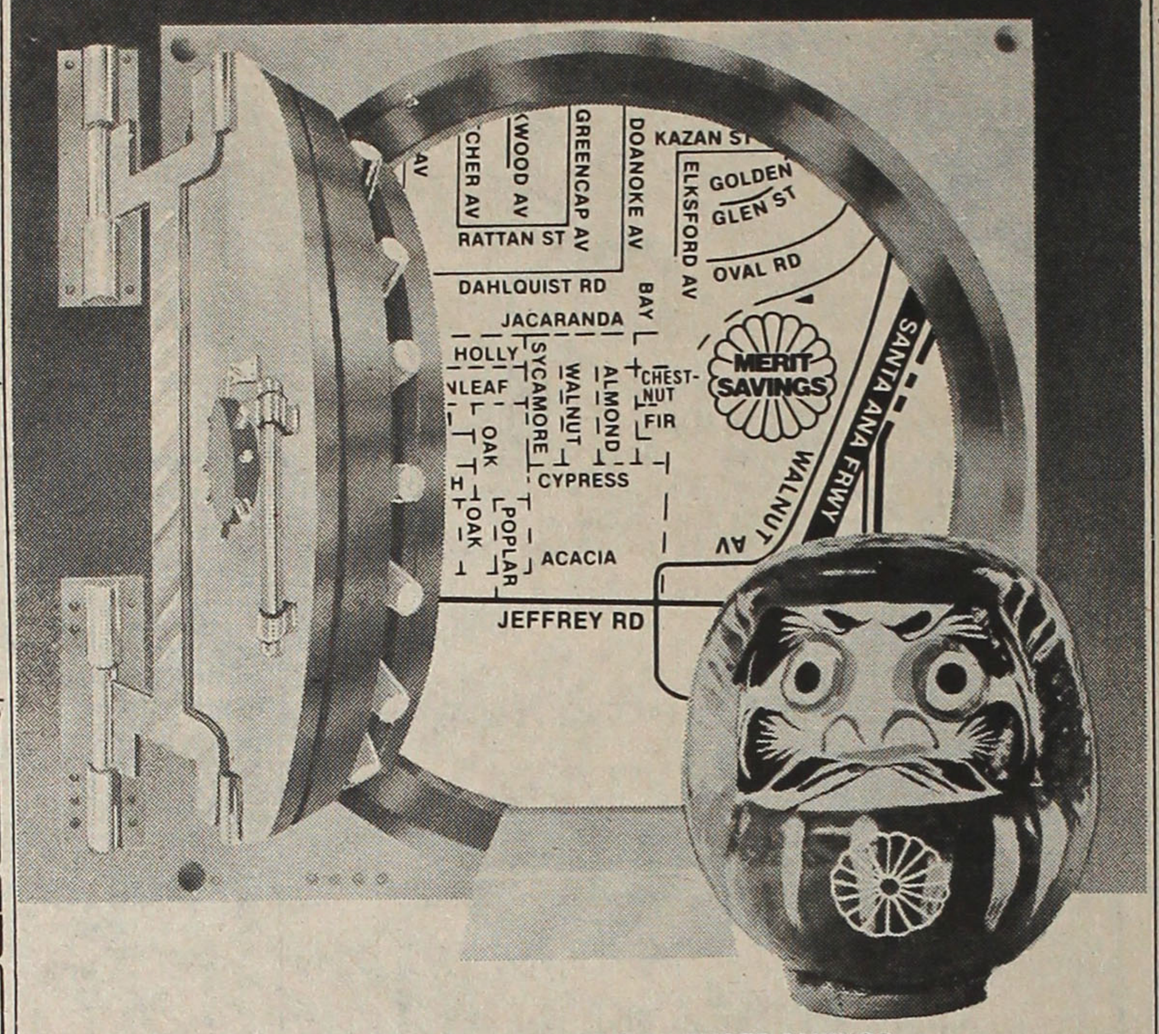

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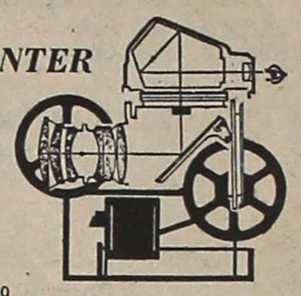

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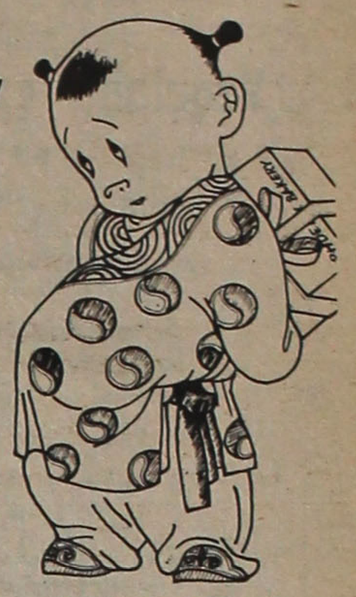

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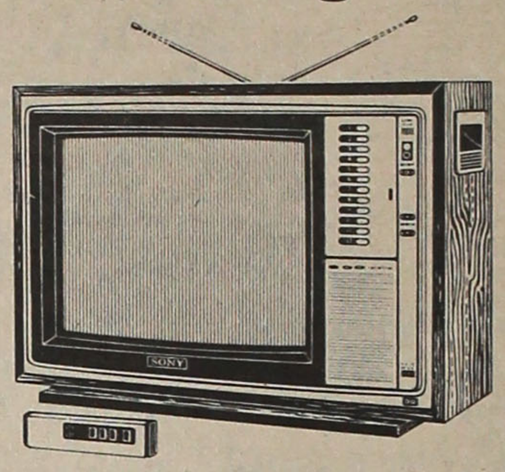

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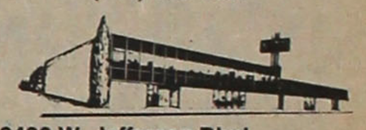

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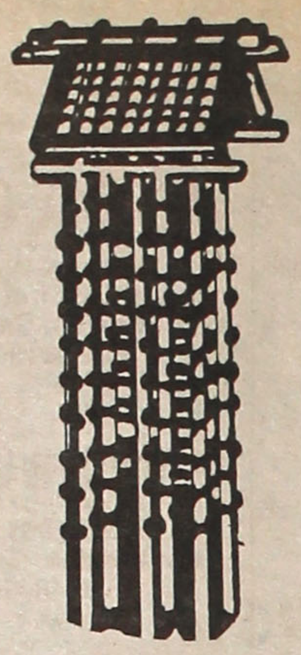

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4	LOS ANGELES (Ret. stopover Honolulu) **West L.A. Chapter Flight—George Kanegai**	June 16 - July 10
*5	LOS ANGELES **Downtown L.A. Chapter Flight—Aki Ohno**	June 18 - July 9
6	SAN FRANCISCO National JACL Flight—Yuki Fuchigami	June 18 - July 16
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8	CHICAGO **Midwest District Council Flight—Frank Sakamoto**	June 24 - July 15
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(HANDY COUPON WILL APPEAR AFTER THIS ISSUE.)

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