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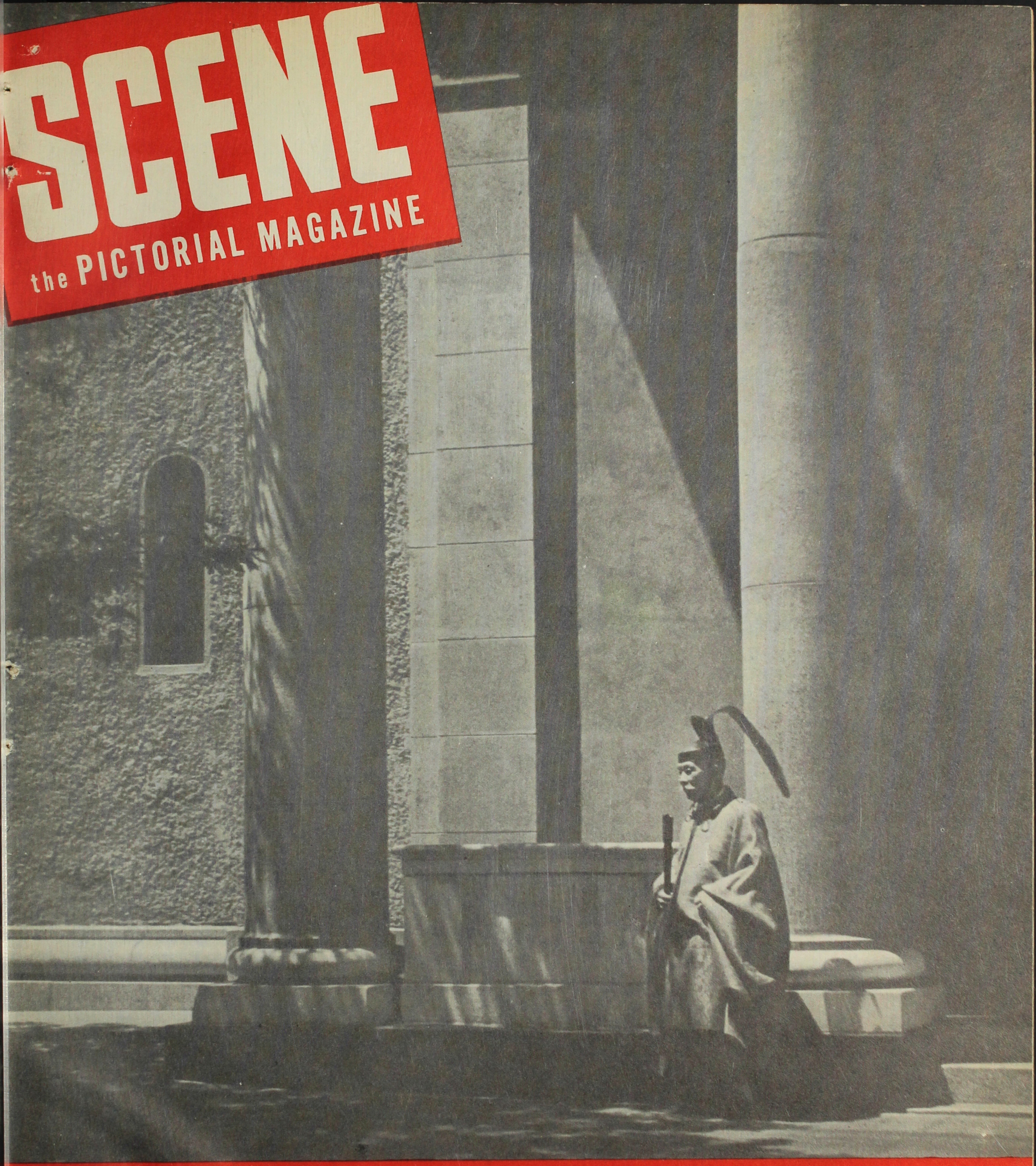

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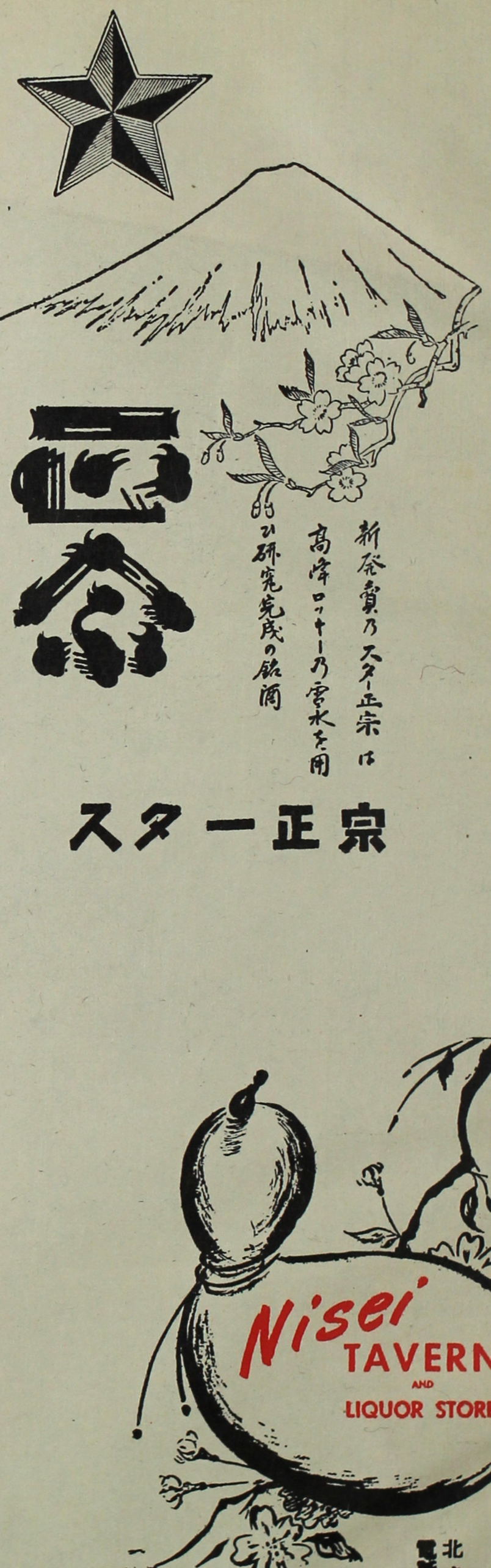

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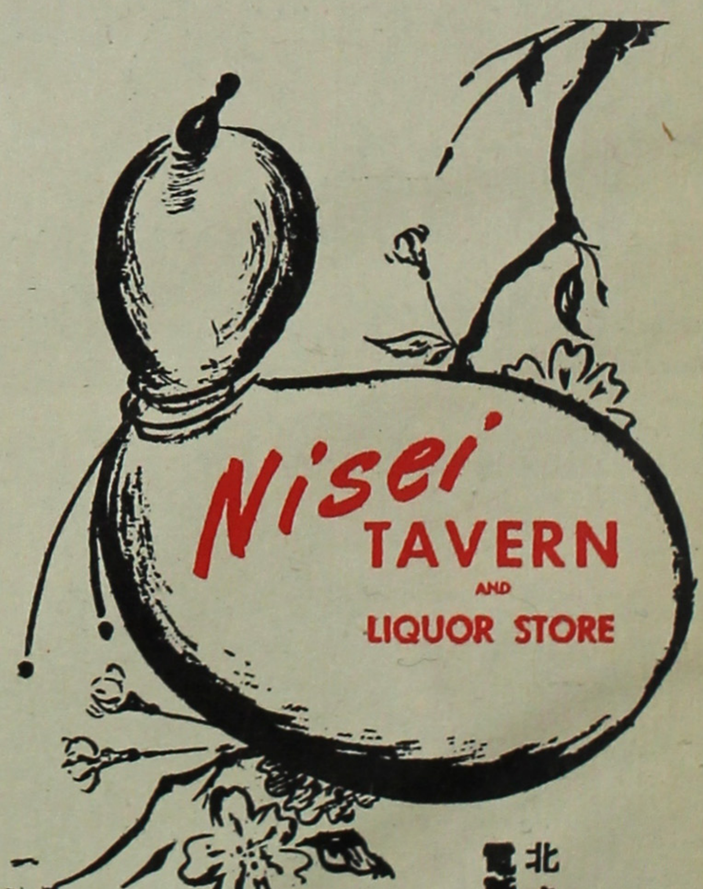

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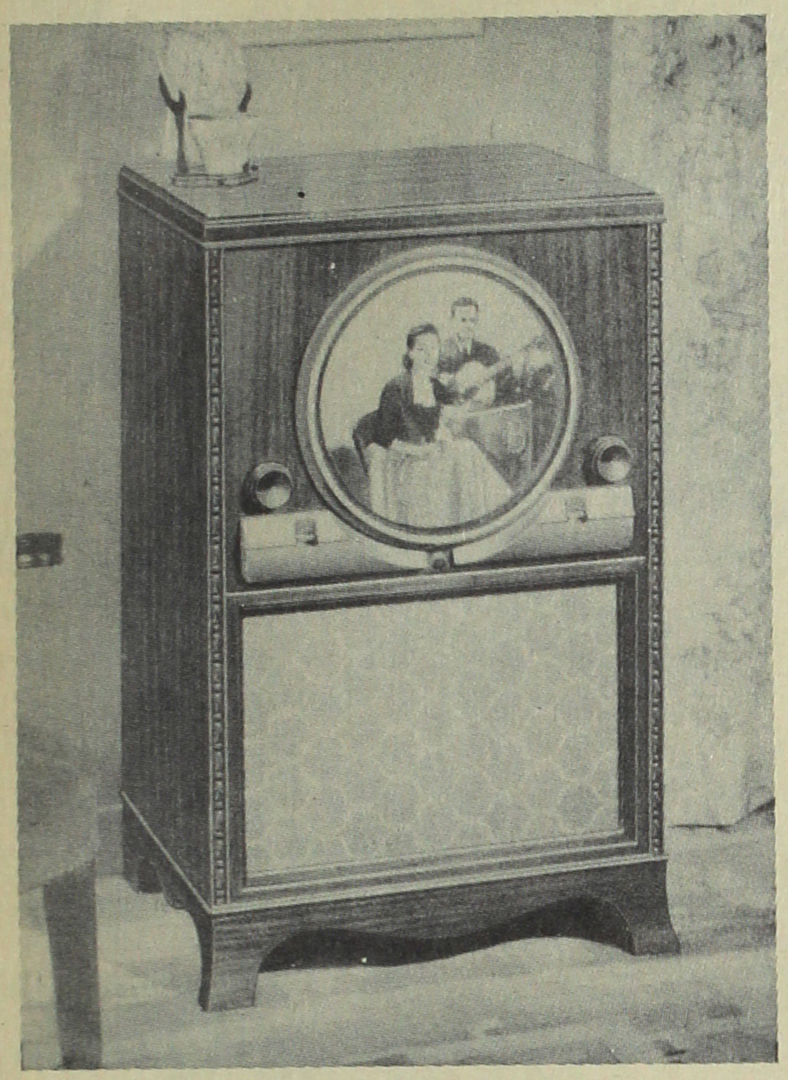

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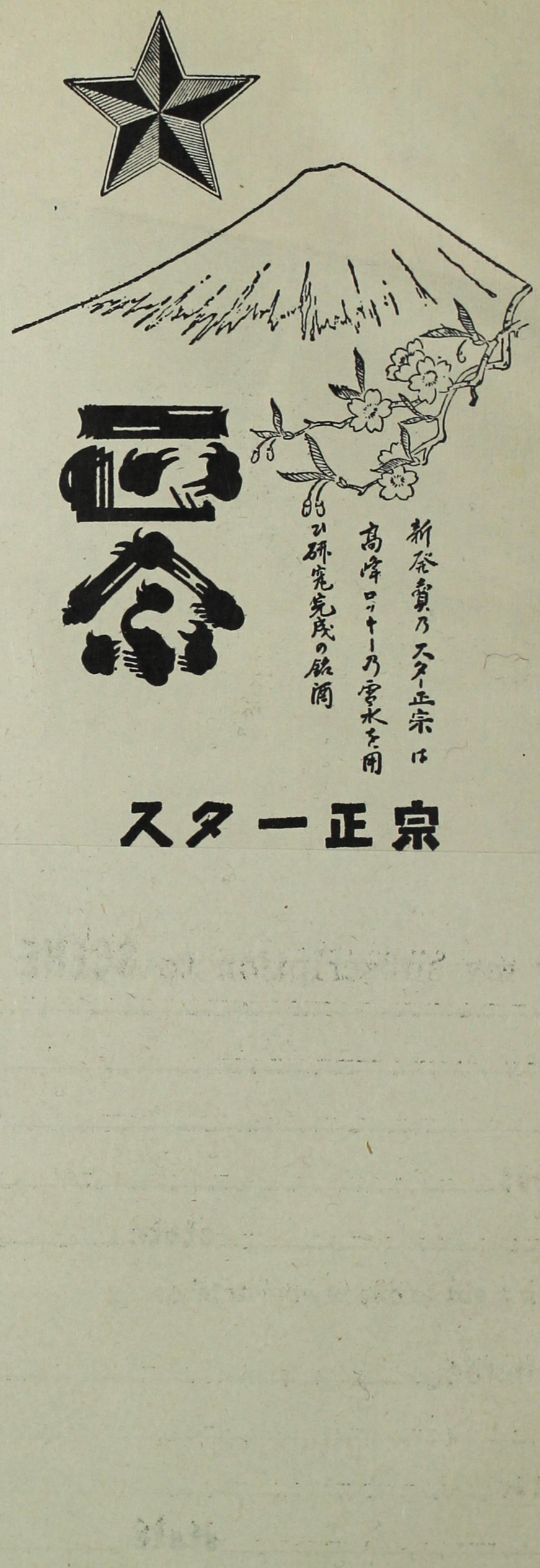

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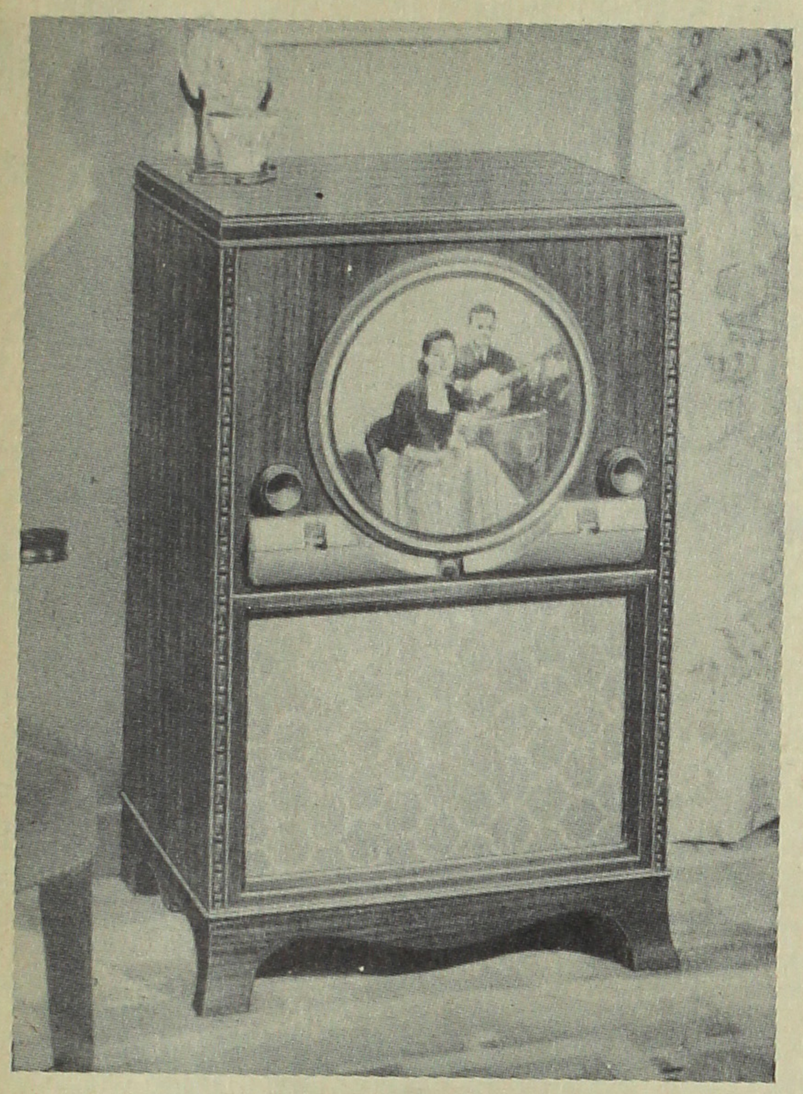

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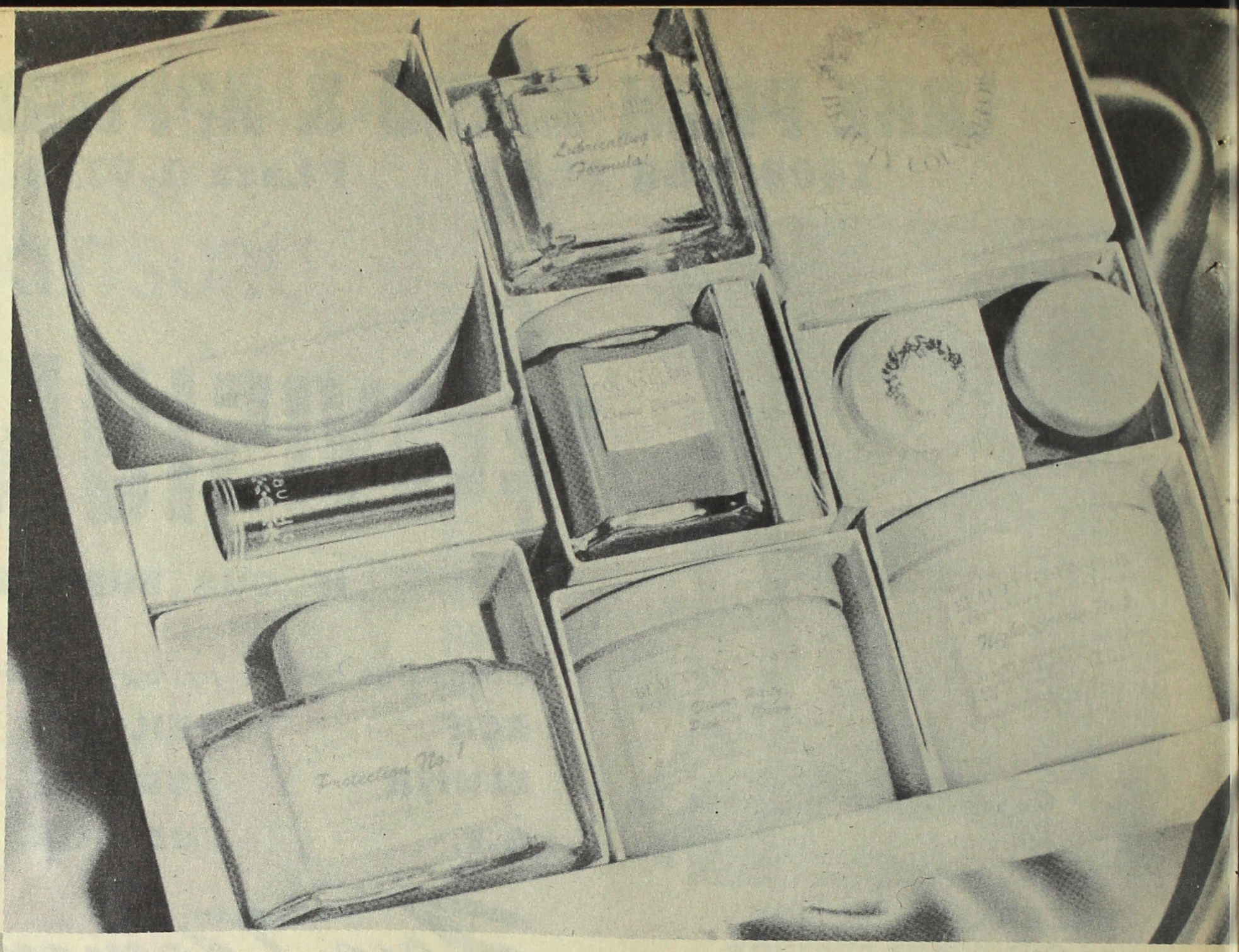

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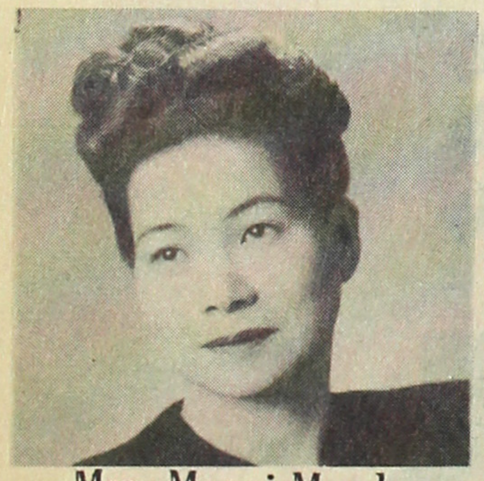

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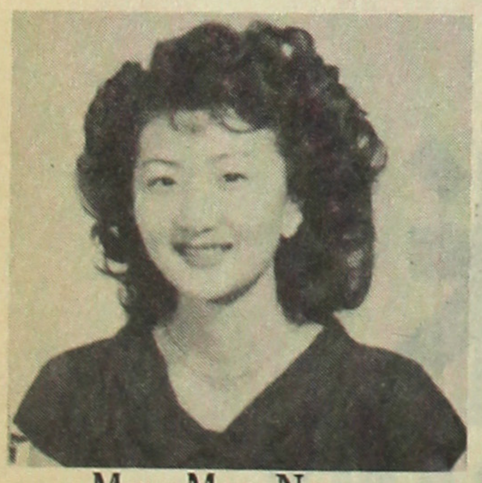

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Letters to the Editors

FROM SOUTHERN CALIFORNIA

Dear Sirs: Aren't you tired of 35 pages about Chicago? Come to Los Angeles.—TOM SUGIYAMA, *Los Angeles, California.*

Dear Sirs: We in Los Angeles would appreciate more news about Southern California. We have many Nisei "beauties" also... ask Jack Iwata, your agent here. When did Nisei Vue change its name?—A LOS ANGELES READER.

SCENE is a monthly. Nisei-Vue is a quarterly. Not related.—ED.

Dear Sirs: Los Angeles loves SCENE. Keep up the good work.—FRED SUMIDA, *Los Angeles, California.*

REPATRIATE SAYS HE'S GLAD

Dear Sirs: Seeing the dirty streets of Chicago in your pages makes me glad I came back to this beautiful land of green lawns, sunshine, and orange juice. You poor Chicagoans.. —JUNJI MURAKAMI, *Orange County, California.*

PLUG FOR THE MIDWEST

Dear Sirs: Good luck to the Nisei in the Midwest. Your account of resettlement in Chicago confirms the high expectations that some of us who participated in the early stages of relocation had from the beginning. We knew that the Nisei would make the grade. Your latest report is good enough proof for me...—SAMUEL WILBER, *Chicago, Illinois.*

BEER VERSUS SAKE

Dear Sirs: What makes you think that the return of "sake" is such an event for the Issei? It's nothing more than another bottle of wine, and such references as your picture of the month glorifying it makes me question whether you are not assuming a lot more than the facts warrant. Me, I'm a beer man...—FRANK SHIMADA, New York, N.Y.

DOWN ON DRINKING

Dear Sirs: . . . too much emphasis on drinking. It offended my parents

as did your advertisement about a book in Japanese describing a notorious murderess.—MARY SATO, *Detroit, Michigan.*

JUST A YEAR AT A TIME

Dear Sirs: I have received three issues of SCENE. While I was wondering what it was all about, a letter requesting a subscription was sent to me. That's clever business. Must be a Nisei behind it. The Issei are "kechin-bo" and would not send any magazines without money in advance. I am an old Issei who may double up and pass away at any time now, but I have decided to subscribe a year at a time. Enclosed you will find $2.00. The three-year-$5.00 offer is tempting, but since I am not sure I will live that long, I will limit my subscription to one year.—TAKEO NAGATA, *New York, N. Y.*

CAN BUY CANNED RICE

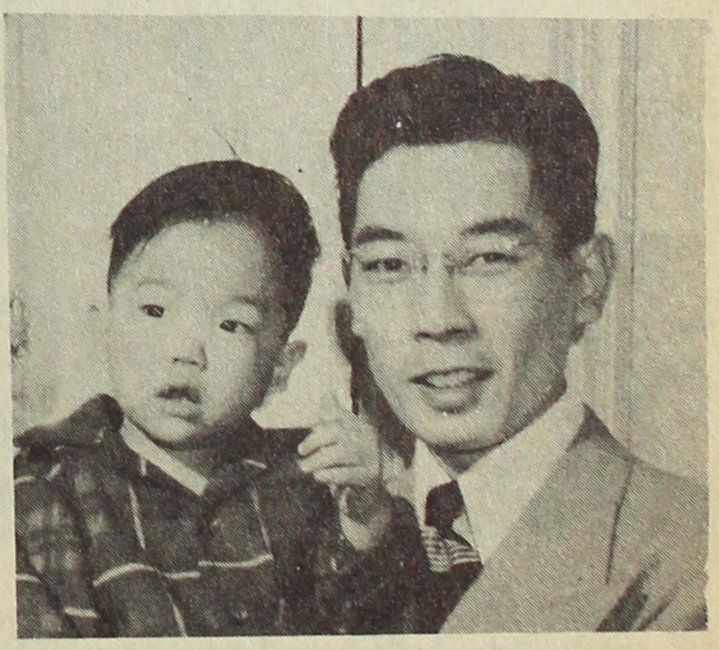
Dear Sirs: Your statement about canned cook rice (SCENE, September) disturbed me. I mentioned it to my wife and she said she had been buying canned cook rice for several months. We didn't have any in the house right then, so I had her buy some the next time she went to the market. Sure enough, here was cooked rice packaged in the same type of can Van Camp's uses for beans or any of their other products. I am enclosing the label so you may see for yourself. This size can sells in the chain grocery stores for 15 cents. Stokely-Van Camp is one of the larger canning companies so I do not think you will have any trouble finding this product at the grocery store. This rice tastes all right to me.—VIRGIL A. GEORGE, *Anderson, Indiana.*

Reader George is correct. Thanks for bringing us up to date.—ED.

'OBJECTIVE IMPARTIALITY'

Dear Sirs: . . . Many Nisei seem to be craving for something with real substance. Many seem to be in a state of dilemma in their inability to comprehend the basic whys and wherefores of the countless problems that have beset them since evacuation. Any magazine based on propaganda and sensationalism, I am sure, will not satisfy this basic longing and craving that I seem to feel prevalent among many Nisei that I've met from Coast to Coast. If your magazine is supposed to be national in scope, its outlook, likewise, should be national in scope. To attain an aim of national appeal—proper balance and objective impartiality seem essential.—EDWARD M. KITAZUMI, *Santa Clara, California.*

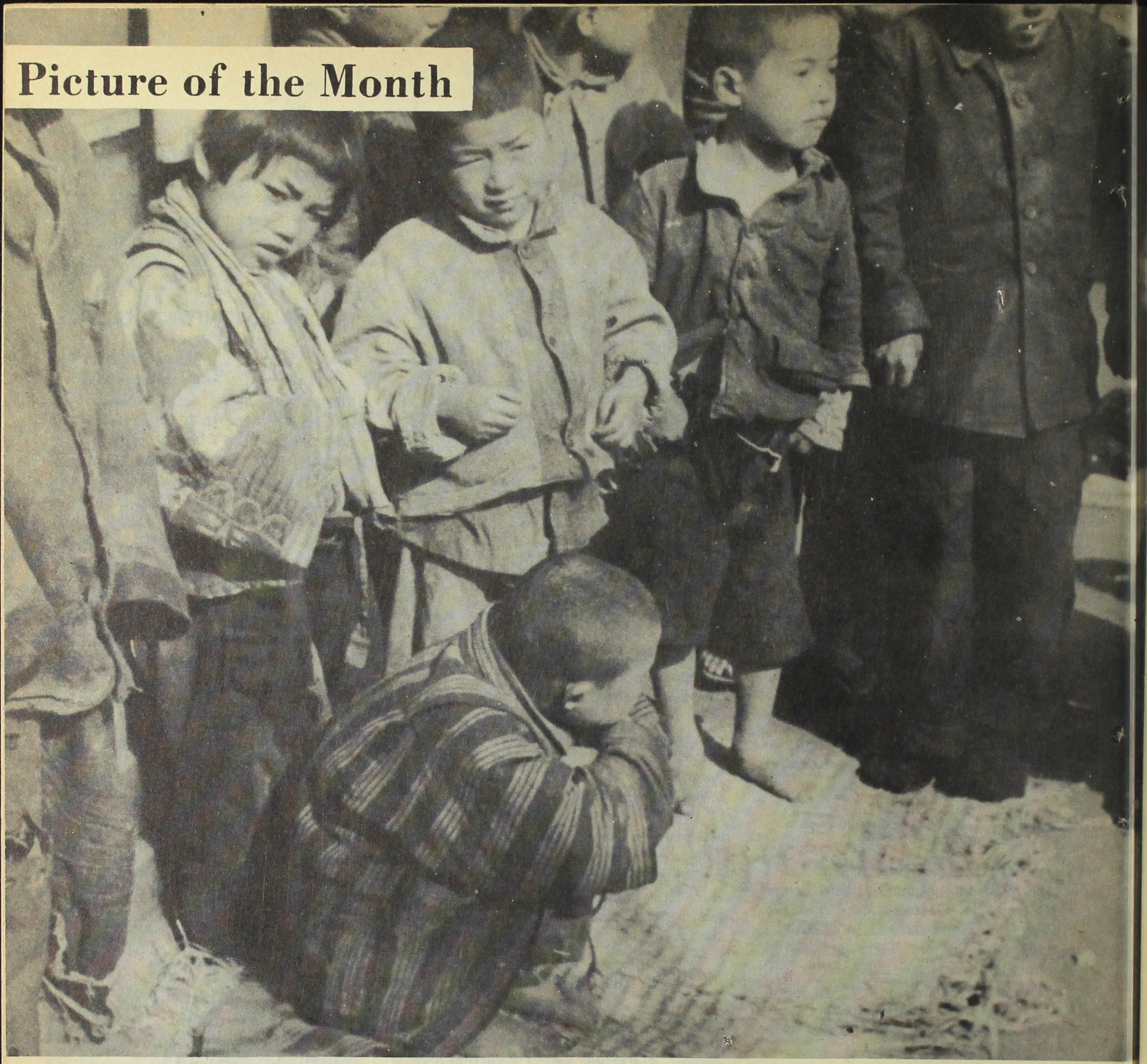
NOVEMBER COVER PHOTO



Dear Sirs: Who took the appealing photograph on the cover of your last issue (SCENE, November)?—MRS. JOHN THOMPSON, *Chicago, Ill.*

Due apologies for missing credit line to Chicago SCENEfotografer Fred Yamaguchi, who took the TWO photos—made into one composite photo by our Art Department—for our November cover. Yamaguchi is 28, married and father of three children. He is manager of the commercial department at the Milton Photography Studio in Chicago.—ED.

Picture of the Month



HOMELESS AND PARENTLESS street waifs—several of thousands still wandering over the streets of Japan—are brought into the Itabashi Orphanage. Baths—their first in years will immediately follow.

Merry Christmas?

SCENE'S PICTURE FOR THIS MONTH shows a group of street waifs just gathered in by the Itabashi Orphanage in Japan. They are just several of thousands, still wandering—homeless and parentless—over the city streets.

Their faces are rounded, but this is because of a continual "face-bloating" diet of sweet potatoes. Underneath their tattered clothing, their arms are stick-like, their ribs protrude.

Will their Christmas this year be a merry one, orphanage officials wonder.

They send a plea for the holidays: "Please help the children of Japan through CARE and LARA relief channels!"

EDITORIAL

For a Merrier Christmas

IN LOS ANGELES a printer named George Yamada has been quietly sending CARE packages to a family named Hengstenberg in Germany. Yamada has never met the Hengstenbergs. He just "adopted" them.

In Chicago a tailor named Nicholas Pesch is asking all his friends to help send heifers to displaced farmers in south Austria.

In New York, members of the Japanese American Citizens League have joined with chapters all over the country during 1949 to send gift packages of food to the citizens of Bruyeres, France, a town which the Nisei soldiers of the 442nd Combat Team liberated.

Throughout the year, wherever Issei, Nisei, Kibei reside in the United States, packages of food, clothing and medicine have gone to friends and relatives in Japan.

This is a good time, we say, to remind ourselves of these acts of sharing. For the Christmas season is upon us. And what better time could we find than this to count our blessings and to find in the spirit of the season the wish to spread our measure of good fortune.

There are shadows on the horizon this Christmas, it is true. It is now four minutes to midnight, say our atomic scientists.

Despite this and amid the incessant noises of the day, there is yet the quiet flow of the peaceful spirit. In the still present acts of kindness, of unselfish sharing and of giving, that spirit survives. And the world, we find after all, is full of kindness.

To most of us still conscious of our wartime hardships, the habit of generous and open giving must still be cultivated.

What better time than now? For by comparison with our fellow human beings in affliction across the world, we are prosperous beyond description.

We are immeasurably better off in material well-being than our friends and relatives across the sea.

Whether it is to the Quakers for their work in China, Japan, or the Near East; or to the Church World Service and Catholic and Jewish welfare agencies for their Heifers for Relief; or to the Brotherhood of St. Andrew for the Kiyosato project in Japan; or for the sending of CARE packages wherever you feel the need to be the greatest; or for any comparable project where you can make your blessings count—share your good fortune this Christmas as you have never shared it before.

Good fortune grows when you give it a chance to spread.

If we have glorified our material achievements and have boasted of our acquisitions during the year, surely now is the season of giving and sharing.

For this is the true spirit of the Christmas season. And in its gathering momentum, perhaps we may yet hope for peace on earth, good will toward men.

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SCENE The Pictorial Magazine

December, 1949 **Vol.1 No. 8**

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Cover

As the old year draws to its close, a Shinto priest emerges from a shrine after praying for an auspicious New Year. The photographic study is by T.K. Shindo.

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SCENEflashes

Woman Surgeon Attends Convention

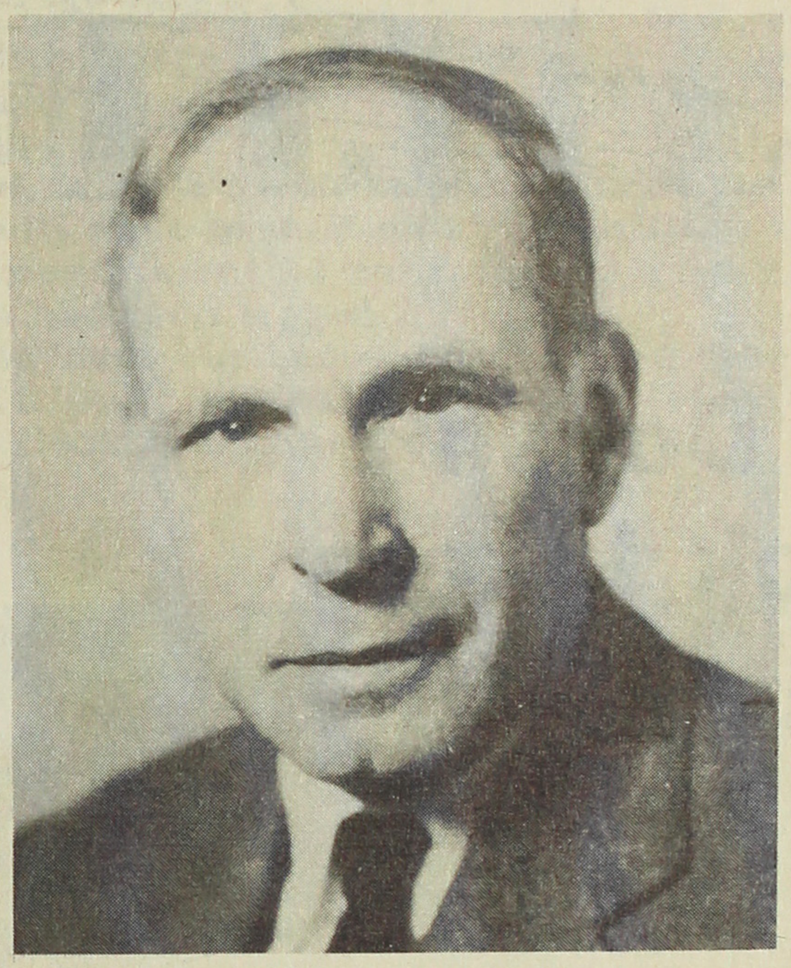
SCENEfoto by Ken Mazawa

PROBABLY THE FIRST and only woman surgeon of Japanese ancestry in the U.S., Dr. Masako Akimoto of Los Angeles was in Chicago for the annual convention of the American College of Surgeons.

She is a candidate for a fellowship in the national organization. Raised in Stockton, Cal., Dr. Akimoto received her B.S., M.S. and M.D. at the U. of California. Her grandfather and great grandfather were both doctors. Her father, Dr. Kensuke Akimoto, practices in California. Her brother, Takehiko, is a doctor in Tokyo. Her husband is Dr. George Baba, a well-known gynecologist.

Dr. Akimoto's particular field of interest lies in the cancer problem.

SCENE Congratulates Roger Nash Baldwin



SCENE CONGRATULATES Roger Nash Baldwin, who retires January 1 as director of the American Civil Liberties Union after 30 years in the forefront of the movement to guard and protect the rights of America's political, racial and religious minorities. Baldwin enters the larger field of international civil rights. He has been a national sponsor of the JACL.

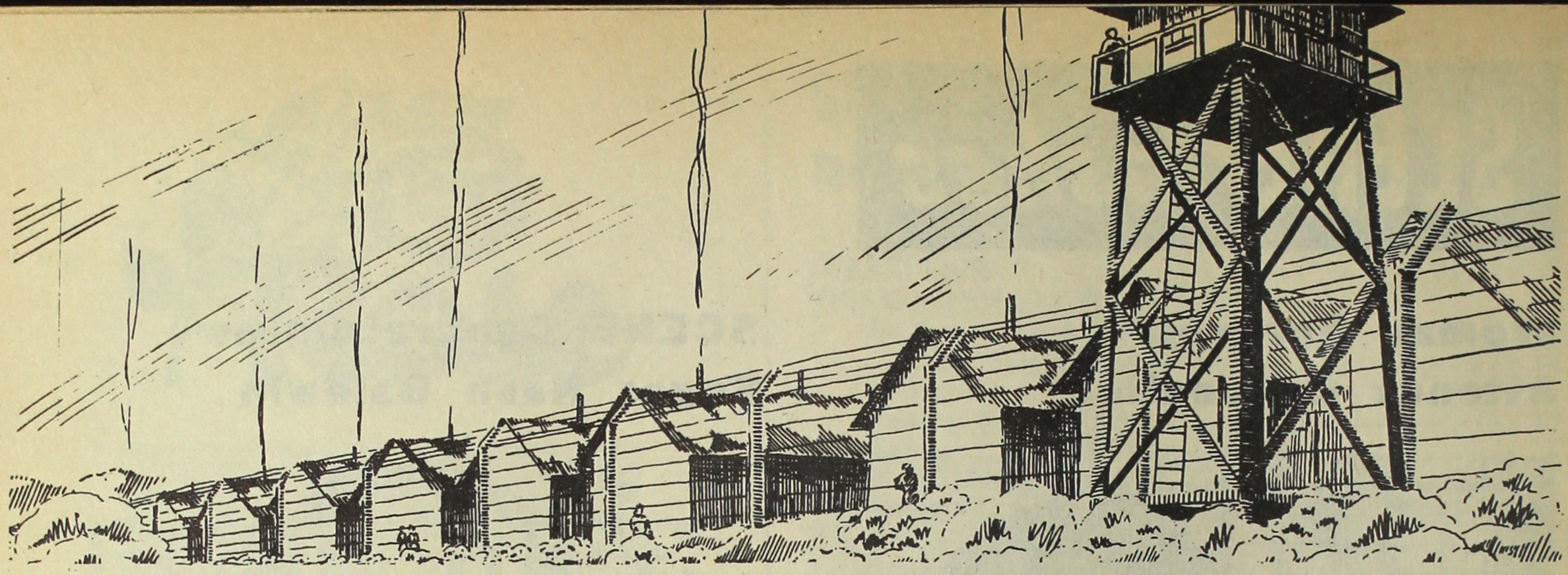
One-woman Show

SCENEfoto by Ken Mazawa

DISPLAYED IN A ONE-WOMAN show in the Palmer House Galleries in Downtown Chicago, recently, were seven lithographs and watercolors by Miyoko Ito of the Windy City.

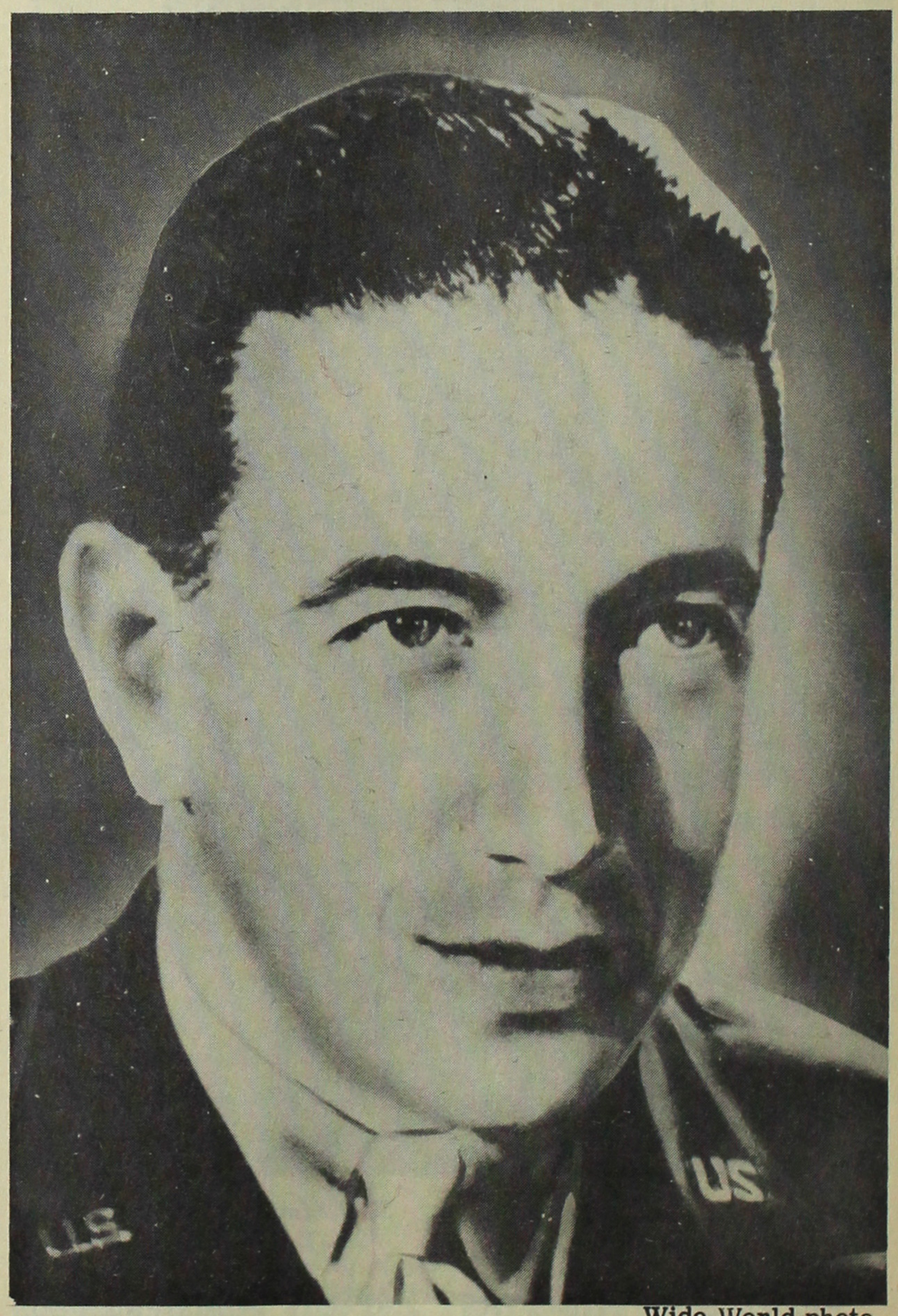
Above, Miss Ito stands beside one of her earlier watercolors.

Critics described her work as "sparkling."



He Doesn't Look Like a "Little Hitler" At All!

Our Little Bobby-soxer Got the Surprise of Her Life



Wide World photo

COL. KARL ROBIN BENDETSEN. This picture was released to the press when Bendetsen was on the staff of the Western Defense Command as an assistant to Lieut. Gen. John L. Dewitt.

A NISEI BOBBY-SOXER looked at the youngish features of the Army officer pictured here and sighed: "Ooh, boy!" In the chatter that followed, someone said: "He reminds me of Robert Taylor."

Few Nisei know this face, but nearly all of them know the name: Karl Robin Bendetsen.

A bright lawyer from Aberdeen, Washington, Bendetsen was 35 when he became what the Native Sons of the Golden West warmly regarded as the "brains" behind the Pacific Coast's mass evacuation in 1942.

As a lieutenant-colonel in the Western Defense Command, Bendetsen had tremendous power over 110,000 Japanese Americans and their families in 1942.

He had been a major in the Judge Advocate General's department the year before; then he had been transferred to the General Staff Corps. He had already become an expert in executing governmental seizures of such items as the North American Aviation plant in California and the Air Associates Plant in New Jersey. He had organized and directed the aliens division, prisoner of war information bureau. In such jobs he had acquired a cold and ruthless efficiency which earned him high commendation from his Army superiors.

When he was assigned to the Fourth Army Command as an assistant on the staff of a spare, stiff-necked martinet named Lieutenant-General John Lesesne DeWitt, he demonstrated the same flawless precision in getting things done the military way.

The white supremacists of the West Coast hailed him as a godsend because he epitomized their Aryan views with a persuasive air. He gave racism an attractive package. The Native Sons of the Golden West hailed him as the "real brains" behind the DeWitt policy best summed up by the General: "A Jap is a Jap. . . blood will tell." Colonel Bendetsen

told the Commonwealth Club of San Francisco that no person of tainted blood could be trusted during war.

In February, 1942, mass evacuation became a military order under DeWitt and Bendetsen. Father Hugh Lavery of the Catholic Maryknoll Mission in Los Angeles pleaded with Bendetsen to permit children in an orphanage who were of one-quarter and one-half Japanese ancestry to remain behind. Father Lavery was told by Bendetsen: "I am determined that if they have one drop of Japanese blood in them, they must all go to camp."

This prompted the distressed Catholic priest to observe quietly: "Just as with Hitler, it was a question of blood."

Mass evacuation cost the government in excess of $500,000,000 in direct expenditures, twice as much in indirect costs, caused untold suffering, grief and avoidable tragedy to innocent people, brought premature death to some, sent scores of evacuees over the borderline into mental institutions, produced unmeasured setbacks to the American cause throughout Asia and finally compelled the government to reverse the whole direction of the DeWitt-Bendetsen racist orders. The whole business was described by Eugene Rostow of Yale's Law School as our "worst wartime mistake." Morton Grodzins of the University of Chicago substantiates this conclusion in greater detail in his "Americans Betrayed."

But the Army decorated Colonel Bendetsen with a Distinguished Service Medal.

Last September, the dashing Army lawyer was mentioned as a possible appointee to the high civilian post of Assistant Secretary of the Army.

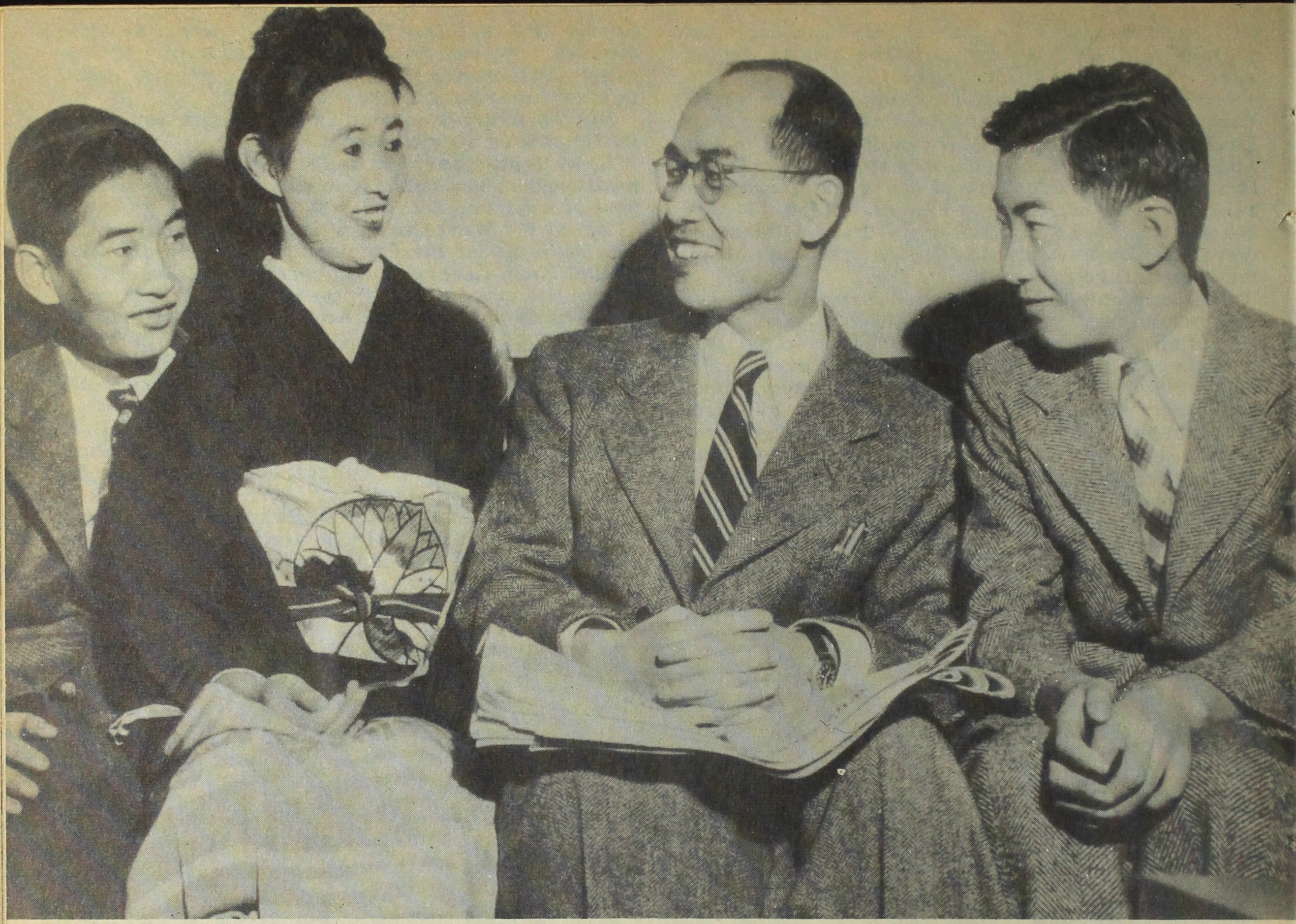
From the West Coast, a wave of protests rolled into Blair House for President Truman to examine. Father Hugh Lavery remembered how Colonel Bendetsen had acted like a "little Hitler." A Protestant clergyman now with the American Civil Liberties Union in Los Angeles, A. Allen Heist, said, in referring to Bendetsen's wartime record: "We believe that Colonel Bendetsen consciously misrepresented Nisei loyalty."

By now, it looks pretty much as if Karl Robin Bendetsen will have to wait on any ambitions to climb to any appointment as conspicuous as the one for which he had been tagged.

This saddens our bobby-soxer. "He doesn't look like a Hitler," she said in wistful defense of the pleasant-looking man in the photograph.

SCENEfoto by Toyo Miyatake

FATHER HUGH LAVERY, priest of Los Angeles' Maryknoll Catholic Church, felt a grave injustice was done when Karl Bendetsen lumped such Nisei as these boy scouts in the "Jap is a Jap" edict in 1942. Seven years later, Father Lavery got the last word. With Scout group is Brother T. Walsh of the Catholic News Agency.



Wide World photo

"I COULDN'T SLEEP A WINK, then I came up with the meson theory," says Dr. Hideki Yukawa. First Japanese to win Nobel Prize, Dr. Yukawa is shown here with his family—l. to r., Harumi, 16; his wife, Sumi; and Takaaki, 15.

How to Win a Nobel Prize

Couldn't Sleep at Night, Physicist Worked Out Meson Theory

THE PHONE KEEPS JANGLING, news photographers pop in and out, women's clubs call for speaking engagements, appointments crowd a busy day, letters of congratulations pour in and inquiries from all sorts of unexpected sources keep reminding Dr. Hideki Yukawa of the price of fame.

Ever since he was awarded the Nobel Prize in physics last month, the 42-year-old Japanese scientist hasn't had much time to himself in New York, where he is visiting professor at Columbia University.

In a personal letter to James T. Nishimura, publisher of SCENE, with whom he had dinner during a recent visit to Chicago, Dr. Yukawa observed somewhat wistfully that things weren't quite the same any more. He implied a fond hope that everything would settle down again so he could spend more of his time in contemplation of the scientific truths which he pursues in his research work.

The $30,000 Nobel Prize award was won by Dr. Yukawa for the meson theory which he conceived some 14 years ago when he was making a name for himself as a brilliant 28-year-old lecturer at the Osaka University in Japan. He is now a faculty member of the University of Kyoto.

Dr. Yukawa's explanation of how he arrived at his conclusions: "Well, it is very curious. When one works in daytime, it is easy to do your regular work. You have your desk, your paper convenient. But it is hard in daytime to get something that is completely different from conventional notions. So I used to work hard all day and get very tired and nervous. Then I could not sleep at night. Sometimes at night I thought

of very interesting things. Almost always, in the morning, these things turned out to be untrue. But, once in a great while, one of them was true and unusual. This was the way, at night, that I thought of the meson theory."

Dr. Yukawa's revolutionary theory—with still quite some work involved--postulates that the meson firmly links proton with neutron in the atomic nucleus—a sort of "atomic glue."

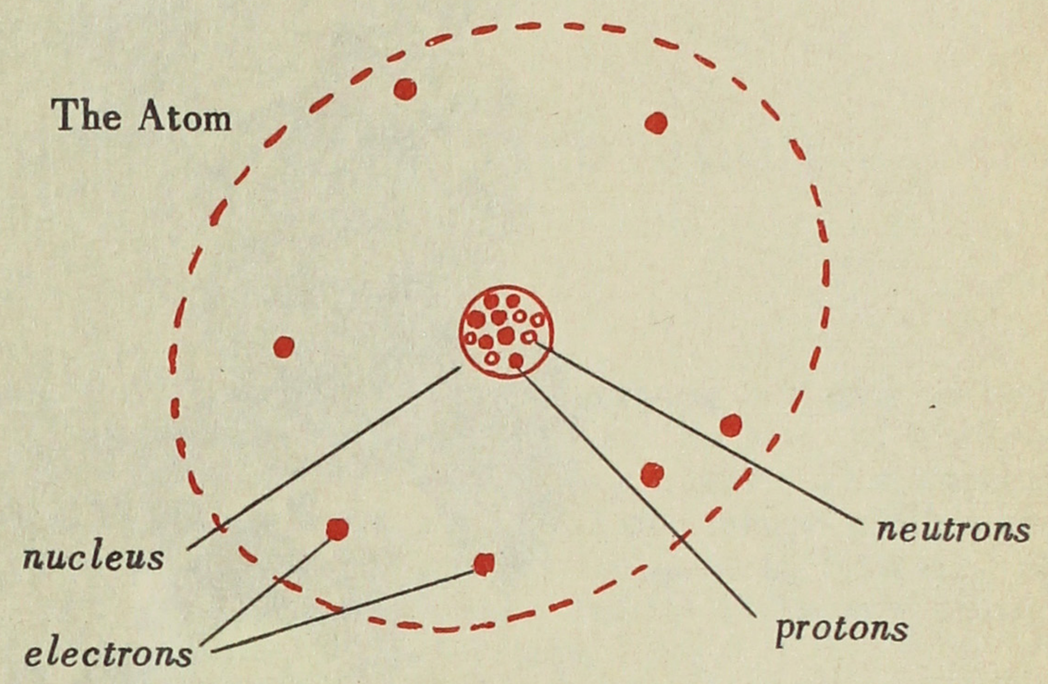
The meson was originally called the "yukon" for Dr. Yukawa but was changed due to its probable mixup with a geographical name.

Dr. Yukawa comes from a family of scientists. His father was the late Dr. Takuma Ogawa of the University of Kyoto, and his brother, Dr. Yoshikiki Ogawa, is now a member of the faculty of the same school. The Nobel Prize winner married into the family of Gendo Yukawa, acquiring the surname of his wife's family.

When Dr. Robert Oppenheimer invited him to the Institute of Advanced Studies at Princeton University, last year, Dr. Yukawa brought his family with him. The Yukawas have two sons, Harumi, 16, and Takaaki, 15, both of whom attend Bronx High School in New York.

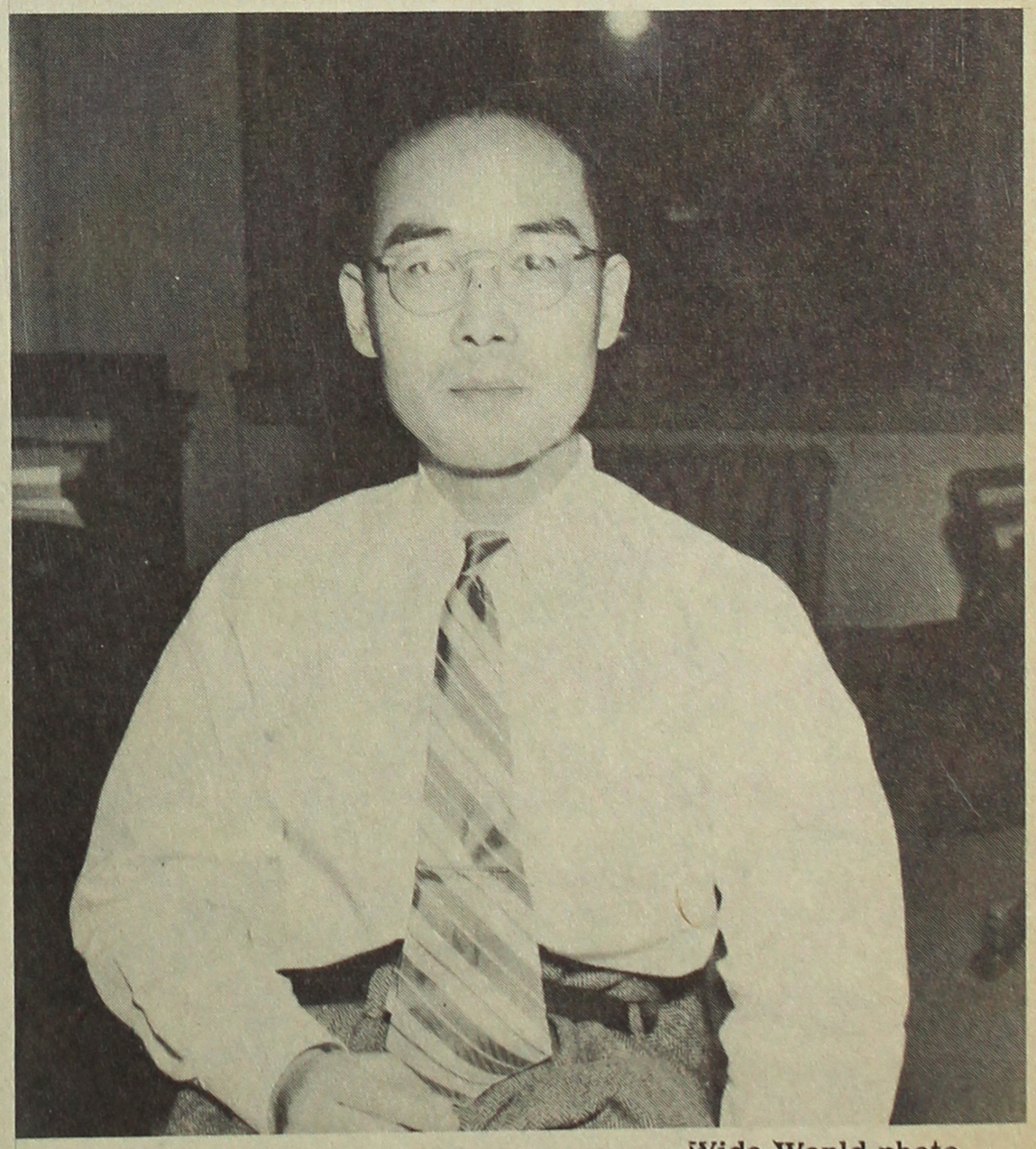
Congratulated by President Dwight Eisenhower of Columbia University last month when the awards were announced, the first Japanese to win the high honor quietly celebrated the event by giving his classes a day off. Said President Eisenhower in shaking Dr. Yukawa's hands: "This is the closest I've ever been to a Nobel Prize winner."

With all the attention that accompanies winning of such an honor, the Nobel Prize winner manages somehow to retain the methodical composure which characterizes his classroom stance. He doesn't expect, however, to get much rest from it all until some time after the Nobel Prize presentation in Sweden this month, when the awards will be presented officially.



DR. YUKAWA'S REVOLUTIONARY theory postulates that the meson firmly links proton with neutron in the atomic nucleus—a sort of "atomic glue." Previously, scientists have also come forth with the theory that the electrons move more or less freely within an "elliptical shell," not traveling around the nucleus in regular circles.

DR. YUKAWA picks up his phone to make an international call to his older brother, Dr. Yoshiki Ogawa, faculty member of Kyoto U., tell him of good news. Mrs. Yukawa happily sits by.



Wide World photo

NOBEL PRIZE winner quietly celebrates the event first by giving his classes at Columbia U. a day off. He is a visiting professor here, a faculty member of the U. of Tokyo.

A WIDE-EYED LOVELY, on a float, holds up an "A," first letter of "Aloha," which was spelled out. The Aloha Parade was one of many events featured in Hawaii's third annual observance of Aloha Week.

WEEK OF Make-believe

Hawaii Goes All Out for Its Biggest and Most Colorful Spectacle — The Aloha Week Celebration

By Eileen O'Brien

SCENEfotos by Hideo Niiyama

THE ALII AI MOKU, or High Chief—resplendent in his long feathered cloak and helmet—raised his right hand in imperial command, and the fragrant night burst again into giant chanting and merrymaking.

Firelight wove flickering patterns on brown-skinned maidens dancing the hulas of ancient days in accompaniment to the age-old chants and the primitive beat of drums.

A page from history? No, this scene took place just last month. It was Hawaii's third annual observance of Aloha Week, October 30 to November 6—the Islands' biggest and most colorful spectacle.

And the Japanese community joined with Hawaiians, Chinese, Caucasians, Filipinos and the others of Hawaii's cosmopolitan population in the celebration.

Authentic phases of ancient Hawaiian culture were the themes of pageantry during the first several days. Samuel Fuller and Miss Kaili Jones reigned as High Chief and Queen.

Highlight of the week was the International Lantern Parade, in which the Japanese community had the largest number of participants. There were four Japanese floats entered. On one, kimono-clad girls danced the "Sakura Ondo" under cherry trees, while in the center a young girl twirled a maypole made up of lanterns. Between this float and the next, 100 school girls in kimonos and carrying lanterns marched.

"In this Hawaiian Net" was the title of a pageant of races presented Thursday night. The Japanese portion portrayed the arrival of picture brides early in the days of Japanese settlement in Hawaii. Also shown was the art of judo and its influence on other racial groups in the Islands.

Another colorful highlight, in which the Japanese played an important role, was the Chrysanthemum Festival, sponsored by the Outdoor Circle, which is an organization of women dedicated to beautifying Hawaii. This organization was responsible for ridding Hawaii of billboards. Held at the home and on the spacious grounds of the Philip Spanding estate, the Chrysanthemum Festival featured magnificent floral arrangements and formal tea ceremonials.

An added attraction was the personal appearance of Kinuyo Tanaka, motion picture star from Japan who was en route to Hollywood. (Please turn the page)

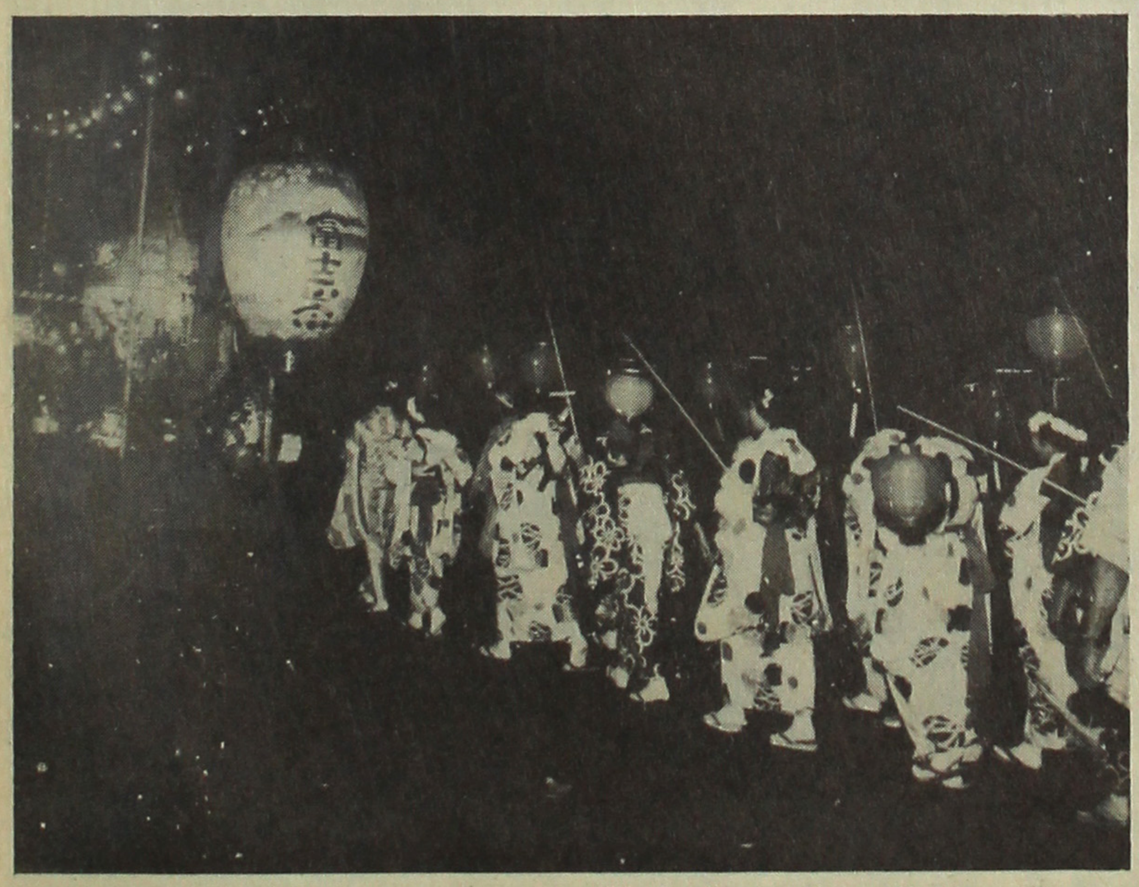


Photo from Hawaii Herald

FOLLOWING A JAPANESE FLOAT shaped like a huge sake bottle, 100 school girls, carrying Japanese lanterns, march in the International Lantern Parade.

A SYMBOL of Aloha Week is the "Mother Hubbard," worn by Dancer Napua Stevens Poire. It was first apparel introduced from the outside world by early missionaries.

"HIGH CHIEF" Samuel Fuller (center) and "Queen" Kaili Jones "reigned" during Aloha Week. The tall feathered standards are kahilis, ancient symbols of royalty.

CHRYSANTHEMUMS AND AN ARBOR are features of the Japanese garden created for another Japanese float entered in the Lantern Parade.

SCHOOL CHILDREN wear adaptations of "Mother Hubbards."

AUTHENTIC CHINESE PLAY, "The Willow Pattern Plate," is presented.

FLORAL ARRANGEMENTS and tea ceremonials highlighted the Chrysanthemum Festival. Kimiko Yamasaki and Mrs. Shirley Engle admire display.

'We'll Be Working Christmas, Too'

SCENE Takes a Look At the Floral Business, Drops in on Florist Suts Nishijima

By George Morimitsu

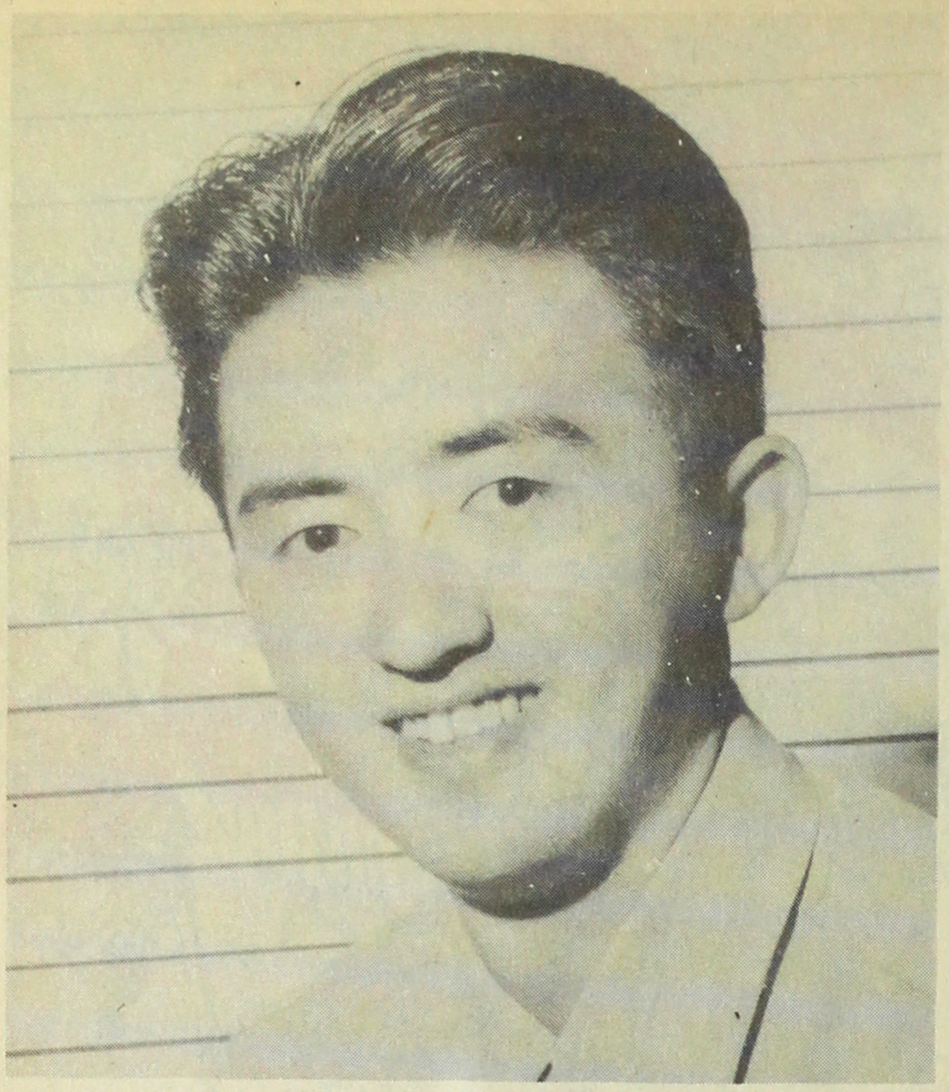
WE'LL BE WORKING CHRISTMAS, too," says Satoshi "Suts" Nishijima, Tacoma-born Nisei, now operating the Wall's Florist Shop on Chicago's West Side.

"For a florist, there are no such things as holidays. We're behind the counter, when everyone else is out having a good time. You see, our type of business depends on holidays."

And Christmas is the second most important day on the floral calendar. There is a rush for the traditional potted poinsettias, holly wreathes and—in cut or corsage form—roses, carnations, chrysanthemums and orchids.

(please turn the page)

THE WALL'S FLORIST SHOP, owned by Satoshi Nishijima, who says that the capital outlay needed to start such a shop may run as low as $2,000 to $3,000. The biggest share will go for a good refrigerator and a delivery truck.



SATOSHI "SUTS" NISHIJIMA opened his first florist shop in Minneapolis, then moved to Chicago. His present shop also includes three greenhouses in the rear.

ORCHID CORSAGE is prepared by Hisaye Nishijima. "Finger dexterity" is needed so that the delicate flower will not be damaged in the procedure.

According to Nishijima, the Nisei have succeeded to a considerable extent in the floral business, both in the growing and retailing end, because of a certain "finger dexterity."

"In the floral industry the Nisei have a certain advantage because people believe they're very artistic and, therefore, experts in the arrangement of flowers," Nishijima says.

"Without arguing this, I think it's commonly known that the Nisei have 'finger dexterity' to a high degree —and this is one qualification which a good florist must have. Delicate flowers must be arranged without damage."

To become a successful florist, according to Nishijima, one must also like working with flowers and have the sensitivity to help express the moods of men and women in the most appealing fashion.

And since he will be asked numerous questions by his customers on what to give and what to wear for this or that occasion, it is important that he know the etiquette of giving and wearing flowers.

About six months of working for a florist can teach a man enough to enable him to start a shop of his own, according to Nishijima. He, himself, started his cut flower shop in Minneapolis with hardly any experience, outside of a couple of months that he had spent working for a Seattle florist.

"The capital outlay needed to start a flower shop may run as low as $2,000 or $3,000, of which the biggest share of the investment will go for a good refrigerator and perhaps a delivery truck," says Nishijima.

"Going into the nursery business runs a little higher, requiring about $20,000, as well as a lot of flower-growing experience.

"Being a florist is not quite a cinch, for the highly perishable stock requires care constantly. And a florist is usually behind his counter on holidays when everyone else is out having a good time."

Nishijima thinks that Father's Day is a poor excuse for a holiday, as far as the flower man is concerned. Mother's Day, however, is a boon.

Holidays are profitable for the florists, and so are weddings, but their mainstay is funerals, according to Nishijima.

On floral pieces created for funerals, the florist makes his biggest profit, since on these massed displays he can use flowers that are too far gone to make good bouquets, but which can still be hidden in wreaths among fresher plants. The average flower wreath costs about $10, although a year or so ago the same might have sold for $15 to $20. The heyday of the flower business is past for the time being, like that of most other postwar luxuries, but a man can still make a good living at it.

An important aspect of operating a successful shop is in knowing how to buy stock at the lowest prices, Nishijima warns. One can, like Nishijima, have contact with a grower in another state and get his goods direct, without losing parts of the potential profit to various commission houses. When chrysanthemums are in season in California, Nishijima has them shipped to him direct by a grower whom he knows. When the gladioli bloom in Florida, he gets these from another nurseryman in that state with whom he has made contact.

So there are the facts, says Nishijima, for any Nisei who might, like Ferdinand, have a definite love for flowers, plus an artistic sensitivity, and an ability to enjoy the dollars roll into his cash register on holidays, when all his friends are visiting or picknicking.

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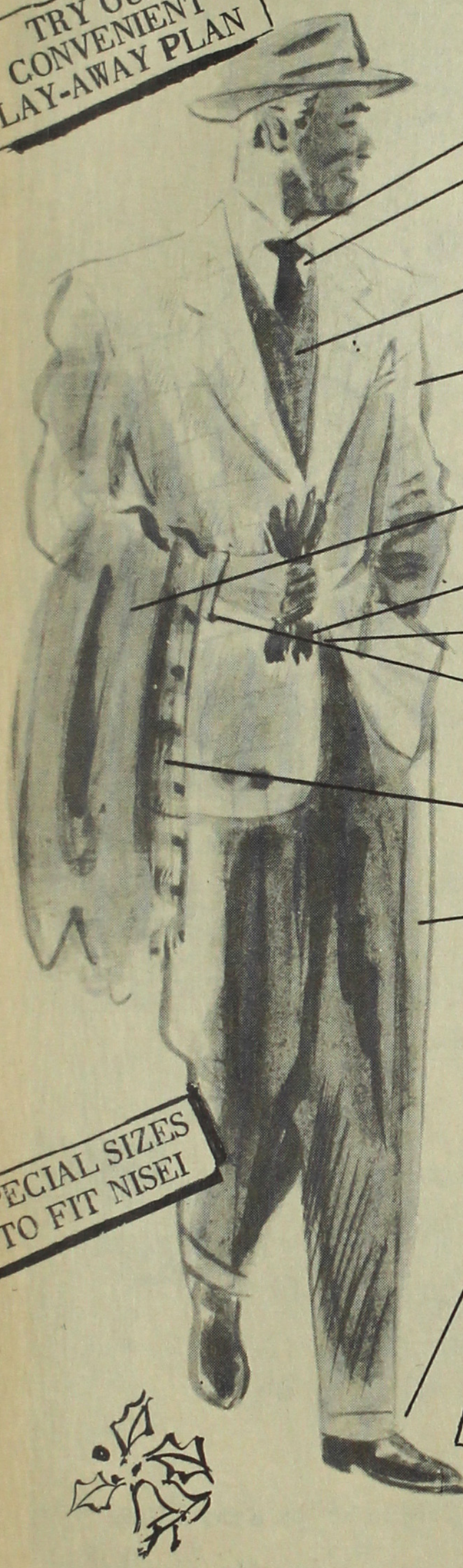

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Read what he has to say in The Guidebook

The 1950 Edition will be out this month.

Watch for it!

Aiko Kuroki

Blind Candy Counter Girl Observes Her First Year in Business

A SPECIAL WATCH with raised numbers tells the time for Aiko Kuroki.

SCENEfotos by Kameo Kido

ATTRACTIVE AIKO KUROKI, though blind for the past 18 years, owns and manages an independent self-supporting enterprise in Martinez, Calif., a small town about 40 miles east of Oakland. This month, the tall Nisei girl celebrates her first year in business. Last December, she began operating a vending counter in the Hall of Records Building.

A cheerful girl with a pleasant disarming personality, Miss Kuroki has built up within the past year a brisk trade with more than 100 county civil service workers employed in the building. She has learned to identify most of them individually by voice.

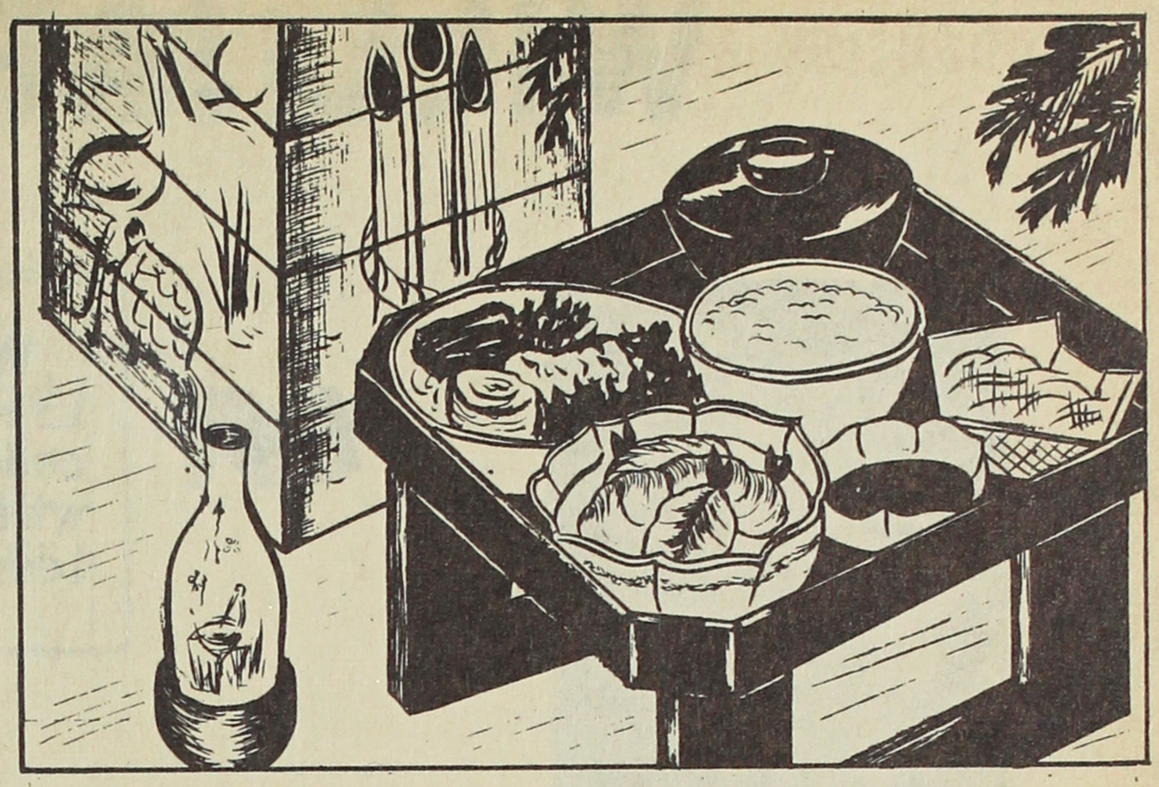
Born in Idaho Falls, Idaho, Miss Kuroki was stricken by spinal meningitis when she was seven years old. She was graduated from the University High School in Oakland and later attended the University of California School for the Blind. In 1942 she was evacuated to Amache.

Last year, she opened up her candy counter, the first one in a county building in Contra Costa County, through the efforts of the Bureau of Vocational Rehabilitation under the State Department of Education. A Congressional bill of 1936 permitted blind persons to operate vending stands in public buildings and, in 1945, California passed an identical act which gives the privilege of operation of stands only to the blind.

Miss Kuroki operates her stand independently but gives a small percentage for a revolving fund for the purchase and upkeep of counters and stands sponsored by the Bureau of Vocational Rehabilitation.

MISS KUROKI in front of her candy counter in the Hall of Records Building. A faithful and constant companion is Bonnie, her seeing eye dog.

INDEPENDENTLY OPERATING her counter, Miss Kuroki gives, however, a small percentage of earnings for a revolving fund, which maintains these stands for the blind.



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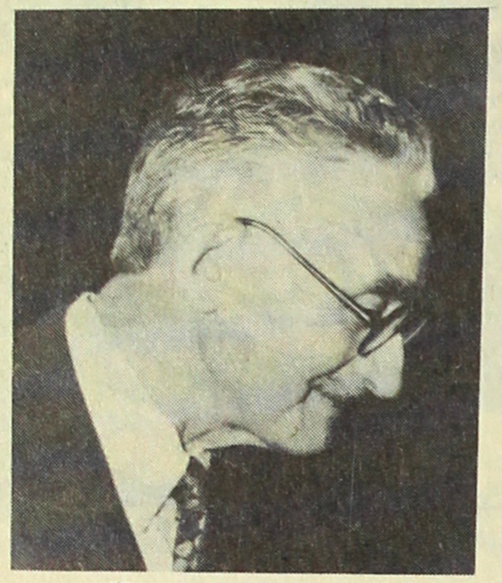
WILL JAPAN BECOME A



Percy Whiteing

NO

Buddhism is too firmly rooted in Japanese life to be displaced. Historically, it preceded Christianity. It is embedded deeply, whereas Christianity's impact has been less by contrast.

ED. NOTE: *The use of the term "Christian Nation" in the heading of this article leaves much to be desired. Nevertheless, the editors found it impossible to catch the substance of the articles by both authors under a heading*

A QUESTION OFTEN ASKED nowadays is: What is the prospect of Japan becoming what is known as a Christian nation? The answer almost certainly will be: None.

The main reason is that Buddhism is too firmly established. It is the faith, and companion in their joys, sorrows and aspirations not only of the modern Japanese and their fathers, but it has been of their forefathers for upwards of 12 centuries—a long time.

The Japanese prefer Buddhism—its principles, its cultural traditions and the way of life as part of Nirvana that was taught by O Shaka Sama (Buddha) 25 centuries ago.

Another cause may be that in the pre-war years many Japanese were angered by the Protestant missionaries who contended that a Japanese could not be a Christian and at the same time observe the rites and customs of Shinto, which include reverence for the Imperial family and especially the Emperor.

The Protestants denounced this as "Emperor worship" and a species of idolatry. There was no such conflict in the case of Buddhism, and most Japanese could not agree that cherishing the memory of their ancestors and venerating their Imperial Dynasty should clash with faith in the other religion, Christianity.

The missionaries' attitude brought them into frequent embroilment with the government and school authorities, and caused embarrassment to many Japanese Christians, especially students, because the missionaries forbade them to pay the customary homage to the Emperor.

Eventually the government demanded that foreign heads of mission schools and churches retire in favor of Japanese nationals. The Roman Catholics had no such trouble, as the Vatican had recognized that the observance of Shinto customs did not interfere with a Japanese being a good Catholic. This agreed with the Japanese position that modern Shinto has no elements of religion in the Buddhist or Christian sense—evidently in accord with the findings of the Vatican's own scholars.

An interesting illustration of this was the appointment, not long before the war, of a Kyushu Japanese, a devout Roman Catholic, as director of the foreign affairs section in the Imperial Household Department. Among other duties, he was in charge of audiences granted by the Emperor to ambassadors and other foreigners. Thus a Christian had an important post in the Imperial Palace, one of the main centers of Shinto observance.

Apart from the friction in the pre-war years between the Protestants and the Japanese, however, the Christian missionaries got along very well with the Japanese, people and government alike, through many years.

One of the main reasons was that they wisely stuck to religion, refraining from interference with politics and other aspects of national life. It should be added that the Japanese authorities accused some missionaries in Korea of sympathizing with disaffection among some Koreans.

The missionaries in Japan, mostly from America, represented mainly the Roman Catholics and various Protestant denominations, though there were a few others, such as the Greek Orthodox and Mormons. Elbert Thomas, now United States Senator from Utah, was one of the Mormon missionaries.

Christianity Came to Japan in 1549

Christianity first came to Japan in 1549, with the landing in Kyushu of the great Roman Catholic saint, Francis Xavier, and some Jesuit priests. They were followed by many Spanish and Portuguese missionaries, whose labors were rewarded by the conversion of hundreds of thousands of Japanese, including some feudal barons.

The three 16th century de facto rulers, Nobunaga, Hideyoshi and Ieyasu, in turn, showed great favor to the new religion. But Hideyoshi, and later Ieyasu, became convinced that Western nations, especially

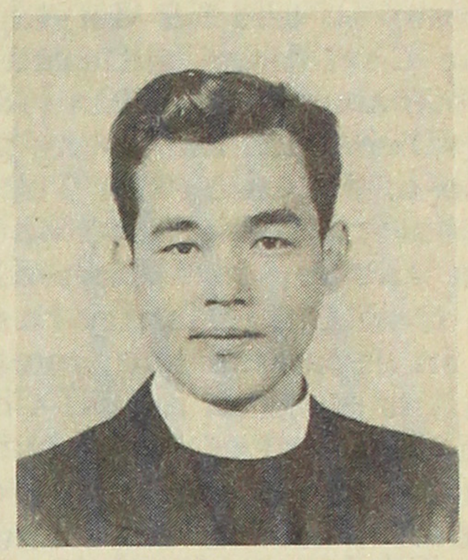
(Continued on Page 24)

PERCY WHITEING, journalist and author, has lived in Japan for 37 years, during which time he has been with the American Trading Company, English instructor at the Keio University in Tokyo, author and Tokyo correspondent for leading newspapers and news services. He has an intimate understanding of Far Eastern history and is a recognized authority on the subject. Among other recent writing duties, he authored numerous articles on Japan and the Far East for the recently-published American People's Encyclopedia, 1946-48.

Christian NATION?

These are extraordinary times, and Japan is passing through an era of great change. The worldwide influence of Christianity is making itself felt among the Japanese. The time may be ripe, if Christians can convert by example.

YES



Rev. Joseph Kitagawa

that was less general. In deference to the authors, it should be stated that Percy Whiteing's original manuscript was titled "Freedom of Religion in Japan," and Rev. Kitagawa's, "The Future of Christianity in Japan."

THE EDITOR WISHES ME to discuss how great an impact Christianity may make on Japan in the future. I want to avoid the term "Christian nation" or "Christian Japan," because it is so vague. It is hard to define what a Christian nation is nowadays.

It is only natural for Shintoists to want their faith shared by many others; so do Buddhists and so do Christians. But the question posed here requires not only our wishful thinking but a discussion of some of the fundamental problems involved.

I answer the question with a ringing affirmative: Christianity will make a sufficient impact on the individuals and culture of Japan in the future.

But in so doing, I have many IF's and BUT's. Quite understandably, someone else may give a negative answer. For instance, many people argue that Buddhism and Shintoism have been so deeply rooted in Japan; therefore, Christianity hasn't a chance.

Historically Buddhism went into Japan long before Christianity touched the Japanese shore, that is true. But it is our daily experience to see many shy and naive boys and girls from rural areas, with deeply rooted rural behavior patterns and thinking, turn into slick city folks.

This analogy may be poor, but my point is that historical factors alone will not explain the future. Some people wish to see the Japan of the past retain her "national character," whatever this term implies.

I have met a number of Westerners who have visited Japan as tourists; they wonder why modern Japanese do not live sipping tea under cherry blossoms all the time. Some conservative native Japanese simply do not like any change. My Samurai grandfather used to daydream about his youth and complained that Japan had been contaminated by Western ideas.

Thus we see that people have some kind of reason when they answer the question "yes" or "no." In fact, "yes" or "no" is not as important as WHY they answer affirmatively or negatively. Therefore, in answering "yes" to this question, I must state my WHY's.

My underlying thought is that Japan, from now on, will be an integral member of the world family. This does not mean that the world will lose all national and racial identities. It simply means, whether we like it or not, that the world is becoming one organism.

Negatively speaking, no nation can escape the destiny of the rest of the world. If the Atomic Bomb threatens the survival of mankind, this includes the entire human race, not just certain groups. There is also a positive side—any medical or other improvements will benefit the whole of mankind.

The Tokugawa rulers followed an isolationist policy from 1640 to 1854—a period of over 200 years. They allowed only a narrow line of communication with the rest of the world through the port of Nagasaki where Chinese and Dutch traders could come in. But the impact of the world forced Japan to open her doors. Again it was not simply Commodore Perry who made it possible. Behind and through him was the impact of the world. And today, whatever happens in the rest of the world is reflected in the total life of Japan.

No nation can long maintain an isolationist policy today. The dynamics of the world will break through any artificial iron or bamboo curtain, given a period of time. In this situation, I, for one, would like to think that Japan will make a significant contribution to the cause of the whole world.

A religion which is not sensitive to the change and dynamics of the world may survive for archaic interests, perhaps, but will not suffice for the present age. Basically, religion is the essence of culture, and culture is the expression of religion in its broadest sense.

Religion includes all sorts of symbols. Some may survive—like the winter festival of Southern Europe

(Continued on Page 26)

REV. JOSEPH KITAGAWA, chaplain to the Rt. Rev. Wallace E. Conkling, Episcopal Bishop of Chicago, was born and raised in Japan, also being graduated from St. Paul's University and the Central Theological College in Tokyo. In Japan, while doing a great deal of writing, Rev. Kitagawa devoted himself mainly to youth work. He came to the U.S. in 1941; at present, is working for his Ph.D. at the U. of Chicago. He is preparing a detailed study at the moment: "The Metaphysics of Mahayana Buddhism."

Will Japan Become Christian? NO

(Continued from Page 22)

Spain, intended to conquer Japan under the cloak of Christianity. Therefore they issued rigorous edicts to suppress it, and for defying them many foreign and Japanese Christians suffered death. This culminated in the Shimabara rebellion (1637), when 37,000 Christians are recorded as having perished, and in the self-isolation of Japan by the Tokugawa Shoguns until the Meiji Restoration (1868) when complete freedom of religion was re-established.

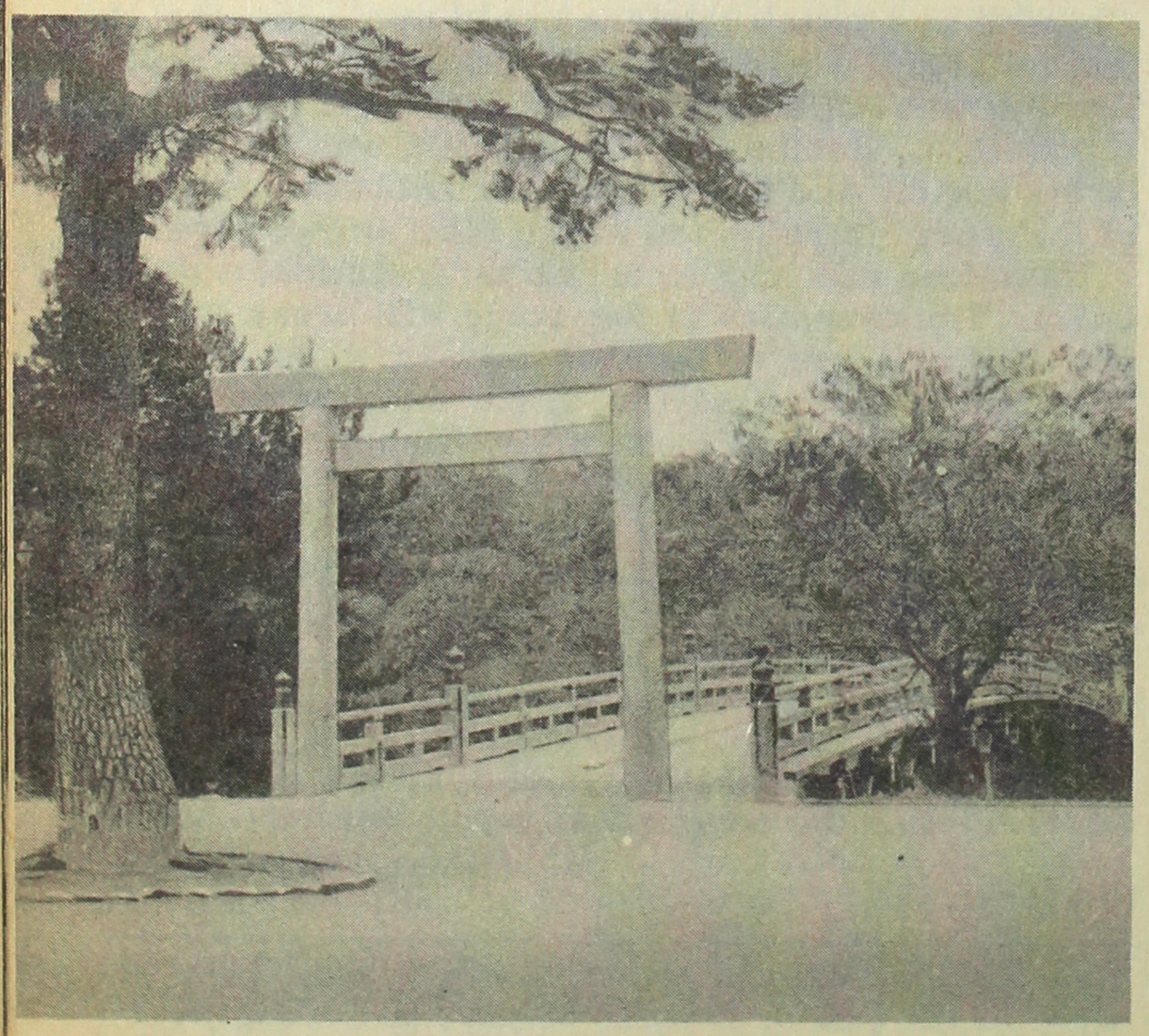
Since then Christianity has had a far reaching influence in Japanese life, greatly out of proportion to the small number of actual Christians, less than one-half of 1 per cent of the population at any time. This was shown particularly in education, hospitals, the adoption of Western ways and various social welfare enterprises such as the Y.M.C.A., Y.W.C.A., Salvation Army and Seisenryo (re-named Kiyosato, or Pure Village, since the war), a unique organization for rural life, whose moving spirit is Paul Rusch, teacher for many years at Rikkyo University. The celebration of Christmas is widespread in the cities by Christians and non-Christians alike.

Development of Christian Schools

Women missionaries taught the Japanese girls, in the Meiji era especially, how to sew, knit and cook in Western style, and how to wear Western dress and hair-dress. Famed among the Christian girls' schools are the Ferris School of Yokohama and the Seishin (Sacred Heart) and Tsuda schools of Tokyo. Attending such schools did not necessarily mean that the girls became Christians, but it greatly influenced their lives, broadening their outlook and giving them confidence in any situation, Japanese or foreign. Such graduates were much sought after as brides.

Christian universities for men include Doshisha in Kyoto (the ancient Buddhist center), Rikkyo, Joshi Daigakko, Meiji Gakuin and Aoyama Gakuin in Tokyo; and Kobe College, whose president, Dr. Hatanaka, recently toured the United States.

Other prominent Christian schools for young men include St. Joseph's College, Yokohama; Gyosei (Morning Star), Tokyo; and Kyushu Gakuin (formerly Eigakusha), Kumamoto. The latter, for example, produced many noted men, among whom were Jo Niijima, former head of Doshisha; Kanzo Uchimura, another Christian leader; the Tokutomi brothers, Soho, a distinguished journalist, and Kenjiro, author of "Namiko" and other popular novels; and Utaro Noda who rose from selling tofu (beancurd) to become a minister of state in no less than three cabinets--those of Premiers Hara, Takahashi and Takaakira Kato. Among a legion of Japanese Christian social workers, both men and women, an example is Toyohiko Kagawa, who became famous in both Japan and the United States.



"TORII," ancient Shinto luck symbol, frames the entrance to the Ise Daijingu, headquarters for the Shinto religion in Japan. Expansionists "perverted" this faith.

Dr. Hepburn Creates Transliterating System

Among the early missionaries in Yokohama was Dr. Hepburn, who compiled the first English-Japanese dictionary, and created the system for transliterating Japanese into the Western alphabet, which is in almost universal use to this day.

The Japanese welcomed this very important contribution to intercourse between Japan and the West. A host of missionaries, such as the Gulicks and Dearings of Yokohama and Roman Catholic fathers and sisters, made it their life work to try to guide the Japanese in spiritual and material ways, and endeared themselves to the people. As a result of post-war disillusionment by the Japanese and renewed efforts by the missionaries, it is estimated that 50,000 or more new converts have been made. It is planned to build a new $10,000,000 Christian university in Tokyo, and the Emperor and other non-Christians have made large contributions to the fund.

The Roman Catholics have increased their activities in Japan and recently celebrated at the ancient Nagasaki cathedral (damaged by the atom bomb) the 400th anniversary of Xavier's arrival. The right arm of the saint, who is buried at Goa, was taken from Rome, via the United States, to Japan for the occasion.

Japan throughout her history has been one of the world's outstanding models of religious tolerance. Her acceptance of foreign religions and philosophy --Buddhism and Confucianism in the 7th and succeeding centuries and Christianity in the 16th and again in the 19th and 20th centuries--is an almost unique example in world history of such tolerance.

Christianity has never gained the hold on the Japanese that Buddhism and Confucianism have; had Christianity preceded their arrival in Japan, the story might well have been different.

Three main streams of thought have dominated Japanese spiritual and cultural life down to the present day: Shinto, Japan's indigenous cult; Buddhism (Mahayana), from India via China and Korea; and Confucianism as enunciated by the great Chinese sage Kung Fu-tse and interpreted and embellished through the centuries by Chinese and Japanese scholars.

These three systems have flourished side by side amicably for well over 1,000 years. When Buddhism was first introduced, there was sharp rivalry between it and Shinto due to a struggle for power between the

"FATHER OF BUDDHISM in Japan" was Prince Regent Shotoku (593-621 A.D.). Buddhism is too firmly established in Japan for Christianity to take over, says Whiteing.

Nakatomi family, hereditary wardens of the Shinto shrines, and the Soga family, which successfully sponsored Buddhism.

Far more spectacular are the facts that during that long period the three complemented one another in serving the spiritual and philosophical needs of the Japanese, and that persecution of people for their religious beliefs has been markedly absent from Japanese national life.

When, however, religion was perverted for the sake of political or other ambitions that had nothing to do with the religion itself, the offenders were usually rigorously dealt with by the rulers of Japan.

Christianity is the only other faith that has ever flourished in Japan. Islam, Judaism, nor Hinduism has ever gained a foothold. In fact, none has ever attempted it, though, except for the isolation centuries of Tokugawa rule, there was nothing in Japan to hinder their trying.

Shinto Perverted by Expansionists

Shinto was perverted by the Japanese expansionists of the pre-World War II decade. They took phrases from the ancient Shinto writings and used them for their own purposes.

An example was the phrase "hakko ichiu," whose proper meaning is regarded as having been that all the people of the Japanese islands should live as a family under one roof, that is, in brotherly harmony. This was twisted to mean that Japan should take all East Asia under her hegemony.

The expansionists dwelt on such things at length, in writings and orations, firing the patriotic imagination of Japanese youth. Moreover, the civil and military imperialists demanded an exaggerated display of reverence for the Emperor, whose family has, from time immemorial, been closely related to the Shinto cult.

As these were the same men who played the gamble of taking Japan, in alliance with Germany and Italy, into war not only with China but also with the United States and Britain, it was, perhaps, not unnatural that Western peoples, knowing little or nothing of the real Shinto, should assume that Shinto was the motivating force behind Japanese expansionism and was a system somewhat resembling Facism or Naziism.

The result was that after Japan surrendered, the American and Allied occupation authorities enforced the abandonment of Shinto as what was called the "state religion" and abandonment of government support of Shinto shrines, though not interfering with the observance by the Imperial family and the people of the rites and customs of Shinto in its popular form. The Occupation authorities also rigorously punished the Japanese war leaders, but it is an interesting speculation as to what punishment would have been inflicted on them by the Japanese, had it been left to them.

Religion of Japan is Buddhism

The religion of Japan is Buddhism, overwhelmingly so. Its devout believers number about 33,000,000 adults. In addition there are many more million background adherents, whose latent faith comes to the surface in times of grief or stress. Buddhism's only competitor, Christianity, had but some 250,000 followers when the war broke out in 1941, in spite of the devoted efforts of the Christian missionaries for three quarters of a century.

Shotoku Taishi (died A.D. 621), Imperial Prince Regent and one of the great men of Japanese history, was the chief founder of Japanese Buddhism. Through succeeding eras, many Emperors andEmpresses embraced the faith. Under Kobo Daishi, Honen Shonin, Shinran Shonin, Nichiren and other great priests, Buddhism diverged into various sects.

Most important of these is the Shin, or Hongwanji, which in the 17th century was divided by the Tokugawa Shogun, for political reasons, into East and West Hongwanji. The East now has over 8,000,000 followers.

While General MacArthur has favored the propagation of Christianity in Japan, at the same time he has been impartial to Buddhism. He sanctioned the tour in the United States this year of Lord Abbot Kocho Ohtani of the East Hongwanji and his wife (a sister of the Empress) and two eminent priests.

Buddhism, both as a religion and as the means of bringing a great culture from China, has had a profound effect throughout Japan's history. It also has had abuses, especially in the Middle Ages, when some temples gave more attention to foreign trade than to religion, and when militant abbots fought with one another and with the daimyo (feudal barons), and even defied the central power.

Shinto, Buddhism and Confucianism (which in Japan is essentially a philosophy of family relations) have each had their vicissitudes through the centuries, sometimes one being in the ascendant while the others were dormant. There were occasional localized conflicts, inter-sect strife and, on the other hand, intermingling.

A 12th century creed, Ryobu Shinto, had features of both Shinto and Buddhism; in the 17th century, a cult combined Confucianism and Shinto; and in the 18th century, another--Shingaku (heart learning)--resembled both Buddhism and Confucianism.

Some Japanese scholars went so far as to suggest that Shinto and Confucianism amounted to about the same thing. Much earlier, some of the Shinto kami were regarded as incarnations of Buddhist saints.

A composite sect, Tenrikyo, still flourishes with its shrines and academy at Tambaichi, near Nara. A peculiar modern sect, Omotokyo, at Ayabe near Kyoto, was suppressed by the government for its immoral practices, not its religious aspects.

Will Japan Become Christian? YES

(Continued from page 23)

which has been transformed into Christmas.

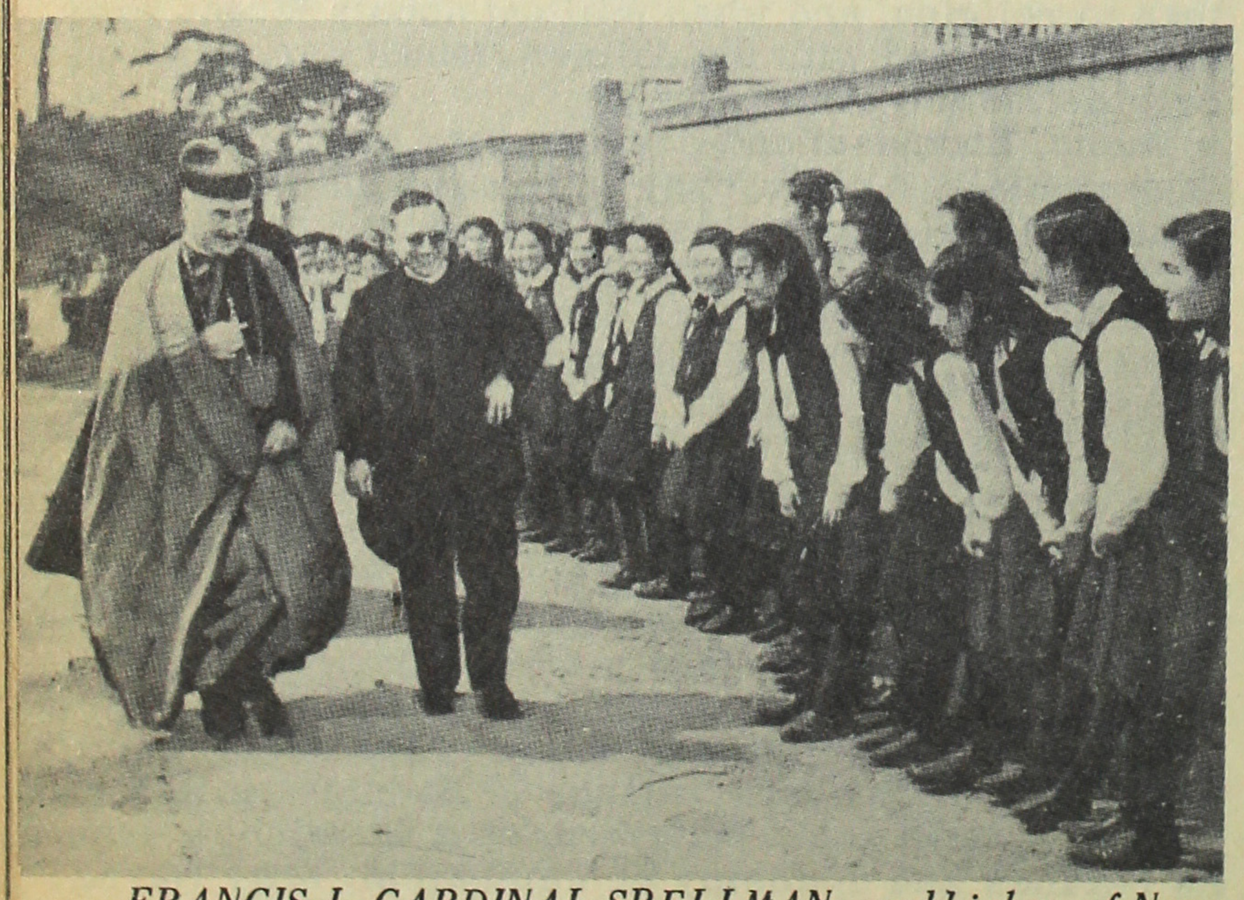
The history of the American Indians reveals the process of disintegration of their religion which could not face the realities of modern civilization. Of course, any religious group can find its last "fort" in dogmatism and fundamentalism. The sheer force of dogmatic authority may keep the religious illiterate in their "fold" for some time, but it is ultimately destined to be followed by radical disintegration or reformation, as history shows very clearly.

Looking over the religions of the world, we have to find candidates which will face this fundamental issue of the future. I imagine Christianity, Buddhism (especially Mahayana Buddhism), Islam, Confucianism are to be included in this list, although the order of importance and preference may differ according to people. I am not including Syncretism which tries to combine several religious faiths such as Seicho-no-iye, Bahai, etc.

I cast my lot for Christianity because I hope and believe it has what it takes. Certainly Christianity as we know it here and now may not make the grade. But ultimately, in spite of present inadequacies, limitations and prejudices--Christianity should be able to cope with the problems of the changing world, and as such to capture the minds and hearts of the people in Japan, too. This is where my IF's and BUT's come in.

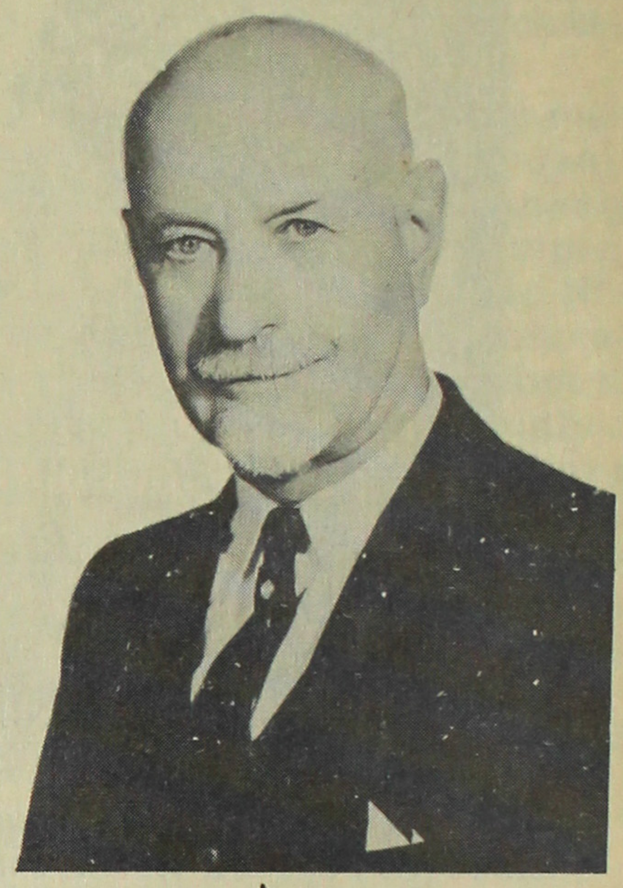
Unless one holds a dogmatic and fundamentalistic Christian faith, he has to see that Christianity was started in Western Asia. It has mistakenly been identified with so-called Western culture and people.

Very few people realize that Nestorian (Syrian) Christianity was a growing concern in the T'an dynasty in China; or that Ethiopians belong to one of the oldest branches of Christianity, the Coptic Catholic, which is older than the Roman Catholic or even the Eastern Orthodox Church. One also has to admit that many of the so-called missionary programs have missed the basic points.



FRANCIS J. CARDINAL SPELLMAN, archbishop of New York, visits a Japanese Catholic school, while in the country as a guest of Gen. Douglas MacArthur earlier this year.

$10,000,000 FOR A CHRISTIAN university in Japan is the goal of a nation-wide campaign in the U.S. Dr. Tully C. Knoles (above), chancellor of the College of the Pacific and long-time friend of the Nisei, is West Coast Area chairman. Former Ambassador Joseph C. Grew is national chairman.



My thesis, however, is that Christianity has what it takes. It has to walk a difficult path before the two ends of religions—universal and local—are happily balanced and blended. It is so easy for any religion to be one-sided.

We see in Shintoism and Judaism an expression of national and racial ethos, while the Eastern Orthodox Church to all practical purposes has been a department of the state.

At the same time the universal character of medieval Christianity was virtually a political empire. No religion has perfected the proper balance of the universal and local elements. And certainly it will take great imagination, resources and efforts for the Christian religion to do so. Without a constant realization of this need, Christianity might well become a religion of racial, national or caste group.

Religious Background of Japan

Looking at the past and present Japan, one gets dizzy with all the overlapping influences of religious systems—Shinto, Taoism, Confucianism, Buddhism, Christianity, 13 reformed Shinto sects as well as many quasi-religions. Looking at this picture, some persons may forward a thesis of religious tolerance, while others may interpret it as the history of mutual antagonism.

It may be said that these religions have helped shape Japanese culture, while the historical experiences of the Japanese people have in turn influenced the character of these religious systems. For instance, Shin-shu is a unique development among all the Buddhist denominations. It can be understood only in this Japanese context.

Sociologically speaking, the so-called foreign religions and ideas—Taoism, Confucianism, Buddhism—have been given to the masses from above. It is almost comparable to the development of the Lutheran Church in Germany. The rulers fought for and defended various religious faiths, inspired by whatever motivations they happened to have.

Even Confucianism, which originated in the com-

(Continued on Page 43)

ELLEN TAKAHASHI (at right) is SCENE's typical Japanese American coed, the description of whom would just about fit any Nisei coed attending college in this country. Ellen, 18, is a sophomore at U.C. majoring in physics.

COED AT CAL

SCENEfotos by Wayne Miller

Not Swallowing Goldfishes

ELLEN TAKAHASHI has not revived the goldfish-swallowing fad (ugh!) nor has she just succeeded in recapturing the "Stanford Axe" (prized football trophy which was originally a rally stunt piece forged by Stanford U. and which Cal students "stole" and had in their possession for 31 years).

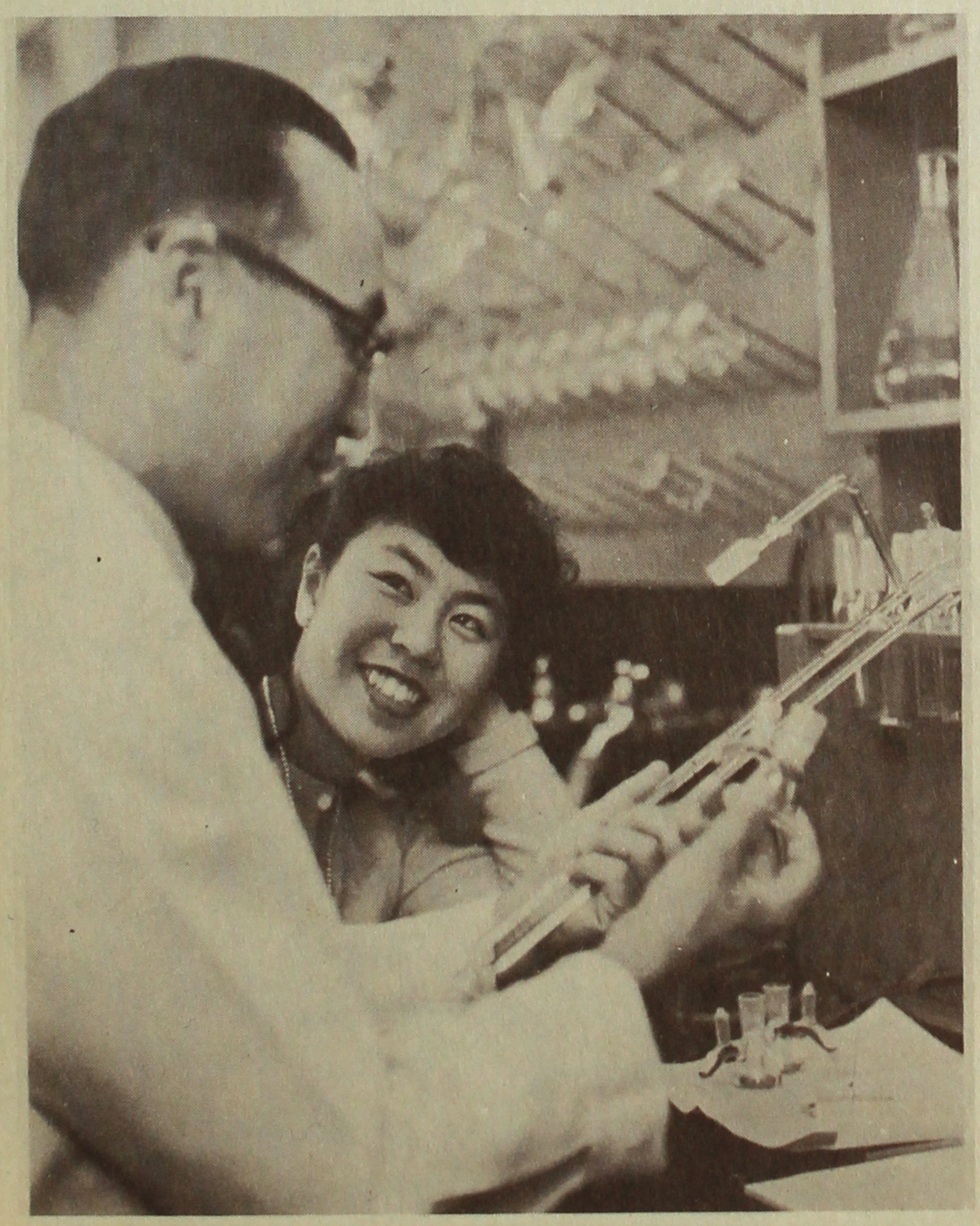
Aside from the fact that she is a straight-A student, an accomplished pianist and a chronic coffee-drinker, 18-year-old Ellen is a typical Japanese American coed whose description would just about fit any Nisei coed attending college.

It is interesting to note that Ellen, majoring in physics, is attending the same university that both her father, Dr. Henry Takahas hi, and her mother, Mrs. Barbara Takahashi were graduated from. Also, she has 12 aunts and uncles who have U.C. diplomas. Yet another uncle will be graduated soon from the Takahashis' "all-ma mater."

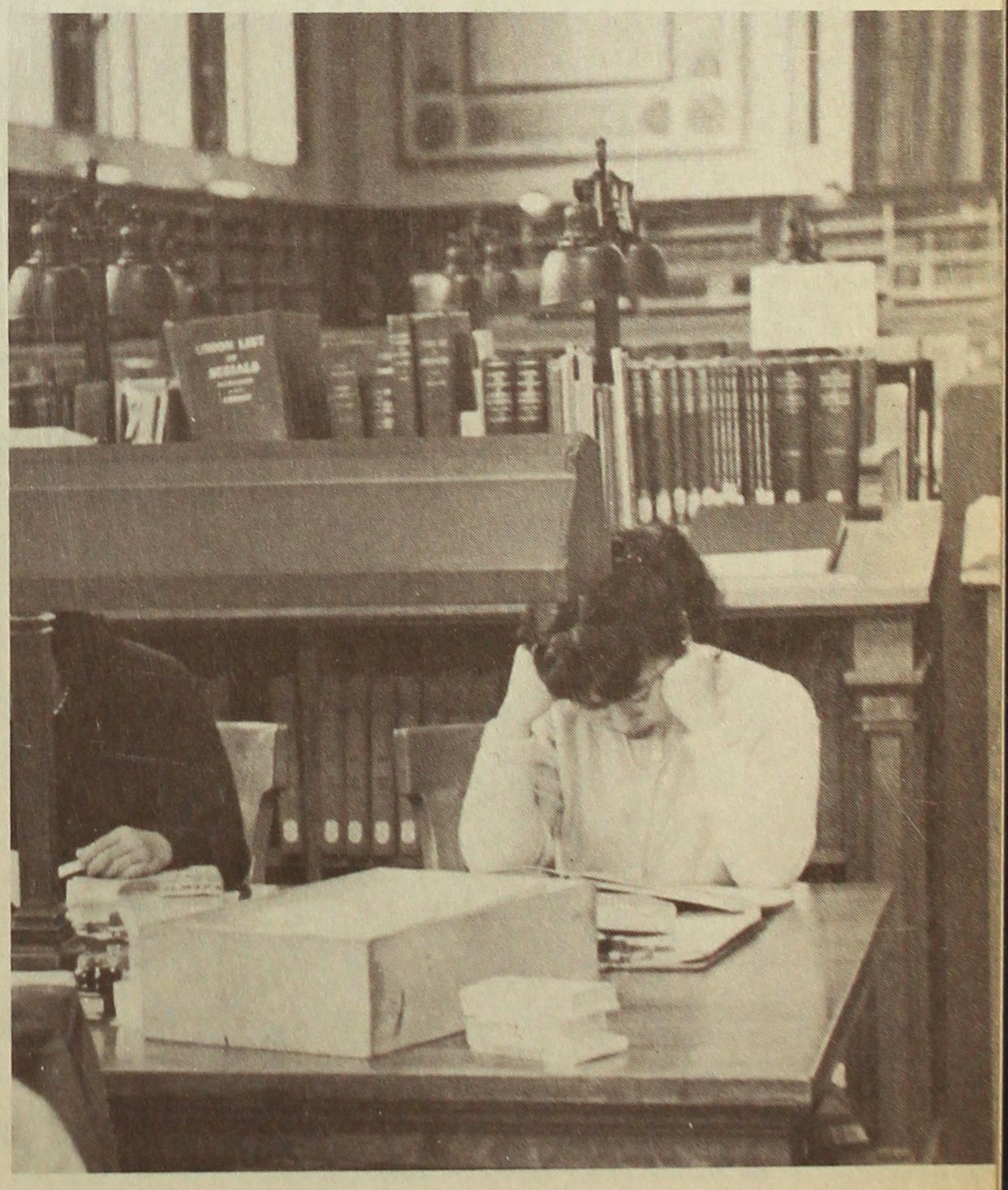
BETWEEN CLASSES, Ellen and close friend Helen Yamanasni mingle with fellow students outside Wheeler Hall. Ellen and 19-year-old Helen, a sophomore majoring in Pharmacology, are almost inseparable classmates.

GIRLS COMPARE NOTES and bask in warm California sun at a favorite spot on the university campus.

SCHOOL BOOKS are purchased at the Associated Students Union Book Store.



ELLEN VISITS her uncle, Dr. William Takahashi, in his lab on U.C. campus. He is a professor of plant pathology.



COURSE IN PHYSICS necessitates spending of many hours at U.C.'s library, second largest in the world.

'Blake's' Is Favorite Snack Spot

ON EVERY CAMPUS, there is a nearby eating-place which becomes a habitual hangout for the students—a favorite "snack spot." It's a place where one can get a shake or a burger and swap chatter with friends.

Such a place is "Blake's," as far as Ellen and other U.C. students are concerned.

Almost every afternoon, after school-hours, Ellen and and her university chum, Helen Yamanashi, find themselves wending their way towards "Blakes," window-shopping en route.

Noons, when the girls do not bring their lunches, find them also at "Blake's."

Ellen and Helen meet the rest of their friends here and, on the best days, Ellen meets her beau, George Kobayashi.

"Blake's" was recently renovated and is now strictly a "first-class" snack spot.

ELLEN AND HELEN window-shop while on way to "Blake's."

SHAKE AND BURGER hit the girls just right after school hours. Good for lunch, too, on days the girls do not bring their lunches. Blake's recently was renovated and is favorite with students for both chow and chatter.

ELLEN HEADS for class in the Administration Building.

A LECTURE can be highly interesting at times. Especially when important points are being explained.

ON THE OTHER HAND, lectures can become pretty dull and thoughts begin to wander elsewhere.

Ellen at Home

A SHORT BUS RIDE takes Ellen Home. On some days she covers the distanc e by foot.

AFTER THE "GRUELING" SCHOOL DAY, Ellen covers the short distance home either by bus or by foot, depending on classes and weather. She lives with her father, Dr. Henry Takahashi, an optometrist; her mother, Mrs. Barbara Takahashi; and a younger sister, Joyce, who is a junior at Berkeley High School. Both her parents are U.C. graduates.

At home, being an accomplished pianist, Ellen invariably gets in a short stretch at the keyboard before diving into her school assignments for the night. She plays for various Nisei functions. Many evenings, four girls who call themselves the "Four Roses"—Carol Nobe, Pat Wehara, Pat Tawara and Edith Chu—drop over for vocal prac tice sessions, with Ellen at the piano. Ellen has a recorder, which the girls often utilize.

Saturday night is the best, as it always is. This is when Ellen—laying aside her unavoidable school books—steps out with the boy friend, George Kobayashi, who is a pre-med student at U.C. George has a "heap" of his own.

AN ACCOMPLISHED PIANIST, Ellen entertains her family at home. Her father, Dr. Henry Takahashi, an optometrist, and her mother, Mrs. Barbara Takahashi, are U.C. graduates. Sister Joyc e attends Berkeley High.

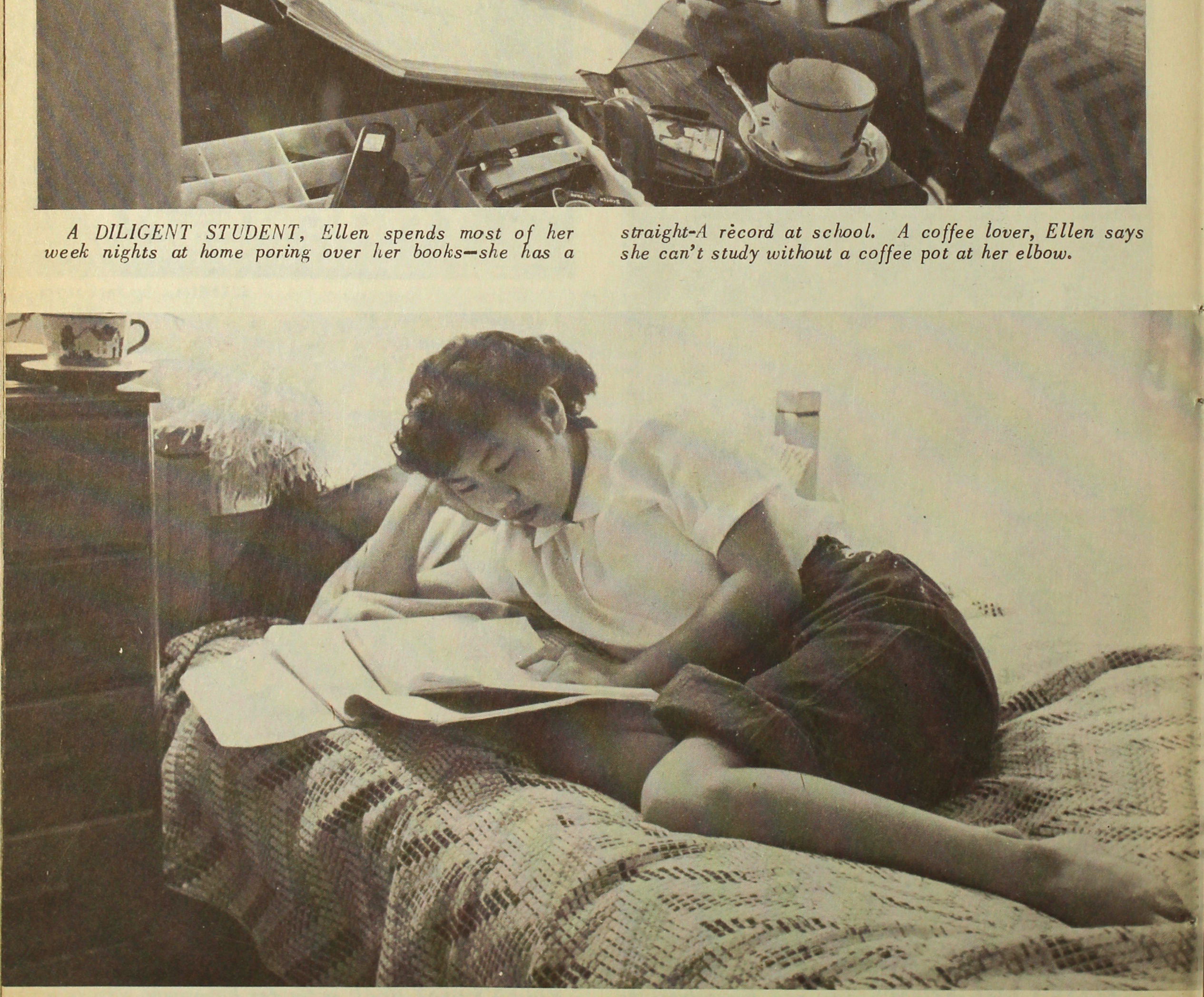
ELLEN'S GIRL FRIENDS, who call themselves the "Four Roses," gather at the Takahashi home to make a recording. Ellen presides over the recording machine.

SCENEfoto by Jack Iwata

THE "FOUR ROSES" perform in a Nisei production, "Showtime," held in San Francisco. From l. to r.— Carol Nobe, Pat Wehara, Pat Tawara and Edith Chu.

ELLEN'S BEST BEAU is George Kobayashi, who is a pre-medics student at U.C. Few students have cars. Ellen is fortunate her man has a "heap."

A DILIGENT STUDENT, Ellen spends most of her week nights at home poring over her books—she has a straight-A record at school. A coffee lover, Ellen says she can't study without a coffee pot at her elbow.



ABOUT TO "HIT THE HAY," Ellen goes over her night's assignments once more. Though she is not quite definite as to what she will do after graduation, Ellen believes she will go into the teaching field.

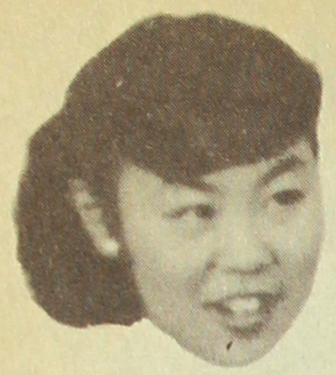
Morning–
Back to Her Books

WITH THE RING of the alarm clock, on a school day, Ellen is out of her bed and in the bathroom, washing up and giving her hair the usual workout. Though she is a quick riser, she relishes those mornings when early classes are not scheduled and she can get in a few more winks. Often getting up a half hour or so ahead of time, she flops back on the bed again after finishing in the bathroom, brings out her books and "re-reviews" her assignments for the day.

Many is the time when she ruminates on the toughness of her physics course.

GETTING READY for school, Ellen gives her hair the usual workout.

WITH A FEW MINUTES to spare, Ellen flops back on the bed. Out come the books again and, by morning sunlight, the coed "re-reviews" her assignments for the day, ruminates on toughness of university course.



More than 450 Nisei Students

ELLEN—a Sansei—is one of more than 450 Japanese American students—mostly Nisei—enrolled at U.C. The Nisei girls who live on the campus stay at the North Gate Dormitory; the Nisei boys at Euclid Hall. The latter building was erected by Japanese students in 1923 on a non-profit basis and was originally called The Japanese Students Club. It was renamed Euclid Hall in 1946.

Most of the Japanese Americans belong to the Nisei Students Club, which was organized in September, 1947. President is Richard Tanaka, who is majoring in electrical engineering and whom the members consider a "brain."

ELLEN LISTENS to friend Pat Tawara outside Pat's dorm, North Gate, which is where most of the Nisei girl students at U.C. stay.

ELLEN'S FRIEND, 20-year-old Pat, does not attend U.C. but the California College of Arts and Crafts. She is a talented singer, actress and dancer.

POKER GAME in session at Euclid Hall, where the Nisei men students stay. Originally, the place was called the Japanese Students Club. It was built—on a nonprofit basis—by Japanese in 1923.

RICHARD TANAKA, president of the Nisei Students Club, stops to chat with Pat Wehara (left), social chairman, and Carol Nobe, vice-president. Club was formed in September, 1947, and has membership of more than 400.

World's Largest University And Robert Gordon Sproul

ROBERT GORDON SPROUL

A.S.C.U. photo

WORLD'S LARGEST, the U. of California embraces eight separate campuses, covers a total area of 10,404 acres. The Berkeley campus (above) is the biggest, has a student enrollment of more than 22,000. Second comes the campus at Los Angeles (U.C.L.A.), which has an enrollment of 14,995. Latest addition is the Santa Barbara College situated near Los Angeles. The university boasts a total student enrollment of 43,426.

RUNNING THE WORLD'S LARGEST university is Robert Gordon Sproul's job. At 58, the friendly Californian has been president of the University of California for 19 years. Business and industry have tried to woo him away from the campus; the Bank of America once offered $50,000 a year; Columbia University sought him, then settled for Dwight Eisenhower. Through it all, however, Sproul has stuck by the huge educational plant that towers over the West Coast.

A brilliant administrator, Sproul has never actually taught in classrooms. But he has managed to bring to his high position a record of leadership seldom surpassed in the educational world. His task is far from a light one, and the sharp turns and blocks in the road have been many.

To begin with, the statistics of the University of California are overwhelmingly impressive: 42,000 students; eight campuses; 12,000 employees including 3,600 teachers.

It is with this latter group that Sproul's biggest current problem looms. For many years, U.C.'s president has been noted as a champion of civil liberties and academic freedom. He has been on the forward-looking side of controversial issues for the entire period of his presidency.

Early this year, a California demagogue named Jack Tenney proposed in the State Senate a bill that would require strict so-called "loyalty oaths" of all state university faculty members. In order to forestall extreme measures from legislators like Tenny, Sproul recommended a modified form of loyalty oath which all university employees would be required to take.

While no one has criticized the wording of the proposed oath, some faculty members have opposed taking it on principle. Most have obliged Sproul. But the university's senior faculty body, the Academic Senate, has gone on record as being firmly against oath-taking in principle. The issue is again one of academic freedom. President Sproul traditionally has stood for fullest discussion of controversial issues. At Berkeley, a new issue has been joined. All America looks to California for a clue to what other state universities may be doing tomorrow.

University News Service photo

ONE OF THE BEST law schools in the country, U.C.'s Boalt Hall of Law boasts of many famous graduates, including Governor Earl Warren of California. U.C. also maintains the famed Hastings Law School in San Francisco.

A.S.C.U. photo

WHEELER HALL, where classes in liberal arts are held.

A.S.C.U. photo

U.C.'S MEMORIAL BOWL, home of the great Golden Bears.

A.S.C.U. photo

"SOAP BOX" ORATORS are given free voice outside U.C.'s well-known Sather Gate. Area is considered "off limits." Here, students may say their bit on any topic—campus politics to Communism.

Art Instructor at U.C.

CHIURA OBATA has been an art instructor at U.C. for 24 years, is a disciple of the Yamato school of painting, which is most eye-appealing of the Japanese painting trends. A Boston socialite--a former pupil--footed all expenses when Obata and his wife recently toured the New England states where artist "captured" famed fall scenes.

Will Japan Become Christian? YES

(Continued from Page 26)

mon people of China (articulated by Confucius, Mencius, etc.), in Japan became the ethical system of the elite.

As Japanese society became more stratified, these religious teachings took class expression. The masses generally adhered to the simple teaching of Nembutsu or O-daishi, or they found comfort in quasi-religions. Also in this heiarchical, tradition-bound society, religious practice became communal in character, with a few exceptions like Zen, which stressed the individual.

Now let us consider the case of Christianity. It is not entirely new in Japan. Jesuits and others first introduced it 400 years ago. It tried to reach the rulers, but the center of political gravity was shifting in Japan at that time, and Catholicism was forbidden by the Tokugawa rulers, mostly for political reasons.

Since Japan has been re-opened to the West, all branches of Christianity have been introduced. The dominant religious force resisting Christianity is Buddhism. There has been both cooperation and all degrees of antagonism between them. One thing is certain; each side has been deeply influenced by the other.

Three Reactions to Christianity in Japan

Whenever and wherever a new influence is felt in a society, we find three types of reactions: (1) A very small minority reacts favorably; (2) a second group, most often the great majority, is mostly indifferent; (3) the third group reacts violently against it.

When Christianity went into Japan about a century ago, Japanese society was in process of being shaken by the stormy Meiji restoration. A small group of youths were trying to re-examine the value and authority of the tradition, and they were emotionally ready to face something new—new ideas, new learning, new religions.

They were an enlightened minority, and sociologically speaking, they were on the fringe of Japanese society. Christian missionaries found enthusiastic listeners among them. Most of them lived in urban areas, and even today Japanese Christianity is predominantly urban in character. In spite of the small number of Christians, their influence on education and social reform has been far-reaching in many ways.

Although Christianity was favorably received in this progressive minority, it met violent resistance from another minority—the conservative elements in Japanese society, many of whom openly and vocally attacked Christianity.

Between these two minorities was the large middle group, which could have been swayed either way. Because of the historic character of Japan, this group until now has been Buddhist in religious character; however, its members are not particularly religious or irreligious, as is also the case with the great majority of American Christians.

What Christianity Faces in Japan

During the past 90 years Christianity has exhausted the first group. The third group still exists in a different form, but it does not present a real problem. The urgent problem for Christianity in Japan is how to reach the very large middle group, which includes most of the rural population.

To be sure, even in the United States the gap between the urban and rural mentality is considerable. But in Japan where the rural population has been comparatively untouched by outside influences, while industrialization has taken place very rapidly in urban areas, this contrast is accentuated.

Those who have compared the nature of Japanese urban mentality with the Issei mentality in America are amazed that the former is so much more advanced and has a cosmopolitan character. The real question is how present Japanese Christianity with all its urban characteristics can penetrate into rural areas. Indeed, this gap is a much more urgent issue than the difference between Christianity and the so-called Japanese mind.

Since Japan's surrender, it looks as though this second group, the indifferent majority, is taking more interest in Christianity. There are many reasons for this, some obvious and some latent.

But easy optimism on the part of some of the foreign and native Christian leaders is the worst sign of complacency. Indeed, the opportunity is there, but unless Christianity tries to come to terms with the real issues of the individuals and society in Japan, the pendulum may swing the other way.

Christianity has to examine all aspects of culture—arts, politics, economics, education, family life and social reforms—in the light of its criteria. How to reconcile the universal side with the local side (which must be understood in the context of the historic experience of a particular people) is ultimately the question to be faced by Christianity, not only in Japan, but in every corner of the world.

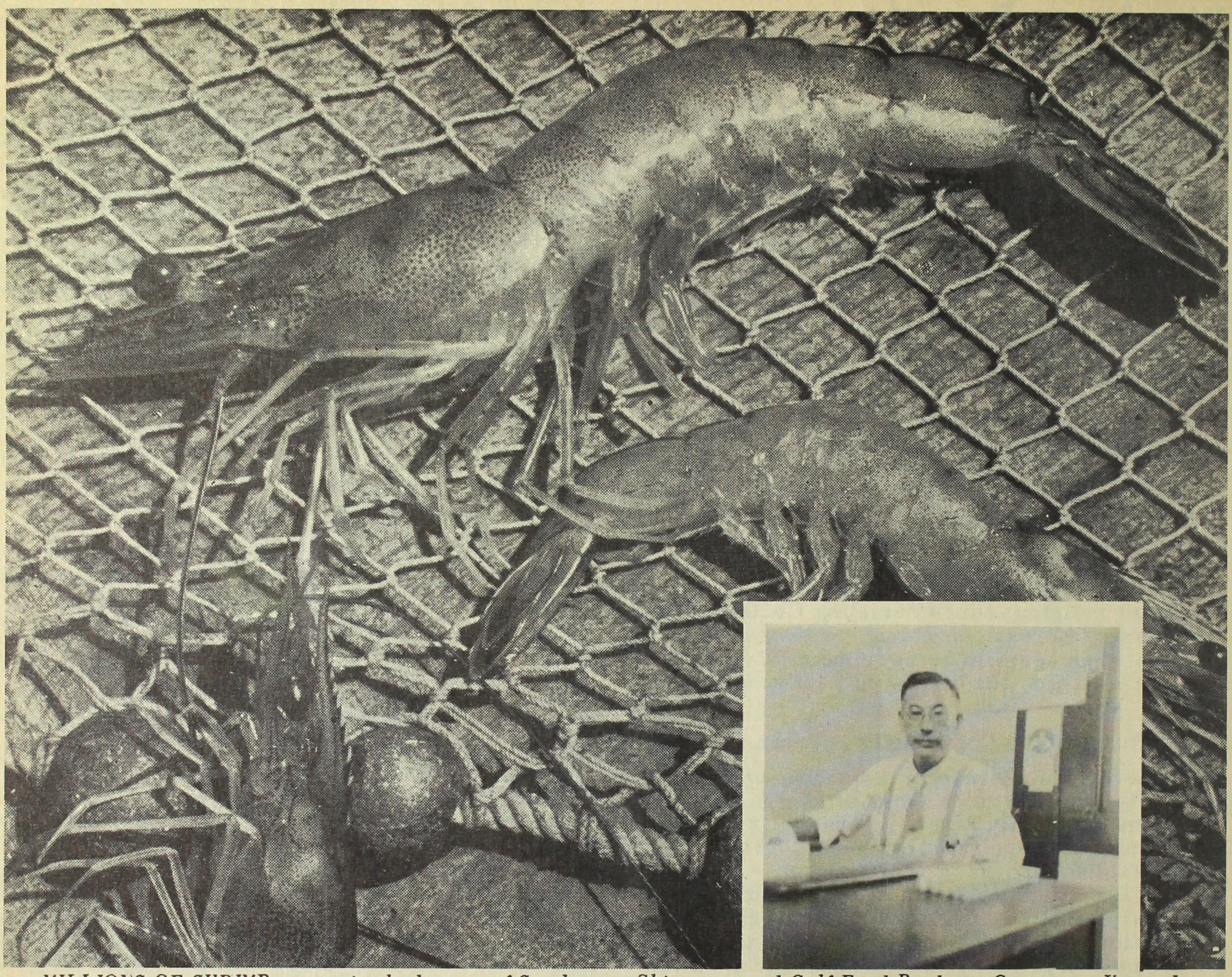
In spite of wishful thinking on the part of some of the overly zealous Christians, rapid and radical displacement of the religious situation in Japan will not be so helpful. Christianity originally was a religion of the oppressed and the weak, and as such it penetrated into the Roman Empire.

It unfortunately became a heirarchical state religion after the official proclamation of Constantine the Great. The type of Christianity which can penetrate into the lives of people in Japan in the future may not be the kind we know now.

Those who wish for a so-called "Christian nation" may well recall that the political recognition of Christianity by Constantine did not transform the Roman Empire, but the religious dynamics of humble Christians actually shook the foundations of the Empire.

Ultimately, religious truth can be explicated only in religious terms within the framework of culture. When we talk about an organically related one world, we have to think of the Christian religion in that sense. If Christianity can cope with the problems arising in this changing world, it can and should make a significant contribution in shaping the future of Japan, which is an integral part of the family of the world.

As stated above, Christianity in Japan has to solve many local problems, and by so doing, it may become richer in quality. That is, Christianity in Japan, with its rich cultural and religious background, may be able to make an important contribution in the development of "world" Christianity which has to cope with the complex problems of the culture of one world.



MILLIONS OF SHRIMP swarm in the bayous of Southern Louisiana, are caught and prepared in various forms by the Chinese-owned Gulf Food Products Company. Kango Izumi (see inset) is sales representative for the firm.

A Package of Dried Shrimp

A Los Angeles Issei Finds a Postwar Future With a Chinese Shrimp Firm in Louisiana

By George Morimitsu

A PACKAGE OF DRIED SHRIMP led one enterprising Issei to New Orleans and into a profitable business. It also provided the start to an unusual business alliance--a Chinese firm with a Japanese representative.

"It was back in 1945," says Kango Izumi, "when I was in the Rohwer Relocation Center. I was racking my brains for some way to earn a living for my family and myself outside of the camp."

Before the war, Izumi had been general manager of the Los Angeles Sangyo Nippo newspaper. But the paper had gone out of existence with evacuation. There was nothing left for Izumi to return to.

"Then, one day, I found myself looking at this package of dried shrimp in the center canteen. I noticed that the firm which made it was located in New Orleans, which was not too far from Rohwer."

Dried shrimp had always been consumed in great quantity by the Japanese population in America. Why not work for that firm as a sales representative, Izumi reasoned.

At the office of the Gulf Food Products Company in the picturesque old French Quarter in New Orleans, Izumi met C. D. Hoy, one of the two Chinese owners. A short conference convinced Hoy and Chin Hong

Bow, the other owner, that Izumi would be a valuable addition.

At the time Kango Izumi assumed his new position, the firm's old Japanese connections were still disrupted due to the evacuation, which was a blow to most companies that had enjoyed pre-war Japanese accounts. Now, four years after Izumi joined the firm, there are over 100 such accounts on the books.

Selling the company's products came with ease to Izumi. Blessed with a frank, helpful personality, Izumi made numerous business contacts during his lifetime. He was a newspaper editor in Hawaii, manager of a farmers' association in San Diego, publisher of a vernacular newspaper, the top-ranking salesman of an insurance agency. He also was the organizer of the Toyo Sauce Company in Southern California. Capitalized at $250,000, this organization manufactured and sold California-made soy sauce throughout the country during the late twenties. The depression ended this enterprise, however, aided by competition from the cheap Kikkoman Soy Sauce made in Japan.

In addition to his present position as Japanese sales representative for Gulf Food Products Company, Izumi is a partner with Hoy in the H. & I. Food Manufacturing Company. This firm specializes in the production and sales of shredded shrimp and is one of the few of its kind in the country.

The alliance of Izumi and Hoy may strike many people as being somewhat strange, considering the strong animosities which had existed between the older Japanese and Chinese during the past decade and longer.

But Izumi and Hoy are friends socially as well as in business.

The history of the company Izumi works for is an interesting one as he discovered. It dates back to over a hundred years ago, when an ambitious young Chinese immigrant named Lee roamed over the Louisiana delta searching for suitable rice-growing lands. The young Celestial forgot all about the rice paddies, when he saw to his utter amazement that the shallow waters of the bayous were literally swarming with millions of shrimp. And the strange part of it all was that no one was doing anything about them! The French and Spaniards who inhabited that low-lying territory were afraid to eat the crustaceans.

It was unthinkable that the tasty delicacy should go to waste in the bayous. Lee formed a company called Quong Sun and was one of the first to pioneer in the Louisiana shrimp industry. For many years the company remained in his family's title, until eventually outsiders assumed the control. Some years ago the name of the firm was changed to Gulf Food Products Company with Hoy as one of the owners.

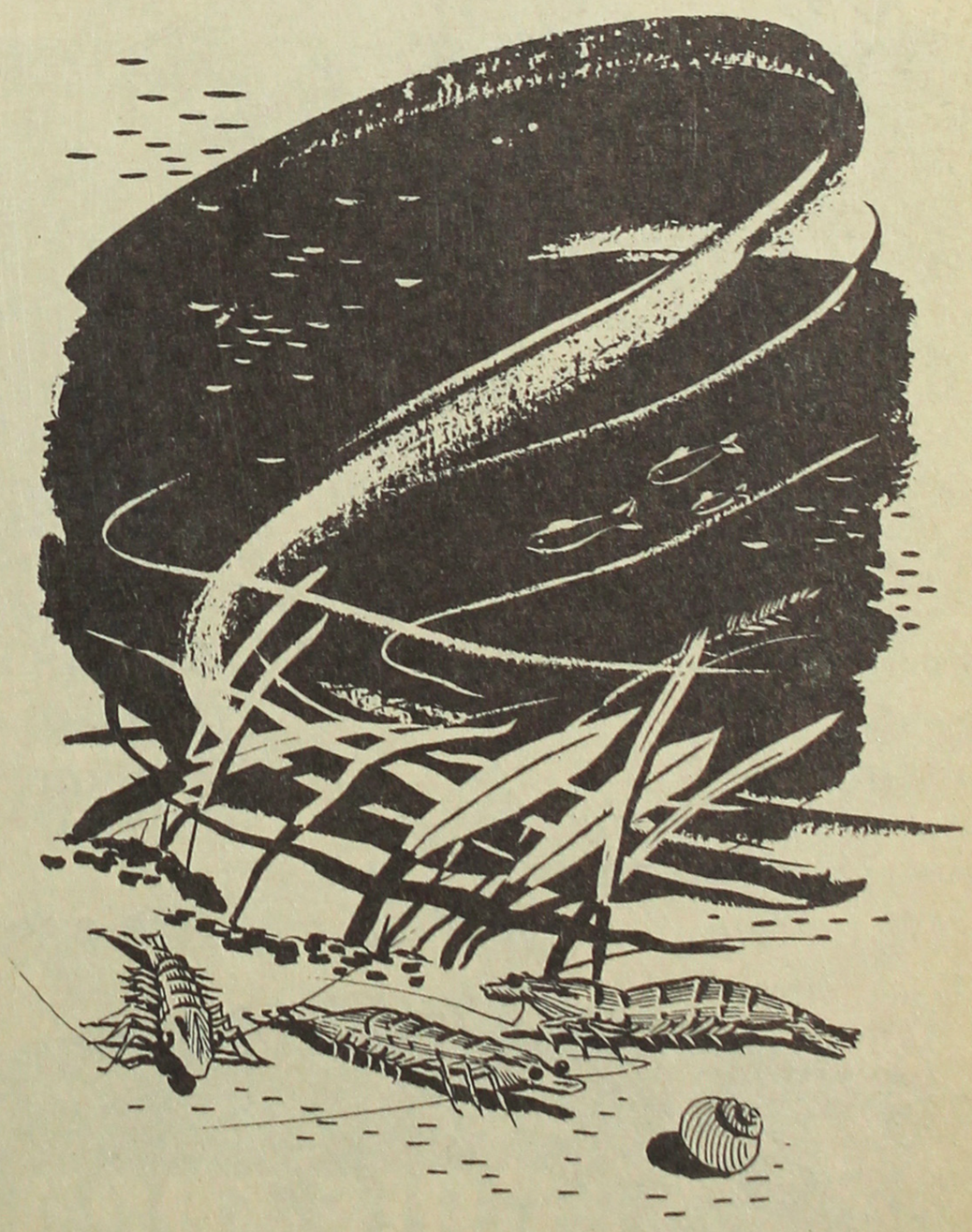
Today, the potential wealth of this company appears unlimited, for, back in the early days of Quong Sun, the canny Chinese bought three islands in the Gulf of Mexico. The islands were used for drying and sorting the shrimp, just as they are today being used for the same purpose. But there is something more to them. A major oil company has been exploring their depths, and it has discovered the possibility of the presence of oil. So now, it appears that the wealth of the shrimp business may well be overshadowed by the wealth that will come from the gushing black gold!

This does not mean that the company's present source of revenue can be depreciated with a shrug, however, as Gulf Food accounts for about 50% of over 1,000,000 pounds of dried shrimp sold annually. The

C. D. Hoy thought Izumi would be a valuable addition.

percentage is about the same as that which prevailed before the war, although now sales are much less due to trade restrictions with the Orient.

Today, Kango Izumi, the ex-newspaperman, waits hopefully for the day when trade with the Orient opens up again, for he already has many large orders on hand from Japan for frozen and dried shrimp. In the meantime, he sells his products by correspondence throughout the United States. Results show that he is doing this quite successfully, too.



Shrimp

IF IT'S SHRIMP YOU WANT
GULF FOOD HAS THEM..

DRIED

CANNED

SHREDDED

FROZEN

C. D. Hoy
Partner

Kango Izumi
Japanese Sales Representative

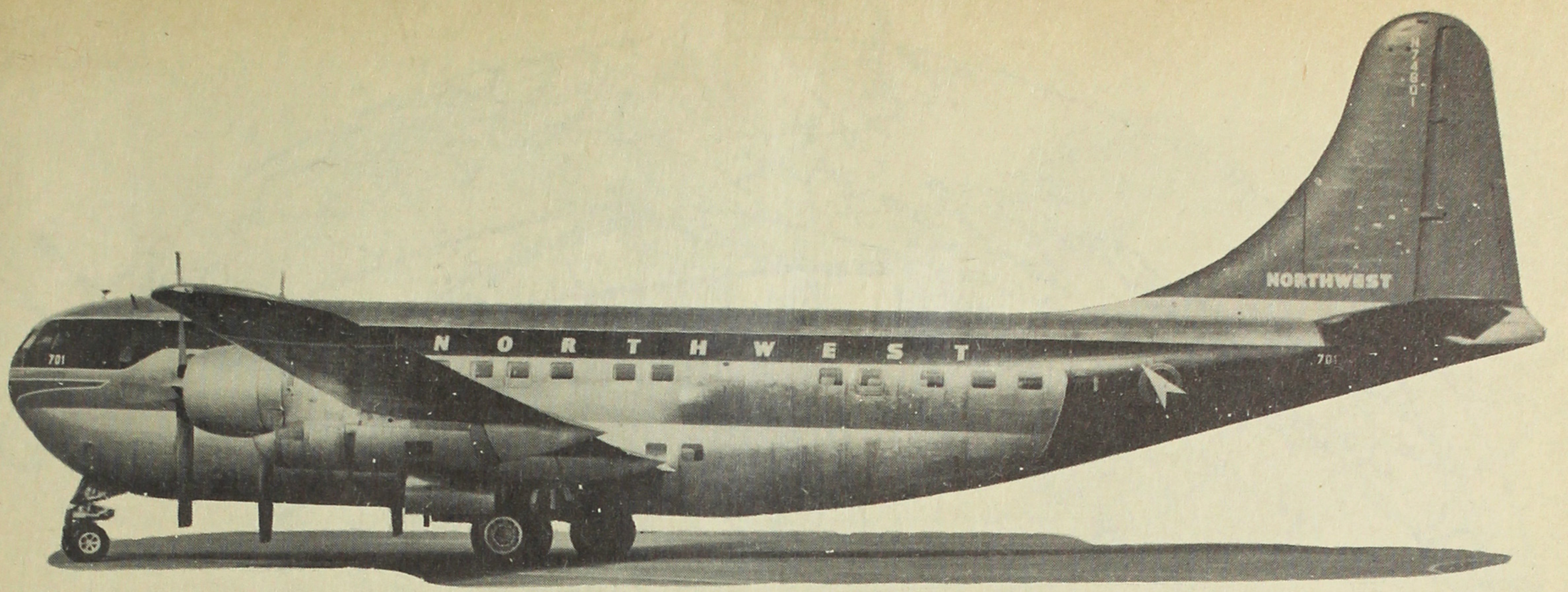
GULF FOOD is America's largest producers of Dried Shrimp. Located in the heart of the shrimp industry, we can give you selections to suit your every purpose.

WE HAVE REPRESENTATIVES IN

China
Japan
Philippine Islands
Hawaiian Islands
Peru
Greece
Belgium
Holland
Italy
South and Central America

GULF FOOD PRODUCTS CO.

525 ST. LOUIS STREET NEW ORLEANS, LOUISIANA



Northwest Airlines photo

Shattering the 'Bamboo Curtain'

People and Goldfish Across the Pacific in One Day

"HO-!" "SO-!" "SO-KA NE!"

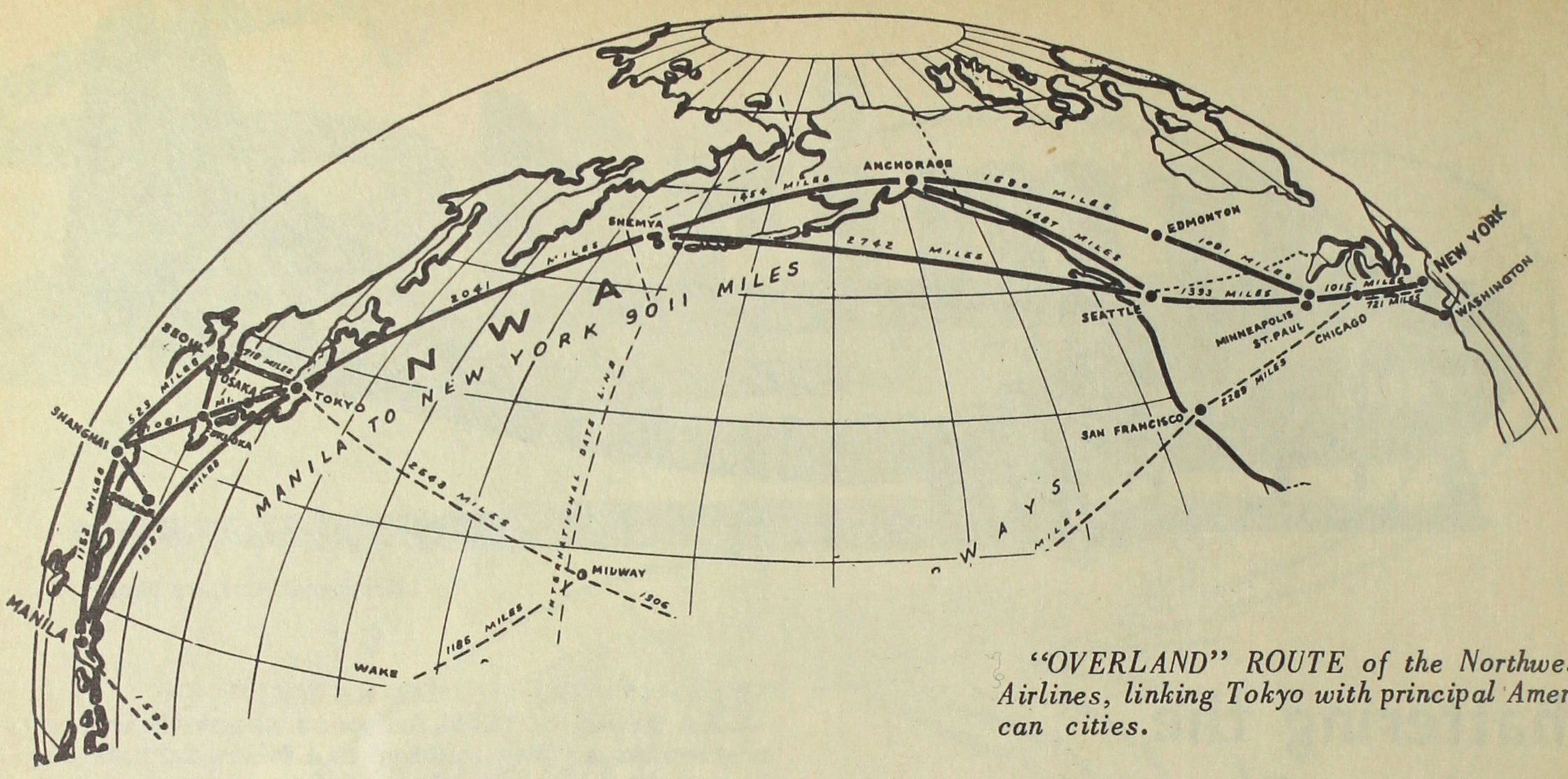
A group of Issei farmers shook their heads in amazement as they listened to a fellow farmer eagerly recount his recent plane ride to Japan.

The 65-year-old Fresno farmer who had not seen the land of his birth in 35 years visited Japan this summer and returned 30 days later delighted as a child on Christmas morning. His incredulous message to his cronies: San Francisco to Tokyo in a single day. Time was when a similar trip required 12 to 16 days by boat.

To C. T. Takahashi, a hustling Seattle business

(please turn the page)

TOY TEA SET from Japan is examined by Eileen Nagatomo and Lonnie Voy. Japanese products—ranging from toys to art objects (and goldfish!)—can now be shipped across the Pacific in a single day.



"OVERLAND" ROUTE of the Northwest Airlines, linking Tokyo with principal American cities.

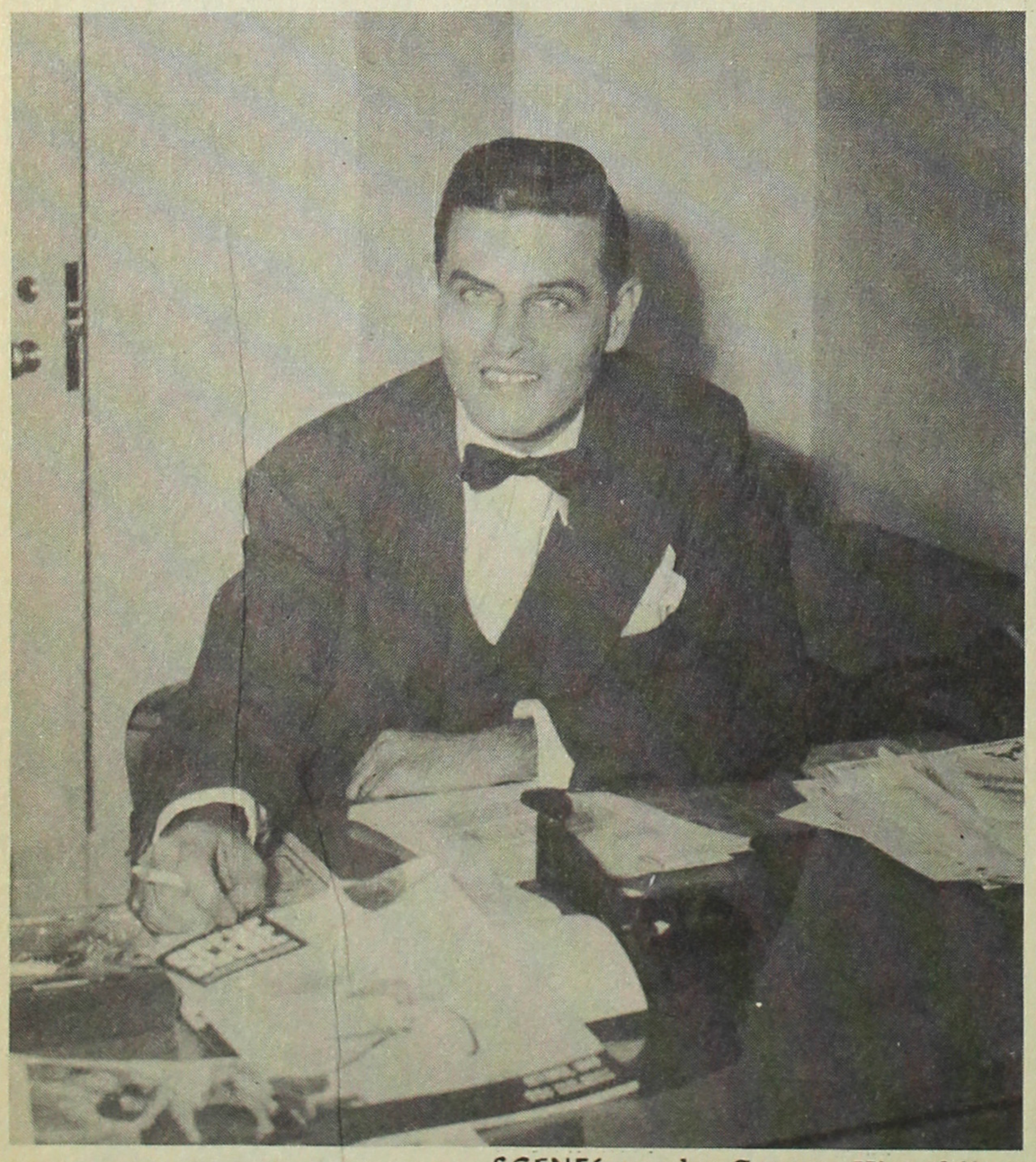
leader, the farmer's story would not have gone over so big. Ever since the end of the war, time-pressed businessmen such as Takahashi have been utilizing air travel increasingly. For travel and cargo transport, these men have definitely switched to the air.

Actually air traffic between Japan and the United States is distinctly a postwar development. Prior to the war, the Japanese military erected a virtual "bamboo curtain" over Japanese skies to foreign aircraft, isolating the country from aerial contact with the Western world. The only overseas airline was a Japanese Government-controlled line connecting Japan Proper with other parts of her former empire, as well as with China and Manchuria.

This "curtain" was shattered by the advent of the American air-raiders in the war, and, since the surrender, Allied aircraft have been utilizing airfields all over the country.

The first trans-Pacific service to Japan in history was inaugurated in mid-July of 1947 when a Northwest Airlines transport plane landed at Haneda airfield near Tokyo.

Since then, giant 44-passenger Douglas DC-4s and 21-passenger DC-3s have been operating on Northwest Airline's "Overland" route linking Tokyo with principal American cities via the Aleutians and



SCENEfoto by George Kinoshita

FIRST TRANS-PACIFIC service to Japan was inaugurated in 1947, when Northwest Airlines plane landed near Tokyo, says Judd G. Halenza, district manager in Chicago.

Northwest Airlines photo

PROMOTIONAL WORK and personal services conducted by travel agencies such as at Northwest Airlines' Chicago offices have boosted tourist trade in Japan.

Northwest Airlines photo

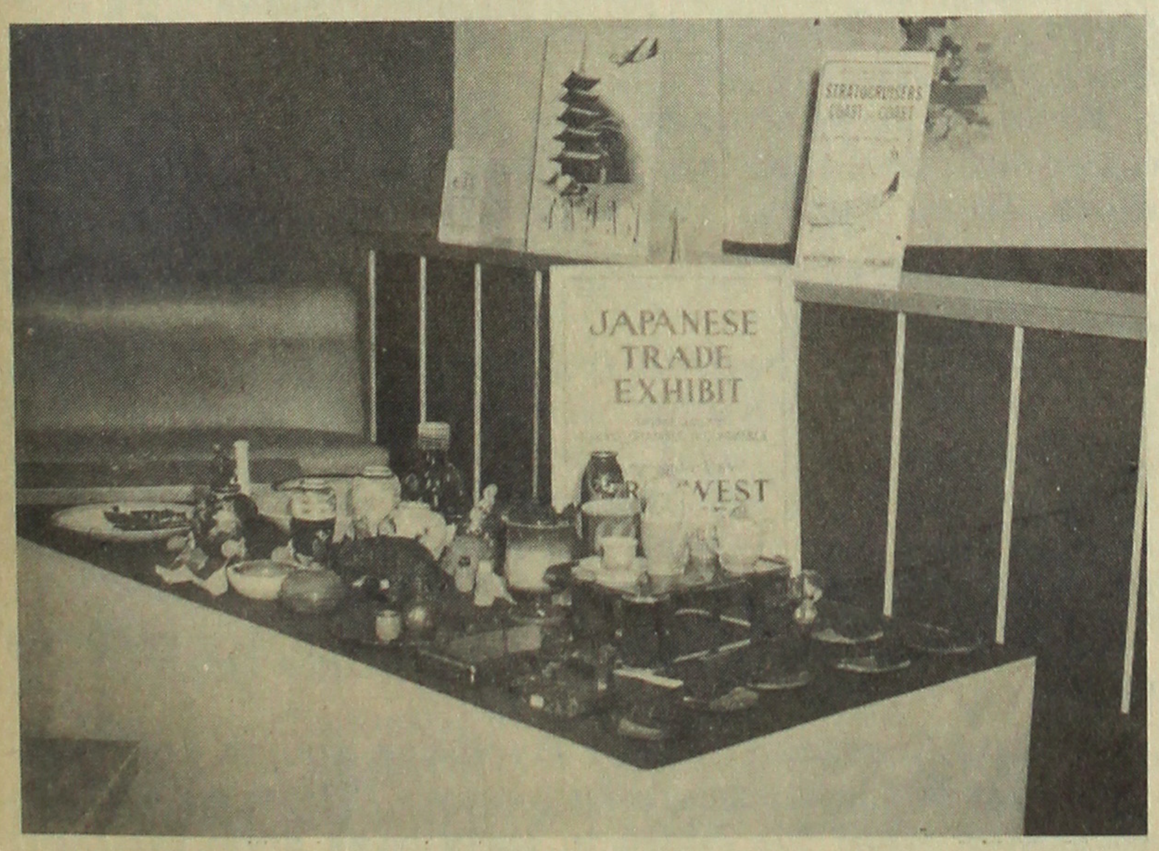
ISAMU SAHEKI (left), managing director of the Kinki-Nippon Railway in Japan, is introduced to C. T. Takahashi outstanding Nisei businessman, by George Alexander, Northwest Airlines district manager in Tokyo. Saheki is touring the U.S. to study trans-Pacific tourist and commerce potentials. Takahashi has been utilizing air service all along.

Alaska as well as with Shanghai, Seoul and Manila.

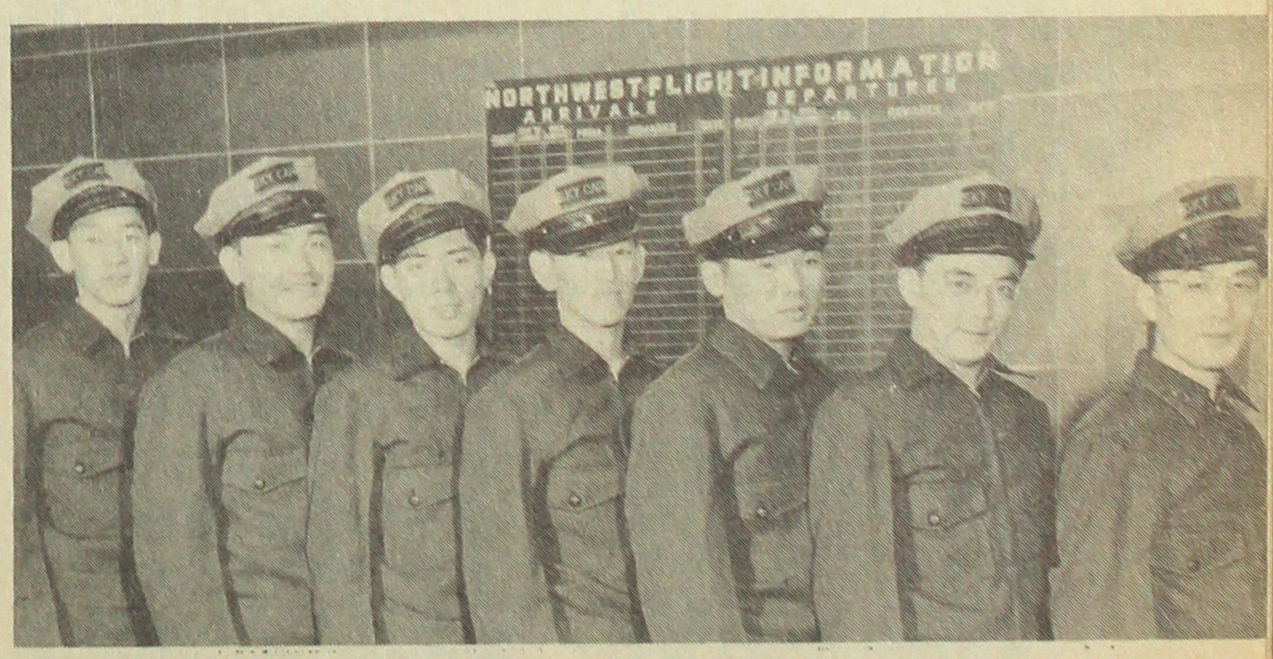
This month, Northwest Airlines add to their service a $20,000,000 fleet of 10 double-deck, 75-passenger Boeing Stratocruisers. The smaller DC-3s are retiring from service. The Stratocruiser with a wingspan of 141 feet is the world's largest commercial airliner in service today. With a cruising speed of 340 m.p.h. these giant liners have cut flying time from Tokyo to New York from 39 to 30 hours, and to Seattle from 27 to 21 hours.

American airlines are blazing an amazing new era of transoceanic air transport to Japan. They are speeding Japan's postwar recovery economically, politically and socially. The vital speed factor has opened an entirely new vista to international trade and good will.

Not only have important government officials, businessmen, social welfare workers and journalists almost exclusively utilized air traffic, but tons of export item samples and perishable goods have been shipped by air. Delicate Japanese chrysanthemums, goldfish, dwarf trees, canaries, dolls, various art objects et al. have been flown overseas without fuss or muss.



JAPANESE ART OBJECTS—vases, tea sets, table and mantel ornaments—may now be shipped quickly without fuss and muss to art lovers in the U.S.



Northwest Airlines photo

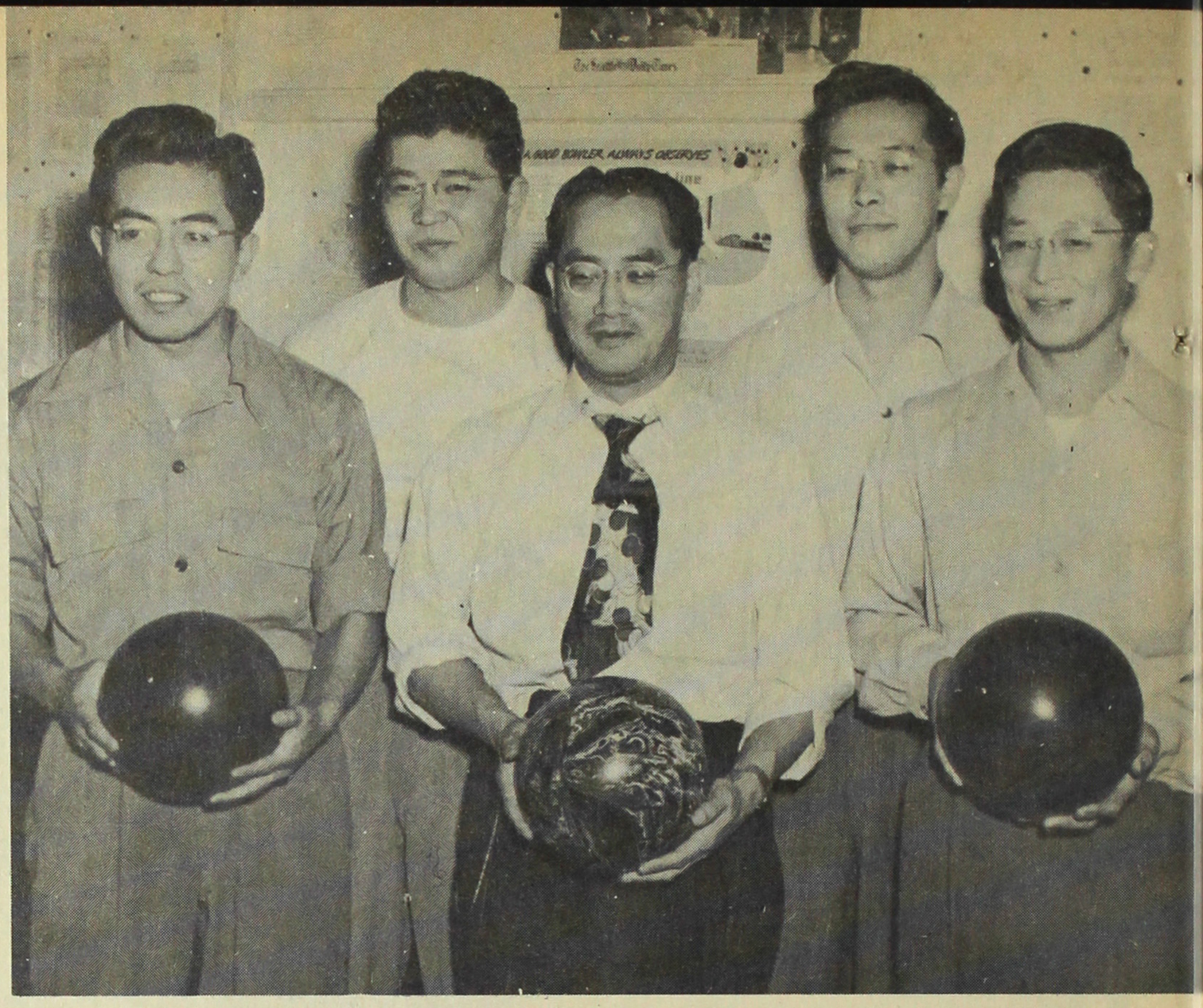
NISEI SKYCAPS were recent additions to Northwest Airlines at its Seattle Airport.

Tourists who cannot afford a long vacation but bent on visiting Japan are flying to that country in increasing numbers. Old Issei, too, like the Fresno farmer are taking to the air.

THE SPORTS SCENE

Bowling On Trial

Nisei Clippers Told 'Whites Only!' by American Bowling Congress



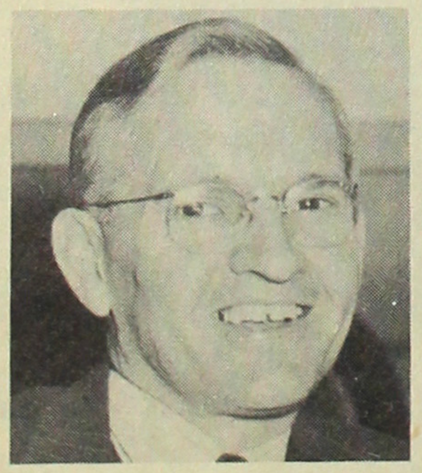
SCENEfoto by Elmer Ogawa

"WHITES ONLY!" the American Bowling Congress told the Nisei Clippers, who were entered in the Boeing Bowling League in Seattle. The Clippers, all ex-GIs, are: from l. to r.--Herb Furuta, Tom Namba, Floyd Yamamoto, Mud Tsuchikawa and Tak Shibuya.

THE AMERICAN BOWLING CONGRESS has an ironclad rule. From its executive headquarters in Milwaukee, it periodically reminds bowling leagues all over the country:

"A.B.C. membership is available only to white males."

A DELAY till the 21st of this month has been obtained by Attorney Floyd E. Thompson, representing the ABC, to answer the complaint in a superior court suit filed by State's Attorney John S. Boyle of Illinois, October 21. Boyle's suit asked revocation of the ABC's charter, lashing out against the bowling organization's racially discriminatory membership rule of "white males" only. The original deadline for ABC attorneys in this suit was the 21st of last month.



"IS THIS U.S.A., 1949, or Germany, 1938?"–R. Brougham.

"AMERICAN Bowling Congress. . . ! Huh. . !"–Sid Ziff.

In Seattle this is a simmering issue. A team of Nisei competing in the Boeing Bowling Association was excluded from play. Things have been happening up and down the West Coast ever since.

Royal Brougham wrote in the Seattle Post-Intelligencer:

"A couple of American boys who fought the war the hard way on the shell-raked beaches and mountains of Italy chatted about the glad day when they'd be back home enjoying their favorite sport, bowling. Back they came with honors, including a unit citation, both of them with sergeant ratings, both got jobs building airplanes at Boeing, both joined the bowling team.

"How do you think they felt when the American Bowling Congress notified the ex-soldiers that they have been barred from tournament play for no other reason in the world than that their names are Tak Shibuya and Tom Namba and that they are of Japanese ancestry?"

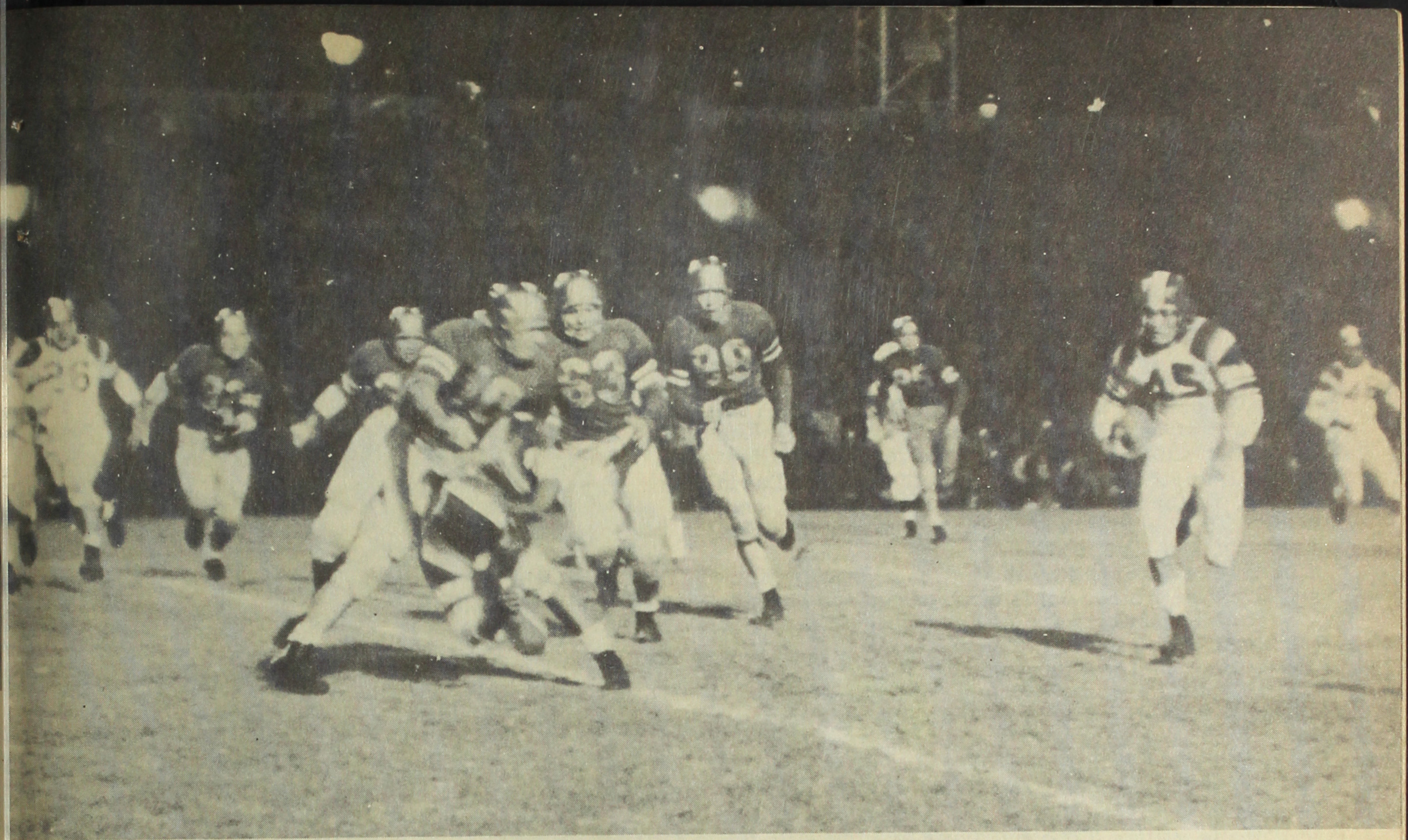
Brougham went on to cite the war records of the other members of the excluded team, Floyd Yamamoto, Herb Furuta and Mud Tsuchikawa.

The American Bowling Congress had a reply to such complaints:

"You will be barred from all competition if you bowl in the same league with a certain team, even if its members are loyal American citizens with brilliant war records and regardless of the fact that your league members voted overwhelmingly to include them in your competition."

Brougham's rebuttal: "Is this U.S.A., 1949, or Germany, 1938?"

In Los Angeles, Warner Brothers sports commentator Sid Ziff had something to say: "Have we already forgotten what the Nisei in Italy have done for their country during the last war? And what about the boys who fought in the Pacific?. . . The American Bowling Congress. .! Huh. . !"



HALFBACK JIM ASATO sets sail for a long gain in Denver U. game.

SCENEfotos by Carl Iwasaki

Big, Fast and Tough

University of Hawaii Football Squad Carries 13 Nisei on Its Regular Roster

By Bill Hosokawa

WHILE MAINLAND NISEI big enough, fast enough and tough enough to make college football teams are still scarce enough to be newsworthy, Hawaii is producing them in substantial numbers. This season, 13 Nisei were included in the 29-man University of Hawaii squad which visited the states to play two games. In addition the end coach and team physician were also Nisei.

Take Jim Asato, for instance, a darkly handsome 165-pound sophomore halfback who stands 5' 9" Against the University of Denver, he carried the ball 15 times, gained a total of 186 yards, and scored on a magnificent 86-yard run. The entire Denver U. backfield registered only 142 yards by rushing as the Hawaii Rainbows won 27-14.

There is little doubt that Asato would be welcome, despite his lack of size, as a break-away runner on almost any state-side college squad.

Or take Co-captain Saburo Takayesu, a senior, 5' 8" and 185 pounds. At guard, he directed the line on defense and played the vastly heavier Denver U. forwards to a standstill. Takayesu is a veteran of the 442nd Combat Team, and is built along the general lines of a medium tank.

At El Paso, Texas, where Hawaii was defeated 14-7 in the first of their two games by an exceptionally strong Texas Western eleven, Takayesu's shoulders confounded a bus driver who was taking the team out to the practice field.

"Going to scrimmage today?" he asked.

"No, sir," said Takayesu, "we didn't even bring our pads."

The bus driver took his eyes off the road long enough to give Takayesu a searching--then awed--look. "Oh," he said, "the way your jersey is sticking out, I thought you had on shoulder pads."

Asato made his 86-yard run just before the half-time gun, and Hawaii led 13-0 at the intermission. Denver came back to score twice in the third quarter and was leading 14-13 when Quarterback Dick Mamiya entered the game. Everyone was expecting Hawaii to fold up completely before the heavier Denverites. But with some amazingly deceptive T-formation ball-handling, Mamiya engineered a drive that carried 67 yards in ten plays, Fullback John Dang scoring from the one-yard line for Hawaii's third touchdown.

Mamiya (5' 8", 160 pounds) is a senior who has played four years of football and four years of basket-ball. Meanwhile, he was compiling a straight-A grade average as a pre-med student.

(please turn the page)

Dang, who went over for the insurance touchdown just before the end of the game, is a 190-pound Chinese American whom Frank Haraway of the Denver Post called "the best all-round ball player on the field with a smashing performance on both offense and defense." Just short of six feet, Dang is also a shot-putter and has been timed in the 100-yard dash in 10.4 seconds.

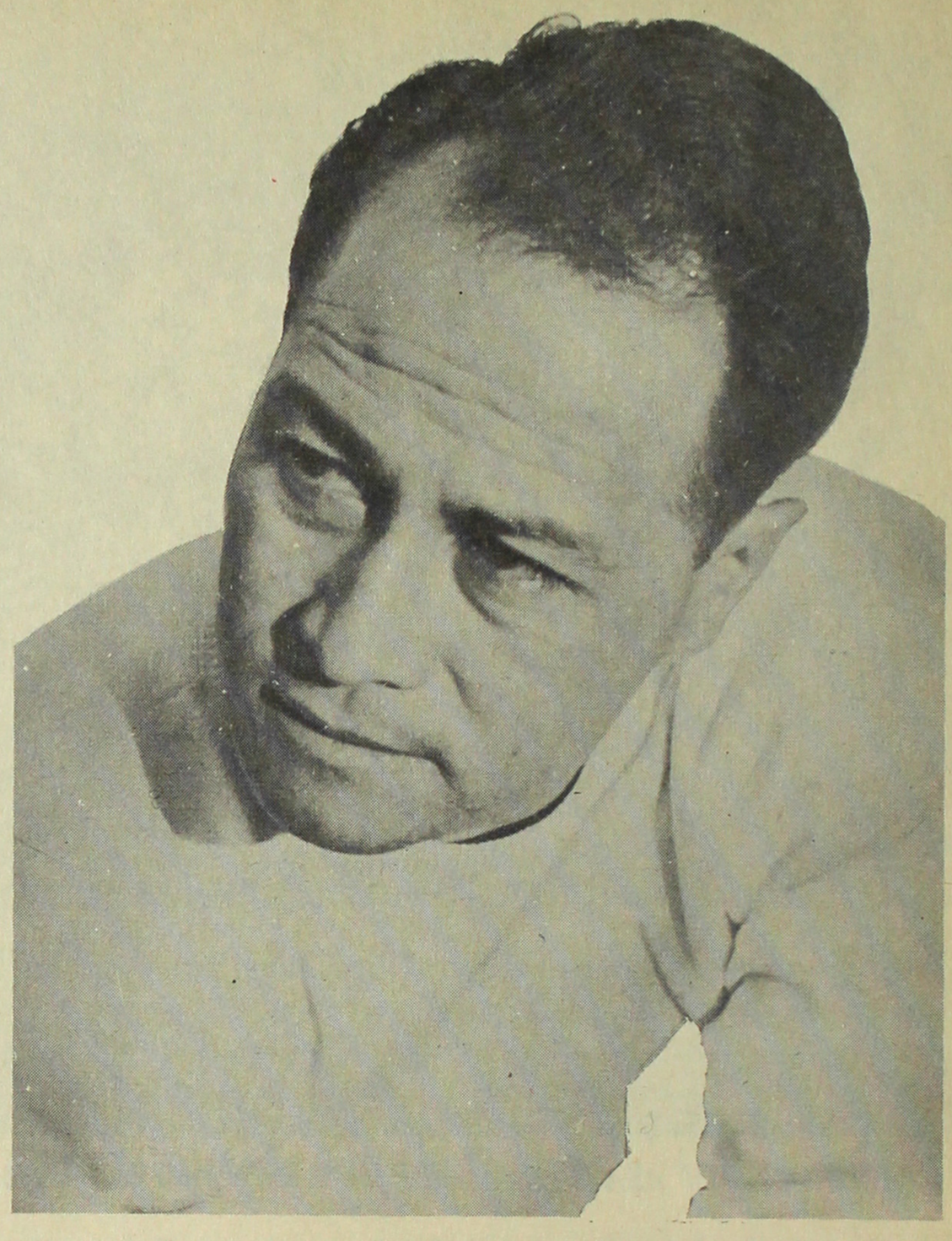
Dang, and End Harry (Clown) Kahuanui, the team's only full-blooded Hawaiian, are considered bright pro football prospects. Kahuanui also plays center on the Hawaii basketball team and is 6' 4" tall and weighs 210 pounds.

Niseis on the squad also include: Herbert Doi, center, 180 pounds, 5' 9"; Mansfield Doi, tackle, 195, 5' 10-1/2"; Kiyoshi Matsuo, halfback, 170, 5' 8"; Ken Kawaguchi, halfback, 145, 5' 4" (the team's smallest man); Stanley Himeno, halfback, 170, 5' 9"; David Takushi, fullback, 170, 5' 7"; Tom Kiyosaki, end, 190, 5' 11"; Toshio Tenno, guard, 205, 5' 7"; Ken Nakamura, end, 190, 6'.

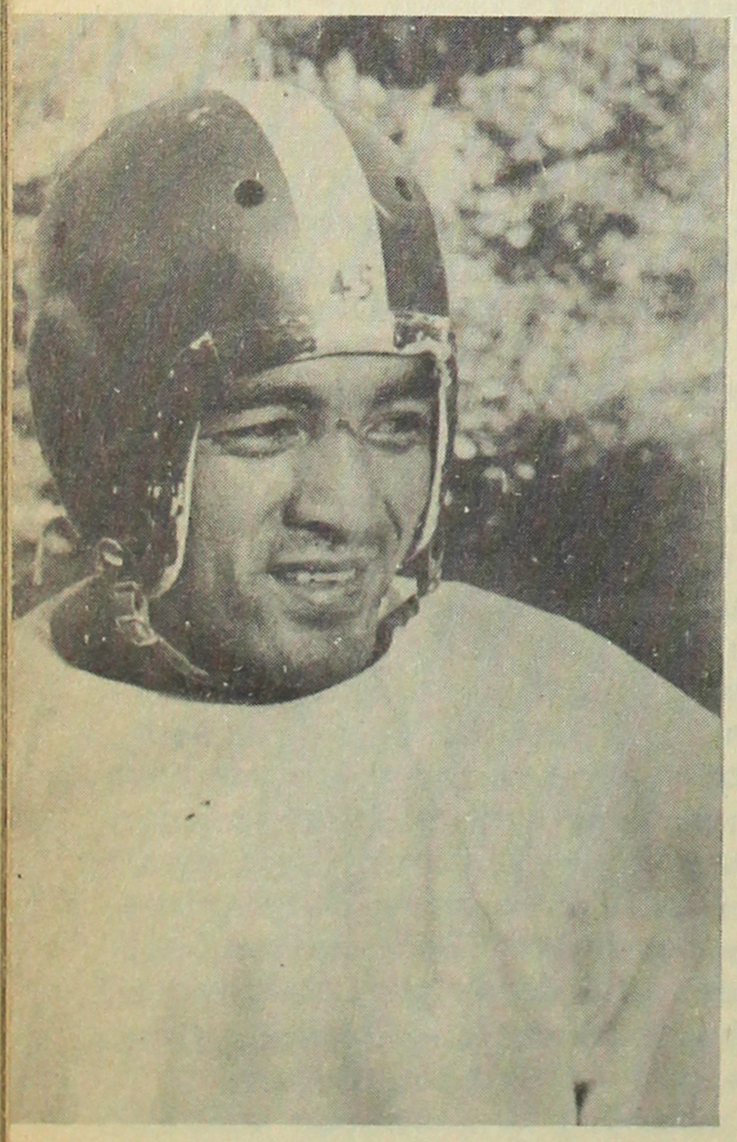
The team is coached by the brilliant Tommy Kaulukukui, whose brother Sol is quarterback and co-captain. The Kaulukukuis are of Hawaiian, Chinese and Irish blood. Back in 1934, Tommy led the University of Hawaii to a 36-14 victory over Denver. The following year, Tommy won a measure of immortality by running a kickoff back 103 yards for a touchdown against U.C.L.A.

Hawaii's end coach is towering Harold Kometani, who starred for the Rainbows from 1937 to 1940.

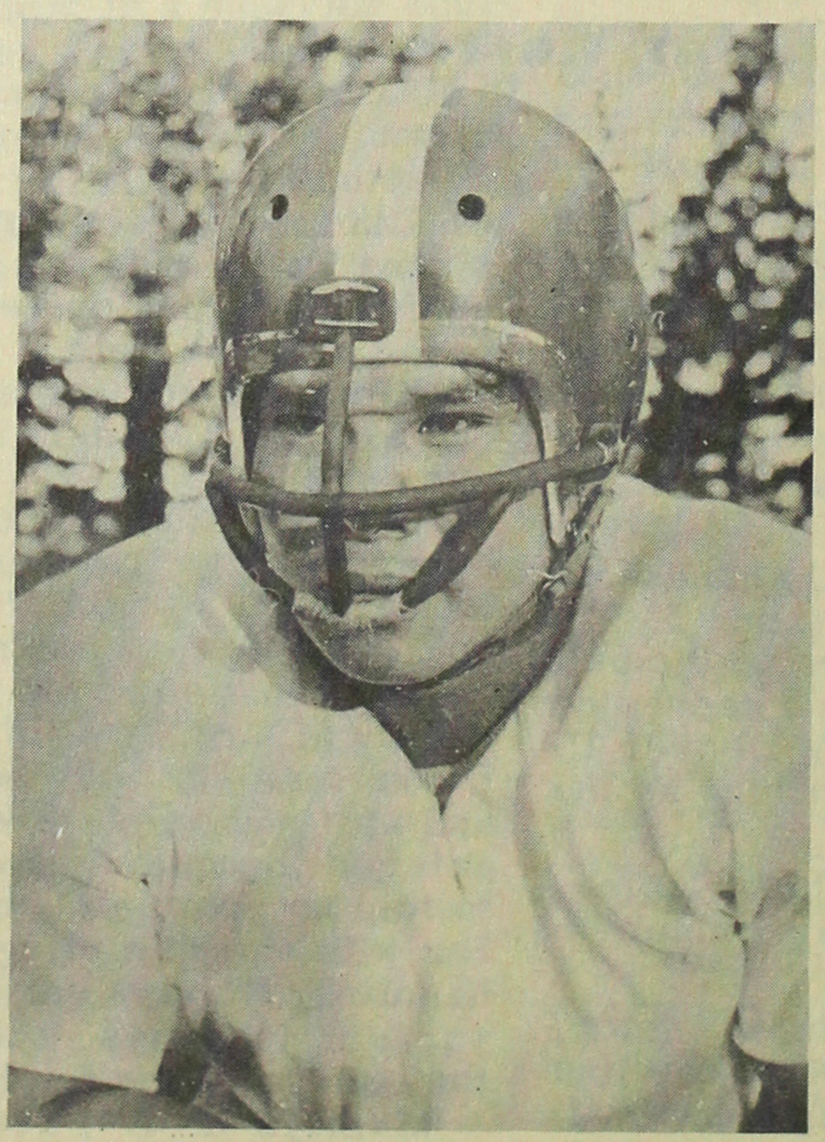
In regard to Niseis, Coach Kaulukukui has this to say: "We're getting more and more Nisei boys in the 200-pound class, and most of them handle themselves very well. It seems Orientals mature earlier in the islands. You ought to see the 15 and 16-year-olds in high school. Tough as nails. A Nisei, or a boy of any Oriental blood, is usually ready to play college football as a freshman. A Caucasian boy doesn't seem to reach maturity until he's a junior or senior."



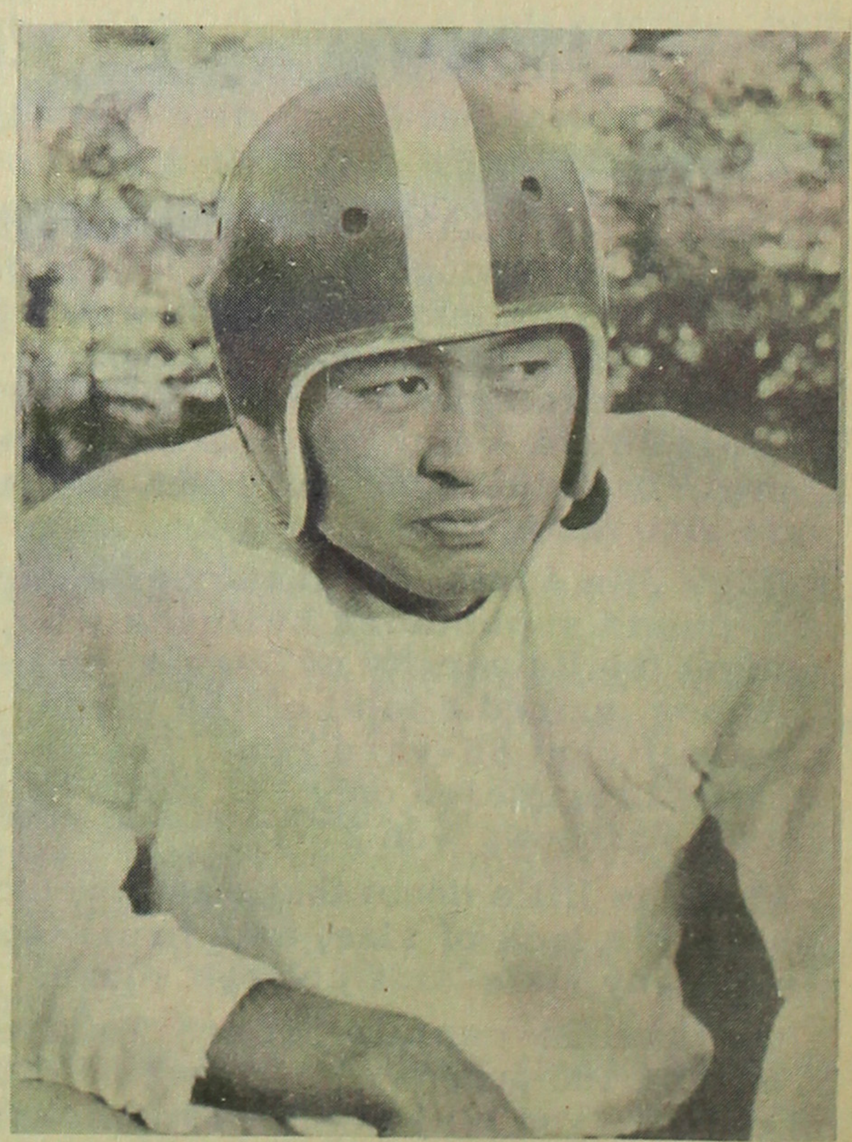
COACH TOM KAULUKUKUI considers lack of competition greatest drawback to football in the Islands. Only club and service teams have elevens strong enough for his squad.



HALFBACK JIM ASATO, 5' 9", 165, is fancy breakaway runner.



CO-CAPTAIN SABURO TAKAYESU, 5' 8", is solid wall by himself at guard at 185 pounds.



QUARTERBACK DICK MAMIYA, 5' 8", 160, is master of deceptive T-formation ball-handling.

A DECIDED MENU FAVORITE with Nisei, Chicken Teri-yaki is easy to make.

the Feminine SCENE

CHICKEN TERI-YAKI

Recipe for Tangy, Mouth-watering Favorite Provided by Mrs. Mitsuji Morishita

WITH THE EASY-TO-FOLLOW recipe below, submitted by Mrs. Mitsuji Morishita of Chicago, many of you girls and housewives may now be able to treat your men to tangy, mouth-watering Chicken Teri-yaki, strictly home-made!

CHICKEN TERI-YAKI

Take 3 breasts of chicken or 1 fryer and cut into serving pieces.

Mix together the following:

1 cup shoyu
1/2 cup sugar
2 teaspoons mirin or whiskey
(Do NOT use wine!)

Soak chicken pieces 4 to 5 hours in shoyu mixture.

Pre-heat oven to 350 degrees.

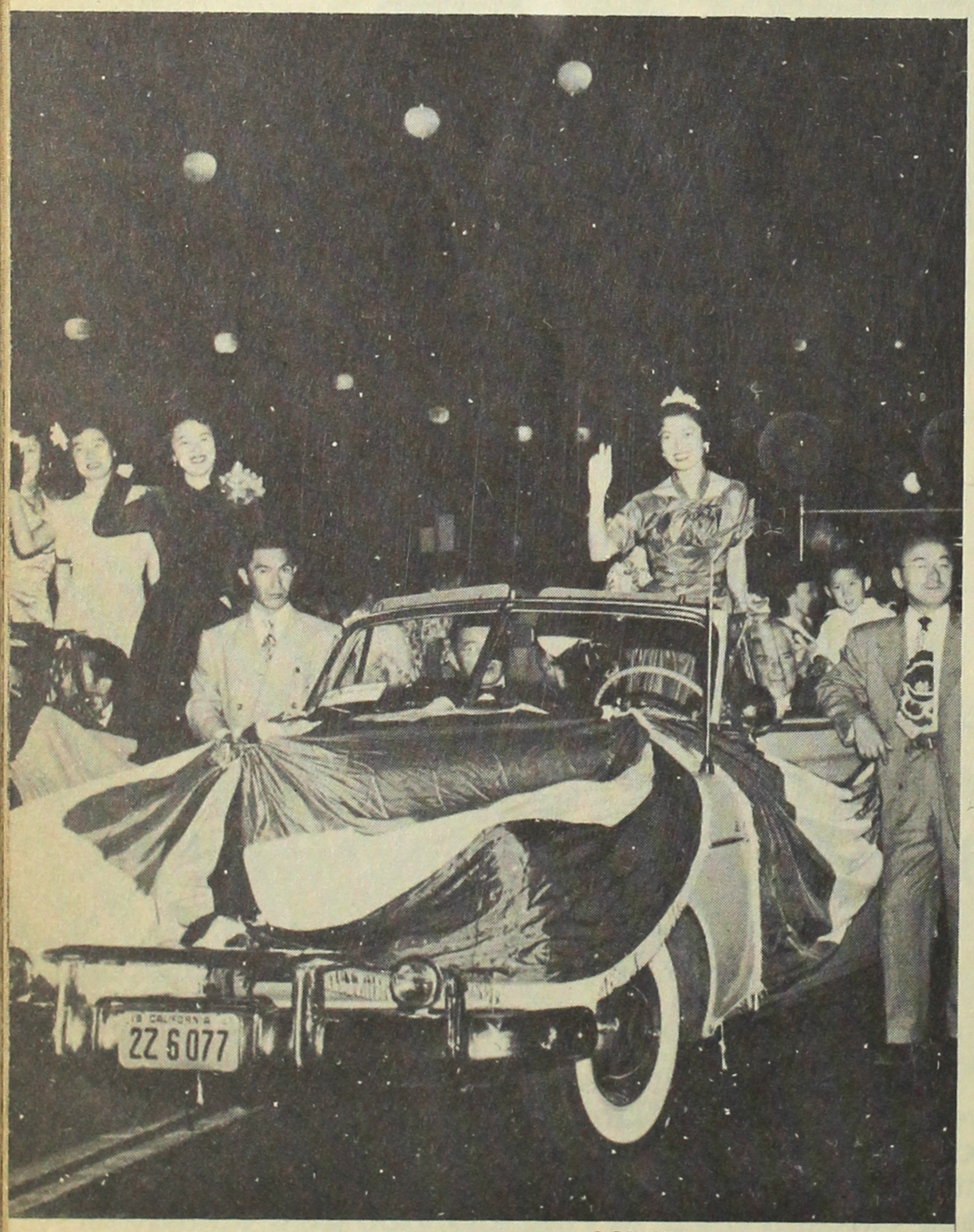
Place chicken pieces, skin side down, in broiler oven 3 inches below flame and broil 10 minutes. Turn skin side up then and, while pieces are broiling, dab with shoyu mixture every 3 minutes or so. This will keep chicken from drying and also give additional flavor. Continue broiling and basting for 15 minutes. Total broiling time: 25 minutes. The Chicken Teri-yaki is now ready for the table.

The shoyu mixture may be stored away in a covered jar for future use in seasoning other Japanese dishes, like Suki-yaki.

SCENE Review

Highlights of 1949

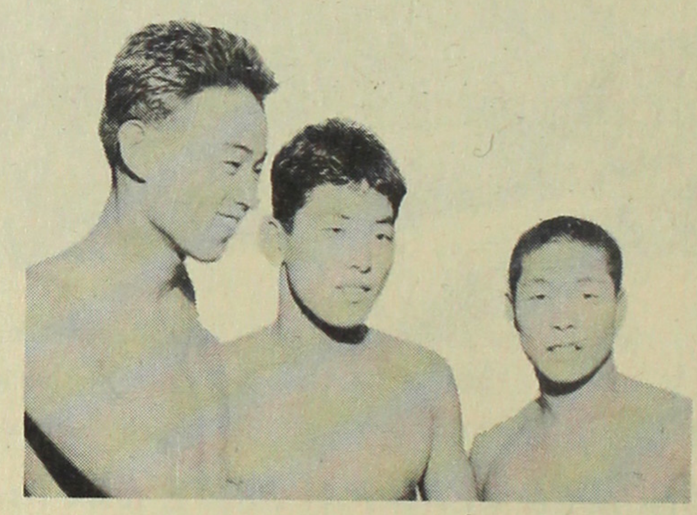
L. A. Stages "Nisei Week"

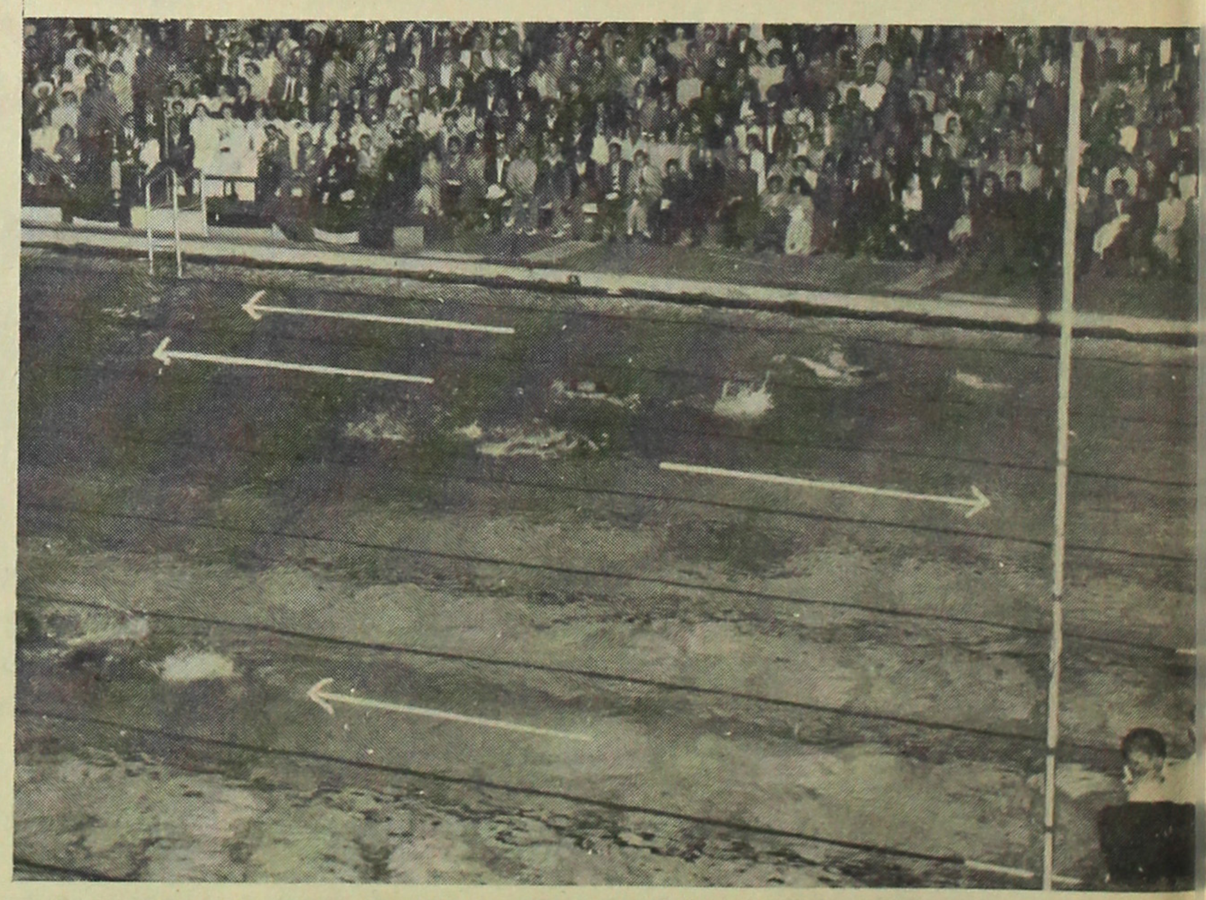


SCENEfoto by Jack Iwata

QUEEN TERRIE HOKODA flashes a smile, as thousands line "Nihon-machi's" main thoroughfare to watch the Ondo Parade. Los Angeles' first postwar Nisei Week (Aug. 13 to 21) was big, colorful and first-rate example of Nisei enterprising.

Furuhashi & Co. Stun Swim World

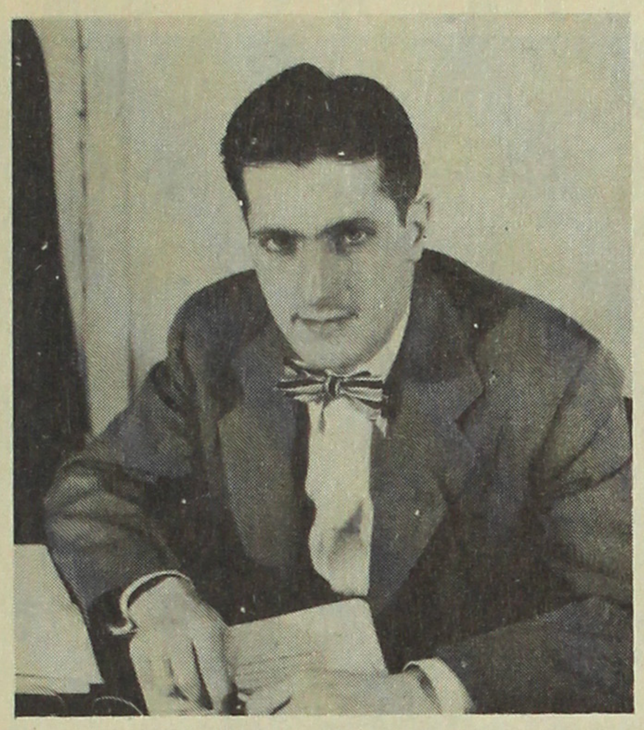




SCENEfoto by Jack Iwata

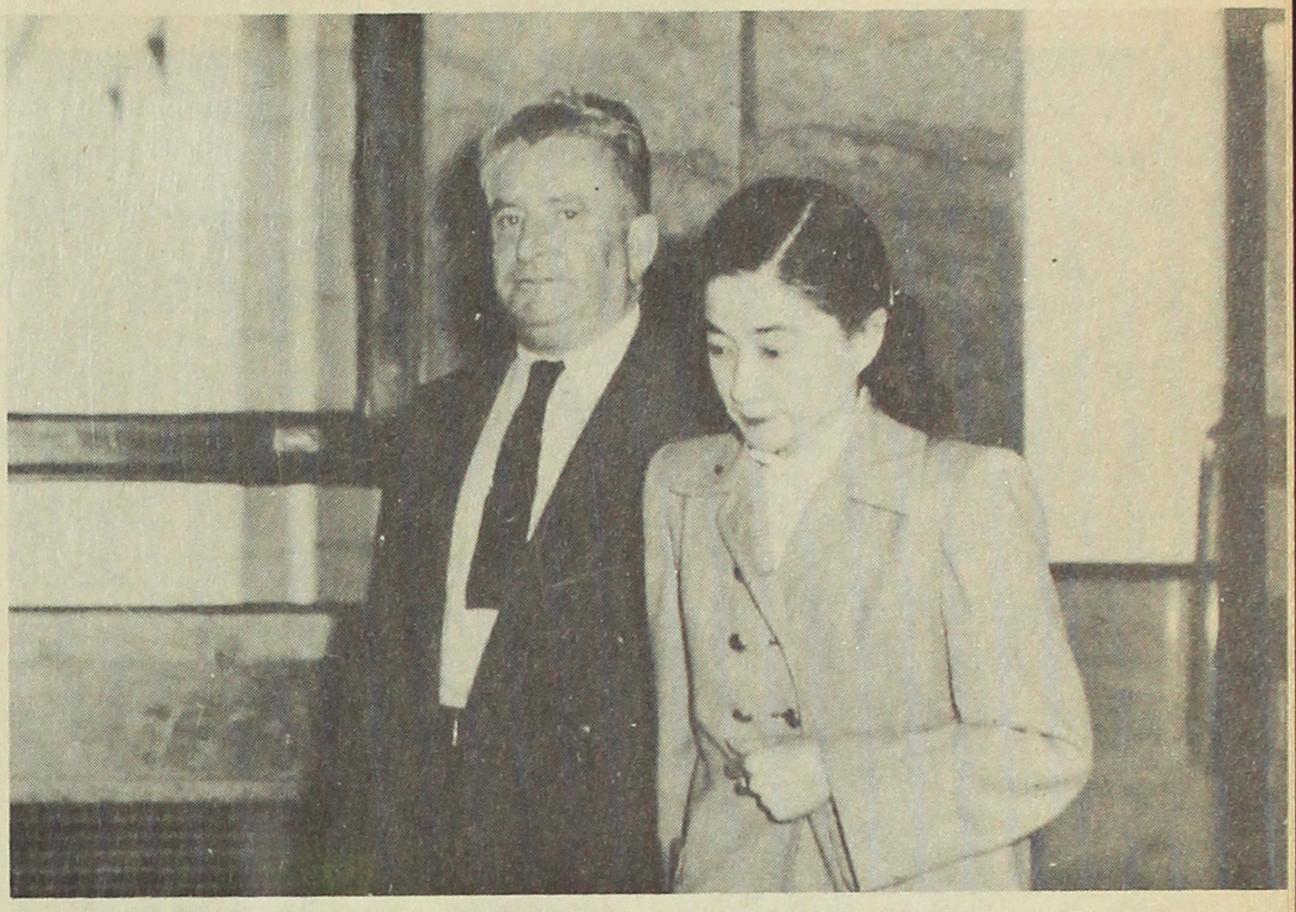
SHIRO HASHIZUME, Hironoshin Furuhashi and Sumio Tanaka relax after blithely shattering 17 world and American swim records in August at NAAU meet in Los Angeles. Below, Hashizume (already returning!) breaks 800-meter mark. He was the undisputed star of the gathering.

Inside Story on Evacuation Written



FIRST FACTUAL REPORT on the whole messy business of evacuation was brought out in June in "Americans Betrayed," a book by Morton Grodzins.

Jury Upsets News Poll



SCENEfoto by Tom Okada

UPSETTING AN INFORMAL poll of newsmen, who had almost unanimously predicted acquital, Mrs. Iva Toguri D'Aquino was found guilty of enemy broadcasting in August. "Tokyo Rose" was sentenced to ten years' imprisonment and a $10,000 fine.

Ex-GI Responsible for Repeal of Oregon Alien Land Law

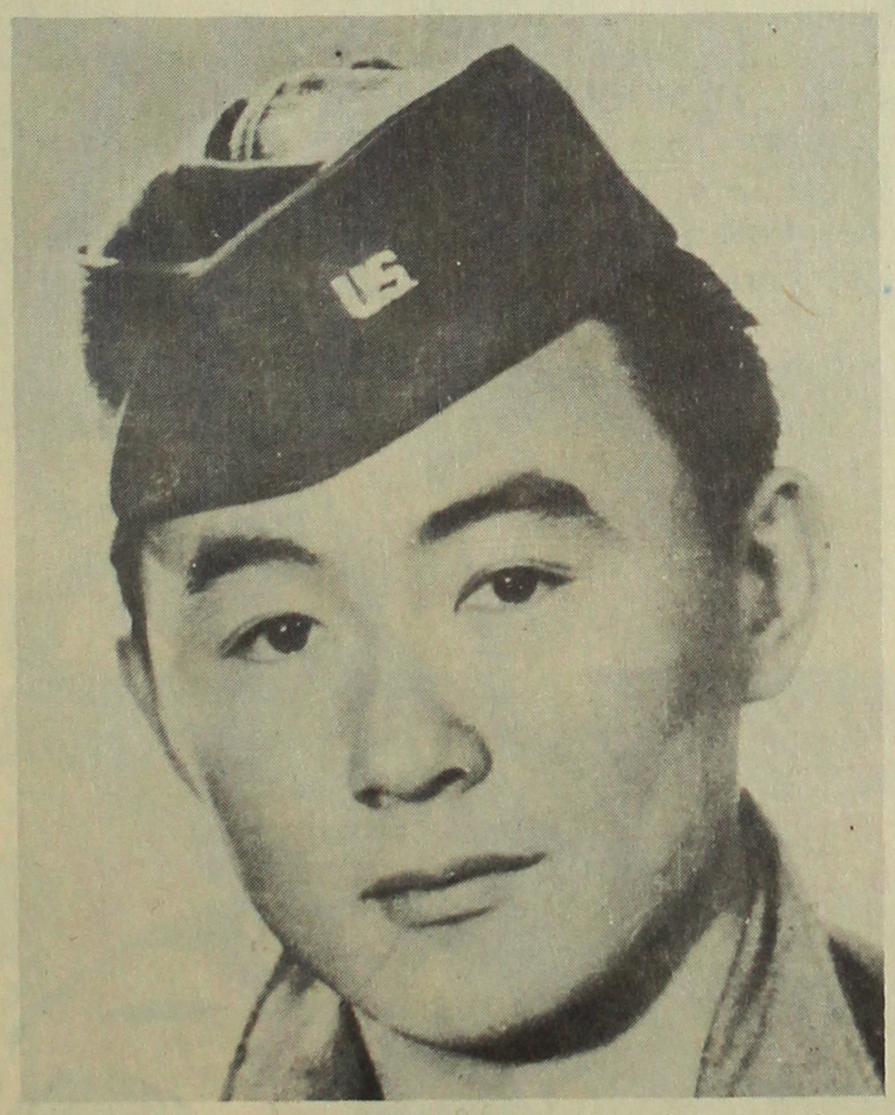


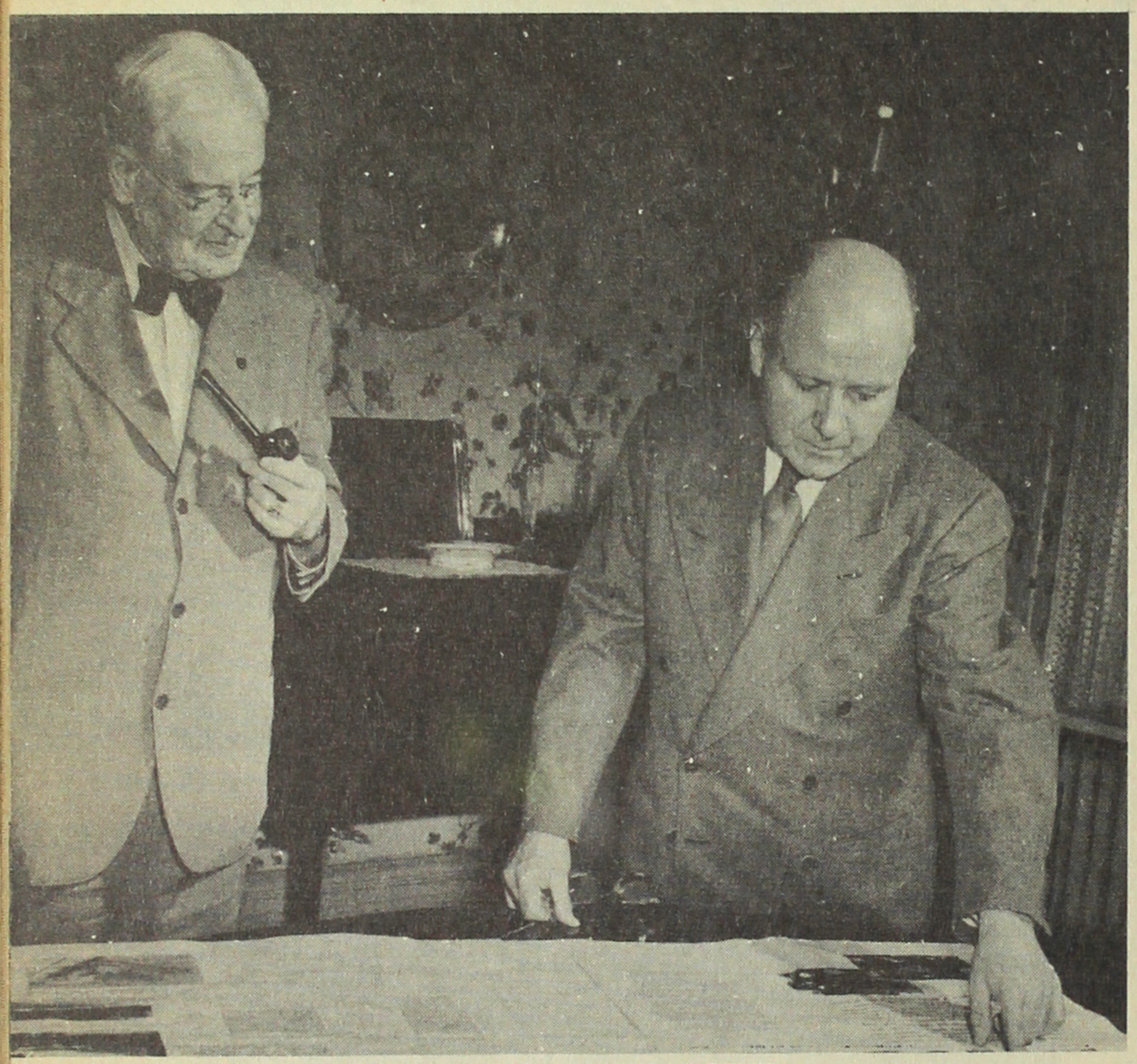
Photo from Portland Oregonian

DECIDED PRECEDENT was set when Oregon repealed its alien land law in May. This was after the state supreme court reversed discriminatory judgement of a district court, which ruled against ex-GI Kenji Namba (above) and father from leasing farm land. Owner Mrs. F. Donald aided Nambas.

Denver Erects Modern Buddhist Building

THE TRI-STATE BUDDHIST Church, gleaming-white and modernistic, was the culmination of 30 years of planning, the result of member donations amounting to $130,000. It was finished this spring in Denver, and is the headquarters for 36 Buddhist churches in Nebraska, Wyoming and Colorado.

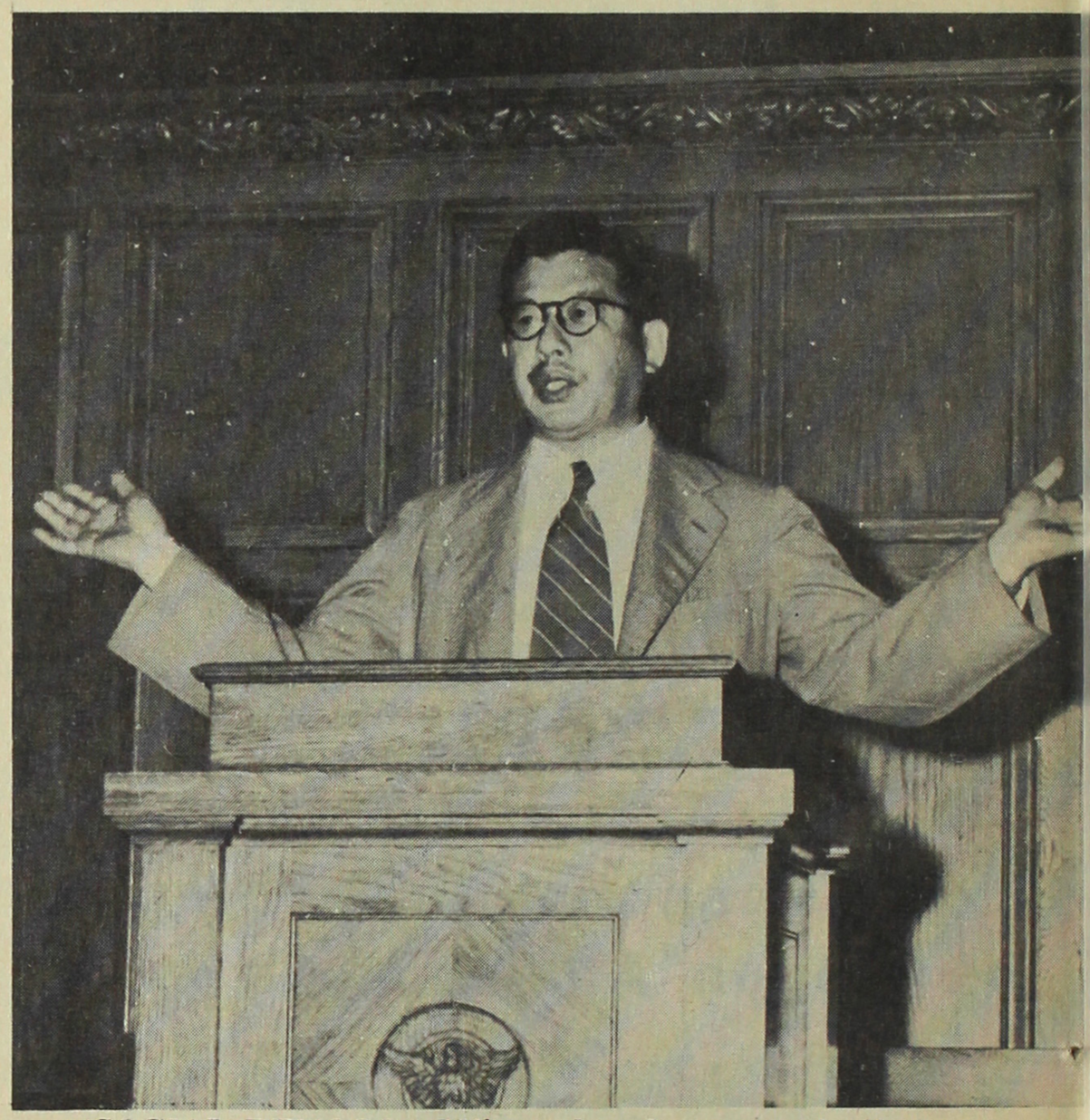
Ex-Colonel Outlines Youth Program in Japan



SCENEfotos by Ken Mazawa

PROGRESS REPORT on Kiyosato--a project in Japan to show Japanese how democracy works--is explained by ex-Col. Paul Rusch (right), its founder, to Courtenay Barber, Sr., a main drive behind the movement. Rusch toured the U.S. these last months to raise funds for Kiyosato.

Former Premier Visits U. S., Stresses "Demo-Social" Government for Japan



"'SOCIAL DEMOCRACY' is what Japan needs," stressed ex-Premier Tetsu Katayama, in July, when he made a visit to the U.S. The wedding of democracy and socialism for a new-type government is the aim of the head of the Socialist Party in Japan.

SCENE Facts and Oddities

MADAM BUTTERFLY REALLY EXISTED!

K. HIRAYAMA, HEAD OF NAGASAKI MUSEUM, SAYS CHO-CHO-SAN WAS TSURU YAMAMURA. HER FAMILY CREST WAS A BUTTERFLY. SHE DIED IN 1900 AT AGE 48. "LIEUT. PINKERTON" WAS IN REALITY A BRITISH MINING ENGINEER NAMED GRAHAM—AND WAS HER SECOND HUSBAND.

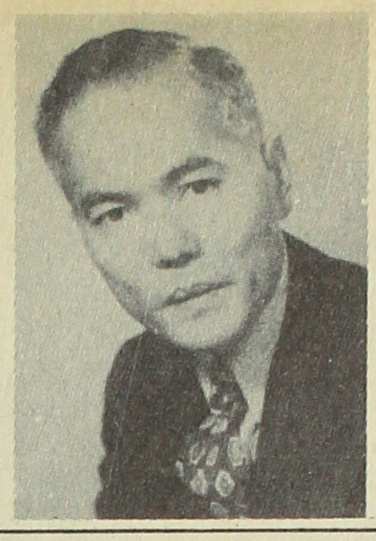
23 KNOCKOUTS IN 34 BOUTS!

IN 34 PRO BOUTS, ROBERT (THE RIPPER) TAKESHITA OF HAWAII, WELTERWEIGHT, WON ALL BUT TWO—AND 23 BY KNOCKOUTS. HE HOLDS TWO DECISIONS OVER MEXICAN LIGHTWEIGHT CHAMP TONY MAR, HAS BEATEN KID GAVILAN CUBAN FISTIC ACE.

人物月旦（7）

橫顏

永田生



島庄寛論

華府日系人會長

日本華やかなりし頃の米國駐劄大使と云へば、親任外交官の筆頭であり、首都華府の大使館に醜つて居つた日の丸は極東の覇王として、押も押れもせぬ堂々たる貫祿を十分に示しておつたものである。然るに「儘にならぬは浮世の慣ひ」一敗地に塗れては已を得ない、明治三年（西紀一八七〇年）森有禮辨理公使が華府に開設した、噫我が大使館は、七十年目にピタリと表扉を鎖されて了つた。

◇　◇　◇

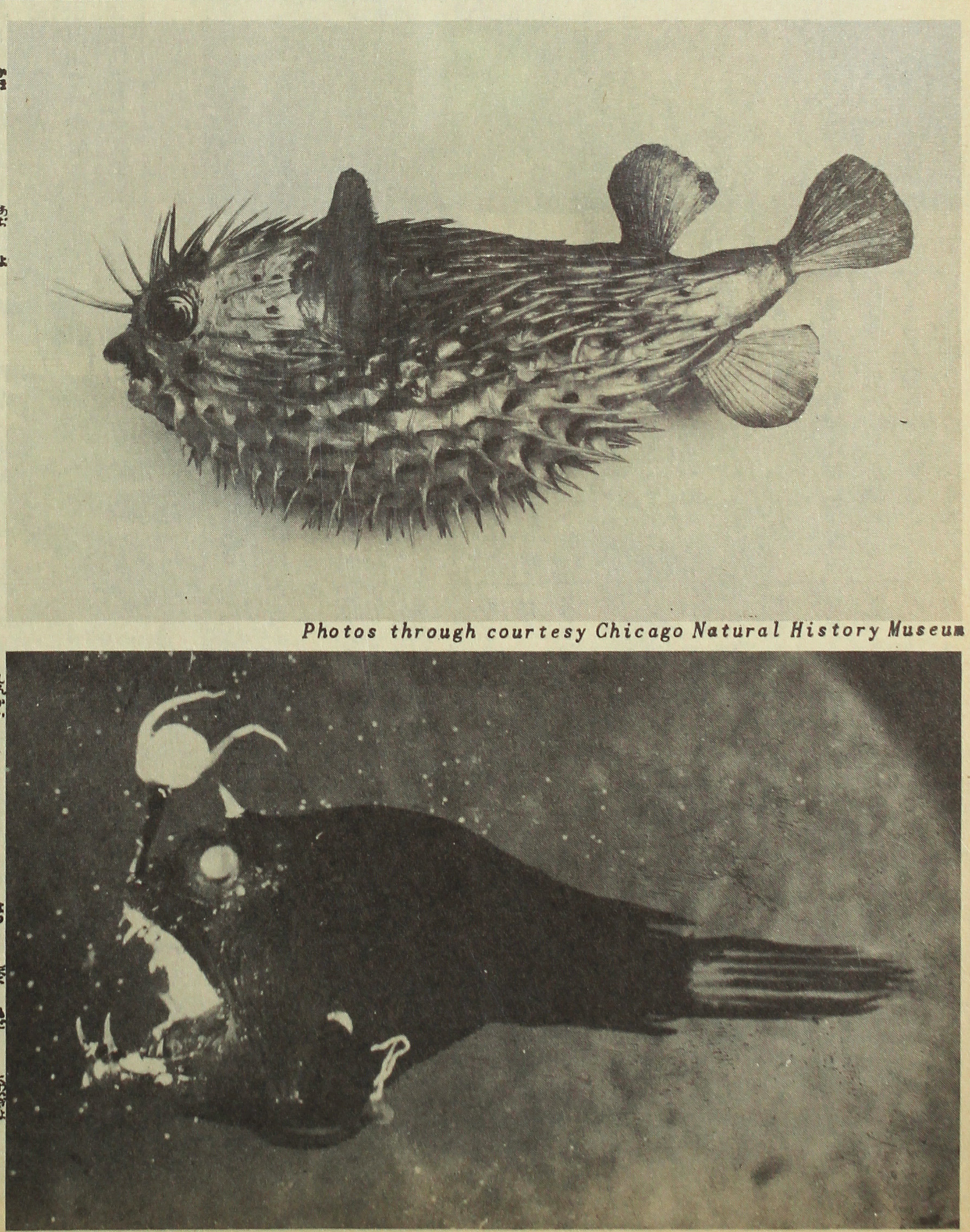
戰は終つた。收容所にあつた同胞は、米國各地に轉住し大使のおらない華府へも多數の日本人が押かけて來た。其の時血は水よりも濃い、奮然として華府への轉住者の爲め獻身的に盡力をして、大使以上の功績を擧げた御仁がある、姓は島名は庄寛氏その人である。見當のつかない轉住者に華府では「グロサリー店を經營するが最適である」と約三十餘軒にわたる開業を援助し店舗の購入から法律手續經營方針、中には資金迄融通して現在華府に於ける有望なる同胞事業の基礎を築いたのが此の島庄寛氏である。

◇　◇　◇

氏は沖繩縣羽地村稻崎に生れホノルル高校を經て一九二三年華府ナショナル大學に法律を學び又マウント・ヴアノン飛行學校で航空術を修得し其他多方面の研究に沒頭し、農務省林野局に永年勤務した事もあり現在は數軒のアパートメントとエムゼー食料品店を經營する傍グロサリー組合の會長華府日系人會長を勤め、公共に盡すの念極めて篤く、大使なき華府の民間大使として、同胞の福祉增進に絶大の努力を積けてをる。如斯人傑を首都華府に持つことは我等の誇りであり再建途上の日本人に取つて寔に心强い次第である。

△お顏は醜くても味は良い「おこぜ」

△深海に棲み頭から光を發し食を求むる怪魚



Photos through courtesy Chicago Natural History Museum

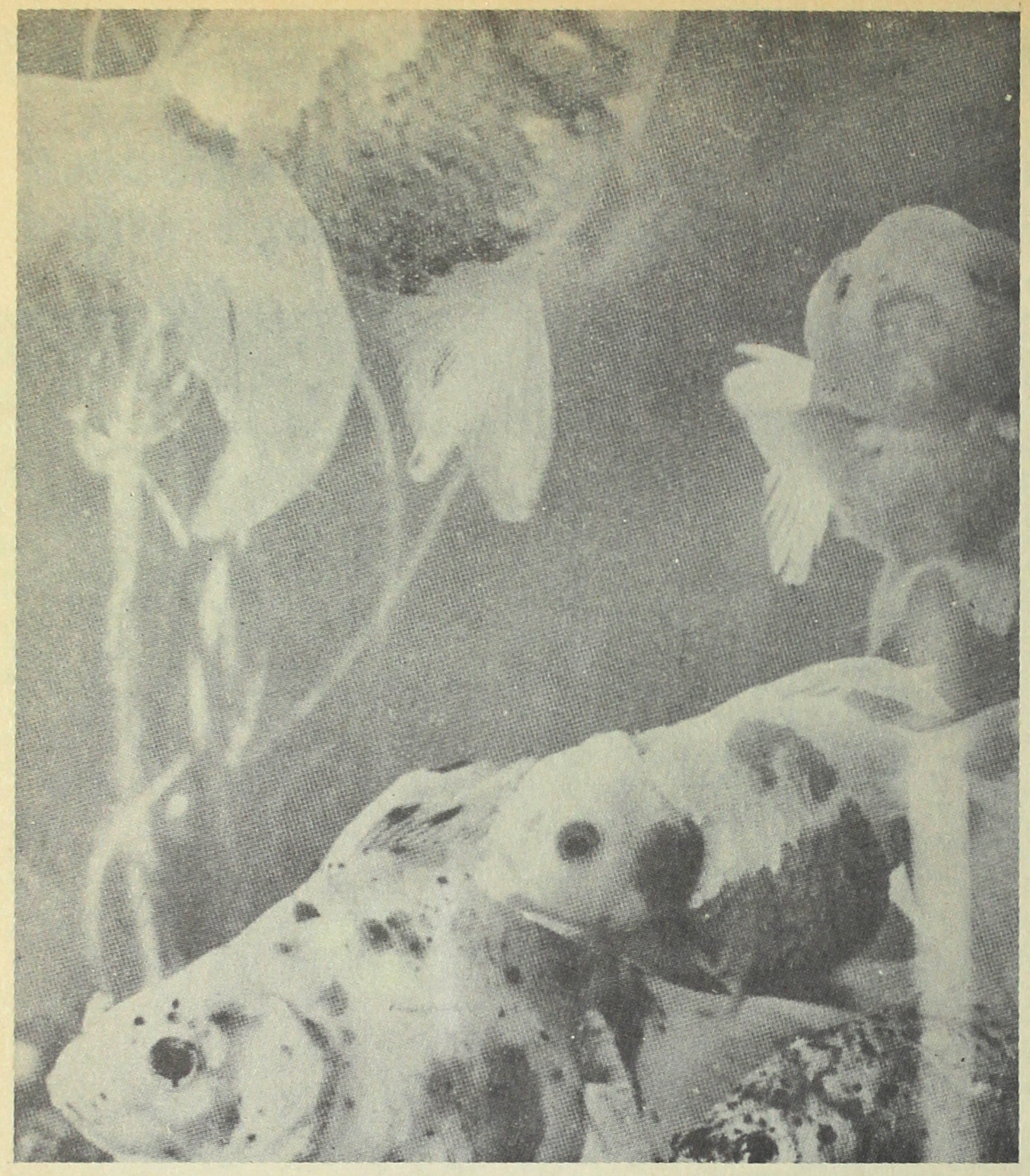
河豚料理御難

近頃東京都内の養豚所で、ブタ君が原因不明の急病でコロ〳〵マイる。都で原因を調査したところ、フグを好む人間がふえて、オコボレのハラワタを殘飯オケに無責任にブチ込むその傍杖と判つた。こんな事では人間様も危ないと人、豚あわせて保護するため都公衆衛生課は「フグ取扱業等取扱條例」なるものをつくり都議會は三月二十九日通過した。曰くフグはフグの動物學的知識、實地技術試驗に合格し、知事からの免許を下附されたものに限り、素人料理なぞやれば二年以下の懲役または五萬圓以下の罰金等々と云ふイカメシイもの、斷くて都内千人のフグ料理の板前はマナイタの前に知事の認證書を飾らねばならないことになつたが、通の好んだ内臓は販賣禁止のウキメになつた。「フグは食いたし命は惜し、懲役罰金またこわい」と云ふことになり食いしんぼうたち心ピク〳〵ものである。

▲大うなぎ

五尺五寸の大物

身のたけ五尺五寸、胴まはり一尺五寸、体量五貫五百五十匁と云ふ大うなぎを生捕つたのは、高知縣幡多郡宿毛町の松田川で、先頃四國配電宿毛營業所秦泉寺政美氏（四五）が食うか食はれるかの大格闘一時間の末、漸く岸までだきあげ生捕にしたもの、秦泉寺さんは、皮をはいでハンドバックと手袋を作ると云ふてゐるがまさに日本一の大うなぎだ。



△絢爛を誇る金魚の王「らんちゆう」

▲山椒魚

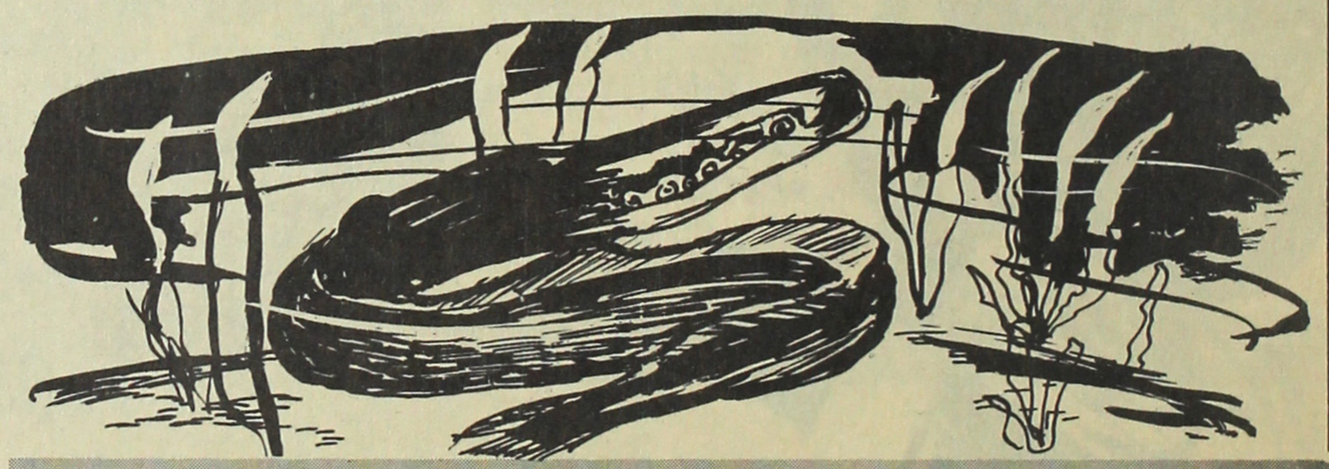
鳥取縣日野川産の二尺大の山椒魚二匹が終戰後初めてアメリカの動物園に寄贈されたその山椒魚は古代には四足でのそり〳〵歩いたのが退化したと云ふ世界にも珍らしいしろもの。

▲青ザメ輸出

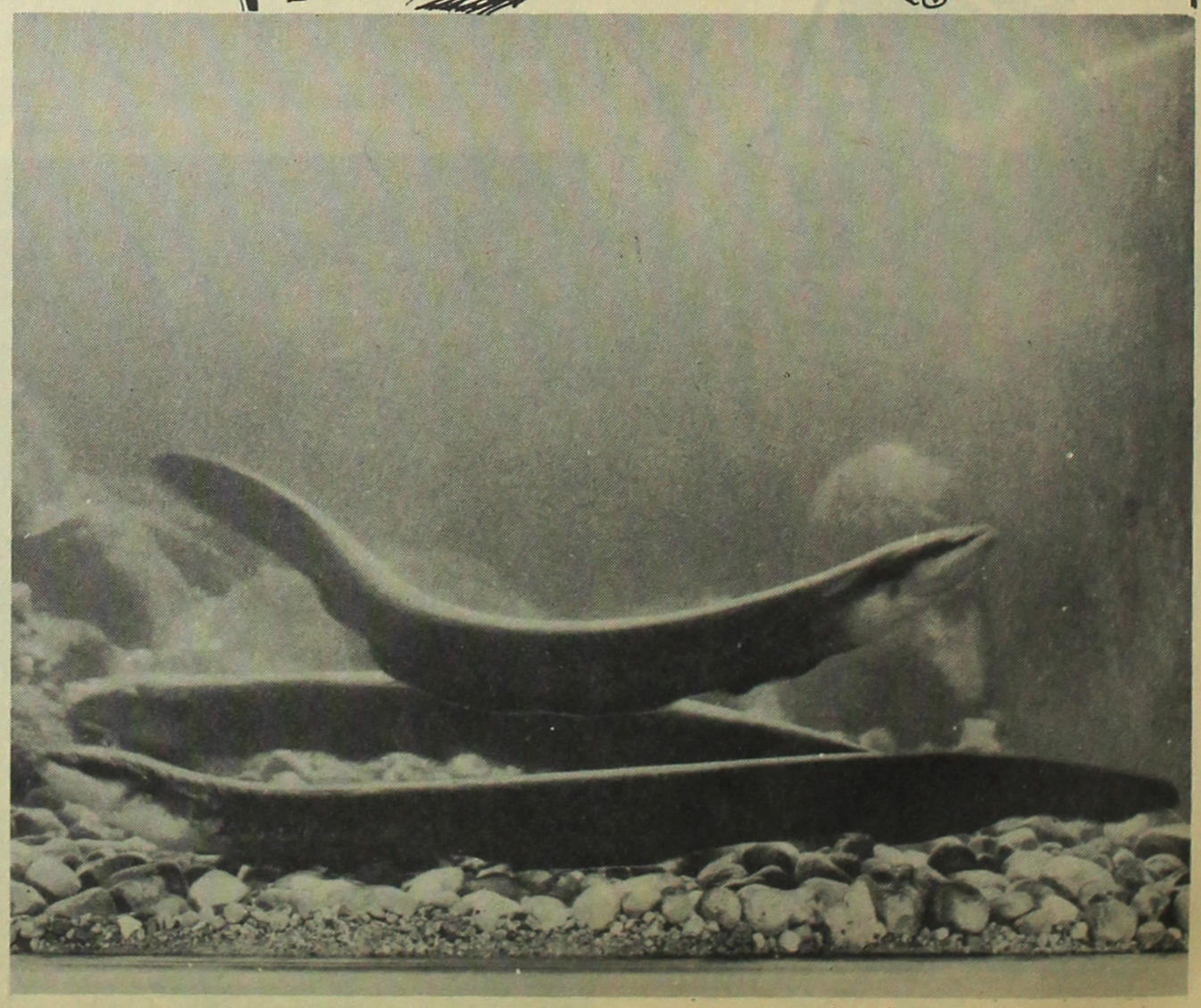
大正十二年（一九二三）の關東大震災の際、海底が陷没して來たと云はれる千葉縣舘山灣と大島の中間に住する深海ザメ（青ザメ）の漁場として知られてゐるが、最近米國のバイヤーから、不凍性の成層圏飛行用潤滑油や化粧用として「スコアレン」の注文がせられたのを機に、東京の某水產會社によつて深海ザメ漁業が大々的に企てられ近く十八隻の漁船が活躍することになつた。（一九四九年六月）

▲魚の年齡

魚の年齡は普通ウロコや脊推骨にあらはれる年齡でかぞへる。大体長命の鯉が五十年鯛が四十年、をしようが二十年位であると。



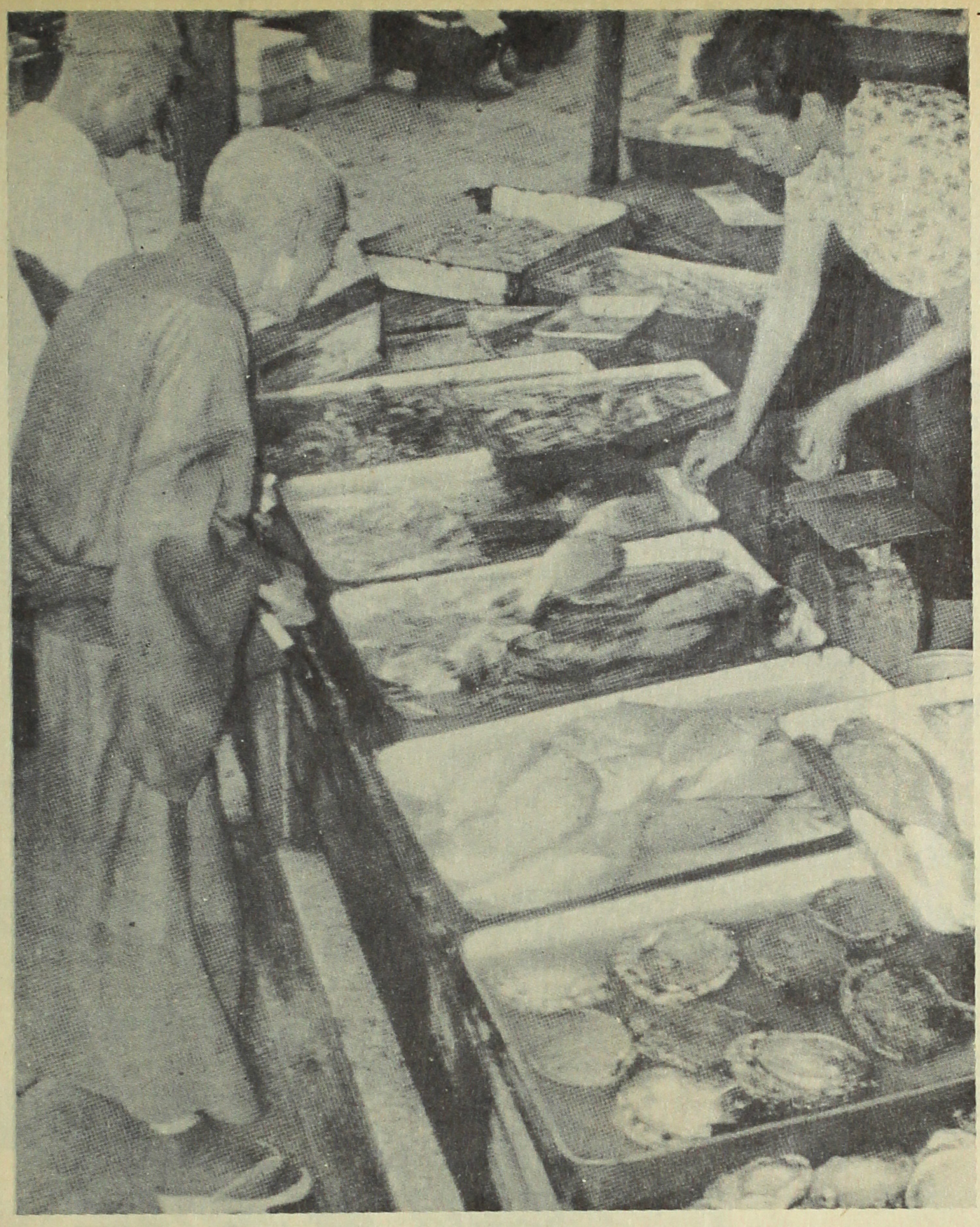
△營養價の多い「うなぎ」



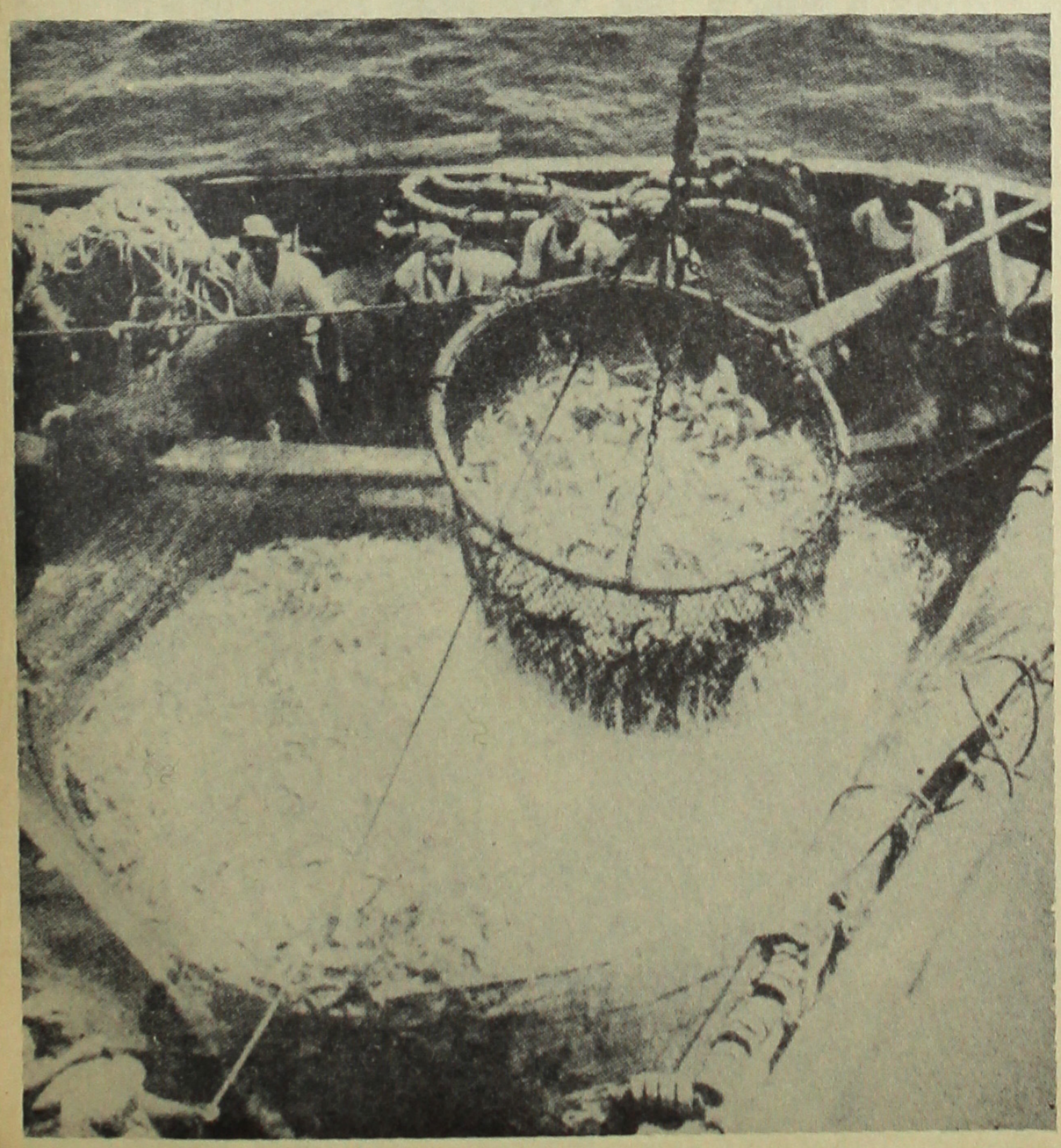
Courtesy John G. Shedd Aquarium

魚さまざま

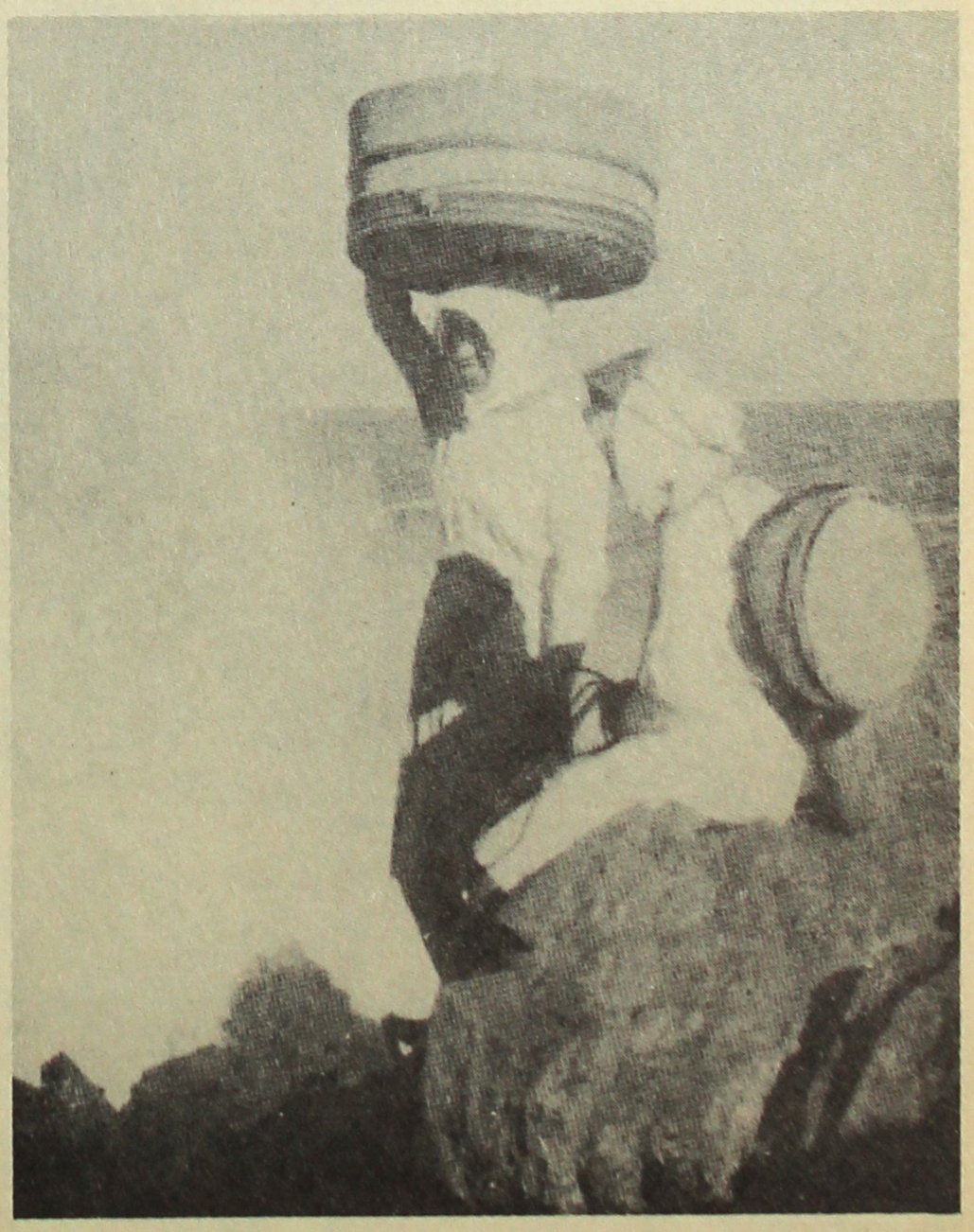
進駐軍使用魚
一千五百万尾
今後日本人から購入
日本進駐軍が食糧として使用する魚は、全部シアトルから購入することをつたが一ケ年約一千五百萬尾に上つておつたところ、本年からこれ等の魚は全部日本内地の日本人漁夫から購入することになつたので、從來納入してをつた沙港のサンリン・フイシュ會社は大恐慌を來し、五十隻の出漁船を停止し、船員三百名と荷揚人夫三十名を既に解雇したと發表したがこれは米國政府が日本の事業復興を補ふため日本水産を援助するの方法として取つた手段と見られてをる。



△食膳に味覺を唆るお魚



△銀鱗躍る

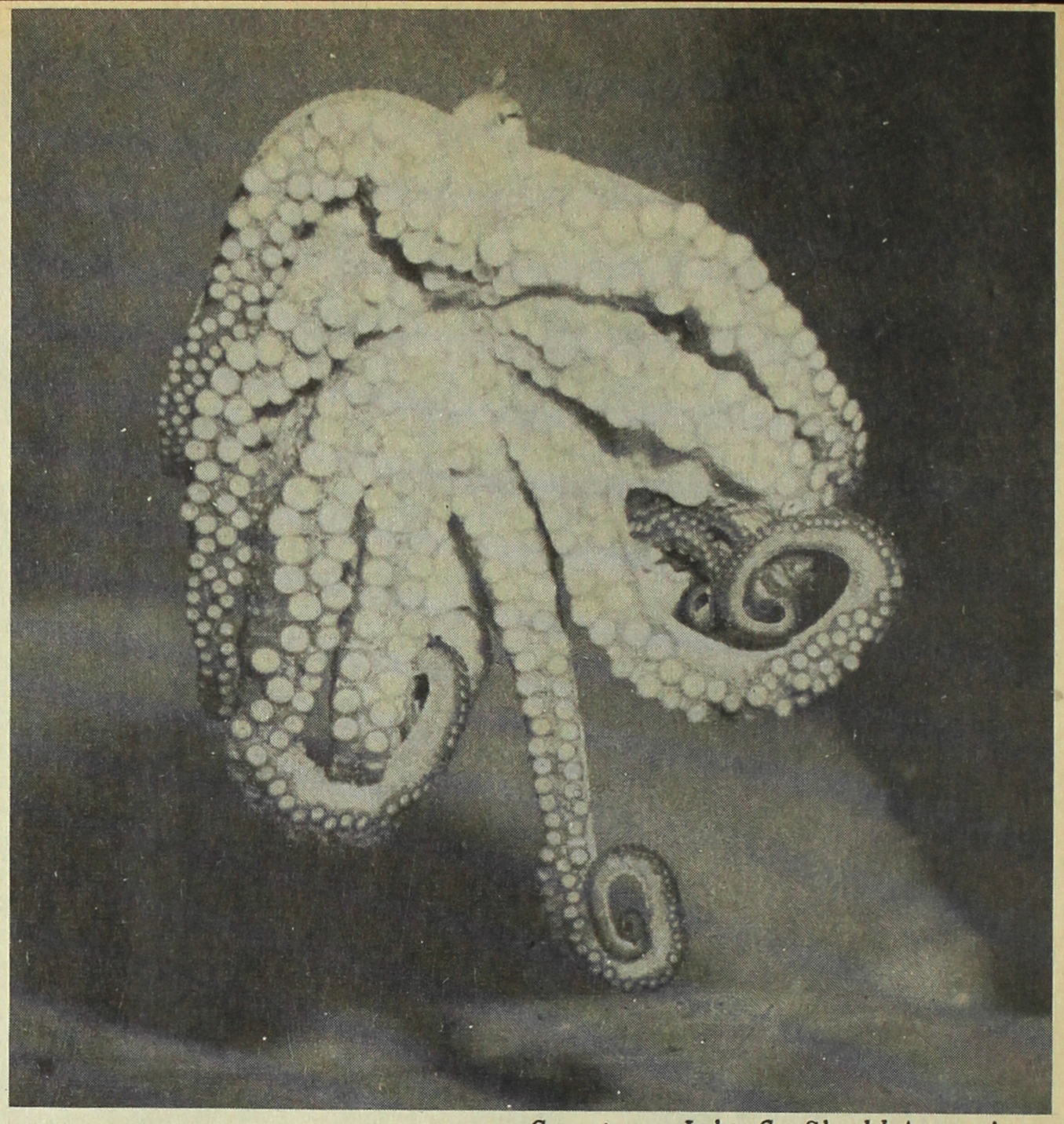


△眞珠や何處探す海女の肌光る

浮世そのまゝ

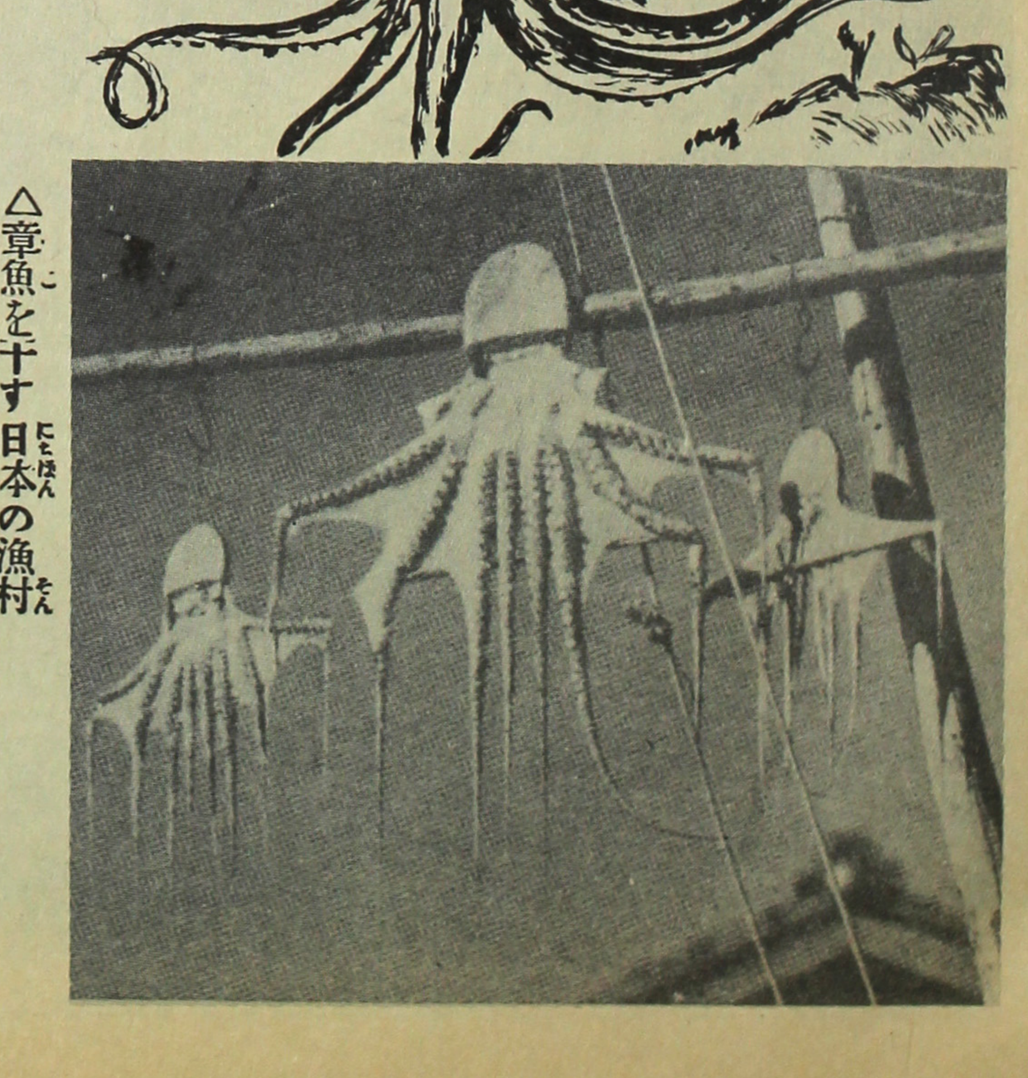
章魚の戀

世の中に章魚の雄ほど恵まれた動物はないと云はれてをる。生殖の季節が來ると、章魚の雄は海底の棲家を作りあげる。海底には大小の石がごろ〳〵しておつて石と石との間に棲みよい穴がある。これが爭奪戰に雄章魚は全力を擧げ、强い雄は弱い雄を追拂つて立派な穴を占領する。此の立派な穴を占領した雄には雌章魚の訪問が多いのだから男冥利を得ないので、その穴に這入り込むと穴の入口を小石で掩つて體を隱す。そして小石の間の小さい穴から一本の足を外へ出して雌章魚の訪問を待つてをる。章魚は八本の足を持つているが、その中一本の足の先きに雄の生殖器がついてをる。その足を一寸ばかり穴から出して海水にひら〳〵させていると、雌章魚がこれを見て寄り添ひ、圓い眼をく



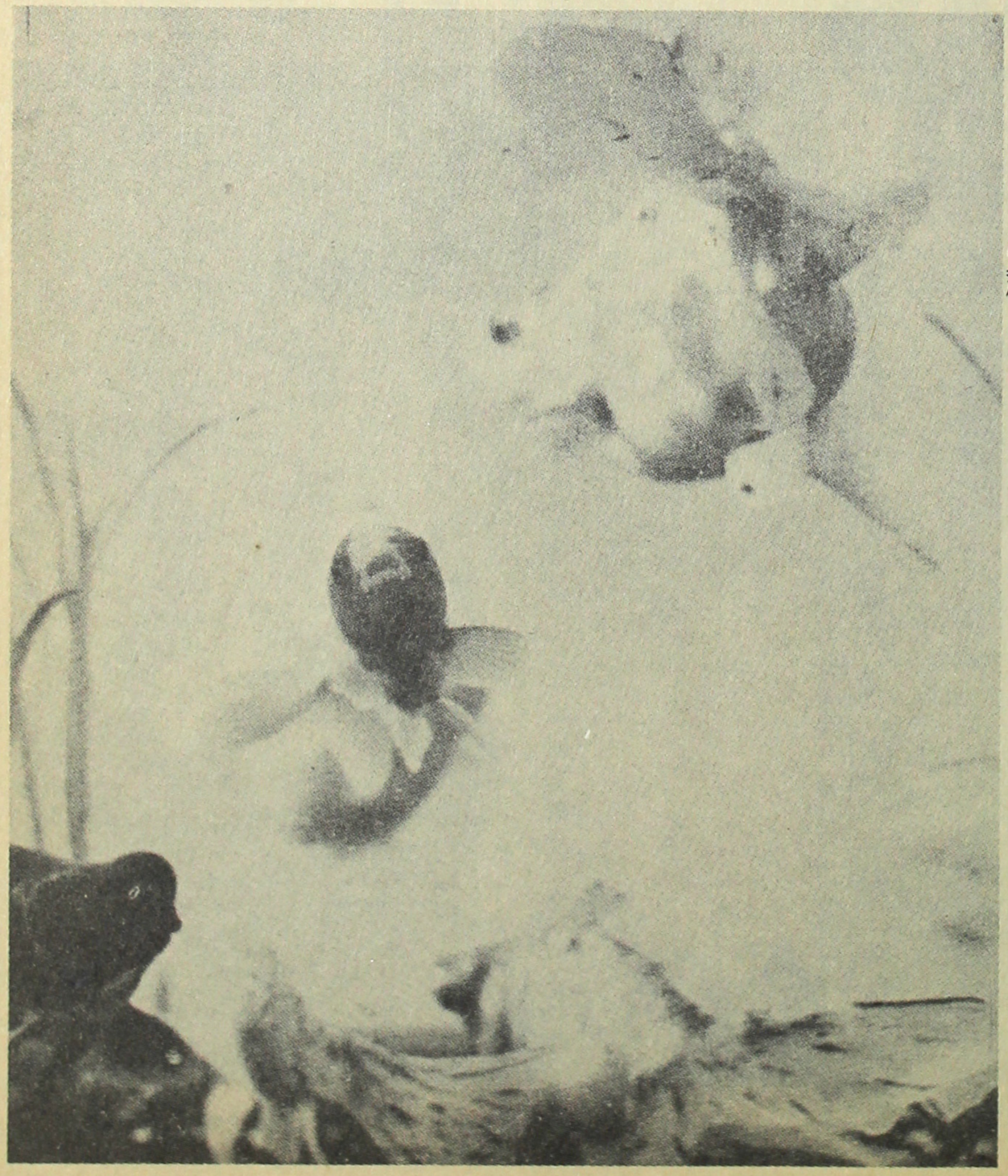
Courtesy John G. Shedd Aquarium

り〳〵させて暫らくこれを愛玩遊ばす。第一の雌の御用が濟むと次から次へ第二第三と推參する。一日に少なくとも十三四尾の雌章魚が此の足に引つかゝる相である。ところで面白いことは、餘り美しくない雌章魚の訪問があると足の先を穴の中へ引込めて知らぬ顏をすると云ふ。龍宮も娑婆も恁うした心には餘り變りがないと。



△華やかな金魚の群

△章魚を干す日本の漁村



ルし、隆々たる勢力を示してをるのである。

日系漁夫の活躍
今や其の影無し

車海老漁獲はルイジアナ州が全米第一であることは既述の事實であるが、今から三十年前には、日系漁夫がかなり多數に活躍してをつた。當時漁船はモーターボートでなくオールを漕ぎ、沿岸淺瀬を中心として漁獲したものである。一九一四年に「ジャパニース、ジョー」の異名を取つて、船長として多くの日系漁夫から怖れられてをつた川畑ジョーが始めて自分のボートにギヤスリンモーターを据ゑ、他の伊太利、ヒリッピン、フランス人の漁夫をアッと言はせたのが、發動機船の元祖である。

發動機船の元祖

ジョー川畑は獨逸人系の妻を持ち、眞面目に車海老漁夫の親分として又船長として活躍しておつたが一九三〇年ニューオリンスで死亡した。未亡人は最近まで生存してゐたがこれも亦昨年死亡した。當時日系漁夫は約十七八名おつたが、中島岩吉氏を始め死亡又は歸國して戰前は僅に數名が居殘つてゐたが今次開戰と同時に四散して了つたのである。

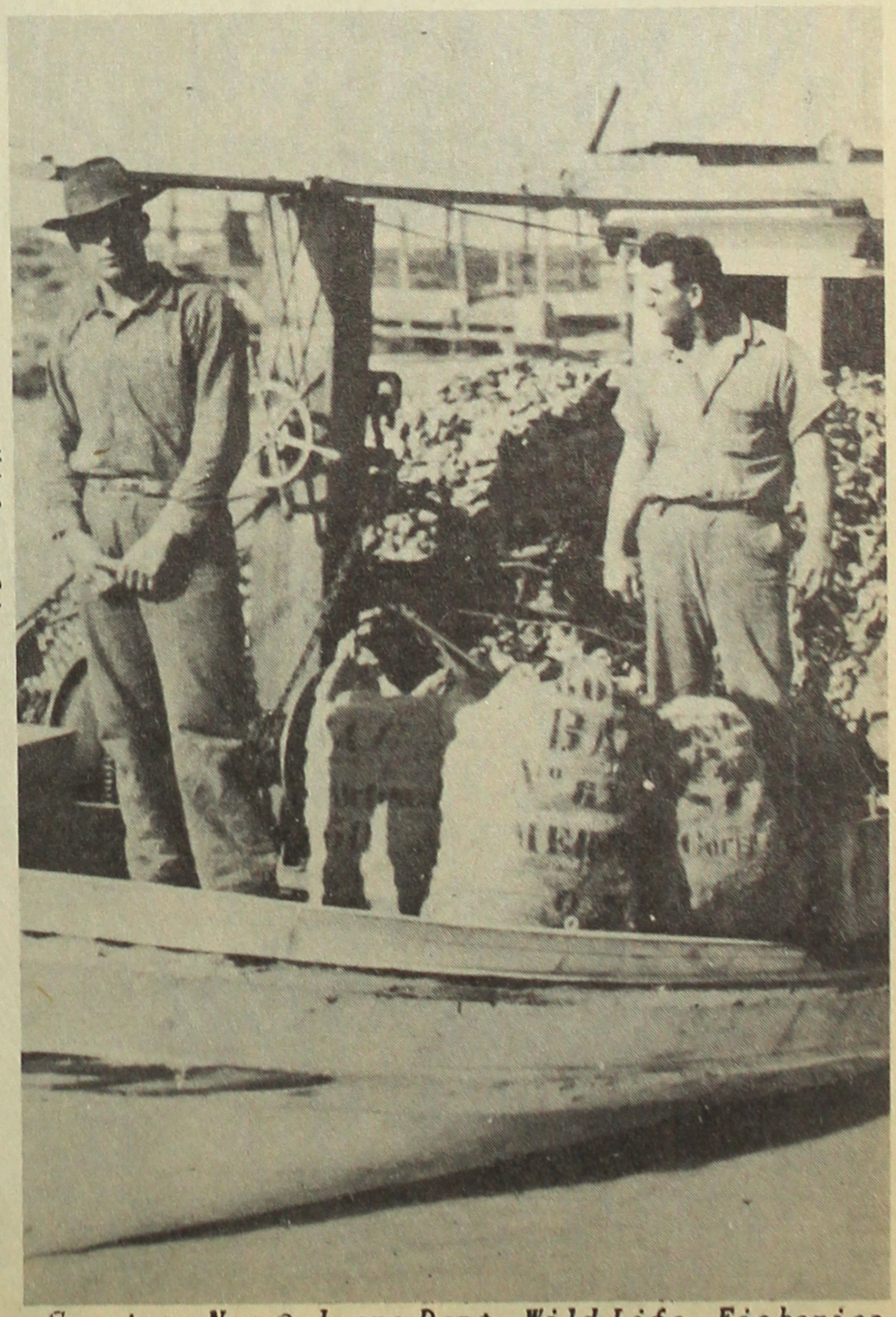
二世漁夫出現

然るに終戰後サンピドロにて經驗のある二世漁業家三名がニューオリンスに來り、六ケ月のシーズンを體驗したが餘り香しくないので彼等は一人去り二人去り遂に同地には居らなくなつたが、車海老漁業の將來は、未だ〳〵十分に將來性があり、目下布哇の同胞漁業家がニューオリンスを中心に數家族移り來るとの噂もあり、これと同時に元モントレー漁業に經驗のある市安ペン氏がミシシッピーピロキシーを中心に魚の肥料製造を計劃してをりその活躍を期待されてをる。

△大漁を祝ふ滿船飾の漁船

△美味鮪の大漁

△牡蠣を滿載して歸る漁船



Courtesy New Orleans Dept. Wild Life, Fisheries

年産額五千萬弗
車海老漁業史
千海老は百年前から

米國に於ける車海老の産業はルイジアナ州が第一位で次でテキサス州第三位がミシシッピー、南北カロライナ、フロリダ州の各州である。ルイジアナ州だけの年産額は、五千萬弗に達してをる。車海老と言へば罐詰、冷凍、フレッシユ、コクヒール、千海老等にそれ〳〵作られて海產食料品の王座を占めてをる。

日本へ輸出

冷凍車海老が日本に初めて輸出されたのは、一九二八年頃であつた。サンデーゴで水產業をやつてをつた近藤篤弘氏のエムケー水產會社の技師長であつた、稻見氏が全米視察の途、テキサス州ギヤロバストンに出張所を設け、山手氏を主任として車海老の漁獲を見て吃驚し、大いに考へるところあり急いで日本に歸朝し、豫て知り合の長崎市で大々的に水產業を經營しておつた兒玉氏を訪ひ、前記の實情を詳しく報告すると共に同氏を同伴して再びテキサス州に來り、直に冷凍船を廻さして大量的に冷凍車海老を日本に送り出したのである之れが米國から日本に車海老が輸出された元祖である。

三菱、三井が出現

兒玉氏が盛んに輸出しだしたのに眼を光らした財閥の三菱商事は

△桑港の漁船埠頭光景

Courtesy San Francisco C. of Commerce

小谷源之助はポイントロバスに本據を構へ盛んに鮑取りに從事したが一八九九年頃より排日が盛んとなり、採鮑禁止法案が州議會に提出されたりして苦難を嘗めたが、小谷は良く奮闘し同法案に反對の米人二百四十二名の署名を取つて參事員會へ訴へたり、或は參事員並に英字新聞記者を招いて海上ピタニックを催しその眼前で採鮑の實況を見せ又は昵懇なる紐育コロンビヤ大學某教授に委囑して州議會に出頭せしめ「鮑は年四百萬個の卵を生みその割合で繁殖するから太平洋も鮑で埋まであらう幾らでも採つても全滅することはない」との演說を爲さしむる杯の運動に依り漸く此の法案を阻止したが、排日漁業法案は其後と雖も執拗に毎年提出されてをる。

桑港の鰯漁

元來桑港沖は鰯群が豐富であるにも拘はらず天候不順のため漁獵に着手するものがなかつたのであるが、一九三〇年和歌山縣人の濱地克祐が所有の大型船を乘出して初めて桑港一圓に網を下ろし鰯漁業の有望なること判つて以來邦人漁業家の進出となり年產二萬五千噸を下らざる巨額となりこれが硬化油は肥料として各地に輸出されるに至つたのであるが近年になり潮流の關係上鰯群は姿を見せず往年の盛況を見る事は出來ない。

南加の漁業

南加州邦人の漁業は明治二十年（西紀一八八七年）頃ホワイトポイント附近で乾燥鮑の製造に從事したのが始まりで其後一九〇〇年千葉縣人佐野初次がポートロサンゼルスで漁業を開始したのを始祖とし、後ちサンピドロ港の發展に伴ひ北米に於ける邦人漁業の最大根據地は同地となつたのであるが、サンピドロへ邦人が入込んだのは一八九九年の頃で、前田金藏、筋師重太郎、山本孝太郎が最初で、此等と前後して畑下良次郎、巽幸兵衛、谷甚四郎、畑下要太郎、濱下善吉等十數名に過ぎなかつたが、布哇轉航者增加し一九一六年には南加日本人漁業組合を組織するに至つた。

散港の最盛期

最盛期と云はれる一九二〇年度の調査に依る各國人の漁業者數は、日本人八百二十一名、墺國人四百八十四名、米國人四百六十二名、伊太利人百四十一名で邦人漁業家が絕對多數を占めておつたが、一九三五年には五百五十名に減じその使用船も百四十隻より、七十六隻に減じた。これは小型船から一隻十萬弗乃至廿五萬弗の遠洋漁業船に取替へた事に依る數の減少で、實質的には擴張であり、その投資額も二百萬弗以上に上つてをつた。散港と同樣サンデーゴも邦人漁業家の根據地であつた

△散港に碇泊中の同胞漁船ウブユ丸

グラフ世界

ダルマ印
新オボロ
海老
ベリカン印
濱田商事社

魚を喰べる日本人の頭腦は益々良くなる

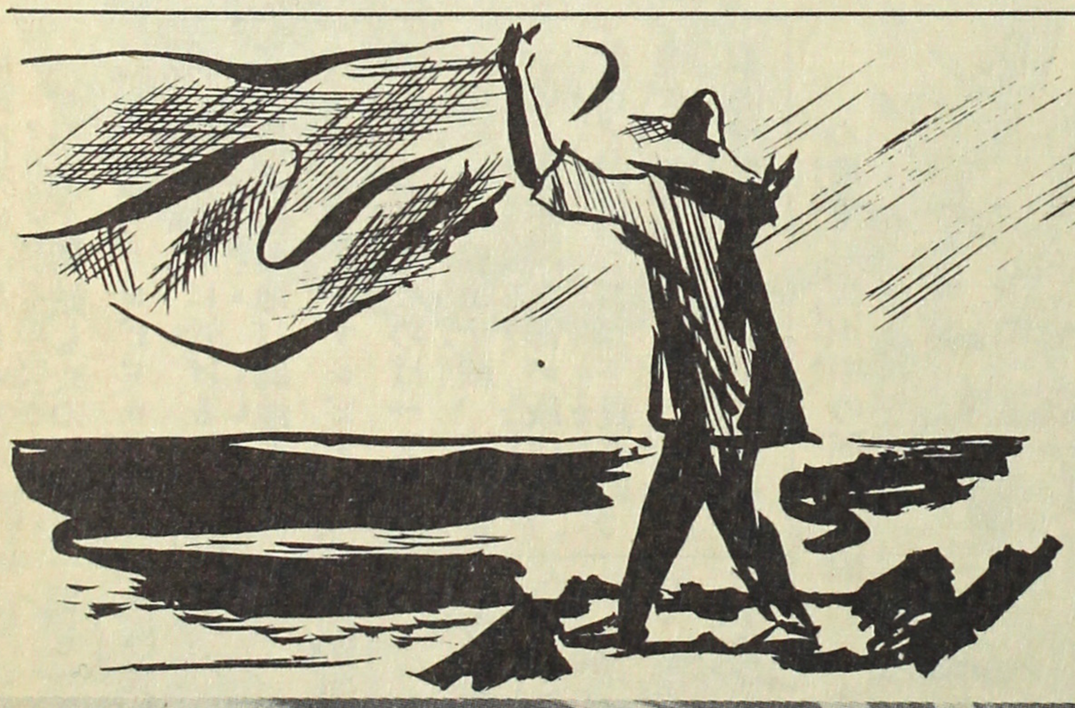
戰前獨乙の一營養學者は「日本人は魚類特に雜魚を食くから頭腦が良い」と云ふ學說を發表したことがある。卽ち「さこ（小魚）」にはカルシーユムを多量に含有するからである。戰時中食料問題の喧しい時肉類統制から週に一日フイシユデーがあつたことも讀者諸君の記憶に存するところであらう。頭腦の良い惡いは別として、日本人に「米」と「魚」は切つても切れない、缺がすことの出來ない主食品として、ミルクよりも遙に普遍的であり、最も密接な關係を有してをる。食膳に上る魚以外に、家庭の趣味裝飾から、肥料飼料等になる魚類は地球陸地の約二倍半を有する海洋から無盡藏に獲りあげられるのである。大きな產業であり且つ人間生活から取り放すことの出來ない「お魚」に就て本號は、種々な方面角度から檢討して見よう。

北米に活躍する日本人の魚業

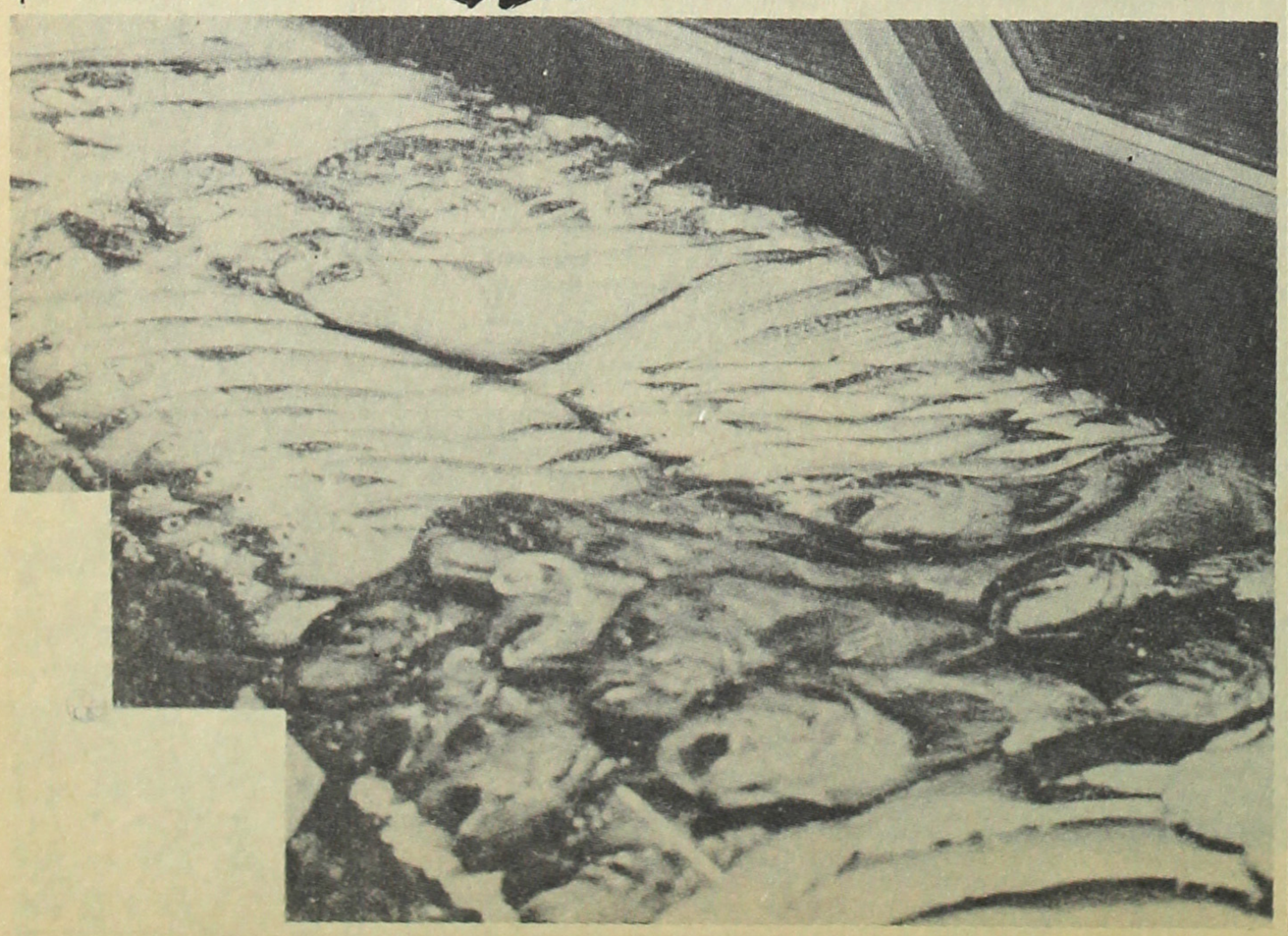
北はアラスカより墨國まで

米國に於ける日本人の漁業は、北は遠くアラスカから太平洋沿岸を經て南はメキシコ、南米にまで及び其の歷史も亦カナダは一八八五年（明治十七年）加州は一八九二年（明治二十五年）の古きに遡らねはならぬ。初期の邦人漁業は、鮭漁獵を開始し逐年增加し一九一〇年には中型ガスリン漁船七隻スキーフ（鮭釣りに使用する小型漁船）百四十隻が乘組漁夫百四十五名を算し、其收獲年金十萬弗と推算されるに至り、鮭獵たけに止まらず、鰯、鮪、シーバス、スメルト、ラッカド、鰯バラクダ、鮑等に及びモントレーの漁業は殆んど邦人の獨占したかの觀があつた。

一八九二年頃北加州モントレー灣に於て、邦人漁夫五六名が米人漁業家に傭はれて、烏賊獲りに從事したのが始まりで、モントレーの漁業は其後益々發展し、一九〇〇年頃に



海の榮養
まさに
百パーセント



鮑の採取

今日では日本人で鮑の採取に從事するものは些くなつたが、一時は鮑は日本人の一手販賣かの觀があり、加州モントレー。南加サンピドロ等に罐詰會社があり種々な鮑罐は市場に現れておつたものである。採鮑業は最初一八九五年モントレー市近くのカーメルのポイントロバスの日本人に依つて始められたので、當時加州同胞の指導者格の佐賀縣人野田音三郎が劃策創始したものである。野田音三郎は一八九五年太平洋開發會社に屬する森林の材採並に薪切りの爲、ワソンビルより管野、今城の兩人を同伴してモントレーに趣き彼等と前後して來着した、和歌山縣人の漁師六七名と共同して半漁師、半伐木者としておつたが、その中に專ら食料品供給を擔當した井出百太郎を野田が知合となり一八九六年採鮑業の有望なるに目をつけ、井出と語つて日本より專門家を呼び寄せることゝなつた。農商務省では當時千葉縣で潛水器を以て採鮑に從事しておつた小谷源之助を推薦し、小谷は一八九六年十月渡米モントレー來つて野田等と協力して採鮑することになつた。

其後邦人漁業家は逐年增加し最盛期のモ灣漁業は年額三百萬弗餘に上り、一九二九年頃には邦人漁業者の經營者數七十九名所有漁船六十隻投資額百萬弗、年收入四十萬弗と報告されてをる。

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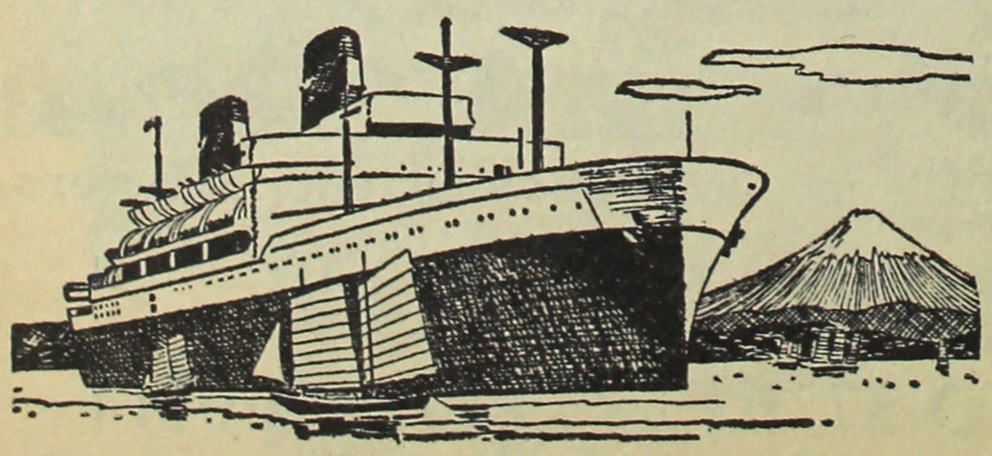

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SCENE
the PICTORIAL MAGAZINE

十月號内容

全誌六十八頁
挿入写真百四葉

△英文。シーン時事解説、日本舞踊と藤間勘弥磨、歌姫長谷川敏子、ロシア脱出記、シカゴの一世、二世、特別読物のきよさと、シールズ軍日本遠征、家庭海老料理等

△邦文。相撲歴代横綱いろ〳〵、発展途上の北米お撲道、シカゴ送手の強味、治考お撲北加と南加。人物月旦、金子弥五郎論等

No

拝啓。今春以来世料にては毎年へ差上げておりました、日英両文写真入り月刊雑誌「シーン、グラフ世界」は、今十月號から、左記の購読料を頂き度いのであります。何卒引続きは愛読下さいますよう何卒ひやうげます。敬具

一九四九年十月

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豫告

全四十八頁

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△邦文、佛教東漸の歴史的展望、米国佛教の現勢、シカゴの各佛教會、大谷光暢法主一行の渡米紀念写真各葉、其他東西両本願寺の写真等二十余葉挿入。人物月旦近藤市九郎論

十二月號内容

全六十八頁

△英文。二世と米国大学生活、日本製品と米国、其他。

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