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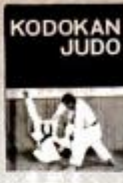
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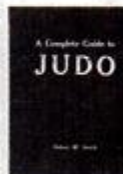
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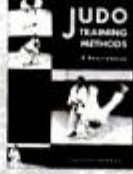
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This is the fourth volume in a series prepared under the direction of the Chief Instructor of the Japan Karate Ass'n. This authentic book gives full and minute explanation of karate self-defense against one or more armed assailants. A must to all those familiar with Vol. 1, 2, and 3. 122 pages and 170 photos.

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### AIKIDO

by K. Uyeshiba

Not to be confused with Tohei's earlier book. This is the latest book published on this Art by K. Uyeshiba, the Founder's son. The finest book on Aikido by far with exceptional photos showing step-by-step instructions. Includes the life history of the Founder. 190 pp. complete with photos. 7 1/2" x 10 1/4".

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### AIKIDO

by K. Tohei

One of the earliest books on Aikido explaining and instructing the Art which was kept secret from the public and taught only to the Nobility Class of Japan. Introduced in the United States after World War II. 174 pp. with 177 text-photos and 35 full page photos in black and white. 7 1/4" x 10 1/4".

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### WHAT IS AIKIDO?

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# Letters to the Editor



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#### KARATE AUTHOR WAS CAUGHT IN YUBIWAZA TRAP

I read with interest the article on Yubiwaza in the Nov.-Dec. '64 issue of **BLACK BELT**. My interest in this article is much stronger and more distasteful than most in view of the fact that Nelson and Yoshie Fleming are both personal friends of mine and in 1961 Nelson was a member of the American Karate Federation of which I am proud to be President.

The false advertising to which Nelson (Mitch) Fleming was subjected is a repeat of two incidents which happened to 2 booklets which were written by me and subsequently sold to the same publisher. I wish to state that both of these booklets were written with all good intentions and their sale will probably always be regretted by me. At the time that I wrote the booklets, they were under an entirely different name from that under which they were advertised. The one that is on the market at this time is entitled "Super Karate" and perhaps if I describe how this booklet came into being it may save others from following the same road.

At the time I wrote the booklet it was utilized by me in my training schools in Newark, N.J., as a short self-defense course for those who didn't want to enroll in the lifelong course of Karate which was the main course being taught. The title at that time was "Karate, Self-Defense for Modern Americans" and the booklet contained a few simple defenses and counters which I had put together from the course of Karate. This booklet was never advertised nor sold to any of my students or anyone else when I controlled it. Eventually, I was visited by the owner of this mail-order house who convinced me that by printing the booklet and making it available to the general public, both the Art of Karate and the American Karate Federation could benefit. For the meager fee of \$200.00 I signed a contract selling not only the booklet but all rights to it to the mail-order house.

When the booklet came out I realized what a tremendous mistake I had made and took the time to sit down and read the contract signed by me. The name of

the AKF is also used in the advertisement by offering free membership in the Federation and a free ID Card. Again this got out of hand. The original intention was to give each purchaser of the booklet free "Honorary Membership" in the AKF and for the fee of 10c send them the ID Card and a copy of the General By-Laws of the AKF, consisting of 13 pages 8 x 13 inches. This was all to be handled by me personally and not by the mail-order house who does not now, nor will ever have any connection with the AKF.

I felt that the 10 cents for the items sent to each purchaser was fair in view of the fact that it would cost me between 30 cents and 75 cents to mail each package to them. I would have gladly absorbed the loss knowing that at least the By-Laws would partially correct any wrong impression brought about by the false advertising. In addition, I would send an explanation concerning the booklet and its original purpose.

Needless to say I never received the names of the purchasers and only a few letters ever reached my hands. At this time I was stationed in Germany and lost contact with the booklet and the publisher, but it soon dawned on me that since the membership and the ID Card were offered then it was apparent that the publisher was printing his own and more than likely selling them to the purchasers instead of giving them as advertised. I learned that the first printing of the booklet was 5,000 copies and they were sold before they came off the press, and a backlog of approximately 6,000 copies ordered before they were printed. Each copy cost a sum of 19 cents to print at the first printing and sold for \$1.25 which was advertised as \$.99 and \$.26 handling charge. This indicates to me that there are thousands of Americans who are duped by a few fancy words which they will find mean nothing if they take the time to read them.

I sincerely believe that all of the people who sent for the booklet had a basic interest in the Art of Karate and the damage done by this booklet alone will never be known since I believe thousands lost their interest after receiving their copies of "Super Karate" — which should

# Calendar

have been titled "Simple Karate," and which was of little value to anyone with over a few hours training in the Art.

To all of those who purchased the booklet and found it to be of little or no value, and the Karateka throughout the world, I should like to offer my apology for any damage done by this booklet. The AKF has now enlarged somewhat since those days and now has 27 training schools under its control administratively. The manual for training which will contain the entire training schedule as practiced within the Federation has taken me 9 years to write, and I can promise that it will never reach the hands of that mail-order house nor any other such publisher, but will be sold through a publisher with a reputation which is above reproach and presents all of its items in their true light, for their own value, and not for some souped-up advertising scheme. If this cannot be accomplished, the book will never go to press.

Although the AKF is always searching for publicity and new clubs to become affiliated members, we don't need them that badly nor would we accept them on the terms of misrepresentation by an over-anxious advertising executive. Any and all purchasers of the booklet, or Karateka throughout the world having any questions or comments concerning this letter or the false advertising of the booklet are encouraged to write to me care of BLACK BELT Magazine; perhaps in this way I can prevent further damage to the good name of the Art of Karate and the American Karate Federation.

Wallace W. Reumann, Pres.  
American Karate Federation  
Fort Ord, Calif.

## READER PRAISES OLIVER PANG AND JANUARY COVER

I have been a reader of your magazine right from Volume One Number One, and I have always been grateful enough, just to have a magazine of the martial arts, to overlook the clumsiness you displayed occasionally in the past. When I passed a newsstand and saw BLACK BELT I'd say "There's our magazine; I hope

*(continued on page 60)*

A schedule of martial arts events open to the public throughout the coming year.

For a free listing send tournament information, etc., to BLACK BELT Calendar, 1865 So. Mansfield Ave., Los Angeles, Calif. 90019.

- Jan. 8—KENT, WASH. Junior Judo Contest, for boys 8 to 14 years old; K-M Institute (Pacific-Northwest AAU).
- Jan. 10—MASON CITY, IOWA. Open Judo Contest (Women's Kata, Senior Men). Contact Hal Lubbert, 827 Sixth Pl., S.E., Mason City. (Iowa AAU).
- Jan. 15—McCHORD AFB, WASH. Expert Judo Contest (all ranks including Black Belt). Six weight classes. (Pacific-Northwest AAU).
- Jan. 23—ST. PAUL, MINN. Annual Trophy Judo Contest, Midway YMCA. Four weight classes. (Minn. Judo Ass'n.)
- Jan. 23-24—FLUSHING, N. Y. New York Area Junior Judo Contest, Flushing YMCA, 138-46 Northern Blvd. (N.Y. Judanshakai).
- Jan. 25—KENT, WASH. Judo Clinic (Naga-no-Kata). K-M Institute. (Puget Sound Yudanshakai).
- Jan. 29—SEATTLE, WASH. Junior Judo Contest, for boys 8 to 14 years old. Washington Athletic Club, 1325 Sixth Ave. (Pacific-Northwest AAU).
- Feb. 7—NEW YORK CITY, N.Y. Yudanshakai Judo Championships, West Side YMCA, 5 West 63rd St.
- Feb. 14—WATERLOO, IOWA. Men's Senior Open Judo Contest. Contact John Coons, 200 Riverside Drive, Waterloo. (Iowa AAU).
- Feb. 19—KENT, WASH. Pacific-Northwest AAU Junior Judo Championships. K-M Institute.
- Feb. 20—ST. PAUL, MINN. Minnesota State Judo Championships (four weight classes). Downtown YMCA. (Minn. Judo Ass'n.)
- Feb. 21—McCHORD AFB, WASH. Pacific Northwest AAU Senior Judo Championships.
- Feb. 27-28—NEW YORK CITY. Metropolitan Collegiate Judo Championships, Columbia Univ. Contact Hitoshi Tanaka (WA 6-2087).
- March, 1965—National High School Judo Championships (Exact date and place to be announced).
- March 14—MUSCATINE, IOWA. Open Age Group & Senior Judo Contest. Contact Ed Trumble, Muscatine YMCA. (Iowa AAU).
- March 15—KENT, WASH. Puget Sound Yudanshakai Judo Grading Contest. K-M Institute.
- March 20—MANKATO, MINN. Minnesota Judo Ass'n. Judo Grading Contest. Mankato State College.
- March 27—ST. PAUL, MINN. Minnesota State Junior Judo Championships, Midway YMCA. (Minn. Judo Ass'n.)
- March 30—NEW YORK CITY, N.Y. High School Judo Championships, Jamaica YMCA, 89-25 Parsons Blvd., Jamaica. (N.Y. Yudanshakai).
- April 3-4—NEW YORK CITY. Women's Judo Kata Contest, Central YWCA, 610 Lexington Ave. Contact Ruth Horan, HO 8-7034. (N.Y. Yudanshakai).
- April 10—ALTOONA, IOWA. Iowa AAU Judo Championships (Iowa members only). Contact Lorin Braught, 2312 33rd St., Des Moines.
- April 17—ST. PAUL, MINN. St. Paul-Milwaukee Black Belt Judo Contest (weight classes and teams). Downtown YMCA. (Minn. Judo Ass'n.)
- April 23—KENT, WASH. Junior Judo Contest for boys 8 to 14 years old; K-M Institute (Pacific-Northwest AAU).
- April 24-25—NEW YORK CITY, N.Y. City YMCA Judo Championships. (No site chosen. (N.Y. Yudanshakai).
- May 1—CARBONDALE, ILL. National Intercollegiate Judo Championships, Southern Illinois Univ. Contact: C. C. Franklin, Phys. Ed. Dept. (Nat'l Collegiate Judo Ass'n.)
- May 2—AMES, IOWA. Open Women's Kata and Senior Men's Judo Contest, Iowa State Univ. Contact: Hong Sik Park, Dairy Industries Bldg., I.S.U. (Iowa AAU).
- May 8—ST. PAUL, MINN. Women's YWCA Naga-no-Kata and Ju-no-Kata Judo Contest, clinic conducted by Mrs. Phyllis Harper, Chicago Yudanshakai. (Minn. Judo Ass'n.)
- May 15-16—Inter-Yudanshakai Junior & Senior Judo Contest. No site chosen. (N.Y. and Shufu Yudanshakais).
- May 16—KENT, WASH. Junior Judo Contest (boys 8 to 14 years old) and Expert Judo Contest (all ranks including Black Belt). K-M Institute. (Pacific-Northwest AAU).
- May 22—SAN FRANCISCO, CALIF. Tentative date for National AAU Judo Championships. (Nat'l AAU Judo Committee—Hokka Yudanshakai).
- May 22-23—New York State YMCA Judo Championships. No site chosen. (N.Y. Yudanshakai).
- May 28-30—KANSAS CITY, MO. National Karate Clinic, Kansas City Acad. of Judo & Karate (WE 1-2280). Symposium of all styles to synthesize an American karate. (U.S. Karate Ass'n.)
- May 29—ST. PAUL, MINN. Junior Judo Contest, Midway YMCA. (Minn. Judo Ass'n.)
- June 5—DETROIT, MICH. Midwestern Invitational Judo Championships. Contact Hiro Fujimoto (TE 4-8175). (Konan Yudanshakai).
- June 5-6—NEW YORK CITY, N.Y. Yudanshakai Judo Grading Contest, West Side YMCA, 5 West 63rd St.
- June 12—ST. PAUL, MINN. Open Invitational Judo Tournament, Downtown YMCA. (Minn. Judo Ass'n.)

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## EDITORIAL

### Oh, East is East and West is West And never the twain shall meet.

As skeptical as we Americans like to think we are this is one little couplet that has gone down the years with us unquestioned and unchallenged, accepted without thought as one of the immutable truths.

A generation of school teachers reading this refrain of Kipling's to their charges thought of the strange man behind the counter at the Chinese laundry and assured the kids "This, you know, is true!"

Maybe it was true when Kipling wrote it. Those were the days when the "West" was different (hopefully) than it is now. We went East then not as men but as "black ships" and "thin red lines," in battalions of horse and infantry. We did not encounter men and women, but "wogs," "fuzzy-wuzzies," "gooks" and "hostiles." The object of our visit was to reduce a foreign army (ie., an Indian army in India or a Chinese army in China). Our great-grandfathers did not approach an oriental city bag in hand, sending ahead for reservations — they devastated the place with artillery and marched in commenting "What a shambles; how can people live like this? They've had this land for hundreds of years and done nothing with it."

And the missionaries: curiously, the extent of "christian" influence was often the same as the range of a 2-pounder shell from a Yangtze River gunboat.

The violence that remains in our relationship with Asia is not a little our own doing and our own fault. Past and present ignorance can still pull us down the dark road of destruction.

But there is a hopeful counter-current. Scholars and students are going East not to convert but to learn. (Our

ambassador to Japan, Edwin O. Reischauer, is not a general or a tycoon but a highly respected orientalist). There are large and permanent co-minglings of Eastern and Western populations, notably in Hawaii and California. Our country, America, has a deeper and more mutual relationship with Japan than any other Western nation has ever had with a nation of Asia.

There are some — romantics — who feel that nations have a destiny. It could be that one of the destinies of America is to be the agent of a genuine mutual meeting of East and West.

It never occurred to the pukka sahibs of Kipling's day that the little brown men they had conquered had something worthwhile to offer, something that might improve their own society. Considering our congenial addiction to violence it is not surprising that this "something valuable" has appealed to us first through the medium of the martial arts. Through the martial arts we of the grass-roots of this society are meeting the supposedly "inferior" society of the East — as willing inferiors ourselves, ready to learn rather than missionize, ready to try to conquer ourselves now that we have given up trying to conquer them. The man in the laundry is no longer a "chink," but perhaps "Si Fu," the Master, or "sensei," the honored teacher. And since the man can dominate us so completely on the elemental plane of physical violence we begin to suspect that perhaps he has something of value to offer on other planes — especially when we realize, after years of sweat and sore muscles, that he dominates us physically not through physical discipline, but through mental.

The quantity "West" in the equation "East meets West" is changing — and perhaps now the twain shall meet.

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**THIS MONTH'S COVER:** Beau Vandenecker turns his face just in time to avoid the flying debris, as the devastating foot of Gordon Doversola, Okinawate expert, splatters a stack of boards. See page 8 for story on Okinawa-te. Photo by Oliver Pang.

# COMING SOON!



Bukulan, Pentjak, Silat  
deadly hand-to-hand combat methods of Java, Bali and Sumatra.



Linda Carpenter, beauty queen and fashion model, one of the few beauty enthusiasts of judo.



# OKINAWA-TE:



# FORERUNNER

# OF

# MODERN

# KARATE

*"Overconfidently I lunged forward firing a right punch toward his face . But before it could connect he had already leaped high into the air and had delivered a well-timed kick toward my face. It exploded right on my jaw jarring three teeth."*

This One



G9HC-76E-1SF1



**BOW AND ARROW.** Gordon Doversola stretches the bow. In a moment the arrow will race to its target.

He wore a black *gi jacket* and a martial arts *hakama* (skirt). His movements resembled those of a tiger — crouching low, readying itself to spring on its prey. His fingers were curved concave like animal's claws.

The performer was demonstrating the *Tora Kata* (Tiger Form) of the little-known art of Okinawa-te ("The Fist of Okinawa") at the recent Nisei Week Festival in Los Angeles, California.

The *kata* was distinctly different from karate form, and neither did it resemble the Chinese art called *kung-fu*. The demonstrator's stance was slightly different from the stance of *kung-fu*, especially the position of his feet. And he did not keep his body constantly erect as in karate. Sometimes he crouched forward, keeping his body close to the floor. His hands moved in circular motions rather than in the straight piston-strokes of the karateman. When the performer had finished the *kata* he had gone through more than 200 different positions.

"The *Tora Kata* is one of the longest *katas* in Okinawa-te," explains Gordon Doversola, the performer. "It has 250 movements, in comparison with karate's longest *kata* which has less than 30. Any form with less than 70 movements is considered short in Okinawa-te."

According to Doversola Okinawa-te lies somewhere between *kung-fu* and modern karate. The Chinese use the "soft" style, he says, and the karatemens use the "hard" style, but the Okinawa-te men use a "medium soft" style which is between the Chinese and karate styles.

There are three tempos to the *katas* of Okinawa-te. The slow motion (Doversola call it the "Floating Form") is almost like the Chinese *kung-fu*. Then there is the medium-

## OKINAWA-TE KATA



**MY HANDS ARE EMPTY.** Look, my hands are empty. I'm not looking for trouble.



**ARROWS FLY SWIFT.** My hands are now two arrows; they can fly swift and true.



**HUNTING:** There's no big game hunting in Los Angeles, but Gordon Doversola does go for small game hunting sometimes.

fast motion. The third is the fast movement with its karate-like snap.

The Okinawa-te *katas* have unusual and beautiful names, like "The Falling Leaf," "The Bear," "The Python," "The Spearless Spear," and "The Tiger." Each specific *kata* is described by its title — for instance in the Bear *kata* the performer's movements resemble those of a bear. In the Python *kata* his hands are like the heads of two snakes.

"There is no rank or grading in Okinawa-te," says Doversola. "You are either a student or an instructor. Everyone begins with a white belt and as soon as you are ready to instruct you wear the black belt and the *hakama*."

Doversola does not wear his *hakama* except on special occasions like performances in exhibitions. Normally he teaches his classes wearing the regular white karate suit with a black belt around his waist. To be abreast of the other martial arts in this country Doversola has deviated from the original grading system of Okinawa.

"I base my grading on an individual's knowledge, on his performance of the *kata* and on his prowess in *kumite* (free-style sparring)," says Doversola. "Because the Okinawa-te *katas* are lengthier and harder to learn than those of karate it takes my students longer than karate students to earn their black belts." Doversola compensates his students by offering them five different colors of belts — purple, blue, green, brown and black. It requires about three and a half years for an average student to earn his Brown Belt rank and another year to get his Black Belt.

"The *kumite* (free fighting) of Okinawa-te differs from karate in one great respect," explains Doversola. "In karate the punch, blow or kick is pulled at the last moment



**BLOCK AND PUNCH.** With my left hand I block; with my right hand I punch.



**AX AND SPEAR.** My right hand is now an ax; it can chop. My left hand is a spear; it can penetrate.



**SKIN DIVING:** Gordon Doversola is also an expert skin diver. Here he prepares to submerge into the Pacific Ocean for some delicious lobsters and fish.

before contact is made with the opponent. But in Okinawa-te the punch or blow must touch the opponent slightly. Points are scored only on contact, based on control in the delivery of the blow."

In its original concept Okinawa-te was not designed for self-defense — but for attacking. Two-thirds of the techniques are based on aggression and only one-third on defense. But Doversola teaches only self-defense and countering techniques in his *dojo* (training gym) at 3816 West Sunset Boulevard in Los Angeles.

Gordon A. Doversola was born 29 years ago in Honolulu, Hawaii, and attended Farrington High School there and the University of Hawaii, majoring in art. He came to Los Angeles because of its abundant job opportunities. Doversola is especially well known on the West Coast since he was one of the first kenpo-karate instructors to open a *dojo* there (1957).

Doversola had an early start in training in the martial arts. When he was only 11 years old he started ju-jitsu in Hawaii. At the age of 19 he switched to kenpo-karate and studied under Sonny Emperado and the late Mr. MacCandless, who was a student of master James M. Mitose. Master Mitose was the first person to introduce kenpo-karate to Hawaii. From there the art spread to the mainland United States.

Doversola learned the importance of self-defense quite early. One night as three of his friends and he were returning home from a carnival on the outskirts of Honolulu an overtaking black sedan veered sharply in front of them. Only the quick thinking of Doversola's driver presented a collision. Furious at the near mishap Doversola's driver overtook the other vehicle and as he was passing it he cursed "Whatsa matter with you, can't you drive?!"

"Go to hell!" screamed the other driver, as a drowsy

## OKINAWA-TE KATA



**BACK-HAND STRIKE.** Come gently with me or my back-hand can strike too.



**SPEARLESS SPEAR.** I do not carry a weapon but my right hand can be used as a spear.

# *Oil Painting Relaxes My Body and Mind...*



passenger next to him waved his fist.

Doversola's car passed the sedan and continued on its way. Then suddenly the black car overtook them again and forced them off the road.

"I was so sleepy," says Doversola, "that I didn't fully realize what was going on, 'till I noticed the men from the black sedan were running toward us. Instead of two other men there were four, who apparently must have

been sleeping in the back seat. They never gave us much of a chance. They quickly swarmed around our car and held the doors so we couldn't get out. They began hitting us through the open windows. I tried to get out but couldn't."

Doversola had just joined a kenpo-karate school and with the little technique he had learned he did quite well fending off blows. "I was only protecting myself on my



**HAND IS A FAN.** Look, my hand is now a fan, but it can block or strike.



**SNAKE RISES FROM THE GROUND.** Like a snake my right hand is ready to spring. My right leg is used for a sweep.

## Playing the Guitar Soothes My Nerve...



side of the car, 'till suddenly I was hit by a heavy punch behind my neck. The force sent me flying out of the car. Outside I was able to handle myself fairly well until someone grabbed me from behind. I didn't know what to do as another assailant came from the front. At the last moment I delivered a frontal kick to the midsection of the approaching attacker, who sprawled to the ground."

Doversola at that time had not received any instruction in defense against rear attacks. "I couldn't run away from that guy and I couldn't hit him. I was helpless. He finally hit me behind my right ear and I fell to the ground."

When he came to his three buddies were wiping the blood from their faces. The driver got the worst of it — two black eyes, cut lips and some missing teeth.

"Right then, I vowed that I'd learn all I could about defending myself in any situation," says the husky instructor.

Doversola taught kenpo-karate for several years in Los Angeles until he met Teiken Nagusuko from Okinawa. "For almost three years I studied under Nagusuko, who must have been in his fifties," says Doversola. "We became close friends; I was like a son to him. He taught me seven days a week. When he finally returned to Okinawa I already knew the 36 lengthy *katas* of Okinawa-te."

Doversola recalls Nagusuko with great admiration and respect. "He was a great *sensei* (instructor). He was patient, non-demanding and thorough. He was a regular guy. He'd come to my apartment and if I were still in bed he'd cook breakfast for the two of us."

Nagusuko had studied Okinawa-te when he was a child. His great *sensei* was the late Kihei Motobu, who had only one arm. Because of his handicap Motobu developed and

### OKINAWA-TE KATA



**BIG FIST.** My punch is thrown straight and fast.



**RETREAT AND ATTACK.** I may retreat for a second but I'll use my spearless hand to attack.

perfected the "circular block," in which one hand protected both sides of his body. This is now a distinguishing feature of Okinawa-te. Nagusuko has never been affiliated with any organization nor has he established a school of his own. When he left Los Angeles he requested that Doversola not affiliate with any association and that he keep his school independent and original.

"Nagusuko taught me a lesson I'll never forget," says Doversola. "After about a year of intensive training I asked him if he'd mind doing the *kumite* against me. I told him to be on his guard because I wasn't holding back. He consented calmly. Overconfidently I lunged forward firing a right punch toward his face. But before it could connect he had already leaped high into the air and had delivered a well-timed kick toward my face. It exploded right on my jaw jarring three teeth. The accident was all my fault. It never would have happened if I weren't reckless and cocky."

The movie producers of Hollywood sometimes find Doversola's proficiency valuable. For instance, when M.G.M. wanted advisers to create a karate scene for the movie "The Manchurian Candidate," starring Frank Sinatra, Henry Silva, Lawrence Harvey and Janet Leigh, they called upon Doversola and Beau Vandenecker.

Doversola has also appeared with the notorious professional wrestler The Great Togo on Jack Smith's television program "You Asked For It."

His students include the glamorous actress Anne Francis, who will portray the main character in the coming television series "Honey West." This series is supposed to include some karate scenes. Another of his students is actor Curt Russell of the "Jamie McPheeters" television show.

Doversola, who stands five feet nine inches tall and weighs 185 pounds, is very modest. He doesn't like to talk about himself, and keeps busy with his numerous interests which include oil painting, playing the guitar, skin diving, archery and horseback riding.

Doversola explains that he has been forced to use his Okinawa-te only once since coming to Los Angeles. Four summers ago he visited the Pomona Fair in California. When he was ready to leave that evening he found three men sitting on the hood of his car. One was holding the radio antenna which he had obviously just torn out of its socket.


"Get off my car and pay me for the antenna!" demanded Doversola.

The man slid down from the hood, threw the antenna away and sneered "wanna fight?"

Doversola raised both his hands and shook his head. "No, I'm not looking for trouble."

The man nevertheless charged and threw a left punch at Doversola's face. Doversola side-stepped and smashed a side kick to the stomach. Meanwhile a second man was ambushing him from the rear. Doversola let go a back kick that caught him right in the solar plexus. Startled, the third man hesitated for a second. That was all the time the Okinawa-te man needed. He sent a lightning front kick to the attacker's jaw and suddenly felt a "R — I — P." The three attackers were sprawled on the ground.

"It was pretty embarrassing when the crowd began to gather," says Doversola. "I had a 12-inch rip in my pants."

Doversola's advice to all his students: Practice hard and wear loose trousers at all times. 




**LENGTHY BLOCK.** I hate to have my head being bashed so my hand is used as a shield.



**TIGER CREEPS.** Like a tiger I creep. My fingers are like claws ready to scratch.





***These Karatemen Learned What it Was to Leap Into the Air in a Flying Kick and Have the "Dojo" Floor Come Up to Catch Them . . .***

**by GLENN B. KNIGHT  
photos by T. N. BLAND**

# The Floating Karate Club

Sailors and Marines on the amphibious tank landing ship *DeSoto County* had some rare karate experiences this summer.

They learned what it was like to leap into the air in a flying kick and have the deck come up to catch them.

They learned what it was like to kick and spar in a haze of spray and practice karate forms on a deck rolling forty degrees port and starboard.

They were members of the new *DeSoto County* Karate Club, formed by 22-year-old Marine Corporal Glenn R. Premru, 1st-Dan Black Belt of Okinawan Shorin-Ryu karate and leader of a Camp Lejeune Karate Demonstration Team. Corporal Premru and three other Marines from the North Carolina training camp were assigned to the



*The Shorin-Ryu Karate Club practices aboard the ship, USS Desoto County. Front row (l to r): F. Poilluci, Instr. G. Premru, and E. Christeon. Middle row (l to r): Aaron, J. Blum, F. Fauth, R. Lester, W. Marshman, D. Williams, and G. Knight. Rear row (l to r): D. Denacourt, E. Denzler, M. Lynn, J. Thola, R. Drolet, M. Tyler, R. Wright, and T. Howard.*



*DeSoto County* for the summer to take part in the ship's three-month goodwill tour of 23 cities on the Great Lakes.

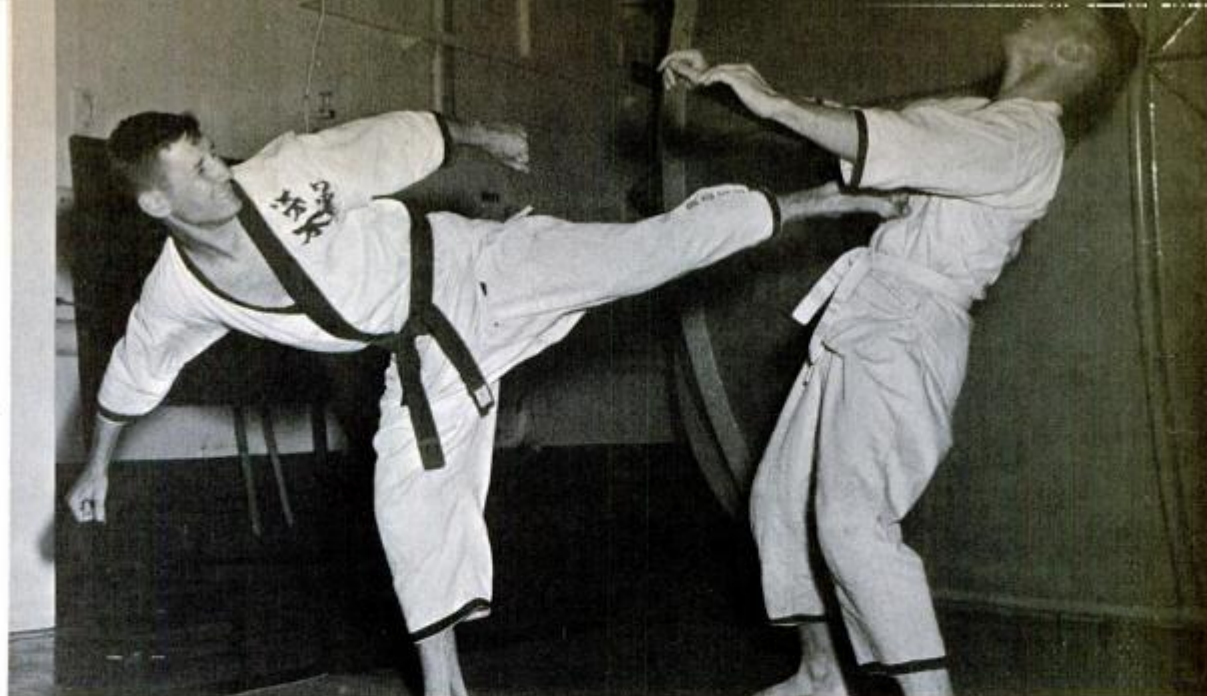
While in port the ship was open to the public from 10 in the morning to nine at night, and visitors were treated to displays of signalling, gunnery practice, engine room routine, amphibious exercises — and karate. Premru and his teammates — Corporals Earl Christeon, 1st-Kyu Green Belt, and Frank Poillucci, 3rd-Kyu Green Belt, and Lance Corporal Garland Aaron, 6th-Kyu White Belt — put on a total of 120 demonstrations before an estimated 425,000 people (including television audiences).

Premru noticed as soon as he and his men came aboard that the crew and Marines of the *DeSoto County* were ready, willing and eager to start karate practice themselves. In port the demonstration team was scheduled for as many as four or five shows a day, so the only time the shipside club could train was when the LST was underway — and rocking. The Great Lakes get pretty rough with the wind off Canada, and some *kata* sessions were conducted with the “dojo” rolling half-way to the water.

By the time the cruise was over the club had 32 active members and was an official chapter of the Shorin-Ryu Karate Club at Camp Lejeune.

When Corporal Premru first came aboard and the group

*The Marine Corps Karate Demonstration Team consists of (standing, l to r): Earl Christeon, Francis L. Poillucci, and Garland G. Aaron. Kneeling with sais: Instructor Glenn R. Premru.*



Instructor Glenn R. Premru releases a lightning back kick to the chest of teammate Frank Poillucci. Training is aboard USS *Desoto County*.

was having its difficulties finding time and a place for practice the new club got a boost from the ship's captain, Lt. Commander Horace Mann, Jr. The skipper took an interest in the art and urged his men to take advantage of the benefits of karate practice. Corporal Premru overheard the captain remark to another officer that he'd be taking up karate himself if he only had the time. Because of this, and because of the help he gave the club, the captain was promoted to "Honorary First Degree White Belt" by Premru — and he readily admits that this is one of his most prized honors.

When Black-Belter Premru is instructing a new group in the art of empty-handed fighting he puts the stress on the *Art*. While studying his chosen style of Shorin-Ryu he recognized that power, although a formidable weapon, is inferior to speed and technique — and that karate is therefore a martial *art* and not mundane sport.

Premru is a tough opponent in free-play — this writer knows from experience — but his true talent shows in the execution of his *katas*. In 1962, while still a Green Belt, he represented the Marine Corps at the World Karate Tournament and placed second in the *kata* competition. He believes that to a great extent karate is now being mistaught, with too much emphasis on free-play and not enough instruction in the correct techniques of the *katas*. He points out that *kata* competition was dropped from the 1964 World Karate Tournament held recently in Chicago.

Before Glenn Premru joined the Marines he was a dance instructor in Pittsburgh, Pa. At the Parris Island, S. C., boot camp he was introduced to the combination judo and karate

the Corps uses for hand-to-hand combat, and when he reported to his next duty station at Camp Lejeune he joined the base karate club. He trained under sergeant Sam Pearson, 4th-Dan Black Belt, and in 1962, in the first annual Camp Lejeune Karate Tournament he placed first in both the *kata* and free-sparring competition in the Brown Belt division. He lost the Grand Championship by one point to Corporal Robin Riley, 2nd-Dan Black Belt. The following year he placed first in *kata* and second in free-sparring, and won the Camp Lejeune Outstanding Karateman of the Year award for the second time.

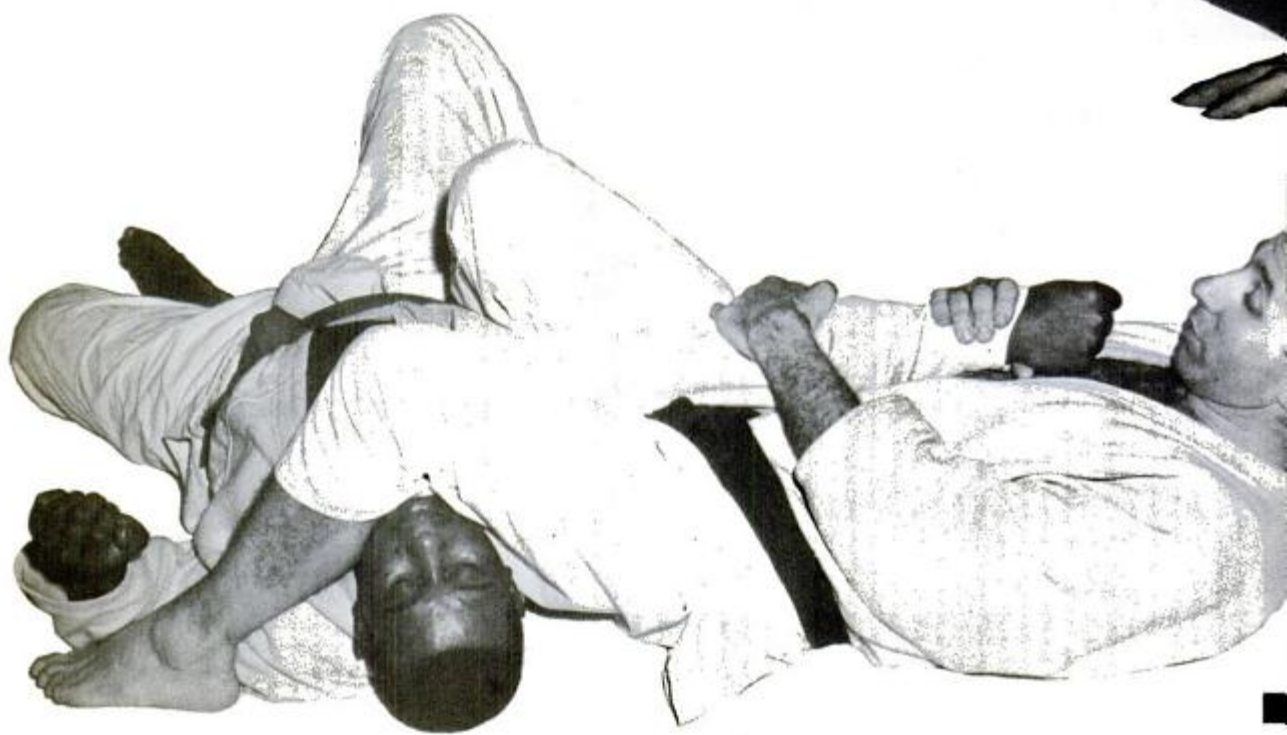
During the recent Great Lakes cruise Corporal Premru met many people in town and invited them out to the ship. When they saw the Black Belt expert give his karate demonstration they found it hard to change their first impression of him — that he was a mild-mannered office clerk — and he often found himself apologizing for not looking like an "oriental killer."

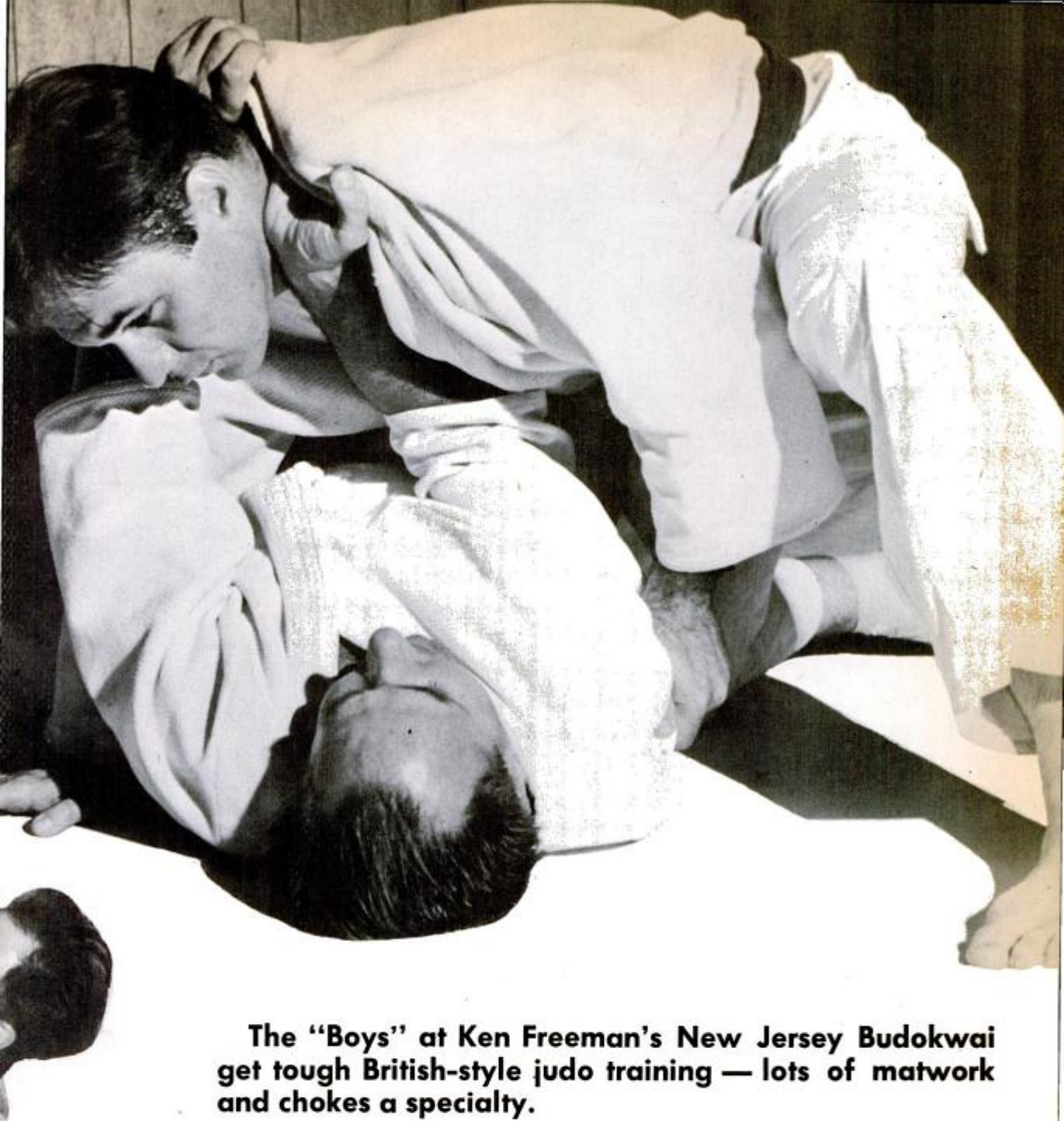
"It's often hard to understand that the public is so misinformed about the martial arts," says Premru. "Everyone seems to have the opinion that all karate consists of is breaking board and bricks. Sure, we break boards and cement slabs in our demonstrations, but we are always prompt to point out that this is done only to demonstrate the lethal power generated by the human hand and foot."

This 22-year-old Black Belt karate instructor hopes someday to have a *dojo* of his own. But karate is a never-ending learning process, and Glenn Premru's greatest ambition is to find an opportunity to continue his own study under Eizo Shimabuku, the Master of Shorin-Ryu.



# THE SCHOOL THAT TEACHES...





The "Boys" at Ken Freeman's New Jersey Budokwai get tough British-style judo training — lots of matwork and chokes a specialty.

# ...STRANGULATION



"G.K.," 8th-Dan master G. Koizumi of the Budokwai, on an outing near London during World War II.

Inside the open judo jacket the man's chest was like a thick barrel of English ale grown with black fur.

"In those days," growled the voice from the keg, "we didn't have any European championships; if we wanted to fight the French we had to go look for them."

His own raspy accent sounded French — or Central European or New Yorkish — until one remembered he was a product of the old-time London Budokwai, a student of "G.K.," the revered old master Koizumi of British judo, a fellow "gentleman-athlete" of Percy Sekine, Eric Dominy and Trevor P. Leggett, first European to attain a 6th-Dan Black Belt. Now master of his own "American Budokwai" — Ken Freeman, 4th-Dan Black Belt, of New Jersey.

"We were in Marseilles before the war, a few of us from the Budokwai. We wanted to play judo and no one spoke French, so we walked down the street with our judo suits. We'd go up to these characters in doorways and say 'Judo? Judo?' and they'd point down the street with their cigarettes. We went to the toughest part of the waterfront and then down an alley to a wooden house.

"We showed our *gis* (judo suits) to the old fellow in the doorway and said 'Judo? Judo?' At first, you see, he didn't understand, but then he did. 'Ahh, *Joudeaux!*' Upstairs.

"The *dojo* (gym) was up under

the roof, and on that fine sunny day the temperature on the mat was a pleasant 98 degrees. These fellows were all what you'd call middleweights — halfway between 180 pounds and 225. We held up our black belts and said '*ceinture noire*' — I believe that's how it's pronounced. The biggest one came over; he was the leader. I forgot his name but at the time he was wrestling champion of south Europe. When he realized we were saying that we were Black Belts he had a good laugh. He called over his friends and they all had a good laugh. Then they put a bottle of vichy water on a table in the sunlight where it was about 110 degrees, we changed into our *gis* in a corner and started to play judo.

"We took turns going down the line. I guess the Frenchmen were too polite to throw us much, but in this respect our manners were very bad.

"Pretty soon everybody was tired and our *gis* were soaking wet. The vichy water was very hot by this time so we all stopped for a while and drank it.

"Back on the line this young lad seemed determined to give me a rough time. He fancied himself a wrestler so he made some sort of pass and took me down to the mat. I was tired, so it was time for matwork.

"I let him get into a nice tight holding to see what sort of matwork these Frenchmen had. He was a good strong lad. I figured he was ready to start

when he put the crush on me, you see, and turned red. But he wasn't doing anything so I rolled him over. He reached up for a choke — nice straight arms — so I stepped across and locked an elbow. He tapped out fast.

"Then when he stood up he turned his back on me." Freeman shook his head. Turning your back on an opponent is a very bad habit in judo, and the Budokwais — London and New Jersey — have a quick remedy. "I wrapped him up in a nice tight choke and put him to sleep.

"When we finished we drank some more vichy. They had no shower so we went down to a pub in our *gis*. We couldn't speak French and they couldn't speak English, but we had a fine time."

In the London Budokwai where Ken Freeman was schooled the fascination with judo as a standing technique extended to judo on the mat. It was not enough to snatch a man off his feet and throw him to the ground — one followed him down, one sought to limit his motion by shifting one's weight on top of him, one sought his surrender through pain holds against the elbows or sleeper chokes against the arteries of the neck.

Ken Freeman has made himself at home in the small space between the mat and the 200-pound-plus opponents who lie on top of him. He can move about in this narrow area almost at will, at the same time controlling and frustrating the movements of the other man so that at times he appears to be moving around the opponent's thick body like a squirrel around a tree — finally coming to rest in some sort of entanglement around the opponent's neck that makes the poor fellow turn red and tap the mat in surrender.

Freeman, who is himself almost impossible to choke out, has made a special study of the art of *Shime-Waza*, or judo choking. He has an infinite variety of chokes which he can apply from practically any position with what seems to be almost



**Black Belter Rick Croll practices a left-hand spinning leg throw with instructor Freeman at the old Newark, N.J. YMCA Judo Club.**



**Director Ken Freeman (right) supervises a practice session at the American Budokwai judo club in Clifton, N.J.**



**Some members of the London Budokwai in the 1940's: second from the left in the center row is Budokwai master, 8th-Dan G. Koizumi; to Koizumi's left, Trevor P. Leggett, first European to attain the rank of 6th-Dan; to Leggett's left, Ken Freeman, then 2nd-Dan, now 4th. At the right end of the front row is well-known judo author Eric Dominy; behind Dominy in the back row is Ken Freeman's brother Gerald, now teaching geology and judo at Rensselaer Polytechnic Institute in New York state.**

any part of body. According to theory a judo choke stops the flow of blood traveling from heart to brain through arteries on either side of the neck. With his blood cut off a man will go to sleep in five to seven seconds—a lack of blood in the brain for 10 to 15 seconds will cause serious injury or death.

But Freeman can choke a man to sleep instantaneously. Once a player in a contest Freeman was judging fell to the mat with a dislocated toe.

A doctor came out to reduce the dislocation but the injury was too painful to be touched. Freeman bent over the anguished player and said "Let me help you up," slipping his hands inside the man's collar. As he lifted the head his forearms crushed the neck. The man fell back unconscious, the toe was snapped back into place, and when the fellow came to he didn't remember being injured.

A doctor from the Columbia Presbyterian Medical Center in New York

City, puzzling out this phenomenon with a copy of Gray's *Anatomy*, concluded that the force of Freeman's chokes were directed not against the arteries but against a certain nerve complex in the neck. These nerves, when pressed, send an impulse downward to the heart, which in turn sends either a nerve impulse or a blood surge up the arteries to the brain, causing instant blackness.

This was news to Freeman, who thought his chokes were the ordinary.



He's at a loss to explain the nerve choke to his students. "It's something you have to develop a feel for," he says, "and the only way to develop a feel is to practice."

This feel for matwork, this sense of being at home and in charge while horizontal, is instilled in the students of Freeman's American Budokwai, a large, well-lighted, mat-filled loft at 56 Colfax Avenue in Clifton, N.J. "My boys are just as good on their backs as they are on their feet," he says — "some are better." This gives them an edge in competition, especially since so many other *dojos*

neglect the art of matwork almost entirely. Ken Freeman's "boys" — especially his Black Belt squad: Sam Carroll, Bob Crowl, Rick Croll, Julius Stefanzik and Perry Georgison—have won a case-full of trophies in New Jersey, eastern, national and international judo competition.

"The big boys think all they need on the mat is muscle," he says, "and for that reason technique on the mat is most important for anyone who wants to play the big boys. I'd rather watch a little guy break a big man's holding than see him throw him."

Yet having said that, Freeman goes on. "Size and weight alone are not enough in judo — but I don't care what anybody says, technique alone is not enough either. To win contests you've got to have both.

"Some judo clubs are recreation clubs; the American Budokwai is a competition club — we train to win contests and we train hard. Our boys are good judomen — if you don't think so get out on the mat with them — but they're big too. They weigh-in like a football line: at 185 Bob Crowl is our lightest man.

"This is training for competition here, and a lot of people who join don't like it. Luckily, they have other judo clubs to go to. We play a lot of good hard *randori* (competitive sparring). People who join from other clubs can't seem to get used to it, and eventually they all leave. Except for Julie Stefanzik who came in from the New York Dojo all my Black Belts and Brown Belts started under me as White Belts."


Freeman came to America as a 2nd-Dan Black Belt in 1946. ("I remember," he says, "that I hit the Battery on a Wednesday morning and Wednesday night I was at the New York Dojo taking down a line.") He trained under George Yoshida at the New York Dojo for three years and then started a club of his own at the Brooklyn Polytechnic Institute in 1949. In 1954 he moved over to New Jersey, and after directing a flourishing club at the Newark YM-YWCA for six years he finally realized a par-

ticular dream — a judo establishment of his own, which he opened in Clifton in 1960.

"I called it the American Budokwai," he says, "out of respect for my *sensei* (teacher) G.K." — 8th-Dan Black Belt G. Koizumi, master of the Budokwai of London.

Freeman's reputation and influence in New York judo were such that by the time the New York Judo Yudan-shakai (Black Belt Association) was formed in 1960 (through his efforts, to a great extent) and recognized by the national Judo Black Belt Federation, he was elected President and re-elected for three succeeding years. In 1962 he helped found, and became the first President of, the Eastern College Judo Association. He is currently Vice-President of the National Collegiate Judo Association, and continues to help organize and conduct the annual Eastern College Judo Championships, which have been the largest college judo tournaments ever held in this country. Outside his own *dojo* he is head coach of the Princeton University Judo Team.

Last year his increasing responsibilities as an engineering troubleshooter for an electronics company took him away from judo administration — but not from the judo mat. On any Monday, Wednesday or Friday night he can be found flat on the canvas at the Clifton Budokwai with some 250-pound skull-cracker from the local football team grinding him into the mat. As his opponent's muscles pop trying to crush him through the floor he'll remark "If you're not going to do anything other people would like to use the mat," and he'll call his "boys" over and tell them to pay close attention.

Then a hitch onto his side and a push the other way, while his hands work up inside the fellow's collar. A shove and a walking step and the crusher's on his back with thick forearms shearing his head off at the neck. A hand beats a tattoo of desperation on the mat and Ken Freeman remarks to himself "That's what I like to see — a good strong lad." 

# THE FATHER OF CANADIAN KARATE

*by Kei Tsumura, Canadian Editor*





... The gang walked up to young Tsuruoka, crowded the sidewalk and started shoving him. When he protested they jumped on him and smashed him to the ground, leaving him a crumpled mess of blood and swollen flesh...



All eyes were focused on the white-uniformed instructor adjusting his black belt. Two student-assistants held in front of him four one-inch-thick boards a foot square, back to back, grains matched. A beginner's karate class sat cross-legged on the floor.

"Ready?" he asked the two.

They nodded, bracing themselves.

The instructor slid forward. His foot flashed. The building echoed with a savage *kiai* scream as flesh and bone met wood. Eight half-pieces of lumber dropped to the floor.

"Bricks!" he ordered. One of his assistants placed two building bricks on the floor for a base and set another across the top.

The instructor raised an open hand high in the air and chopped downwards with another piercing scream. The top brick cracked in two as if it had been slugged with a

**Chief Instructor Mas Tsuruoka with two of his top fighters, All-Canada Karate Champion Shane Higashi (left), 2nd-Dan Black Belt, and John Matsumoto, 1st-Dan Black Belt. Tsuruoka holds the flag of the Canadian section of the All-Japan Karate-Doh Association.**

sledge hammer.

A murmur filled the karate gym.

"Now don't get the idea that 'breaking' is the most vital part of Karate," the Black Belt warned. "Although many of you new students are attracted by such demonstrations you'll realize as you keep developing that karate offers something much more worthwhile—the development of the mind, will, body and character."

#### **Father of Canadian Judo**

Their instructor was Masami Tsuruoka—the "Father of Canadian Karate."

Karate in Canada owes its mass introduction and de-



**An early morning practice class — men, women and children — at the Canadian National Exhibition grounds. These outdoor classes are held every weekend morning during the summer months. (Directly above, instructor Tsuruoka personally leads the class in loosening-up exercises). Fully aware of the fact that karate is a fighting system and that one cannot always choose the place and conditions of a fight, Tsuruoka trains his students on a variety of surfaces, such as wet grass, rocky trails, cement, hillsides, beaches, ledges and in water.**

velopment to Tsuruoka-sensei. Almost singlehandedly he has kept Karate before the Canadian public through articles in newspapers, frequent demonstrations on television, and countless exhibitions all over the country, from tiny school gymnasiums to the renowned Canadian National Exhibition in Toronto.

"When I first opened my Karate school in Toronto," Tsuruoka recalled recently, "a man came up and asked me, 'Just what kind of food is this karate?'" Now the situation has changed. Today, when Tsuruoka sponsors a karate tournament even the Prime Minister of Canada, Lester B. Pearson, sends a wire of congratulations.

Tsuruoka has spent over half his life learning and teaching the art of karate. Although he was born in Canada some 36 years-ago he moved to Japan with his parents during his early teens. A slim, sensitive youth living in crowded Kumamoto City in southern Japan, Tsuruoka took up Karate as a result of a severe beating.

One day while strolling in an unfamiliar section of the city, Tsuruoka was mistaken for a rival mob member by a gang of hoodlums. The thugs walked up to him,

crowded the sidewalk and started shoving him. When young Tsuruoka protested he was jumped on and smashed to the concrete. The gang then took turns "putting the boot" to him. They left him a crumpled mess of blood and swollen flesh. Today, he still retains some scars from this attack.

#### **Mas Starts Karate Under Chitose**

This episode left him filled with bitterness; he became withdrawn from his friends and family. Then one day he happened to pass a local karate school during a demonstration — and he stood watching, fascinated by the speed and power of the karatemens. He realized Karate would be perfect for self-defense for a lad of his slim build.

With grim determination, swearing never to be humiliated again, he began his Karate training under the tutelage of the famous master. Dr. Tsuyoshi Chitose, 10th Dan Black Belt. Each morning at the crack of dawn young Tsuruoka would be up in his back yard punching and kicking the *makiwara* board for a good hour before breakfast and school. After his studies he would rush home, perform his family chores, do his homework, eat supper and be off



**Dr. Tsuyoshi Chitose**

to his *dojo* (karate gym).

His instructor, Dr. Chitose, was one of the men who brought karate originally from Okinawa to Japan. Under his "All-Japan Karate-doh Association" Dr. Chitose teaches the Chito-ryu style of karate (BLACK BELT, Nov-Dec. 1964). This is described by Tsuruoka as "an attempt to use 70 percent of one's possible body strength, stressing health and character-building. It is not as light a style as, say, Shorin-ryu, which uses about 50 percent possible strength, or as heavy as Shorei-ryu (80 percent) or Goju-ryu (90 percent)."

As Tsuruoka advanced in his training his attitude and thinking changed. Instead of approaching manhood with a chip on his shoulder, he attained, through his karate training, serenity and peace of mind.

#### **Confidence and Serenity**

"My acquired capabilities," said Tsuruoka, "gave me the confidence that helped me look above such attitudes as vindictiveness. If need be, I could face the taunts of a street bully and feel profound sympathy for him instead of becoming enraged. All students of karate, if schooled right, in time reach this plateau."

As Mas kept improving in his training he advanced progressively up the ladder of promotion until today he holds the rank of 5th-Dan Black Belt.

After the war, Tsuruoka returned to Canada and opened a karate school in Toronto. Today it is one of the most successful *dojos* in Canada, with students from countries all over the world.

All his teaching is rooted in the building of character.



**A tough warm-up period precedes every training session at the Tsuruoka dojo. This is an important factor in avoiding injuries during practice. Here an intermediate class drills in splits and bends.**



**Murray Sutherland (left, above) and Arnold Miyagawa, two up and coming champions from the Tsuruoka**

His young students must all retain a high scholastic level in school if they wish to continue their karate lessons. To students who have a 75 percent or better school average he offers free lessons after a four to six month period — and any student who gets into trouble with the law is automatically barred from the *dojo* for life.

#### Physical Conditioning Is Stressed

In his training, Tsuruoka stresses conditioning. Each workout begins with at least half an hour of calisthenics — strengthening, limbering up, and timing exercises. This usually weeds out the faint-hearted.

“Those without the backbone necessary for karate usually give up during the first two months,” says Tsuruoka. “But the ones who stay are the ones I want to give serious training to.”

Karate is not the mysterious art many people think it to be, he says. It can be taught to people of all ages and walks of life in reasonably good health. All Tsuruoka asks of a beginner is the will to learn and strict discipline.

Students at Tsuruoka's school begin and end an evening of practice with short periods of meditation. At the beginning of the lesson this period of quiet enables a man to forget the outside world and concentrate more fully on karate technique. Before he leaves the *dojo* another period of meditation helps him unwind.

All students begin their training by learning three levels of *tsuki* (punching), side and front snap kicks and cat walking. The latter is a method of gliding forward and backward with the knees automatically becoming a block with each step. Tsuruoka then works on the student's four

basic blocks, followed by the teaching of *katas* (karate forms).

#### Padding Prevents Injury

After a course in *ippon kumite* (basic sparring) Tsuruoka allows his pupils to perform full *kumite* (free sparring). Tsuruoka says the All-Japan Karate-doh Association was the first to introduce protective “armor” to prevent injury during free sparring. This armor consists of a fencing-type mask, a body-guard like those used by baseball catchers, and lightly-padded gloves. Tsuruoka proudly claims that except for a few bruises there has never been an injury in his club. When protective gear is not used — as in a tournament — all blows are pulled just short of contact.

One of the most popular questions put to the teacher by his young students is: “How long will it take me to get my Black Belt?”

Tsuruoka patiently explains that it is up to the individual. It all depends on a combination of how well the student's techniques develop, his character, spirit, and attitude.

“Some,” says Tsuruoka, “achieve 1st-Dan Black Belt rank in three years, while others may take five years and more.”

Tsuruoka himself provides a good example of brain overcoming brawn — one of the major aims of karate. Standing 5 feet 6 inches — 125 pounds sopping wet — he could pass easily for a missionary in his street clothes and glasses. When he is not teaching, Tsuruoka busily pursues his favorite hobby of painting and sketching. His attractive wife and two sons are enthusiastic students of karate.



Karate School, practice free-sparring in the *dojo*. The protective padding is typical of Chito-ryu karate. Equipped like this with gloves and body-protectors (and sometimes with masks) karatemens can actually deliver some kicks and punches they might otherwise pull and they can maneuver without fear of injury.



### Kindness and Coldness

When meeting students for the first time Tsuruoka gives of himself with open kindness and understanding. He gives the beginner a sense of dignity and naturally expects the same in return. But many students have taken advantage of the camaraderie he extends and have crossed some of his more sensitive areas. And they have experienced a cold, sometimes explosive segment of his personality. His pride does not easily allow him to forget these incidents, and at times he can appear overly dictatorial to those who do not know him well.


Many claim he is not the greatest of businessmen because he is not hard enough. Rather than going out and collecting the fees for tuition, trips, etc., he will occasionally pay everything himself and leave the others to contribute on their own honor. He is frequently disappointed.

But he is a top Karate instructor. The culmination of his teaching came last year when a top student, Shane Higashi, took the 2nd Annual Canadian Karate Open Championship in Toronto (BLACK BELT, May-June 1964). This annual tournament, now called the Canadian International Open Karate Championships attracts contestants from all over the United States, Canada, Hawaii and Japan, Sponsored by Tsuruoka, it was held this year on October 3rd and won by Zenpo Shimabukuro. This year also saw the inception of a new annual karate tournament in Canada, the Canadian National Exhibition Championships. This tourney was won by another top fighter from Tsuruoka's Dojo, Fred Boyko.

Thanks to Tsuruoka karate is the coming big sport in Canada. Many people are attracted to this art because of its character-building aspects, in which respect for one's opponent is the cardinal principle. The strength and competitive elements have a strong appeal to younger men, while more mature men and women are often attracted by the exercises and ballet-like *katas*.

Anyone in reasonably good health, Tsuruoka often stresses, can enjoy and benefit from karate as an exciting sport, as an interesting way of getting into good physical condition, and as one of the world's foremost methods of self-defense.

This year, after returning from a training trip to Japan, Tsuruoka expressed optimism about seeing all the various karate organizations band together. He feels this is necessary to strengthen and promote any art. He cites judo as an example.

"Now that judo has officially become an Olympic sport," said Tsuruoka, "if we can get all our organizations together perhaps karate will be next." 

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**Mas Tsuruoka's young son David demonstrates a kata (karate form) at a tournament held recently at the Tsuruoka dojo, 1499 Queen Street, West, in Toronto.**



by Robert G. Weaver, M.D.

## This Doctor's Prescription: Karate

I cannot remember how long it has been, if ever, that I have been in an alley fight, and I do not contemplate engaging in one now. As a matter of fact, my life as a physician has been spent trying to heal wounds rather than create them.

Why, then, am I a dedicated student of karate?

Let us first dispose of the subject of violence. If I were a police officer or were employed in some other occupation in which I might be exposed to physical jeopardy, I would consider karate to be indispensable. One must admit, however, that unprovoked attacks are becoming commonplace in many communities throughout the country, and reflex response could be a most valuable protection from perhaps a permanent and crippling injury. But it is not this remote possibility which brings me to the karate gym month after month. What is it that would interest a physician in such a destructive sport?

Physical fitness is a major attraction — karate will exercise and tone up nearly every muscle in the body, and there are no selected age groups as in other sports. When one gets through with two hours in the dojo (gym) he has had a good sweat and has exercised all of his muscles, including the heart; no sleeping pills are necessary that night. This is of particular importance to a man past the age of 40, as a large number of men feel the need to battle the midriff bulge and unfortunately golf will not be of particular help. Steam baths and massage are fun, but the masseur gets the exercise, not the person who needs it. Weight lifting is fine, and formal exercises are also good,

but one of my temperament gets bored after a relatively short period of time.

Mental relaxation is almost as important as the physical. The student's mind is occupied with the particular form or karate technique which he is practicing and this is the most important thing at the moment: the problems of the day are temporarily forgotten or put into the background. This is one of the first steps to complete and total relaxation. The necessity of concentration and the clearing of the mind for gaining maximum speed from a movement or for exerting maximum force in a strike is not just a theory which the masters have expounded, but a real necessity. A positive mental attitude is essential and its takes practice to be able to use it.


The art of karate must be ancient, and while some of its origins remain obscure it appears to be universal. To read about and explore the adaptations of the techniques by different cultures, and to observe how history and circumstance may have changed the movements or the meanings is a source of intellectual pleasure to one who is so inclined.

Karate is a challenge. Not only is it a challenge but it is enjoyable from the first time one learns to tie his belt properly and learns the proper stances. It remains a challenge; regardless of how proficient a person may become he will never quite attain that degree of skill which he might ultimately wish for. Much of the true pleasure of life comes from the pride of accomplishment, particularly when the accomplishment is useful and when there is also recognition which one can, with humility,

display. Who would not like to earn a black belt and be able to prove his worth to wear it? Karate is not only for the young, since one who is old and wise in the art may be more than a match for an eager youngster in free-sparring. An easy free-flowing style in a formal kata may be equally as pleasing to observe as a violent but beautifully executed kata like the *heian*. Most men do not have to creak in the knees or degenerate physically after passing 40 — rather they can have the enjoyment of an ancient and exacting art if they wish to take advantage of it.

Finally, I am interested in people, all sorts of people; it is satisfying to see the diffident and underdeveloped young boy turn into a strong and confident man, proficient in the art of karate — and there are many of these.

Our kenpo school is strict in its principles of non-aggression at all times. If one wishes to try his skill there are always plenty who will gladly learn from him and perhaps add something of their own, either in an exhibition or in free sparring. I am, however, somewhat disturbed over the violence implicit in some advertisements for karate and Chinese kung-fu.

There are too many proponents of the art these days for any master to pass his secrets on only to the honorable son, but teachers can be certain in themselves that they keep the arts pure and have only honorable sons among their pupils. It requires much mental and physical discipline to practice karate properly, and discipline is usually the trait of an honorable person. 





Robert  
Williams

*One man regained his equilibrium;  
another was saved from an auto mishap,  
and the third man received a premonition.*

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# AIKIDO, Twilight of the Mind

Aikido is one of the most unconvincing of all the martial arts to watch. If you were to go to a demonstration, it would be difficult for you to believe that what you were seeing was effective for self-defense because many aikido techniques are performed without strenuous effort.

If you were to watch a beginner's class, you'd find a person falling several times without actually being thrown. The reason is that a beginner is taught not to resist when being thrown by his partner. Instead he is advised to follow his partner so that his partner can develop his "ki" (mind). If he constantly resists, his partner, who hasn't yet developed his "ki," will be compelled to use his physical strength and thus will never be given an opportunity to develop his "ki."

#### **Other Arts Are More Convincing**

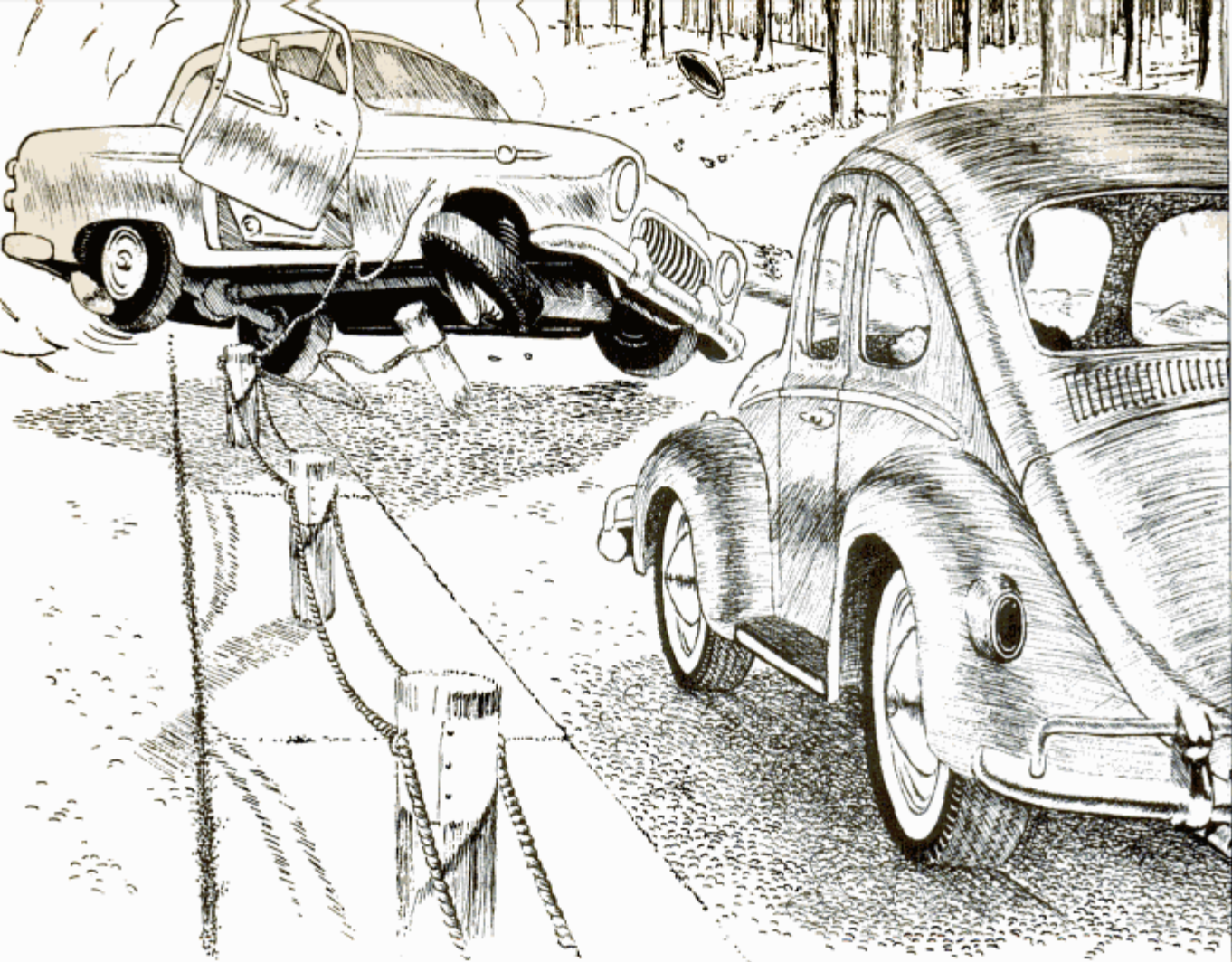
Contests or demonstrations of the other martial arts are more convincing

to watch than aikido. In judo you can actually witness a person being physically thrown by another. In karate you can see an explosive punch to the face or a swift kick to the body. In kendo you can see the "shinai" (bamboo sword) bouncing off someone's head.

The only way you can actually understand aikido is to study it yourself from a qualified instructor. Someone who has developed his own "ki" can easily notice if you are performing with or without your "ki." Unfortunately there are only a handful of qualified instructors in the United States; most of them are living in Hawaii and Japan.

#### ***A Man Who Lost His Equilibrium***

The following are actual episodes that occurred to three aikidomen. The first is the poignant life of Wilson Lau — poignant, that is, until his first meeting with Aikido Master Koichi Tohei.



Wilson Lau of Honolulu, Hawaii, was a reconnaissance officer in the Army during the Second World War. He served with the 6th Army Infantry Battalion of the 1st Armored Division in Africa and Italy from 1943 to 1954.

"I still remember that unlucky day," commented Lau. "I was caught in a mortar barrage at the outbreak of the attack on the Anzio beachhead in Italy. I hugged the ground instinctively but one of the shells exploded awfully close. Suddenly I felt a sharp pain in my head. I raised my hand impulsively and knew I was hit when I felt the blood on my hand and as it flowed down my face. Then numbness rapidly set in and I blacked out."

#### *Dizziness Stayed With Me*

Lau was quickly transported behind the lines and rushed to a temporary hospital. "When I came to I was told

I had been in a coma for several days. I felt pretty comfortable except for a heavy bandage around my head wound. It was nice to see the morning sun through the window and I felt pretty lucky to be alive. But as I raised my head from the pillow I felt funny — my head seemed to be light. Then I twisted my head a little and the whole world twirled around me.

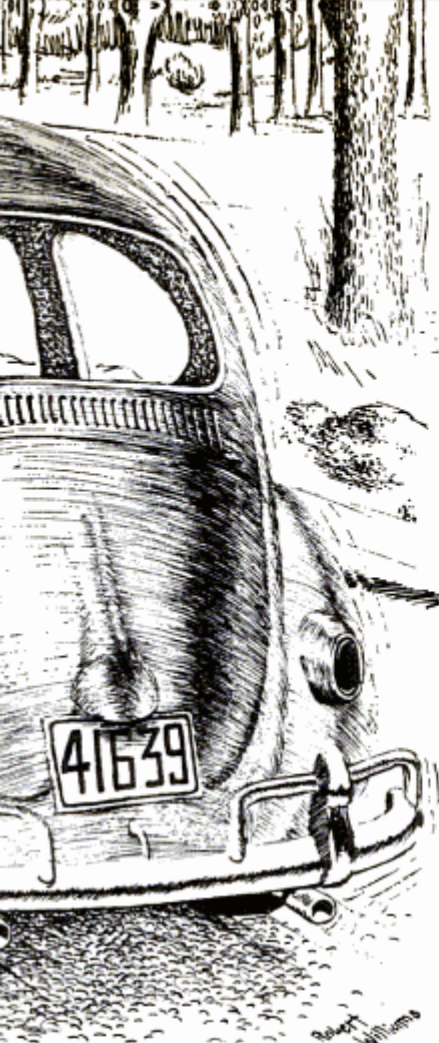
"The dizziness brought back memories. When I was a kid I used to have my playmates turn me around and around as I sat on a swing. When they saw they had gotten enough of a twist they'd let go, and I'd spin like I was sitting in the center of a twister. As soon as the swing stopped spinning I'd try to stand on my feet. Naturally I could stand up for only a few seconds. As I tottered and stumbled to the ground we'd all laugh and then

urge another person to take his turn on the swing."

Lau did not take the ailment seriously at first. He thought it was only a temporary condition after the injury. But as the days went by the dizziness never seemed to subside, even though his head wound began to heal. When he tried to walk he swayed from side to side as if he were drunk. "I began to panic," says Lau. "One doctor after another kept checking me, and after the examinations they always left with a baffled expression on their faces. They checked my eyes, ears, and ran a series of tests but to no avail. I still couldn't control my balance."

#### *Going Home*

Several weeks later the chief physician came to see Lau. With a cheerful voice he boomed out "I've got good news for you. You'll be shipped home



**There was no chance of escaping from the onrushing car so I just remained where I was and extended my "ki".**

pleasant when I was crawling in the bitter cold snow-plains of Italy. But now, it didn't matter. Why must fate be so cruel to me?"

On his way home across the blue Pacific Ocean Lau kept thinking about himself. "How am I going to support myself and my family? How will my neighbors treat me?"

#### **Eight Years Of Searching**

Lau never did give up. For eight years he tried to find someone who could cure him of his dizziness. He consulted doctors, read books, visited herbalists, etc., etc. Then in September of 1953 he learned that a Master Tohei from Japan was holding clinics at the Nishikai (a health club). Lau quickly sent a friend to arrange a meeting with the master.

In the meantime Master Tohei was busily introducing the new art of aikido to the people of Hawaii. His schedule included a trip to every island to establish aikido clubs on each one.

"When I met Lau's friend," recalls Master Tohei, "I refused to give Lau a private lesson, but when I learned about his ailment I quickly arranged for a meeting."

#### **Lau Regains His Equilibrium**

The day that changed Wilson Lau's life finally arrived, although he wasn't aware of it then. Master Tohei led Lau to the center of a gym and started him off with an "*aiki taisho*" (aikido exercise). He instructed Lau to stand straight with his left foot about 18 inches in front of his right. Then he told him to extend his hands forward from his hips to eye level, return his hands to his hips, pivot 180 degrees and repeat the cycle.

"When Lau first attempted to do the exercise he staggered to the floor after completing the pivot," recalls Tohei. "I helped him to his feet and told him to repeat the exercise, but this time I would support him."

Standing behind Lau, Master Tohei held his waist to support him and Lau resumed the exercise. "I told Lau to concentrate on the one-point below

his navel (*seikan-no-itten*) while doing the exercise," says Tohei, "and surprisingly he seemed to retain his balance, so I released my hand gradually from his waist and slowly walked away from him. After about a dozen pivots, I told him to stop.

"Lau stopped. When he noticed I was standing about 10 feet away he immediately realized I was not supporting him. Tears of joy flowed from his eyes as he rushed to me and firmly shook my hand thanking me the best way he knew."

Lau still continues to practice aikido and now lives a normal life. He owns a tavern in the outskirts of Honolulu and he drives a car to work daily.

"I have always considered aikido a medical therapy rather than an art or sport," explains Lau. "It is actually a way of life to live by. It has actually changed my personality by teaching me to control my mind as well as my body."

#### **An Incident In Germany**

The second incident happened in Germany. A few summers ago N. Kagesa, proprietor of the Rainbow Garden Tea House, 2945 Kalei Road in Honolulu was on a visit to Germany.

"My vacation almost ended in a tragedy," says Kagesa. "While cruising down a fast highway in Germany in a Volkswagen I suddenly noticed an approaching car weaving haphazardly — apparently out of control. I jammed on my brake and came to a screeching stop; the other vehicle careened across the divider and came right at me. There was no chance of escaping from the on-rushing car so I just remained in the car and extended my 'ki' — something I've learned since taking up aikido.

"The other car collided into mine with a deafening crash. The glass shattered into a million pieces and the steering wheel I was holding snapped in two.

"The driver in the other car collapsed in his seat. I left the Volks-

and be a civilian again."

"What about my condition?" cried Lau.

The doctor looked at the despondent patient and lowered his eyes to the floor. Tears flooded his eyes. "We — we're sorry we couldn't cure you," he stammered. "We tried our best but science has not found a way to replenish the portion of your brain that was damaged."

The doctor then placed his hand on Lau's shoulder to instill in him some strength and continued: "You'll have to accept the fact that there isn't any cure, son! And the sooner you accept this, the better it will be for you."

"Going home," Lau whispered to himself. "The thought was pleasant several months ago while I was in the hot African desert, and it was

**Was it E.S.P. (extra-sensory perception) that warned the detective to dive to the ground?**

had something to do with it."

### **The Third Case**

The last episode is about a policeman who feels he owes his life to aikido. One dark, balmy night about five years ago an urgent telephone call came through the police department of a small town. "Help!" a nervous female blurted out, "there's a prowler in my house!"

"Don't do anything hasty," replied the desk clerk, "we're dispatching some men right away."

The squad car occupied by five detectives roared into the night with its siren piercing the stillness. In a few minutes the policemen arrived at the address given them. It was a huge house with only one lighted room.

Cautiously, the detectives surrounded the building. One man was planted at the back entrance; one on each side of the house; two men approached the front door. They directed their flashlight at the dark bushes and corners before they buzzed the door bell.

They were greeted by a scared woman. "He... he... is still in the house but I don't know exactly where," she whispered.

"Hey there!" yelled one of the detectives, "we're the police. We know you're in there and we have the place surrounded so you better come out!"

### **Three Shots From A Gun**

All of a sudden the back door flew open and out burst the prowler, who scampered into the darkness. "Halt or I'll shoot!" shouted the detective who was guarding the back entrance as he started running after him. Suddenly three shots flashed from the prowler's gun, just after the detective who was at his heels had dived to the ground. But one of the others was less fortunate; he hollered in pain as a bullet struck him in the leg. The prowler, engulfed by the dark night, made good his escape.

The next morning the detectives returned to the scene and found two bullets buried in the wall of the house.



illustrated by **ROBERT WILLIAMS, ART DIRECTOR**

wagen and ran to the other driver who was covered with blood on his face and clothing. With the help of some passers-by I managed to drag him out of the wreck.

"By this time people were converging around the Volkswagen I had been

driving. They peered inside to look for victims and were baffled when I told them I was the only one in it. They couldn't quite understand how I managed to survive without a scratch. I didn't have an explanation myself, but I am sure my training in aikido

One traced the paths of the bullets and found that if the first detective had not dropped to the ground the bullets would have passed through his heart.

#### *What Made Him Duck?*

"How did you know he had a gun?" asked one of the men. "It was so dark, you couldn't have seen it."


"I don't really know," replied the lucky detective. "I felt a strange feeling on my chest and I instinctively

hugged the ground. A second later I heard the three shots."

The detective credits aikido for saving his life. He is quite convinced that the premonition came from his training in aikido.

Of these three cases we can definitely conclude that aikido did teach Wilson Lau to restore his equilibrium. But what about N. Kagesa's incident? Was he lucky, or was he being protected by the extension of his "ki"?

And what about the detective? Was he just lucky, or did he experience E.S.P. (extra-sensory perception)? If he did, was it developed through the training of aikido?

Whatever the answers are, we will never change the attitudes of these three men toward aikido. As far as they're concerned aikido did save their lives; aikido is their way of life; aikido is second to their religion. 

## BOOK REVIEW

### *A Guide to*

### *Judo Grappling Techniques*

by Takumi Ohashi (Tokyo: Nihon Kogyo Shimbun. 1958. 125 pp.)

This is a decidedly disappointing book. It gets off to a bad start by omitting some essential words from the "Prefatory Remarks" and fails to improve as it goes on. The dust cover tells the reader that the author is a physician and able to "give expert explanations from the medical and anatomical points of view." Although the review copy was printed in March 1962 the text seems to have been first printed in 1958 and not revised since. As a result, the author uses an anatomical terminology which is now obsolete. Some of his statements are meaningless, at least in English. For instance under "Haematom [correctly 'hematoma'] of the Ear Lobe, (i.e. "cauliflower ear") we find:

"It symbolizes the Sufficient practice.

Symptoms: Transformation."

Others are certainly incorrect physiologically. As an example, "sweating increases the heart rate." Actually it tends to decrease it. The method of artificial respiration shown was outmoded a generation ago. One questions the desirability of describing a maneuver and then adding, "This technique is so difficult that it is usually unlikely to be successful." What purpose, if any, is met by illustrations of

"How the Testicles Descend into the Scrotum," or "Sagittal Section of the Thoracic Wall," or "Transverse Section of the 6th Cervical Vertebrae" is never explained.

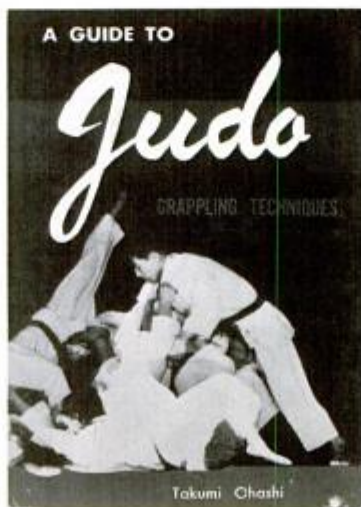
If there is any place that a physician might be expected to make a contribution, it would be in the discussion of *shime-waza* (judo choking techniques). Ohashi adds nothing to our physiologic knowledge other than an exhortation that we take advantage "of the expiratory stadium of the opponent," whatever this may have been intended to mean. In some places the instructions do not make sense and the line drawings (which are extremely

poor) illustrating the action seem unrelated to it.

Ohashi presents a number of non-Kodokan maneuvers which he describes as being secret techniques from the *Fusen-ryu* or *Kito-ryu* schools. One of these, however, turns out to be the familiar *juji-gatame* (cross-lock), as well-known to Western wrestlers as to Kodokan judo students.

The author's descriptions of counters and of alternate moves to be made when the initial attack fails should be marked to his credit. This is very commonly a weak spot in judo texts and may make it worthwhile for the competitive judoman to scan through this one.

The reviewer would like to take this opportunity to urge all publishers of Japanese books to have their English translations at least read critically by someone to whom this is the native language. All too often, as with this book, the translator appears to have had little more than a dictionary knowledge of English. The result is frequently something whose meaning cannot even be guessed. If a book is worth translating at all, it is worth translating properly. While *A Guide to Judo Grappling Techniques* is by no means as horrible an example as Mifune's *Canon of Judo*, reviewed here earlier, Ohashi deserves better of his translator than he received.



by DR. PHILIP J. RASCH





## THE SANDS OF HISTORY

*A Foundation Built Upon the Sands of History is Still a Foundation Built on Sand: Part I of a Series Dealing with the Separation of Fact From Fiction in the Literature on the History of the Chinese Martial Arts.*

—by *Dr. William C. C. Hu and Fred Bleicher*

# THE LEGENDARY HEAVEN AND EARTH SOCIETY

"One of the peculiarities which distinguish the present age is the multiplication of books. Every day brings new advertisements of literary undertakings, and we are flattered with repeated promises of growing wiser on easier terms than our progenitors."

This pronouncement made by Dr. Samuel Johnson in 1759 on the literary proliferation of the eighteenth century may be applied with ever greater cogency to the literary output of the twentieth century.

Since 1900, particularly since 1935, we have witnessed a multiplication of books without precedent in the history of literature. In the category of books on the oriental martial arts this trend is also phenomenal. Unlike books in other fields, however, the literature of the martial arts has been by a large measure non-scholastic and irresponsible. The lack of scholarly research and documentation has left little but illustrated renditions with a dabbling of interpretative captions. Besides proving uninformative this debased literature reflects unfavorably on the intelligence both of its authors and of its audiences. In general the literature

(using the term loosely) of the martial arts has not proceeded beyond the stage of "how-to-do-it" books, and even at that its success is debatable.

In order to understand fully any subject one must work within the grass-roots of its historical background. Establishing the bona fide history of any subject is a prestigious undertaking that creates a germinating nucleus for the growth of further knowledge.

One of the major causes of deficiency in the history of the arts is the falsification of historical sequences through the use of fiction. Heroes in fiction express more than the personal opinions and dreams of their authors: they also embody values and ideals and convey a powerful image of the conflicting forces within the author's society.

History purports to describe events in sequence, as they actually happened. History is impersonal, unbiased, and rather formal in its presentation. Fiction, on the other hand, involves the invention of characters and situations by an ingenious and creative mind, for audiences seeking entertainment or escape. To absorb and move is the storyteller's aim. He

cannot afford to tell a story in a formal and stilted style — therefore he often falsifies history for dramatic effect.

#### **A Typical Chinese Character-Type**

One of the character-types often presented in the traditional fiction of the Chinese martial arts is the Swordsman, or *chien-hsia*. The Swordsman's primary attribute is great bodily strength. His powerful muscles immediately attract attention and common respect. He is able to lift stones weighing several hundred pounds without flushing or losing his breath. The Swordsman Hsüeh Chiao in the novel *Shuo T'ang chüan* is able to hoist half-ton stone lions at the age of twelve. In the novel *Shiu-hu chüan* the Swordsman Wu Sung, after breaking his quarter-staff, kills a fierce tiger with his bare hands after a powerful struggle.

These Swordsmen are depicted as powerful fighters who have trained for years in the martial arts. They were reputed to jump and climb high walls, walk on roofs and even walk underwater. Swordsman Chiang P'ing in the novel *Ch'i Hsia Wu I* could remain underwater for days without surfacing.

Incredible feats were treated as commonplace with the Swordsmen. Courage in resisting pain was one of their qualities. Suffering from an old wound, Kuan Yü, one of the heroes in the novel *San-kuo yen-i*, accepts the decision of a doctor to cut open his arm and scrape the bone of poison. The bloody operation is performed during a drinking feast, and Kuan Yü continues to talk and enjoy a game of chess as if nothing were happening.

Outspoken bluntness and a volcanic temper, along with devoted loyalty characterize the qualities of most Swordsmen in Chinese fiction. They are obtuse, guileless, childish, belligerent, tempestuous, irascible, devoid of manners and completely uninhibited. They boast often and quarrel as a pastime. Their common purpose, however, is characterized by the oath of brotherhood which they all take.

The *Chien-hsia* Swordsman does

not openly challenge government. He breaks the law where he feels legal action is bound to fail. He puts loyalty to his friends above all. Because of his extraordinary strength and agility he can escape capture repeatedly and live for years in the wilderness with the wind and rain as his companions.

Many people reading this type of fiction or hearing it retold by storytellers have accepted these events as orthodox history and have embedded them into their minds.

#### **Origin of Heaven and Earth Society**

As an example of the metamorphosis of orthodox history let us examine the story of the origin of the Heaven and Earth Society (the *T'ien-ti-hui*) as found in the manuscript *Ch'ing-pei lei-ch'ao* by Hsü K'o.

The story of the Heaven and Earth Society is almost a myth. It is said that its origin was at the Shao-lin Monastery in the Chiu-lien-shan mountains, P'u-t'ien hsien, Pu-chou-fu, in Fukien Province, the province on the China Coast directly opposite Taiwan. This monastery was in a very remote and rarely-visited region. It was a Buddhist monastery, with a pagoda that thrust up in the middle of the forest — a very imposing sight. It is traditionally believed to have been built by the Divine Bodhidharma, patriarch of the Ch'an school of meditative philosophy which was transliterated and transmuted into Japanese Zen. The Buddhist priests of this monastery when not chanting the liturgy, devoted their constant time to the study of military strategy and arts.

In the time of K'ang-hsi the Tibetan tribes were marauding the border areas. Government troops campaigned to quell them but a great number of soldiers were killed. The Emperor Shen-tsu offered great reward to anyone — noble, base, man, woman, Buddhist or Taoist — who could suppress this revolt by force.

Among the monks of the Shao-lin Monastery was a Cheng Chün-ta, exceedingly courageous and able in the military arts. He gathered together 128 monks who enlisted and swore to

mop up the rebellion in Tibet. When they arrived at the capital Emperor Sheng-tsu summoned them to the palace. He permitted them to enter the army and commissioned Cheng Chün-ta a commander. He inquired as to how many weapons and provisions they would require — Cheng Chün-ta answered they would not need any weapons and that their provisions and horses were sufficient. He was thereupon placed in complete charge of putting down the insurrection.

The Emperor presented him with a sword upon which was stamped the four characters "*Chia-hou-jih-yüeh*" 家后日月 meaning "The Emperor and Family Forever Loyal."

#### **Tibetans Prove No Match For Monks**

The monks selected an auspicious day, packed, and departed. When confronted by a mountain, they made a road, when they faced a river they made a bridge. In a few days they arrived in Tibet where they set up their camp. The Tibetans learned of this and suddenly attacked.

At first the monk army was on the defensive, but they soon turned the attack against the Tibetans and vanquished them in one battle, killing their general and capturing their banner. In subsequent battles the monks continued victorious and the Tibetans kept retreating. Finally the Tibetans sued for an armistice promising the usual tribute and signed a treaty which they did not dishonor.

The monk army had been on the campaign not more than three months and did not lose a man nor break an arrow. Victoriously they returned to the capital where the Emperor showered them with gifts. According to his promise whatever the army of monks desired would be granted. However, none of the monks desired anything more than the right to return to their old monastery where they hoped to spend the rest of their days in leisure. Cheng Chün-ta remained behind and assumed the duties of a general. The Emperor held a great banquet for him, presenting him with gold, silver and silks without number. The Emperor

personally wrote him a horizontal scroll which read "Sheng-tse wu chiang" 聖沢無疆 - "To Serve the Emperor to All Ends." He also wrote these couplets:

His heroism is of the highest plane,  
His bravery is certainly without  
peer.

He did not use literary writings to  
serve the Emperor:

He - with military arts only - to  
serve his lord

He left his accustomed way to have  
audience with the ruler.

Re-entering the temple he will know  
again the ancient lore of Bud-  
dha.

Meanwhile the army of monks re-  
turned to the monastery and the peo-  
ple there rejoiced.

At that time there were two of-  
ficials in the court, Ch'en Wen-yao  
and Chang Chin-ch'iu, who held evil  
and mutinous ambitions. They realized  
the army of monks was very strong,  
however, and loyal to the Emperor,  
and this deterred their plans. To make  
their own way clear they plotted to  
eliminate the monks, and used all  
means possible to slander them to the  
Emperor. They mentioned that gov-  
ernment troops had been defeated re-  
peatedly by the Tibetans, but that the  
army of monks had defeated the Ti-  
betans easily. Should the monks har-  
bor any heterodox ambitions they  
could overthrow the court as easily as  
they had overthrown the Tibetans. On  
behalf of our country (said the plot-  
ters) we fear the monks.

When the Emperor heard this he  
was greatly alarmed, and exclaimed  
"What is to be done?"

Wen-yao and Chin-ch'iu informed  
him they had three or four hundred  
security troops which were sufficient  
to destroy the army of monks. When  
the Emperor would not hear of risking  
these troops Wen-yao and Chin-ch'iu  
then claimed they would use gunpow-  
der to destroy the monastery.

#### **Enter The Traitor Monk Ma I-Fu**

Thereupon the Emperor ordered  
Wen-yao and Chin-ch'iu to lead their  
troops to Fukien Province and the  
Shao-lin Monastery. Since the Chiu-

lien-shan mountains were extremely  
remote and the monastery inaccessible  
the soldiers had a great deal of search-  
ing to do. Once they were in Fukien  
a certain Ma I-fu volunteered to act  
as their guide.

This I-fu had once been a monk of  
the monastery and had been ranked  
No. 7 in the military arts. He was ex-  
tremely fond of women, however, and  
because he had tried to seduce Chün-  
ta's wife and sister (Kuo Hsiu-ying  
and Yü-lan) the other monks could  
not put up with him and drove him  
out. I-fu could only gnash his teeth.

At the same time Wen-yao and  
Chin-ch'iu were in the area his knowl-  
edge was very valuable. Because he  
was promised the reward of an official  
position he led the soldiers, under  
cover of darkness, to the monastery.  
They buried the gunpowder, covered  
it with twigs, used resin as a fuse and  
lit it.

Divine Bodhidharma manifested his  
spirit in behalf of the monks, dispat-  
ching two angels, Chu K'ai and Chu  
Kuang, to lead eighteen of them to  
escape from the ensuing blast.

I-fu saw that some of the monks  
had fled and urgently attempted to  
trace them. Suddenly a dense fog ob-  
structed the sky and the pursuer lost  
his sense of direction. The eighteen  
monks succeeded in getting to the  
harbor of Sha-wan, passing through  
Huang-ch'üang village. Thirteen of  
the monks were killed there in a bat-  
tle. The Society's members thereupon  
vowed: "In behalf of those who were  
killed, even though they are dead and  
even though we do not achieve re-  
venge in ten thousand years, we swear  
this matter will not be ended."

At this time there were five monks  
still living - Ts'ai Te-chung, Fang Ta-  
hung, Ma Ch'ao-hsing, Hu Te-ti and  
Li Shih-k'ai. They are known as the  
"Former Five Founders" or the "Five  
Ancestors." Ma I-fu was killed by the  
compatriots of the Society. As I-fu  
was ranked No. 7 in the military arts,  
the number 7 is proscribed within the  
Society.

The five monks cremated their dead  
and buried the ashes. They then hid

under a bridge, near a moored boat.  
The two boatmen saw the monks and  
welcomed them aboard, where they  
stayed all night. The next day the  
monks departed and gave the boatmen  
a secret emblem to serve as evidence  
of recognition in the future.

Just before the five monks could  
leave Huang Ch'üan village troops ar-  
rived searching for them. Five brave  
men of the town told the troops the  
five monks had already been killed.  
Because of this the monks were able  
to complete their escape.

They arrived at the bay of Chang-  
sha in Hui-chou-fu, but troops were  
still following behind. Before the  
monks was a river which blocked their  
escape. Once again the Divine Bod-  
hidharma sent two angels to save them.  
One angel carried an iron plank and  
the other a copper plank. With these  
they constructed a bridge which al-  
lowed the five monks to cross the  
river.

Because of this the monks were able  
to reach Pao-chu monastery. Proceed-  
ing from there they reached Kao Ch'i  
Temple in Shih Ch'eng Hsien, some  
angels providing them with food and  
necessities the while. Three of the  
monks were exhausted on the way but  
they mutually assisted each other and  
urged each other on. They started off  
toward the east; there were no monas-  
teries or temples to shelter them in that  
country and the whole neighborhood  
was greatly alarmed at their appear-  
ance. As the monks passed through  
people became fearful that soldiers  
would be following them.

The monks arrived at the Uen-wang  
Temple in Hu-kwang and were taken  
care of by the temple custodians. They  
remained there for about half a month.

Again they moved on, and arrived  
at a small harbor by Ting Shan. Un-  
expectedly, they ran into Hsiu-ying  
and Yü-lan, the wife and sister of  
the monk-general Chün-ta, and also  
Chün-ta's sons Tao-te and Tao-fang.  
The monks were informed by Chün-  
ta's family that their old commander  
had been required by the plotter Wen-  
yao to commit suicide, using the red  
silk.



Since Chün-ta's grave was nearby the monks went there to offer a sacrifice, and while there were surprised by a troop of soldiers. During the ensuing panic a peach-handled sword suddenly erupted from the grave, and Chün-ta's widow, Hsiu-ying, grasped it. On the handle of the sword were engraved two dragons fighting over a piece of jade and the four characters "*Fan Ch'ing fu Ming*" meaning "Overthrow the Ch'ing and Restore the Ming." Hsiu-ying raised the sword and struck about in all directions, cutting off countless heads. This enabled the monk's party to escape from danger.

Nothing could be done to prevent the other plotter, Chin-ch'iu, from hearing of this, and he sent troops to search for Hsiu-ying. Hsiu-ying, forewarned, gave the sword to her two sons, beseeching them to escape. Thereupon she and her sister-in-law Yü-lan committed suicide by jumping into the San-ho River.

One of the boatmen who had previously helped the monks recovered

the bodies, buried them on a little rise along the bank of the river, and set up a stone with an inscription to mark the graves.

#### *Heaven and Earth Society in Fiction*

This same story when presented by a storyteller reads as follows:

In the reign of K'ang-hsi, second Emperor of the Ch'ing dynasty, rebellious tribes of the Hsi-lu nation were invading the country. The defending generals of the Ch'ing army were sore pressed and repeatedly appealed to the Court for supplies and reinforcements. The Emperor, realizing his troops were unable to cope with the situation, decided to issue an Imperial proclamation for the recruitment of brave and able men throughout the Empire. The proclamation promised that any person who could gather and lead forces to defeat the Hsi-lu tribes would be highly rewarded with honor and position in the Emperor's Court.

This appeal reached the ears of Cheng Chün-ta, nephew of the Ming patriot Cheng Ch'eng-kung, who was

residing at the Shao-lin Monastery with his wife Kuo Hsiu-ying and his sister, Cheng Yü-lan. While taking refuge from the new regime in the monastery all three were instructed in the various skills of the martial arts by the famous abbot Chih-yüan.

When the Emperor's appeal reached Cheng Chün-ta he immediately informed the abbot of the news and a general meeting of the monks was called. It was decided unanimously that it was each person's duty to offer his service to the Emperor at this time of national crisis.

#### *Rebellion Harbored by the Monks*

The decision to help the Emperor defend his borders was influenced chiefly by several factors. First, the monks were loyalists of the Ming dynasty, which had been overthrown by the present Ch'ings: they wanted to practice the arts of warfare they had developed in the monastery, to gain confidence in their own ability and at the same time impress the population with their feats so that the people would join them more readily when



the time came for a revolt against the Emperor. At the same time they would be able to keep themselves clear of any suspicion of rebellion against the government.

Finally, they would end further penetration of the Empire by the surrounding nomadic barbarians.

The abbot Chih-yüan instructed his most able pupil, Te-yün, to lead 128 monks with Cheng Chün-ta and his wife and sister to the capital to offer their services. The monks gathered together all forms of weapons and implements for warfare and marched to Peking. When they arrived they had an audience with the Emperor who asked them what they would need in terms of provisions and weapons to carry out the campaign. To his astonishment the monks replied they had sufficient supplies and did not need anything more than a banner to lead their forces against the Hsi-lu nation.

After a lavish ceremony the gallant band of monks marched out to battle. Within three months they returned, having defeated the Hsi-lu tribes by

means of their superior military skills. With great pomp and grandeur they were joyously acclaimed by all the people, and the Emperor welcomed them with magnificent splendor in Court. The Emperor immediately offered the monks honor and position in his court, but they declined all, saying they had only responded to the nation's crisis as a patriotic duty. Their only desire was to return to their monastery and pray for a continual and lasting peace. The Emperor respected their wishes and bade them a heartfelt farewell.

Cheng Chün-ta, not being bound by monastic vows, accepted a position as the commander of the garrison forces in the Wuchow district. He did this so that he could infiltrate the military ranks of the Ch'ing government and be in a position to supply information regarding military maneuvers to the monks at the Shao-lin Monastery.

#### *Accident of Jealousy Exposes Monks*

Not long after the monks left Peking the Emperor's Grand Secretary,

Huang Ch'un-mei, became extremely envious and jealous of the honors and glory bestowed on Cheng Chün-ta. He proceeded to the Emperor's ear to discredit both Cheng Chün-ta and the Shao-lin monks.

He instilled a sense of insecurity in the Emperor by pointing out that, while imperial troops had failed to cope with the Hsi-lu uprising, a small band of these monks from the Shao-lin Monastery had succeeded. The military superiority of these monks could work equally well against the government as against the Hsi-lu invaders. He suggested that the reason for the monks' refusing appointments in the government was to return as a whole unit to the south where they could raise forces in preparation for a revolt against the Ch'ing government. He further pointed out that Cheng Chün-ta accepted the position as commander of the Wuchow garrison to establish himself as the vanguard for this revolution.

The Emperor became so disturbed that he immediately ordered Chang

Chien-ch'iu, High Commissioner for Fukien Province, and Ch'en Wan-yao, Magistrate of Pao-ting District, to destroy the Shao-lin Monastery and execute all its inhabitants. He also ordered the immediate execution of Cheng Chün-ta.

Both Chang Chien-ch'iu and Ch'en Wan-yao discussed plans to execute their orders. One problem they faced was approaching the Shao-lin Monastery, since it was situated on a high hill which commanded an excellent view of the surrounding countryside. Because of this a surprise attack was ruled out. Another important factor to be considered were the rumors that said the mountain the monastery sat on was honeycombed with a vast network of underground tunnels which could be used for escape.

To launch an assault only to find all the inhabitants had evacuated would be extremely embarrassing for the government troops — and in such an event Chang Chien-ch'iu and Ch'en Wan-yao would surely lose their heads on the execution block.

Consequently the location of the secret passages would have to be determined to insure a successful operation. If they could locate those secret passages the two commanders planned to smuggle someone into the monastery to drug the entire population of monks, thereby taking the place without a battle. If they were successful great rewards would be bestowed upon them and the reputation of the superior military skills of the Shao-lin monks would be discredited.

#### ***Ch'en Goes on an Espionage Mission***

Ch'en Wan-yao immediately volunteered to look for the secret passages. Disguising himself as an ordinary citizen he wandered throughout the villages near the monastery in hopes of acquiring useful information.

One day he saw a coolie whose shaven head bore the burnt marks of a Buddhist monk. Curious, he inquired about this man and was told that his name was Ma Ning-erh. Ch'en Wan-yao made overtures to seek his friendship and eventually learned that the

coolie's real name was Ma I-fu. He learned also that Ma I-fu was a former monk of the Shao-lin Monastery where he'd held the rank of No. 7 in the martial arts. Ma had an insatiable desire for wine and women and had tried to seduce the wife and sister of Cheng Chün-ta. He had also broken the *Wan-ning pao-teng*, a most sacred lamp which was presented to the Shao-lin Monastery by the Persian government.

For these two offenses he was expelled by the abbot Chih-yüan. Marked as a renegade monk, he was considered an outcast by society and the only employment he could obtain was working as a coolie. He was exceedingly bitter against the Shao-lin Monastery and the abbot Chih-yüan, and he often gnashed his teeth and swore in rage when these names were mentioned.

Ch'en Wan-yao, knowing this, immediately revealed his identity to Ma I-fu and tried to solicit his help by offering him a high position in government. Ma I-fu saw his chance to get revenge and complied with every wish of Ch'en Wan-yao. He informed Ch'en that the Shao-lin monks were preparing to overthrow the Ch'ing government. He revealed the layout of the entire monastery including the whereabouts of all secret passages and rooms.

With the aid of Ma I-fu Chang Chien-ch'iu secretly placed his troops in position to block every exit from the secret passages. The main body of troops was positioned for a frontal assault. In the meantime Ch'en Wan-yao appeared before the main gate of the monastery leading a group of coolies carrying drugged wine in huge jars. He informed the abbot Chih-yüan that the wine was a present from the Emperor and requested that the monks drink to the Emperor's health.

The abbot, suspecting some sort of foul play, tested the wine by dipping his magical sword, the *Ch'in-lung chien*, into one of the jars. The sword immediately changed color.

The commander Chang Chien-ch'iu, seeing the plan had failed,

quickly ordered his men to close in. The exits of the secret passages were set to the torch and the fires spread to the main buildings. The monks fought courageously despite the surrounding flames. The clash of iron and steel could be heard throughout the surrounding countryside. Many government troops were killed. Chang Chien-ch'iu ordered his archers to shoot down the monks, and the arrows that flew into the air were so thick that



it seemed they were a heavy rain. The battle was fought throughout the day and night. Countless numbers perished, including one hundred and ten monks.

The eighteen monks remaining quickly fled to the great hall where they prayed to Almighty Buddha for deliverance. Buddha answered their prayers by dropping a huge yellow canopy over them to protect them from the flames. All eighteen were protected by the canopy and fainted from exhaustion. When the government troops reached the doors of the Great Hall the walls crashed down on them killing a large number. Chang Chien-ch'iu and Ch'en Wan-yao, observing no signs of life within the burning buildings, immediately ordered their troops to withdraw to a nearby safe area. The Monastery burned for many days with a glow so bright that people living nearby could not tell the difference between night and day. Smoke covered the entire mountain where the Shao-lin Monastery was situated.

#### ***Eighteen Monks Make Their Escape***

When the eighteen monks awoke under the yellow canopy they found

themselves unharmed by the fire. They were trapped, however, within the ruins of the Great Hall. One of them, Ts'ai Te-chung, managed to find one of the secret passages and clear the debris from the entrance so that everyone was able to escape from the ruins. The entire hill was still covered with smoke that concealed their escape from the government troops.

They pressed on hundreds of miles inland until they reached Ting-shan, near Hsiang-yang city in the province of Hupeh, beyond the Yangtze River. There thirteen of them died from their wounds and from lack of food. The bodies of these thirteen monks were cremated and their ashes were then carried by the five remaining survivors. These five monks, Ts'ai Te-chung, Fang Ta-hung, Ma Chiao-hsing, Hu Te-ti and Li Shih-k'ai, were called the "Former Five Ancestors."

The Former Five Ancestors continued their flight but they were weakened from lack of food and water. Oftentimes they managed to quench their thirst by drinking the dew collected on blossoms of lotus-flowers. They were still unable to find any food. Eventually they came out on the banks of the Yangtze River and fainted from hunger. Thereupon a spirit appeared before them and told them that if they ate the sands of the river banks their hunger pains would cease.

After eating their fill they discovered a shiny object embedded in the sand. They found it to be a tripod incense burner with eight characters inscribed on the bottom: "*Fan Ch'ing Fu Ming*," meaning "Overthrow the Ch'ing and Restore the Ming," and "*Shun T'ien hsing tao*," meaning "Abide With the Will of Heaven." After reading these inscriptions the monks decided to worship the gods and thank them for their assistance and encouragement. They had neither incense nor candles so they gathered some dry grass for incense and tree branches for altar candles. The smoke from these slowly-burning offerings sent a fragrance up to heaven.

While they were worshipping government troops suddenly surrounded

them. The monks were in great peril and everything seemed lost — the Yangtze River was at their backs and the soldiers cut them off on three sides.

Suddenly a sacred grass sandal appeared and changed into a boat. This sandal is reputed to be one of the sandals left by the Divine Bodhidharma from the time he resided at the Shao-lin Monastery. The monks quickly got into the boat and paddled to the other side of the river, thus escaping their pursuers. They landed safely on the other side and proceeded to the banks of the Wu-lung River. Here they encountered more Ch'ing soldiers and during the fierce battle that followed the grass sandal was lost. Even though the troops were defeated the monks were without means of crossing the Wu-lung.

#### **Monks Find Huge Floating Rocks**

By following the river's course they came eventually to a bridge known as the *Erh-pan ch'iao* or the Bridge of Two Planks. Unfortunately for the monks the bridge was heavily guarded by soldiers. Nevertheless they managed to sneak under it without being detected. Beneath the bridge they saw three huge rocks floating on the water, each bearing one of the characters "Ting," "Hai," and "Fou," translated as "Calm," "Sea," "Floating." Using these as stepping stones they crossed the river safely.

On the other side of the Wu-lung the five monks met a fruit peddler who provided them with food and escorted them to the hut of a woodcutter in a nearby forest.

One day sometime later when the woodcutter was gathering wood the Emperor's commander Ch'en Wan-yao appeared and inquired about the five monks. The woodcutter sensed that Ch'en Wan-yao was an enemy of the monks so he killed him with his axe. When the local magistrate heard of this killing he ordered the forest searched for the assassin.

The woodcutter's hut was no longer safe so the fruit peddler escorted the five monks to the Pao-te Monastery in the province of Kwangtung (area of present-day Canton and Hong Kong).

The abbot of this monastery introduced them to five of his friends who were living nearby, all former officials of the Ming dynasty.

#### **A Man at the White Stork Grotto**

The abbot informed this little group that a person by the name of Ch'en Chin-nan was recruiting men to work for the overthrow of the Ch'ing government. They were urged to proceed to the *Pai-hao-tung* or the White Stork Grotto to find this man. The group decided they'd be detected easily if they all went together so they instructed the monk Fang Ta-hung to go.

The remaining body proceeded inland to the city of Hsiang-yang in the province of Hupeh, to pay respects to their fallen friend Cheng Chün-ta. Arriving in the city they met the wife and sister of Chen Chün-ta and two other friends. All went to worship at the grave.

While they were worshipping government troops arrived and a battle ensued. In the confusion the wife and sister of Cheng Chün-ta became separated from the others and were trapped by soldiers. Rather than surrender the two women threw themselves into the nearby river and drowned. Their bodies floated upriver, against the current, and were recovered by the son of the fruit peddler, who buried them under a peach tree and a plum tree.

The rest of the party was pursued for several days by government soldiers and accidentally came upon the newly-dug graves of the two women. The small band was so angry at the women's fate that they wept on the spot.

A mystic wind blew the peach and plum trees together and turned them into a sword. Brandishing this sword the four remaining monks and their companions were able to defeat their pursuers and kill the renegade monk Ma I-fu who was among them. The small band then made their way back to the White Stork Grotto.

*An evaluation of the historical validity of these two accounts will be conducted in the next article of this series.*

# KARATE TECHNIQUE

## *Back Thrust Kick (Ushiro-Geri-Kekomi)*



Fig 1. Practice the back thrust kick by standing in an informal attention stance (*heisokudachi*), keeping your eye on the attacker.



Fig 2. Still looking at the attacker, lift your kicking leg sharply with the knee close to your chest, while keeping your toes and ankle tense and upright. The raised leg should be bent slightly more than in the front kick.



Fig 3. Keeping your balance and looking at the attacker, thrust your heel in a straight line to attacker's body.

Fig 4. Kicking leg should automatically return to stance of Fig 2.



# INSTRUCTOR'S PROFILE

*This section is devoted to all the head instructors and their assistants who have given unselfishly their time and efforts to promote the martial arts and sports.*



**Hulon L. Willis**, 42, was born in Pittsburgh, Pennsylvania, and attended high school there. He received his Bachelor of Science and Master of Education degrees from Wm. & Mary College in Williamsburg, Va., and Virginia State College in Petersburg, Va. The head instructor of Virginia State College Karate Assn. is an asst. professor of physical education. He is affiliated with the U. S. Karate Assn. and is ranked 1st-Kyu Brown Belt.



**Rene La Londe**, 34, was born in Montreal, Canada. The head instructor of the Rene La Londe Judo Academy is married and has two children. He is affiliated with the Canadian Black Belt Kodokan Association, is president of the Quebec Judo Black Belt Assn. and is ranked 4th-Dan Black Belt in judo (1963), 1st-Kyu Brown Belt in karate, 3rd-Dan Black Belt in ju-jitsu (1960) and is an expert in savate.



**Jhoon G. Rhee**, 32, was a Korean Army officer before he came to the U. S. in 1958 to attend college. Born in Korea, he started to practice Tae Kwon Do (Korean karate) 16 years ago. He graduated from the University of Texas and is a member of Who's Who Among the Students of American Universities and Colleges (1959-60), and honorary fraternities Chi Epsilon (1961-62), and Alpha Chi (1950-60). He is ranked 6th-Dan,



**Lawrence Adriano**, 37, was born in Honolulu, Hawaii. He makes his living as an assistant foreman in a laundry. He is married and has five children. The head instructor of the Kaimuki Dojo in Honolulu is affiliated with the Hawaii Karate-Doh Renmei. He is presently ranked 2nd-Dan Black Belt.



**Richard John Urena**, 32, was born in Tucson, Arizona. He is with the Chief Administrative Dept. of the U. S. Marine Corps and attended Schertz High School in Texas. He is the head instructor of NAS Seattle Judo Club and belongs to J.B.B.F., and N.M.J.A. He is ranked 2nd-Dan Black Belt. He is married and has 1 child.



**Mamoru Shimamoto** was born in Kumamoto, Japan, and attended Nihon University in Tokyo, Japan, majoring in economics. The 26-year-old head instructor of the Menlo Judo Club and School, Inc., 301 Millburn Avenue, Millburn, New Jersey, has been ranked 5th-Dan Black Belt since March, 1962. He is affiliated with Shufu Yudanshakai, J.B.B.F., and A.A.U. He is married and came to the U. S. in March 1963.



**Edward J. Erler, Jr.**, 23, was born in Indianapolis, Indiana, and attended high school there. A bachelor, he makes his living as a grocery manager. At present he is the owner and head instructor of the Bushido School of Judo & Karate, 3510 No. College Ave., Indianapolis, Indiana. He is affiliated with the Shorinryu Karate Association and is ranked 2nd-Kyu Brown Belt.



**Bob Howard** was born in Molton, Alabama, but attended high school in Cleveland, Ohio. The 32-year-old assistant instructor of the Cleveland School of Self-Defense and Judo makes his livelihood as a truck driver. He is affiliated with the Jiu-Jitsu Black Belt Federation of the U. S. A. and is ranked 1st-Dan Black Belt in ju-jitsu (1963) and 1st-Dan Black Belt in savate (1963). He is married.



**Robert D. Thibeau** was born in Winthrop, Massachusetts, and attended Boston Trade High School in Boston, Mass. The 24-year-old bachelor is an assistant instructor at the Judo Institute of New England. He is a member of the J.B.B.F. and the New England Yudanshakai. He received his 1st-Dan Black Belt in 1964.



**Richard Royer** is one of the head instructors of the Haverhill Judo Club, 16 Essex Street, Haverhill, Massachusetts. He was born in Haverhill and attended school there. The 25-year-old 1st-Dan Black Belter in judo belongs to the J.B.B.F. (Shufu Yudanshakai) and A.A.U. He is married and has one child.



**John E. Saviano** was born in Warren, Rhode Island, and attended high school there. He is employed by Credit Reports Inc. in Rhode Island. The 33-year-old head instructor of the Warren Karate Dojo, 124 Water St., in Warren is the Rhode Island representative for the United States Karate Association and is ranked 1st-Dan Black Belt. He is married and has two children.



**Kay M. Fleming** was born in Commerce, Texas, and attended Burbank High and San Antonio College in San Antonio, Texas, majoring in engineering. The 25-year-old electronics technician received his 1st-Dan Black Belt in 1964. He is an assistant instructor for the San Antonio Karate-do and belongs to the Japan Karate-do Federation (Shudo Kan). He is single.



**Jack Livella, 24,** was born in Johnstown, Pennsylvania, and attended high school there. He attends Eastern New Mexico University after his Air Force duty hours. The head instructor of the Walker A.F.B. Judo Club is a 2nd-Kyu in aikido (1963) and 1st-Dan Black Belt in judo (Kodokan-1963). He is a physical conditioning specialist with the Air Force and is affiliated with J.B.B.F. and A.F.J.A.



**George Pesare** was born in Providence, Rhode Island, and attended high school there. He makes his living as a full-time head instructor of the School of Karate, 72 Plainfield St., Providence, Rhode Island. He is affiliated with the Karazen Po-Go-Shin-jutsu. He received a rank of 1st-Dan Black Belt in karate in 1962. The 25-year-old instructor is married and has two children.



**Raymond Lipton, 26,** was born in Winnipeg, Canada. He attended high school in Los Angeles, California, and received his Bachelor of Science degree in accounting from University of California, Los Angeles. He works as an internal revenue agent. He received his 1st-Dan Black Belt in August 1962. He is an assistant instructor of the Karate Kenpo Dojo (American Karate Federation), 5977 Venice Blvd., Los Angeles, California.



**Jack S. Seki, 50,** is the head judo instructor for the following: Y.M.C.A. in Burbank, Los Angeles Valley College in Van Nuys, and the Bishop Dojo in Bishop, California. He was born in Los Angeles, California, but was educated at Doshisa College in Kyoto, Japan. He belongs to the Southern California Judo Federation and has the following ranks: 1st-Dan Black Belt in judo, 3rd-Kyu Brown Belt in karate, and 1st-Kyu Brown Belt in jujitsu.



**Katsumi Yano, 59,** was born in Honolulu, Hawaii, and attended Kaimuki High School in Honolulu. He makes his livelihood as a dry cleaner. He is the treasurer of Hawaii Aiki Kai and also an assistant instructor for Honolulu Aiki Dojo, 3224 Waiialae Avenue in Honolulu. He is married and has two children. He is ranked 3rd Dan Black Belt in aikido



**Kenny Osborne, Jr.** was born in Texas but attended school in Redondo Beach, California. The 23-year-old chief instructor of Norris Tang Soo Do Karate School makes his living as a salesman for Supreme Egg Co. He is ranked 1st-Dan Black Belt and is a member of the Moo Duk Kwan — American Tang Soo Do Association. He is married and has two children.



**Virgil Evangelista** is the head instructor of the Ramstein Judo Club in Ramstein, Germany. Recently he was promoted to 3rd-Dan Black Belt by the Kodokan Judo Institute, Tokyo, Japan. He first studied judo in 1947 under Edward Allen, a police judo instructor in Akron, Ohio. Evangelista is affiliated with the German Black Belt Federation (Deutsches Dan Kollegium) and is the vice-president of the Armed Forces Judo Association in Europe.



**Walter R. Borkowski, 28,** was born in Chicago, Illinois. He is married and has two children. At present he is the head instructor of the Kung Fu Academy of Karate, 2138 North Damen, Chicago, Illinois, and is the president of United States Kung Fu Karate Association. He received the rank of 4th-Dan Black Belt in 1964.



**Clarence H. Borjesson, 33,** was born in Camas, Washington. He attended the University of Alaska, Fairbanks, Alaska, and the University of Washington, Pullman, Washington, majoring in Police Science and Administration. At present he works as an industrial security and fire-fighting officer. He is the head instructor of the Clear Judo Kwai in Alaska and is affiliated with A.F.J.A. and J.B.B.F. He was ranked 1st-Dan Black Belt in 1954.



**William R. Lynch, 25,** is a junior engineer. The assistant instructor of N. J. School of Unarmed Self Defense (N. J. Aiki Kai) was born in Washington Court House, Ohio, and attended Drexel University in Philadelphia, Pennsylvania. He has been ranked 1st-Kyu Brown Belt in aikido since 1963. He is married and has four children.



# Black Belt Times



THE MONTHLY NEWSPAPER OF THE MARTIAL ARTS WORLD

## Olympic Judo Coach Reports to JBBF; Training for Games Described, AAU Criticism Countered



SAN JOSE, CALIF.—Yosh Uchida, coach of the 1964 U.S. Olympic Judo Team, has made his official report to the Judo Black Belt Federation of America. The report includes a description of the pre-Olympic training routine, an account of the action in Tokyo and suggestions for future Olympic judo coaches.

Four U. S. Black Belts entered the Olympics: Paul Maruyama, lightweight; Jim Bregman, middleweight; George Harris, heavyweight; and Ben Campbell, open weight. Bregman won a bronze medal. (BACK BELT, Jan. 1965).

Coach Uchida was criticized in the last issue of BLACK BELT by Major Philip Porter, Chairman of the National AAU Judo Committee. Part of his report touched the same subjects as Porter's criticisms.

One of the criticisms was that the team arrived in Japan without adequate equipment and that Porter, who is stationed in Japan with the Air Force, had to provide the necessary equipment himself. Coach Uchida says that before the team left home Porter offered to supply this gear in Japan to save traveling expenses.

Major Porter, who was on the Olympic referee's appeals board, also criti-

cised Japanese referees for being indefinite in their calls. He blamed Jim Bregman's defeat on the referee. The German Hofmann, on the mat, caught Bregman in an arm lock. Bregman managed to raise Hofmann up into the air and at that point, according to Porter, the referee called "Mate," which means "Stop" (ie., stop the arm lock). Hofmann apparently didn't hear and maintained the pressure and Bregman surrendered to save his arm. The referee then reversed his previous call and awarded the point to the German.

Coach Uchida says that after watching a re-run of the bout on television he is satisfied the referee did not call "Mate."

Since the Olympic Team was composed of 3rd, 4th and 5th-Dan Black Belts Uchida figured his job was not to teach them judo but to bring them to peak physical condition.

For most of September the Team did its training at San Jose State College in California, where Uchida coaches the three-time national collegiate championship judo team. Mornings were taken up with endurance training: 2-mile runs, sprints, and running up the stadium steps to strengthen legs.

Afternoons were spent in judo training in the college gym: a total of 300 to 400 throw-positioning exercises (*uchikomi*), matwork, hand-grip exercises, practice throwing and about 20 minutes a day of contest sparring (*randori*) with the college judo team, which includes Yuzo Koga, National 135-pound champ and Makoto Ohbayashi, former National heavyweight champ.

Once in Japan the routine was essentially the same, with a day of endurance training alternating with a day of judo at the Kodokan Institute.

Coach Uchida recommended that in the future rather than picking the final U. S. judo team in the elimination tournament three finalists in each weight class should report to the pre-Olympic training camp with the final selection being made by the coach just

## Hawaii Karate Congress Elects Officers for 1965

HONOLULU, HAWAII — Walter Nishioka has been elected 1965 President of the Hawaii Karate Congress. Kenneth Murakami was elected Vice-President, Bog Igarashi Secretary and Winfred Ho Treasurer.

## N. Y. Yudanshakai Elects 1965 Officers

NEW YORK CITY—The New York Yudanshakai (Judo Black Belt Association) recently chose its officers for 1965. Joseph Speyer was re-elected President and Paul Honda 1st Vice-President. Harvey Citrin was elected 2nd Vice-President, Karl Signell Secretary, Eugent Wadell Co-Secretary, Hank Kraft Treasurer, Brian Pragnell Co-Treasurer and Rank Registration Chairman. Kenneth Freeman was appointed Chairman of the Tournament Committee and Ryohei Kanokogi, George Hamlin, Jerome Mackey, Mrs. Rusty Stewart and Cowan Swanston were appointed to the Board of Review.

## Judoman Saves Woman From Drowning in Icy River

ST. PAUL, MINN. —A judoman's fast reflexes and courage recently saved a St. Paul woman from a watery death.

Oswin Pflug, 3rd-Dan Black Belt, on his way home from a party following the annual Minnesota Judo Association Trophy Tournament, saw a woman jump from the Marshall Avenue bridge into the icy Mississippi River. Despite the freezing weather the judoman leaped into the water, swam to the woman and kept her floating until help arrived.

prior to departure. He also suggested that invitations be extended to the team as a unit rather than to individual members, and that no one but the official Olympic coach be permitted to give the players any advice or coaching.

(continued on page 66)

# AIKIDO TECHNIQUE

## YOKOMEN-UCHI IKKAJO (*tenkan*)



Fig 1. Your opponent holding a club attempts to hit the side of your head with a reverse strike. Face him with a right "hanmi" stance, flowing your "ki" through both hands.



Fig 2. As your opponent swings the club at you, stop his blow with your right hand at the same time raising your left hand to opponent's elbow. Your left hand barely touches his elbow and your "ki" should be completely extended, especially in the right hand. Otherwise you will not be able to halt his blow to your head.



Fig 3. When your right hand contacts the opponent's wrist do not completely stop his motion — instead, guide his right hand with your right, directing it toward the ground. At the same time move your left foot toward the opponent's right foot and pivot on that foot by swinging your right foot and body clock-wise. Continue to use little pressure on opponent's elbow with your left hand. If you seize his elbow strongly, he will be able to resist you.



Fig 4. As you swing your opponent completely around, and as he is about to fall to the ground, grasp his wrist and elbow and kneel down with him.



Fig 5. Once your opponent is helplessly laid on the ground, keep him immobile by pressing his right arm to the floor.

# PROMOTIONS

## Statewide Karate League, Honolulu, Hawaii

1st-Dan Black Belt: Terry Higa and Leslie Silva.

## Karate Assn. of Hawaii, Honolulu, Hawaii

2nd-Dan Black Belt: Yasu Uyehara.

1st-Dan Black Belt: Frank Mukai.

1st-Kyu Brown Belt: Kiyoshi Kohashi.

2nd-Kyu Brown Belt: Yuen Chee, William W. Hullet, Vincente Duenas, E. Watanabe, Stanley Urata, Fred Espina, Lester Kikuta, Dennis Burden and Y. K. Chow.

3rd-Kyu Brown Belt: Mark Murata, Paul H. Harada, Bobby To-guchi, Edward Goya, and Segundo Mateo.

## Midwood Judo Center, Inc., Brooklyn New York

4th-Kyu White Belt: Larry Walters.

5th-Kyu White Belt: Jack Walters, Steven Viener, Larry Viener, Harry Shapiro, Harry Finkelstein, and Edward Chan.

## New Jersey Aiki-Kai, Haddonfield, N.J.

4th-Kyu White Belt: Dave Lyndon.

5th-Kyu White Belt: Ramona Smith and John Masiko.

## Chicago Judo Black Belt Assn., Chicago, Illinois

4th-Dan Black Belt: James J. Colgan (Uptown Dojo) and Gene Wyka (Chicago Judo Center).

3rd-Dan Black Belt: Allen Chapman (Tai Jutsu School), Charles E. Freeman (Washington Park YMCA), Phyllis S. Harper (Jiu Jitsu Inst.), Ronald Hoffman (Tai Jutsu), and Blaze Zorich (Shindo Kan).

2nd-Dan Black Belt: Vincent Hoffman (Midwest Dojo) and Takano Mizuta (Harvey YMCA).

1st-Dan Black Belt: Michael Jacoby (Uptown Dojo) and Patrick Maize (Tai Jutsu).

1st-Kyu Brown Belt: James Burger (Shindo Kan), James Emery (Evanston YMCA), Ronald Hite (Kokomo YMCA), Clifford Kabumoto (Uptown), Dick Kadlec (Kokomo YMCA), Duane Marquardt (West Suburban Y), Don Miner (West Suburban Y), Daniel Mora (Gary YMCA), Michael Ogata (Uptown Dojo), Ben Pintor (Southtown YMCA), Paul Senese (Lawson YMCA), Buddy Shafer (Kokomo YMCA), and Thomas Streba (Harvey YMCA).

2nd-Kyu Brown Belt: Gilbert Adams (Midwest Dojo), Daniel J. Carter (Southtown YMCA), James F. Hewitt (Chicago Judo Center), Marianna Hoversen (Tai Jutsu), Margaret Kole (Tai Jutsu), Henri Parmentier (Northwest Suburban Y), Allen F. Sauln (Midwest Dojo), Ronald Snead (Midwest Dojo) and Harold Yutesiek (West Peoria Dojo).

3rd-Kyu Brown Belt: Amanda Adams (Tai Jutsu), Diane Barton (Southtown YMCA), Daniel J. Cassel (Univ. of Illinois), Robert G. Dallas (Tai Jutsu), Laverne Davis (Gary YMCA), John C. Ellis (Chicago Judo Center), Robert Fanlon (Midwest Dojo), Elizabeth Friedhiem (Tai Jutsu), Madeline Kaschl (Tai Jutsu), John C. Lenau (Tai Jutsu), Carl Manzo (Tai Jutsu), Maureen McCarthy (Ren Yu), Masao Mukushina (Duncan YMCA), Kathy Nagy (Gary YMCA), Patrick Nuss (Tai Jutsu), Anthony J. Pavis (Duncan YMCA), Linda Peterson (Tai Jutsu), Jane Sabanda (Midwest Dojo), James Stress (Tai Jutsu), Patty Walter (Gary YMCA), Beryl Withers (Gary YMCA), John Wolf (Duncan YMCA), Calvin Yamanaka (Duncan YMCA), and Robert Yamauchi (Duncan YMCA).



# WORLD WIDE TOURNAMENT RESULTS

## 1ST MJA FALL SHIAI *Minn. Judo Assn.*

**St. Paul, Minn.** — The first Minnesota Judo Assn. Shiai was held at the Downtown YMCA in October and turned out to be a success. This shiai was set up so that White and Green Belts could fight in their own ranks and also have a chance to bring home Tournament first place.

### **Green and White Belt - Lightweight**

1st—Berquist (U. of Minnesota) and 2nd—Butch Geng Downtown YMCA).

### **Green and White Belt - Heavyweight**

1st—Logman (MY) and 2nd—Johnson.

### **Brown and Black Belt - Lightweight**

1st—Chuck Melges (Mankato State) and 2nd—Pollinger (YMCA).

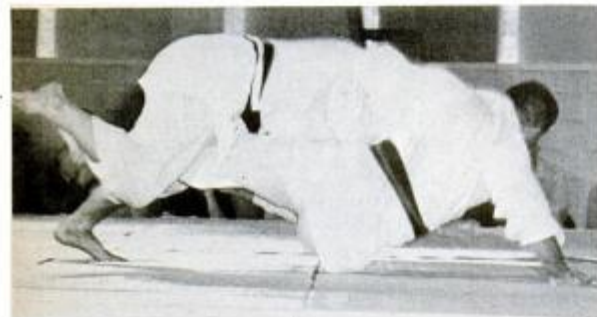
### **Brown and Black Belt - Heavyweight**

1st—Paul Sheehan (Mankato State) and 2nd—Buck Straub.

## 1ST TACHIKAWA INVITATIONAL ARMED FORCES JUDO TOURNEY

*Armed Forces Judo Assn.*

**Tachikawa AB, Japan** — The First Far Eastern Invitational Armed Forces Judo Tournament was held October



31, 1964 at Tachikawa Air Base, Japan. Forty-one contestants entered from the Tachikawa, Fuchu, Grant Heights, Yokota, Atsugi, Yokosuka, Tokyo, and Kuma, Japan and Kadena, Okinawa, military bases. Results:



### **Unlimited Heavyweight**

1st—2nd-Dan Black Belt Louis Martinez (Yokota), 2nd—4th-Dan Robey Reed (Kadena), and 3rd—4th-Dan Phil Porter Tachikawa.

### **200-lb. Division**

1st—2nd-Dan Bob Bryant (Fuchu), 2nd—1st-Dan Gordon Farmer (Kadena), and 3rd—3rd-Kyu Brown Belt Doyle Smith (Tachikawa).

### **180-lb. Division**

1st—2nd-Dan R. H. Terrien (Yokota), 2nd—1st-Dan Jose Vasquez, and 3rd—2nd-Kyu Tone Leone (Tachikawa).

### **165-lb. Division**

1st—2nd-Dan Mike Jurcazak (Kadena), 2nd—1st-Kyu Gordon Colan (Yokota), and 3rd—1st-Kyu Bill Whipkey (Yokota).

### **150-lb. Division**

1st—1st-Dan Frank Mercz (Yokota), 2nd—2nd-Dan Willie Peavy (Kadena), and 3rd—1st-Kyu Mike Druen (Grant Hts.).

### **135-lb. Division**

1st—1st-Dan Dave Boyett (Yokosuka), 2nd—3rd-Kyu Dave Orsini (Yokota), and 3rd—2nd-Kyu Barry Klein (Tachikawa).



### OKLAHOMA AAU JUDO ASSN.

National AAU Judo Committee

Bartlesville, Okla. — Results of the junior-senior state-wide shiai, held on November 7, were:

#### Senior (150-lb.)

1st—Joel Holloway (Okla. Univ.), 2nd—George McMichael (Tinker AFB), and 3rd—Joe Mendoza (O.U.).

#### Senior (165-lb.)

1st—Dale Morris (Okla. City), 2nd—Bill Sharp (Tulsa), and 3rd—Jerry Daniels (Okla. City).

#### Senior (180-lb.)

1st—J. R. Howard (O.U.), 2nd — Harold Woolever (Bartlesville), and 3rd—Glen Burns (O.U.).

#### Senior (200-lb.)

1st—Pete Barker (Tulsa), and 2nd—Hollis Waldon (Joplin).

#### Senior (Over 200-lb.)

1st—Tony Lord (O.U.).

#### Junior (70-lb.)

1st — Ricky Campanaro (Tulsa), 2nd — Jimmy Peek (Tulsa), and 3rd—David Carpenter (Tulsa).

#### Junior (85-lb.)

1st—Tom Saxer (Bartlesville), 2nd—Tom Matthews (Bartlesville), and 3rd—Bill Kerr (Tulsa).

#### Junior (100-lb.)

1st—Ruben Arreola (Tinker AFB), 2nd—John Hager (Tulsa), and 3rd—Paul Flippo (Tulsa).

#### Junior (125-lb.)

1st—and Overall Champion—Tom Doray (Bartlesville), 2nd — Don Blossom (Tulsa), and 3rd — Gerry Nevils (Tulsa).

### LAFB 3RD ANNUAL INVITATIONAL JUDO TOURNAMENT

Armed Forces Judo Assn.

Lockbourne AFB, Ohio — After five hours of exciting judo Lt. Warren Minami of Andrews AFB, Md., won the overall championship over AIC Dean Tower of Lockbourne AFB using a *Shimewaza* (choke). Warren was

simply too big and strong for Dean. The shiai started at 12 noon sharp beginning with the 140- and 160-pound weight divisions. There were thirty-two in the 140-lb. and twenty-eight in the 160-lb. After more than 2½ hours of shiai, Tower won the 140-lb. championship with 5 throws, mostly left *Scionage* shoulder throws and left *Ouchi-gari* leg-reaps and one decision. In the 160-lb. division Tony Owed won easily with 6 straight throws, all left *Scionage* shoulder-throws. —

In the overall (140 to 160) Dean kept Tony off balance attacking him on *Ouchigari* leg-reaps and *Deashi-harai* foot-sweeps, then throwing Tony with a left shoulder throw for a half-point. Tony just couldn't get started.

In the 180-lb. heavyweight division Warren Minami easily won the 180-lb. championship, using lots of countering techniques and mat work. He won 6 matches, all by full points. In the heavyweight division Jim Springer of Ohio State University won first place with 6 wins — 5 full points and one decision, using mostly *Harai-goshi* spinning-leg throws, *Ouchigari* leg-reaps and counter-throws.

In the overall elimination matches Minami threw Springer with a countering footsweep. Tower beat Tony Owed with a half-point left shoulder-throw. After four minutes of good hard judo Warren got Dean with a choke to win the overall championship. Results:

#### 135-lb. Division

1st—Mike Adams (Luke AFB), 2nd—Randy Muradka (Vandenburg AFB), 3rd—James Thorne (North Island NAS), 4th—Marcelino Villafior (No. Is. NAS), 5th—Terry Sanders (Trias Dojo), and 6th—Harold Russell (No. Is. NAS).

#### 150-lb. Division

1st—Russell Dobash (Luke AFB), 2nd—Fred Colley (Dick Smith Dojo), 3rd—Jesse Ballou (Vandenburg AFB), 4th—Bobby Kanaley (Luke AFB), 5th—Butch Barrie (Texas Western College), and 6th place—Lamont Jones (Luke AFB).

#### 165-lb. Division

1st—Gerald Dean (Luke AFB), 2nd—Eugene Reid (No. Is. NAS), 3rd—William Brooks (Phoenix YMCA), 4th—Wes Maxwell (Texas Western College), 5th—Terry Vandred (Luke AFB), and 6th—Lawrence Bridges (Walker AFB).

#### 180-lb. Division

1st—Bob Jarvis (Seinan Dojo), 2nd—William Dye (29 Palms USMC), 3rd—Charles Jones (Luke AFB), 4th—Albert Won (Vandenburg AFB), 5th—Marshall Rice (Ajo Dojo), and 6th—Kenneth Wayman (Luke AFB).

#### 200-lb. Division

1st—Ernie Cates (29 Palms USMC), 2nd—Victor Yoshimura (Seinan Dojo), 3rd—Howard Gayles (Luke AFB), 4th—Herbert Golet (Texas Western College), and 5th—Jimmy Goodine (Luke AFB).

#### Unlimited Division

1st—Frank Robinson (Vandenburg AFB), 2nd—Nelson Cross (Scott AFB), 3rd—Harold Taylor (Camp Pendleton USMC), 4th — Wilber Seidner (Camp Pendleton USMC), 5th — Charles Bucholtz (Camp Pendleton USMC), and 6th—Terry Fish (Camp Pendleton USMC).

#### Overall Champion

Ernie Cates (29 Palms USMC).

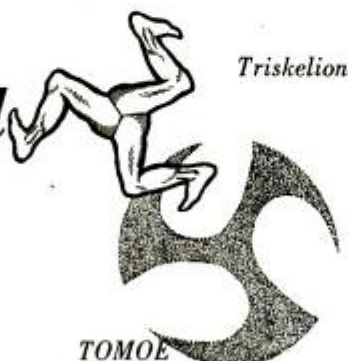
#### Team Competition

1st—Luke AFB (48 pts.), 2nd—Vandenburg AFB (25), 3rd—North Island NAS (23), and 4th—29 Palms USMC (19).

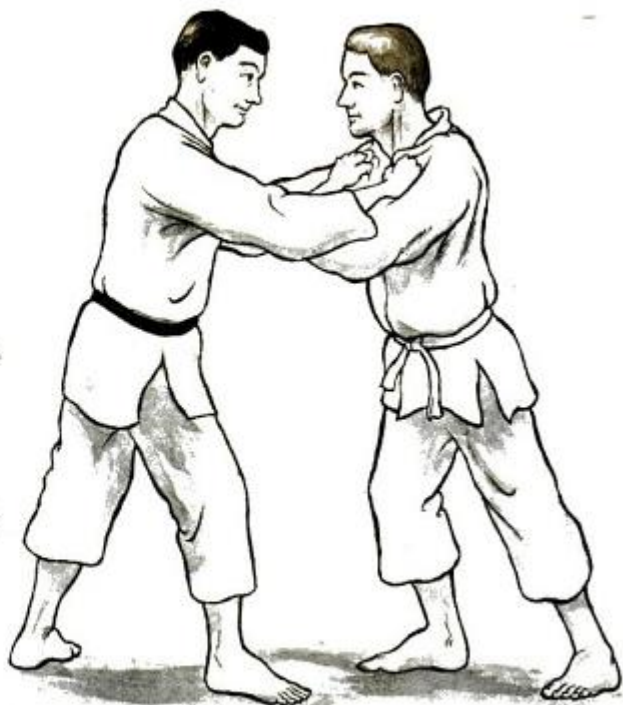
# JUDO TECHNIQUE

## The Pinwheel Throw

(Tomoe Nage)



This throw, also known as the "Circle Throw" or the "Stomach Throw," gets its name from the thrower's position, which resembles the Japanese heraldic device of the spiked pinwheel, the tomoe. This pinwheel symbol is also common in Western heraldry where it is called "triskelion."



1. Quite often in competition or randori sparring the opponent (right) will stiff-arm you to keep you at a distance and lean into you to keep you from attacking with a hip throw. When this happens resist the opponent slightly, then . . .



2. Suddenly give way, sliding your left foot in between his feet. Pull his stiff arms in the direction of his push, swing the seat of your pants down toward your left heel and plant your right foot in his lower belly, no higher than the belt.



3. His momentum will pitch him forward. As it does guide him over you with your right foot, holding his arms in to your chest so that he spins over on his back and doesn't hit his head on the mat.



# Black Belt Directory



For a free listing in this Directory, write to: Black Belt Directory, 1865 S. Mansfield, Los Angeles, Calif.

## ARIZONA

Kordo Organization  
Headquarters  
9408 North 7th Avenue  
Phoenix

Kyoren Aiki Kai  
1652 E. Moreland  
Phoenix — Ph. 252-3582

Rendokan Judo Dojo  
406 So. Plumer  
Tucson — Ph. 624-5915

## CALIFORNIA

Academy of Karate-Shotokan-  
Ryu  
1932 West 7th Street  
Los Angeles — Ph. NO 1-8001,  
HU 3-8162

Aerojet Gen. Judo Club  
P.O. Box 1947  
W & R Building  
Sacramento

All America Karate Federation  
1440 W. Olympic Blvd.  
Los Angeles — Ph. 381-6095

American Isshanryu Karate  
Assn.  
7158 West Sunset Blvd.  
Los Angeles — Ph. HO 7-0297

American Judo Associates  
of Inglewood  
204-A North Market St.  
Inglewood — Ph. OR 7-8549

American Judo Assoc. of  
Sherman Oaks  
14270 Ventura Blvd.  
Sherman Oaks — Ph. 788-1914

American Karate Federation  
5977 Venice Blvd.  
Los Angeles — Ph. WE 5-7740

Budokai  
1815 Market Street  
San Francisco — Ph. Un 3-7405

Cahill's Judo Academy  
635 San Mateo Avenue  
San Bruno — Ph. 589-0724

California Aiki Kai  
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## Letters

(continued from page 5)

there's enough of us to keep it alive."

Just recently, however, the magazine has been showing a grace and professionalism that seems to mean BLACK BELT has come of age. This is especially evident in your January 1965 cover [showing kung-fu master Wong Ark-yuey in traditional dress assuming the Tiger Position in a red Chinese moon gate]. When I saw this issue on the newsstands I realized that BLACK BELT had finally taken its place alongside the other magazines, and, in fact, it looked better than many of them. According to the credit this photo was taken by Mr. Oliver Pang. Its clarity and depth are to be admired and I hope to see Mr. Pang's work on the newsstands many times again.

Paul Keldon  
Atlanta, Ga.

### IS KARATE ARMOR THE ANSWER?

This letter concerns the editorial in your January 1965 BLACK BELT [which discussed the lack of restraint shown by some contestants in recent karate tournaments]. What a gory affair that contest must have been. When are the Karatekas in the U.S.A. going to wake up? When are they going to stop trying to prove their karate is better than mine because he broke my nose?

All karate is the same; only the styles differ. This is very understandable, as I have noticed that even in Shorin-ryu [karate] there is a difference in styles among the *dans* [Black Belters].

The sadists don't seem to realize that they are doing great damage to karate in the public's eye. Parents aren't going to let their sons and daughters engage in an art that is going to cost them broken noses, split lips, broken teeth and the like.

These sadists are the first to yell "no armour." "You don't have enough freedom of movement. It weighs too much and will slow you down. You tend to throw caution to the wind." Now, I have fought with armour and without it, so I think I can see it from both sides. True, the armour I fought with did slow me down. But, it slowed my opponent also. True my freedom was somewhat hampered, but in a nation that is doing its very best to land a man on the moon shortly it shouldn't be very hard to make some kind of lightweight flexible pad-

ding that will absorb much of the shock of the blow. The same holds true for a face mask. After all, denture caps are expensive.

Now concerning the loss of caution. Perhaps if a man could move in without having the fear in the back of his mind that his opponent is going to kill him there would be some surprises in some of the tournaments. Also, if a man constantly pulls his punches in the dojo what will he do in the street when he is defending himself?

Now sirs: please forgive me for I must take my favorite magazine to task. How long are you going to let this deplorable condition exist? When are you going to set about contacting as many karate masters in the U.S.A. as you can and getting a set of rules for *kumite* [contest] that is perhaps, though not strongly endorsed by the masters, at least acceptable to them? Publish these rules in the magazine (please include armour). Then the different dojos may be able to post them. Now comes the important part. Let BLACK BELT sponsor one national *shiai* [tournament] a year under the rules they published. Prizes could be subscriptions to BLACK BELT. It might also help if you attend occasionally the smaller *shiais*, and having witnessed an offensive or sadistic player, to publish what happened, and the name of his dojo.

I could understand, though, if it takes a long time to develop this in karate because we even have some high-ranking karatekas that want this bloody type of thing: "Mas Oyama Speaks Out," Summer 1963 BLACK BELT, page 56.

Glenn E. Hankison  
Dayton, Ohio

*✎ Reader Hankison refers to Mas Oyama's challenge, in 1957, to all the karate schools of Japan to engage in a bare-knuckle no-holds-barred knock-out contest to determine the dominant style under which all other styles would unite. (The challenge was declined). But in the same 1963 article Mas Oyama suggested the use of padding in karate competition.*

### KIND WORDS FROM OUR FAR-FLUNG READERS

Was quite impressed with your excellent magazine. At our agricultural school here in Molina, Chile, we have a

(continued on page 62)



# Letters

(continued from page 60)

fine sports program for the boys. Recently we added a small gym for weightlifters and boxers. Now we'd like to include the sports of judo, karate and aikido. Our very best wishes to all of you for propagating these arts.

Brother Harvey, M.M.

Escuela Agricola Gonzalo Correa  
Molina, Chile

A copy of your beautifully written and constructed magazine was recently conveyed to me by one of my friends. May the Lord guide you in your work to relate the "True Meaning" of the Martial Arts of Japan, conveyed to your readers and hence to the general public, in whose ranks, I believe, the demand for your magazine will be increasingly growing.

R. Newman

Harrowgate, England

## AN INCIDENT IN LOS ANGELES

We had an incident here in Los Angeles not long ago. A fellow was on his way to the hospital with a pocket full of money to get his wife and his newborn son. While he was stopped at a

railroad crossing waiting for a train to go by three guys from another car jumped him, beat the devil out of him, took all his money and drove off in his car. They dumped him unconscious three blocks away.

Nobody on the block would let him in the house to call the police and he finally had to borrow a dime from a passerby and use a pay phone.

He says a dozen people watched him get beat up and did nothing, not even call the police. He says he's dismayed at the sort of world his son is coming into and he doubts if he'll have any more children for this reason.

What he should do instead of feeling sorry for himself is to sign his boy up for judo or karate or aikido when he's old enough, and in the meantime he should sign up himself. Besides being painful, it's undignified and - as this fellow found out - unreliable to have to count on other people to help you do your fighting.

R. S. Dunleavy

Los Angeles, Calif.



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JE3

### EMBROIDERED EMBLEMS

3" diameter. White background with Oriental orange wordings, and black outline of double judo figure.

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3" diameter, orange background with black outlined figure and black wordings, figure in white.  
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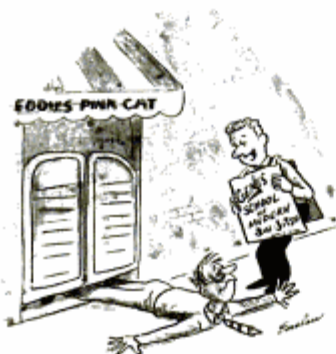
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# Laugh with Enslow



"and in addition to that we teach you to fall properly."



"I don't think I'll come down and work out anymore until the wife gets back."



"It's amazing what you can learn in these home correspondence courses."



"We're strictly a one judogi family."



"Harry, a man followed me all the way home from my judo lesson!"



SIZE	child under 9 yrs.	teens 10-12 yr.	small 125 lb. av.	medium 160 lb. av.	large 190 lb. av.	x-large over 190 lb.
<b>JUDO SUIT</b> (jacket, pants, and white belt) Kodokan recommended; 100% cotton; Heavy weight; Double weave; Reinforced at the neck, shoulders, armpits, collar, chest and knees.	JS0 \$11.25	JS1 \$13.25	JS2 \$14.50	JS3 \$15.25	JS4 \$16.75	JS5 \$18.25
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Judo: Powder blue shirt with black flocked  
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Judo	Karate
JSP11 small	KSP11 small white
JSP12 medium	KSP12 medium white
JSP13 large	KSP13 large black

### T-SHIRTS

White with black silk screened emblem, 100%  
cotton.

Judo	Karate
JTS11 small	KTS11 small
JTS12 medium	KTS12 medium
JTS13 large	KTS13 large
JTS14 x-large	KTS14 x-large \$2.00

### SWEAT SHIRTS

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cotton.

Judo	Karate
JSS11 small	KSS11 small
JSS12 medium	KSS12 medium
JSS13 large	KSS13 large
JSS14 x-large	KSS14 x-large \$4.00



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## Ugly Duckling Turns Into Tiger At Wally Jay's Judo Club



ALAMEDA, CALIF. — One of the greatest thrills of teaching judo is watching the youngsters under your direction mature and develop into confident young men. Coach Wally Jay of the Island Judo-Jujitsu Center tells this story about one of the boys in his club:

"Earl Kauka, a 14-year-old Hawaiian boy, started training here three years ago. He had very poor reflexes and aptitude and no competitive heart. He was the weakest competitor in the club, losing every match he entered.

"After his first year he wanted to quit but his father made him keep up his attendance. His father told the instructors that his son never completed a project and that when the going got tough on anything he would quit. For this reason, said the father, he was compelling the boy to stick with judo. As young Earl gained more experience he was able to last longer in each match, but he still couldn't beat anyone. He had a tournament record of no victories.

"Then, during the 1964 Junior Olympic AAU Age Group Championships, Earl surprised his teammates by mowing down all the opposition in the 14-year-old lightweight division. He won the gold medal and gave his coaches a really great feeling.

"Earl had found himself. He said to me 'I didn't know I could do it but I found out that if I tried hard enough I could!' That day was the turning point in this youngster's life, and those were the sweetest words I've heard in 21 years of coaching."



## OFF THE MAT

# CLEVER PROPAGANDA

As more dojos (schools) are becoming eminent in the American scene, we also find more schools establishing themselves as "nonprofit" organizations. The word "nonprofit" immediately suggests to you that the organizations do not make any profit. Theoretically you are right. According to Section 501 of the Internal Revenue code only certain corporations or organizations can be exempt from paying income taxes. The dojos fall into that category. (Code Sec. 501(c)(7)). "Clubs organized and operated exclusively for pleasure, recreation, and other nonprofit purposes, no part of the net earnings of which inures to the benefit of any private shareholder."

There are many dojos in the U.S. which are established with good intentions. They want to be exempt from taxes so they can keep the tuition of the members at a minimum. Their instructors and officers give their time unselfishly, without any reward or remuneration. They are true "budomen" of today.

But there are other "nonprofit" organizations which are set up to disguise themselves. They do not show any profit but they do charge high tuitions and have their members solicit for funds. What happens to the money?

Normally, if the income received during the organization's fiscal period is much greater than its expenses, the excessive income is supposed to be defrayed to some other charitable organizations like the Red Cross, Community Chest, etc. But a nonprofit organization is not forbidden to hire its shareholders as its own employees who can draw high salaries and cut out the profit margin.

Your next question is: why form a nonprofit organization if the employees are going to pay the taxes out of their salaries? For propaganda purposes. By claiming that they are nonprofit, certain dojos can easily instill in the public's mind the idea that they are "good guys who are working for nothing." Another great advantage a nonprofit organization has is that it can ask for donations from the public — something a profitable enterprise is prohibited to do.

I am not condemning the nonprofit organizations in favor of the profitable enterprises. But if I were a member of a nonprofit dojo, I would raise the question of how much income was received and how was the money spent. A member of a nonprofit dojo has the right to know.



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JPS2



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