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September 25, 1942

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ADDRESS BEFORE THE OBON FESTIVAL, POSTON III

I want to read to you a paragraph from The Constitution of the United States of America.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

So reads the first Amendment to that magnificent document which forms the basis for the American way of life -- the Democratic way of life.

Here in Poston tonight the spirit and the meaning of those simple and direct words are as alive and meaningful as the day they were written so many years ago.

Here in Poston tonight the beautiful ceremony and ritual of your faith is unfolding before our eyes under the protection and inspiration granted by the foresight and wisdom of the Founding Fathers of our country.

Your Project Director, Mr. Wade Head, though he cannot be with you here tonight, is with you in spirit. I speak for him when I say to you that the Freedom under which you are gathered here will be as jealously guarded for you by him as though it were his very own, and will continue to be guarded by him as

long as you or he are here in Poston.

For myself, I am proud and grateful and humble. Proud to contribute my small part to this occasion, grateful for the opportunity of addressing you, and humble before this moving manifestation of your faith.

Date: November 12, 1942
Place: Block 310 Dining Hall
Time: 2:30 P.M.

Mr. Morris Burge, Administrator Poston 3, acted as Chairman for this occasion and introduced the following:

Mr. Wade Head--Project Director of Poston
Mr. Ralph Colvin--Associate Director
Mr. John Evans--Assistant Director
Mr. Len Nelson--Executive Assistant
Miss Nell Findley--Head of Community Service
Mr. Rupke--Head of Engineering
Dr. Leighton--Bureau of Social Research
Mr. Joseph McCaskell--Head of Planning of United States
Indian Service

Mr. John Collier--United States Commissioner of Indian
Affairs, speaker for the day introduced
by Morris Burge.

Mr. John Collier:

"Mr. Burge and friends: This is my second visit to Poston. I was here on a day of terrible heat. Hundreds of you were just arriving with your baskets, bundles, and barrels, and I stood and watched you and was impressed by the fine spirit you showed of cheer and gallantry, and I have been told since that Poston 3 is a camp that has an atmosphere of its own--a rather happy atmosphere.

"I am naturally glad to have this chance to talk to you, although I am not at all clear what to talk about. Mr. Burge has suggested that rather than talk about matters local to Poston or matters local to relocation, I should talk about the country at large. I hope you are tired of hearing about local problems.

"You can't talk about anything without talking about the world. It is a moment when tremendous things are happening on the face of the earth. Probably the tide of war has turned. Hitler has completely failed to break the power of the Russians after he has wasted tremendous men and machinery against a force that he cannot break through.

"The much talked about second front has come into evidence in Egypt. United States has gone into it by the landing of probably more than 200,000 United States troops with all their equipment in Morocco and Algiers and now it looks in Eurasia as if the Mediterranean is going to pass into the control of the Allied nations. It does not mean that this is the end of war, but it does mean that the flow of tide is moving faster and faster. It is a moment of unspeakable vitality to the oppressed people of Europe, and that also before the moment of deliberation comes, dreadful things have been done and are going to be done by the conquerors of Hitler.

"The United States has only commenced to gather its forces together--only commenced. We have five million men in the army, maybe 900,000 overseas. We will have ten million in the army and three to five million overseas. The proportion of war materials is still short. The enormous speed of production is drawing the strategic materials out of our civil life. Everything is becoming scant. You do not know that in Boston, but if you go outside of Boston--even to a nearby Arizona town--you will know that scarcity of food is upon us, with soaring prices. In the Eastern part of the country, we know that automobile driving is to be stopped. Much of it has been stopped already. We in the Eastern cities know that we will have to be cold this winter. We know already that we are only going to have a little heat. All private constructions have been stopped already to help toward the war effort. You are not in a position in Boston to know about these things until you experience them.

Great hardships in the United States--all kinds of hardships--will become more intense across two or three years, at least, no matter how the war goes. Our expenditures are still increasing. It is running in the neighborhood of unimaginable figures--\$80,000,000.00 alone expended direct on war. It means about 20 times the total income of the people as a whole. We are not only financing it, but by borrowing directly and indirectly, by crushing taxes imposed upon the people, and money which is deducted at the source before the workers get it. We shall soon be in the war economically as deep as England is.

"War is the overwhelming factor now, notwithstanding the circumstances that is already appearing which follows from the principles announced in the Atlantic Charter by Roosevelt and Churchill, where they laid down the basis of postwar settlement and postwar world and order, equality of races and radical democracy. At first it was not denoted to apply to the Orient, but President Roosevelt had declared that it will apply to the Orient as well as to the Occident, and Churchill made a similar statement to that effect.

"The United States have gone into the dominant position in the Pacific, but has also moved into Africa as probably the dominant position in the war and with the United Nations war against Italy and Southern France. From the economic point of view, not only of those areas where we will have direct changes, but the other areas from China, Russia and the continent of Europe. These changes which have taken place are certain. Other changes are certainly beyond description and computation. We have entered upon a new way of life which has commenced. We will not be immune from these changes than France, Serbia, Japan and other countries because the changes are world-wide. You have got to get a picture of the United States in the years beginning with the termination of the last war and before that if our responsibility is to last across a term of years for the relocation of the lives of probably 5 hundred million people, mostly in the Pacific area, South Eastern Asia, and Africa.

"It means that we are entering upon an enterprise never large as before and so quickly as this is moving, carrying back to the propositions which has been elaborated in the Atlantic Charter by President Roosevelt, Secretary of War, Mr. Wells and Vice-President Wallace.

"A description that the world of tomorrow is to be a free world, is to be a world of democracy; not a world of imperialism--but a world of democracy. Poston is one of the numerable colonies that the United States is administering and going to administer. Poston can be viewed as one of our colonial enterprises and the Atlantic Charter applies to it, the charter of democracy. This was the conception from the very beginning when Poston was planned in the first instance. When the Indian Service was invited to become responsible for the administering of Poston, we said that we will take the responsibility when we can apply the principles of democracy; and we will not be responsible if Poston has to be run in a hard, ugly, tyrannical and undemocratic spirit, and previously speaking to a gathering here before Camp 3 was established, that if we could not go forward in a spirit of brotherliness here, in a spirit of true democracy, then the Indian Service would retire from the picture, drop responsibility for violating the fundamentals of democracy. That is the feeling of Secretary Ickes of the Department of the Interior, and I need not tell you that the President is kept informed because he is interested. He is primarily interested because he does look at Poston as one of the colonies to be learned about post-war methods and post-war years and as a colony to be administered in the spirit of democracy.

"It is not for me to say about the limited conditions which make our world of freedom. There are limited conditions some of them which are probably unnecessary and will be done away with in time. Some are in the nature of things, because we must always remember that the United States is engaged in a war of life and death and the people of the country know about it. They are engaged in a war different from that before--a total war which does not spare the civilians in any way, and we are engaged in a war that have frankly thrown overboard the rules of war which does not restrict the terrors of wars, such as in the case of Japan, a case of complete recklessness.

"Our people are not getting excited as they are going to get and do without meat and coffee, and do without their precious automobiles, and do not have fuel to heat their homes, and as the casualty lists run up until there are hundreds and millions of that is going to have the attitude of making the people sterner towards themselves and towards others. That means that if here at Poston if you and we are going to be allowed to go ahead and develop this project in a democratic way, we want a spirit of endeavor that we are going to be able to show the world over us that it is the way to get the best results, is the democratic way.

"We got to prove that the democratic way is being realized here, that the people are getting to the task of bettering the project, of developing a good efficient and responsible local government; that our cooperatives are being sufficiently and enthusiastically carried out, and our law and order are fair. We've got to show that through the points of democracy, we will run a better school, we are more successful, healthy citizens and of superior morale than the average. We are going to show, you are going to show that you are satisfied in spite of all the limited conditions, in spite of the grievances a lot of which are much justified, in spite of the discomforts in the conditions of the homes which makes a bad morale, in spite of being in a military zone. I am satisfied that after 3 months that things are continuing to move as we have hoped for and a benefit as an enterprise for a creative democracy, creative enterprise in not one channel but a dozen channels.

"In spite of the discomforts, you are going to be happy and proud to be here. You are going to know that you are making a smashing success of community life, and I believe the reactions of the American public and opinions are going to be extremely important.

"You must remember that the great bulk of the people of the United States have had no personal contact with Japanese, who were in area of settlement been confined to a small part of the community. There are great areas of the country where there has been no contact between the people and the Japanese. The first thing anyone knew about the Japanese was when the war came and from Pearl Harbor on. They've got to get to know about the Japanese through all kinds of immediate influences--the press, the churches, and the WRA is doing a splendid job of educating communities all over the United States. They are organizing communities to be understanding towards the Japanese. They are doing that as part of the task of finding permanent relocation opportunities outside of camp.

"As you know, that is the principle intended that nobody shall have to stay here at a relocation center. It is intended to help everybody to get an opportunity on the outside if they want to go out. It is intended at the same time to make a relocation center a good place that it will be a matter of free choice--individual by individual--family by family--whether at present to stay here by assisting the achievements of Poston, and goes on in the right way through press and pupil so that it will have an effect on the attitude of the millions of Caucasians toward the Japanese people--both young and older generations.

"I call back to the war and what it is doing to our life. All of you have been put through severe ordeals starting with the first evacuation. Many of you, perhaps the majority of you have been put through shocking experiences you are having by insecurity and you do not know what's ahead. You are living in a world

rather strange from anything you have experienced before. Don't think that you are alone in these experiences. One who knew England as England was even 3 years ago and as England is now is aware of changes far greater than you have ever undergone. England has gone through shocks far more profound and spiritually upsetting than you have gone. England has been stripped of her properties than probably any of you have been stripped of your wealth. England has been undergoing every kind of tribulations--agonizing and changing shock--and England is prolonging into its unknown conditions. The United States is just commencing that change into the unknown, into unsecurity, into discomforts and poverty which England has fully gone into.

"There is no part of the world that is not going to take that plunge. The changes, the shocks and agonies that are descending upon the whole human race that what has happened to you seems not much what is going to happen to you just as members of the human race is very far more terrible.

"The world has entered on a crisis that has no precedent in world history. Not even in localities has changes occurred so swift. We are going to come out of this period of darkness--I am speaking of the world now--we are not going down to everlasting night. We are going to survive and we are going to come out a far better world that we went in.

"If we want a permanent peace, it's going to be the winning of democracy, but if we cannot win it, we will not come out of the night, not come out of the war, except for a breathing spell and not out of the destruction. The winning of the war of democracy means more than crushing the dominant groups--Germany, Italy and Japan--and above all, the winning of democracy has got to be a creative act of the minds and thoughts of all the people. It is a solid fact that if we cannot look up to that light, we are going down to everlasting night.

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"Now, back to Poston. If you ~~are going to~~ win your democracy here under these limited conditions, there is no special reason to believe that the United States can win its democracy with its limits, or that the people of Malaysia, Siberia are going to be able to win their democracy. If you can prove that you can create a living democracy and be happy in that spirit, you are lighting a beacon of hope that will shine far into the world, and you are going to do it. You have an opportunity in behalf of all your people and the American people, on behalf of all the race in Japan to demonstrate that democracy is possible in this world--to work out the technicalities of democracy in these relocation camps--social, political and industrial.

"I came here to meet the chairman of the council. A lot of questions were put to me which I can't answer and that the WRA cannot answer, because the answer lies in the future of American public opinion and acts of Congress controlled by public opinions.

The First Foundation of a Durable Peace

Remarks by John Collier to The
League of Women Voters in Wash-
ington, February 10, 1943, 10:30 AM,
at The Statler Hotel.

The subject which you have given me is The Foundations of Durable Peace.

The first and also the last foundation of durable peace is that great numbers of individuals in many lands--and an overwhelming majority of individuals in the United States--shall actively believe and affirm that a durable peace is the supreme, fatal necessity, and shall believe and affirm that durable peace, as a practical matter, can be achieved, must be achieved, shall be achieved.

I repeat: unless immense numbers of individuals believe and affirm that durable peace is the supreme necessity and is practically attainable now, the first condition of durable peace will not be met. Unless personal responsibility, insistent, persevering and driving, be taken by many, many millions of individuals, durable peace will not be achieved. Not even the formal mechanisms of durable peace, at the peace conference and thereafter, will be established unless the informed consciences of many, many millions shall want them, shall believe in their attainability, shall insist that they be attained.

And if and when these formal mechanisms of durable peace are forged out, and ratified by the nations, still the durable peace will not be achieved unless the informed consciences of many, many millions shall live with its effort and its problems. For the peace can be no static system enacted into law and then left alone. It has to be a living, producing, creating peace. This means, a peace made by democracy, which goes on making democracy into ever increasing reality. Short of this peace there will not be any peace.

For some months now, I have been reading, re-reading and cross-indexing books and papers dealing with the peace. Oh, books like Edward H. Carr's, and C. J. Hambro's, and Michael Straight's, and Arthur C. Millspaugh's, and those analyses, the most lucid and adequate of them all, published by the Commission to Study the Organization of Peace. And Union Now, and World Federation, and Ely Culbertson. And that illuminating report by the Committee on Africa, "The Atlantic Charter and Africa." And those very fine discussion manuals, the "Surveys on the Basic Issues of Post War Peace," used by the World Citizens Association. As I have gone on reading, more and more of illumination has come. What seemed the radical contradictions between competing or alternative formulas, have grown less troublesome as I have read, re-read, and pondered. As an intellectual subject-matter, in its terms of economic and governmental arrangements, durable peace is not hard to understand and to affirm. Most of you here have had the same experience as mine, in pursuing an intellectual comprehension of the problem and problems of the peace.

Yet--as we more clearly comprehend the feasible mechanisms and arrangements of durable peace, and the reasonableness of the peace and its imperativeness, we do not cease to be troubled. Even, we grow more deeply troubled. Let us, in opening this day's discussion, examing the cause of this distress which haunts our thought.

We know that world federation could be achieved, and within it, the essentials of continuing national sovereignty. We know that world federation, or even something less committal than that, could, in the way of peace, supply those conditions of dynamic change which in past times only war could supply. We know that the Four Freedoms and the Atlantic Charter are the minimum formulae or principles of peace, and that if implemented in feasible ways they will hold open the gate for the democratic peace to come. We know that science, which now and always increasingly makes war total, immeasurable, and finally suicidal for the human race, also now and increasingly gives to the whole world, within peace and upon the condition of peace, the power to right all wrongs that war ever sought to right, to furnish to all men all the living-room and abundance and security that the infinite energies of the sun and of our physically harnessed planet are ample to insure. We know that the rewards of durable peace, in terms of every life in every land, would be simply incommensurable; that every practical adjustment and sacrifice and every shift of the mental threshold would be compensated promptly, and again and again, and through endless time. We know that mankind will choose between an ice-age to last for thousands of years or till the end of our human span, and an age-outlasting springtide. We know that all reason, all intelligent interest, all moral duty point one way.

We know all this, but there is something else that we know, and it is this something else which challenges our own consciences implacably and throws a shadow of cold, deadly fear into our brains.

What is this thing of fear that we know? Let us search for it by going back to the peace following the First World War. The nations and peoples committed to freedom and to humanitarian ideals had won their victory. Mechanisms for durable peace had been forged out. Even prior to the League of Nations' mechanisms, there existed before the war's end, within the countries and between them, mechanisms of social control and of international cooperation which had been created to win the war but which were valid for the on-moving, living peace which we had fought to win.

Let us realize deeply the meaning of the events which then took place. Our own country rushed to isolationism, and much of its internal economic and social program went into eclipse. The European democracies--I mean, the big democracies--within the framework of the League of Nations re-commenced their balance-of-power manipulations, only, this time, under the control of peace-at-any-price attitudes which dominated all their classes. There was no living peace; vision, intellectual energy and practical realism and collective moral conscience, which had moved the free people with giant power in 1918, before the end of 1920 had faded to a memory. Then facism and nazism arose, and nazism through extreme audacity of social action, within twenty years created, functionally speaking, a changed and depraved human species--physically and morally and ideologically depraved. So on down through Manchuria and Ethiopia and Spain and the Ruhr and Munich and the disintegration of that French will and intelligence which had been a beacon-light to Europe for so many centuries.

And then, to win one more chance for men, came Dunkirk, and there had been China all the time, and then Russia met the nazist onset, and then our own country renewed its duty to the world. And so the nations committed to freedom and humanitarianism will win their victory in the Second World War. The hugest part of the struggle is yet ahead, but we shall win in the war.

What, then, is the chill of fear cast over our brains, now as the Second World War moves toward our victory? It is more than just the fear that history may repeat itself and the knowledge that if history does repeat itself there is not likely to be any third chance for the human race.

We have learned that the rational economic man in whom until recent years we believed, was in part a philosophical fiction and in part nothing but a transitory reaction of a small part of the human race to that laissez-faire status of the European-American Nineteenth Century which is permanently over and done. We have learned that reason merely by itself has no power to prevail. We have learned that as in the past, so now, and far more swiftly and catastrophically now, entire classes and nations are found disposed, with stubborn passion, under the control of myths, of hates, of fears, of dogmas, to reject their own enlightened self-interest and pursue their own ruin. We know that organized and organizing, purposeful anti-civilizationism and atavism--our nascent and militant fascism--is even now asserting itself here, in our own country, and we know that if, as once before, our own people's will toward democracy and toward living peace should grow slumbrous after our victory in the war, this native fascism of ours will may sweep the field. In sum, we know that inhabiting our land and all the lands is a danger--a multiform danger--second only, in immediacy and in finality, to the danger of losing the war: the danger of losing our own democracy and losing the peace.

And we know--you and I and each of us--that we are not acting adequately to meet this second danger.

The durable peace--the democratic, the living peace--can not be won except by a vastly, a critically increased democratic participation in the winning of this peace, commencing now. When I say democratic participation, the last or least thing I mean is merely an intensified propaganda in behalf of peace plans. Millions upon millions of our people, in all classes, all parties, all interest-groups and local groups, must participate in thinking out the peace, in demanding that the necessary arrangements and mechanisms of peace be provided, and in actively supporting the peace, if we are to win the peace and not to lose it. A swift and a profound re-education of minds, through self-activity and through activity in groups, in the entire subject of peace, and in the entire subject of democracy, is the one and only way to win the peace. Thus, and in no other way, will dominating numbers of our people come to know that peace is indeed attainable--that it is attainable with the increase, not the diminishment or sacrifice, of our own material and spiritual national values; that it must be attained, or our every material and spiritual national value, and even our existence in this world, will be thrown away.

Someone will ask: is it indeed possible, a thing to be hoped for, that millions of our people will do the hard thinking, apply the sustained will and action, to win and to upbear the peace?

The answer is: look at England today, look at China, look at Russia. Look at our own country in the war.

People do hard things, once they know the things are completely necessarily, better and more happily than they do easy things.

There are many millions in our country now who are suffering precisely because they have no hard and profoundly needed things which they are called upon, allowed and helped to do.

No--the trouble is not with our people--our millions. The trouble is that things necessary to enable them to start thinking and acting and to keep on thinking and acting on peace are not being provided.

People have to start from where they are.

The peace challenge, the peace hope and the peace problem requires translation into the terms of the myriad emotional and practical situations in which people now are.

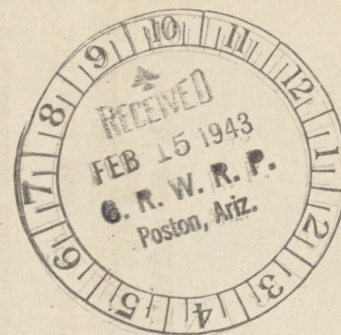
And people require to be enabled to affiliate themselves with each other and with an effort of great moment.

Let only the conditions be supplied--let only the social demand be made effectually real in their personal situations; let only the data and the call of the peace be translated into the terms of their personal and group starting-points. Then adequate thought and adequate action will commence to come from the millions. Let means of expression--of action--be forged out, and the thought and the effort will be continuing and will fully avail.

This is the first requirement toward the first requirement of the peace.

To win the war, industrial mobilization and military mobilization, logistics, strategy and tactics are being made adequate. Let us solemnly realize that mobilization, logistics, strategy and tactics are equally required if democracy is to be made adequate now, and if the peace is to be won; that there may be no time left, if we wait till the war is finished; that as yet, mobilization, strategy and tactics for democracy and for the peace are hardly even being sketched out in the theory; and that to devise them and accomplish them is a duty resting silently but sternly upon each one of ourselves. That millions and millions of our people shall deal responsibly with the subject of the peace, beginning now, and more and more, and on across the all-critical phase of the peace treaty; and on into the living and evolving peace: this is the essential for the winning of durable peace --of democratic world order.

All who now are taking responsibility should consult, should unite toward making the means adequate to the end. The League of Women Voters is one of those groups upon whom the hope rests--groups so few, as yet, so inadequate in their contact with the multitudes, as yet. How shall the means be made adequate to the end?



Colorado River War Relocation Center
Poston, Arizona

NEW YEAR'S GREETING TO POSTON I
January 2, 1944

FRIENDS, I APPRECIATE THE OPPORTUNITY OF SPEAKING TO YOU THIS SECOND NEW YEAR IN POSTON, IT HAS ALWAYS BEEN A PLEASURE TO MEET AND DISCUSS YOUR PROBLEMS WITH YOU. IN THE PAST TWENTY MONTHS WE HAVE MET AND SOLVED MANY OF THESE PROBLEMS. HOWEVER, TONIGHT I FEEL THAT THERE ARE A NUMBER OF THINGS THAT YOU WOULD LIKE TO HAVE DISCUSSED. I AM GOING TO TRY TO COVER SOME OF THOSE.

AT MIDNIGHT, DECEMBER 31ST, THE INDIAN SERVICE WITHDREW FROM THE ADMINISTRATIVE RESPONSIBILITY OF THIS PROJECT AND THE WRA TOOK OVER. I WISH TO STRESS THAT THE INDIAN SERVICE DID NOT WITHDRAW BECAUSE THEY WERE NOT IN AGREEMENT WITH POLICIES, BUT THEY FELT IT WOULD BE TO THE ADVANTAGE OF ALL CONCERNED FOR WRA TO OPERATE THIS CENTER ALONG WITH THE OTHER NINE CENTERS. I, AS PROJECT DIRECTOR, HAVE BEEN IN AGREEMENT WITH THE GENERAL POLICIES OF WRA AND HOPE THAT THE PEOPLE HERE WILL CONTINUE TO SUPPORT THOSE POLICIES AS THEY HAVE DURING MY ADMINISTRATION AS PROJECT DIRECTOR.

IN THIS CENTER FOR THE PAST SEVERAL MONTHS WE HAVE HAD MANY PEOPLE, ESPECIALLY THE OLDER PEOPLE, WHO WERE DISTURBED AND WORRIED AND AFRAID THAT THEY WOULD BE FORCED BY WRA TO RELOCATE. MAY I STATE HERE THAT IT IS NOT WRA'S INTENTION TO FORCE ANYBODY TO LEAVE ONE OF ITS CENTERS WHO DOES NOT WISH TO DO SO. RELOCATION IS A PROGRAM OPERATING FOR THOSE WHO WISH TO MOVE TO SOME OTHER PORTION OF THE UNITED STATES WHERE THEY CAN MAKE A NEW START IN LIFE. IN MY OPINION THIS IS A VERY WORTHWHILE PROGRAM AND ONE

THAT THOSE OF YOU WHO FEEL THAT YOU ARE ABLE, SHOULD TAKE ADVANTAGE OF. HOWEVER, THERE ARE MANY PEOPLE IN THE CENTER WHO FEEL THAT THEY WISH TO STAY HERE. I AM SURE THAT THERE IS NO INTENTION ON THE PART OF THE GOVERNMENT OF THE UNITED STATES TO FORCE YOU TO LEAVE, AND THOSE OF YOU WHO DESIRE TO REMAIN WILL BE ALLOWED TO DO SO. MAY I STRESS THE POINT THAT NONE OF YOU WILL BE FORCED TO RELOCATE, AND THAT I BELIEVE THAT YOU WILL BE OFFERED THE PROTECTION OF A CENTER FOR THE TIME YOU WISH TO STAY.

FOR THOSE REMAINING ON THE PROJECT, I AM SURE THAT THIS GOVERNMENT WILL TAKE GOOD CARE OF YOU, SEE THAT YOU HAVE SUFFICIENT FOOD AND HOUSING AND CLOTHING AND HOSPITAL CARE, AND THE OTHER NECESSTIES OF LIFE, NECESSARY FOR YOUR WELL-BEING.

EFFORTS ARE BEING MADE AT THE PRESENT TIME TO SECURE ADDITIONAL DOCTORS FOR OUR HOSPITAL AND OTHER HEALTH WORK ON THE PROJECT. ONE NEW DOCTOR IS TO REPORT EARLY THIS MONTH, AND OTHER DOCTORS WILL BE HERE SOON. WE HAVE A VERY FINE HOSPITAL AND I HOPE THAT THE PEOPLE OF THIS COMMUNITY WILL SUPPORT THE HOSPITAL AND ALL OTHER HEALTH FUNCTIONS IN EVERY WAY POSSIBLE. THERE IS A GREAT IDEAL THAT THE POPULATION CAN DO TO PROTECT THE COMMUNITY'S HEALTH - SUCH THINGS AS SANITATION, PROPER CARE OF YOUR SURROUNDINGS, YOUR BARRACKS, COOPERATION WITH THE PUBLIC HEALTH DEPARTMENT AND SCHOOLS, PARTICULARLY IN THE CARE OF YOUR CHILDREN WHEN THEY SHOW THE FIRST SIGNS OF ILLNESS.

THE PEOPLE OF POSTON ARE BUILDING FOR THEMSELVES GOOD SCHOOL BUILDINGS IN WHICH ALL OF US CAN TAKE GREAT PRIDE. IN THESE SCHOOLS YOUR CHILDREN ARE NOW BEING EDUCATED AND TRAINED FOR THEIR FUTURE. THE SCHOOLS CAN BE RESPONSIBLE FOR THE BOOK-LEARNING OF OUR CHILDREN, BUT THE PLACE OF THE PARENT IN THE EDUCATION OF THE CHILD IS MUCH

MORE IMPORTANT. THE TRAINING THAT YOU GIVE YOUR CHILDREN IN YOUR HOME, AS YOU WELL KNOW, MEANS A GREAT DEAL MORE IN SHAPING THEIR FUTURE THAN THE TRAINING THEY RECEIVE IN SCHOOL. THERE ARE CERTAIN PRINCIPLES THAT ONLY THE PARENT CAN TEACH THE CHILD, AND THESE ARE LARGELY CHARACTER-BUILDING PRINCIPLES. THE TRAINING OF THE CHILD SO THAT HE CAN TAKE AN HONORABLE PLACE IN ANY COMMUNITY WHERE HE MIGHT LIVE, THE TRAINING OF THE CHILD TO BE A GOOD CITIZEN, AN ACCEPTABLE CITIZEN, AN HONORABLE MAN OR WOMAN, GETTING HIM TO UNDERSTAND THE SOCIAL PROBLEMS, THE SOCIAL NEEDS - THESE ARE ALL LARGELY PROBLEMS OF THE PARENT - THINGS THAT ONLY THE MOTHERS AND FATHERS CAN REALLY TRAIN THEIR CHILDREN IN. MANY PARENTS SINCE COMING TO POSTON, I FEAR, HAVE LEFT THE PROBLEM OF TAKING CARE OF THEIR CHILDREN UP TO THE ADMINISTRATION, BUT YOU DO NOT WANT TO FORGET THAT THESE CHILDREN ARE YOURS AND BEFORE MANY YEARS POSTON WILL BE A THING OF THE PAST AND YOU AND YOUR CHILDREN WILL BE LIVING A NORMAL LIFE AGAIN. THEN YOU WILL REGRET NOT HAVING GIVEN THE CARE AND ATTENTION TO YOUR FAMILY THAT THEY NEEDED.

IN DRIFING OVER THE TOWN AND VISITING WITH PEOPLE, I STILL SEE A NUMBER, ESPECIALLY THE OLDER PEOPLE, WHO ARE IDLE, WHO ARE SITTING AROUND FIRES AND AROUND THE BARRACKS, WORRIED, DISTURBED. A MAN WHO IS IDLE IS THE UNHAPPY MAN. HIS SPIRITS ARE LOW. HIS BODY AND HIS MIND VERY RAPIDLY DECAY. IT IS VERY IMPORTANT THAT EACH OF YOU HAVE SOME INTEREST IN LIFE - SOMETHING DEFINITE TO DO TO KEEP YOUR MIND CLEAR AND YOUR BODY STRONG. I AM SAYING THIS BECAUSE IT IS A SERIOUS PROBLEM IN POSTON. WHEN A MAN BECOMES IDLE, HIS LIFE IS SHORTENED BY HIS IDLENESS. IT IS UP TO EACH OF YOU TO GET SOMETHING WORTHWHILE TO DO - TO HAVE SOMETHING GROWING, SOMETHING THAT YOU CAN WALK OUT AND LOOK AT. ALL OF YOU OLDER PEOPLE CAN REMEMBER THE DAYS WHEN YOU

WERE YOUNG; HOW MUCH PLEASURE YOU RECEIVED AND HOW MUCH BETTER YOU FELT AFTER LOOKING AT YOUR FLOWERS, OR YOUR CROPS GROWING; WHAT PLEASURE YOU RECEIVED FROM RAISING A BETTER CROP, OR NICER FLOWERS, OR BETTER CHICKENS THAN SOMEONE ELSE IN YOUR COMMUNITY. THERE IS NO BETTER WAY TO REMAIN YOUNG THAN TO HAVE DEFINITE INTERESTS IN LIFE. IN POSTON THERE IS SOMETHING WORTHWHILE FOR EVERY MAN, WOMAN AND CHILD TO DO, AND TO BE A GOOD CITIZEN OF POSTON EVERY RESIDENT SHOULD FIND THE THING THAT HE CAN DO TO BE OF THE MOST BENEFIT TO THE COMMUNITY, AND DO THAT JOB AND DO IT WELL. IF EVERYONE WILL DO HIS SHARE IN POSTON, POSTON CAN BE ONE OF THE FINEST COMMUNITIES IN THE COUNTRY - A FINE PLACE TO LIVE. WE, AS A PEOPLE, MUST NEVER FORGET THAT OUR HAPPINESS DOES NOT DEPEND UPON THE KIND OF A HOUSE WE LIVE IN, OR UPON OUR SURROUNDINGS, BUT UPON THE MENTAL ATTITUDE THAT WE TAKE TOWARDS THE JOB TO BE DONE.

I NOTICE THAT MANY PEOPLE IN POSTON ARE STILL SPENDING ALL THE MONEY THAT THEY EARN, AND POSSIBLY MUCH MORE. WHEN YOU DO THAT, AS A PEOPLE YOU ARE LOSING ONE OF THE FINEST TRAITS OF THE JAPANESE IN AMERICA. YOU HAVE ALWAYS BEEN RECONGNIZED FOR YOUR THRIFT AND DESIRE TO HAVE A GOOD HOME, BUT MANY ARE SPENDING MONEY USELESSLY IN THE POSTON STORES AND WITH THE VARIOUS MAIL ORDER HOUSES. AS A PEOPLE I WANT TO ADVISE WITH YOU THAT NOW IS THE TIME YOU SHOULD MAKE EVERY EFFORT TO BE THRIFTY, TO SAVE, TO PREPARE FOR YOUR FUTURE. IN A PLACE LIKE POSTON A PEOPLE CAN SOON LOSE MANY OF THEIR STRONG QUALITIES. WE CAN ALLOW OURSELVES TO DEGENERATE. WE CAN ALLOW OURSELVES TO BECOME USELESS. WE CAN LOSE OUR INTEREST IN LIFE. BUT ALSO IN A PLACE LIKE POSTON, IF WE ESTABLISH OURSELVES WITH STRONG PRINCIPLES AND STICK

TO THOSE PRINCIPLES WITH DETERMINATION, THEN WITH THE PRIDE AND INTEREST OF OUR FELLOW MEN AT HEART, POSTON CAN BE A FINE PLACE TO LIVE.

THERE ARE MANY PEOPLE HERE WHO YET FEEL THAT HIS IS GOING TO BE A SHORT WAR. YOU AS A PEOPLE MIGHT JUST AS WELL FACE THE FACTS AND REALIZE THAT POSTON WILL PROBABLY BE HERE FOR SEVERAL YEARS. MY OWN PERSONAL ESTIMATE IS THAT THIS WAR WILL NOT END IN LESS THAN SIX YEARS. NOW, YOU CAN SIT HERE THAT SIX YEARS AND COMPLETELY DECAY, OR YOU CAN TAKE YOUR PLACE IN THE COMMUNITY AND LEAVE POSTON A BETTER MAN OR WOMEN THAN WHEN YOU ARRIVED. THIS IS A PERSONAL PROBLEM WITH YOU AND A PROBLEM THAT NO ONE ELSE CAN SOLVE, BUT MY PLEA TONIGHT IS THAT YOU FORGET THE IDEA THAT THE WAR IS GOING TO BE OVER AND THAT YOU WILL BE ABLE TO GO BACK TO CALIFORNIA BY SPRING, AND FACE THE HARD AND UNCOMFORTABLE FACT THAT THIS WAR WILL LAST FOR YEARS AND THAT MANY OF US WILL BE HERE AT THE END OF THE WAR. YOU MUST, FOR YOUR OWN WELFARE AND BENEFIT, ALL WORK TOGETHER TO MAKE POSTON A SELF-SUPPORTING COMMUNITY. WE, AT PRESENT, HAVE APPROXIMATELY 2,000 ACRES OF LAND READY TO CULTIVATE. BY END OF 1944 THERE WILL BE 5,000 ACRES. LET US AS A COMMUNITY, PRODUCE OUR FOOD AND VEGETABLES - OUR BEEF, OUR PORK, OUR POULTRY, AND EVERYTHING THAT WE NEED IN THE WAY OF FOOD, SO THAT WE WILL HAVE A FEELING OF INDEPENDENCE AND PRIDE IN OUR ACCOMPLISHMENTS. THERE IS NO NEED FOR ANYONE AT ANY TIME WORRYING ABOUT NOT HAVING SUFFICIENT FOOD. WE CAN PRODUCE IT HERE, AND THIS FOOD WILL ALL BE USED FOR EVACUEES. LET POSTON AS A BODY, AS ONE GROUP, GET IN BEHIND THIS PROGRAM AND MAKE IT A HUGE SUCCESS.

IN CLOSING, MAY I AGAIN EXPRESS MY APPRECIATION TO ALL OF YOU FOR YOUR COOPERATION IN THE PAST YEAR, AND MAY I CONSIDER EACH OF YOU A FRIEND. LET US MAKE AT LEAST ONE NEW YEAR'S RESOLUTION, AND THAT TO BE THAT WE ARE GOING TO FORGET OUR PAST STRUGGLE AND HARDSHIPS, AND FACE THE NEW YEAR WITH THE RESOLUTION THAT WE ARE GOING TO MAKE POSTON A GOOD PLACE TO LIVE - AN IDEAL PLACE TO LIVE. IF ALL WILL WORK TOGETHER, THIS CAN BE ACCOMPLISHED MUCH SOONER THAN YOU THINK.

AGAIN MAY I SAY THAT IT HAS BEEN A GREAT PLEASURE TO HAVE BEEN WITH YOU TONIGHT, AND THANK YOU.

W.WADE HEAD
PROJECT DIRECTOR

SPEECH, JANUARY 27, 1944

MORIS BURGE INTRODUCING WADE HEAD

I know that Mr. Myer and Mr. Mills will forgive me if I say that I regard the next introduction as strictly a Poston family matter. Mr. Mills, who is our newest addition, must know and understand how we feel about losing Mr. Head. If our welcome for Mr. Mills lacks enthusiasm, it is because he comes to us at a moment of sorrow.

A public platform is no place for me to attempt to express the feelings I have for Mr. Head - feelings which are shared by most of you. To those of us who have been with Mr. Head since those first incredible days of dust, and heat, confusion and crisis, his leaving us does not seem possible. Whatever the reasons for his going, or whatever the circumstances - they cannot be sufficient in our eyes. But apparently he is going, and with him goes a true and tried friend.

Wade - your relationship to us has been too close to allow me to thank you formally for all you have done. You are, to put it simply, one of us - and we do not want to accept the fact of your going.

OUTLINE FOR SPEECH, JANUARY 27, 1944
DUNCAN MILLS TO EVACUEES

1. Wade Head's departure:
 - a. His leadership during past 22 months.
 - b. Regret of community at his going.
 - c. Regret that my arrival should be the result of his leaving.
 - d. Respect personally, and by WRA, for his work.
2. Credit to the community and its leaders for:
 - a. The fine record of Poston.
 - b. The people.
 - c. The work in the community.
 - d. The schools.
 - e. The land development.
 - f. Successful relocation.
 - g. General adjustment to the adverse conditions.
3. Credit to the community and the staff for the fine relationship between the evacuees and the officials on the project:
 - a. Comparison with other centers (?)
 - b. The real basis for all the achievements.
 - c. My hopes for a continuation of it.
4. Assurance that ^Iyou concur in the basic policies established by Mr. Head and desire to see that they are continued:
 - a. Particularly self-government and the taking of responsibility by the evacuees.
 - b. Specifically, I will continue to depend on you to run the internal affairs of the community.
5. Credit to the staff at Poston:
 - a. Their part in the achievements of the community.
 - b. Their understanding of your problems.
 - c. Your trust in them established over almost two years.
 - d. My dependence on their help and guidance.
6. My anxiety to justify the confidence Mr. Myer has shown in me by appointing me to this position:
 - a. Also responsibility I feel to Mr. Head who is my friend.
7. Close
 - a. Happiness at coming to Poston.
 - b. Experience here previously.
 - c. Desire to rely on their leadership.
 - d. Pledge them my help and goodwill.

Speech

Now above all times in the existence of the Americans of Japanese ancestry is there a need for inspired and forthright leadership. The desperate and devastating imports of evacuation, the harrowing trials of center adjustment are behind us.

As we look to the future, with its hopes and uncertainties, leadership is needed to guide the nisei in their return to freedom and life in the outside world.

Out of great events leaders arise, but they are not made by events alone. Leadership is the possession of ideas and the will and ability to use them.

Such Forums as that planned by the Young Buddhist Association are important in maintaining leadership and developing ideas. Real understanding, real leadership will be needed as the nisei take their places within an American generation which will inherit the aftermath of war.

This should be the basic aim of the Forum, and the yardstick of its success.

Duncan Mills
Project Director
June 13, 1944

Talk made by Katherine French of WRA, Poston,
at Claremont, Nov. 3, 1944

Recently, several American boys of Japanese descent who had left Poston to work at the large Seabrook farms in New Jersey, were in Philadelphia over a week-end. They were walking down the main street, enjoying the atmosphere of an eastern city, when they noticed that the occupants of a patrol car were paying closer attention to them than the circumstances seemed to warrant. After a moment's scrutiny the patrolmen pulled the car over to the curb and one of the men leaned out and beckoned to the boys. They went over to the car, wondering what was going to happen next. "What nationality are you boys?" was the question asked. This question was not unexpected, as many Japanese Americans are stopped by curious stranger with that inquiry. Their reply was prompt: "We're Japanese Americans." The patrolman turned to his companion. "See," he said, "I told you they weren't Eskimos."

These boys and others like them having such experiences in the east are boys I have known in Poston, and boys you knew two and a half years ago here on the west coast. Poston's population is made up of farmers from Orange County and business and professional men from Los Angeles, as well as similar people from other parts of California.

The largest immigration from Japan to the United States was in the first decade of this century. Small groups had come in previously over a period of twenty years or so. At the end of the first decade the exclusion laws put a stop to further immigration. The first groups came to work on railroads and in mines and were almost exclusively young men. Gradually they turned to farming and as they began to establish themselves financially they went back to Japan to marry or sent for their wives to join them here. They worked long, hard hours, and at great personal sacrifice were able to give their children good American educations. As a result, the Japanese American minority has one of the highest educational records of any of our minority groups. Graduation from high school is the usual standard, and very many go on to colleges and universities.

The outbreak of war came as a surprise to Japanese Americans on the west coast. They were aware of rumors of possible conflict, as were most people, but the attack on Pearl Harbor left them confused and bewildered. Children went to school the next day apprehensive about their reception by their playmates, conscious as they had never been before of their black hair and darker skin and "slant" eyes, but their fears proved to be groundless. The schools had been and continued to be the places in which the nisei (second generation) had their happiest experiences; they were most thoroughly accepted there by friends who knew them well, and they were away from the rather strict controls exercised by their parents. Persons who have gone to school with the nisei and known them well have remained some of their staunchest friends.

During the confusion of the winter of 1941-42 hardly anybody knew what to expect next. The movement of aliens had been immediately restricted, and the regulations were expected and accepted by the Japanese with equanimity. When the orders for evacuation finally were issued the Japanese Americans by and large accepted them also with calmness; the movement of the population of 110,000 persons to the ten relocation centers outside of the coastal area was thoroughly orderly and was carried out with the complete cooperation of the group.

The people came to the relocation centers and worked hard and untiringly to make those sudden cities bearable places in which to live, physically and socially. This effort was carried on in the face of two handicaps. One, that to many outsiders the fact of detention of the Japanese Americans carried with it implications of guilt. Because we have not previously made it a habit to detain persons without preferring charges against them--in fact we have habeus corpus laws to prevent just such occurrences--many people felt that therefore the Japanese Americans were guilty of something. As a matter of fact no case of sabotage has ever been shown to originate from Japanese Americans, even in Hawaii where no mass evacuation was ever carried out. The Japanese were acutely conscious of this feeling.

The other handicap under which these people labored was that immediately after Pearl Harbor many of the aliens, mostly men, were arrested by the FBI as a preventative measure and held in internment. This action deprived the people of their most trusted and capable leadership at a time of great crisis. Moreover, the group from which a normal population draws its leaders is the age group from 30-50, and due to the particular circumstances of Japanese immigration that group is almost entirely absent in the Japanese American population at this time. This fact alone was extremely important in the subsequent adjustments made in the centers.

I can tell you only about one relocation center in detail. In general, of course, they are all alike. The same regulations govern the administration of all of them, with the exception (in respect to particular matters) of Tule Lake which is now the segregation center. However, the details of community orientation and organization differ from center to center. The factors which account for these differences are varied and include the differences in administrative staffs, the differences in the background of the residents of the centers, various historical accidents and so forth. However, Poston will serve as a good example.

As a community it is like normal American communities in countless ways. It has a hospital, a police force, schools, churches, young peoples' organizations such as the YWCA, the Young Buddhists Associations, Girl Scouts and Boy Scouts, a club of veterans of the United States Army, and numerous athletic clubs. It has Saturday afternoon baseball games and football games, swimming pools which have been built in the irrigation ditches, and so on. It has an actively functioning community government, which has many of the normal functions of civic government, although of course it operates within the regu-

lations of the War Relocation Authority. The community has stores, all cooperatively owned by the residents libraries, and weekly movies, including the regular adventures of Tarzan and Superman.

Its sons and daughters have gone into the armed forces of the United States, as have the sons and daughters of other communities. Over 750 boys have been called by their draft boards from Poston, since Jan. 1, 1944, when the service was reopened to them and a large proportion of them have been inducted into the regular army or the enlisted reserve. Many are seeing active service in Italy now! A group of 55 is leaving for active service next week and they will be given an appropriate send-off, as have others who have gone. Poston families also receive telegrams from the War Department, informing them of the wounding or death of their sons. There have been occasions for memorial services in all of the centers.

These are the ways in which Poston is like any other community, and they are extremely important. But because you are familiar with the similarities, I would like to spend more time on the differences, the ways in which Poston is not like most communities in America. The differences are extremely interesting, but care must be taken not to distort their actual importance. The similarities are the result of forty years in this country as far as the issei are concerned, and the nisei for the most part know no other country. It is the similarities which are making possible the successful adjustment of Americans of Japanese ancestry in other parts of the country today.

One of the obvious sources of difference is that the issei--or first generation--have retained a certain number of Japanese tastes and habits. Many of the families are more closely knit than most ordinary American families; the control which the parents exercise over the children is greater and of a slightly different sort. This creates additional problems for the nisei who feel obligated to respect the wishes of their parents, but who are pulled in other directions by their cultural and professional interests. The issei have maintained many of their own forms of artistic expression in music, poetry and drama. One of the compensations of center life has been that many of the hard-working farmers and their wives have had for the first time sufficient leisure to indulge their aesthetic interests. The women attend with enthusiasm classes in flower-making and flower-arrangement, English, and sewing. The men play go, a complicated chess-like game, have developed a consuming interest in baseball, and also spend many evenings practicing utai, a form of the classical no drama, in which an individual presents a long soliloquy in a peculiar chanting style. The dramatic presentations range all the way from humorous skits based on center life to occasional presentations of classical drama. There are also musical groups which practice together and perform on special occasions.

There is also the problem of language. Only a relatively few of the older generation left in Poston speak English competently. Many know enough to carry on simple conversations, and many are endeavoring to improve their knowledge against the time which they will leave the

center. Conversely, very few of the nisei who remain on the center speak enough Japanese to interpret complicated conversations or discussions where mutual understanding and factual accuracy are very important. This situation creates administrative problems in addition to the important problems created in the families themselves where communication between the generations is on a very limited scale. A common result of such a language situation is the development of a pidgon language; nisei English has begun to show some indications of such trends already. They do not speak as accurate English as they did two years ago because of the increased contact with Japanese.

There are other things. An inclination is discernible among the older people to shun individual responsibility. They prefer to delegate responsibility to committees rather than to individuals. There is some tendency to use go-betweens when a situation arises which might prove embarrassing to one party or the other. These preferences seem strange to us who are accustomed to the use of delegates rather than emissaries, and who pride ourselves on face-to-face dealings. Such habits are much less pronounced in these people than they are in the Orient, of course, and one soon grows accustomed to them. The Japanese Americans I have known at Poston are anything but inscrutable and unfathomable. It is possible to get to know them just as one gets to the members of any other community and to predict their reactions with the same accuracy.

A much more significant difference between Poston and average American communities is the economic basis of the community. The wage scale is from \$16 to \$19 a month, depending on the degree of responsibility involved in the job. Food, clothing, and shelter are provided on a scale calculated to meet minimum needs. Housing is in army barracks set up in ordinary theater of operations fashion. Each family is allowed an apartment about 20 by 25 feet in size with no partitions except curtains or screens which they have put up. Each group of 14 barracks (each barrack consisting of four apartments) has a common mess hall, a common laundry room, and common bathing and toilet facilities. Allowances for clothing are issued to workers and their dependents at rates of \$1.50 to \$3.50 per month depending on the age of the recipient. Persons who are unable to work receive public assistance. Since jobs pay so little there is not much financial incentive for work. A great deal of hard work has been and is being done but the motivation comes from prestige factors, and from an appreciation of the psychological rewards of having work to do and doing it well. It is a subsidized community; the residents do not own the houses they live in or the land they farm, they have invested nothing but their labor, and consequently the fruits of the land do not accrue to them. Moreover, it is but a temporary home for them, though they may not yet know when they will leave the center or where they will go.

In addition, the evacuees have a common bond--such as never existed prior to evacuation--which separates them from the administrative personnel and results from their common experiences of evacuation

and detention. The extension to American citizens of the restrictions on aliens was a more severe blow to nisei who had been proud and secure in their citizenship, than was evacuation itself. The loss and suffering caused by evacuation has brought bitterness and distrust in its wake. Such feelings are neither all-persuasive nor permanent, as the courage of those who have cheerfully begun their lives again in other parts of the country testifies. Resettlement of the Japanese Americans has so far been successful and there is no reason to suppose that it will not continue to be.

There are two corollaries of evacuation which I think deserve mention. Last summer an article by three young Japanese-Americans appeared in the Public Opinion Quarterly. The three authors were all trained in the social sciences in California colleges; they shared with their families the experiences of evacuation and center life. The introduction to the article, a discussion of psychological factors in the resettlement of Japanese Americans, points up aspects of evacuation and its consequences. I quote:

"More than thirty million Europeans are believed to be victims of social upheaval--ousted from their homes, separated from their loved ones, and transported into unfamiliar lands. In Asia also the number of those uprooted as the result of the war runs into many millions. Even in our own United States movements of population have been great, with concentration in centers of war production and military training. At the termination of the war the resettlement and permanent rehabilitation of all these people throughout the World will be a tremendous task.

"When compared with the total picture, the problem of resettling the Japanese evacuees from the United States west coast seems almost insignificant. The evacuees comprise less than one-tenth of one per cent of the population of the United States. The solution of this problem, nevertheless, will be of immense importance to the United States if she is to play a significant role in relocating other displaced people, for it presents an opportunity to gain that practical experience which will be of great value in the general management of evacuation and resettlement programs."

The perspective in which these paragraphs place the experience of the Japanese American minority is that of the practical social scientist. Evacuation has presented an extraordinary opportunity for the collection of data for analysis and comparison. Its significance lies in the fact that the opportunity has been exploited. The data has been of two general types, though the categories overlap considerably. The techniques of making such a shift in a segment of the population have had to be worked out step by step by the War Relocation Authority. The difficulties of caring for the physical, economic, social and spiritual needs of a sizeable group of people, whose patterns of behavior differ to a greater or less degree from the norms of American culture, broad and varied though those be, have been faced by a government agency, and the lessons thereby learned are capable of application in the many comparable situations which arise