1:59 JAPANESE AMERICAN EVACUATION JAPANESE-AMERICAN CULTURAL HERITAGE 1942-45

Monday A.M.

We were in at the Hollins last night. Alice is a good deal better, able to do some of her own work now, but she still weighs out all her food, even to the dab of mayonnaise she uses on her salad! She told us about a 15 year old boy who lives next door who made $40 dollars during his Easter vacation, which began Thursday noon , working as a plumber's helper at the concentration camp at the Fairgrounds. Nowonder this war costs money. And when I think of it being used to turn my own life work of making good loyal American citizens over into disillusioned, embittered, disloyal ones, I'd like a little revenge, myself. You cant convince me that it would be any more expensive in dollars, nor one tenth as much so in future trouble , nor give as much comfort to the German enemy to take the money for more guards for trestles, and more investigators to find out who is dangerous. And if camps can be done in a hurry, so could the investigating. Finally I dont like to see the Constitution completely ignored. And finally again, the fumes of the propaganda this war has let loose have succeeded in throwing a nice red herring of panic across the path. There, that's the last I'll say about it, but that's hwere I stand.

Edi6orial from our school paper, May 1, 1942.

The first bombs that fell on Pearl Harbor on December 7th of last year were a terrific blow to the American public. But it was far more that to us Americans of Japanese descent. It destroyed nearly two decades of hard work in building up our character and in promoting good will between two neighbor nations--left our present un certain and our future a total blanket of darkness. But thanks to the tolerance of American, we, and even the aliens, are still able to p7rsue life as usual. Thanks to the forbearing public that it has not created mass hysteria and mob violence so typical of humanity at s ch a time.

Above all, we Japanses- Americans of Fowler High have found Fowler to be a haven of kindness courtesy and friendship. No where else could one find a cummunity more unprejudiced against a race. The faculty members have exerted every effort in fair treatment toward us. Mr. dann, our principal, has sacrificed much time to ascertain for us our present status in regard to intricate technicalities of military proclamations.

It is in times like these that a person's true character appears, and though many of us may not be here for long, each and eve y one of us ahll forever remember the kindness, courtesy and friendly attitude toward us by our teacners and fellow students. We shallendeavor to do our utmost, as we have in the past, to preserve the American ideals for which we are fighting. It is our sindere wiah that our chance to prove worthy to Fowler and Uncle Sam may come at the earliest possible time.

Tom Yanehara.

Diary of Rev. Masao Yamada
Events on Kauai, T.H. before & after "Pearl Harbor"
He later served as Army Chaplain in Italy & France with 442 Regiment & was wounded in Italy

Struggling Within a Struggle

On Sunday morning, December 7, 1941 as it was my common practice, I left the parsonage at seven-fifty for the Sunday School at Makaweli, Camp 4. The worship centered about the Christmas theme, more definitely as a forerunner to Christmas December 25th. There was a growing enthusiasm to celebrate our annual Christmas with a children's program. Teachers were worried as to what should be included or excluded. Children's choirs were started. The anticipation of the great day was a source of joy and excitment.

From 8:30 to 9:15, I was at Makaweli, Camp 1. Here, thisschool had also been eager for a good program. The children talked freely and excitedly of how their Christmas should be observed. Again the anticipation brought more happiness than the actual event.

9:30 I returned to Hanapepe. Mr. Chiye Mityazawa, our organist, told me in a subdued tone. "Reverend I heard over the radio that Honolulu was bombed by the Japanese." My first reaction was to discredit the report. "I don't believe it. How can they bomb Pearl Harbor without our forces knowing it?"

Intellectually unable to accept the report that Japan invaded Perrl Harbor, I turned on the radio. Our local station was on. The announcement came. The stern voice of Lt. Col. Fitzgerald said, "This is serious. There is a war on. Anything can happen on Kauai. Stay at home, be calm and keep off the roads. This is war!" I rushed from the parsonage to the Sunday School Assembly. I could hardly believe what I had just heard, but standing before innocent children with considerable mixed feelings, I announced that there is a war going on. The children seemed uneasy. Their eyes expressed amazement, shock, and tragedy. No child had a thing to say. Like most adults, they cringed and feared as to what would happen. The impact of the unimaginable war shut out of the little human heart for a moment the worship of a loving God. The actual event was not visible physically. The mental and psychological effect of the undeclared war on the children and myself stunned all other thoughts for the moment. However, with the childlike sense of dependence on the only just and loving Creator, I offered a prayer for all. I felt quite dependent, quite unaware of the words used in that public prayer. It seemed like I prayed a long long while, but actually it was not so by the watch.

The children, serious, afraid, uncertain, slipped out cautiously and quietly, each to his own home. They seemed crushed in spirit.

The Japs attacked the country of their birth, the only country they knew and loved. Yet, they could not slip out of the Japanese physiology and look American. They realized the strange drama of conflict.

That afternoon, the radio announced the duties of all OCD personnel. The special police volunteers were called for guard duty. No lights were allowed at night. The community in an afternoon was well organized and ready for further emergencies. Once the community was activized into OCD services, the gloom seemed to pass away. The civilians, both the Japanese and others were standing guard on the bridges and highways. A Japanese stood together with a Filipino, a Hawaiian or a Portuguese. The call to duty vanished personal fears between races in our little town. I hardly slept that night, braced with a sense of giving my services for the emergency.

The next day, I joined the police patrol. During the day for three hours, I rode with a Hawaiian policeman from Hanapepe town to the Waimea Bridge. He never felt any different towards me. He did not criticize the Japanese. In fact, he expressed his amazement as to how the Japanese sneaked into Pearl Harbor. It was a mystery to both of us. At night, I rode on the patrol car for six hours. A Japanese policeman was my superior. We aired our views. He was indignant at the thought of the Japanese militarists invading Hawaii. He was disgusted at heart to think that he was a member of the enemy race. We agreed that we could not cry over spilt milk. It was now by our deeds, by our performance, that we had to prove ourselves. There was no sense of discrimination or any sense of being unwanted in the first few days after the attack.

December 10th, over the radio, I was called out to organize the Hanapepe town "Blackout Committee." I inquired whether enemy aliens were to be included. The district commander took me on the side and quietly said, "Use those that you can really trust." About 30 men of Japanese, Chinese and Filipino extraction were appointed. They were assigned to patrol the various sections for any violation of blackout rules. Any lights visible to the human eye was to be cautioned. The patrols were to be throughout the nights.

I had the leaders of the Japanese community on the Blackout squads. They hesitated to go on duty. Yet, they felt that it was a duty to perform. With fear and trembling, they walked their beats at night. They were recognized by the OCD and yet their hearts were filled with fear, uncertainty and depression. They were psychologically conditioned to favor Japan. Many had no love for the military leaders who involved Japan in this tragedy but their minds were quite Japanese.

One of the leaders during the day expressed his sentiments to me. "I am a father of several children. I have nothing in Japan to live for. For my children's sake, I have made my home in Hawaii. I have no intentions of ever living permanently in Japan. As far as my loyalty is concerned, I am all for the U.S."

He was sincere. He said what many enemy alien parents were feeling.

During the first few days, orders changed so profusely that it was impossible to follow them through. In the course of changes in personnel and increase of functions, I was made the district head of the Blackout Committee for Makaweli, Hanapepe, Eleele, Port Allen, Wahiawa Districts. This lasted for only three days. Discrimination and other factors entered in and it was best not to have a Japanese at the head of the District, was the observation made by a reliable "Haole" frined of mine.

On December 12, the YMCA asked me to organize a KP squad for Burns Field, Hanapepe. I gathered 8 Hi-Y boys from Hanapepe, 8 from Makaweli Camp 1, 8 from Makaweli Camp 4, 8 from Eleele, and organized them into (24 hours) 4 shifts. These boys actually did the kitchen work for the army. Everyday it was my responsibility to contact and arrange transportation for the boys. They labored for two weeks. The Hanapepe boys continued for two months when the army returned to its 3 meal schedule.

The High school boys enjoyed their military duties. They never could have served in a closer military capacity than the emergency KP squad. They heard wild stories of guards killing horses, etc. Once there was an air-raid just as the evening meal was being prepared. It was not lifted for 30 minutes. The cook and the KP's jumped out of the kitchen into machine gun nests. They boys were thrilled to have sat along side of a machine gunner.

On December 12th, the news of Harada aiding the Japanese pilot on Niihau reached us. The story stirred my imagination and my sense of duty. Here was a golden opportunity to prove oneself as an American. "If" Harada did his duty as an American, we on Kauai would have had a reflection of glory instead of a loss of confidence as a group. Harada's betrayal however, did not cause a group dissension. He was dead and it seemed that it was settled.

One of our best "Haole" friends later confessed that he was all for the citizens of Japanese ancestry before Harada's betrayal, but since, he has his doubts. He was astonished at the fact that the majority of the citizens of Japanese ancestry said nothing publicly against the Harada incident. He reported that the relatives of Harada expressed very strong resentment against him.

Every night for four months, I patroled the town with the blackout car. The nights were very dark for two weeks. On the

bridge, a guard always yelled "Halt!" We expected some one to stop us; so as we approached, we slowed down. Sometimes it would be a Filipino guard and the "Halt" would be indistinct. At one occasion, a guard yelled " Halt!" The driver replied, "Advance to be recognized," and the guard advanced towards the car.

The rule was that every guard flash a blue light warning the advancing driver. I approached the bridge. There was no blue flash. I thought the guards were dismissed. But to my surprise from the darkness came a command "Halt!" I did and he recognized us officially. We in turn asked him, "where is your flash light. You have no business to be on guard duty without one. The poor guard confused and embarrassed, meekly said, "Please excuse me this time."

December 17th at Makaweli, the civilian morale committee met in an official capacity. Most of the members were "Haoles". There were only two AJA's. Problems were raised as to the morale of the people. From Waimea came the report that C.J. Fern had actually said (and it was heard by reliable people) "the civilian defense would not use Japanese in any important capacity." At Hanapepe, it so happened that aside from a few Filipino families, the Japanese are in a majority. Hence, we could not do anything in OCD without Japanese aid. The morale committee members strongly felt that C.J. Fern did not display the proper tact and did more harm to morale by making such statements.

The Japanese in the Waimea area were disturbed. They felt that discrimination was practiced. In Hanapepe and other areas of the Eleele district, there was no strong case of resentment among the Japanese.

The Blackout Committee was later changed to the Air-raid Precautions (ARP) group. The ARP contacted their neighbors to build air-raid shelters. A survey was made in Hanapepe of the number of houses (521). Shelters were privately dug and before long Hanapepe residents claimed to be 98% ready.

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A tuna fish sampan operated by Japanese was located near Niihau on December 8th. The army sent out another sampan to recall the Japanese crew. They landed at Port Allen on December 9th with over 3000 pounds of fresh fish. They were brought to Hanapepe to remain for further developments.

They were afraid to move about. For over a month, they lived at the Watase Hotel. When their funds ran out, they approached me for aid. I contacted A.H. Case, the food

administrator, and got money released to them for another month's maintenance. After three months of residence on Kauai, they became restless and longed to return to their families in Honolulu. They asked me for aid again.

Fortunately, the Naval Intelligence Department was very cooperative. Lt. Cedric Baldwin offered his assistance and cleared through the Army for their departure to Honolulu on a sampan. All afternoon and night they were at the port. Every consideration was given them. The guards were friendly and the enemy alien fishermen were overtaken. They departed late the following afternoon anxious to join their families.

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The day following the blitz, rice was rationed by individual stores as directed by A.H. Case. On December 7th, crowds forced the retailers to sell them rice for hoarding. Cash was paid by bills of high denominations.

Retailers were directed to sell to regular customers the normal amount for a week's consumption. The rice growers in the Hanapepe Valley had never bought a grain of rice in their lives. The mill always provided their annual needs from their own harvests. On December 9th, the fall rice crop of the farmers was frozen and sold to the Mc Bryde and Hofgaard Wholesalers. The individual farmers did not obtain their share of the rice from the mill.

They asked me for assistance in purchasing the rice from retailers. Rice was short on Kauai. No retailer would sell to the farmers for they werenot regular rice purchsing customers. A.H. Case assigned them to the Mc Bryde Store, then to the Kawakami Store. Rice was rationed later and the farmers felt that the maximum was too low for them. They contended that they could easily devour forty to fifty pounds a month per individual. The Filipinoes on the plantations also felt the acute shortage in the ration system. Some of them refused to work due to rice shortage during the week.

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The afternoon of December 7th, 1941, all Japanese connected with the Japanese Consulate were interned. Meijiro Hayashi, our deacon, was interned. Rev. Okamoto, Rev. Paul Osumi, Rev. Hayashi of Koolau were interned for the same reason. During the first few days wild rumors were circulated. They were the fifth columnists, the ungrateful Japs that tried to betray America. One sensitive nurse actually told me with considerable feeling, "Did you know that Mr. Hayashi of your church is a fifth columnist? America gave them so much and they can't appreciate."

I had an opportunity to preach my pet theme. I told her that Mr. Hayashi was not a fifth columnist but was connected with the Japanese Consulate. All he did was to help dual citizens expatriate. He was making better Americans out of us by cutting us off from Japan. She was somewhat overtaken by the explanation. I added, "the trouble with the Japanese not being good Americans is not all our fault. Some of us are trying our best, believing that Christianity is the heart of American idealism and so it must be encouraged, taught, and accepted. You who profess to be a Christians don't help us much in the spiritual sense of leading the way." She turned away thoughtfully.

I saw Mrs. Hayashi soon after her husband was interned. She was bearing up well. She knew deep within that he was not a criminal. She knew that her son was in the Army of the United States and her family had believed in this country. She said over and over again to me that her husband was trying to help American citizens to expatriate. Somehow she could not see a just cause for internment in assisting others to become real American citizens.

I met Rev. Paul Osumi later. He was disillusioned. He quietly insisted that he was encouraged by some "Haole" friends to do the consulate work. All he did was to aid American citizens to expatriate from the Japanese government. I asked if he wanted any books to read. He told me that he could not enjoy reading. His spirit was depressed. He commented that if he had personally committed a criminal act, it would be reasonable to be confined. The enclosure was not conducive for mental or spiritual health.

Rev. Okamoto was the opposite. He loved the quiet, the opportunity of meeting and being with so many notables of Kauai. Up to this date, he was in retirement. He had not made the proper adjustment toward his old age. When he was interned, it did not bother him at all. His faith was unshaken. He was serene, spiritually alive and at peace with God and self. His radiant smile made others happier throughout the day. He said, "this is a happy life. I have nothing to worry with many friends and good treatment.

Meijiro Hayashi was not depressed. He took his internment as an event beyond his personal control. He felt that God had other plans than his own desire to be free. He took the matter cheerfully. Every night he joined the Christian fold and held prayer meetings.

The others as a whole were resigned to fate, worried about their wives and children. Some merchants with prosperous

businesses were haunted with visions of closing up, etc. They had never relinquished their power to their sons. The change was made overnight. It turned out that in many instances, the children ran the business far more efficiently than their experienced fathers. Only in a few cases, a bakery and a barber, had the misfortune of closing up.

I became a messenger for the internees and their families; a receiving station for clothes and bundles to be sent to the camp or the home. Every visit was tragic. Then I had to make every independent effort to comfort the families and others at large.

The general observation on the internees was that the enemy aliens met the situation far more sanely than the citizens and the younger set of aliens. The older aliens were quite resigned to the fact that it was war, and they could not help themselves as enemies of the United States. They were on the whole, very grateful for the fair and just treatment accorded them.

The younger set was quite resentful. Several of them asked why they were interned, what charges were brought against them. The American spirit of freedom, equality, of the right for a trial by jury, etc., gave them no peace of mind. The war situation was to them no excuse for their internment without the due process of law. Their demands for an adequate answer of their status caused no end of inner conflice, depression and rebellion.

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A week after the war, the girls of our church assembled at the parsonage to sew for the American Red Cross. Hospital gowns, pajamas, etc., needed to be made up immediately. The district head for the work department came to the parsonage for assistance. The church women decided to undertake the assignment. Three rooms were blacked out by the McBryde Plantation carpenters for night work. Ten electric sewing machines were assembled from the community and about a dozen of the young ladies of the church came every night from 7 to 10 P.M. to sew for two weeks.

The curfew prohibited any citizen not on OCD or military duty to be out at nights. Our church had no authorization, except the inner authority of service. No police nor military officials interfered with the Red Cross sewing. At ten I drove them home on the ARP car and found no objections.

The amount produced in a night was amazing to the "Haole" women. Each machine sewed on the average of two complete gowns a night. For two weeks the materials were plentiful, but after that, materials were not available. The sewing continued on a three nights a week schedule for five months. The women of our church experienced a deep satisfaction in using their talents to meet the emergency. The "Haole" ladies never got over the fact that so much was accomplished by them.

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December and January were days of uncertainty. For a citizen like myself, it seemed like walking on a tight rope. To be self-appointed liaison in the town for the alien Japanese and the authorities was not a pleasant service.

The aliens feared the authorities. Any day they would be the next to be interned. The FBI, and the Military Intelligence were constantly lurking around the town. The independent townsfolk feared the authorities more. The plantation aliens felt that their employers could give them some protection. There was no guarantee on anybody's part on the matter of internment, but it so happened that the plantations were not widely visited by the authorities.

The authorities came off and on for interviews concerning individuals in the district. A strange revelation was made by them. "After the blitz, over 3,000 names of suspicious Japanese were reported to the authorities, but not a report was made by a Japanese," they said. At this particular interview they asked me "why?" I was provoked and replied, "When you intern citizens without any adequate reason, all of us fear that it will happen to us some day. Knowing that it can happen, the sensible thing would be to keep quiet and live a meaningful life while it lasted. Being an American citizen now has no meaning in the eyes of the authorities. (Ingman, Castle & Snow) Nobody would have the heart to report any Japanese under such conditions for every Japanese is discredited to begin with."

"No you got it wrong, Reverend", said the representative. "You must understand that war always brings persecution, injustice, discrimination against those related to the enemy. You citizens must realize that and still do your part for the United States. After all, United States is yours as much as mine and we all must forget personal discomforts and work for the good of our country."

I was aware of the suspicions, the discriminations, the persecutions that were to follow a war hysteria. Yet, at

times, like a typical American, I was moved to be an individualist and said my piece.

This happened in February 1942. I was not completely satisfied with the Japanese problem. The authorities present were ready for suggestions. I took the liberty of calling their attention to the need of forming a responsible committee of Japanese leaders to interpret the orders of the day to the Japanese, to guide them in the war effort, and to educate for internal security. They agreed that some plan must be formulated for just such a purpose. They asked me for the names of such leaders that would be forceful in carrying on the work. Starting from the west end, the following were named; Masato Sugihara, Kekaha; Mutt Miyake, Waimea; Kazuichi Hirano, Kalaheo; Masuo Ogata, Koloa; Charles Ishii, Lihue; Mac Shinseki or Yeso Yamaura, Kapaa. One commented on the Lihue suggestion. He thought that he was a good man but was not quite suited for such a task. The rest was uncommented.

I was impressed by their flexible state of mind in regards to the Japanese situation. They had no preconceived notions as to what was to be done on a large scale. They were open-minded in their effort to do the best thing in their line of duty. Inspired in a sense by their cooperative spirit, I sat down and wrote an open letter to the Japanese on the home front.

open letter?

"Remember Pearl Harbor!" We are at war with Japan! We are fighting the military gangsters who seek to dominate the world by force.

This war puts us "on the spot". Some are asking for sympathy from our American friends because we are caught in the clutches of circumstance. There is no need for self-pity now. We must have but one purpose, one understanding, and a complete unity of action. Today, therefore, we face the supreme test of our loyalty to America which gave and will continue to give us free education, freedom of worship, speech and press.

There is confusion and fear in our midst as to what is our proof of loyalty to America. We can give only one answer. "Is the man inside you completely for our President and his war efforts, or is he still questioning America as flashes of the misfortunes of war are heard? Did he ever think

because Singapore fell that the Japanese army is a better army than ours?" The real proof of our loyalty is the man inside us. Is he completely for the United States? We must be sincerely and honestly American from within or else we do not deserve to be free.

Unfortunately there are those among us whose hearts are still for Japan and not for America. The Authorities have found a few. Some of them bought defense bonds, helped the Red Cross, did patrol duty in civilian defense. What you do outwardly is important, but what you really are, is far more important. Are you heart and soul, for America! We must answer it with an unqualified "Yes."

We must realize too, that though our hearts are absolutely for America, we look Japanese. It is no fault of ours and we need not ask for aympathy. We must steel ourselves to the fact that though we look Japanese, Japan is our enemy! We must know that in war, the enemy is persecuted. We will be persecuted also, not because we are disloyal but because it is human. Out American friends who know us will never think anything but good of us, but we must face a degree of unpleasant persecution. We who are loyal must gladly bear it and not faint. We must take it on the chin and live with absolute confidence, faith and hope that our President will bring us complete victory.

Our government realizes that this war is a difficult one and it may continue for years. In the Territory of Hawaii, this war is filled with potential dangers from within. The experience at Pearl Harbor and in the Philippines where the invasion was aided by Japanese nationals is proof enough. It becomes doubly important for citizens of Japanese ancestry to be one with the government in fighting the war of internal destruction. Fifth columnist and termites that undermine the foundations of our democratic way of life must be combated with courage, vigor, and steadfastness as soldiers who die on the field of battle. We need not be told that it is our duty to be on guard for those forces that are potential dangers to internal strength. We are the natural eyes and ears to see and hear suspicious acts. We must be the very ones entrusted and committed to guard our shores from inner destruction. It is a challenge to us at home to make America invulnerable to attack from within. Are we Americans enought to do so?"

The letter was sent to the acting-sheriff Crowell for use in whatever capacity as seen fit by the authorities. The FBI and the police met to follow the plan of organizing a contact group on Kauai. As the authorities were seeking the proper channels to authorize the existence of such a committee, word was received that the island would be under

virtual army control. Hence the plan never materialized and the letter never disclosed.

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The possible food shortage of staples on Kauai made it necessary to increase rice production. I was called by the food production committee to aid them in encouraging the farmers in Hanapepe to increase their acreage. At the close of 1941, only 14 acres had been utilized. In February 1942, the Hanapepe farmers decided to increase it 100% provided I was able to give them full assistance. It was a promise. I was ignorant at that time as to the meaning of full assistance.

The first request was for a tractor to plow the grounds. Through the Production Committee, I received names of individuals who could rent their tractors. One individual promised to rent his tractor to the Hanapepe farmers. When he examined the ground to be plowed, he sighed and refused to loan his tractor. This slowed down the farmers' schedule. They demanded that the ground be plowed on certain days in order to meet their planting season.

I went to Lihue to confer with Mr. Broadbent, director of Food Production. He agreed with me that a promise was a promise and at this late hour, the one who promised should not withdraw. Mr. Broadbent summoned him to Lihue. We heard his story. He stated that his tractor was not powerful enough to plow through California hay. We agreed and dismissed the question.

McBryde Plantation was contacted and the manager, Mr. Sandison, was very eager to help. In fact, he changed the lease terms, so that several of his tenants could plant rice. He guaranteed to supply the necessary water for rice irrigation. When Mr. Sandison agreed to do his part, Mr. Broadbent smiled and remarked, "Reverend, God helps those who help themselves."

Mr. Sandison sent down a 75 horsepower tractor attached with a canefield plow that dug 30 inches into the ground. The farmers smiled at the enormous equipment, but were greatly pleased at the speed with which the work was done. The plantation agreed to charge a nominal sum for the labor, but as yet no charges have been made. Hanapepe actually increased from 14 acres to 26.

Fertilizer was also needed. The farmers asked me to do their purchasing. Heretofore, the miller was their agent. The miller being an enemy alien, was not eager to ask for shipping space, a permit for purchase, etc. I contacted A.H. Case and arranged so that 30 tons of fertilizer would be sent from Honolulu immediately. It was agreed that the farmers pay cash. The price was to be wholesale, cost plus 10%. When the fertilizer arrived, several of them refused to pay for their orders. They thought that the deal was not fair. "Why should we pay double commission," they said. The retailer, Kawakami promised cost plus 10% and our miller wants an extra % on the deal. The farmers' psychology of provincial economy and suspicion of the merchant, all came to the front. In disgust, I told them that they either pay as promised or else the miller will purchase the complete stock and dispose of it as he saw fit. That afternoon they came as a group and paid over five hundred dollars in cash. Where the money came from is a mystery.

The farmers received their reward. Rice was sold at a high price. Their yield was the best in five years. When the work was done, a few grateful sould returned to say a kind word.

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The OCD provided canteen services for civilian guards on night duty. Our Hanapepe canteen was first managed by the Salvation Army officer. In spite of the blackouts, the canteen was a center of night activities in town. It was also the Headquarters for the Fire Department, ARP and the Police Division. We all met as a social and a service group.

The canteen became a unique institution. Six of our town girls were organized to help in the canteen service. War gossip, rumors, social affairs were all part of the canteen services. At times, Japanese overseas broadcasts were heard. The submarine attack on Nawiliwili was related as a serious damage to Kauai installations, etc. For the first time, the Americans of Japanese ancestry realized how much of the news was unbelievable. The disgust and even the shame of the untruth of the broadcast was quite evident. A talkative girl retorted, "Darn lie."

Due to the change in the Waimea canteen set-up, our Salvation Army officer left us and virtually threw the work into my lap. I was not the official manager. I was chauffeur, buyer, and distributor of the canteen. The manager was never sure of being present. She came as time permitted so that the chauffeur carried on most of the work. As I patrolled

the ARP route, I stopped to pour out hot coffee to the guards. Often over a cup of coffee, the Filipino guards would talk of the future of their children or their own prospects. There was a delightful Filipino father who loved to talk of his daughter and how he insisted that she take up home economics at Jr. High School. He wanted her to become Americanized. "She should learn to eat "Haole" food in "Haole" style," he said. I was impressed for he was as anxious as some of our parents to see their children grow up as Americans.

My hours of service were never over until eleven every night. Often I went home after midnight. With a determined will to prove myself by deeds that I was a loyal American, I continued without physical strain.

The first excitment of the war was calmed down by March. We were living more normally. We were resigned to the blackout and our limited night movements. Then on a March Sunday, 1942, the new army moved in on Kauai. Their port of entry was Port Allen and in the afternoon of that Sunday, American soldiers in uniform were passing the highway on trucks. There was a mixed feeling in town. The general public had never seen "Haole" soldiers in such numbers before.

That night, as usual I patroled the town. The headquarters of the new army was at the Hanapepe Japanese School. As I drove by a soldier guard shouted, "Halt!" This was unexpected and it was not a civilian on guard. Fortunately the guard came to my car to see why I travelled in that section. He found out that I was the ARP warden of the town, and that I was authorized to warn everyone about the violation on blackout. I told the guard that the lights at the Headquarters were quite visible to the human eye and it should be turned off. The guard puzzled and hesitant, called out the corporal of the guards. He repeated that I was authorized to check on lights and that the Headquarters' lights should be turned off. The corporal walked away. Soon an officer arrived. It was pitch dark and I could not see his rank. He asked me for my credentials. I showed him my arm band and the insignia on the car windshield. He questioned no further. I said to the officer, "I may be out of place to comment on your lights, but so far I am responsible for this town. No orders have come to me of any change." "What is the blackout regulation, Son", asked the officer. "Any lights visible to the naked eye from the outside is cause of the violation." "Well, we'll have all lights out. Thanks!" From that night on, no lights were visible from without. The army adhered to the blackout regulations. I was told that they never knew a total blackout until that first night on Kauai. Later that evening, as I was about to finish my inspection,tour, in the midst of the town section, I met two soldiers. They shouted

"Which road do you take for the Port." They were going in the opposite direction. I asked them to ride with me and first have some coffee at the canteen. They did ride. As they got in the car, one of them said, "Isn't this town full of Japs?" "Yes, the majority are Japanese. They have been here for 30 or 40 years and their children are American citizens." "Oh, I didn't know that. They told us not to talk to the damned Japs. They are treacherous people."

I took them into the canteen. These boys had come from New York. There were Japanese girls waiting in the canteen. They saw Japanese girls for the first time at such close range. They saw several young men, majority of them Japanese. They looked around, hesitated, and were a bit embarrassed. The Japanese girl smiled and said, "Have a cup of coffee, soldier. You want it sweet?" The soldiers smiled in return. "I'll have mine with plenty of sugar," one said. "I'll have mine straight," the other replied. The fellowship thus began. They told us how their convoy was chased by a Jap submarine and how seasick they were on board. They found out that the canteen was a lively spot for a change.

Afterwards, I drove them back to Port Allen. One asked me what race I came from. Before I could answer, he insisted, "Aren't you Hawaiian?" "Yes, I am Hawaiian, one born just three miles from this spot." They both commented very highly of the beautiful girls. "Not bad at all" was their last word.

The next day, Hanapepe town was guarded by the army. During the day MP's walked back and forth on the main street. All grades of officers were seen in town. Various types of vehicles appeared. The little "Peeps" appeared for the first time and civilians curiously eyed them. Overnight, Hanapepe became a military town.

The aliens were silent. One mother expressed to me her strong sense of fear. She was sure that the American soldiers would be ruthless toward the Japanese. Their presence caused her to recall all the mental agony imagined before. The fathers were in many instances afraid too. The Americans of Japanese descent were half-friendly and half hesitant. They were not sure of what the soldiers intended to do to them or what their attitude was toward Japanese.

The fear was deepened at night, for the MP's guarded the town all night. Loud commands, "Halt! Who goes there!" were heard from one end of town to the other. The civilian population was never so militarized on main street.

I was authorized to serve coffee to the MP guards as well as to the vivilian guards. As I went along every few yards, they halted me. Itmade me quite uneasy for their guns were loaded, ready for action. The first round was completed without a mishap. The girls that served in the canteen were not half as bad off as I expected. The young girls were already quite friendly with several of the soldiers that had found their way into the canteen. They already knew the names of McNelly, etc., and McNelly already knew Grace. As I was about to close for the night about ten, McNelly volunteered to walk Grace home in the darkness. Their first night and the trouble had begun. Fortunately, the two girls on duty were sisters, and so McNelly had the honor.

The OCD asked me to take charge of the Evacuation camp site. The camp grounds had to be cleared, roads and trails and kitchens and toilets built. It was not a simple task. The committee had scouted for a week or so and decided to have the camp at Mr. Horner's place--seven miles up into the Hanapepe Valley.

Mr. Sterling Dunford, our evacuation chief, saw the possibility of obtaining crate lumber from the army for our evacuation camp. He wanted me to go with him to the battalion headquarters at the Hanapepe Japanese School. With no thought of anything other than the building of the camp, we went together. We got off at the gate and parked the car close to the fence. The corporal asked for our business. Mr. Dunford said that he wanted to see the battalion commander on the evacuation project of the OCD. The corporal contacted the officer and returned to invite us to the commander's office.

It was about 10:00 A.M., The commander was Lt. Col. Joseph McDonough. Fortunately or unfortunately, his complete staff was also present. His assistant, Major Cornet; the G-2 section, staff, Major Chas. A. Selby, Captain Joe J. Fallon and others were gathered. We came at the moment they were scheduled to meet. The conference was held on the porch. Around a small table, Lt. Col. McDonough, Mr. Dunford and I sat. The staff members were seated behind us in a semi-circle.

Lt. Col. McDonough opened the conference by saying, "Gentlemen, what can I do for you?" Mr. Dunford outlined the plans for evacuation work and asked if the crate lumber could be given for the cause.

The Colonel replied quietly, "The crate lumber can not be released for anything right now. The Army needs every piece of available lumber for its own use." Then he pitched his voice higher and began in a serious vein. "The Civilian Defense set-up is actually working here. The other night a blackout warden cautioned us about our lights. Now you men are preparing for the evacuation center. In California, they were still fussing as to who was to get the $5,000 job, what uniform to wear, etc. You men here are doing your share. The night guards on the bridges are well disciplined."

"But I want you men to know the army principles in this war. We are not going to fight this war with the sporting idea of women and children first. When the army gives the order for evacuation, we mean it. At a certain given time we want all civilians to be out. Anybody refusing to obey or loitering behind will be answered by a machine gun. We are not going to have women and children first. Everybody move out, and stay out of the way of the army or else."

"A wise person will evacuate his family to the mainland while the opportunity is open. After all this is a war zone and the Japs will surely return to attack or take this place. Anything can happen."

Then like a sudden electric storm, he looked straight at me and said, "When they come, we won't have any obstacles in our way." "We won't let it happen here as it happened in Malaya," interrupted Major Selby. "I don't trust you and your kind," emphasized the Colonel.

I was about to faint with fright. A feeling of helplessness, embarassment, and inferiority gripped me. The Colonel talked on for a while, but I have no memory of what he said. I only remember this, "Gentlemen, I have said my piece, now, what have you to say?"

How I collected my thoughts and began to answer for myself is a mystery! Somehow I was unafraid as I began my personal defense. Slowly I said, "I am an American citizen. I was born only three miles from this very spot. I was educated in the American schools, the University of Hawaii and at Auburn Theological Seminary in New York. From my youth, I have tried to be a good American. I went against my parent's Buddhism and became a Christian because I believed Christianity was the religion of America. I was not satisfied with my personal conviction. I saw that unless my brothers became true Americans from within, religiously, we were not going to be worthy as citizens. Anybody could be an American externally. I took up the ministry to make them Christian Americans.

"When I started my work on this island, I thought the Americans would be only too glad to give me their support. No, the plantations supported Japanese schools, the Buddhist temples, and cut down on their contribution to my church. Here I was giving my life to make Christians among the Japanese so that they could be real Americans from the heart; and yet, I was not given the needed support.

"What is worse, when we become Christians and look for examples of Christian living among the Americans, we are often disillusioned. After all I am sincere in my missionary effort. If you cannot trust a Christian minister, I would rather be shot to death."

The Colonel listened. He changed his tone and said, "No, Reverend, I didn't mean you. After December 7th, the Army has recognized a few who are trustworthy. How they stood at their posts and manned their guns proved that they were good citizens."

We closed the conference in good fellowship. "Doctor Yamada, I hope we can sit and talk again," said the Colonel. Major Cornet, who listened in, put his hands on my shoulders, smiled, and took my hand in his. He said, "I have never hated the Japanese. The only one I knew was a good trout fisherman and he always beat me. We were good friends."

I shook hands with most of them and departed with Mr. Dunford. As we approached the car, Mr. Dunford, smiling said, "Oh boy, I'm glad you came along and gave it to them." He was elated in a sense to have had his Japanese assistant defend his Americanism.

That noon, Mr. Dunford broadcast the incident at the Rotary Club meeting. Dwight Welch telephoned me to check on what I had said. Later I met several "Haole" friends and they were curious to know what had transpired. The general consensus of opinion was in favor of the stand I took.

One March evening, with the cantten running as usual, several officers who had heard of the canteen, found their way into the blacked out room. It was about 9:00 P.M.. The door was suddenly opened. A tall officer came in. As he looked forward from the door, his eyes caught mine. Smiling broadly he said, "Good evening, Doctor Yamada. So this is your canteen." The soldiers were amazed. They wondered when I had made the Colonel's acquaintance. The girls served the Colonel and he was favorable impressed. I remember that he visited, at least, on three other occasions before he moved out of Hanapepe.

The canteen service was extended to soldiers standing guard at their gun positions, and at their supply barracks. The guards soon found out that 9:00 or 9:30 P.M. coffee was served. They looked forward to the canteen car for the actual serving was done by young ladies. On moonlight nights, the soldiers did speak quite sentimentally to the Japanese girls as they drank their coffee.

There was one strange soldier, I recall, on our first night at his post, who refused to drink coffee. He looked at us with suspicious eyes. But the following night, he joined the rest and smiled at the girls. There was another soldier who was anxious to get a Jap. He told us that he had more ammunition than the regulation called for, so that, when he met the Japs, he could do justice to them.

One night over the coffee cup, we began to talk of Hawaiian flowers. A quiet, young soldier, who never spoke at any length to us before, joined in the conversation. He asked if we grew orchids here. Since it was my hobby, I spoke of orchids enthusiastically. I called the orchids by name; the vandas, the philaenopsis, the cattleya, trinae, enid, suzannah-hye alba, etc. He forgot that his buddy was waiting for coffee. A corporal had to remind him. Later we met often in my orchid house and exchanged valuable notes.

Toward the end of March, a new platoon came to guard the town. We went on the usual canteen route. Two soldiers halted us. The night was dark. They were not very cordial. As I saw into the face of one, he seemed to be frightened about something. I explained to him of the canteen service. They decided to drink coffee. As they were about to finish their cup, out from behind the brushes a leaping noise was heard. One guard threw down his cup and held his gun in position facing the direction of the sound. One of the girls remarked at once, "Soldier, don't shoot! He's my pal, the fat belly buffo." What's he?" "A buffo?" "That's a harmless frog," smiled the girl. The soldier was relieved. He was on alert every minute until we came by because the buffos were leaping, making mysteriour noises in the underbrush.

And the young soldiers asked, "What is the loud sound we hear from time to time? It seems as though some one is throwing stones at us." We laughed and showed them that the young mangoes were falling on the corrugated iron roofs and were making a good enough noise to keep anyone awake. With another cup of coffee, the soldiers were well relaxed and educated. The following night they greeted us with open arms.

Food shortage became more serious in April. For making sandwiches, several items could not be purchased any more. Bread was scarce. Mayonnaise was out of stock. The situation was becoming a burden on the canteen with 80 or 90 to feed every night. In April, Lt. Colonel McDonough sent us a note of relief.

Dear Reverend:

The District Commander has placed all the military on the Island under working quarantine. This will preclude the use of our troops of the facilities you have so kindly placed at their disposal in the fire house at Hanapepe. It will also prevent coffee, etc., being taken to the various places at which troops have been stationed.

The District Commander outlined to us yesterday the inevitable consequences of the use of civilian food for this purpose. He points out that ultimately there will be a shortage, and the best time to stop is right now.

Please be assured that we greatly appreciate your many kindnesses to our men. Please thank those who have associated with you in this work.

With kindest personal regards, I am,

Sincerely,

(signed) JOSEPH A. MCDONOUGH
Lt. Col., 165th Inf.
Comdg. 1st Bn.

Lt. Col. McDonough became an officer of special interest to the people on Kauai. The Lions Club wanted to hear his straight talk on the military outlook. I was asked to invite the Colonel to be the guest speaker for the first Sunday in May. He accepted our invitation and he addressed the Lion members and special guests. We expected a fiery lecture on the modern conduct of war. He was not half as forceful as at our first interview. Mr. Dunford told me later, "He wasn't as good as when we got it."

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April, 1942, was our first season of Lent since the war began. Faith in the Eternal God was basically present during those days, but often, there were days of utter loneliness, despair, and dryness. The war and the human factors that make war possible crowded my soul with things of this world, its pride and prejudice, that by their weight, I could not see the way clear.

I was called by my country to be loyal, to give my time, my heart for a complete victory over Japan. My faith called for a loyalty to God, above nationalism, state, or race. By the judgment of society, I was "on the spot", and I was closely watched to vindicate my loyalty to America. There were days when I lived for God and God alone, and there were days when I was aware of my leaning towards my country. The struggle deepened.

On Good Friday, I had to preach at the Union Service in Waimea Foreign Church. Rev. Paul Denise and Rev. Baker also took part. The text assigned me was "My God, My God, Why Hast Thou Forsaken Me." It was too close to my heart to forget the struggle I was making. I could not keep out from my sermon, the criticisms, the suspicions, the non-cooperative Christian acts which supported other faiths and institutions more than the work I was attempting to accomplish--the Christianization of the Japanese. I could not help but be specific and retell the story of the high Army official who said, "I won't trust you." Moved by the reality of the struggle I cried out, "My God, my God, why hast thou forsaken me." I wept and several in the congregation wept with me. I did not expect to be so emotional. The occasion moved us to tears. The sermon did not end with bitterness. I saw in our Master on the Cross, and I felt it more deeply that day, that God's infinite love was still the answer to our despair and hope. If God never loves, why should we cry out that God has forsaken us. God's love is so real and persistant that we in our human weakness cry, "My God, my God, why hast thou forsaken me." God still remains our loving Father. Because God's love exists and because we know it is real, in our lonliness, we crave His pity. God is and shall be the loving Eternal God.

Easter Sunday was a strange day of worship. The conflict of devotion to State or God seemed to press in our souls. But the worship lifted us from our humanness for God affected a drama of which no war nor any country's need could crowd out of our hearts. God was the supreme

object of devotion.

A young lady in my church asked to be baptized. She said, "I cannot sleep in peace unless I am baptized. Should I die unbaptized, I would not be able to face my God." She was sincere. Six adults were baptized with her. Four infants were also dedicated. It was the first time in my pastorate that so many infants were brought into the church. The sense of becoming a family church was heightened.

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Masa Katagiri came to Kauai about the middle of May. He talked to me of the possibility of forming an Emergency Service Committee on this island. I agreed with him. "Before the army moved in, something similar was being planned by the police department," I reported. My mind had been quite open for such a working group.

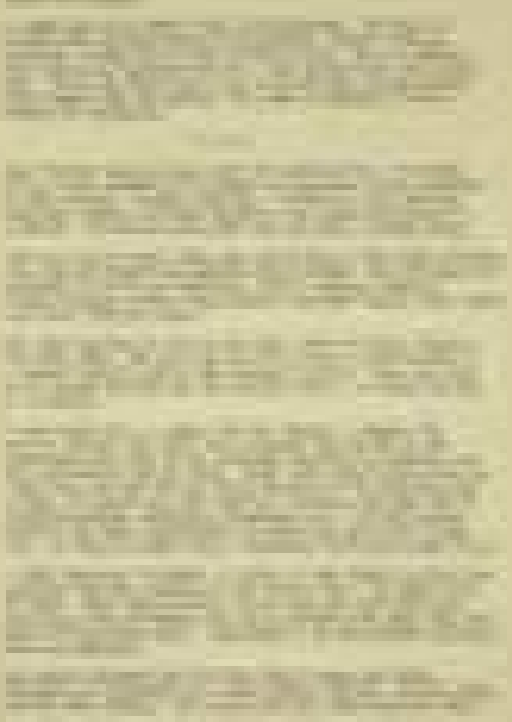
With the help of Major Selby, the S-2 officer, of the Kauai District, Masa finally brought the committee into reality. The following were appointed to be on the committee: Masato Sugihara, Kekaha; Saburo Kawakami, Waimea; Masao Yamada, Hanapepe; Charles Ishi, Lihue; and Masaru Shinseki, Kapaa.

The first meeting was held in the Lihue Court Building, Saturday, May 16th, 1942. The only clue we had was that we were meeting as a special group to work on the Japanese problem. Those that were to be present did not know the complete score. At eleven o'clock, we assembled.

We met Major Chas. A. Selby, S-2; Mr. Winston C. Ingman, FBI and Lt. Charles Ward, ONI. Masa explained the purpose of the conference, the value of the Emergency Committee in Honolulu, and the necessity of such on Kauai. Major Selby spoke briefly that the Army, Navy, and the FBI were fully conscious of the need for such a work. He warned that this work is a thankless job with full of misunderst-nding, criticisms, suspicions, etc. The only reward would be the inner satisfaction of having done your part in this war. He closed by these words, "Gentlemen, it is now in your laps."

A brief discussion followed. I asked, at this initial meeting, the question "Why only Japanese in this morale work? The others need it too!" Major Selby replied, "You do your job first with your own group, then, if others want to do anything along this line, let them ask from their side." Suggestions as to the possible organization was mentioned.

Mr. Ingman mentioned the fact that Noboru Miyake and Samuro Ichinose had approached him on this similar subject. He had invited them to this meeting. "How do you men feel about utilizing them?"



The opinion was strongly against a politician being involved, so it was agreed for the time being that Noboru and Samuro become district leaders.

Noboru Miyake and Samuro Ichinose were called in. Major Selby asked Noboru for his proposed plan. Noboru had talked the situation over with Mr. Ingman and wanted permission to tour every camp, town, and village on Kauai to arouse the Japanese for unity in the war effort. Ichinose commented that the Japanese community needed to be educated because many still had a strong love for Japan.

That same afternoon, the official committee was organized. Chas. Ishii, Chairman; M. Shinseki, Vice-Chairman; M. Yamada, Secretary; S. Kawakami, Treasurer. Noboru and Samuro came to the organization meeting, but our understanding was that they were not on the central staff. It embarrassed us all for their status was not clearly explained to them. They felt that they were part of the original group.

As a matter of fact, I asked Miyake how Ichinose became his partner in the deal. Noboru honestly commented that it was purely accidental. When he conceived of a plan to go about the communities to stir the Japanese for the American war effort, Ichinose walked into his office. Being the first person he met, he shared his plans and Ichinose agreed wholeheartedly. He promised sincerely to give whatever assistance necessary to achieve the objective. Both were drawn together because of the strong purpose and desire to work out the plan.

It was not until a week later that we finally settled the status of both Noboru and Ichinose. As a personal opinion, I ventured to say to Major Selby that Noboru was a forceful leader and we should utilize him. Ichinose was still a question. The central staff considered the question and voted to have both as members of the central staff.

As soon as we were formally organized, the Honolulu Emergency members came to start us off. The Kauai group did not have a clear picture of the work ahead. We were organized on short notice. We had no concept of what we were running into. Our only hope was to be taught by the Honolulu leaders.

We got off on the wrong start. The committee had planned to visit the school teachers on the proposition of morale work and "missed the bus" by not making the proper contact with the Superintendent of Public Schools. Without the slightest knowledge on our part as to her convictions on the matter of race, etc., both Chas. Ishii and I at different times received an hour's lecture on her objections to racial work. I agreed that it was not Hawaii's way, but that I was asked to help in the Japanese situation. Very disturbed as to what should be done, I plainly asked her "Do you think we better have meetings for the teachers of Japanese ancestry only?" She looked puzzled, then replied, "You better hold your meetings. You are "on the spot."

I knew that we were up against a stone wall to begin with. The Honolulu members were quite alarmed about our teachers' meetings and the attitude of the superintendent. We were at a loss, for before we got started, the opposition was lined up. Before a month passed (June 17th, 1942), cooperation was decidedly lacking; so the committee went on record as follows:

> "We do not believe that it is worth stirring the hornets' nest. Since the stumbling block is the attitude of the superintendent, we feel wiser to by-pass the problem for the greater influence of the committee."

The general aim of the committee was finally crystalized in the word "Americanization." We were to try to educate, direct, and guide the Japanese community for all-out participation in the war effort. We were to clear problems arising among Japanese or between Japanese and the military. We were to have the total picture of the post-war period in mind and plan our education for a more complete transformation of the Japanese for a more cooperative American community. There was the immediate goal of guiding for the war effort and then the long view of remaking the Japanese for a new American community life.

Our first morale meeting was held at Makaweli, Camp I. Saburo Kawakami was the main speaker for he was more effective in the Japanese language than the rest. He made a short presentation of the purpose of the morale committee as primarily a service group to aid the Japanese in making an all-out effort for American victory. Noboru Miyake explained, in very broken Japanese, the orders of the day pertaining to aliens. I made an explanation of the status of Buddhism and the freedom of worship. We also gave them the invitation of the American Red Cross to make use of their International communication system. The first reaction of the aliens were quite favorable. For the first time since the blitz, the aliens were able to meet and discuss some of their problems. The act of coming together, the use of their native tongue, the informal way of seeking a solution to our common problems made for a greater unity for the American war effort.

They said in their own way:

> "This is good. We are thankful. This clears our hearts."

> "We are "yoshi" (adopted sons) of America. It is our duty to do the will of the American Government. We have children growing as Americans. We want to do our part for America and it is the only right thing for us to do."

> "We believe in Hawaii. We are more Hawaiian than otherwise. We appreciate your movement. Our children are 100% for America. I would be naturalized if America permits. We have lived here for over 40 years. We love Hawaii. Because we are

Japanese--alien enemies, we are afraid. Your movement will be better for both America and for us.--For example, when there is a fire, all those around the fire forgets race and blood and will help extinguish it. Hawaii is now on fire. We can't think of race and blood. We must extinguish the fire, or else we all perish."

"I have determined to be loyal to America. We must all be one."

Meetings of this nature were held for the citizen groups. The reaction of the alien group seemed so much more appreciative than the citizens'. The younger element, the teen age, and those in their early twenties, were never numerous in attendance. Our subject matter did not interest them. As far as they were concerned, morale meant little or nothing. However, they understood the meaning of doing something concrete. As it turned out in the Kiawe Korps, they showed up very well, and continued to be a strong factor.

We held meetings for mothers and their daughters, at time together and at other times, separately. These meetings gave some assurance to mothers that the army was not wholly irresponsible for its soldiers' conduct. The mothers were informed on the situation in regard to rules on curfew, passes, and general conduct. They were urged also to be patient and sympathetic with their daughters as it was a period of adjustment for them. The girls were given a guidance lecture on sex conduct and the proper attitude and behavior as a becoming American lady. Wherever such meetings were held, the immediate misunderstanding between mothers and daughters were greatly adjusted. Such meetings actually met a definite need.

Our records indicate that we held about 161 mass meetings with an approximate attendance of 6723 by the end of 1942.

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The Kiawe Korps was organized for a volunteer labor battalion. It began in June, 1942. For a six months period the attendance was 14,451. It became a target of criticism from the organized church leaders for it took away some worshippers from their morning services. I could not help but think of the professionalism of the Pharisees in the days of Jesus. It seemed so trifle to make an issue of the hour of the day when a service is Christian and vice versa. The matter was seriously considered and the District chaplain organized a

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Kiawe Korps service in the wide open air. This service had a telling effect in many ways. Even those aliens who did not understand English began to feel something of the seriousness and awe of the occasion.

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In July, Rev. Norman Schenck visited Kauai. He wanted to speak to me on the subject of my war effort and the condition of my church. It was a long serious discussion. He squarely put the question, "Are you doing God's work or the Army's work?" I contended that it was not inconsistant with God's will for a church leader to help others. The aliens and the Japanese community needed someone to smooth out their relationships with the Army. They were like sheep without a shepherd. I was not the most capable, but I felt that my position and time could be devoted to make the adjustment necessary for the situation. It seemed that Rev. Schenck had a definite concept of a pastor's work as a cut and dried ministerial function, wholly tied to the church. I revolted against the intimation that I was not doing my Christian duty. I asked him if helping the lonely, the disillusioned, the frightened to become courageous, more expressive in the war effort was unchristian. I even went so far to say, "If you feel that I am not doing my work as a pastor, say so, and ask for my resignation. There is no necessity of beating around the bush." He was not able to commit himself on the question.

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About the first of July, Lt. Col. Wiley, Chaplain of the 165th Division, called me to comfort the Muronaka family in Koloa. He had received word that Larry Hayao died at Schofield while on duty. Being a soldier, Hayao's instant death was reported to the Kauai District Chaplain's office. I went the same day and met the father and mother and brother. They were shocked at the news. They could not believe Hayao was gone.

The Army promised to return the body to Kauai. The question of time was a military secret. A few days later, the body was brought to Kauai. I was notified by Chaplain Wiley and was asked to come to Koloa immediately to arrange for the military funeral.

When I arrived, Chaplain Wiley was seated in the office of the Kauai Funeral Parlors. He greeted me and at once proceeded to make out the order of service for the funeral. We decided that the Koloa Union Church was to be the place. It was Larry's church. Rev. Smith was to give the eulogy, Chaplain Wiley was to read the scripture; I was to offer the prayer and Rev. C.C. Cortezan was to pronounce the benediction. The KV's (Kauai Volunteers) were to be escorts together with the military firing squad. The service was to start promptly at 2:30 p.m.

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The chaplain confessed that he was glad I had come to his assistance. He was not familiar with the hymns of the Union Church, and the general Hawaiian atmosphere of being inter-racial at such occasions. He decided on the band and the other military features, actually ordering his subordinates for the various requests.

I contacted the Muronaka family and the key friends for the final arrangements. I outlined the procedure, the order of worship, and the buriel ceremony. I explained in detail the church etiquette of standing for the hymns and prayers. We agreed that all those that would attend the service should be there by 2:00 p.m.

The next day, the church was filled to capacity. The Japanese were on time. The body was brought into the church, escorted by the KV's (6 Filipinoes). The service started promptly and was conducted in the orderly fashion. As I was about to offer the prayer, Chaplain Wiley whispered, "Pray in Japanese for the mother's sake." I did pray in Japanese and in English. The eulogy was brief but very effectively done by Rev. Smith. I saw several KV members in tears.

From the church the procession moved to the cemetery. The Army band played several hymns at the graveside. The committal service was read. The firing squad fired its final salute to the comrade gone before them. The American flag which covered the casket was taken by Chaplain Wiley and given to the father for his keepsake. As the casket was lowered, the bugler blew the "Taps." The lonely notes impressed us of the mysterious journey into eternity. The funeral ended on the last note of the bugle.

I never heard so many appreciative comments from the Japanese as on that occasion. The good word was passed on from one end of Kauai to the other. The Japanese mothers said, "It is great to die as an American soldier! The Army gives a beautiful funeral.

The military funeral opened the eyes of Buddhist parents to appreciate the Christian funeral service. From that time on, it made people in many sections willing to bury their dead in a Christian Church. I have had at least three funerals since. None of the three were members of any Christian Church, and yet, there is a mood now ready to adopt Christian rites.

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The first Sunday in September 1942 was the beginning of a fellowship which was to last for several months. By accident, on September 1st, I met Lt. Col. Griffin, District Chaplain of the 40th Division, at the entrance of my church. He introduced himself and was very friendly. He impressed me as a keen gentleman. He said, "I am an educator in civilian life." I invited him to the Sunday evening fellowship we were holding for the summer months. I asked him to bring some service men with him.

Sunday evening, he arrived with Chaplain Mitchell and six service men. We met in the parsonage. We sang familiar hymns for thirty minutes and then asked Lt. Col. Griffin to speak. He spoke on a serious question "Can War Be Reconciled to the Christian Faith". He gave a positive answer that Christianity was a dynamic for equality, respect for personality, and because of it, changes had to be made in the world. The war is merely a process of the change taking place and one could still believe in God and society. "Friendship", he said, "is the clue to peace and unity of mankind." We knew he was a forthright, liberal, a superior type of chaplain to have on the island.

The outcome of the evening was a delightful experience. A dinner was served to all and a social hour followed the informal service. Chaplain Griffin, in my absence from the room that evening, took a vote on whether or not to continue the fellowship. The congregation voted unanimously for such an affair every Sunday.

The story of the wholesome fellowship spread among our church members and also among the soldiers at the District Headquarters. (Later I learned that the soldiers reported to their comrades, "Six girls to one; good eats and good fellowship.")

The following Sunday, we decided on a dozen soldiers and all our church members to be present. Again, it was a stimulating experience. There was the novelty of mixing with the California boys. Our girls were beginning to yearn for the recognition which girls of other races were having as the soldiers arrived on Kauai. The natural appeal for friendship among youth was a normal expression for the interesting fellowship.

The girls were never free with themselves. They had their reservations and in their way, they had the demarcation line well drawn between friendship and love. The soldiers felt the mystery of our Japanese girls. They were very talkative sometimes and quiet on other occasions. The resented as a rule, any physical expressions of friendship. Even standing too closely was not a welcome gesture for many of the girls. As time went by, however, some became wholesomely acquainted and friendships developed in a natural way.

Social life was not the primary object of these Sundays. In October Chaplain Mitchell was induced to begin the work on a choir composed of our church girls and his service men from Headquarters. The experiment was most successful. They entered into a working fellowship as well as a social good time. The spiritual life was heightened. The choir became the first of its kind on Kauai. After two months of actual rehearsal, in December, they sang at two big public gatherings. (Koloa Theater and Hanapepe Theater). During Christmas week, the choir visited Mana Camp, Kalaheo Engineers, Stockade Kukuiolono Park, Kalaheo Station Hospital, District Headquarters and the District Battery. One night, the choir sang for Major General Rapp Brush. He appeared in person and thanked us for the music. On Christmas the Civilian-Soldier Choir broadcasted over Station KTOH.

The church suffered very little in the actual attendance of our civilian population. The absence of civilian young men in the congregation has been evident, but the male members of the church had been taken into the Army or gone to Honolulu as defense workers prior to this fellowship. The young girls increased two-fold. Some definitely have come because of the novelty.

At present after seven months with the average attendence of 50 for suppers, six teams of girls (8 to a team) are responsible for the Sunday meals. There are two choirs, the Hi-School girls (3 part) choir, and the Soldier-Civilian Choir. The Hi-School girls renamed "Griffinites", are rendering the chaplains invaluable service. They are engaged at least once or twice a week for some chaplains service in the army camps.

Lately since February, the chaplains have arranged to invite all the church girls to a company dance. Under the supervision of the chaplain, myself, and a few of our older school teachers, those dances have been wholesome and enjoyable. As one of our girls said, "Compared to the USO dances, I like our private dances much better. The soldiers behave more like gentlemen. They see to it that we are enjoying ourselves." I noticed that in these company dances, the girls are quite personal and friendly, sharing the fun as guests and hosts. I must admit that some soldiers are quite timid and our girls have commented that they were not as friendly as some others.

Religious faith of our members is hard to gauge. A High School girl reported, "Reverend, I told my mother I want to be baptized this Easter. She was mad; so I asked her why? She didn't answer me. I told her that I was not going to become a Buddhist any more. I am going to be a Christian." There are other indications of young people determined to become Christians. Already over ten have decided to join the church. The other older members have showed a more consistant attendance since September, 1942. It seems to me that there is a strong leaning toward church attendance. The soldiers have stimulated attendance, yes, but it is due also to the perplexed soul seeking peace.

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Dr. Dunstan and I exchanged views on the church. (March 1943). He pointed out that each racial church was far more race conscious and it was trying to rationalize the fact by pointing to the presence of the "Haole" soldiers in their congregation. He observed also that the leadership of the churches, especially on Kauai, was deplorably unfriendly toward each other. Each pastor took care of his little church and did not make any effort to cooperate with any other church. There was no sharing, no cooperate endeavor, no persistant island-wide plan to build a greater church on Kauai.

I agreed with him. I confessed that this present war is a racial war and it has even gotten into the leadership of the church. The human

will-to-power at present among the leaders is too dominant for united action. The Japanese pastor is not willing to listen to the "Haole" and vice-versa. It is the same with the Filipino, the Hawaiian, etc. Most of the racial leaders are hesitant and not quite ready to forget their secular struggles. I contended that it was not new, but this war has exposed the worst in us all.

Our conversation drifted to "What must be done about it." I stressed the fact that the responsibility liew largely in the hands of the "Haole" element in control. They must be sincere in actually democratizing its leadership. They must be willing to take a Filipino pastor or a Japanese pastor as an equal in a planning board. The responsibility of the work on the separate islands, as well as for the territory, must take into full confidence, the pastors of all races giving them equal rights to discuss and formulate policies side by side with other leaders. So far, the "Haole" leaders were designated as lords and the others were classed a bit lower. Our set-up must change or else the human factor will always cause one pastor to ignore the other, one pastor to be unwilling to share his best with the other.

Dr. Dunstan quietly said, "I quite agree with you." He pointed out the fact that the human will to power is always present even if we rearrange the set-up as I want it to be. The only saving grace is from above. "Masao, you know what I mean. Are you still willing to be a pastor and carry on? There is no challenge greater than to be a real pastor in this crisis." I consciously repeated to myself, "No challenge greater than to carry on as a Christian pastor in these days of strife." I realized anew the "wholly other" that must grip us and carry us above this world, its wars and its sins.

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October was our primary election. The Japanese candidates had hesitated to run. Most of the incumbents made wide inquiries and had the full assurance of their "Haole" and political friends of their support. The "Garden Island News" Editor wrote an editorial raising the issue before the primary election but was never printed for some reason. The military authorities were non-commital from the beginning.

As it turned out one representative and three supervisors ran for their offices as incumbents. They won as was expected in most quarters.

Soon after the primary successes of the Japanese candidates, a New York paper made a national issue of the Japanese in Hawaiian politics. What the seasoned politicians feared came to pass. Yet, they were unable to do much to alleviate the situation. The Senators and Representatives on Kauai were told by the political powers at the Capitol to ask the Japanese to withdraw.

I was not concerned at all of the political situation. In fact it made hardly any impression on me as a matter of any serious problem.

[illegible]

[illegible]

[illegible]

We lived in a democracy and a citizen had the full right to be elected to office. I saw no reason to fear the outcome of any fair election.

But one afternoon, October 10, 1942, we received the advanced information of the editorial of our local paper, "Kauai out on the limb." When it was read, I was not particularly impressed. "It was another editor's effort to 'kick up dust'," I said. However, the seasoned politicians, Noboru Miyake, Mac Shinseki, Chas. Ishii began to speak quite seriously about it. Heretofore, I never tried to understand this thing called "public opinion" of the "feeling" of the people at large. The conversations that took place was like a burning fire which made me see what politics meant. I began to see the light. They began to crystalize the fear, the dormant political and racial antagonism inherent on Kauai and the possibility of "missing the bus" if they did not take the proper step.

I was educated politically more in the two hours than in the four courses I managed to pass at the University. Psychology, alertness, timing, losing now for future gains, etc., all were the facts considered by the actual political strategists. Stimulated by the factual considerations of the status of society and their stake in the matter, I realized for once the potential greatness of a real statesman.

It was not my habit to sleep over politics on Saturday nights. Usually the sermon of Sunday is my mental companion, but being exposed for the first time to an actual political strategy, I could not help but mull it over in my mind. The next day, Noboru Miyake and Chris Watase, fellow supervisors, came to discuss the matter. We agreed that it should be "all or nothing". They left me with the responsibility in my lap.

The following day, I conferred with Major Selby and gave him the complete picture of the situation. He sympathized and used his good offices to obtain first hand information necessary to manoeuver the withdrawls. He contacted the G-2 in Honolulu and that morning received a confidential memo from reliable sources, one of them being Samuel Wilder King, our delegate. It was clearer than ever that the Japanese politicians at that moment would be at an advantageous position to withdraw. Samuel Wilder King offered to come in person, if necessary, to confer with our candidates.

A meeting was arranged that afternoon for all the candidates of Japanese ancestry. Noboru Miyake had to be in Honolulu for business. The three remaining met under trying circumstances at the bedside of a sick candidate.

The conference on our part was brief. I conveyed to the three the opinions of the most reliable sources in Honolulu. Then we left them to decide among themselves. After an hour, we came back to hear their decision. They were still discussing the matter. We waited for another thirty minutes and, finally, they reported that they decided to run. The Spokesman said, "Because the military might suspect us as un-American if we withdrew en block, we are going to run." I said that the military is non-committal and that it does not reflect on anybody's character in this case. You can withdraw and they can't suspect you as un-American because you are doing it as part of your duty to preserve the legal status of Hawaii. Then they decided to confer again. We waited another twenty minutes and their decision was to run.

I returned home with Chris Watase. Driving slowly in the dark, we discussed the situation intimately. With a little encouragement, he decided to take the step. At Hanapepe, he called up the "Garden Island" editor and made a statement of withdrawl. He notified the county clerk of it. The clerk was shocked at the sudden change, but nevertheless, he took it for what is was worth. Slowly one by one, all four candidates withdrew.

It was interesting as a factual observation that politicians in office become mentally consitioned to their sense of power. They feel that two or three thousand voters are with them. A feeling that "he" represents his people, his friends, his clique, his friend's interest, his community, etc., does add to the natural will to power. With the conviction that he is wanted, his "ego" suffers as none of us can imagine when he must withdraw with no apparent good reason. The reaction of the candidates showed that it was a deep hurt. One candidate actually wept in the presence of friends. Another remarked that of the "hard lucks", he had, one was the withdrawl from politics.

I learned a lot of human nature. Again it was an opposition that I had to force myself into. The task was for the good of all, but the one who suffered can never forgive so easily. Time is changing their attitude. More and more, they feel that they did the best thing under the circumstances. But the "self" is still difficult to wholly convert.

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The anniversary of Pearl Harbor was remembered by the distribution of Service Flags on the island. The Kauai Post of the American Legion was enthusiastic in cooperating with our committee. The Army furnished good music and the KV's provided the color guards. Every mother, wife, brother and sister with a man in service came to these rallies. At Hanapepe, we distributed over a 100 flags from one star to four stars! The audience was a typical Hawaiian assembly with every race represented. A Filipino sat proudly alongside a Japanese mother, a Portuguese mother sat happily with a Hawaiian, etc.. One of the G-2 officers remarked to me that it certainly is a picture of true democracy

on Kauai. He was quite touched by the physical variety of people and races and the spirit of unity and good fellowship. He was right, for at public functions, the Hawaiian atmosphere is one of friendship.

A thing that could only happen in wartime was displayed at the rally. A choir composed of Japanese girls singing the female parts, and the service men singing the male parts, sang in English an old German folk song, "Lo How a Rose Ever Blooming"; a Russian piece, "Hark the Vesper Hymn," etc. It may take a war to breach some of the impossible social bridges in Hawaii. The reaction of this mixed group was also a cause of comment by the G-2 officer. He encouraged the continuance of such an endeavor.

December 7, 1942, Major Selby left Kauai and our morale work for a larger field. We were fortunate in beginning with him, and his departure was a decided blow. The Major arranged for Captain Fallon to carry on. He was with us in the beginning and knew our problems. He fitted very well into the picture.

One of the first problems he faced was the evacuation of the families of internees and detainees. Eight families of internees were ready to leave at instant notice. They were told two weeks in advance. There was a call for additional 15 families. Being new on the job, both the ONI* and Capt. Fallon were lost. They asked me to appear in their office at Port Allen with our list of the families of detainees.

There were records of the families in their files but they were lost as to which of the families applied for evacuation. The officers present had no opportunity to get acquainted with the official bulletin on the evacuation procedure. I briefly reviewed the classifications as given in the bulletin and indicated the families that had desired to be evacuated. The majority of the 23 families processed on Kauai were half prepared to leave.

The Morale Committee members notified the families. It was tragic to say that in three days, they will be called to leave the island. One of the families asked, "Why are we the ones to be evacuated?" We answered honestly, "You must go because you are receiving financial assistance from the government." This remark was related to the social welfare department.

The following day and social welfare department was at Capt. Fallon's office insisting that the Morale Committee had no right in disclosing confidential information of their cases. I was actually labeled as the one who exposed them. The reply was that I was asked why they had to leave; so I told them the truth.

* Office Naval Intelligence

With all the fuss the welfare representatives made, they were unable to give any material or moral assistance. The Morale Committee drove the daughter of the exposed family (25 miles) from her home to Lihue, got the tax clearance for the mother and herself and in addition gave a $45 check for their needs.

A strange sense of futility gripped me even in the evacuee situation. Here we were giving the only help that was given, but the legalistic, highly educated, professionals in charge of social welfare raised a storm of protest. The paradox of life is baffling at times. The professionalism of the educated is so technical, so legalistic, so rigid in its authority and outlook that many must suffer unnecessarily for attempting to do good.

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The English classes were decided upon as a definite Americanization project. The Morale Committee had no earthly intention of teaching the students English with its own staff. The committee hoped that the superintendent of public schools would approve it and ask the qualified teachers to do the classroom teaching.

Noboru Miyake contacted the superintendent. The plan was laid down for her approval. She welcomed it and promised to meet with the principals to lay out further plans. We thought that now we could actually Americanize more in earnest. In the meantime, before the official set up meeting was called, the news came out on the "Garden Island" front page. The wording "experts" to supervise the teaching of these classes with only five principals involved did not suit our superintendent. Shw objected to it in such a fashion that only one principal showed up. Then, also, the communication from the University of Hawaii Extension Service stating that a full time professor was now doing Adult English Class work and if Kauai wanted his help, he would be here did not aid our cause.

The Committee made some blunders. The staff members failed to contact a few principals and all around it turned out to be a grand mystery. The principals received a letter before the agreed date of meeting with a strange twist in its implied meaning. The Superintendent refused to be a rubber stamp to the promotion of the English Speaking Classes.

Our new S-2 officer, Captain Joseph J. Fallon, took over. He was able to sit and settle the matter with the superintendent. The adult education professor came from Honolulu and between the superintendent and himself, they arranged for the teaching end of it. Our committee still had to contact the prospective students to start their classes.

In one instance, they called for twenty four students to appear. Only four came the first day. It was quite evident that the old folks, 45 to 60 years old, could not hike a steep hill for English Classes when it was announced previously to be near their homes. The

educator in charge was quite offended. I asked her to follow a more sensible plan. First gather them together, discuss with them the class curriculum, time, and place, etc. She consented and twelve came. They in turn promised to make two classes of twelve each.

It so happened that the Junior choir had to rehearse in the auditorium Tuesdays at the same hours as the English classes called me up and said, "Why can't the classes be held in the auditorium? If you're going to change it, I want to know."

I could not imagine that a teacher or a supervisor of schools could be so narrow as all that. It indicates again that professionalism blinds them from their ultimate life goals. Anyone from without attempting to invade their sphere of work meets the same resistance that a dictator would meet in a democracy.

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The Kiawe Korps, composed of the Japanese as a big majority, became the target of criticism again in January. The OCD publicly denounced the Kiawe Korps as secondary in the importance of the war effort on Kauai. The farms and gardens took priority over the Kiawe Korps was the front page news. This was the official word for many who wanted a legitimate excuse to stay home. (Many of them did.) After a few weeks of trial, it turned out that the Kiawe Korps was not the cause of the poor condition of the home gardens. One said it was the weather and human inertia.

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The surprise of the year came when Chas. Ishii and I were ordered to be present in Honolulu by the Army. Our S-2 officer was not certain of the business. We went because it was an order. As soon as we reached town, the G-2 section disclosed the news that the War Department is taking 1,500 volunteers of Japanese ancestry on a combat team for overseas duty. It was a heartening piece of news. Kauai had already begun a campaign for a petition to ask the War Department for such a privilege. Over 170 earnest AJA's had signed their names.

The conference in Honolulu was called because of the fear that 1,500 volunteers may not be available. Leaders were pessimistic. Official quarters of the selective service boards were afraid that 500 would not be available from Honolulu. Hung Wai Ching of the Morale Section of the O.M.G. was skeptical of obtaining the 1,500. At this brief conference, the Colonel asked for suggestions to obtain the quota. He called on the Kauai delegation for we had already worked on the idea.

I told the conference that in a rural area like ours on Kauai, cooperation from the plantations was indispensable to success of this nature. In our previous effort, I cited cases where plantation officials actually discouraged AJA's from signing our petition for a privilege to volunteer. I brought up the matter of other institutions and agencies that needed to be told on Kauai to give full cooperation.

The Colonel listened to our suggestions and promised to do everything in his power to overcome the obstacles. Kauai asked for a priority for those that already signed on the first petition. It was quite acceptable to the authorities.

The announcement of the AJA voluntary induction was the best news the Japanese as a whole received since the blitz. Heretofore, a few were in Camp McCoy training for combat duty but it was not as encouraging to the home front as this special announcement. The citizens ~~that~~ were most cautious in handling the promotional end of signing up the volunteers. After two days, there were about 300. Our S-2 officer was insistent in the fact that it was enough. In many ways he was right. He foresaw the grief and disappointment that was to follow. On Kauai the final total was about 784.

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I was moved personally to volunteer for the chaplains corps. Before December 7, 1941, my mind was clear as to my stand in the coming struggle. I was no longer convinced that the pacifist position was realistic. The forces of evil, the forces of misdirected ambitions, the will to power, were so apparent that it disillusioned me of the optimistic concepts of the theory of a natural progress in history. There was no choice left. War was evil, surely, but the war had to be won in the realistic way. Some one had to overcome the evil forces by force or else there was the possibility of even the gains in a democracy being completely lost. I decided that I would do my share in a non-combatant capacity. The selective service therefore classed me in III A instead of in the IV D group.

January 29, 1943, I wrote to Col. Kendall Fielder (G.S.C. A.C.S., G-2) stating, "If the table of organization of this combat group calls for a chaplain, may I ask you for your aid in fulfilling the need." The reply came immediately.

Dear Mr. Yamada:

I desire to promptly acknowledge receipt of your letter of January 29th tendering your services as a chaplain with the volunteer unity which is shortly to be organized from American citizens of Japanese extraction.

It is very doubtful whether or not the Tables of Organization will authorize a chaplain. However, if one is authorized you certainly will be considered.

You and your morale committee are doing a fine job on Kauai and I am not sure but what you will be of more value to the country in your present capacity than as a member of a combat unit. Please be assured that your efforts are appreciated and also that your wishes will be considered if a chaplain is authorized for this proposed unit.

Very sincerely,

(Signed) Kendall J. Fielder
Colonel, G.S.C., A.C. of S., G-2

My hopes were lowered. I could not find peace because I knew deep within, a Congregational pastor of Japanese ancestry should go with the best youths of Hawaii. It gave me considerable discomfort to think our Hawaiian Board of Missions might "miss the bus". I wrote as follows to Rev. Norman Schenck:

"It occured to me that you as our Congregational head ought to inform Colonel Kendall J. Fielder, (Fort Shafter) at once that if it is in order to suggest that a Congregational chaplain be chosen for the post with the new regiment. I say this to you because too often we don't stick our necks out enough. We have the right to be heard this time. We have more work in the territory than any other denomination. Let us give the Army a fair picture of our work and suggest boldly that we be rightfully recognized."

Rev. Norman Schenck and Dr. Dunstan interviewed Colonel Fielder. They were told that the Table of Organization did not include a chaplain. Their impression was that I could probably qualify for officer appointment.

I decided to go all the way in this matter and so I wrote a long letter to Colonel Fielder.

Dear Colonel Fielder:

There is one serious matter in the business of the chaplainship for the new unit that I believe you should bear in mind. Of course, I am aware that the table of organization does not authorize a chaplain at present. Yet, it you can, I hope you will make every effort for one.

If a chaplain is appointed for the unit, I believe strongly that he should be an American citizen of Japanese extraction. You probably know that the Christian churches in the territory have tried more than any other institution to Americanize the Japanese. In fact, the true American spirit is a direct result of the Christ spirit of our Christianity. A few of us, forsaking attractive offers of business firms have taken the matter seriously and become ministers. We are aware that unless the church in Hawaii is represented with those that are to fight for a purer democracy, the heart of the Christian program will be darkened. Furthermore, unless a Japanese chaplain goes, the position of all of us as ministers in Hawaii will lose the punch necessary for post-war reconstruction. It is pertinent that a Japanese chaplain go and continue to work for true Americanism. When the war mission is completed, he will be most valuable in aiding to make the social adjustment needed after the war in the territory.

Colonel Fielder, you know the truth about our situation in regards to justice and equality of opportunity based on economic and racial life. After the war, the inner struggle for a purer democracy will continue. It will be a definite strength to have a pastor of a church

in the territory go to the front so that the churches can play their rightful part in the post-war adjustment. It will be a greater strength to have a Japanese minister who actually served in a combat unit to continue speaking for democracy and Americanism because he went all the way himself.

We know that you have been our strength in this crisis. As an American citizen willing to make sacrifices for the sake of victory, I ask you sincerely to put up another fight for the citizens of Japanese extraction. Please aid us in the inclusion of a chaplain of Japanese descent with the new unit. Aloha!

Sincerely yours,

Two weeks later, (Feb. 14) Lt. Col. J.S. Harrington sent me the application forms to be filled out and the other instructions to complete the application. I had to take my physical examination and obtain the Hawaiian Board's endorsement. I finished the physical at the Kalaheo Station Hospital. The laboratory reports were due a week later, so I could hardly wait. That afternoon, I went to the Eleele Hospital and asked for a urine analysis. The test showed some indication of sugar in the urine. I returned convinced that my chances were gone forever. I spread the word that I did not pass my physical.

The following week I returned to the hospital for the final report on my examination. Quite certain that I had failed, I asked the sergeant, "What was the result?" He hurriedly turned to the last question: "Is the candidate physically fit?" "Yes" was the answer, so he said, "You're ok". I asked a Captain in the next room to tell me the result. He looked over the form and said, "You're in the Army now!" With a new lease of life, I returned, hoping that any day I would be called to duty.

I finished my application long in advance of the other volunteers. My heart was clear, my hopes were raised. I was happy within to imagine that I could be with my friends in the Army.

Before the call for a physical examination was issued, several local boys came to see me for personal assistance in getting them into the preferred list. The G-2 section in Honolulu handled most of the choices. This practice was unprecedented in the selective service routine. Because the Army dictated to the selective service on Kauai, at certain quarters, there was again a conflict of authority. It was said, "How is it that Yamada knows more about this than the Selective Service Board?"

The fact remains that the AJA's as a whole were eager, sincere, and anxious to be taken into the Army. On the day of their physical examination, excitement ran high. The first half a dozen were so excited that their blood pressure ran above normal. The doctor gave them at least two opportunities and found them passable.

At the end of the day, out of a 100 examined about 33 were rejected. The following day, the laboratory reports rejected three more. I was asked to comfort the three in camp that were rejected. As soon as a "reject" was called, this young man changed his facial expression, his eyes ready for tears, said, "Why am I rejected?" His X-ray showed some signs of danger. The other two when called sat down broken hearted. One swore to high heaven as a personal protest to his ill-fate.

On that same day, forty were sent home without their physicals. We never heard so discouraged a group as those that had to go home. Later that afternoon, the quota was filled and about 20 who were able bodied had to return to their homes. Their feet were heavy. I saw them on the trucks. They shouted their protests.

A "Haole" soldier in camp told me, "My God, I never saw a crazy bunch like this before." The "Haole" cook told me, "I would really like to cook for these fellows. They certainly cooperate. . . ." The examining doctor of a Major's rank told me, "We never had one case of fainting here. On the mainland, the boys put on a fainting scene. The trouble with these boys are mostly underweights and bad teeth."

I contacted the American Legion to formulate some plans for the recognition of the boys. The Commander of the Legion was anxious to do his share, but somehow the organization did not show a definite interest. The Kauai Service Command took over the program and made a very impressive Military aloha for them. In the audience over 2,000 parents and friends of Japanese ancestry were present. I noticed only one "Haole" family present outside of a few who participated in the program. The Moirs of Koloa were about the only ones walking among the boys and bidding them goodbye.

Colonel Doyle of the Kauai Service Command authorized me to hold a service of worship for them on that Sunday morning. I was grateful for the opportunity. I tried to enter into their spirit and their solemn responsibility looming ahead. My thought was that a modern soldier was not only a wrecker of man-made structure--the political scheme, economic structures, etc., but also, one who fought to build a new world structure of enduring permanence. I insisted that God has a definite place in our hearts for that great task. We wreck easily enough, but with God's will and Grace, we must build anew. The Catholic Major was glad that I was with them and preached the sermon.

The boys left on Monday, March 15th. All civilians were asked to leave the grounds. I was permitted to bid every boy farewell. As they boarded their trucks, full of enthusiasm, and a determined will to go through, I said, "Goodbye." My best companions, those who did so much on the Morale Committee, those who fought side by side for the cause of true Americanism were leaving. Before I could say "goodbye" to Mutt Miyake, he was in tears. I was unable to keep back my own. Norito Kawakami, Shuichi Sakamoto, Masato Sugihara, Mutt Arashiro, all the best in character and ability, leaving their wives and children behind to make the supreme sacrifice for their country was a touching parade which I will never be able to forget. If they never return, I, at least, will have that indelible picture of those loyal friends who went forth to make America free.

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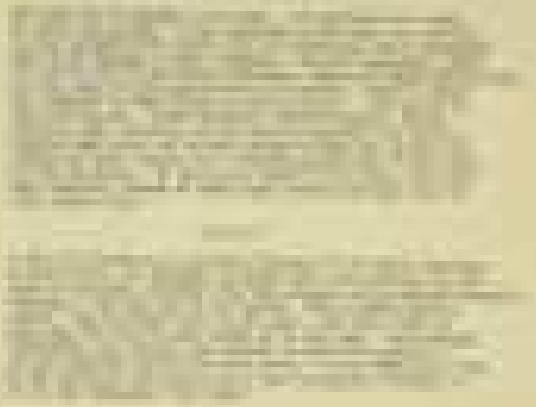
I left for Honolulu on a specific business of the Morale Committee on March 23rd. In Honolulu, my mother and I sat anxiously on the night of the 25th, thinking about the prospect of my youngest brother's induction. The next day he was called. That evening I met my mother. She had happy tears in her eyes. She said, "With so many sons (6), one at least should be in the army. Since Mitsugi volunteered, as a mother who received so much from America, I can now walk the streets with head erect. I am a mother of a "son in the service." She said it in a tone completely satisfied as if her God whispered, "Well done."



Interview between Kent Silverthorne and Suyeki Yoshinaga
February 26, 1945

Q. What is your full name?

A. Suyeki Yoshinaga.

Q. What is your former home?

A. Montainview, California

Q . You were in the Army weren't you?

A. Yes.

Q. Were you drafted?

A. Yes.

Q. When?

A. August of last year.

Q. Did you go to Army Training Camp?

A. Yes, Camp Blanding, Florida.

Q. You were given an honorable discharge for physical disability?

A. Yes, in December 31, 1944.

Q. Where were you born?

A. San Jose, California

Q. Are you married to a citizen?

A. Yes.

Q. Do you have any children?

A. One child.

Q. Where was your family when you were in the Army?

A. Heart Mountain Relocation Center.

Q. After leaving the Army did you go to Heart Mountain?

A. Yes.

Q. When did you come down here seeking employment?

[illegible]

A. A week ago Saturday.

Q. Where did you go to try to get work?

A. At first I just kind of looked around, visited neighbors. Came on a Saturday and couldn't do anything. The next day was Sunday and I couldn't do anything on that day. Monday I went to the Veterans Service.

Q. Is that the U.S.E.S.

A. Yes, they are together.

Q. Where was that?

A. San Jose.

Q. Did you ask them for employment?

A. Yes.

Q. Any particular kind?

A. Working in cannery or driving trucks. Trucking job was out but I was going to go see some trucking companies myself. The Garden City Trucking Company used to have Japanese driving, but I didn't go. It was hopeless after what I heard. They didn't have anything in the cannery line. Canneries are closed. They asked if I was interested in any other type of work. I said I would take anything. They told me to go to Farm Labor Office. They called the Santa Cruz Packing Company, packers of fresh vegetables. They wanted drivers and ranch workers. They asked for the Field Man. He wasn't there so they asked if they would hire Japanese to work for them. They said they did not hire Japanese and that these were orders from the head office.

Q. What office was that?

A. Santa Cruz Packing Company.

Q. Didn't they give any reason.

A. No, but that was my guess.

Q. Did they try some other place after that?

A. They tried some ranches but there was no housing and I didn't have transportation to get out to the ranch.

Q. Did they indicate whether they would have taken you?

A. No, the boss wasn't there in one case. Talked to the Mrs. They told me to call back. I didn't call back. Then next day was holiday so I didn't go in town. When I went back to the U. S. Employment Office they called back the Farm Labor but but didn't have anything at that time. They called the Santa Clara Baking Company. The way he talked to me they were willing to hire me, but were afraid of losing their other help.

Q. Did they try anything else?

A. I don't know. There is a question there. They had a bunch of things.

Q. What do you mean, work orders?

A. They didn't give me much of a chance. Could have looked into files.

Q. You had the feeling that they weren't trying to help?

A. It looked that way. They were sort of picking out the jobs. Then there was a place in Los Gatos , the creamery, but there was no way of me getting up there, also a job in the laundry that I didn't want. They only gave jobs in lines that other

people didn't want. They gave me a place to take a bus to go out and see a fellow. He was not in. The Mrs. told me it was best to come back and see him. I gave that up.

Q. Why did you give it up?

A. They were Italian people. The vegetable growers kind of got it against us.

Q. Would this Italian woman you talked to?

A. No I didn't talk to them.

Q. Didn't you go down?

A. No, the Employment Office talked to them.

Q. That is the whole story of your efforts to get work?

A. They told me they might get me a place at Permanette but the laborers there are against Japanese. They don't want to work with us.

Q. It is a defense plant of some kind, isn't it?

A. Yes.

Q. Are there any other people of Japanese ancestry relocated there?

A. Yes. A young fellow came out here January 15. He looked around for a job. He had a hard time. I think he just worked six days.

Q. Doing odd jobs.

A. No he got a steady job six days ago I think.

Q. What kind of job?

A. Pruning trees.

Q. For a Caucasian?

A. Yes, for a lady by the name of Mrs. Wimer. He had to move because she is a widow and her other help refused to work with him. Right now he is able to prune and do all the work himself without other help.

Q. Did you investigate the possibility of working with other Japanese?

A. There is another angle which you may know. There is a Japanese named Sakui in San Jose. This Sakui wrote to Heart Mountain and had a big write up in the paper about how nice things were, the high wages and all that and made a big story. And this Tom Hogawa desperately looking for a place, went to see him and asked for a job. He had twelve caucasians working for him, then I just recently found out that he has got thirteen working for him, but he wouldn't give Hogawa a job. A big man like him could put on another man. He wouldn't help another man out.

Q. Is he a pretty big operator?

A. Yes, and he should try to put Japanese in.

Q. Is that the only thing of that nature that you knew. You have applied now to go back to Heart Mountain, haven't you?

A. Well I did just a little while ago. I applied to go back and talk it over with the folks and see if they want to relocate in Colorado.

Q. Might they consider it?

A. I think they might.

POINTS TO BE CONSIDERED IN A PROGRAM FOR WEST COAST NISEI

The following points are made with the realization thatthe most important thing to be accomplished is to assist the returning Nisei, in a wholesome and constructive manner, to find themselves and to make positive adjustments to normal living after three years in a relocation center. In order to dothis, it is first necessary to realize a certain number of problems and approaches to the total situation. The following points will give the main outline approaches to be used in the program:

1. What natural groups are now present for various types of social activities among the Nisei?

In connection with this point, there are two important considerations: first, during the three-year period in the centers, social groups became rather strongly established; second, since the p eople evacuated from the Seattle area were placed in several relocation centers (Most of the Nisei returning will come from Minidoka and Heart Mountain Projects, but there are a scattered few from Tule Lake and the other seven centers.), the Nisei will also tend to associate in terms of the projects from which they have come.

2. What are the geographical or ecological distributions of such groups and individuals concerned?

Youngsters who associated in camp on the basis of proximity and common interests are now dispersed throughout the city and surrounding communities to such an extent thatitis often difficult for them to get together. It is also necessary to realize that at this time, the Japanese American population is still shifting within the area as better housing is available and as people move from hostels to more permanent residences.

3. Does the person's being a Nisei either in reality or psychologically tend to influence his or her participation in school-sponsored and community-sponsored activities? How?

Letters received from young people recently returned to their former homes have reported that they feel as if they were merely tolerated and not really members of the school groups or communities. Whether or not this is true in reality, it is at least significant in terms of psychological and emotional adjustment problems.

4. What are the social-psychological attitudes of Nisei toward their present situations? What may be the backgrounds for these attitudes?

Correspondence from Nisei to their friends at the project and more recently, contacts with them here in Seattle, seem to indicate that many of the young people are experiencing a sort of letdown on returning to the city which they have idealized as their home-town for the past three years.

5. What programs do the Nisei need and feel the most positive toward?

6. What organized groups in the various communities are available for cooperation?

Oct, 1945 / Rev. Joseph Kitagawa
4900 Thistle St., Seattle 8

a. What are their attitudes?
b. What status-role groups make up their membership?
c. What facilities are available for use?
d. What finances are available, if any?

It would seem desirable to make fullest possible use of the existing facilities for helping the Nisei.

7. What groups may be open to an educational program for aid to Nisei?

There are some groups which are potentially in a position to give constructive help, but are either unaware of the problems as carried over from relocation center experiences or will need guidance in taking positive steps in terms of this frame of reference.

8. What amount of positive contact has been established with friends and groups from re-evacuation days?

a. Problems of why not established.
b. How established?

9. What are the attitudes of other ethnic groups in the community toward cooperation, etc.?

10. What are the problems of coordinating various groups with Nisei?

Items 8, 9, and 10 will require analysis and synthesis of the material collected.

11. What are the problems of Nisei groupings and organizations?

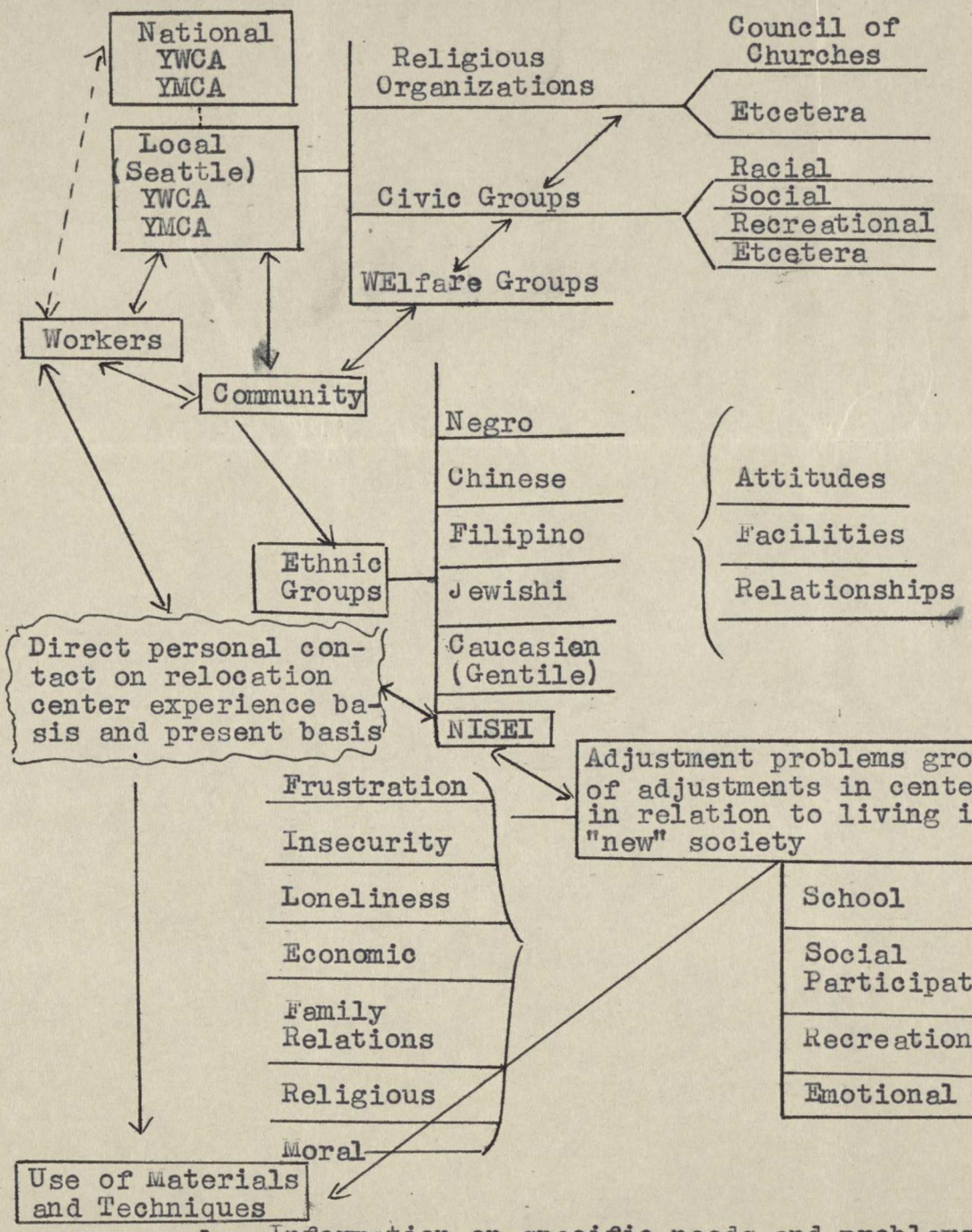
12. What general types of problems are confronting the Nisei as individuals?

Personal difficulties may be hindering the desirable adjustment of individual Nisei to their new communities. If there are a few common problems, perhaps solving them as such will be more effectual than handling them repeatedly in individual cases. One such problem seems to be the matter of transferring credits from project shcools to the city schools; if a thorough discussion and interpretation of the project educational systems could be arranged with the city school administrators, many youngsters' problems could be met and a uniform interpretation given to WRA school records. This would remove feelings of insecurity and dissatisfaction on the part of many returnees. Perhaps there are other problmes whichcould be met by going to their sources--either in the community or among the Nisei themselves.

It is to be expected that the points covered and the method of investigation may have to be modified on the basis of experience and findings. However, such information should be of help to all agencies and individuals who are interested in meeting the needs of the returning Nisei, as well as presenting some points applicable to other ethnic groups.

It is estimated that the two individuals available for carrying on such a study could make an appreciable start toward answering the questions above in a period of six weeks or two months at the very least. Their expenses for one month would probably amount to a minimum of $130 a piece.

The following diagrammatic sketch will present the functional relationships involved in working out these problems:



1. Information on specific needs and problems.

2. Interpretations of background materials (relocation center experiences of Nisei and their "hangovers" for adjustments) and present status-role with relation to:

a. Schools
b. Welfare groups
c. Civic groups
d. Employment
e. Church groups
f. YWCA and YMCA groups
g. Recreational groups

3. Recommended programs and policies as well as some practical steps established by direct contact and work, depending upon situations as experienced in work with the Nisei and comparable groups.

4. Bases for coordinating efforts of the community in relation to Nisei as well as presenting some general principles applicable to comparable minority groups situations.

5. Interpretation of facilities, etc. to Nisei

It would be recognized in working out the Nisei problem as outlined in the above diagram and the accompanying twelve principles and problems, that certain things are to be considered relative to the workers that will be doing this job:

1. Both are known by all of the Nisei resettling in this area--- 90% of the cases it would be safe to say that they are known personally, in the other 10% they are known by reputation.

2. Both have been personally associated with Nisei activities such as school, recreation, Boy Scouts, Girl Reserves, juvenile delinquency, in a relocation center.

3. Close personal contact has been maintained with these two workers by letter and visits since the Nisei's resettlement from a relocation center.

4. One has had three year's experience in a relocation center working with young people, and the other has had eighteen months of relocation center experience as well as having worked seven years with Nisei and other minority groups in Utah, California, Arizona, and New Mexico.

With this in mind, the personal type of relationship could be used to an advantage in finding the real bases for problems that automatically develop out of the changed living experiences of these young people of Japanese ancestry, especially since they are returning to an abnormal community. This community to which they have returned is abnormal in terms of congested housing conditions, recreational facilities, schools, as well as a displaced economic base.

It seems imperative that if any type of concrete adjustment program is worked out, it must be worked out upon a personal contact basis instead of a general over-all one. It is a well-known fact, discovered by workers in race relations, that by and large, persons are reticent in explaining or presenting their personal adjustment problems to comparative strangers, especially of a different ethnic groups.

Again, it should be stated that in contemplating a program such as outlined, certain common techniques and problems relative to other racial or minority groups may be established and uncovered. Thus, in the final analysis, it is believed that such a program as this will in many respects be applicable to comparable minority or racial groups.

Andrew Y. Kuroda, the author of these letters, is a young Methodist minister who was my student for three years at Auburn Theological Seminary. He was born in Japan and has been in this country about ten years. He is one of the best of all of the many Japanese students whom I have had, probably the best. For several years he has served Churches in Washington and Oregon. He now has permanent status as a resident in this country. I can vouch for his complete honesty and also for his carefulness in everything that he says and does. The letters reveal an intensity of devotion to America and to Democracy that would be notable in any group. I agree with the words of Galen Fisher: "I think that Kuroda's letters are valuable historical documents, as well as thrilling reading."

I am glad to record that Kuroda and his family are both out of the relocation center. Mrs. Kuroda and their two children, one born after the episodes described in these letters are with her parents in Colorado and Kuroda himself is in Ann Arbor, working in the Japanese Language School of the University of Michigan, under the Military Intelligence Service.

/s/ John C. Bennett
John C. Bennett

Permanant address
Union Theological Seminary
3041 Broadway
New York City 27

TULELAKE UNION CHURCH

3001-D * Tulelake WRA Project * * Newell, California

Dr. John C. Bennett
1042 Shattuck Avenue
Berkeley, California

1601-D
Newell, Cal.

Feb. 19, 1943

Dear Dr. Bennett:

Thank you very much for sending me a Federal Council report. It is nice of you to have included so much of the Japanese-American problem in the report.

A package of your Touchstone of Democracy was confiscated by MP at the Post Office. Mr. Shirrell once told me that there is no censorship of books and magazines, English or Japanese, except publications of Jehovah's Witnesses. I do not know whether this censorship of pamphlets is due to the new regulation or to the "discretion" of the individual MP on duty. A few days later when we went to Mr. Jacoby to talk about the matter, he returned the package, with the remark, "It's silly to have done this."

There is a new turn of events developing which has serious and important implications upon the future of the Japanese people in this country.

SITUATION: 1. War Department has announced to resume taking Nisei into armed forces and to open the way for them to work in defense industry. President Roosevelt has expressed his full approval of the plan of War Department.
2. An army team of four, including one Nisei sergeant, headed by 1st lieutenant arrived on Feb. 7.
3. They held mass-meetings at several places throughout the colony Feb. 9, explaining the purpose of this move by reading the prepared statement of War Dept. No period of question and answer was allowed, mainly due to lack of time, because they said that the original and the translation were to be published next morning as the suppliment to the paper.
4. Registration of all citizens, male and women, and all aliens, 17 years and over, started in each block. Feb. 10.

PURPOSE: 1. For male Nisei, registration of Selective Service. 2. To get volunteers for a "separate" army unit to be composed of solely soldiers of the American citizens of Japanese ancestry. 3. To map the man-power situation for those who do not fit for military service, to be used in defense work. 4. To map the man-power situation of women citizens. (Question: "Are you willing to work in the Volunteer Nurses' Corps, or Waacs, if opportunity presents

itself, and you are qualified?) 5. To speed up the clearance of Issei. (For male citizens, the form is of Selective Service. For women citizens and aliens, the form is the clearance application of WRA)

ISSUES INVOLVED: 1. Test of loyalty on the individual basis. (Question for all people: "Do you swear the unqualified allegiance to the United States, and forswear all the allegiance to the Emperor of Japan or to any government of any foreign countries?) 2. A case of segregated army units, another instance of Jim Crowism. 3. Women's registration prior to the rest of the country, and to the enactment of the law. 4. First experiment, possibly, of the total man-power mobilization, that might be applied to the whole nation.

REACTION OF THE PEOPLE: Confusion and commotion spread immediately all over the colony. This was largely due to the lack of explanation and information, as in the past. Before people has time to read the statement of War Dept., they had to register. Naturally they were hesitant and refused to do so. Wednesday evening, Feb. 10, all the blocks had block meeting. Radicals shouted loud, and dominated the meeting, as in the case of the meetings of the similar nature. I noticed how far resentment and bitterness of evacuation and detention went among the people, both citizens and non-citizens further than I expected. Why are only Nisei compelled to register again for the Selective Service while the other citizens are not so required? How many times do we have to express our loyalty to this country while we have gone through so much hardship as our necessary share of loyalty? Is there any assurance of full citizens rights restored, if we serve in the armed forces? No Nisei soldiers cannot enter the Military Area No. 1, consequently they cannot visit their parents in the WRA centers in that area, that is Manzanar and Tule Lake, before they go to overseas. (Since then, army removed this restriction.) What provisions would the government give to our parents and families, if we serve in the armed forces? We don't want to fight in the front while our parents and families are detained in a concentration camp behind the barbed wire, under the watch-towers, manned with the soldiers of the same uniform which we also wear. Does registration means volunteering? (Question: "Are you willing to serve the armed forces of the United States for combat duty, wherever ordered?) We are willing to serve in the armed forces, but not to volunteer. We cannot say 'yes' to segregated army units. (It was announced since then that this separate unit is composed of only volunteers, and selectees will go to ordinary mixed units. Those Nisei soldiers already in the army will not be transferred to this separate unit unless they wish to volunteer.) But if there are not enough volunteer to compose the separate unit, would the government draft us into it? What assurance would the government give that there won't be any other segregated units besides this proposed unit to be trained at Camp Shilby, Miss. when already there is a unit, 100th at Camp McCoy, Wisc., composed of only Hawaiian Japanese? If we don't want to be resettled elsewhere outside of the camp, why do we have to apply for clearance which involves the same question of loyalty above quoted? This question of loyalty is unfair, because Issei are not eligible to citizenship, and if they forswear their allegiance to Japan, they would become citizens without country. (So an alternate question was adopted by the government, which I think is the credit to the government for its fairness and broad-mindedness, to read as follows: "Will you swear to abide by the Laws of the United States and to take no action which would in any way interfere with the

war effort of the United States?" Moreover, aliens can qualify even this question as individuals wish.) We don't want to go out, unless the government indemnifies the loss incurred upon us so far, assures the job outside for us, and guarantees the safety outside.

Those questions were collected and sorted by the City Council and Planning Board (Issei "City Council") and handed to the army representative and the WRA. In the meantime, registration was virtually at standstill. Tacit and grim pressures were felt by all the moderates. The answers came on Feb. 15 and were read in the block meetings throughout the colony in the evening of 16th. The project Administration again warned the people that registration is compulsory, and that it would be the good of the colonists themselves.

Yet, the response was unsatisfactory. So From Feb. 18, registration has been held at the Administration area, instead of block managers' offices, and certain blocks were summoned to register at certain time. All those who have registered would get a card which they have to carry at all times.

I do not know the result. I still believe, at least hope to believe, that majority of Issei would register, and majority of Nisei would of course. But some Issei parents are exerting a great pressure upon Nisei. But it sickened me to hear that already 800 Issei and Nisei have applied for repatriation & expatriation to Japan. (Those who applied for repatriation do not have to register nor are they allowed to go out of this camp for the duration.) One teacher who is helping register (The schools are in recess since registration started, because teachers are helping) said that the ratio 1 for registration and 20 for application for repatriation at present. The whole thing sickened me a great deal.

I think this is a test of loyalty, and the future of the Japanese residents of this country depends upon this critical moment. This new departure of army is on the right direction of the history, and by far the best news we have ever had since evacuation. This is an opportunity to test our loyalty, both citizens and non-citizens, on the individual basis. (Remember, the Harper's article by a naval intelligence officer?) This is no time to get emotional and count the past hardship, mistreatment and injustice. (There was not without reason for army to evacuate the Japanese, because we knew myself that there were disloyal elements, though small in number, among us, and the government could not possibly sift them in short time. Now they say that they are ready to discriminate). People, in our block meeting, counted the past injustices, and said we want to fight back. Yes, I said, we have to fight to improve our status as a racial minority. But it depends on how to fight. If we refuse to register, the government wouldn't lose anything, while we lose everything, even our citizenship. Then, what's the use of fighting? We have nothing to fight for, nothing to fight with. "Better to light the candle than to curse the darkness." Don't let this chance of proving your loyalty pass carelessly. Thus, I successfully prevented the meeting from voting to refuse to register as a block en masse. But some of them and most of Issei did not like what I said.

I see also a great significance in the situation in which this new move of the army was introduced. For sometime there have been outcries about alleged "pampering" and "coddling" of the evacuees, about returning WRA centers to army, etc. Senate Military Committee has decided to send its sub-committee to investigate the situation. American legion in

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various places has been busy to demand the state legislatures to revoke citizenship of Nisei and "deport" them to Japan after the war. Politicians of vested interests have been introducing bills to the state legislature to block the Japanese from returning to their old homes after the war, etc. This new army move, announced in the midst of those outcries, with full approval of the President, is a silent rebuttal of the government against those anti-Japanese fascistic elements of the nation. If we do not cooperate with the government, we are actually helping those enemies of ours and defeating the government and hanging ourselves, to speak nothing about justifying the evacuation and detention we have been fighting. How dumb those creatures are, not to realize this in the light of the historical perspective!

Army and WRA have been remarkably patient about the situation. I was told that army was anticipating for some kind of trouble to happen. Also OWI is cooperating with the WRA in holding the news of what is happening in the centers. But unless we cooperate with the government the public opinion might turn to worse from that of present which is no good at all.

If people quiet their emotional stir-up, we can reason with them. I even cited for them the statement of General Baron Dadao Araki, minister of war at the time of the Manchurian Incident, which he made in 1936 as minister of education to the effect: "Nisei as citizens and Issei as their parents should be loyal to the United States. There is a saying in Orient, "For the sake of the cause, sacrifice your own parent." Instances are not lacking in the history of Japan when father and son, brother and brother, fought each other for the sake of the cause. I dread to think of a war between America and Japan, but for the sake of argument, suppose war between America and Japan took place, we expect Nisei and Issei stay loyal to America and, if necessary, take arm for America against Japan. Those who straddle on the fence and undecided about their loyalty are unworthy of the Spirit of Nippon, and cannot be accepted in Japan. As the cherry trees along the Potomac bloom more beautifully than those in Japan, so you, American citizens of Japanese Ancestry and their parents in America, should manifest the spirit of the race by being loyal to the United States." However, I could not get much friendly reaction. Shigeo Tanabee is also quite unpopular, because he has written a series of articles on resettlement in the Christian News Letter. Daisuke Kitagawa is also very unpopular, because he is an "official" translator of the Administration, and regarded as a tool of the Administration. However, we do not think bodily harm would be inflicted upon us. No threat has been received by all of us. Church people are warning us to be careful. A warden is standing always to guard Daisuke, however.

When I registered, I used the original question of loyalty, for I did not have to modify it to the alternate form. When I left Japan, with my passport changed to that of a minister, I spiritually renounced my citizenship of Japan. That might make me a citizen without a country. But I have faith in the United States that it would protect a law-abiding resident, though he is ineligible to naturalization. My sense of calling as a minister of Christ requires me to live and die in this land. Also my political belief as an anti-fascist had much to do in making me choose the present stand. Bad democracy is better than good totalitarianism. American democracy is not perfect, and we have gone through sub-fascistic treatment. But that would not make me anti-democratic, but would make me more determined to realize the ideas and ideals of democracy in actual social relationships. Our hardship is a small sacrifice for those ideals to be realized.

Dr. Bennett #5 2/19/43

I took the liberty of giving your name for references. Thank you.

It seems like that the worst part of winter has passed. We are having a very nice spring weather. But we shall have occasional cold weather, as we had to make fire in the stove when we arrived here last June.

May I ask for your favor? I could not get a 1943 pocket diary to keep my appointments. I shall appreciate if you remember it when you shop next time.

Both Julia and Francis are fine and join me in sending their greetings to you and Mrs. Bennett.

Yours very sincerely,

/s/ Andrew Y. Kuroda

Andrew Y. Kuroda

1601-D
Newell, Cal.

Midnight
Sun. Feb. 21, 1943

Dear Dr. Bennett:

An irrovocable damage has been done. We went too far. I am afraid we cannot turn the course now, which is getting worse.

Friday, Feb. 19, they stopped accepting applications for repatriation. It was announced that everybody had to register regardless of one's intention of repatriating or not.

Today, Sunday, afternoon, about 5:00, just before supper, a group of soldiers came to take 35 male citizens out of their homes of one block to somewhere, we don't know.

This made the situation worse. It is rumored that general strike of non-registration starts tomorrow in protest against this arrest. Arrests were made im compliance with the law prescribed for those who obstruct the registration for the armed service in time of war with the penalty of less than 20 years in imprisonment and $10,000 fine.

It is reported that about 100 more soldiers have arrived to reinforce the MPs here.

People are getting more emotional. It's no use of reasoning with them.

I just came back from the emergency ministerial meeting, and I was disappointed at the atmosphere of the meeting.

We are hoping that we won't repeat the Manzanar incident.

My position as a minister is getting also very difficult. I am confident that I have command of influence over my own constituents, not very large group. But here in this Union Church, I have to deal with others who are almost impossible to deal with. I cannot leave this camp before the people. And if this situation continues, I am afraid, I am not very useful among the people.

We are still all safe, and in one piece, we three ministers. I am now waiting and sitting tight to see how the situation develops itself.

Yours very sincerely,

/s/ Andrew Y. Kuroda

Andrew Y. Kuroda

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1601-D
Newell, Cal.

Feb. 23, 1943

Dear Dr. Bennett:

Last night five masked men came into my house and beat me up. It was about 10:00 p.m. I was talking with Julia about the block meeting from which I just came back. We heard gib, abrupt knocks at the door. We immediately knew that it came. They were all masked, and we could not identify them. The first one asked me in polite Japanese, "Are you the Reverend Kuroda?" I answered, "I am." He said something we both could not clearly catch, but in effect, "you advised, didn't you, not to serve in the Japanese army (Imperial Japanese Army)." While he was saying they drew clubs, shaped in a Japanese sword, from under their mackinaws. Then they started to beat me on a cot we used as a couch. One man said, "We take revenge on you." They beat me on the right side of my body, hand, shoulder, back to leg. One man was watching Julia so that she might not scream. After they beat me a few minutes, they rushed off. I thought, however, it was not so rough, but Julia said it was plenty rough. Yet I had only minor bruises. I was non-resistant, and that was good.

Two wardens came to guard my house. I went to bed with my shirt and trousers on to be prepared for another attack. But nothing happened for the rest of the night.

We heard that Kitagawa was also beaten. But that was just a rumor. He is still safe, but somebody heard that it is his turn tonight. We are worried about the Tanabes, because Shigeo was also eyed, and his wife went to register despite the block warning not to register. They are still safe, however.

The general atmosphere is better than yesterday. I thought the showdown would be around this noon. For last night, I heard that 500 Kibeis met and agitated (those five who attacked me were, I suspect, sent from there) and voted to assemble at the outdoor stage this morning at 9:00, and then to march to the administration building. That would mean, of course another Manzanar incident, and a martial law would be declared. But Issei stopped the meeting, while Nisei of scattered blocks came up to voice their opinion, unscared with the bluff of Kiebee, and voted for registration. The situation now seems that "the loyalists" have now gained slightly the influence over "the rebels". However, tonight, the Kibei called another meeting, inviting representatives from Issei and Nisei. This meeting is a conspired one, so the chances are that they may vote for "a march to ad" in the name of the colonists. But many people who came to see me today agreed that they, "the rebels", ave alienated themselves from the sympathy of the general colonists by their acts of violence.

This is a hopeful sign, and I am glad about it. Despite the sense of insecurity of whether another attack might be inflicted on me, I am in a happier state of mind than the time I wrote you last.

I wrote that letter after I came back from an emergency meeting of ministers after 35 persons were arrested Sunday. The atmosphere of the meeting was emotional, and I could not successfully reason with

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them, because the meeting was, I suspect, called by "an intimidation" of a group of laymen, and they were there with us. We should have made it a closed session. Anyway, Kitagawa was always absent these days, because the Planning Board was almost constantly in session, and Shigeo Tanabe could not speak Japanese as he wishes to. So despite the doctor's order, I felt constrained to speak up what I believed and interpreted the events of the time.

At that meeting, finally, after some tense argument, they decided to invite the Spanish Consul to come. Spanish government is representing Japanese government, but they have nothing to do with Nisei, citizens, and we are not having citizens' registration. I pointed out that, but they argued that there is no difference between Issei and Nisei, we are all treated as aliens now. Of such a senseless position I could not reason with them. The atmosphere was bad and pessimistic. It was like a block meeting, following a few loud-voiced agitators. I remember I wrote you a rather pessimistic letter.

Then next morning, we ministers met again, and discussed further about our telegram to the Spanish Consul. I tried to delay this action which seemed to have not much sense in it, so I objected to send it in the name of the Union Church without consulting with the Official Board. They said that there was not much time to do it, but finally we decided to call the Board meeting in the afternoon.

In the meantime I heard that the people got the news about the telegram to the Spanish Consul, and the proposal to the Project Director to suspend registration until he arrives here. Now the peoplw were so desperate, and did not know what to do, they welcomed this move, which I don't believe would never be materialized, and got quiet down, saying, we might as well be quiet until the answer comes from the Consul. I did not imagine that a proposal that seemed to me senseless, had such an appeasing effect. So finally, it was officially adopted by the Official Board and put into action. I let it go at that, because I was an opportunist about that matter since I saw an appeasing effect upon the stirred-up people.

Then again, we were led to discuss about registration, and again I felt constrained to speak up. This time I was encouraged by several cool-headed officers, and even a radical minister came to see my point, that is, we all aim at restoring full rights of Nisei, but if we refuse to register, they would lose the very tool by which they have to defend their rights. Why not make your loyalty unsuspected first?

The conversion of this minister was carried out in his block meeting last night, as he related it to me this afternoon, when he was accused as a double-cross by the rebels, but cheered by Nisei, and when one of the hot-heads tried to hit him, many Nisei came and surrounded him for protection. I was glad to hear this story.

Coming back to the last night's incident, one pre-theology student came to stay with us after my beating, but was called to his own block meeting to speak his opinion. The purpose of the meeting, instigated by a group of militant Kibeis, was to get the people's signatures for declaration not to register. This boy, big, husky, talented, having a power to hold the people's attention, being an actor of the Little Theater here named Perry Saito, stated his

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own conviction as a citizen, then related my incident, with tears in his eyes, as his cousin tole me, how cowardly an action it was on the side of attackers, how poisonous this element is among the people, etc., then pointed his finger to the assembled group, "I challenge you! If you want to attack Rev. Kuroda and others, come and beat me." The people who were swayed by the agitators and started to sign the paper were swayed back, and those who had already signed cancelled it, and the block's opinion was recorded in favor of registration.

So, I was glad that my beating was not in vain after all.

It is something which you cannot possibly imagine how terrific the pressure upon "the loyalists" is--both from social, parental, and physical harm. But I hold my Church people who came to see me that this period of insecurity and tension under pressure won't last long, and this is the time of test of the quality and degree of our loyalty to this country and faithfulness to our principles, and urged them to register, to back up their children to register.

All my church people in my block were regarded as "dogs", epithet they like to use for "government spies". The people try to avoid to talk with us, and the atmosphere is very unpleasant. My wife said that she does not like to eat at the mess-hall. My Church people in other blocks are all "loyalists", generally speaking, and I am happy about it. Christians are now regarded as "dogs". Christians are more thinking, have more contact with the Caucasians than Buddhists, have wider outlook. So they judge better and act better. Also they are not afraid to stick to their belief. They are more cool-headed and determined, that make them conspicous than others. That's why they call us "dogs". Of course all the Christians are not like that and all the Buddhists are not contrary, either. I am sorry about two ladies of my block who are not baptized Christians but come to the Church quite faithfully, who are clled by the people "dogs" too, because they come to the church, and associate with us. For them it's a greater persecution than for us.

If this situation continuew, then the line would be clearly drawn between the two groups, and it is most unadvisable to keep them in the same camp. Some kind of segregating means must be adopted. Already, my usefulness as a minister among the non-Christians has been greatly hampered. I think the resettlement program for the loyal would be speeded up as in Manzanar. My future, therefore, is quite uncertain. If I continue to be subjected to violence, I and my family may have to leave before my flock, which I hate to do. We shall wait and see.

With me, so far as I know, two other persons were attacked last night. One, editor of the Japanese section of the paper, got injury, which required 17 stitches or 7 stitches, according to the sources of information, and one broken arm. He is in the hospital. The other was sick in bed, so escaped from bodily harm, but his house was stoned.

It's now past 9:30, who knows whether they might come back again? I am not afraid, and I think I know a technique of getting beaten.

Dr. Bennett #4 2/23/43

Press and radio are reporting this mess of Tule Lake, aren't they? They got the news after those arrested Sunday were brought to Alturas or Klamath Falls. I heard that there are some who are being held just outside of the project in an abandoned WRA building.

Undoubtedly this helped the Jap-baiters and embarrassed the friends of the Japanese, like you, who have been trying to help us under the difficult circumstances. To think of that and that we almost wasted our suffering and hardship of the past one year since evacuation for nothing (not only wasted but ruined) sickens me.

Yet, I am not without hope that some good might come out of this too. I still hold fast to "All things work for good for those who love God."

Julia was uninjured. A nurse friend of our was worried that she might have miscarriage, but so far she has no after-effect.

Yours very sincerely,

/s/ Andrew Y. Kuroda

Andrew Y. Kuroda

Will you please send me some rope or twine for packing. We cannot get them here. AYK

[illegible]

TULELAKE UNION CHURCH

3001-D * Tulelake WRA Project * Newell, California

March 1, 1943

Dr. John C. Bennett
1798 Scenic Avenue
Berkeley, California

Residence:
1601-D

Dear Dr. Bennett:

Thank you very much for your three letters and a pocket diary. Please let me know how much it costed.

I have no objection in letting the WRA official or any person whom you think "harmless" read my letters. But I think it wise to omit the account of one Caucasian teacher who told me that the ratio was 1 for registration and 20 for application for repatriation. I do not want to put her in an embarrasing position even though I did not reveal her name. Also please omit what I mentioned about reinforcement of MPs. Arrival of reinforcement was true, I think, but the number was based on hearsay. Moreover, it was inadvertant that I mentioned it. It should be a military secret, I guess.

I heard that censorship of outgoing mail was in force. That is why I held my second letter to you for several days. But there is no evidence of the fact, though I have not confirmed about it with any one inside.

Personally I think that the situation is now under control. The Kibei group was split into two,, and the radicals who have been using terrorism are now a small minority. I heard one person who said 'no' to the loyalty question, driven by emotion, now regrets what he did. I think it was a wise thing for the Administration to have stopped accepting applications for repatriation. Today is supposed to be the day to resume accepting them, but I did not see any line outside of the Administration Building as before. Registration of citizens is scheduled to be finished tomorrow. I do not know what would happen to those who have failed to register.

No person has been injured since we were attacked, though several houses were stoned. 24 persons were arrested in two days, and more were taken by FBI. Today's paper reported that 13 persons who participated in beatings were taken, that means all were picked up. It must be certainly demoralizing for the radicals to see their ringleaders and agitators picked up one by one by FBI.

Kitagawa is heavily guarded. Tanabe's neighbors, a group of Hawaiian bachelors, are always on the alert for him. Norio Yasaki received a threat: "You are (a) dog. Wach (sic) out." It must have been written by a Kibei or an Issei. He should be relocated to a school as soon as possible. He lives in the ward from which arrests were made by the soldiers, the ward which is the most militant. It requires a great deal of courage to resist against the pressure in that ward.

I would like to be relocated too. We are still living under tension. It must be hard on my wife. Every time she hears unfamiliar, loud knocks at the door, she gets frightened, and I know it is not good for the baby.

I do not think I can be relocated as a minister, at least, for the duration, because dispersion of the releasees would make it impractical for us to serve them as their ministers. Moreover, they should be encouraged to go to Caucasian churches. Therefore, I shall have to take a job other than ministry. In the questionnaire for leave clearance, I made ministry for my first choice, teaching, that is, Japanese language, for the second, and translating, for the third choice. Several Kibeis and at least one Issei from this Center went to teach in the Navy Language School of the University of Colorado at Boulder. I heard that there are still openings there. My wife's folks are living in near Denver, so if I can get a job in that school, I think it would be fine. I have B.A. equivalent from Meiji Gakuin College in Tokyo, B.Th. from Auburn, and S.T.M. from Biblical Seminary. I would also be glad to take a translator's job, or a monitor's in a listening post to Japanese broadcast. Any job along that line that would insure a fairly decent living for myself and my family would do. I wrote to Dr. Frank H. Smith about my wish to be relocated, since he is my superintendent. But I would appreciate if you would help find me a job.

Yours ever gratefully,

/s/ Andrew Y. Kuroda

Andrew Y. Kuroda

Dr. John C. Bennett
1042 Shattuck Avenue
Berkeley, California

Route 1, Box 112
Broomfield, Colo.

Dear Dr. Bennett:

Whenever I write you, something has just happened or is going to happen.

This time, it is a good news, rather. I am leaving tomorrow for Ann Arbor, Michigan to take a civil service position of War Department as an instructor in the Army Language School at the University of Michigan.

I am sorry I have to leave ministry even temporarily, but Dr. Smith told me that my name would be kept in the Conference roll and he would try to get me a status of chaplain for the duration.

There were two openings for me. One was a small Caucasian Church in sothern Iowa. This was not materialized after all. Dr. Smith never got a reply. The other was the position I accepted.

We left Tule Lake on March 24, arrived at Granada on 26. Immediately I worked on our leave clearance, which we could get very easily and on April 2 we came out to Julia's folks' place. This is a beautiful country with rolling hills and well0cultivated farm land, looking west to the snow-capped Rockies. Francis is endlessly fascinated with bunnies, chickens, cows, pebbles.

Julia is expecting a baby next week or so. So they cannot accompany me this time. It will be a few months later when they will join me.

I was surprised and disappointed at the statement of Gen. DeWitt's "A Jap's a Jap." But he either was forced to execute the order of War Dept. to permit the Nisei soldiers enter the evacuated areas against his will or changed his mind a little bit and laxed the regulation. Today's paper reported that he got a new unannounced assignment. Anyway, I think history is moving toward the right direction.

Too bad that the Pacific Coast loses you. You remember that I predicted in 1939 that you would go to Union? It's certainly going to be Union's gain, and as long as I am going to be in Michigan, I may have an opportunity to meet you somewhere some day.

Yours very sincerely,

/s/ Andrew Y. Kuroda

UNIVERSITY OF CALIFORNIA

OFFICE OF THE
APPOINTMENT SECRETARY
BERKELEY, CALIFORNIA

Godgrio

July 20, 1943

Mr. Harry Kingman
University Y.M.C.A.
Berkeley, California

Dear Harry:

Recently when I was at Manzanar, I heard a talk by a Japanese girl who was taking practice teaching there. I was so impressed with what she had to say that I asked her to send me a copy of her speech, and I am enclosing it herewith believing that you would be interested in what Miss Nakamura has to say.

Very truly yours,

H. A. Spindt

HAS:nd
Enclosure

(Miss) Tashiko Nakamura
Manzanar, California

I've been asked to discuss adjustments in Manzanar from the viewpoint of a student teacher. This is a subject on which all of us will talk endlessly if given an opportunity. I refer specifically to the first few days of school when we were called upon to make more adjustments than at any other time in our lives.

These were briefly the conditions which made adjustments necessary. Before many of the basic problems could be solved, school had to start because the children could wait no longer. They had already missed a semester and the fall semester had begun in the schools outside. So the several barracks were opened to the 2400 children who really looked forward to the event. We were not really ready for that day. The children knew it too, and made it a day that we shall never forget. We had a very general idea of what progressive education sought to achieve. During the first week of the teacher training program, we had been introduced to the Pedagogic Creed of Dewey. We shall certainly remember that event too, for not only did we get acquainted with Dewey, but the person responsible for the introduction, Miss Heffernan in whom we recognized an inspired educator. On the first day however, the big question in our mind was, "Do those principles really work?"

Sonin barracks with blankets and sheets as partitions, the classes met. Most of the children sat on the floor. We were really pressed for quick action. We concentrated our efforts in creating just as much as possible a schoolroom atmosphere and situation with the very little we had. The physical difficulties were instrumental in disappointing the children who were used to the schools in the cities, and causing the maximum of control problems. One of the student teachers commented after a

morning, "I was really ready to quit today, but the class was so good after recess that I shall forgive and forget." We all had similar experiences.

The real problem however, was for all of us how to get the children to recover the normal outlook which they somehow lost in the course of evacuation and the subsequent period of adjustment characterized by lack of guidance and organization. They were confused and hurt and their behavior mirrored every bit of it. I think that it is still a problem for which adjustment must continue. The children come to school not thoroughly rested. They are tense from the strain of living so close together and without the normal home life. In Manzanar, the family does not gather around the table three times a day for its meals and thereby one of the most integrative forces of the family unit is lost. A greater responsibility falls on the schools here as the familiar institution which must carry on and maintain the mental well-being of the children.

The idea and objective of community schools for Manzanar is working out well. I think one of the better examples the Pageant which climaxed our Education Week. The mothers helped to make costumes, the community band turned out to supply the music, various departments came to the aid in various ways. There was cooperation from the community. There are other examples: the classroom teacher is certainly very conscious about making the community the environment. Our P.T.A. is an active organization. Our Red Cross chapter has worked with the schools and has done work in which we can take pride.

Another objective, that of making the Manzanar schools as nearly like the schools outside certainly was a test of and a challenge to the ingenuity of the practice teachers. I have

already mentioned the physical aspect- making the classrooms like the classrooms the children knew. When you hear the high school students talk, you know that they work hard to earn the grades they get, harder than they did in the schools they went to. There adjustment was made so that students may put forth their very best possible effort, a thing which our environment here does not encourage. The children are not removed from the realities of wartime America. Current events are stressed, new books on the unit of study are made available, such things as point rationing are studied. With such a program students are kept in touch with the outside world. Other adjustments in the Manzanar schools are I think just like those in any American school today- with the emphasis on preparation for the post-war.

In closing, I should like to express a sentiment which all of us share. Having had a part however small in the beginnings of schools in Manzanar, we certainly can appreciate the magnitude of the task that lay before the organizers. Under normal conditions, we know that it is a task to build a school system for 2400, but in wartime with priorities, it appeared to many of us that it just couldn't be done. At one of the meetings, Dr. Carter mentioned that every inch of space and every bit of material for the department were obtained only after a stiff battle. We know that to have been very characteristic of the first stages, so we take this opportunity to pay tribute to the leaders who set for us such a grand example of the pioneer spirit. That spirit was contagious and helped us to meet the problem and make the adjustments. We are grateful to have participated in this enterprise which we found so demanding, so challenging and so very worth while.

THE JAPANESE EVACUATION AND THE MINORITY PROBLEM

By Samuel Nagata

The involuntary mass evacuation of Japanese from the Pacific Coast States created a vital problem. This unprecedented compulsory movement of both citizens and non-citizens on account of their racial homogeneity leaves a tragic page in the glorious history of our nation. It intensifies the minority problem, one of the difficult national and international questions to be solved.

This was accomplished under so-called military necessity. It was carried out in a humanitarian way under the present circumstances. But the act itself is contrary to the spirit of American democracy and the Christian principles of good will and brotherhood of mankind.

There are about 35,000 non-citizen Japanese who were made to leave their homes, friends, businesses, and possessions and go to the Assembly and Relocation Centers. They are the fathers and mothers of 75,000 American citizens. All of them came over here thirty or forty years ago with youthful dreams, ambitions, vigor, and determination. To them this country was the promised land--the land of freedom, equality, opportunity and fair play.

Before they sighted our golden west ports, they studied our language and prepared to adjust themselves to the new environment. So, when they were allowed to land, their hearts were filled with joy and gratitude. They entered schools, learned our history and social institutions; and after several

years of schooling, they engaged in their respective occupations. Many of them spent a dozen or more winters in school for preparation for their life's work. Wherefore, there are quite large numbers in the Centers who wore caps and gowns with the highest scholastic degrees from their Alma Maters.

When they came to assume their social and economic responsibilities, they were made to face many unexpected and unpleasant things of life. They found out that on account of their ethnic origin they were denied certain political, social, and economic privileges and opportunities. Also many discriminative laws and measures against them were passed one after another, destroying the economic foundation for which they had paid the highest price with labor and blood. Yet, they did not lose their original admiration, faith, and hopes in their adopted land. They pressed on in their life's struggle for the financial security of their family and the betterment of their community. Later they have been making the utmost sacrifices for the higher education of their children in order that they may become worthy citizens of this most democratic nation in the world.

And now, toward the last stage of their life's journey, this most destructive violence happened, and they were forced to move into the Centers against their will. However, their pioneer spirit is not defeated. They are performing services in various activities for the general welfare of their present community and the nation. They are looking toward the new day of understanding, good will, and peace, with faith in the

ultimate triumph of justice and humanity.

Among the Center residents, there are twice as many American citizens as there are non-citizen Japanese. By their natal right, they are numbered among the 130,000,000 members of the great commonwealth. They are proud of being born here by Divine Providence, under the stars and stripes, with the manifold blessings of life which were not shared by their parents because of their national status. Therefore, they prepared themselves to be worthy constituents of their glorious country.

In schools they learned the noble history of this land: how the early settlers of Pilgrim fathers, Quakers, and other religious groups came to our shores; how the founding fathers brought into being this Union with the utmost efforts and sacrifices; how those great documents of human liberty, the Declaration of Independence, the Constitution of the United States and the Bill of Rights, etc., were drafted; how the Union was preserved with the tragic end of our immortal Emancipator; and what part our nation played in World War I to make the world safe for democracy. They knew well what are the rights, privileges and responsibilities of citizens; therefore, they are ever prepared to do their part in any capacity they can perform for the noble principles and ideals for which their nation stands and which it cherishes.

Yet, when this present global maelstrom broke out, and the orders of their evacuation were made known, they were shocked. For they know what their civil rights and responsibilities are and what rights and privileges are guaranteed in

the great charters mentioned in the previous paragraph. And still further when they found out that only the Japanese were involved in the exodus, they were greatly disheartened. But they obeyed the law and took the camp life with their parents, accepting the bitter cup of life of the minority.

There were about 2,000 college and university students who suffered heavily from the movement because they had to stop their studies and go to the Centers with their kinsfolk. Truly it was tragedy for these youths to give up their school life and share in the undemocratic camp life under this most free humanitarian state on earth. Later, through the sympathy and assistance of the American Friends Service Committee, Protestant Church Commission for Japanese Service, and other Christian organizations, several hundred of the college students were accepted by inland institutions and resumed their higher learning. But still there are a number of scholars who have discontinued their higher education on account of their dubious economic and political future.

In the Centers the young people are engaged in different activities. Most of them render their services as mess hall helpers, office clerks, carpenters, janitors, teachers, hospital assistants, and field workers--and all at $12, $16, and $19 a month for 44 hours a week. Not only do they work in the camp but also extend their helping hands to the outside. During last fall, thousands of them went out to help harvest sugar beets and other farm crops, doing their part of civilian duties through labor in the "Food for Victory" program. Thus

they are ever ready to participate in the general good with their compatriots under any circumstances wherever they are.

One of the unique features of the Center is its circumscribed way of life. Here a community of more than 10,000 population live all in the same type of barracks and dine on the same kind of food in the same type mess halls. They are fed, sheltered, and clothed partly by the government and are given work within three different scales of wages as mentioned in the preceding paragraph. There are only limited opportunities for individual enterprise and initiative. This is the the most dangerous point for the youth in the Center. For it was the personal initiative, ingenuity, and undertakings of Ford, Rockefeller, Carnegie, Schwab, Morgan, Harriman, Mellon and many other industrial kings that make our United States the greatest industrial nation in human history. But there is no room in the camp for them to exercise their individual enterprising spirit. Nor is there any machinery which encourages them to develop their initiative.

Nevertheless, I see in them vision, courage, and determination. They manifest their iron wills and lion hearts, the same spirit which the Mormons, the covered wagoners, and the Oregon and Santa Fe Trailers had and made our great Western states what they are today. I see their loyal spirit of service for the nations through their various activities. Also I notice their potentialities and possibilities through their daily lives. Therefore, I would like to see the public understand them with sympathy, magnanimity, tolerance and justice,

in order that these young Americans in the Centers may go forward and make their supreme effort for the realization of a fraternal human society in the world.

This forced exodus made a deep mental effect upon the other minority groups in the nation. It produced a suspicion of whether they would not be the next victims should a similar unfortunate catastrophe befall us in the days to come. If this happened in the Old World, it would have been a different story; but it has actually taken place in our most civilized democratic Christian nation. Hence it has an important and far-reaching effect. This is a heterogeneous country. It has succeeded in building a national unity, harmony, and strength by accepting all the racial and national characteristics of those newcomers seeking their earthly haven in these United States. We should preserve, therefore, all these national traits of freedom, tolerance, good will, and charity for the sake of our great destiny and human civilization.

Indeed this minority problem is one of the vital international questions which needs greater thought and consideration for its solution. Its satisfactory resolution means a step toward the realization of world peace. One of the reasons why the Versailles Treaty did not succeed for the establishment of durable peace was because it did not provide adequate ways and means for the settlement of minority problems in the world. This issue will occupy a very important part at the forthcoming peace conference. Therefore, we should prepare

ourselves to make the best contribution for its solution.

The Axis powers set forth their objective in the so-called "New World Order" in Europe and East Asia, while the United Nations made their purposes known through the Atlantic Charter and the Declaration of the United Nations. We know that our American democratic way of life is the best and happiest for free and peace-loving peoples. Also we know that the families of human races, especially the small states, minority groups, and backward peoples, are looking to us for their deliverance, security, and peace. Therefore, let us not fail their hopes and aspirations. Instead, let us make our supreme efforts for them in order that they may have the same freedom, independence, and abundant life that we have and may cooperate with us for the establishment of a new peaceful international order of justice, equality, and brotherhood.

AMERICA, THE LAND OF PROMISE

By Samuel Nagata

America is the promised land for mankind. It is destined to be the bulwark of human civilization; and the champion of freedom, equality, and brotherhood. Therefore, everyone who enjoys our democratic blessings of life should have this national consciousness of noble purpose and should make his supreme efforts for the achievement of this holy mission.

There is, however, one stumbling block in our midst which has been hindering the attainment of these great ideals. Its name is race prejudice. This age-old base animalism has been manifesting itself from time to time in various places and forms, devouring the fruits of our persistent efforts for the realization of this nation's sacred aims.

For three quarters of century after the glorious Declaration of Independence, this poisonous demon of prejudice diffused its destructive forces whole over the Union. And finally it culminated in the fratricidal conflict between the states involving the tragic end of our Immortal Emancipator. By his act of Emancipation Proclamation millions of the Negroes were liberated technically; but the root of evil was not purged. Hence the kinsfolks of Booker T. Washington and George W. Greene have been made to suffer the unjust, unamerican, and undemocratic treatment in their own dear land until this day.

Then last fifty years this ugly monster of racism marked its target upon the orientals in the western states. It succeeded its purpose with the enactments of anti-oriental legislations in 1890 and 1924. By the passages of these exclusion laws, all the peoples from the Far East have been denied the privileges of becoming a citizen of the United States with the rights and blessings of American democracy. After these acts the fellow countrymen of Gandhi, Chaing Kai-Shek and Kagawa were branded with the stigma of so-called ineligible alien and were made to accept social, economic, and political discrimination and mistreatment.

The life of Japanese in our country has been short. They were late comers. Consequently they did not have time enough to demonstrate what they are as a race, and what contributions can they make to our national life through raising great statesmen, scientists, financiers, industrialists, artists, educators, and religious leaders. Yet their presence was assets instead of debits to the communities wherever they were.

For California the Japanese farmers made a significant contribution in order to make what she is today as a rich agricultural state. They made priceless sacrifices for the development of farming products of the golden state--especially in Sacramento, San Joaquin, and Imperial Valleys and many other farming districts. They fought with diseases and heats for the purpose of converting from unused wilderness into productive green vegetable gardens. And in the midst of their pioneering life, many of them had had to give up their life's journey before they saw the fruits of their sacrificial labor. When we make pilgrimages to the eternal resting places of these forerunners

in the above mentioned regions, we know the true testimonies of their loyal and devotional spirits for the betterment of communities that they adopted and cherished.

Nevertheless from that state of California, the land they loved and developed, they were made to evacuate, leaving friends, businesses, and all other good things of life. Besides, at present, there are bills before the state legislatures in Sacramento to revoke or bar citizenship from the native-born and alien Japanese. What a pity! What an absurdity! At this hour when the wounds they suffered last year are not yet cured in their heats, this discriminative and unhumanitarian act appears in California where the Padre Junipero Sera and his fellow friars trod and sowed the seeds of human brotherhood. Is this an American democracy? Is this the spirit of Christian faith?

What would be the effect of such an action upon the minority groups in the nation? It would produce a profound and far-reaching affect upon them and create fear, suspicion, and shocking among them. Also it would add a tragic page to our glorious history of friction, and animosity among our negro brethren and other minority groups against segregation and ill-treatment; wherefore, this kind of legislation in the golden west state and any other state would not bring any good at all for the nation's welfare. On the contrary it would create a dangerous cleavage upon national unity and solidarity.

The greatness of the United States rests in its melting unifying and building power. Out of all the races and nationals that come and seek their earthly haven under our democratic wings, it takes their natural characteristics just as they are and mould them into a unique American way of life. Herein lies our glory and strength. And it can only be achieved not by oppression neither discrimination but by the spirit and practice of tolerance, magnanimity sympathy and Christian fellowship.

In the Atlantic Charter and the Declaration by United Nations, our great president made it known to the world that we are in the present global conflict for the preservation of democratic principles. It is for freedom and quality for all mankind - the peoples in Asia, Africa, and Europe as well as the Americans. Hency we must exemplify ourselves in reality what our principles are. Otherwise, we must accept the blame of ridicules and hyprocrisy, and our proclamation would become like a sounding brass. It is insufficient to say that the democratic way of life is better than that of the Axis Order of life. It must be lived out and proven by our actual daily lives.

The freedom-loving peoples in the four corners of the earth are looking to us for leadership. They expect us to assume a gigantic role in the shaping of post-war world. The conquered states, minority group and colonial peoples are depending on us for their liberation, security, and peace. So we cannot betray their confidence and anticipation nor fail their wishes. We should take a great responsibility for the establishment of peaceful world community in order to save humanity and civilization from another maelstrom in the future. And to that end we should avoid a misconduct at home which tend to bring a reproach to our envoys at the forth-coming peace conference.

The founding fathers had faith, courage, and determination. They made great sacrifices for the attainment of their freedom, equality, and peace. Therfore let all of us who appreciate and cherish our American democratic life, arise, unite, and march on with the same vision and same courage of our spiritual forefathers for the realization of those noble fundamental truths for all humanity in the world.

Samuel Nagata
Heart Mountain Relocation Center
Heart Mountain, Wyoming

[illegible]

[illegible]

THE JAPANESE RESETTLEMENT PROBLEM

By Samuel Nagata

The discriminative and compulsory mass evacuation of Japanese both citizens and non-citizens from the Pacific coast states created a profound and far-reaching affect upon the world. Economically it involved a loss of about two hundred million dollars of property and stopped the raising of farm products over one hundred million dollars a year. Furthermore it added an annual budget of more than sixty million dollars to our national ledge to take care of those 110,000 residents in the ten relocation centers. Indeed it was not a profitable adventure at the time when we are short of man power and material resources.

This is only one phase of debits incurred by this forced movement. Its spiritual and moral effects upon the evacuees and humanity at large are still greater and deeper. If it happened in a corner of the old world it would have been different; but it actually took place in this glorious Christian commonwealth that stands for the noble principles of freedom and democracy. Hence its influence is immeasurable.

The evacuation was carried out under the so-called military necessity. But when we consider this unprecedented action taking into account all the events which have taken place in the west coast since their departure we know now that it was not an appropriate and economic way to deal with the situation.

The Japanese are a minority group in our country. These kinsfolks of Kagawa and Noguchi have been here more than thirty years. Many of them came here by the influences of American missionaries, educators, and diplomats. To them, America was the promised land for liberty, opportunity, and brotherhood. So, they crossed the Pacific as the pilgrim fathers on the Atlantic with faith, courage, and determination. From the beginning, however, they had had to meet innumerable racial prejudices and mistreatment. Yet they overcame all those obstacles and kept on their battle of life, believing in the ultimate triumph of justice and humanity. But now toward the end of their life's journey, they were made to evacuate, being uprooted from all the blessings of life that they have been building with sacrificial labor and sweat for the past three decades.

There are in the centers twice as many American citizens as there are non-citizens. They were proud of their birth

under the stars and stripes with the rights and privileges as members of this great democratic nation. They were given an equal opportunity of education with the rest of American citizens. But on account of their racial origin they were made to meet social and economic discriminations, yet they did not lose their faith in our American democracy and made the supreme effort to be worthy and respected citizens of the states.

However, when this present global struggle broke out and they were ordered to move away from their houses, businesses, and etc, they were shocked and disheartened. A doubt and suspicion of democracy arose in their hearts. They began to wonder whether the American way of life which they cherished, and the freedom and equality for which the founding forefathers made great sacrifices was only for a certain group of people--not for all Americans. But finally they acquiesced to the government orders and accepted a paternalistic life in the centers.

Of late, this government has taken steps to ameriolate their morale through various ways and means. But so far these measures do not seem to have accomplished their purposes. For these youths want the basic principles of American democracy--its freedom, equality, justice, and fair play. They are ready to accept any duty and responsibility as a citizen with their 130,000,000 compatriots for the honor of their beloved country and the noble causes and truths for which this glorious nation stands. But at the same time they demand the full and equal rights and privileges as American citizens which are granted and enjoyed by all the rest of their fellow countrymen.

Now, the evacuation is an accomplished fact. They have been in the centers nearly a year. By this time the government knows that there is no danger nor menace in them toward our war effort. Hence the impending problem for these evacuees is how to return them into a normal life with justice and honor. In the following paragraphs, therefore, let us present a few suggestions for the solution of this resettlement question.

(1) An official pronouncement as to the friendly attitude of the evacuees toward our national well-being. Since they were removed by the military necessity without public hearings and trials; neither are they war prisoners, it is desirable that the government make it known to the public and ask their understanding, sympathy, and fair treatment toward the center residents. The relocation project is different from ordinary concentration and internment camps. It is a new American institution under emergency. There is

no definite legal status of this system in the international laws. For the sake of general welfare of the people, they are made to accept this undemocratic way of life. But now as their intention is clear, the government should clarify their position and publish it to their fellow countrymen.

(2) After due consideration, return them to their former residents with adequate financial security. As mentioned above, the evacuation was involuntary. It was against their will. Consequently they lost businesses, customers, good will, employments, and etc.--the means of livelihood. Hence they should be assisted by the government either in cash, or bonus, or long-term loan, when they resume their normal civilian lives. Thus they would be saved or free from want and from fear. Besides, it is recommendable that the officials request the public to treat the returned evacuees in their respective communities with the spirit of tolerance, sympathetic understanding, and good neighborliness. It is suggestive that all kinds of employments be opened to those who are fitted without discrimination. And all other blessings of American life within these 48 states be granted to them both citizens and non-citizens alike.

This may seem an utopian or revolutionary step, yet when we put ourselves in their places, and meditate, think and act from higher level of new ethical standard in view of our role as the leader of the coming new international society.. This kind of humanitarian deed is not an extroaordinary benevolent act. This is the United States of America, the divinely appointed champion of Christian civilization. A new world community will emerge by our leadership with new higher criterion of morality and progress. We must have this vision and must have courage to examplify our principles and ideals in action now at home--not waiting till the struggle is over. One of the things that we need in order to hold and perpetuate admiration, confidence, and leadership among all the freedom-loving peoples in the world is to live out our principles in daily lives. Wherefore for the sake of humanity, new civilization, and world peace, let us dare to take a new higher step in our American way of life and show others in actuality what we would like the rest of mankind to be and to do.

(3) Or institute a new progressive and liberal program for the present ten relocation centers. If the War Relocation Authority deems the step suggested in the previous paragraph to be premature it would be preferable to maintain the present projects with certain modification and improvements in its policies and operations. We know these people are industrious. They are ready to do their part for the suffering humanity in

the world through their manual labor or any other form of services that they can perform. Yet at the same time, we need to consider their present moral, mental, and economic conditions and plan accordingly to make them see and feel and act with burning enthusiasm and zeal for our ultimate aims. And in order to accomplish this purpose we must revise the present working methods in the centers.

It is unfair to ask men who have been rendering services and earning more than $750.00 a month, or a farmer or merchant making a net profit of 5 figures a year, to work at $12, $16, and $19 a month along with the unexperienced comrades. So with these mental laborers, all the faithful workers should berecompensed according to their productive capacity and services taking into consideration of the prevailing wage scales in the outside community.

Also, we should adopt a more liberal ruling toward those who work outside either under temporary or permanent leave permits. For the duration, the centers are their homes. Hence they should be granted the privilege of returning to the center any time after their jobs be over with the full evacuee status. At present, however, it is very difficult for the centerresidents to reinstate themselves in the barrack city following the departure from their apartments. Should the government liberalize the procedure many of them will go out and contribute to the nation's welfare through their labor in the fields or in domestic services. At the same time this progressive process gives the evacuees an opportunity to make their own living and save some for the future. And for the War Relocation Authority this would be profitable and economy because during their absence the government is relieved of supporting and up-keeping.

Furthermore this liberal step will give a moral uplift to the evacuees. For once they have such a chance of making their livelihood as free and independent persons, they would feel proud and happy. And with their savings, they will face the future with new hope, courage, and determination to become desirable and worthy constituents of their new communities in the coming new age of American century.

(4) Or establish new smaller farming communities of 100 to 500 families a unit in various parts in the western half of the country on a cooperative basis.

The Japanese are good, hard working, and experienced farmers. They have proven their productive ability in the agricultural fields in California and other western states. It would be advisable, therefore, to give them an opportunity to make the best contribution directing their efforts in "Food-For-Victory" Program.

It is desirable to have this kind of society in the regions where growing seasons are longer in the year. And as to the constituents, it is recommended to have the like minded volunteers as much as possible bound together by their common faith and fellowship like the early Quakers, Mennonites, and Mormons.

The project should be subsidized by the government either through the War Relocation Authority or other agencies. It should be protected and guaranteed by the federal authority over their production and marketing with the current market prices for a certain period of time. And the profits made out of the enterprise shall be justly distributed among the while-collar people as well as the manual laborers. Then after the specified period, the lands will be left in the hands of participants on the homestead plan in order that they would stay with the soil that they pioneered and converted into green gardens.

(5) Abolish all discriminative legislations against the Orientals. This is not directly related to our problem, but indirectly it has a connection with our question, so let us devote this paragraph on this issue. We would like to see that all the anti-Oriental exclusions laws like those of 1890 and 1924, which denies to the Asiatics the privilege of becoming a citizen of the United States and deprives social, economic, and political rights from them. It is contrary to the Christian spirit and democratic principles to have such legislation. Hence they shall be effaced from statute books.

Lately our government repealed the so-called extra-territorial rights in China. But it is not sufficient. We must go a step further and make it known to the world that our democracy embraces all humanity regardless of race, color, creed, and class. England is still doubtful about her position as to Hong Kong. She does not give a definite reply to the official question from Choungking asking whether Great Britain is ready to return the said crown colony to China after the war. This muteness of John Bull created a distrust and suspicion in the people of Chang Kai-Shek as well as the followers of Gandhi over the Anglo-Saxon democracy.

Therefore the United States must vindicate to the colored people that our democracy is true and real. It is for the races everywhere. This is our most opportune time to examplify ourselves what our American democracy means by removing all discriminative barrier against certain minority groups; and now is the time to do away with any act that dishonors our glorious history.

The resettlement is for the restoration of those 110,000 unfortunate war victims to their normal life. It is to bring

them into the American way of life by creating in them the good will, the spirit of gratitude, and devotion for our land, the land they aspired, adopted, and cherished. At the same time it is to demonstrate to the whole humanity that our democracy is sincere and universal and can be translated into action--not mere words.

To some of those who cannot see the better and beautiful things of life in the new horizon beyond the present storms, those disciples of the so-called status quo doctrine of this moving and progressing universe, these suggestions may seem radical, unrealistic, and revolutionary. But when we see the things from the high moral standard of new international order, it is not utopia to put these elements into reality.

At the forth-coming peace conference there will be many dynamic and revolutionary issues like parity of the race, freedom of residence, world citizenship, limit of state sovereignty, and minority problem and etc. And these vital questions will be solved on the new humanitarian basis. There the United States envoys will assume the role of leadership and face the judgment of the world opinion on the new higher verdict of justice. Therefore let us dare to do the things which are just according to the light and fiat of the conscience. And this do for the sake of Christian faith, world peace, and human civilization. Are we ready to accept this challenge? Have we courage to do it?

Samuel Nagata
Heart Mountain Relocation Center
Heart Mountain, Wyoming

CHRISTIANITY AND THE NEW INTERNATIONAL ORDER

By Samuel Nagata

Christianity is the religion of love in action. It is to establish a new brotherly community with men and women of good will and service. Jesus revealed God as a loving Father and all mankind as His children. He manifested in His life and teachings what God is like and what He would like us to be. Also He showed us the way to become His worthy sons and daughters by loving and serving our fellow men.

"Thy Kingdom come, Thy will be done on earth as it is in heaven" said Jesus in His prayer. This expresses the purpose of His mission. For its realization, our Master labored day after day even forgetting His meat. It is the duty, therefore, of His disciples that they should follow His footsteps by doing His Father's will to bring into reality His heavenly society among men here on earth.

The religion of Jesus has power to transform men. By the mystical communion with the Divine spirit, it revolutionizes our nature and makes us new creatures. From [redacted] egotistic, self-centered beings, it changes us into God-centered, self-giving human beings. Indeed, the revelation of Jesus has a transcendental power to renew the whole universe.

Since the Incarnation of Christ, the families of men have been blessed abundantly by His messages. During the last 1900 years the Kingdom of God has been spreading throughout the world by creating persons with His mind and finding the society wherein their good will is made known in reality. With the recognition of the sacredness of human personality and the sense of brotherhood of mankind, the Christians have challenged and diminished the social evils and diseases giving new light, life and hope for all humanity.

The problems of human affairs are, after all, a matter of [redacted] persons. The whole question depends ultimately upon the men who tackle the issues. Should we have the men of justice, magnanimity and brotherhood, every problem, however difficult it may be, can be solved satisfactorily and peaceably. For the men of compassion, there is no other way but to do good and right according to the fiat of conscience and in obedience to the Still Small Voice. Hence the most important thing in the world today is to have persons with Christlike spirit, the men who love, forgive and serve all men regardless of their differences of race, color, creed, class and nationality because they all belong to the same

one household of God as their common Father, and all men are their brothers and their ethical code is love and service.

From the time immemorial, the human race has been struggling for food, shelter, comfort and power. As the result, carnal conflicts have taken place, destroying the fruits of civilizations. Statesmen, diplomats and other representatives of world affairs have devoted their lives to settling the problems which concern the political, social and economic lives of the wntire human families. Yet still they are not able to find the adequate and just ways and means to solve these vital questions.

Before us there are at present the problems of the race, freedom of residence, distribution of natural resources; the international trade and tariffs, and colonies; also the questions of national boundaries, and the world-wide government and etc. For their solution, the interracial law-makers made certain progress toward their goal through mutual agreements, and the set-up of mundane organizations and conferences. But mere schemes and pledges on paper cannot settle these issues satisfactorily and permanently. Beside the written treaties, we need men of good will and love to act on them. And it is religion that creates such personality with faith in the brotherhood of mankind.

At present we are plunged into the most dreadful war in history. This is the mightiest enemy of human progress. The sons of the Almighty must destroy it in order to see the kingdom of peace and righteousness realized. Hence the faithful of our Lord, must hear His voice, obey His call, and make challenges against this strongest Satan in God's Universe until we win victory.

Is there any agent or organization that ventures to accept the task of bringing a satisfactory termination to the present global conflict? The belligerent nations on both sides will not initiate an armistice on account of principles and saving face, etc. Neither is there any neutral state which has power and influence to persuade them to reconcile among themselves. Truly there is no organized society in the world today save one which can render an effective service for the restoration of peace. And that one is the Christian group, the loyal followers of our Mediator, the Prince of Peace.

The Christians are to participate in their Master's work with His spirit. In their hearts, there is no discrimination, prejudice or hatred against any man. To them, all mankind are their brothers and sisters. From their nature and historic achievements, all nations recogniz e their humanitarian and supra-national character of service. Therefore it is their opportunity and responsibility to make the supreme efforts

to build a harmonious and peaceful world order because all human beings, whether we call them allies or enemies, still they are alike brothers. We know the factors which led into this present deadly maelstrom are many and complicated. But this organized murder of brothers against brothers is contrary to our faith and principles. We cannot accept this method as the means to settling a dispute among our fellow men. Therefore, let us stop, watch, listen, think and do these:

(1) Search and know the will of God revealed through Jesus Christ in the Bible toward His children. This, do, in the prayerful spiritual communion with the Father who is ever present and everywhere ready to reveal Himself to the seeking soul.

(2) After having a conviction of the Divine Purpose, and knowing the ways and means to establish it, make it known to the church: the denominational and interdenominational organizations and the public and get their cooperation

(3) Then, call on the Christians in the other continents through the ecumenical associations and let them take the same collective actions simultaneously.

(4) Meantime, let the government officials in authority know the Christian principles and methods to bring all the families of men into a friendly and peaceful relationship; so that when the time comes, the peace envoys will be fully informed of their wishes and desires and will achieve their noble mission for a permanent peace.

Today, our Savior, the Prince of Peace, is calling on His followers to be faithful, courageous and obedient to their heavenly call. Now is the testing time of our faith, The living faith of our spiritual fathers is still with us, impelling us to do our utmost to bring this war-torn dying humanity into the peaceful and brotherly fellowship. Who will respond to this noble service but the faithful descendents of our spiritual forefathers? Are we ready and loyal to answer Him, saying, "Yes, Lord, here are we, take and consecrate us and use us for Thy kingdom here on earth as it is in heaven"?

Samuel Nagata,
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THOUGHTS ON THE

POST-WAR ORDER

BY SAMUEL NAGATA

The Versailles Treaty failed to establish permanent peace in the world. It bred the present global conflict, The envoys of the Peace Conference ignored the cardinal principles of our great humanitarian, President, Woodrow Wilson, and concluded a Treaty with the seeds for another deadly maelstrom. The delegates of the great powers argued and labored for preservation of their imperialistic interests and colonial possessions, rather than the general welfare of all humanity.

The failure of the Conference was due also to a lack of study and preparation on the part of the populace of the world of the terms of peace to be woven into the covenant. The peoples of non-belligerent nations, as well as the belligerent, did not have sufficient time to discuss and present their wishes and desires before the Peace Table. Therefore, should we, the common people, want to see a real peaceful world at the end of this present struggle we have to study and make it known to the men in authority of the respective nations individually and collectivey, in order that the delegates to the forthcoming peace conference may be informed and equipped with fuller understanding of the requests of peoples and set up a better world order for their fellow men.

I am an evacuee from California. Ever since December, 1941, I have experienced the bitter cup of life of war victims. During the last for seasons, I have devoted my hours to the study of the post-war international order. And as the result, I present here the following points as the basic principles which should be included in the new covenant in order that a true, lasting peace may be inaugurated among all the families of men.

(1) Parity of the Race. "We hold these truths to be self-evident that all men are created equal"--thus the founding fathers of our great nation said in the Declaration of Independence. This is the eternal truth. They made this bold statement based on the nature of men and the actual experiences of life. This principle of equality of men is the keystone on which Universal Peace can be built. Without acceptance of this fundamental principle there can be no durable peace among men.

(2) Equal Access to Natural Resources and Free Trade. There are certain products which are essential for the living of civilized man. Articles like petroleum, rubber, tin, copper, tungsten and a few others are needed for the enrichment of modern life. But, unfortunately, these products are not found everywhere. Only a few countries possess them. Hence, monopolistice systems arise. Yet for the sake of peace we have to give every nation the same and free opportunity of access to these materials without discrim-

ination. Then there must be free exchange of goods among nations, Should nations build unreasonable high walls of tariffs against nations, it tends to create retaliation among them and this leads often to destructive conflict. Hence, in order to realize a new world order all nations must be given an equality of approach to natural resources and trade.

(3) Freedom of Residence and Travel. About two billions of people live on the surface of the earth. Some parts of the land are inhabited thickly while other sections are thinly settled. For instance, Australia, with its area as large as our United States has only nine millions of people with its unlimited wealth; whereas a country like Japan, whose area is not larger than the state of California, is dwelt in seventy millions of men. Also, Canada, Mexico, and some South American republics still have plenty of unused land, while Italy, Denmark and some European states are already crowded and have no more room for expansion. This unfair territorial demarcation should be adjusted as well as a fair distribution made of the earth's natural resource.

We are all born into this world with the same Divine purpose and with the same rights and responsibilities. The Universe is His; all His creatures should share in all joys and happiness of being born into this world of life. This planet of ours have plenty of subsistences to enable everyone to have a richer, fuller and more abundant life in peace and security, if the citizens of those lands where there is room to spare and happiness to share with those who have not such opportunities of life as they have are ready to share with their fellow men all that they are blessed with. Every human being should have equal freedom of travel and residence and do his utmost to make this earth a still better and more beautiful and comfortable place in live in for himself and the generations to come.

(4) Self-Determination of Government. Every nation and race has the right to choose and set up a government of its own that fits and serves best for its interests. No nation shall impose upon the others a form of government, however good it may be, unless the governed consent to it. Neither should a state exploit other territories at the sacrifices of inhabitants therein without their agreement. Still further, in the new commonwealth of a federated world there should be no such system as the so-called extra-territorial rights and concession which are the by-products of political and economic imperialism of the last three centuries of European powers. Only the free and self-governing peoples can share in the democratic and cooperative international state in which we want to live when mankind again returns to reason, understanding and good-will and live as good and helpful neighbors in peace.

(5) Disarmament. It is desirable to see the nationals have no more budget for standing armed forces in the new international society. Yet, if the states cannot come to this stage immediately at least they should reduce their armament to the lowest degree

of strength for their national security. When the nations have mighty forces of land, sea, and air they are prone to provoke one another and finally lead to violent carnal conflict.

While we advocate the physcial limitation of arms on the one hand, we should make our efforts for mental disarmament as well. For men's mental enemies like misunderstanding, prejudice, hatreds, and so forth tend to arouse and create enmity and lead to dreadful struggle among men. Hence, through educational campaigns we have to build good-will and confidence among humanity and accomplish both physicial and mental disarmament.

(6) Freedom of Speech. This is one of those four freedoms which Messrs. Roosevelt and Churchill promised in their famous Atlantic Charter for the After-the War-World, and we are one hundred percent for it. In the new world order we would see this principle of freedom of speech be upheld and exercised to the fullest extent of the word. At the same time, we have to prevent the press from printing any news which breeds ill-feeling and animosity among nations, as well as among individuals. Should one violate this privilege and circulate false reports which threaten international peace and safety, then he should be treated as a public enemy and should receive a proper consequence for his misconduct.

(7) The Federated World With Court and Police. In order to implement the above mentioned principles there must be a federated international organization. This should be democratic in its functioning, giving equal power and voice to the samll states as well as to the great powers. Also, it has to have judicial performances along with legislative authority to settle disputes and rectify misbehaviors which concern international peace and security Besides, it should have police force to keep order and frustrate the aggressive violators of covenants of the league. The government systems of the United States would be the model on which this federated world order can be set up with a certain limitation of the sovereign power of each nation. And finally,

(8) Religion, as the Basis of Durable Peace. Religion is the life of love in action. It is the mystical power which transform men from self-centered beings to the altruistic self-giving personality who enjoys his life in the service of his fellow men. In order to have a true peaceful society of men, we should have religion at the base of every system and agency. After all, the whole affairs of world organizations are human affairs, and all human affairs can be handled peacefully or otherwise according to the character and attitude of men who act on them. If a society is composed of persons of good-will, love, and service with the spirit of brotherhood, then there would be no dispute or conflict in the organization. Hence, the most important thing for the realization of a real orderly world society is to have men and women with Christlike spirit who work, forgive, and suffer for the sake of love that their fellow men might have joy, peace, and happiness. When we have men of good-will, tolerance, love, and service,

then we will have the commonwealth of the new order here in our midst. Therefore, the spirit of the religion of love and service must permeate the new covenant through and through.

This is an outline of my suggestions for the basic principles of a lasting peace. In my conviction these elements must be woven into the charter of the federated world society. These are not complete, of course, but they are fundamental rules without which a peaceful world-wide organization can never be established. I hope and pray that the whole of humanity in the world today will return to reconciliation among themselves by laying down their arms and making supreme efforts for the realization of this new international order of equality, freedom, peace and brotherhood.

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THE INTER-MOUNTAIN STATES AND THE JAPANESE

By Samuel Nagata

The Japanese belong to a minority group in the country. There are not more than 130,000 in the 48 states--less than 1% of the Negro population. Two-thirds of them are American citizens and the rest their parents who have been here 30 years or more.

Those adventurous and pioneering people came here for the blessings of American democracy. Many of them were influenced by the American missionaries and educators. Those messengers of the Gospel of human brotherhood inspired the young men of the rising sun to come here and share in our way of life. Also the teachers who went there to teach the English prompted the ambitious youths to cross the great Pacific and have the American life of freedom, democracy, opportunity, and fair play. To them, indeed, American was the promised land for humanity.

Those young men came to the land as the pilgrims of the Orient with faith, courage, and determination. They had an indomitable resolve to succeed and make themselves known through their service for the well being and betterment of their adopted communities.

However, they encountered innumerable, unexpected obstacles from the beginning. Socially, economically, and politically, they had had to accept discriminative ill-treatments on account of their race origin. Yet they kept their original faith in the country, hoping, and believing the ultimate triumph of justice and humanity.

As the years past, they adjusted themselves to the changing circumstances in their societies. They participated in all the social welfare activities for the improvement and beautification of their communities. For the Community Chest, Red Cross, and U.S.O. drives they contributed whole-heartedly, Prior to 1941, for some years, I was given an opportunity to render my services as the president of the Japanese Trade Association of Souther California and also the vice-president of the Japan Chamber of Commerce and Industry of Los Angeles. Hence I know well how the Japanese in the city of Los Angeles and other Pacific Coast Communities bore the social responsibilities. In Los Angeles, a separate chapter for the above mentioned campaigns were set up and in many cases, the Japanese division was honored with the prize for the successful services.

In meetings with the city and county officials of Los Angeles and other Souther California counties and Los Angeles Chamber of Commerce, we were made known by the respective agencies of criminal and relief works that the Japanese were the least law breakers and violators and the fewest dependents on the public funds. They are the law abiding and self-supporting and beneficial constituents to their communities.

Besides their utmost efforts to become assets to their communities, they made sacrificial endeavor for the education of their children, in order that they may become respected and serviceable citizens of the country. To supplement their public education often some of them sent their children even to Japan for the oriental cultures.

Indeed, the peoplesof Gandhi, Chang Kai-Shek, and Kagawa are blessed with the spiritual civilization by the Divine Providence as the occidentals are favored specially with the material progress. At present, the flower of Oriental culture is found in Japan. Wherefore it is desirable that many youths go their for those unfathomable treasures to enrich their culture and build noble manhood and womanhood. And for those riches some Japanese parents sent their sons and daughters that they may be more useful and serviceable for their native land in the coming new Parific era.

Three decades are not time enough to vindicate a racial characteristics. For the Japanese, therefore, the past 30 years were not sufficient length of time to make themselves known to the public what they are and what contributions can they make for the nation's progress and well-being through raising great statesmen, scientists, industrialists, artists, educators, and religious leaders. So far, no Jeffersons, Hamiltons, Emersons, Rockefellers, Beechers, and Fords came out from them. Only Kagawa and Noguchi made the name of the W.S.A. known with their careers on account of the residence and activities in the country.

In one field, however, the Japanese made a laudable contribution; namely, agriculture in California. It was their unselfish efforts and sacrificial labor that made what California is today as the leading agricultural state in the Union. They fought with diseases and heat to open, cultivate, and make from the unused wilderness into the green vegetable gardens. In Sacramento, San Joaquin, and Imperial Valleys and many other farming regions, their spirit of devotion to the land have been demonstrated through raising agricultural products. Many of them had had to end their life's journey before seeing the fruitsof their sweat and blood. When we make pilgrimages to the final resting places in the above mentioned districts, we learn the ture devotion of those pioneers for the betterment of their adopted communities.

The inter-mountain states have over three times as large areas as that of California. Its inhabitants, however, are not more than 35% of the people of the golden state. This is about the same surface of Western Europe--that is, Englad, France, Belgium, Holland, Spain, and Portugal combined--with 135 million of residents. Here we have only three million in this great prospective empire. What blessings would that be, should we have man power to transform this spacious land into productive farm gardens!

In this section of the country, there are about 40,000 Japanese who are brought from the Pacific coast states by the famour evacuation. Themajority of them are farmers. They are the ones who converted the California wilderness into green vegetable farms. They have knowledge, experience, and skill on farms. Is it not recommendable to make them feel, see, and act as we would like them feel, see, and act and contribute their utmost for the nation's well-being through participating in "Food-for-Victory" program?

The Japanese in the relocation centers are evacuees; they are not war prisoners, neither civilian internees. They are placed there under so-called military necessity and are made to accept this undemocratic life in the most democratic nation for the greatest happiness of the greatest number. There is no international law which defines their status. This is a new American institution under emergency. They are victims of war. By this time the government knows the friendly attitude of those Japanese toward our war efforts. There is no suspicion nor danger to our national security from them. Therefore we would like to see the public treat them with the spirit of tolerance, sympathetic understanding, and good neighborliness; because after all the whole humanity belongs to one household of God, the creator and sustainer of the universe.

Now, what is the best way then to deal with this minority group? In thefollowing paragraphs, let us suggest a few constructive steps for the solution of the evacuee problem.

(1) A public pronouncement as to their status. As mentioned in theprevious paragraph, these evacuees are not war prisoners, neither civilian internees. They were forced to leave homes, businesses, and possessions which they have been building for the past 30 years on account of national security. They are moved without due legal procedures. It was against their will, Wherefore, we would see the government make their attitude toward the nations's well-being known to the public and ask their friendly treatment to the center residents. For, we are all human beings belonging to one big family of mankind. Whether we like it or not, or recognize it or not, still we all are interrelated one to another, with one God as our Common Father.

(2) Establishment of new farming communities. As we mentioned already, the Japanese are good farmers. Their agricultural capacity and skill have been proven in the west coast states. Even in the state of California alone their annual farm products amounted to nine figures. Indeed they are born farmers. Hence, if their knowledge, experience, and skill on farming be exerted and utilized for the cultivation and raising of farm products in their new residencial regions, it would be a great benefit and asset for the antion's economy.

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It is desirable, therefore, that the federal, states and local government with the cooperation of civic organization, like the Chamber of Commerce, the churches, Rotary and Lion Clubs, and other industrial organization, take initiative steps to invite and secure their support and cooperation for the nations's greatest cause and make them feel and work and exert the supreme efforts for the realization of democracy and humanity. Here lies a field big enough for an empire, space enough for the population of ten times as many as itspresent inhabitants. Now, we have here energy and skill which have proven its productive power, in the west already. Can we not secure that man power? Who will initiate the step?

(3) Open all employment without discrimination. It is recommendable to give equal opportunities of employments to all the Japanese both citizens and non-citizens alike for those who are prepared and fitted as they are given to other races and nationals. The doorsshould be open in governmental enterprises as well as private factories and shops with equal treatments. Already we have had troubles among our loyal and patriotic citizens on account of race prejudice for labor. Hence we should not intensify more such complex questions among ourselves. We need to demonstrate by our action that our social and economic democracies as well as political democracy are practical and real. It is for all mankind, transcending race, color, creed, and class.

(4) More freedom for the evacuees. The W.R.A. has been doing its work well in the humanitarian way for the center residents under the given circumstances. But now as the governments knows their amicable attitude toward our nation's welfare, it is desirable to see a more liberal program be inaugurated in order that the evacuees have free intercourse with the outside societies and try to adjust themselves to thenew environment. Their mental and spiritual wounds suffered from evacuation are not cured yet. They will not adventure to assume their independent civilian life in the unknown regions. So they should be given opportunities to go out and investigate freely their prospective communities. When they see and know the activities of the outside world, then they may renew their adventurous and pioneering spirit, and bring forth their whole body, mind, and soul for the services of the nation's noble purposes.

By the vision, courage, iron will, and sacrifices of our spiritual forefathers, like the covered wagoners, the Oregon and Santa Fe Trailers, the Mormons, and many other unknown pioneers; this broad inter-mountain regionshave been explored, opened, and prepared for the welfare of the inhabitants therein. But their works were not finished yet. It is left in the hands of their spiritual posterity to inherit, improve, cultivate, and utilize the latent treasures thereof for the ahppiness of the generations to come. Henceforth let all of us who are blessed with the protection of the stars and stripes in this region have the same spiritual vision, hearts, and will and

do our utmost in unity for the nation's noble cause that in the end, not only our 130,000,000 fellow Americans, but all the families of men in the world may receive the blessingsof American democracy, freedom, and abundant lfe through our cooperative efforts and services.

Samuel Nagata
Heart Mountain Relocation Center
Heart Mountain, Wyoming

PARTS OF MR. TOGASAKI'S DECLINATION OF REPATRIATION LETTER

Contrary to my expectations my children--I have tried to bring them up as loyal Americans, free and upright--are now being treated like prisoners of war. They are treated the same as foreign-born enemy aliens, deprived of their freedoms and liberties which their American citizenship entitles them to. I can think of no reason why my children should be so treated except that my wife and I gave them our Japanese blood. Tyranny of the British Crown put the American patriots--defenders of liberty and human rights--in prison arbitrarily and without reason. This brought forth, after the American Revolution, the Bill of Rights and all the fundemental protections it offers free American citizens against their own government were it ever to overstep its domain and inflict tyranny on the people. Due process of the law before being imprisoned was one of these inalienable rights granted all American citizens. But as far as my children are concerned, the Bill of Rights are disregarded--nay, torn up in their very faces -- and jailed under the beautiful alphabetical designation of W.R.A. The low wages of twelve to nineteen dollars per month are slave wages. Even the Negroes of the deep South do not work for such mean recompense. I myself have noticed what this low wage scale has done to the poor mothers and children in these camps. The mothers--many of them who lost every thing in the way of worldly possessions with the evacuation -- now work from sunrise to sunset enduring the hardship to buy a few necessities for their crying babies in the mean hovels called barracks.

Americans are, I trust, wise enough, intelligent enough, bold enough, to acknowledge and confess the wrong done my children--some day in the future. As a permanent resident who owes so much in every way to my adopted America, I long to see justice done. As a parent-- I am interested in the fate of my children-- I want to see their rights and liberties defended, protected, and upheld. In short, I desire as a Christian that they, "should earnestly contend for the faith which was once delivered unto the Saints." (Jud. 3) and as Americans to stand fast and uphold the fundemental principles of the American Constitution.

Do I blame America and defend Japan? Far from it. I have watched the growth of nationalism in Japan for the past twenty years. My continued prayers and supplications have been going up to the throne of God to stir up their hearts and consciences. Alas! Alas! The strong current of the time from driven them away to the worship of their forefathers--the Shrine worship oftheir ancestors-- rather than the worship of the true, living God, the Father; and the Japanese government has forced this false religion upon the people. They call it reverence to the forefathers or national policy to unify the nation by force in flagrant violation of the Japanese constitution. Be what it may be, I must expect to be black-listed in the book of the National Bureau of Police, and in case of my return, I will not bow to the knee to none but God,

the Father, and his Son, Jesus Christ.

My son-in-law, T. Yamanaka, was jailed last spring in Osaka, Japan, because he refused openly to worship at the Shrine and because he was friendly to ~~the~~ American missionaries whom he had been visiting every weekend. I learned of Mr. Yamanaka's fate through Mrs. Martin of Berkeley, California, a missionary in Japan before his return on the S.S. Gripsholm. I have passed the three score and fifteen mark, and feel greatly honored to suffer for His name's sake as my last service in this world. Japan is at war at present and is ecited over the struggle of life and death and may not listen to what I speak of now. In a year or so things may settle down; then I shall be privileged to testify of "Jesus Christ and him crucified" publicly in open court. This is what I covet for.

March 14, 1944

Dear Mr. and Mrs. W.B. Davis:

I have to apologize that I have been neglected to write you for such a long time. How are you both?

I am very much appreciate for your trouble to bring Meniko's sewing machine from Mrs. Baker's place and to keep for us.

How is Berkeley? The spring hasccome and you have a busible time for your garden works I suppose.

Frank is very well as usual and is always appreciate your kindness, especialy, he was given a deep impression of gratitute by your thoughtfull letters you sent him about 4-5 weeks ago. I know that he was recalling for the passed days of happiness he use to be your neighbor. He is really good nature.

Frank told me sometime in last year that you have a chicken-farm in your garden. I believe it is the best season throughout the year which you can get more fresh eggs from your farm.

At the time we moved here last fall, there were about 19,000 chickens in the farm of thisW.R.A., beside that, there were 6,000 swine, wonderfull crops of various kinds of vegetables which estimated about half a million dollars worth.

I told Frank on that time that I will take you some day to fields to see the chicken farm and crops because I was working as a despatcher in cost accountant of farm division, and we were expecting that we will have good meals by ample self supplies of the farm.

Then, about two weeks later since I started to work, the incident occurred and then W.R.A. suddenly transferred their administration to the army, and since then, no bodies worked at fields, administration or any civic organizations, offices so forth except hospital workers, messworkers, coal crews, boilermen and canteen workers.

Over two months period since the incident, we were in serious gloomy condition under alert of army as such as many peoples ~~under~~ arrested daily, our food supplies became coarsed, unhappy restrictions, unpleasant looking wire fences constructed all over, jeeps and machine gun trucks were drived even in mid-night and lots of uncertain rumours were talked among colonists.

Meniko has been working as a nurse-aide in the hospital during the period, in her every trips from and to the hospital, two well armed soldiers drived an ambulance to her ride and many soldiers in a machine-gun truck behind the ambulance, and well protected so I told Meniko that you looks just like a regular Red Cross Nurse in the first front of war field.

From the first part of February, the conditions slowly was coming back to the normal condition and all restrictions were taking off. W.R.A. again controles the camp, and now, all colonists feel happy and more brighter.

The serious foolishness of a few agitators and young peoples who violated the law caused us plenty troubles though riots its selves were not so big as were reported to the out-side public.

They ought to know that any disturbance in the camp will never bring any good result.

They should know that there are many ways to cooperate or to negotiate or to file any petitions to W.R.A. authorities.

Well, anyway, those political functions are absolutely not my concern. We just obey the law, well cooperate and works pleasantly, that's what we want at present days in the camp.

Thus, Frank, Memiko and I could not have any bit of chicken meat or fresh eggs. I heard other-day that only 1,300 swine have left in the farm and nothing else. and we will start the farm again within a few days. the acreage for this year is about ½ size area comparing to last year that's about 1,250 acres.

Now, approximately 18,000 colonists in this center and for 3,000 of them W.R.A authorities start to have hearing because some of them are old colonists who were living before we came and who refused to register last year loyal on disloyal questions, also some are volunteers who came from the other centers with repatriators' families.

There are about 12,000 repatriators, in my roughly figures, some are business men, some seniors who want to retire to their home country, some singles whose families are in Japan, some young peoples who came this country just before Pearl Harbor, who have citizenship but not well Americanized, some are the parents whose one of sons has gone to U.S. Army and who feel too old to relocate with small childrens and etc. Most of them are harmless to this country and not strongly pro-Japan, I believe.

Their psycologies are just same as Americans civilians who are now in Japan and who want to come back here I believe.

The balance 3,000 are Niseis who answered No for registration of last year having strong opinions against unjustice treatments of racial discriminations also some are discharged from army soon after Pearl Harbor and not satisfied with the present citizen-right which is not same as caucasions. They are waiting for the government decision upon them.

One day in Topaz, I met two Nisei who are talking their decisions while I was waiting my truck. The young man whose age is about 27-28 who had a baby in his arm was told to another his friend as below: --

We born in this country and educated in the way of American, therefore, we should fight for this country but the problem of racial discrimination toward us will never be resolved unless our faces or brown skins will not be changed as Caucasions that not only Niseis but 3rd or 4th generations are treated same way, as a Jap is Jap as Lt. General De Witt told. I have only an uncle in Japan and I have not met yet but I never have been in Japan.

If we expatriate to Japan from this country, we know we might have terrible hard-ships but that is only for me and my wife. My baby and my third generations will be treated equal as Japanese nations and I know that's more happy for our children and for wife and me too:

Therefore, after many days considerations between wife and I, we

have finally decided to go to Tule Lake Center.

I noticed their expressions were so excited with tears, I don't know their ideals are justice or not. I just write here for your interests as one of the war tragedy.

I will write the following my rough figure census of Japanese in U.S.:

Enternees (Free evacuees from West Coast peoples who lived in middle and eastern states before the war)	10,000
Relocated peoples from W.R.A	20,000
Peoples in the segregation camp TuleLake	18,000
Peoples in W.R.A. remained	92,000
Total in U.S. except H.T.	140,000

that is little over 1/1,000 population of this country. With above figures, I believe it is not a serious problem if any mass migrations avoided, therefore, I suggested at Topaz to young peoples to find good opportunities avoiding to make any groups to relocate their "new America" and thus the way to resolve any criticism for us.

Also, I feel there is no worth to write so much in newspapers every day about "Japs" of the country, however they are enemy descendents or enemy aliens.

I saw in Japanese news paper "Utah Nippo" that authorities of W.R.A. in Heart Mountain Center tried to get answers from each head of families in the camp about relocation problem.

the answers are in 228 of total

118	flatly No
9	many questions in regard to relocate
2	wish to go back California
3	unable to relocate because our sons were drafted who are supporters of family
2	wish to repatriate to Japan
55	No, but willing to relocate if the government support us from our financial embarrassments.
20	Yes, if we will find any adequate chance which can surely support our families
9	can not decide
218	
10	no answering
228	

118 Flatly No seems to be wanted financial aides

Just we try to emergine their answers, their relocation problems are not so hard. Only the troubles are their financial aides.

I know the situation and I feel sympathy for them who are in uncertainty in their minds to relocate, especialy for those who have many childrens in their family.

I asked at Topaz to some friend about this problem, his opinion is:-- I will not ask for the government for my indeminity but I'm really not able to go out unless the government gives me a certain amount loans with very little interest and allowance to pay in long term as about 25 yrs. also wishes to get any loans from any bank by the government -- guaranty to start a farm or a business to support many family.

Well I wrote too much in inflagment. I will not neglect so long time in future for I have too many things accumulated to write you in my mind

The time flys so fast as the Easter comes within a few weeks and that's second times in the camp for us.

I feel really spring-like and I just emingen that it was just same season we sold plenty of strong sweet smelling lylacs in our store in Berkeley.

Best regards from Memiko to you both. Hoping you both are to be continued in good health.,

Sincerely

S. Nagase

7414 -B
Newell, Calif.

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War Relocation Authority
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A SEQUOIA HIGH SCHOOL STUDENT SPEAKS

When Japanese-Americans and Japanese aliens were evacuated from the West Coast to Assembly Centers and then to Relocation centers it uprooted many high school youngsters. One of these is Kiyoko Kasai, one of six Senior Girls of the 1941-42 Class, of Sequoia High School, Redwood City, California. She was President of the Toastmasters for a semester and Secretary of the Publicity Board. She was continually on the Honor Roll and is a permanent member of the California Scholarship Federation. The following is reprinted from the little book mimeographed by the Japanese Students Club of Sequoia High:

I, TOO, AM AN AMERICAN

Kiyoko Kasai

I, too, can say, "But I live here; here are my beginnings and my endings. I know only this, and I love only what I know--" I and the host of thousands who are Japanese Americans.

Questions! Questions! Questions! When did you come? Why did you come? How old are you? Where's your passport? Questions! Questions! Questions!

I can't give you the exact time of year nor even the exact year in which the hosts of Japanese laborers began to enter the western coast of America. I know only that amid the thousands who came to this nation there was a young woman who was destined to become my maternal grandmother. Like many other immigrants she lived among her own people, and she clung to the old ways in the new land. One would see her bow and hear her say, "Kon nichi wa? (How are you?) and " Sayonara" (Goodbye). America could not change her physical features, but America did change her philosophy and spiritual outlook on life. You may ask, "How could she expect to understand the democratic principles of living without being able to understand the English language?" There are many ways in which she has come to learn and appreciate the American love of liberty, justice, and freedom. She saw her children come here from school literally bursting with news of what they had done and especially of what their teachers had taught them. She saw that they had equal rights with those whose forefathers were Americans; they had the opportunity to become doctors, dentists, lawyers, farmers, or business men; and that they had the right to build homes for their children. She learned that she could walk down Market Street without being made to feel inferior to those of greater wealth or higher social position. She could voice her own opinion without fear. The little things that she encountered every day made her believe in and love the democratic way of life. Her Christian faith also helped her to stand upon a common footing with others in America.

Grandma was of an older generation--one with memories and roots in Japan. What of my generation--the generation of American born Japanese, who have become an integral part of the American schools, churches, and communities? Where would our loyalty naturally stand?

(More)

There really was never any question in our minds. We deferred to our elders and learned the language and some of the customs of Japan. But America--land of kindliness and of promise--was our country. We wore the garb of the young American, spoke his language, had his aspirations, and assumed his loyalties. We intended to live and die here--Americans.

We who are Japanese Americans realized as did other Americans that the situation between America and Japan was very tense, but before December 7 we did not think that war was imminent.

For me the morning of Sunday, December 7, was like any other Sunday morning. In fact, it was not until I got here from church that I heard the news--America had been attacked! Pearl Harbor was bombed. There never had been news more stunning. I felt the same emotions well up in me as those I had felt when my grandfather had died. I didn't wish to meet nor talk to anyone because a huge lump would come into my throat; but still I had to attend Guild Vesper Day, a day set aside for girls of all races all over America to come together for prayer. News reports were coming in spasmodically as the girls from our church and I drove down to San Jose. How could I face all of them and lead in this prayer? "God bless all nations, Men of all lands
Give them vision and courage,
To make justice and peace their demands.
To the people of all nations
Let the Christian message flow
God bless all nations, Both friend and foe."

The Japanese aliens were stunned as greatly as the Japanese Americans by the dastardly incident which took place in Hawaii. The position of the alien Japanese is now an especially difficult one. Although their hearts may be loyal to what America stands for, they are still classed as alien nationals because they are not eligible to apply for American citizenship. However, I--and they--can see the importance of preventing any possibility of fifth column activities which would endanger the Pacific Coast and America.

I was not prepared, however, for the fact that I and other Japanese Americans must be classed as possible enemies. I could understand the desire to prevent another Pearl Harbor here in the western states by restricting alien actions; but why should we, Japanese Americans, be evacuated with the aliens? We are American citizens. Why must we be compelled to undergo curfew regulations? Why must this happen to those who know nothing but America, and who have no loyalty but for America? These were the thoughts that entered my mind as I had to give up the special Sunday services at church, when I had to resign myself to leave school just on the eve of graduation, when I had to give up my hope of college. I was bewildered and hurt. When, however, I think of things beyond myself I can understand that removal of Japanese from military zones may be for our own protection as well as for others. I can realize that these necessary hardships which I must experience are insignificant when compared to those made by our American soldiers and sailors in the Philippines, in Burma, and in other parts of the world. I know, also, that we Japanese Americans will be able to begin anew wherever we are. America is humane, and I cannot help believing that somehow all things will work together for good. A wiser and less selfish self says to me, "Yes, here are your beginnings and endings. You know only the American way of life enriched by the very fact that it offered opportunities to your parents and your parents' parents. You say that you love only what you know. Then you can face sacrifice; you can bear to see your home dismantled; you can bear to leave your friends, your school, everything that you know; you can bear to sacrifice your plans for the nation, America.

(More)

If the concentration and government supervision of the Japanese can contribute to the ultimate victory of America and the safety of your friends, you can go willingly, gladly.

I am a Japanese by ancestry and by physical features; but my heart, mind, and spirit are with America because this is my home. There is no love of Japan in me, no spiritual, no mental tie. I can feel a oneness with other Americans of foreign ancestry--German, Irish, Swedish, Italian, Chinese, or Greek Americans--in saying that my blood will never flow for the land of my ancestors.

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