

8:1

FUJINO, SHIGEO

1957-1960

78/177
C

ACTIVE LIST

To Mr. Wayne M. Collins

The undersigned SHIGEO FUJINO wishes
to be included in the mass suit to restore my United
States citizenship.

Shigeo Fujino
Signature

Name Shigeo Fujino
Present Address KOBATAKE-MURA M. JINSEKI-GUN HIROSHIMA
Likoe, Kauai, T. H. JAPAN
Date of birth May 25th 1918 Honolulu, T.H. (Place)
Place of citizenship renouncement TALE LAKE R.C. CALIF.

Note : ^{I HAVE} ~~State whether or not~~ received a letter
of approval on citizenship renunciation from the
Attorney General.

ウエイ・M・カリスズ 殿

謹言

私は英文の手紙が書けませんので日本文で
認める事をお許し下さい。

私達の米國市民権復歸訴訟に終始
御奮闘下さいます事を心から感謝致します。
ツルシキディフェンスコミティーの方々も多大なる御
盡力下さって居られる事も良くなりて存じます。
有難く感謝して存じますが一度もお便りもせず
誠に失礼を致して存じます。

ディフェンスコミティーより通知を受けると、献金の件
はとても現在の私達には財政的に恵まれて居ない
で送金する事が出来ませんので、ハワイに居る私
の義理の父(私の母が再婚した夫です)田原亀雄に私達三人
分を献金して居る様に頼んで存じます。送金したか
ら通知が来ないが、昨自も手紙を彼へ送り出さ
せました。誠に勝手なお願ひですが貴殿が又
コミティーの方から父へも一度請求して見て頂けな
いでしょうか。お願い致します。左に父の住所を認
めておきます。

ツルシキに居る時、奉仕団の壓迫に依り、間違つて天道を
歩み、市民権放棄等しく安易に馬鹿でした。一日も早
く市民権を回復し、中実なるアメリカ市民として
平和な日も送りたいと念願して居ます。何年かして
お願い致します。

Mr. Kameo Takara
359-A Buckle Lane
Honolulu, T. H.
父のアトリスです

ACTIVE LIST

ACTIVE LIST

Shigeo Fujino

Kuniko Fujino

Mr. & Mrs. S. Fujino
Kobatoke-mura
Jinsaki-ten
Hiroshima
Japan

add
same



Mr. Wayne M. Collins
attorney at law
Mills Tower, 220 Bush St.
San Francisco 4 Calif.
U. S. A.

PAR AVION
航空

この郵便物には何物も封入又は添附できません

廣島県
尾道市
神石郡
小豆村
藤野
茂子
藤野
茂子

折込線

折込線

July 5, 1957

Mr. Shigeo Fujino
Kobatake-mura, Jinseki-gun
Hiroshima-ken, Japan

Dear Mr. Fujino:

I am returning herewith via air mail the original of the affidavit which I have prepared for you from your answers to my questionnaire. I would thank you to read the answers therein and if you find them to be true, you should take the original to a U. S. Consul in Japan and there sign and swear to it. Thereupon you should return it to me promptly by air mail for processing to the Justice Department.

A copy for you to keep for future reference is being sent via regular mail.

If you should make any additions or corrections in the affidavit, please inform me of the changes in a letter enclosing the affidavit.

Very truly yours,

WMC:fd
Enc.

July 5, 1957

Mr. Shigeo Fujino
Kobatake-mura, Jinseki-gun
Hiroshima-ken, Japan

Dear Mr. Fujino:

Enclosed find your copy of the Affidavit, the original of which was sent air mail. You should keep this copy for future reference.

Very truly yours,

WMC:fd

Enc.

WAYNE M. COLLINS
Attorney at Law
Mills Tower, 220 Bush Street
San Francisco 4, California

Telephone GARfield 1-5827

August 21, 1957

Mr. Shigeo Fujino
Kobatake-mura, Jinseki-Gun
Hiroshima Ken, Japan

Dear Mr. Fujino:

The affidavit forms you recently returned to me have been examined and compared with the records in my office. The forms appeared to me to be in good order. In consequence, I have delivered them to the U.S. Attorney's office for processing through the Justice Department.

On February 21, 1957, Assistant U.S. Attorney General George C. Doub, assured me that the Department would view renunciants cases with more liberality in granting administrative clearance than heretofore.

Because a fairly large number of affidavits of other renunciants also are being processed it may take several months before a final decision in your case is made by the Justice Department.

Therefore, I suggest that you wait patiently for the decision in your case which I shall relay to you just as soon as I receive information from the Department.

If the Justice Department clears you by this administrative method a judgment cancelling your renunciation and declaring you to be a U.S. citizen will be entered in the mass suits.

If the Justice Department does not clear you by this administrative method, your case then can be set down for an individual court hearing.

Very truly yours,

Wayne M. Collins



UNITED STATES DEPARTMENT OF JUSTICE

WASHINGTON, D. C.

ejf

Address Reply to the
Division Indicated
and Refer to Initials and Number

GCD:OC
146-54- 1102
93-1-1320

OCT 8 1957

Lloyd H. Burke, Esquire
United States Attorney
422 Post Office Building
Seventh and Mission Streets
San Francisco 1, California

Re: Shigeo Fujino

Your ref: Abo et al v. Brownell et al. Furuya
et al v. Brownell et al. (Consolidated actions -
Civil Nos. 25294 & 25295). Renunciation of
Citizenship, Former Title 8 U.S.C. 801(i).

Dear Mr. Burke:

This is in response to your letter of August 21, 1957,
enclosing affidavit for a determination as to whether the case
of the above-named subject may be considered as coming within the
coverage of the ruling of the Court of Appeals in the case of
Acheson v. Murakami, 176 F.2d, 953, in accordance with a letter
from this Department dated September 21, 1953, to Mr. Wayne M.
Collins.

You are advised that in the event of litigation involving an
issue of the validity of the subject renunciation, this Department
would be unable either to stipulate that the affidavit be accepted
as evidence in lieu of testimony, or to concede that said case comes
within the coverage of the above decision. The reasons for the
Department's position in this respect, among others, are:

7
✓
6
✓
8
This subject was born May 25, 1918 in Hawaii and resided in Japan
from 1920 to 1934 where he received his education. Pertinent records of
the War Relocation Authority indicate that this subject answered Questions
27 and 28 of the Army-WRA Registration form as follows: "I have already
applied for repatriation with my wife and parents to Japan so will be
unable to serve in the Armed Forces on combat duty for the United States
wherever ordered or forswear any form of allegiance or obedience to the
Japanese Emperor". Evidence available to the Department reflects that
subject attempted to repatriate to Japan on the second Gripsholm sailing
on September 2, 1943. He made additional applications for repatriation
on June 16, 1943 and October 2, 1945. In this last-mentioned application
subject stated that his "loyalty is exclusively to Japan". This subject
was a member of both the Sokuji Kikoku Hoshi-dan and the Hokoku Seinen-dan

9(b) ✓ and served as President of the latter organization. He requested permission to renounce at a relatively early date. At his renunciation hearing he affirmed that his loyalties were with Japan and he expressed the belief that Japan would win the war. He also stated that he believed the Emperor to be a divine being. In an interview on July 18, 1945 with an Immigration and Naturalization Patrol Inspector subject stated that as a loyal Japanese he would assist Japan in any way possible in their war effort, including the committing of sabotage against the United States if so ordered by his Government. In his affidavit subject indicates that he renounced because of fear and pressure exerted upon him by the organization members at the center. In view of the facts hereinbefore recited, we must conclude that subject's statements are self-serving and not entitled to any weight. Accordingly, we are of the opinion that this subject's case may not be considered as coming within the coverage of the decision in the Murakami case.

9(c) ✓ In accordance with our above-referred to letter of September 21, 1953, we attach the original and three copies of the affidavit for return to Mr. Collins.

Yours very truly,

GEORGE COCHRAN DOUB
Assistant Attorney General
Civil Division

By:

Enoch E. Ellison
Chief, Japanese Claims Section

Enclosures:

Original and
copies of affidavit.

WAYNE M. COLLINS
Attorney at Law
Mills Tower, 220 Bush Street
San Francisco 4, California

April 9, 1958

VIA AIR MAIL LETTER

Mr. Shigeo Fujino
Kobatake-mura, Jinseki-Gun
Hiroshima Ken, Japan

Dear Mr. Fujino:

The Department of Justice rejected your affidavits and denied you administrative clearance because it reached a conclusion that your renunciation of U.S. citizenship was not caused by fear, coercion or duress. It states that the reasons for its refusal to give you administrative clearance are as follows:

"This subject was born May 25, 1918 in Hawaii and resided in Japan from 1920 to 1934 where he received his education. Pertinent records of the WRA indicate that this subject answered Questions 27 and 28 of the Army-WRA Registration form as follows: "I have already applied for repatriation with my wife and parents to Japan so will be unable to serve in the Armed Forces on combat duty for the U.S. wherever ordered or forswear any form of allegiance or obedience to the Japanese Emperor". Evidence available to the Dept. reflects that subject attempted to repatriate to Japan on the second Gripsholm sailing on Sept. 2, 1943. He made additional applications for repatriation on June 16, 1943 and Oct. 2, 1945. In this last mentioned application subject stated that his "loyalty is exclusively to Japan". This subject was a member of both the Sokuji Kikoku Hoshi-dan and the Hokoku Seinen-dan and served as President of the latter organization. He requested permission to renounce at a relatively early date. At his renunciation hearing he affirmed that his loyalties were with Japan and he expressed the belief that Japan would win the war. He also stated that he believed the Emperor to be a divine being. In an interview on July 18, 1945 with an Immigration and Naturalization Patrol Inspector subject stated that as a loyal Japanese he would assist Japan in any way possible in their war effort, including the committing of sabotage against the United States if so ordered by his Government."

I believe that by preparing a new affidavit going into more details that you yet may receive administrative clearance. In order to enable me to prepare another affidavit for you I would thank you to answer the following questions fully and to the best of your ability and send your answers to me promptly by air mail.

1. What were your reasons for applying to sail on the Gripsholm sailing on September 2, 1943?
 2. Why did you make additional applications for repatriation on June 16, 1943 and October 2, 1945, the latter after the war?
 3. Why did you say on this latter date that your "loyalty was exclusively to Japan"? Also later that Japan would win the war?
 4. How and why did you become member of both the Sokuji Kikoku Hoshi-dan and the Hokoku Seinen-dan and as president of the latter organization, what duties did you perform?
 5. What were your reasons for stating to the Immigration Inspector on July 18, 1945 that you, as a loyal Japanese, would assist Japan in any way possible in their war effort, including the committing of sabotage against the United States if so ordered by your Government?
- Wm. C.*

Repet

A F F I D A V I T

6 (1) With firm belief in God, I had been evangelizing divine teaching as a proud and confident American citizen. On the evening of December 8, 1941, however, two armed FBI agents called on me unexpectedly and told me to follow them as I was wanted by the Army for questioning. They told me that it would not take much time, though I would not be able to return home that night. It might take two or three days at the longest so that I should come as I was.

✓ Soon I was committed to a solitary cell of the Kauai Prison. In the prison, there were 40 Japanese ISSEI. Two days passed, then three, but no released came. And no American authorities could appreciate my fear and indignation on this occasion.

My pride as an American citizen was deeply wounded and I felt I was betrayed by my own government and I also felt that I had no longer a country of my own. Thus I had begun to think of Japan and her support and finally decided to go to Japan by the repatriation ship s.s. Gripsholm.

6 (2) No one who had not experienced the same predicament would be able to appreciate my spiritual impact and sorrow for the loss of freedom. I believe you must have heard of those Japanese who were shot climbing the fence of the internment camps. So to be free out of imprisonment even a single day sooner, I applied for repatriation for the second time.

6 (3) The reason why I expressed my loyalty to Japan is that I was often desperate on the one hand and there had been constant pressure of the Sokuji Kikoku Hoshidan for swearing absolute allegiance to Japan on the other.

8 (4) At no time previously, however, I was one of the leaders of the league or the Hokoku Seinen Dan, but one day I was unexpectedly told by the leaders of these bands that I was nominated to be their chieftain and that I should make an address of greeting. I naturally refused to do this several times. Then I was told that I intended to betray the bands in question and that the traitors would be lynched at a later date.

✓ ✓ Thus under determined pressure, I had to become their chieftain, but it was not more than four or five days.

After I was removed the Tule Lake Center, I cooperated with the authorities as much as I could.

✓ (e) Around that time, the Hokoku Seinen Dan was divided into two factions, one for collaboration with the authorities and the other for non-cooperation. I was one of the former. So shortly I was requested by the authorities to go out and try to convert those recalcitrants for cooperation. Thus I was allowed to go outside the camp and I had done my best to fulfill my mission. As a result, I was made the target of censure of those non-collaborators and was even threatened with bodily harm. So I asked the then Judge Davit and Attorney *Noys* for their good offices for transferring me to Santa Fe Camp and I was transferred.

(5) We were always told to make premeditated answers by the aforementioned band leaders when questioned by the authorities. Should I make any deviation, I would be accused of disloyalty and intimidation would follow. For fear of this threat, I could not say anything contrary to what we were demanded to. On top of that I was often desperate and I remember making disagreeable answers to the authorities.

9C) In conclusion, I must add that I do now deeply regret of my renunciation of the American citizenship. However, I think American Government is partly to blame for making a law to allow renunciation on the one hand and I was stupid enough to take advantage of such a law on the other. In the final analysis, war itself was responsible for all this and it made everything topsyturvy.

✓ Now I am in Japan, but more and more I realized that I am still an American citizen. So I have never cast a vote at the poll and at every opportunity, I preach the goodness of democracy and the greatness of the United States.

All that I have committed in the past is not of my own free will; it was all under duress or from fear. I am sure America will eventually realized this and am looking forward to the day when I shall be permitted to return America.

May 4, 1958.

Shigeo Fujino
Shigeo Fujino

Kami, Miwa-cho, Jinseki-gun,
Hiroshima-ken, Japan.
May 4, 1958.

Mr. Wayne M. Collins,
Attorney at Law,
Mills Tower,
220 Bush Street,
San Francisco, California,
U. S. A.

Dear Sir:

Your kind communication dated April 9, 1958, has been received
and my answers to your questions are written in separate letter.) *Enclous*

We hope that our Affidavit will be in sufficient for your request.

Verly truly yours,

Shigeo Fujino

Shigeo Fujino

Kuniko Fujino

Kuniko Fujino

WAYNE M. COLLINS
ATTORNEY AT LAW
MILLS TOWER, 220 BUSH STREET
SAN FRANCISCO 4, CALIFORNIA
TELEPHONE GARFIELD 1-5827

July 10, 1958

Mr. Shigeo Fujino
Mrs. Kuniko Fujino
Oaza-Kami
Sanwa-cho, Jinseki-gun
Hiroshima Ken, Japan

Dear Mr. and Mrs. Fujino:

I am returning herewith via air mail the original of the affidavit which I have prepared for you from your answers to my questionnaire. I would thank you to read the answers therein and if you find them to be true, you should take the original to a U.S. Consul in Japan and there sign and swear to it. Thereupon you should return it to me promptly by air mail for processing to the Justice Department.

A copy for you to keep for future reference is being sent via regular mail.

If you should make any additions or corrections in the affidavit, please inform me of the changes in a letter enclosing the affidavit.

Very truly yours,

Enc.

July 10, 1958

Mr. Shigeo Fujino
Mrs. Kuniko Fujino
Oaza-Kami
Sanwa-cho, Jinseki-gun
Hiroshima-ken, Japan
Dear

Mr. and Mrs. Fujino:
Enclosed find your copy of the Affidavit, the
original of which was sent air mail. You should keep
this copy for future reference.

Very truly yours,

Enc.

WAYNE M. COLLINS
Attorney at Law
Mills Tower, 220 Bush Street
San Francisco 4, California

September 4, 1958

Mr. Shigeo Fujino
Oaza-Kami, Sanwa-Cho
Jinseki Gun, Hiroshima Ken
Japan

Dear Mr. Fujino:

The Affidavit forms you recently sent to me have been examined and compared with the records in my office. The forms appear to me to be in good order. In consequence, I have delivered them to the U.S. Attorney's office for processing through the Justice Department.

As soon as the Justice Department informs me of its decision I shall let you know. Because of the fairly large number of affidavits of other renunciants also being processed it probably will take several months before a final decision in your case is made by the Justice Department.

Therefore, I suggest that you wait patiently for word from the Justice Department which I shall relay to you just as soon as I receive information as to what decision it makes in your case.

If the Justice Department clears you by this administrative method I shall send you a copy of the letter it transmits to the State Department so that you can file the copy of that letter with the U.S. Consul at the time you make an application to him for a U.S. passport. If the passport then issues you will be able to return to the United States as a U.S. citizen.

If the Justice Department does not clear you for passport purposes you, nevertheless, then can apply to a U.S. Consul in Japan for a "Certificate of Identity" and I will set your trial for hearing in court and send to you or to the Consul a statement from the Clerk of the Court showing that your individual hearing will be held within six months. You then can return to the U.S. on that certificate for your trial.

Very truly yours,

(VIA AIRLETTER)



UNITED STATES DEPARTMENT OF JUSTICE

WASHINGTON, D. C.

ejf

Re: Shigeo Fujino

Address Reply to the
Division Indicated
and Refer to Initials and Number

GCD:OC

146-54-1102
93-1-1320

OCT 24 1958

Robert H. Schnacke, Esquire
United States Attorney
422 Post Office Building
Seventh and Mission Streets
San Francisco 1, California

Re: Shigeo Fujino

Your ref: Abo et al v. Rogers et al. Furuya
et al v. Rogers et al. (Consolidated actions -
Civil Nos. 25294 & 25295). Renunciation of
Citizenship, Former Title 8 U.S.C. 801(i).

Dear Mr. Schnacke:

This is in response to your letter of September 8, 1958,
enclosing an affidavit for a determination as to whether the case of the
above-named renunciant may be considered as coming within the coverage of
the ruling of the Court of Appeals in the case of Acheson v. Murakami,
176 F. 2d 953, in accordance with a letter from this Department dated
September 21, 1953, to Mr. Wayne M. Collins.

In accordance with your request, we have reexamined the affidavit,
together with the pertinent Governmental files, and you are advised that
we adhere to our views as expressed in our letter of October 8, 1957,
that this subject's case may not be considered as coming within the
coverage of the decision in the Murakami case.

In accordance with our letter of September 21, 1953, we attach the
original and ³ copies of this subject's affidavit for return to
Mr. Collins.

Yours very truly,

GEORGE COCHRAN DOUB
Assistant Attorney General
Civil Division

By:

Enoch E. Ellison
Chief, Japanese Claims Section

Enclosures three
Original and
copies of affidavit.



UNITED STATES DEPARTMENT OF JUSTICE

WASHINGTON, D. C.

ejf

Address Reply to the
Division Indicated
and Refer to Initials and Number

GCD:OC

146-54-1102

93-1-1320

OCT 24 1958

Robert H. Schnacke, Esquire
United States Attorney
422 Post Office Building
Seventh and Mission Streets
San Francisco 1, California

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GEORGE COCHRAN DOUB
Assistant Attorney General
Civil Division

By:

Enoch E. Ellison
Chief, Japanese Claims Section

Enclosures
Original and three
copies of affidavit.



UNITED STATES DEPARTMENT OF JUSTICE

WASHINGTON, D. C.

ejf

Address Reply to the
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and Refer to Initials and Number

OCT 24 1958

OCD:OC

146-54- 1102

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422 Post Office Building
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San Francisco 1, California

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GEORGE COCHRAN DOUG
Assistant Attorney General
Civil Division

By:

Enoch E. Ellison
Chief, Japanese Claims Section

Enclosures three
Original and
copies of affidavit.



UNITED STATES DEPARTMENT OF JUSTICE

WASHINGTON, D. C.

ejf

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OCT 24 1958

Robert H. Schnacke, Esquire
United States Attorney
422 Post Office Building
Seventh and Mission Streets
San Francisco 1, California

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GEORGE COCHRAN DOUB

Assistant Attorney General
Civil Division

By:

Enoch E. Ellison
Chief, Japanese Claims Section

Enclosures three
Original and
copies of affidavit.

WAYNE M. COLLINS
Attorney at Law
Mills Tower, 220 Bush Street
San Francisco 4, California

September 2, 1959

VIA AIRLETTER

Mr. Shigeo Fujino
Kobatake-mura, Jinseki-gun
Hiroshima Ken, Japan

Dear Mr. Fujino:

The Justice Department again has denied you administrative clearance.

Inasmuch as a final judgment was entered for your wife Kuniko Fujino, nee Ueno, on November 6, 1958, cancelling her renunciation and which judgment declared her to be a U.S. citizen, she can apply to the nearest U.S. Consul for you to enter the United States on a "nonquota immigrant visa" as an alien for permanent residence purposes because your wife is a U.S. citizen.

If you and your wife intend to return to the U.S. and if you are willing to return to the U.S. as an alien for permanent residence purposes you and your wife should go immediately to the nearest U.S. Consul and there fill out an application for a "nonquota immigrant visa."

If you return to the U.S. on a "nonquota immigrant visa" you will become eligible to be naturalized as a U.S. citizen five years after your new entry into the United States.

I would thank you to notify me immediately if you intend to apply to the U.S. Consul for a "nonquota immigrant visa". Please notify me by airmail if you are going to apply for such a visa and also notify me of the decision that the U.S. Consul makes thereon and also notify me of the address to which you intend to return to the United States.

Very truly yours,

WMC:ss
cc: Hashimoto
Kono

WAYNE M. COLLINS
Attorney at Law
Mills Tower, 220 Bush Street
San Francisco 4, California

September 2, 1959

VIA AIRLETTER

Mr. Shigeo Fujino
Kobatake-mura, Jinseki-gun
Hiroshima Ken, Japan

Dear Mr. Fujino:

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I would thank you to notify me immediately if you intend to apply to the U.S. Consul for a "nonquota immigrant visa". Please notify me by airmail if you are going to apply for such a visa and also notify me of the decision that the U.S. Consul makes thereon and also notify me of the address to which you intend to return to the United States.

Very truly yours,

WMC:ss

cc: Hashimoto
Kono

File

Honolulu, Hawaii

November 18, 1959

Mr. Wayne M. Collins
Mills Tower
San Francisco 4, California

Dear Mr. Collins:

Thankyou for your letter of September 2, 1959 addressed to my husband. I have re-entered the United States on August of this year and my present address is 1303 North Vineyard Street, Honolulu 17, Hawaii. *addressed 3-5*

My husband, Mr. Shigeo Fujino, intends to apply for entry to the United States through "non quota immigrant visa" sometimes next year. We will keep you advized on this matter promptly when we do process for his entry into the United States.

Very truly yours,

Kinuko Fujino
Mrs. Kinuko Fujino

WAYNE M. COLLINS
Attorney at Law
Mills Tower, 220 Bush Street
San Francisco 4, California

May 4, 1960

VIA AIRLETTER

Mr. Shigeo Fujino
Kobatake-mura, Jinseki-gun
Hiroshima-ken, Japan

Dear Mr. Fujino:

Please let me know immediately if you have applied to the nearest U.S. Consul for a "nonquota immigrant visa" to enable you to return to the United States as an alien for permanent residence purposes.

It is necessary for me to have this information immediately because if you are to return as a "non-quota immigrant" it will become necessary for me to dismiss you from the class suits, and in the event that you are to return as a "nonquota immigrant" I wish to dismiss you from the class suit on or by June 1, 1960.

Very truly yours,

WMC:ss

May 4, 1960

Mrs. Kuniko Fujino
1303 North Vineyard Street
Honolulu 17, Hawaii

Dear Mrs. Fujino:

I would thank you to inform me whether your husband, Shigeo Fujino, has made his application for a "nonquota immigrant visa".

It is necessary for me to have this information because I am still endeavoring to protect your husband's rights in the class equity suits. If the "non-quota immigrant visa" issues to him, it will be necessary for me to dismiss him from the class law suit. I would thank you for a prompt reply.

Very truly yours,

WMC:ss

June 2, 1960

Mrs. Kuniko Fujino
1303 North Vineyard Street
Honolulu 17, Hawaii

Dear Mrs. Fujino:

I would be grateful if you would let me know if your husband has received his "nonquota immigrant visa" and has returned to the United States.

I wrote to him on September 2, 1959, and May 4, 1960, requesting the same information but he has not replied to my letters.

Very truly yours,

WMC:ss

Wayne M. Collins
1300 Mills Tower
San Francisco 4, Calif.
Garfield 1-5827
Attorney for Plaintiffs.

ORIGINAL
FILED

JUL 13 1960

CLERK, U. S. DIST. COURT
SAN FRANCISCO

IN THE UNITED STATES DISTRICT COURT FOR THE NORTHERN DISTRICT
OF CALIFORNIA, SOUTHERN DIVISION

TADAYASU ABO, et al., etc.,

Plaintiffs,

No. 25294

-vs-

Cons. No. 25294-G

WILLIAM P. ROGERS, etc., et al.,

Defendants.

DISMISSAL OF SHIGEO FUJINO AS A PARTY-PLAINTIFF

Shigeo Fujino, born May 25, 1918, who heretofore was joined as a party-plaintiff herein on August 23, 1948, hereby withdraws as a party-plaintiff in the above-entitled cause, and the above-entitled cause is dismissed as to him without prejudice.

Dated: July 12, 1960.

/s/ Wayne M. Collins

Wayne M. Collins
Attorney for Plaintiffs.

SO ORDERED:

July 13th, 1960.

/s/ LOUIS E. GOODMAN

UNITED STATES DISTRICT JUDGE

I hereby certify that the annexed instrument is a true and correct copy of the original on file in my office.
ATTEST:

C. W. CALBREATH
Clerk, U. S. District Court
Northern District of California

By Margaret Blair
Deputy Clerk
Dated JUL 13 1960

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GEORGE COCHRAN DOUB, Assistant Attorney General
LAURENCE E. DAYTON, United States Attorney
PAUL J. GRUMBLY, Attorney, Department of Justice

CHARLES ELMER COLLETT
Assistant United States Attorney

Attorneys for Defendants.

Kobe, May 26, 1960.

Mr. Wayne M. Collins
Attorney at Law
San Francisco, Calif.
U. S. A.

Dear Sir:

Thank you for the kind letter dated of May 4, and I beg you
pardon for not answering immediately.

I am pleased to inform you that now I am applying to
the Consulate at Kobe as a nonquota immigrant, and I request
you to dismiss me from the class suits.

Sincerely yours,

Shigeo Fujino

Assistance by;
Kobe Travel Service Ltd.

This space is also for correspondence.

ここにも通信文を記載することができます

Shigeo Fujino
Sanwa-cho, Kami,
Jinseki-gun, Hiroshima-
-ken, Japan.



Mr. Wayne M. Collins
Attorney at Law
Mills Tower, 220 Bush Street
San Francisco 4, Calif.
U. S. A.

PAR AVION
航空

この郵便物には何物も封入又は添附できません
Nothing may be contained in or attached to this letter.

折込線



折込線

ここにも通信文を記載することができます

This space is also for correspondence.

WAYNE M. COLLINS
Attorney At Law
Mills Tower, 220 Bush Street
SAN FRANCISCO 4, CALIFORNIA
GARfield 1-5827

October 12, 1960

NO ANSWERS
NOV 30 1960

Mr. Shigeo Fujino
1303 N. Vineyard St.
Honolulu 17, Hawaii

Dear Mr. Fujino:

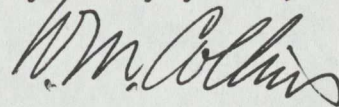
It is time that you paid your obligation to me for legal services rendered to you and for which on June 16, 1957, you signed promissory notes to pay \$800.00 plus interest at the rate of 6% per year. Your obligation to me is long overdue.

You were able to pay your own transportation expenses and those of members of your family back to the U. S. either with your own money or with borrowed funds. Inasmuch as you were able to do that it seems to me that you should make immediate arrangements to pay your obligation to me.

If you will remit to me the sum of \$800.00 on or by December 13, 1960, I will accept that sum in lieu of the sum due on the notes upon which interest has accumulated and thereupon cancel the notes.

I expect you to answer this letter and let me know what your intentions are respecting this matter. A self-addressed stamped envelope is enclosed for your reply.

Very truly yours,



Enc: env.

*Husband
Dismissed 7/13/60
has 2 notes*

Richard K. Uehara
1226-A Emma Street
Honolulu 13, Hawaii

December 22, 1960

Mr. Wayne M. Collins
Mills Tower, 220 Bush Street
San Francisco 4, California

Reference: Mrs. Kuniko Fujino

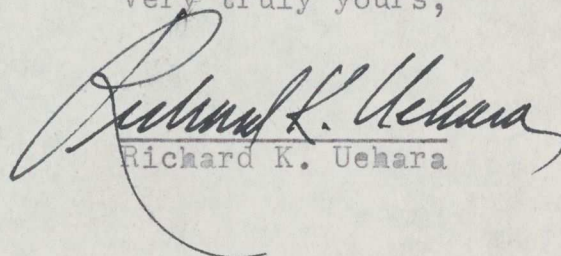
Dear Mr. Collins:

Due to Mrs. Fujino's inability to correspond with you through the English language, she has approached me, the undersigned, to inquire about your fees concerning services she and her husband has received through your offices. Firstly, she acclaims full responsibility to pay for your services. One question at the moment is your fee for \$800.00. Does this include services for both Mr. and Mrs. Fujino? We will be glad to receive an explanation.

Mr. Fujino has not been able to satisfactorily clear himself and return to Hawaii. A recent instruction from Mr. Fujino to Mrs. Fujino was that his processing is being delayed because of want of certain information. He claims that the American Embassy in Japan desires an affidavit to the effect that he was a "renouncee" of the United States. Where this information could be obtained and forwarded to the American Embassy is unknown to Mrs. Fujino. Perhaps your good offices may retain these records and be made available. If so, Mrs. Fujino would desire to have an attested copy of this information.

Mrs. Fujino's present address is 1843 Rm-2, Fort Street, Honolulu, Hawaii. You may communicate directly with her or to the undersigned below. Thankyou very kindly.

Very truly yours,


Richard K. Uehara

January 5, 1961

Mr. Richard K. Uehara
1226-A Emma Street
Honolulu 13, Hawaii

Dear Mr. Uehara:

In reply to your letter of December 22, 1960, I am enclosing herewith a letter addressed to Mr. Shigeo Fujino which he may present to the U.S. official at whose office his wife filed an application for the issuance to him of a "nonquota immigrant visa".

If an affidavit is required to the effect that Shigeo Fujino renounced his U.S. citizenship, he may make such an affidavit himself at the U.S. Consul's office inasmuch as he is aware of the date and circumstances. If the U.S. Consul or the Embassy desires to verify the date and place, it may do so by writing directly to the Department of Justice, Washington 25, D.C. to the attention of Paul J. Grumbly, Department of Justice Attorney, inasmuch as he is the head of the office which maintains the records relating to renunciations that were solicited at the Tule Lake Center and subsequently approved by the Attorney General in 1945.

Both Mr. Fujino and Mrs. Fujino undertook to pay the sum of \$800.00 each for the services rendered to them.

Very truly yours,

WMC:ss
Enc.

WAYNE M. COLLINS
Attorney at Law
1300 Mills Tower, 220 Bush Street
San Francisco 4, California

January 5, 1961

VIA AIRLETTER

Mr. Shigeo Fujino
Kobatake-mura, Jinseki-gun
Hiroshima-ken, Japan

Dear Mr. Fujino:

I have been informed by Richard K. Uehara that the U.S. Consul in Hiroshima-Kobe or the American Embassy in Japan desires to have a statement that you renounced U.S. citizenship at the Tule Lake Center in 1945 in order that you may succeed in obtaining a "nonquota immigrant visa" through the application of Kuniko Ueno Fujino, your spouse.

For your information, my records show that you were born on May 25, 1918, in Hawaii and that you renounced your U.S. citizenship while you were detained at the Tule Lake Segregation Center at Newell, Modoc County, California, in the early part of 1945 and that your renunciation was approved by the Attorney General. Inasmuch as I represented you as your attorney in certain litigation in an endeavor to cancel your renunciation of citizenship and to have you declared a U.S. citizen, you may present this letter to the U.S. Consul or to the U.S. Embassy, along with the application made by your wife for the issuance of a "nonquota immigrant visa" to you.

For your information, on May 26, 1960, you wrote me and requested that you be dismissed from the lawsuit so that you would be enabled to apply for the "nonquota immigrant visa" and on July 13, 1960, you were dismissed from that lawsuit, namely, Abo vs. Rogers, No. 25294 in the U.S. District Court at San Francisco.

Very truly yours,

WMC:ss

cc: Richard K. Uehara

AFFIDAVIT

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

This affidavit should be specifically addressed to the circumstances of your particular case and should not consist of generalities. When you are uncertain as to matters related in your affidavit write "uncertain". Where you claim that any action was taken by you as the result of fear, you should state in each instance, with the greatest possible particularity, what was feared and why. If it is claimed that the fears were caused by threats from individuals or groups of individuals, the nature of the threats, the names of the individuals making them, if known, and the time, place and occasion for the making of the threats should be given.

If more space is needed for answers to particular questions, separate sheets of plain white paper should be used. Each separate sheet so used should be plainly marked with the number of the question being answered and your name.

1. Name <div style="text-align: center;">Shigeo Fujino</div>		Date of Birth <div style="text-align: center;">May 25, 1918 ✓</div>	
2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality? <div style="text-align: center;">No. I did not know about this.</div>	When	Where
	3. If born since December 1, 1924		
(A) Was your name ever registered with a Japanese Consulate for the purpose of reserving your Japanese nationality?			
If so, did you thereafter renounce your Japanese nationality?		When	Where
4. State periods of visits to Japan and purpose of each visit:			
Date		Purpose	
From	To		
1920	1934		
1945	to date	Taken by parents when I was a child.	
		Sent after renouncing.	
5. Give details concerning any formal education in Japan:			
School		Period of Attendance	
Grammar School		From	To
		1925	1933
Specify subjects studied (attach additional sheet if necessary).			
Regular grammar school subjects.			
6. Have you ever made application for repatriation to Japan? <u>Yes</u> If so, give date <u>I believe in 1944</u> and your reasons for so applying:			
See attached sheet.			
7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States?		Have you ever declined to answer when asked whether you would swear unqualified allegiance?	
Yes			
Or have you ever given a qualified answer to such question asked at War Relocation Centers?.....If so, give your reasons:			
See attached sheet.			
(B) If your answer to any of the questions in (A) is affirmative, then did you ever subsequently change your mind and express your willingness to swear an unqualified allegiance or would you have been willing to do so if an opportunity had been afforded you?..... <u>Yes</u>If so, state when you changed your mind and your reasons therefor:			
I would have been willing but ^{had} it not been for the fear of family separation and of my belief that deportation was inevitable for me.			

ORIGINALS 'ONE' Question 8(C)

(C) Did you ever indicate that you would not swear unqualified allegiance to the United States either expressly or by refusal to answer, or by refusal to answer, knowing that by so doing you would be sent to the WRA Segregation Center at Tule Lake?..... If so, give reasons:

8. (A) WERE YOU EVER AT ANY TIME A MEMBER OF ANY OF THE FOLLOWING ORGANIZATIONS:	Answer		Period of Membership
	Yes	No	
Black Dragon Society (Kokuryu Kai)			
Central Japanese Association (Beikoku Chuo Nipponjin Kai)			
Central Japanese Association of Southern California			
Dai Nippon Butoku Kai (Military Virtue Society of Japan or Military Art Society of Japan) (Hokubei Kai)			
Heimusha Kai, also known as Hokubei Heieki Gimusha Kai Zaibei Nihonjin, Heiyaku Gimusha Kai, and			
Zaibei Heimusha Kai (Japanese residing in American Military Conscripts Assoc.) Heimusha Kai			
Hinode Kai (Imperial Japanese Reservists)			
Hinomaru Kai (Rising Sun Flag Society—a Group of Japanese War Veterans)			
Hokubei Zaigo Shoko Dan (North American Reserve Officers Association)			
Japanese Association of America (Zaibei Nihonjin Kai)			
Japanese Overseas Central Society (Kaigai Dobo Chuo Kai)			
Japanese Overseas Convention, Tokyo, Japan, 1940			
Japanese Protective Association (Recruiting Organization)			
Jikyoku Iin Kai (Current Affairs Association)			
Kibei Seinen Kai (Association of U. S. Citizens of Japanese Ancestry who have returned to America after studying in Japan)			
Nanka Teikoku Gunyudan (Imperial Military Friends Group or Southern California War Veterans)			
Nichibei Kogyo Kaisha (The Great Fujii Theatre)			
Northwest Japanese Association			
Sakura Kai (Patriotic Society or Cherry Association—composed of Veterans of Russo-Japanese War) (Cherry Blossom Society)			
Shinto Temples			
Sokoku Kai (Fatherland Society)			
Suiko Sha (Reserve Officers Association Los Angeles)			
Hokoku Seinen-Dan	X		
Hokoku Joshi Seinen-Dan			
Sokoku Kenkyu Seinen-Dan			
Sokuji Kikoku Hoshi-Dan	X		
		about 6 mos.	

(B) Give reasons for becoming a member:

See attached sheet.

(C) State nature of your activity and offices you held:

See attached sheet.

(D) If you voluntarily discontinued membership in any of the aforementioned organizations, give approximate date and reasons for so doing:

There was no way for me to escape from the Dan people while I was in Tule Lake, as explained in my answer to 8(C).

Question 6: I was excluded from the propaganda of the group led by the Reverend Kail and Mr. George Kuratomi, I feared my mother would be separated from me. After the war erupted on December 7, 1941, by the air attack on Pearl Harbor, T. H., I was taken into custody by the F.B.I. on December 8, 1941, and was placed in the county jail at Kauai, T. H. Thereafter I was sent to Sand Island Internment Camp, Honolulu, then to Fort Sill, Oklahoma, Camp Livingston, Louisiana, and then transferred back to Sand Island, Honolulu, about August, 1942. About January 1943, I was sent from Oakland, Calif., to the Jerome Relocation Center with my family, my wife Kuniko Fujino, son Clifford Harunobu Fujino, who was born at Kauai on April 9, 1941, and my son Albert Kunio Fujino who was born at Kauai on May 4, 1942. Our third son, Lloyd Hidenori Fujino, was born in the Jerome Relocation Center on October 2, 1943.

My father had passed away before the war. My mother and step-father, both elderly, were living in Hawaii. My step-father was taken into custody following the outbreak of the war and was interned at Santa Fe, New Mexico, and later on was sent to the Tule Lake Center. My mother became paralytic and was confined to the hospital in Jerome for about two months.

The reason I was taken into custody was, I believe, because of my Japanese ancestry and because I was a Shinto priest. After the outbreak of the war all the properties pertaining to the Shinto religion were confiscated by the federal government. I believe this was felt to be necessary because of the erroneous conclusion that the Shinto religion was synonymous with "Shinto Nationalism" which was a political cult foisted upon Japanese people by the military caste in Japan for political purposes.

In the Jerome Center, I gave negative answers to questions 27 and 28 for the reasons stated in my answer to Question 7(A). I applied for repatriation later in the Tule Lake Center because of my then belief that my mother and step-father who were aliens would be deported to Japan at the first opportunity the government had of sending them on the exchange ship and that because I was a Shinto priest and on the stop list that I eventually would be deported too. This was a common belief at Tule Lake because of the rumors and propaganda circulating there. Mr. Ambo, an Issei in my Block 79 and a majority of the residents in the block believed such things. I did not wish to be separated from my mother and she and my step-father urged me to apply to repatriate so we could stay united in the Center. We were worried too by the persistent rumors that citizens might be required to relocate if they weren't on the stop-list and I feared my wife and children would be separated from me if the WRA forced them to relocate. It would have been dangerous for them to relocate during the war, without a home to return to, without assets and without the help of friends. The public was hostile to Japanese. We feared such a separation.

to help me get away from Tule Lake or any other place where I would be free of danger from the Dan and could be protected. They helped me and

Question 7(A): I was sent to Santa Fe about July 1945.

When I was in the Jerome Center with my wife who again was expecting, our three young sons, my mother and step-sister, all the citizens were required to answer the Army-WRA Questionnaire For Citizens of Japanese Ancestry. Prior to the war I had registered under the draft law in Hawaii in October 1940 and was classified 4-F as I did not speak English well. I was somewhat resentful of the way I had been treated despite my U. S. citizenship and worried over what our future was to be. I understood that because I was a priest that I was on the stop-list which meant I would not be permitted to leave camp. The general rumors in the Jerome Center led me to believe that my mother who was an alien would be deported to Japan as soon as possible on the exchange ship and that I, by reason of being a Shinto priest would be deported later. The danger of my mother who was elderly and not in good health being deported to Japan and separated from us caused her much misery and we much feared as to what would become of her. Influenced by the rumors which could not

Primarily my renunciation was caused by my fear of physical harm from Dan members, fear of separation from my alien mother and fear of eventual

be distinguished from the propaganda of the group led by the Reverend Kai and Mr. George Kuratomi, I feared my mother would be separated from us and be left helpless when deported and that my own deportation at a later time was inevitable. Under the circumstances I believed I should give negative answers so I could remain in the Center with my mother, wife and children and then, if deported, there would be no record the Japanese government could use against me. Also it was necessary for my wife to give similar answers or she and the children would be required to re-locate during the war. That I feared would separate us and my wife would not be able to sustain the children and herself and the American public being prejudiced against Japanese would discriminate against her and the children. These were genuine fears which beset us at the time so I believed it was necessary for me to give negative answers to questions 27 and 28. I did not give such answer because of my feeling of disloyalty.

Question 8(B):

We were living in quarters in Block 79 in the Tule Lake Center. Numbers of persons in the Dan came to our apartment in the Tule Lake Center and urged me to join the Dan. I declined. Then they came in such large numbers with such force and strength that I feared I'd be beaten by them and that my family would be made to suffer. I told them, nevertheless, that I could not consent to become a member. They informed me I would be listed as a member anyway as everyone who was in Tule would be deported and automatically was a member. Facing such a group I did not dare say anything further. My wife and mother were alarmed for our safety as I was. The group deemed me to be a member despite the fact I had declined and despite the fact that I did not give consent to it.

Question 8(C):

Groups of them came and ordered me out to take physical exercises with their group and I did not dare to disobey and I was forcibly taken to the barber shop where my hair was cut short. One day I was confined in the stockade and I learned later it was because a Mr. Maki who, without my knowledge, had designed me as an officer two days before. I was placed in the stockade with 16 or 17 others and remained there for 50 to 60 days. It was an alarming experience. After my release I knew I could not live in peace or safety in the Tule Lake Center. That The Dan had split into two groups. I had always been in favor of the people cooperating with the WRA realizing that non-cooperation was improper and would result in trouble for the residents. Being suspected by the Dan and realizing that I might be harmed I did not dare walk outside during the day. I went to see Mr. Dewitt who was Chief of Police and Mr. Noyes, the Project Attorney, and told them about my predicament and asked them to help me get away from Tule Lake or any other place where I would be free of danger from the Dan and could be protected. They helped me and as a result I was sent to Santa Fe about July 1945.

Question 8(F):

Mr. Ambo, the Issei Dan leader in Block 79 and the groups of Dan members, as described in my answer to Question 8(B) told me I would be beaten if I tried to oppose them or exposed them. If it had not been for the intervention of Chief of Police Mr. Dewitt I am convinced I would have been beaten and maimed. He was instrumental in having me taken out of Tule Lake and sent to Santa Fe for my own protection.

Question 9(A):

I do not recall the date but I believe it was quite late because I received the letter of approval in Santa Fe.

Primarily my renunciation was caused by my fear of physical harm from Dan members, fear of separation from my alien mother and fear of eventual

Question 9(A) continued:

deportation to Japan. The violence of groups of the Hoshi Dan and Seinen Dan and the rumors and false propaganda that spread in the Center was caused by a sort of generalized madness that was bred by the conditions that beset us all. My step-father had been reunited with us in Tule Lake. He and my mother, being aliens, expected to be deported. They urged me and my wife to renounce to avoid our being separated from them. I believed that because I was a Shinto priest and early had been placed on the stop-list that eventually I would be deported and this would mean I would be separated from my wife and children who would face relocation during wartime while the public was inflamed against us unless my wife also renounced her citizenship. My wife and children were completely dependent on me so we were afraid of separation and of their relocating under the adverse conditions existing outside.

Groups of the younger men approached me after my visit to Chief of Police Dewitt and Project Attorney Noyes and questioned me. I had been visited by groups of them and questioned ever since I had advised cooperation with the WRA. Having taken such a stand I realized that I was constantly in danger of being harmed by the Dan groups which were opposing the WRA policies and had been engaging in violence. As a result I did not dare to venture out at night and even in the daytime I stayed in our apartment to avoid trouble. My wife, mother, and step-father were constantly worried about my safety and I had no relief until I was sent to Santa Fe.

Question 9(B):

My answers are different. At my hearing I was in fear of reprisal from the Dan groups and in fear of separation from my alien mother and step-father. I was worried for my own safety and that of my family. I could not risk antagonizing the Dan members. I may have said such a ridiculous thing as that the Japanese emperor was a god but at Sand Island I told the officers Shinto was a religion and was not emperor worship which was not a real religion.

Question 9(C):

I was in fear of the Dan groups as explained in my answer to questions 8(C) and 9(A) and in fear of separation from my alien mother and step-father. I believed deportation was inevitable for me because I was a Shinto priest and was on the stop-list and had answered negatively to questions 27 and 28 and had applied for repatriation. I feared the possibility of permanent separation from my wife and three children. I was afraid of what ultimately would become of them if I was separated from them and they ultimately were forced to relocate without a home, money or friends to rely on and I was sent to Japan. Mr. Ambo and other Dan members whose names I do not recall were still in our block and they kept me under surveillance. Though many Dan leaders were taken away the elder Issei and younger boys were just as active and threatening as their predecessors.

(D) If the fear did not extend from the date of application to the date of approval by the Attorney General, you should state whether you made any effort to withdraw your application, and if not, explain fully:

Question 9(E):

By the kind intervention of Mr. Dewitt and Mr. Noyes I was transferred to Santa Fe for my own safety. In Santa Fe, however, there were many Dan leaders who kept watch on me but the pressure there was not as great as at Tule Lake and the U.S. Immigration officers were able to keep them in line and prevent any violence.

(E) After being sent to Japan I learned of the class lawsuits and applied to attorney Collins to join me as a plaintiff.

See attached sheet.

If you claim that your membership in any of the aforementioned organizations, your activities therein, or your acceptance of an office was due to misunderstanding of the purpose or nature of the organization, explain fully:

See explanation in my answer to question 8(B).

(F) If you at any time wished to discontinue membership, activity, or office and were prevented from so doing, explain fully:

See attached sheet.

9. (A) When did you decide to apply for forms upon which to renounce your United States citizenship?
Give reasons for so doing:

See attached sheet.

(B) If reasons given in answer to preceding question differ from reasons given to officer who held renunciation hearing, give your explanation for difference:

See attached sheet.

(C) If you claim that your renunciation was caused by fear, you should explain fully why such fear extended from the time of the application for renunciation papers until the date of actual renunciation:

See attached sheet.

(D) If the fear did not extend from the date of application to the date of approval by the Attorney General, you should state whether you made any effort to withdraw your application, and if not, explain fully:

(E) If, after approval, you requested the Attorney General to withdraw his approval of your renunciation or to cancel your renunciation, give the reasons for the delay in making such request:

See attached sheet.

(F) If there are any other facts which influenced your action in renouncing your United States citizenship, state fully below or on a separate sheet if necessary.



10. (A) If you now are in Japan, give your reasons for having returned to Japan.

Being in Santa Fe, separated from my wife, three children, mother and step-father, and still believing in my eventual deportation because of being a Shinto priest, there was no other course open to me except to be repatriated to Japan.

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship? No
Answer Yes or No

If you have, state nature of action taken and reasons therefor.

11. (A) If you have served or are serving in the military or naval forces of the United States fill in the following:

I enlisted (or was drafted) on _____ in the _____; my Serial number is _____;
State the date State the Branch of Service

I still am in such service _____; I was released from active duty on _____ and received my Discharge
Answer Yes or No
on _____

(B) If at any time while in a war relocation center or since then you volunteered for military or naval service but your offer of service was rejected state the time when and the place where you volunteered.

(C) State why your offer of such service was rejected, if the reason was made known to you.

(D) If you were rejected for military or naval service by your Local Draft Board since your release from a war relocation center state the reason for the rejection if known to you.

12. If any member of your family has served or is serving in the military or naval forces of the United States state the relationship of such person to you, the name of such person, the branch of service and serial number of such person:

Relationship	Name
_____	_____
_____	_____
_____	_____

Branch of Service	Serial Number
_____	_____
_____	_____
_____	_____

JAPAN
PREFECTURE OF HYOGO
CITY OF KOBE
CONSULATE GENERAL OF THE
UNITED STATES OF AMERICA

Shigeo Fujino
(Signature in full of applicant)

Subscribed and sworn to before me this 22nd day of July, 1957

Service No. _____

Tariff No. 5810

Fee Paid: U.S. \$ _____

Local (y. equiv.) Y

Howard B. Crotinger
Howard B. Crotinger
Vice Consul of the United States of
America in and for Kobe, Japan.

This affidavit may be executed before any person authorized to administer oaths.

AFFIDAVIT

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

This affidavit should be specifically addressed to the circumstances of your particular case and should not consist of generalities. When you are uncertain as to matters related in your affidavit write "uncertain". Where you claim that any action was taken by you as the result of fear, you should state in each instance, with the greatest possible particularity, what was feared and why. If it is claimed that the fears were caused by threats from individuals or groups of individuals, the nature of the threats, the names of the individuals making them, if known, and the time, place and occasion for the making of the threats should be given.

If more space is needed for answers to particular questions, separate sheets of plain white paper should be used. Each separate sheet so used should be plainly marked with the number of the question being answered and your name.

1. Name **Shigeo Fujino** Date of Birth **May 25, 1918** ✓

2. If born prior to December 1, 1924 (A) Have you ever renounced Japanese nationality? **No. I did not know about this.** When Where

3. If born since December 1, 1924 (A) Was your name ever registered with a Japanese Consulate for the purpose of reserving your Japanese nationality?

If so, did you thereafter renounce your Japanese nationality? When Where

4. State periods of visits to Japan and purpose of each visit:

Date		Purpose
From	To	
1920	1934	Taken by parents when I was a child.
1945	to date	Sent after renouncing.

5. Give details concerning any formal education in Japan:

School		Period of Attendance	
		From	To
Grammar School		1925	1933

Specify subjects studied (attach additional sheet if necessary).

Regular grammar school subjects.

6. Have you ever made application for repatriation to Japan? **Yes** If so, give date **1943 & 1945**, and your reasons for so applying:

See attached sheet.

7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States? **See attached sheet** Have you ever declined to answer when asked whether you would swear unqualified allegiance?

Or have you ever given a qualified answer to such question asked at War Relocation Centers? If so, give your reasons:

See attached sheet.

(B) If your answer to any of the questions in (A) is affirmative, then did you ever subsequently change your mind and express your willingness to swear an unqualified allegiance or would you have been willing to do so if an opportunity had been afforded you? **yes** If so, state when you changed your mind and your reasons therefor:

I would have been willing had it not been for the fear of family separation and of my belief that deportation was inevitable for me.

(C) Did you ever indicate that you would not swear unqualified allegiance to the United States either expressly or by refusal to answer, or a qualified answer, knowing that by so doing you would be sent to the WRA Segregation Center at Tule Lake?..... If so, give reasons:

8. (A) WERE YOU EVER AT ANY TIME A MEMBER OF ANY OF THE FOLLOWING ORGANIZATIONS:	Answer		Period of Membership			
	Yes	No				
Black Dragon Society (Kokuryu Kai)						
Central Japanese Association (Beikoku Chuo Nipponjin Kai)						
Central Japanese Association of Southern California						
Dai Nippon Butoku Kai (Military Virtue Society of Japan or Military Art Society of Japan) (Hokubei Kai)						
Heimuska Kai, also known as Hokubei Heieki Gimusha Kai Zaibei Nihonjin, Heiyaku Gimusha Kai, and						
Zaibei Heimusha Kai (Japanese residing in American Military Conscripts Assoc.) Heimusha Kai						
Hinode Kai (Imperial Japanese Reservists)						
Hinomaru Kai (Rising Sun Flag Society—a Group of Japanese War Veterans)						
Hokubei Zaigo Shoko Dan (North American Reserve Officers Association)						
Japanese Association of America (Zaibei Nihonjin Kai)						
Japanese Overseas Central Society (Kaigai Dobo Chuo Kai)						
Japanese Overseas Convention, Tokyo, Japan, 1940						
Japanese Protective Association (Recruiting Organization)						
Jikyoku Iin Kai (Current Affairs Association)						
Kibei Seinen Kai (Association of U. S. Citizens of Japanese Ancestry who have returned to America after studying in Japan)						
Nanka Teikoku Gunyudan (Imperial Military Friends Group or Southern California War Veterans)						
Nichibei Kogyo Kaisha (The Great Fujii Theatre)						
Northwest Japanese Association						
Sakura Kai (Patriotic Society or Cherry Association—composed of Veterans of Russo-Japanese War) (Cherry Blossom Society)						
Shinto Temples						
Sokoku Kai (Fatherland Society)						
Suiko Sha (Reserve Officers Association Los Angeles)						
Hokoku Seinen-Dan	X)					
Hokoku Joshi Seinen-Dan						
Sokoku Kenkyu Seinen-Dan						
Sokuji Kikoku Hoshi-Dan	X)					
(B) Give reasons for becoming a member:	About 6 months.					
See attached sheet						
(C) State nature of your activity and offices you held:						
See attached sheet						
(D) If you voluntarily discontinued membership in any of the aforementioned organizations, give approximate date and reasons for so doing:						
There was no way for me to escape from the Dan people while I was in Tule Lake, as explained in my answer to 8(C).						

6:

After the war erupted on December 7, 1941, by the air attack on Pearl Harbor, T.H., I was taken into custody by the F.B.I. on December 8, 1941, and was placed in the county jail at Kauai, T.H. The F.B.I. agents told me that I was wanted by the Army for questioning, that it would not take much time. I was committed to a solitary cell of the prison, where there were about 40 Japanese Issei. I did not know what was going to happen next and I felt as though I were treated just like an alien and there was nothing I could do about it.

I was sent to Sand Island Internment Camp, Honolulu, then to Fort Sill, Oklahoma, Camp Livingston, Louisiana, and then transferred back to Sand Island, Honolulu, about August, 1942. About January 1943, I was sent from Oakland, Calif., to the Jerome Relocation Center with my family, my wife Kuniko Fujino, son Clifford Harunobu Fujino, who was born at Kauai on April 9, 1941, and my son Albert Kunio Fujino who was born at Kauai on May 4, 1942. Our third son, Lloyd Hidenori Fujino, was born in the Jerome Relocation Center on October 2, 1943.

My father had passed away before the war. My mother and step-father, both elderly, were living in Hawaii. My step-father was taken into custody following the outbreak of the war and was interned at Santa Fe, New Mexico, and later on was sent to the Tule Lake Center. My mother became paralytic and was confined to the hospital in Jerome for about 2 months.

The reason I was taken into custody was, I believe, because of my Japanese ancestry and because I was a Shinto priest. After the outbreak of the war all the properties pertaining to the Shinto religion were confiscated by the federal government. I believe this was felt to be necessary because of the erroneous conclusion that the Shinto religion was synonymous with "Shinto Nationalism" which was a political cult foisted upon Japanese people by the military caste in Japan for political purposes.

At the Jerome Relocation Center I gave answers to the registration form by a statement that I applied for repatriation with my family for the reasons explained in answer to Question 7(A). I believed that because of my status that I would surely be deported and that the best means of keeping my family together with me and giving us protection was to make the request for repatriation. My mind was impressed with the rumors and propaganda that were circulated around camp and I was afraid that if I did not try to get repatriation, it would be dangerous for me and for my family in many ways. (See answer to Question 7(A)).

I applied for repatriation later in the Tule Lake Center because of my then belief that my mother and step-father who were aliens would be deported to Japan at the first opportunity the government had of sending them on the exchange ship and that because I was a Shinto priest and on the stop-list that I eventually would be deported too. This was a common belief at Tule Lake because of the rumors and propaganda circulating there. Mr. Ambo, an Issei in my Block 79 and a majority of the residents in the block believed such things. I did not wish to be separated from my mother and she and my step-father urged me to apply to repatriate so we could stay united in the Center. We were worried too by the persistent rumors that citizens might be required to relocate if they weren't on the

6 continued:

stop-list and I feared my wife and children would be separated from me if the WRA forced them to relocate. It would have been dangerous for them to relocate during the war, without a home to return to, without assets and without the help of friends. The public was hostile to Japanese. We feared such a separation. My mind was impressed with the pro-Japanese propaganda and sentiment in camp to the point where I believed that any other expression, that is anything contrary to the prevailing camp feeling, would make my situation much worse. The Dan men talked about loyalty to Japan and in making the application for repatriation I believed that making some statement this way, repeating what I heard, would show that I was really asking for repatriation and would avoid getting in disfavor and trouble in camp.

7(A):

When I was in the Jerome Center with my wife who again was expecting, our three young sons, my mother and step-sister, all the citizens were required to answer the Army-WRA Questionnaire For Citizens of Japanese Ancestry. Prior to the war I had registered under the draft law in Hawaii in October 1940 and was classified 4-F as I did not speak English well. I was somewhat resentful of the way I had been treated despite my U.S. citizenship and worried over what our future was to be. I understood that because I was a priest that I was on the stop-list which meant I would not be permitted to leave camp. The general rumors in the Jerome Center led me to believe that my mother who was an alien would be deported to Japan as soon as possible on the exchange ship and that I, by reason of being a Shinto priest would be deported later. The danger of my mother who was elderly and not in good health being deported to Japan and separated from us caused her much misery and we much feared as to what would become of her. Influenced by the rumors which could not be distinguished from the propaganda of the group led by the Reverend Kai and Mr. George Kuratomi, I feared my mother would be separated from us and be left helpless when deported and that my own deportation at a later time was inevitable. Under the circumstances I believed I should try to remain in the Center with my mother, wife, and children and then, if deported, there would be no record the Japanese government could use against me. Also it was necessary for my wife to give similar answers or she and the children would be required to relocate during the war. That I feared would separate us and my wife would not be able to sustain the children and herself and the American public being prejudiced against Japanese would discriminate against her and the children. These were genuine fears which beset us at the time so I believed it was necessary for me to give answers to the questions which would show that a repatriation request for me and my family was already made. Because of my status I had no hope of being accepted again as a real citizen and I thought that my "repatriation" answer would show that I could not make any answers because of my circumstances at that time. I had been beset by worry and by the propaganda that spread around the camp, worry over the welfare of my family, about deportation, and I had no opportunity to even think about these answers without the fear over my head of reprisals and dangers to the welfare of my family. The way the propaganda and stories went, the way I answered about repatriation and not being able to serve in the Armed Forces, was the way to answer to avoid discrimination and persecution.

8(B):

We were living in quarters in Block 79 in the Tule Lake Center. Numbers of persons in the Dan came to our apartment in the Tule Lake Center and urged me to join the Dan. I declined. Then they came in such large numbers with such force and strength that I feared I'd be beaten by them and that my family would be made to suffer. I told them, nevertheless, that I could not consent to become a member. They informed me I would be listed as a member anyway as everyone who was in Tule would be deported and automatically was a member. Facing such a group I did not dare say anything further. My wife and mother were alarmed for our safety as I was. The group deemed me to be a member despite the fact I had declined and despite the fact that I did not give consent to it.

8(C):

Groups of them came and ordered me out to take physical exercises with their group and I did not dare to disobey and I was forcibly taken to the barber shop where my hair was cut short. One day I was confined in the stockade and I learned later it was because a Mr. Maki who, without my knowledge, had designated me as an officer two days before. It turned out that some of the leaders had decided to nominate me to act as a chieftain. They had asked me to make some kind of an address of greeting which I refused to do several times. Then they indicated that I was acting like a traitor and such opposition to them would not be tolerated. I do not believe that I was considered their chieftain for more than four or five days. I was placed in the stockade with 16 or 17 others and remained there for 50 to 60 days. It was an alarming experience. After my release I knew I could not live in peace or safety in the Tule Lake Center. The Dan had split into two groups. I had always been in favor of the people cooperating with the WRA realizing that non-cooperation was improper and would result in trouble for the residents. Being suspected by the Dan and realizing that I might be harmed I did not dare walk outside during the day. I went to see Mr. DeWitt who was Chief of Police and Mr. Noyes, the Project Attorney, and told them about my predicament and asked them to help me get away from Tule Lake or any other place where I would be free of danger from the Dan and could be protected. They helped me and as a result I was sent to Santa Fe about July, 1945.

8(F):

Mr. Ambo, the Issei Dan leader in Block 79 and the groups of Dan members, as described in my answer to Question 8(B) told me I would be beaten if I tried to oppose them or exposed them. If it had not been for the intervention of Chief of Police, Mr. DeWitt, I am convinced I would have been beaten and maimed. He was instrumental in having me taken out of Tule Lake and sent to Santa Fe for my own protection.

9(A):

I do not recall the date. Primarily my renunciation was caused by my fear of physical harm from Dan members, fear of separation from my alien mother and fear of eventual deportation to Japan. The violence of groups of the Hoshi Dan and Seinen Dan and the rumors and false propaganda that spread in the Center was caused by a sort of generalized madness that was bred by the conditions that beset us all. My

9(A) continued:

step-father had been reunited with us in Tule Lake. He and my mother, being aliens, expected to be deported. They urged me and my wife to renounce to avoid our being separated from them. I believed that because I was a Shinto priest and early had been placed on the stop-list that eventually I would be deported and this would mean I would be separated from my wife and children who would face relocation during wartime while the public was inflamed against us unless my wife also renounced her citizenship. My wife and children were completely dependent on me so we were afraid of separation and of their relocating under the adverse conditions existing outside.

Groups of the younger men approached me after my visit to Chief of Police DeWitt and Project Attorney Noyes and questioned me. I had been visited by groups of them and questioned ever since I had advised cooperation with the WRA. Having taken such a stand I realized that I was constantly in danger of getting harmed by the Dan groups which were opposing the WRA policies and had been engaging in violence. As a result I did not dare to venture out at night and even in the daytime I stayed in our apartment to avoid trouble. My wife, mother, and step-father were constantly worried about my safety and I had no relief until I was sent to Santa Fe.

9(B):

My answers are different. At my hearing I was in fear of reprisal from the Dan groups and in fear of separation from my alien mother and stepfather. I was worried for my own safety and that of my family. I could not risk antagonizing the Dan members. I may have said such a ridiculous thing as that the Japanese emperor was a god but at Sand Island I told the officers Shinto was a religion and was not emperor worship which was not a real religion.

I was already suspected and distrusted in camp by the Dan men and I was trying to do what I could to avoid more suspicion of me and any trouble from them. In this upset state of mind I went to the hearing, realizing in my mind that I could not take a chance of further antagonizing the Dan members, and remembering their pro-Japanese propaganda, and that it was necessary to make such statements in order to get the renunciation approved, I made statements in favor of Japan. The word had passed around that when we were questioned by the authorities or officials we were to make statements along these lines. I was scared that if I deviated in any way, it would be found out and there would be intimidation. Uppermost in my mind was the thought that I must get approval and must get it done quickly so that there would be no uncertainty about my status and so the agitators would not suspect me any further.

9(C):

I was in fear of the Dan groups as explained in my answer to questions 8(C) and 9(A) and in fear of separation from my alien mother and step-father. I believed deportation was inevitable for me because I was a Shinto priest and was on the stop-list and had answered about repatriation to questions 27 and 28 and had applied for repatriation. I feared the possibility of permanent separation from my wife and three children. I was afraid of what ultimately would become of

9(C) continued:

them if I was separated from them and they ultimately were forced to relocate without a home, money or friends to rely on and I was sent to Japan. Mr. Ambo and other Dan members whose names I do not recall were still in our block and they kept me under surveillance. Though many Dan leaders were taken away the elder Issei and younger boys were just as active and threatening as their predecessors.

It was a long time before I got over the feeling upon being questioned (as explained in answer to question 9(B) at the renunciation hearing) that I must follow the propaganda line as it was drilled into my head during my camp life, that I must when being questioned talk in a pro-Japanese way, anything that followed the propaganda line of the agitators in camp. I could not easily get over this feeling--that what I said would become known, spread around and something would be made of it. In the interview in July of 1945, I made statements in favor of Japan, just as I did at the renunciation hearing, and for pretty much the same reasons. My main thought was to keep my family together. I did not know what was ahead of me at Santa Fe but my renunciation was over and the only thing left was the matter of repatriation so that my family could be reunited. There had been a number of stories and rumors in camp about different things we might do that would cause our names to be put on a list which would be reported to the Japanese government and then when we were sent to that country we would be punished there. I was hoping that there would be no record made against me that would be used against me or my family in Japan. Since at this time it was just a few more steps before actual repatriation took place, I simply followed the usual pro-Japanese propaganda line. If at this point I had made any positive statements about loyalty to the U.S., having had the approval of my renunciation and being scheduled for repatriation, it might have been very easy for some agitator or Issei trouble maker to get wind of it and it would have meant a risk again which could be used for troubles against me. I believed that by going through the interview the way I did, it was a means of protecting my future and the welfare of the members of my family.

9(E):

By the kind intervention of Mr. DeWitt and Mr. Noyes I was transferred to Santa Fe for my own safety. In Santa Fe, however, there were many Dan leaders who kept watch on me but the pressure there was not as great as at Tule Lake and the U.S. Immigration officers were able to keep them in line and prevent any violence.

After being sent to Japan I learned of the class lawsuits and applied to Attorney Collins to join me as a plaintiff.

- (E) If you claim that your membership in any of the aforementioned organizations, your activities therein, or your acceptance of an office was due to misunderstanding of the purpose or nature of the organization, explain fully:

See explanation in my answer to question 8(B).

- (F) If you at any time wished to discontinue membership, activity, or office and were prevented from so doing, explain fully:

See attached sheet.

9. (A) When did you decide to apply for forms upon which to renounce your United States citizenship?
Give reasons for so doing:

See attached sheet

- (B) If reasons given in answer to preceding question differ from reasons given to officer who held renunciation hearing, give your explanation for difference:

See attached sheet

- (C) If you claim that your renunciation was caused by fear, you should explain fully why such fear extended from the time of the application for renunciation papers until the date of actual renunciation:

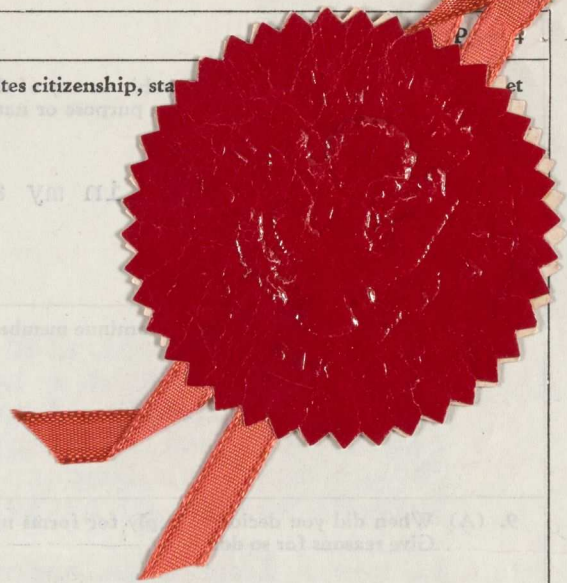
See attached sheet

- (D) If the fear did not extend from the date of application to the date of approval by the Attorney General, you should state whether you made any effort to withdraw your application, and if not, explain fully:

- (E) If, after approval, you requested the Attorney General to withdraw his approval of your renunciation or to cancel your renunciation, give the reasons for the delay in making such request:

See attached sheet

(F) If there are any other facts which influenced your action in renouncing your United States citizenship, state them here, if necessary.



10. (A) If you now are in Japan, give your reasons for having returned to Japan.

Being in Santa Fe, separated from my wife, three children, mother and step-father, and still believing in my eventual deportation because of being a Shinto priest, there was no other course open to me except to be repatriated to Japan.

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship? **No**

Answer Yes or No

If you have, state nature of action taken and reasons therefor.

11. (A) If you have served or are serving in the military or naval forces of the United States fill in the following:

I enlisted (or was drafted) on..... in the.....; my Serial number is.....;
State the date State the Branch of Service

I still am in such service.....; I was released from active duty on.....and received my Discharge
Answer Yes or No

on.....

(B) If at any time while in a war relocation center or since then you volunteered for military or naval service but your offer of service was rejected state the time when and the place where you volunteered.

(C) State why your offer of such service was rejected, if the reason was made known to you.

(D) If you were rejected for military or naval service by your Local Draft Board since your release from a war relocation center state the reason for the rejection if known to you.

12. If any member of your family has served or is serving in the military or naval forces of the United States state the relationship of such person to you, the name of such person, the branch of service and serial number of such person:

Relationship

Name

Branch of Service

Serial Number

Shigeo Fujino
(Signature in full of applicant)

Subscribed and sworn to before me this 11th day of August, 19 58.

Service No. 5819
Tariff No. 201
Fee Paid: U.S. \$ 201
Local Commission

Wanda F. Stotts
American Vice Consul

This affidavit may be executed before any person authorized to administer oaths.

PERSONAL QUESTIONNAIRE

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Please read this questionnaire carefully and then print, type or write your answers legibly to the following questions.

- a. State your full name. SHIGEO FUJINO
- b. Male? ☒ Female? ☐ Maiden Name?
- c. Birth place? Honolulu, T. H. Birth date? May 25, 1918
- d. Have you ever renounced Japanese Nationality? No When?
Where?
- Have you ever visited Japan? Yes When? 1920 - 1934
Did you attend school in Japan? Yes When? 12/1925 - to present
How long? 1 year What Schools? Grammar School
Period of attendance: 1925 - 1933

PRELIMINARY QUESTIONS

1. Where did you live before evacuation? Kauai Island, Hawaii
2. What was your occupation before evacuation? Shinto priest
3. Who, if anyone, was wholly or partially dependent upon you for support at the time you were evacuated? wife and children
4. Where did your father and mother reside at the time of evacuation? father was deceased - mother & step father in Hawaii
Were they aliens? Yes
What were their ages at the time of evacuation? mother - 62
Were your parents both evacuated also? Yes Was either of them in ill health while in a WRA Center? Yes Was either of them hospitalized while in a WRA Center? Yes If so, when and in what Center? Jerome - she became paralytic and confined about 3 months
Were you or any other members of your family in ill health while in a WRA Center? No If so, state who was, and, if hospitalized, state when, for what period of time, and in what Center?
5. When and where were you married? 1940 at Hawaii
What is the name of your spouse? Kuniko

77
15
62

Is your spouse (wife or husband) a U. S. citizen, a renunciant or an alien? renunciant

6. What are the names, birthdates and birthplaces of your children? Clifford Hamanaka, 4/9/1941 at Kani, Hawaii, Albert Kunio
5/4/1942 at Kani, Hawaii; Lloyd Nedunori 10/2/1943
7. What members of your family were evacuated with you? (Wife, husband, children, father, mother, brothers, sisters, father-in-law, mother-in-law) Wife, 2 children, mother, and sister (Chuyeko)
Stepmother
8. State what members of your family (spouse, mother, father, brothers, sisters, children, father-in-law or mother-in-law) were in Japan during the war? none
9. Who of them, if any, were U. S. citizens?
10. Did any of them serve in the Japanese armed forces?
11. State what members, if any, of your spouse's family (your father-in-law, mother-in-law, sisters-in-law, brothers-in-law, or stop-children) were in Japan during the war and whether they are U. S. citizens or Japanese aliens? for mother-in-law, 3 brother-in-law, 1 sister-in-law
Law
12. Did you suffer any property losses by reason of your evacuation? yes. Did you file a claim to recover losses you suffered by reason of your evacuation? _____ For what amount did you file your claim? _____ What amount did you receive in settlement of your claims? _____ Did your parents suffer any property losses by reason of evacuation? _____ If so, for what amount did they file claims? _____ What amount did they receive in settlement of their claims? _____
13. State whether your husband, father or any other member of your family was interned as an alien enemy after the outbreak of war in an Alien Enemy Internment Camp, for removal to Japan, and, if so, in what camp? Step-father was interned to Jpe - 12/1/41

When and where were you reunited with such member of your family? _____

To Tule Lake Center

14. Did you apply for "short term", "seasonal work", "indefinite leave", "student's leave" or "relocation" while you were in a WRA Center? none
when war brokeout all the properties pertaining to
 When did you make that application? Shinto religion was an empicated
 In what camp were you at that time? by the Federal government

Were you denied leave? _____ By whom? I feel I was placed in a stop but
as I was a Shinto priest

What reasons were given to you for denying your application? _____

15. Did you go out for seasonal work or on any leave clearance? none When and where did you go and for what period of time? _____

What type of work did you do? _____

Did you experience any discrimination or persecution while on leave? _____
 If so, state the experience. _____

To what Center did you return? _____

16. State the names of any members of your family or any of your friends who went out on leave or relocation and experienced discrimination or persecution. none

What happened to them? _____

When did the occurrences take place? _____ Year _____ Month _____

Where did they happen? _____

From whom or what sources did you hear or learn those things? _____

Did you know or learn of any other persons on leave having been subjected to discrimination or persecution? _____ What were their names? _____

After war erupted on 12/7/1941 - I was apprehended by the FBI on 12/8/1941 & placed in a county jail
 What happened to them? at Kauai, Hawaii. Then I was sent to Sand Island Internment Detention Camp, Honolulu

When and where did the occurrences take place? I.H. after 3 months I was in Sand Island for a brief spell and sent to Fort Sill, Oklahoma. Then to Camp Livingston, La. I was transferred back to Sand Island, Honolulu on about August, 1942.
 RE: APPLICATIONS FOR REPATRIATION

17. To what Assembly Center were you evacuated? Jerome Relocation Center with my family on or about January 1, 1943 - from Oakland, California
18. To what WRA Center were you next transferred? Fule Lake Center sometime in 1943/1944
19. In what Block did you live there? Jerome Relocation Center Bldg 3829
 With whom did you share quarters there? Fule Lake Bldg 79
Wife, child, mother & step sister
20. In what Camp were you when you applied for repatriation to Japan? Jerome Fule Lake Center
21. Did you make that application before or after you answered the Army Questionnaire in February or March, 1943? After
 When did you make that application? I cannot recall month or 1944
 Did you personally make that application? yes. If not, who did? _____
- Did any of the following persons also make applications for repatriation to Japan? Your husband? _____ Wife? yes father? _____ mother? _____
 brothers? _____ sisters? _____ father-in-law? _____ mother-in-law? _____
 brothers-in-law? _____ sisters-in-law? _____ When and in what Center were they at the time they did this? same time at Fule Lake
- Did they then fear that the government intended to deport all aliens to Japan? yes; that it intended to deport all Kibei to Japan? yes, that it intended to deport all Nisei to Japan? yes.
22. Did you make more than one application for repatriation to Japan, and, if so, when and where did you do so? only one

23. What members of your family pressured you into applying for repatriation to Japan? none

What did they say to you to get you to apply for repatriation? _____

24. Did anyone else, not a member of your family, pressure you into applying for repatriation to Japan? yes. Name the persons who did and state whether they were Issei, Kibei, or Nisei, and blocks where they lived.

Mr. Ambo-Issei Block 79;

If those persons were leaders or members of any organization state the name of the organization. Nishida Leaders

What did those persons tell you to get you to apply for repatriation? Since you have been segregated as disloyal, you must repatriate to Japan

25. What did you then believe would happen to you if you did not make an application for repatriation to Japan? I might be discriminated by

Nishida & Senju club, as I will be opposing the dem movement & also feared for my personal safety

Were you fearful that if you did not apply for repatriation you would be separated from your husband? _____ wife? yes children? yes mother? _____ father? _____ brothers? _____ sisters? _____ or other persons? _____

Were those persons in the same Center with you at the time you applied for repatriation? yes If any of them were not, state who was not and where they were at the time. _____

26. Did you believe that if you didn't apply for repatriation to Japan that sooner or later you would be forced to relocate in the U. S.? no; in an area hostile to Japanese? no; that you might be drafted into the armed forces? no that you would be separated from alien members of your family you believed would be deported to Japan? yes.

27. Did you make application for repatriation because you believed the Government had no use for you and intended to deport you to Japan because you were Kibei? yes; of that it intended to deport you to Japan because your parents were there? no; or because your parents were aliens here and that it intended to deport them on an exchange ship to Japan simply because they were aliens? yes; and that they wanted you to be with them and not

be separated from them? Yes.

Re: QUESTIONS 27 AND 28

28. In what WRA Center were you at the time you answered the Army Questionnaire containing Questions Nos. 27 and 28? Quoniam

In what Block were you living in that Center at that time? 38n 38

Was the Questionnaire you answered the Army Questionnaire or the WRA Application for Leave Clearance, if you remember? WRA Army

29. Did you give a negative answer to Question No. 27? Yes; to Question No.

28? Yes. Did you refuse to answer Question No. 27? Yes; Question No.

28? Yes Since I was treated like an Alien enemy as quite of my citizenship

30. Did any members of your family pressure you or threaten you into giving a "No" answer to Questions Nos. 27 and 28 or into refusing to answer those questions? No. Who were the family members who did this? None

What did they say to you to get you to answer "No" to those questions or to refuse to answer those questions? None

Did you give a "No" answer to those questions or refuse to answer them because your father? None mother? None brothers? None sisters? None or other family members? None were in Japan at the time and you feared they might get in trouble with the Japanese government if you were willing to serve in the U. S. Army? None or were willing to swear allegiance to the U. S.? None Did you give "No" answers to those questions or refuse to answer them because your father? None mother? None brothers? None sisters? None or other family members? None were in the U. S. but you believed they were to be deported to Japan and that they would get in trouble with the Japanese Government when they arrived there if you had answered "Yes" to those questions? None. Did you give a "No" answer to those questions because you believed that eventually you would be deported to Japan and you feared that if you gave a "Yes" answer to those questions you would get in trouble with the Japanese Government when you arrived in Japan? None

31. Did any other persons pressure or threaten you into giving "No" answers

to those questions or into refusing to answer those questions? Yes. What are the names of those persons and state whether they were Issei, Kibei, or Nisei and the Blocks in which they lived and the organization, if any, of which they were members? I remembered that a group was led by

Reverend Kai and Genzo Kuratomi

What did those persons say to you to get you to give "No" answers to those questions or to refuse to answer those questions? They were persuading students to sign No's I was influenced by their general rumors.

32. What did you fear would happen to you if you didn't give "No" answers to those questions or you didn't refuse to answer them? At this time I felt rather better toward the treatment by the U.S. government

33. What did you fear would happen to other members of your family if you didn't give "No" answers to those questions or you did not refuse to answer them? I merely followed the crowd feeling this was the best thing to do. I wanted to remain together with my family.

34. Did you refuse to answer those questions because you already had applied for repatriation to Japan and you understood that if you already had applied for repatriation you did not have to answer those questions? Yes.

35. Did you give "No" answers to those questions or refuse to answer them because you resented being evacuated, confined to a WRA Center and treated like an alien? Yes

36. Did you give "No" answers to those questions or refuse to answer them because you already had applied for repatriation and believed that if you gave "Yes" answers your application for repatriation would be cancelled and you might be drafted into the armed forces? ____; or be forcibly relocated in the U. S. while the war still was going on? _____. Did you fear that if you were to be drafted you would be discriminated against and be persecuted in the armed forces? _____. Did you fear that if you were drafted? ____ or relocated? ____ you would be permanently separated from members of your family who were to be repatriated to Japan? ____; from what family members did you fear to be separated? _____

37. Did anyone else, not a member of your family, pressure or threaten you into giving "No" answers to those questions? Yes What were their names and state whether they were Issei, Kibei or Nisei and the names of the

organizations to which they belonged? _____

38. Did you fear that if you gave "Yes" answers to those questions that you would have to stay in camp and be separated from your parents or other family members who were to be deported to Japan because they were aliens or because they had asked to be sent to Japan and you did not want to be separated from them? yes From what parent or family members did you fear separation? mother

39. Did you fear that if you gave "Yes" answers to those questions you eventually would have to relocate in this country during the war and would be in danger from hostile Caucasians? yes
Who told you that this might happen to you? remains

40. Did you fear that if you gave "Yes" answers to those questions that it would mean you might be drafted into military service where you would be discriminated against or be persecuted by fellow soldiers or that you might be used as cannon fodder just because you had Japanese ancestry? yes
Who told you that this might happen to you? remains

41. Did you fear that if you gave "Yes" answers to those questions that you might be attacked and harmed by groups of Issei, Kibei or Nisei in camp?
no Name the group and its leaders or members from whom you feared this danger? _____

Did you give "No" answers to those questions as a protest against the mistreatment of evacuation and confinement to a camp? yes

42. Were you, or any member of your family, or any friend or anyone else attacked by members of the pressure groups in that Center for showing loyalty to the U. S.? no or opposition to the pressure groups? _____ or for giving "Yes" answers to Questions Nos. 27 and 28? _____ If so, state the names of the persons who were attacked. _____

When were they attacked? _____ By whom were they attacked? _____

43. Did you then believe that if you gave a "No" answer to those questions that you would be allowed to stay in the Center for the duration of the war and in this way you and your family would be free from danger of persecution by Caucasians? Yes. Who told you this? Kumares.
-
44. Did you give "No" answers to Question Nos. 27 and 28 or refuse to answer those questions because you had been informed by the WRA or understood that because you already had applied for repatriation to Japan that you did not have to answer those questions? _____. Who told you this? _____
-
45. Did you ever give a "Yes" answer to Question No. 27? no; to Question No. 28? no; Did you change your answer to Question No. 27 or 28 to "No" at any time? _____. Did you change your answer to Questions Nos. 27 and 28 to "No" or refuse to give "Yes" answers to those questions by July 31, 1943 because you knew that "No" answers or a refusal to answer those questions would mean that you would be sent to Tule Lake or be segregated there with alien members of your family from whom you did not want to be separated? no.
46. When and where did you first register for the draft? Hawaii,
Oct, 1940.
- What classification did you first receive? 4-F as I could not
ceive a 4-C (alien enemy) classification? no. When did you receive that 4-C classification? Did you ever re- speak English
- In what Center were you when you received it? _____
- Did you receive that 4-C classification before you answered the Army Questionnaire in February or March of 1943 while you were in a WRA Center or did you receive it afterward? _____
47. While you were in any WRA Center did you sign a petition addressed to the Attorney General, the President, the Army, the WRA or other governmental agency or agent stating in substance that if you were freed and returned to your home you would fight for the U. S. and give your life if necessary for this country? no. In what Center were you at the time? _____
-
- Did you sign such a petition before you answered the Army Questionnaire in February or March, 1943 or afterward? _____ Did you sign such a

petition before you made a request for repatriation to Japan or afterward?

When were your parents first placed on the free list or notified that they could be relocated? _____

Were any other members of your family placed on the WRA free list for relocation purposes and, if so, who were they and when were they placed on the free list? _____

48. Would you have been willing to swear unqualified allegiance to the U. S. while you were in a WRA Center if the Government had allowed you to return to your home as a free citizen? yes Would you have been willing to return to your home alone? no; without the citizen members of your family likewise being freed from detention? no; without the alien members of your family also being freed? no. Would you have been willing only if the Government would assure you that you would be relocated safe from harm from Caucasians? yes; that the citizen members of your family would be relocated safe from harm? yes; and that the alien members of your family willing to return to their homes during the war if the Government would allow them? yes Were they willing to be relocated elsewhere in the U. S.? no.

49. Did you keep in touch with your Local Draft Board while you were in a WRA Center? ?. Did you report to your Draft Board after you were released from camp? _____. To what Draft Board? _____

When? _____ After your release from camp did you volunteer for service in our armed forces? _____ Did you ever served armed

forces? _____. When _____; into what branch?

_____; what period of time did you serve? _____;

where did you serve? _____; what was your social number? _____.

Have you received an Honorable discharge from such service? _____; what is the date of that Discharge? _____

Re: MEMBERSHIP IN ORGANIZATIONS

50. (a) Did you ever sign a petition for resegregation (Saikakuri Seigan) while in Tule Lake? yes. When? I do not know.

(b) Were you at any time a member of (1) Sokoku Kenkyukai? _____

(2) Sokoku Kenkyo Seinen Dan? _____ (3) Sokuji Kikoku Hoshi Dan? _____

yes (4) Hokoku Seinen Dan? yes (5) Hokoku Joshi Seinen Dan? _____.

When did you become a member? I cannot recall. sent to Sp. July, 1945

How long were you a member? nine months

When did you stop being a member? never did resign

In what Block did you live at the time you became a member? 79

What was the name of your Block Manager? ?

With whom did you share living quarters at the Tule Lake Center? _____

my wife, 2 sons, mother & sister

What organizations were active in that Block? Hokoku Seinen dan &

What was the full name of the organization you joined? Joshi Hokoku Seinen dan

What were the names of the leaders of the organizations in your Block? _____

Ambo

51. Were your father? _____ or mother? no or brothers? _____ or sisters? _____ or father-in-law? _____ or mother-in-law? _____ a member of any organization? _____ Did they persuade you to become a member? _____ What did they say to you to persuade you to become a member? _____

What other members of your family were members of the Hoshi Dan? _____

my wife

Joshi Dan? _____

Seinen Dan? _____

Why did they become members? I do not know why

In what Blocks were they living? 79

52. What are the names of the persons other than members of your family who persuaded or threatened you into becoming a member and state whether such persons were Issei, Kibei or Nisei and state the Blocks in which they lived? I cannot recall - but people came on frequent occasion

53. What did they tell you to persuade you to become a member? and I was placed automatically in the dan. I did not give consent to it.

What did they say would happen to you if you did not become a member?

They said to join, and nothing else was said

54. What did you believe would happen to you if you did not become a member?

They came with much force and strength so I feared I might be beaten by them.

Chief of Head

5. What office, if any, did you hold in the organization? _____

I became dancho - in the end

What duties did you perform? _____

I was dancho for 2 days, and I was put into stockade with 16 or 17 others. I was

How did you become an officer? _____

put in for 50 days. - There was because we violated some regulation of WKA

When did you become an officer? _____

after March 12, 1945.

From whom did you receive notice that you were an officer? _____

I do not know how I became dancho - I remember that

What duties did you perform as an officer? _____

The WKA had made me dancho - did not perform no duties at all

As a member did you attend any morning calisthenic exercises? _____

Approximately how often did you join in the calisthenics? _____

10 to 15 times

Did you attend any of the organization's lectures? _____

no Approximately how many lectures did you attend? _____ What was the nature of those lectures? _____

Did you participate in any of their marching demonstrations? _____

how many? _____

10 - to 15 times

Did you attend any other meetings of the organization? _____

no Where and how often? _____

Did you tell anyone you wanted to drop membership? _____

yes State the names of the persons you told you wanted to drop membership. *to my wife.*

Did anybody warn you that you could not withdraw from membership? _____

Who gave you such a warning? (State their names, blocks, where they lived and whether Issei, Kibei or Nisei) *Ambo Issei Bldg 29 - & all*

The dan members.

What did they tell you would happen if you dropped your membership or

tried to drop membership? _____

They said I cannot quit & if I tried to I will be beaten

Had you learned that anyone who tried to drop membership had been

threatened or had been beaten up for trying to drop membership? _____

if you know, was beaten for trying to do it? _____

What group did you hear was responsible for beating persons who tried to withdraw from membership? _____

After 50 days I was released. I could not live in Tule - as the dan split into 2 groups. I asked the dan to let me live in any place - so I could be protected & was sent to Sfe on July 1, 1945. I saw the group favoring cooperation with WKA & I was unable to walk during the day.

57. Were you in fear that you would be attacked and beaten up by members if you tried to drop membership? Yes What groups did you fear might do this? Hokoku Seinen dan group.

58. Were you told that if you tried to drop membership the organization would report this matter to the Japanese Government and that when you were deported to Japan you would get in trouble with the Japanese Government? no Who told you this? _____ Did you fear that if you dropped membership you would get in trouble with the Japanese Government when you were deported to Japan? _____.

59. Were you told that if you tried to drop membership the organization leaders would report this matter to the Japanese Government and that your alien parents would get in trouble with the Japanese Government when they were sent to Japan for not being able to control your actions? _____ Who told you this? (State the names, blocks where they lived and whether Issei, Kibei or Nisei) _____

Did you fear that if you dropped membership your parents who were to be sent to Japan would get in trouble there? _____.

60. Did you have your hair cut short or shaved? yes When? I cannot recall who did it? barber shop. Did you wear any insignia of the organization and, if so, what insignia? kimono - with Hishi on it

61. If you or any member of your family was placed in the "Stockade" at Tule Lake Center state who was, for what period of time and for what reason

Yes - for 50 or 60 days as I was a dancho -

62. What was the nature of your employment and where did you work while you were in Tule Lake? was cleaning shower room

What were your working hours? 8-4 Were you working while you were a member of any organization at Tule? yes In what block? 79 What were the names of some of your fellow workers? by myself

63. Were you, or any member of your family, or any friend attacked by any members of any of the pressure groups at Tule Lake? none Who was? _____

When? _____ By whom? _____

Re: REQUESTS FOR FORMS UPON WHICH

TO RENOUNCE CITIZENSHIP

64. (a) In what Block did you live in the Tule Lake Center? 79
64. (b) When did you send a letter to the Attorney General or the Justice Department asking for forms upon which to renounce your citizenship?
I think it was quite late as I received my approval at 8 p.m.
64. (c) Where did you get the forms? _____ When? _____
64. (d) In what Center were you at that time? Tule Lake Block
 Number: 79

(Note: On December 19, 1944, General Pratt removed the ban on the return of Japanese to the West Coast. On December 21, 1944, the Newell Star, the Tule Lake Center newspaper, announced that all the WRA camps would be closed in about one year. Notices of this also may have been posted in the block manager's offices, the mess halls and other places in camp.)

Therefore, if you sent a letter to the Attorney General or the Justice Department before December 21, 1944, asking for forms upon which to renounce citizenship you probably were not then in fear of the camp being closed and of being forced to relocate in a hostile area without funds or a home to which you could go. If you sent such a letter between December 21, 1944 and January 29, 1945, you probably were in fear of being relocated in such circumstances. On January 29, 1945, the WRA announced that Tule Lake would be kept open and that there would not be any forced relocations. If you sent your letter after January 29, 1945, the Justice Department will be inclined to believe you were not then in actual fear of being forcibly relocated in a hostile area without funds or a home to which you could go unless you convince it that you did not believe the January 29, 1945, announcement that the Tule Lake Center would be kept open and that no one would be forced to relocate.)

65. Did you send that letter to the Attorney General or to the Justice Department before that December 21, 1944 announcement that all the WRA Centers would be closed within a year? no. Did you send it between December 21, 1944 and January 29, 1945? no.
66. Did you send it after the announcement of January 29, 1945, that the Tule Lake Center would be kept open? yes
- If you sent in your letter to the Justice Department after the WRA's announcement of January 29, 1945, that the Tule Lake Center would be kept open and that there would not be any forcible relocations you probably did not send that letter requesting forms upon which to renounce your citizenship by reason of fear that the Tule Lake Center would be closed and that you and your family would be forced to relocate and therefore, you should answer the following questions:
- (a) From what source did you learn about that announcement of January 29,

1945: In the Newell Star? _____; from a notice on a bulletin board? _____; from the Block Manager? _____; from what other persons? _____

(b) Did you believe the announcement? _____. If not, state why you did not believe the announcement. _____

(c) Did anyone tell you that you could not trust that announcement? _____ If so, state who told you not to rely on that announcement and what they said to you to make you disbelieve it. _____

67. If the announcement of December 21, 1944, that all Centers would be closed within a year and the announcement of January 29, 1945, that Tule Lake Center would be kept open and there would not be any forcible relocations did not have anything to do with your decision to renounce your citizenship did you send the letter to the Justice Department asking for forms upon which to renounce citizenship because of any of the following fears, namely: (a) fear of separation from alien members of your family, such as father? _____ mother? yes father-in-law? _____ mother-in-law? _____ step-father? _____ step-mother? _____ other aliens? yes who you believed were to be deported to Japan? yes; (b) fear of being separated from citizen members of your family, such as your wife? yes husband? _____ children? yes who you believed would have to relocate in the U. S.? yes or who you believed would be deported to Japan? yes; (c) fear of being deported yourself because you had given negative answers to Questions Nos. 27 or 28 and were considered a disloyal person? yes; (d) fear of treat or harm to yourself? yes or your wife? yes or husband? _____ or children? yes or mother? yes or father? _____ or other members? _____ of your family from gangs in the Center? yes; (e) fear of mistreatment or physical harm from the Government or its agents? no

68. Did the announcement of December 21, 1944, that all the WRA Centers would be closed within a year cause you to send that letter to the Justice Department? _____ Did you read that announcement in the Newell Star? _____; from a bulletin board? _____; or learn about it from the Block Manager? _____; or from other persons and, if so, name the persons: _____

69. Did you send the letter to the Justice Department asking for forms upon which to renounce your citizenship because you feared that December 21, 1944, announcement meant that you and the citizen members of your family would be forcibly relocated without money, a home or job in an area where people were hostile to Japanese while the war still was going on unless you renounced your citizenship? ____ Were you afraid of being relocated because you had heard that jobs were scarce? ____; that employers did not wish to hire Japanese and that you might not get work to support yourself and your family? ____; that the public was hostile to Japanese and you feared mob violence? _____. If you had been forcibly relocated what members of your family would you then have had to support? _____

Had you heard of any relocated persons being discriminated against? ____; refused work? ____; being insulted? ____; being attacked? ____; being shot at? ____; being persecuted? ____; whose homes had been burned? _____. When and where had these incidents taken place? _____

What were the names of the persons who had been mistreated and state what it was that happened to them. _____

70. Did you send that letter because you believed that if you sent for the forms and renounced your citizenship that you would be interned by the Justice Department and could stay in camp until the war ended and then be safely relocated when public hostility to Japanese died down? _____. Who told you that this could be done? _____

71. Did any members of your family fear or tell you that you would be forcibly relocated and run the risk of danger from hostile Caucasians unless you sent that letter and renounced your citizenship and, if so, what members of your family told you this? _____

72. (a) State what members of your family were in fear of what might happen to you or to them if you did not send such a letter and, if so, state of what or of whom they were in fear? _____

72. (b) In what Blocks were each of your family members living at that time?

79

73. Did you fear that if you did not send the letter and request forms upon which to renounce your citizenship that you would be separated from alien members of your family? yes; and, if so, from what alien members?

mother

or from citizen members? yes and if so, from what citizen members of your family? wife & children

74. Name the members of your family who told you that you would be separated from your family if you did not send for the forms and renounce your citizenship? mother & wife

75. Name other persons, not members of your family, who told you that you would be separated from your family if you did not send for the forms and renounce your citizenship and state whether they were Issei, Kibei or Nisei and the Blocks where they lived. Combo-Issei Block 79,

& Huchi Saw affair.

76. What members of your family (wife, husband, children, father, mother, brother, sisters, father-in-law, mother-in-law) were in the Tule Lake Center at the time you sent that letter to the Justice Department?

mother, wife, 3 children, step sister
also.

What members of your family pressured, threatened or persuaded you to send that letter? none

What did they fear or say to you to get you to send that letter?

77. Did your husband? wife? father? mother? yes brothers? sisters? in-laws? force you to send a letter requesting forms on which to renounce your citizenship so that you wouldn't be separated from them by being forced to relocate while they remained in camp or finally were deported to Japan? If such person or persons were

citizens of the U. S. state whether they already had sent for forms upon which to renounce their citizenship? She was an alien

What did such person or persons say to you to force you to renounce your citizenship? she wanted to remain with me

78. Did you send that letter requesting forms upon which to renounce citizenship because you heard that alien members of your family who had requested repatriation to Japan would have to stay in the Center until they could be exchanged or removed to Japan and that you ultimately would have to be relocated in this country and thus be separated from them unless you applied for renunciation? yes. Name the persons who told you this might happen if you didn't renounce your citizenship and state whether they were Issei, Kibei or Nisei and the Blocks where they lived

What alien members of your family already had asked for repatriation to Japan at the time you sent that letter? mother & step father

Were the alien members of your family on the WRA free list and eligible to relocate at the time you sent your letter to the Justice Department asking for forms upon which to renounce your citizenship? none

79. Did you fear that if you didn't send for the forms and didn't renounce your citizenship that you, nevertheless, would be deported to Japan along with the alien members of your family because you had asked for repatriation to Japan and that you would get in trouble with the Japanese government when you arrived there? yes. Name the persons who told you this and state whether they were Issei, Kibei, Nisei, the Blocks where they lived and the organizations of which they were members.

80. Did you decide to apply for forms upon which to renounce your citizenship because you believed your life was being frittered away uselessly in camp? yes, that you feared that you might be confined to camp until the war ended? yes; which might take many years? yes or that if the war did not come to an end you would be kept in camp forever? yes or that when and

if the war ended the Government might deport you to Japan? yes and that you wanted to get away from camp life? yes and feared that you had to go or be sent somewhere or anywhere, even to Japan, just so long as you were made a free man? yes.

81. Did you send a letter to the Justice Department asking for the forms upon which to renounce because you were afraid that the Government had no use for you and didn't care what happened to you and that you were afraid this was true because it had deprived you of citizenship rights by evacuating you and putting you into a WRA Center behind barbed wires and then had armed troops guard you? yes; and then didn't give you any protection in the Tule Lake Center from the threats and violence of gangs? yes; and because the police didn't give any protection to the residents? yes; and you were scared by the soldiers moving in and driving the residents around and searching their quarters? no; and no protection was given against such things as the murder of Mr. Hitomi, the knifing of Mr. Terasawa and others, and the clubbing and beatings of many persons; and that the Government didn't punish the soldier who shot Mr. Okamoto? yes and that you thought these things clearly meant the Government had no use for you and didn't want to give you any protection and that, to avoid all this violence and trouble, you had to renounce citizenship to insure your own safety? yes and the safety of your wife? yes, husband? yes, father? yes mother? yes, children? yes brothers? yes, sisters? yes, other members of your family? yes.

82. Did you decide to send the letter asking for forms upon which to renounce your citizenship because you feared that you were going to be deported to Japan because you had given "No" answers to Questions Nos. 27 and 28 or had refused to answer those questions and were considered disloyal to the U. S. and that it was necessary for you to send that letter to the Justice Department and renounce your citizenship otherwise you would get in trouble when you arrived in Japan? yes. What trouble did you think you would get into in Japan if you didn't renounce U. S. citizenship? _____

I did not know what would happen - but I feared
State what members of your family told you this. some trouble

Name the Issei, Kibei and Nisei who told you this and state in what Blocks

they lived at Tule Lake and the name of any organizations to which they belonged San members.

83. Did you fear that if you didn't send for the forms and renounce your citizenship that you eventually might be drafted into our armed forces while you were in the Center and thus be separated from your citizen wife? _____; citizen children? _____; or other citizen members of your family? _____ who were in the Center? _____. Did you fear that if you didn't send for the forms and renounce citizenship that you eventually would be relocated and then might be drafted into our armed forces and then be separated from your wife? _____, children? _____, other family members? _____ who would have relocated with you? Who told you these things might happen if you didn't renounce your citizenship? _____

84. Did you fear that if you didn't send for the forms and renounce your citizenship that you eventually might be drafted into the army while you were in the Center or after you were forcibly relocated which would result in separating you from alien members of your family who were to be sent to Japan because they had asked for repatriation to Japan and wanted to go there? _____ or because they believed they would be deported to Japan after the war ended because they feared the Government intended to deport all alien Japanese to Japan? _____ Who told you this would happen? _____

85. Did your alien parents fear that if you didn't send for the forms and renounce your citizenship that you eventually might be drafted into the army and be separated from them when they were sent to Japan? _____. Did they tell you this? _____ Name other persons who told you this. _____

Did your parents fear that if you served in the armed forces that they would get in trouble with the Japanese Government when they arrived in Japan? _____. Did they tell you this? _____. Name other persons who told you this. _____

86. Did any person or persons or group of persons tell you or spread the rumor that if you didn't send for the form and renounce your citizenship you would get into trouble with the Japanese government when you were

deported to Japan? yes. Name the persons who told you these things, the Blocks where they lived and the organizations to which they belonged, and whether they were Issei, Kibei or Nisei. _____

San members - cannot recall names

87. Name the other members of your family whom you believed would get in trouble there if you didn't renounce your citizenship and state whether they were in the Center with you. wife, step father, sister,

wife & 3 children

88. If any members of your family were in Japan at the time, did you fear that they might be punished by the Japanese government if it learned that you did not renounce your U. S. citizenship? no What members of your family there did you fear might get in such trouble? _____

89. With what agents of Japan did you think you or your family members would get in trouble if you did not renounce your citizenship? _____

(The Japanese police? ☒; Kempeitai? ☒; Army? ☒; Neighborhood Associations? ☒; other agencies? _____.)

What did you fear would happen to you or to them? _____

I did not know what would arise.

Did you believe that you or they would be put in prison? _____; internment camp? _____; be forced to work as slave laborers? _____; or what else did you fear would happen to you or to them? _____

I felt it safer to renounce since that was delayed.

90. If anyone else told you to send that letter, name the persons who did and state whether they were Issei, Kibei or Nisei and the Blocks in which they lived or where they worked at Tule Lake Center, and state the names of the organizations of which they were members. I cannot recall their names, but I was told to renounce at time of exercises.

What did they tell you would happen to you if you didn't send that letter? and the officers came to my place & told me so.

They said I had to renounce.

Were those persons leaders or members of any of the organizations in Tule Lake, and, if so, state the names of the organizations. _____

Who were the Issei leaders of those organizations and in what Blocks did they live? _____

The Kibei leaders and Blocks where they lived? _____

The Nisei leaders and Blocks where they lived? _____

91. Were any groups of leaders or members of the Seinen Dan or Hoshi Dan moved away to Santa Fe before you sent in that letter? *no* If so, what groups? _____

Were any groups of leaders or members of the Seinen Dan or Hoshi Dan removed to Santa Fe before you sent in that letter? *no* If so, what groups? _____

(Note. The first group of 70 Issei and citizens belonging to the Hokoku Seinen Dan were taken away to Santa Fe on December 27, 1944. Renunciation hearings started on January 11, 1945. The next group of 144 citizens and 27 aliens, including 50 officers of the Hokoku Seinen Dan, was taken to Santa Fe on January 26, 1945. The next group of about 650 members of the Hokoku Seinen Dan was removed to Bismarck on February 11, 1945. The next group of 125 persons was taken to Santa Fe on March 12, 1945. About June, 1945, some 400 more were removed to Santa Fe and in July, 1945, a few more were taken to Bismarck. Therefore, if you had your hearing after these groups had been removed you were not in fear of them at that time.)

92. Were you in fear that if you didn't send for the forms and renounce your citizenship that your name would be put on the organization's black-list and would be reported to the Japanese government and you would get in trouble with the Japanese government when you arrived in Japan? *yes*. Who told you this would happen? *affairs of law* _____

State whether they were Issei, Kibei or Nisei, the Blocks where they then were living and the organization to which belonged. _____

Were you in fear of the leaders of any of the organizations at Tule? _____

Were you in fear of the members of any of the organizations? no. OF
what organizations were you in fear? Kobaku Seinen dan

7 Sohuji Kikoku dan;
of what leaders were you in fear? (State the blocks where they lived)

_____;
of what members were you in fear? (State the Blocks where they lived)

Why were you in fear? They were intimidating force + were many gangs. Also I could not even walk during the

Were any other members of your family in fear of them or their organizations and, if so, state the names of your family members who were in fear of them? Anytime after I favored cooperating with the WKA.

93. I had to request the Mayor the District to send me to some other place for protection & they sent me to Spain July, 1945
If you or any member of your family or any friends were attacked by any of the leaders or members of any of the pressure groups for not doing what the pressure group leaders wanted state the names of the persons who were attacked, the time and place where attacked and by whom. none

94. Were you in fear of being attacked and beaten up by them or their organizations if you did not send for the forms and renounce your citizenship

yes Had any of them threatened you? yes. If so, what were their names and state what they said to you. Seinen dan group approached me at some place. This was when I was returning from my visit and I was asked names & asked whether I had renounced

95. Were you in fear that members of your family might be attacked and physically harmed if you did not send that letter, and, if so, state what members of your family you feared might be harmed by them. my wife & children

96. Were you in fear that if you did not send that letter that you might be harmed by the leaders or members of any of the following organizations, namely: Hoshi Dan? /; Seinen Dan? /; Joshi Dan? /; Manzanar gang? /; the Poston gang? /; Jerome gang? /; San Pedro gang? /; the Tiger gang? /; The Black Dragon Society gang? / or other

gangs? _____; or strong arm groups? _____. Name the leaders, members, groups or gangs of which you were in fear. _____

97. While you were in Tule were you ever called an inu? no a spy? _____; a stooge? _____; an informer? _____; a White Jap? _____; a traitor? yes; kokuzoku? _____; or other names? _____, for not doing what the organizations wanted you to do? _____. What names were you called? when I

took stand to cooperate with WRA & abide by the regulations
Were you in fear of being called such names? yes. What were the names of the persons who called you such names? by the group that

- favored opposing the WRA
98. How many persons called on you or spoke to you and asked you if you had sent for the forms upon which to renounce your citizenship? yes. What were their names? by Seven men gang - I don't know who they were but they stopped me during the night
Did anyone check up on your mail in the block manager's office to see whether or not you had sent such a letter or had received an answering letter from the Justice Department? ?. State the names of the persons who checked up on you in this manner. _____

Did anyone take down your name as being a person who did not send such a form or was late in sending for such a form? ?. State the names of the persons who did this and whether they were Issei, Kibei or Nisei: _____

99. Were any members of your family or friends attacked, beaten or threatened for not sending for the forms? no Name the persons who were attacked or beaten. _____

Were you ostracized for not sending in such a letter promptly? no. Did friends shun or avoid you or refuse to talk to you because you had not sent for the forms? no. Was your spouse? no; your children? no; or other members of your family? no mistreated for your delay in sending such a letter? _____. What mistreatment did they suffer and from whom? _____

100. While you were in a WRA Center did the U. S. Immigration Service commence any deportation proceeding against your husband? _____; wife? _____; father? _____; mother? _____, for violation of any immigration law? Did you fear that the member of your family against whom deportation proceedings had been started would be deported from the U. S. to Japan because such person was illegally in the U. S.? _____. Did you fear separation from such person and did the fear that such person would be deported cause you to apply for the forms upon which to renounce citizenship so that you would not be separated from such person? _____.

Re: RENUNCIATION HEARING

101. Name the members of your family besides you who had a hearing on an application for renunciation of citizenship. Husband? _____; wife? ✓; brothers? _____; sisters? _____; other family members? _____

Did you have your hearing before the renunciation of your wife? yes; husband? _____; brothers? _____ or sisters? _____. Did you have it on the same day as your wife? no; husband? _____. On what date did you have your renunciation hearing? January 1941 Was your hearing officer a man? ✓; a woman? ✓. Did you have an interpreter at your hearing?

yes. Did you need one? yes

102. At your renunciation hearing did you tell the hearing officer that you wanted to renounce because you were loyal to Japan, or that you wanted Japan to win the war, or that you were against the U. S. or make other statements indicating loyalty to Japan or disloyalty to the U. S.? no. What, in substance, did you tell the hearing officer as reasons why you wanted to renounce your citizenship? I was asked about the Emperor & I might have said he was a god. I prefer said I did not like war when asked which victories I prefer.

Name the persons who coached you and told you what you were to say at your hearing to make certain your renunciation would be approved and state whether they were Issei, Kibei or Nisei and the blocks where they lived.

Kubikida office.

103. Did the hearing officer tell you that you did not have to renounce your citizenship in order to go to Japan? no. Did you believe this? ____.

Were you in fear of the hearing officer? no. Why? _____

Did you fear to tell the hearing officer the real reasons why you were renouncing your citizenship? yes. What did you think would happen if you had told him the real reasons? Kuchi's name pressure was too

strong & I was afraid.

104. Did you fear that if you did and your renunciation was not accepted that you would get in trouble with your parents? yes; other family members?

yes; who were in Tule Lake? yes, or in some other internment camp?

Were you then in fear of being forcibly relocated in a dangerous area? yes (If your hearing took place after the January 29, 1945, announcement were you still in fear of eventual relocation in a hostile area? ____). Were you then in fear of being drafted? _____. Were you in fear of separation from members of your family? yes. From what members? wife, 3 child - parents

Were they in Tule Lake? yes; or in what other Center? _____

Were they on the WRA "free list" and eligible for relocation at the time?

no. Had they applied for relocation before the day you had your renunciation hearing? no. Were they still expecting to be sent to Japan?

yes. Did they still want to go to Japan? yes. Had they cancelled their applications to go to Japan? no

105. Were you in fear that if your renunciation was not accepted you would be in danger of harm from any of the leaders or members of any of the pressure groups at the time you had your renunciation hearing? yes. Had

the leaders or members been removed to other camps at the time you had your hearing? yes. Were some leaders and members still in camp at the

time you had your hearing? yes. What were the names of those who were still in camp? Mr. Ambrose & others in alk - cannot

recall their names

; in your Block? yes

Were you in fear of them? yes

106. Were you removed from Tule Lake Center to Bismarck? ____; Santa Fe? yes;

When? July 1945; with what groups: the 1st, 2nd, 3rd or 4th groups? Toward end. What members of your family remained at Tule Lake? wife, 3 children

mother, step father & sister

What other members of your family were removed from Tule Lake Center to Bismarck? _____;

to Santa Fe? _____

When? _____

Were they removed from Tule Lake before you had your renunciation hearing? _____ or after you had your hearing at Tule Lake? _____.

State when and where you were re-united with them. _____

at Uraga, Japan 1/1946

Name the other members of your family who renounced citizenship. _____

mother wife. Keniko.

107. Did you give such answers because other members of your family had been removed from Tule Lake and you thought that by so doing you would be re-united with them? _____. Did you fear that those family members would be deported to Japan and that if you gave such answers you would be re-united with them and be deported along with them? _____.
108. (a) If you applied for relocation in the U. S. after your renunciation state when you did so. none.
108. (b) Did you write a letter to the Attorney General or Justice Department asking to cancel your renunciation? none When? _____ In what Center were you living when you wrote that letter? _____

Re: MITIGATION HEARING

109. Did you have a "mitigation hearing" between December, 1945, and April, 1946? none. In what Center did you have this hearing? _____.
- Was your hearing officer a man? _____; a woman? _____. At this hearing did you tell the hearing officer that you were loyal to Japan or disloyal to the U. S. or words to such an effect? _____. If you did, state why you did this. _____

What members of your family were with you in the same Center at the time of this hearing? (spouse, father, mother, children, brothers, sisters, father in law, mother in law) _____

From what members of your family were you then separated? _____

Where were those members of your family at the time of your mitigation hearing? _____

Were they then on the WRA or Justice Department free list and eligible for relocation? _____. Had they relocated? _____. If they had, state when. _____

Did you then fear that members of your family in other camps were to be deported to Japan? _____. Was it because of your fear that those members were to be deported to Japan that you gave such answers to the mitigation hearing officer so that you would be allowed to rejoin those members and not be separated any longer from them? _____

What members of your family, if any, were removed to other internment camps after you had your renunciation hearing? _____

When and where were you re-united with them? _____

When were you released from detention? _____. In what camp were you when you were released from detention? _____

If any of your family members were sent to Japan, state when they sailed for Japan. _____ From what port did they sail? _____. What other members of your family went to Japan? _____

When were you placed on the "free list"? _____. If

your parents, spouse or other family members were placed on the free list, state when they were placed on that list and the camp from which they relocated. _____

State the name of any person in your family who has served or is serving in the Armed Forces of the United States and the branch of service. _____

State the relation ship of such person to you _____

State the Serial Number of such person _____

Has such person received an Honorable Discharge? _____

If, before evacuation, or while you were in an Assembly Center or War Relocation Center any person (Caucasian or other) threatened, warned or advised you against returning to your home or against relocating, state the names of such persons and their addresses? None

When were such threats, warnings or advice made or given to you? _____

Year _____ Month _____ .

Where were you at the time? _____

Were the threats, warnings or advice verbal or in letters? _____

Were any members of your family threatened, warned or advised against leaving camp, relocating to their homes? _____

Name the family members and specify their relationship to you. _____

Have you ever served in the armed forces of the U. S.? _____

In what branch? _____ . When? _____ Period of service _____

_____ . Where did you serve? _____ Date you received an Honorable Discharge? _____ Serial No. _____

What other members of your family (father, children, brothers or sisters) served in the armed forces of the U. S. _____

State their names, relationship and branch of the armed forces in which they served or are serving, _____

Since returning to Japan in 1946 have you voted in any elections? none

Where? _____ Years you

voted? _____ What elections? _____

Why did you vote in those elections? _____

What Allied military officers told you to vote? _____

What were you told would happen to you if you didn't vote? _____

What Japanese officials told you to vote? _____

What neighborhood association told you to vote? _____

State the names and addresses of the neighbors who told you to vote? _____

What were you told would happen to you if you didn't vote? _____

What did you believe or fear would happen to you if you didn't vote? _____

Since returning to Japan in 1946 has your name been registered in any family Koseki? none When (what year) _____

Where? _____

Did you personally apply to be registered in a Koseki? _____

Where did you go to be registered? _____ When? _____

Why did you go to be registered? _____

If someone other than you personally registered your name in a Koseki state who it was who registered you. _____

What relation is that person to you? _____

Why were you registered in a Koseki since returning to Japan in 1946? _____

What caused you to be registered in a Koseki since 1946? _____

Were you registered in a Koseki since returning to Japan in 1946 because if you were not registered you would not have been given a ration card?

_____ or would not have been given an address to

receive mail? _____ or would have been
punished, and, if so, by whom? _____ and why? _____

Were you registered because of fear that if you weren't you would suffer
in some form? _____ such as would not be issued a ration card?
_____ or for what other reasons? _____

Have you, since returning to Japan in 1946 been naturalized as a Japanese
citizen? none If so, what steps did you take to become natu-
ralized as a Japanese citizen? _____

Have you, since returning to Japan been employed by the Japanese Govern-
ment or any agency of the Japanese Government? none
If so, name the office by which you were employed and the dates of your
employment? _____

Have you worked for the United States Government or Allied military auth-
orities while in Japan? none For what service? _____
In what capacity? _____ Where did you perform your
work? _____ Dates of your employment? _____

What is your occupation now? farming Where? Iwaseki-gun
What property do you own in Japan? none Kobatake, Kurashima
Nature of property? _____
Estimated valuation of that property? _____

Name of your nearest relative in the U. S. and address.
mother - Iwa Takara - 1303 N. Vineyard St. Honolulu, T.H.
To what address do you intend to return to in the U. S. Hawaii

(Attach all the documents and letters you have relating to your renuncia-
tion of U. S. citizenship.)

Have you filed an application with a U. S. Consul in Japan for a U. S.
Passport? yes When did you file it? was not filed
(Attach a copy of the affidavit you filed with the U. S. Consul which
explained why you renounced U. S. citizenship. though I asked another
party)

What reasons did the U. S. Consul give you for refusing to issue you a passport? _____

(Attach the letter of refusal the U. S. Consul sent to you.)

Have you registered as an alien in Japan? None When? _____
Where? _____

Date: June 17, 1957

Shigeo Fujino
Signature

KOBATAKE-MURA, INSEKI-GUN,
HIROSHIMA-KEN, Japan.
Address

Kobatake - 3951

Telephone Number

in the prison at Hawaii

I said I don't know which will win the war.
I was investigated about Shinto religion.
I said it was nothing but a religion, and not an
Emperor worship. I said it was entirely different.

① Thigo Fuyino — May 25, 1918

② (a) No. I did not know about this.

③

④ 1920 — 1934. Taken by parents when I was a child.
1945 to date. — Sent after re-arresting.

⑤

Grammar School — 1925 — 1933

Regular grammar school subjects.

⑥

Yes.

Helene in 1944.

After the war erupted on Dec. 7, 1941, by the air attack on Pearl Harbor, T.H., I was taken into custody by the FBI on Dec. 8, 1941, and was placed in the county jail at Kauai, T.H. Thereafter I was sent to Sand Island Internment Camp, Honolulu, then to Fort Sill, Oklahoma, Camp Livingston, La. and then transferred back to Sand Island, Honolulu, about August, 1942. About January 1943 I was sent from Oakland, Calif. to the Juvenile Relocation Center with my family, my wife Keiuko Fuyino, son Clifford Hammon Fuyino, who was born at Kauai on April 9, 1941, and my son Albert Kei Fuyino who was born at Kauai on May 4, 1942. Our third son, Lloyd Kideron Fuyino, was born in the Juvenile Relocation

Carter on Oct. 2, 1943.

My father had passed away before the war. My mother and step-father, both elderly, were living in Hawaii. My step-father was taken into custody following the outbreak of the war and was interned at Santa Fe, New Mexico, and later he was sent to the Tule Lake Center. My mother became paralytic and was confined to the hospital in Jerome for about two months.

The reason I was taken into custody was, I believe, because of my Japanese ancestry and because I was a Shinto priest. After the outbreak of the war all the properties pertaining to the Shinto religion were confiscated by the federal government. I believe this was felt to be necessary because of the erroneous conclusion that the Shinto religion was synonymous with "Shinto Nationalism" which was a political cult foisted upon Japanese people by the military caste in Japan for political purposes.

In the Jerome Center I gave registered answers to questions 27 and 28 for the reasons stated in my answer to ~~Question~~ Question 7 (A). I applied for repatriation later at the Tule Lake Center because of my then belief that my mother and step-father who were aliens would be deported to Japan at the first opportunity the government had of sending them on the exchange ship, and that because I was a Shinto priest and on the ship last that I eventually would be deported too. This was a common belief at Tule Lake because of the

Copy
10/24/43
+ 2

rumors and propaganda circulating there. Mr. Kato
was Japenese in my block (79) and a majority of the
residents in the block believed such things. I did
not want to be separated from my mother and she and
my step-father urged me to apply to relocate so we
could stay united in the States. We were worried too
by the persistent rumors that citizens might be required
to relocate if they were on the step-list and I
feared my wife and children would be separated from me
if the WRA forced them to relocate. It would have been
dangerous for them to relocate during the war, without
a home to return to, without assets and without the help of
friends. The public was hostile to Japanese. We feared
such a separation.

7(A) Yes _____

and
stop, sister

When I was in the Japanese Center with my wife and again was expecting, our three young sons, ~~and~~ my mother, all the citizens were required to answer the Army-W.R.I. Questionnaire for Citizens of Japanese Ancestry. Prior to the war I had registered under the draft law in Hawaii in Oct. 1940 and was classified 4-F as I did not speak English well. I was somewhat resentful of the way I had been treated despite my U.S. citizenship and worried over what our future was to be. I understood that because I was a priest that I was on the stop-list which meant I would not be permitted to leave camp. The general rumors in the Japanese Center led me to believe that my mother who was an alien would be deported to Japan as soon as possible on the exchange ships and that I, by reason of being a Shinto priest would be deported later. The danger of my mother who was elderly and not in good health being deported to Japan and separated from us caused her much misery and we much fear as to what would become of her. Influenced by the rumors which could not be distinguished from the propaganda of the groups led by the Reverend Kai and Mr. George Kunitani I feared my mother would be separated from us and be left helpless when deported and that my own deportation at a later time was inevitable. Under the circumstances I believed I should

✓ give negative answers so I could remain in the
States with my mother, wife and children and then,
if deported, there would be no record the Japanese
Government could use against me. Also it was
necessary for my wife to give similar answers or
she and the children would be required to relocate
during the war. That I feared would separate us and
my wife would not be able to sustain the children
and herself and the American public being prejudiced
against Japanese would discriminate against her and
the children. These were genuine fears which beset
us at the time so I believed it was necessary for
me to give negative answers to questions 27 and 28.
I did not give such answer because of any feeling
of disloyalty.

7(B) — ~~Yes.~~

I would have been willing had it not been
for the fear of family separation and of my belief
that deportation was inevitable for me.

7(C) —

P(H) Yes to Tokiji Kikoku Hoshi Dan
Yes to Kikoku Seno Dan.

About 6 mos

✓ P(B) We were living in quarters in Block 79
in the Lake Center. Hundreds of persons in the
Dan came to our apartment in the Lake Center
and urged me to join the Dan. I declined. Then
they came in such large numbers with such force
and strength that I feared I'd be beaten by them and
that my family would be made to suffer. I told them,
remotely, that I could not consent to become a
member. They informed me I would be listed as a member
anyway as everyone who was in the hall would be
deported and automatically was a member. Facing
such a group I did not dare say anything further.
My wife and mother were alarmed for our safety as I
was. The group deemed me to be a member despite
the fact I had declined and despite the fact that
I did not give consent to it.

8(C) Groups of them came and ordered me
out to take physical exercises with their groups and
I did not dare to disobey and I was frequently taken
to the barber shop where my hair was cut short. One
day I was confined in the stockade and I learned later
it was because a Mr. Maki who, without my
knowledge, had designed me as an officer two days
before. I was placed in the stockade with 16 or
17 others and remained there for 50-60 days. It was
an alarming experience. After my release I knew
I could not live in peace or safety in the Lake Lake
Corte. The Gang had split into two groups. I
had always been in favor of the people cooperating
with the WAF realizing that non-cooperation was
improper and would result in trouble for the
residents. Being suspected by the Gang and realizing
that I might be harmed I did not dare walk
outside during the day. I went to see Mr. Devitt
who was Chief of Police and told them about my
predicament and asked them to help me get away
from the lake or any other place where I would
be free of danger from the Gang and could be
protected. They helped me and as a result I was
sent to Santa Fe about July 1945.

And Mr. Noyes
the Project Attorney

8(D) There was no way for me to escape from the Dan people while I was in Tuh Lake, as explained in my answer to 8(C)

8(E) See explanation in my answer to question 8(B)

8(F) Mr. Ambo, the Issei Dan leader in Block 79 and the group of the Dan members, as described in my answer to question 8(B) told me I would be beaten if I tried to oppose them or opposed them. If it had not been for the intervention of Chief of Police Mr. Devitt I am convinced I would have been beaten and maimed. He was instrumental in having me taken out of Tuh Lake and sent to Santa Fe for my own protection.

9(A) I do not recall the date but I believe it was quite late because I received the letter of approval in Santa Fe.

Primarily my reservation was caused by my fear of physical harm from Dan members, fear of separation from my alien mother, and fear of eventual deportation to Japan. The violence of groups of the Heiho Dan and Tenno Dan, and the rumors and false propaganda that spread in the Center was caused by a sort of generalized madness that was bred by the conditions that beset us all. My

steps-father had been recruited into us and took take. He and my mother, being aliens, expected to be deported. They urged me and my wife to renounce to avoid our being separated from them. I believed that because I was a State priest and early had been placed on the stop-list that eventually I would be deported and this would mean I would be separated from my wife and children ~~who~~ who would face relocation during wartime while the public was inflamed against us unless my wife also renounced her citizenship. My wife and children were completely dependent on me so we were afraid of separation and of their relocating under the adverse conditions existing outside.

Groups of the younger men approached me after my visit to Chief of Police Devitt and Project Attorney Hayes and questioned me. I had been visited by groups of them and questioned over since I had advised cooperation with the WRA. Having taken such a stand I realized that I was constantly in danger of being harmed by the Larr groups which were opposing the WRA policies and had been engaging in violence. As a result I did not dare to venture out at night and even in the daytime I stayed in my apartment to avoid trouble. My wife, mother^{and} steps-father were constantly worried about my safety and I had no relief until I was sent to Santa Fe.

9(B) My answers are difficult. At my leaving I was in fear of separation from the Dan groups and in fear of separation from my alien mother and step-father. I was worried for my own safety and that of my family. I could not risk antagonizing the Dan members. I may have said such a ridiculous thing as that the Japanese emperor was a god, but that was only to save my skin. I did not believe the emperor was a religion and was not emperor worship which was not a real religion.

9(C) I was in fear of the Dan groups as explained in my answer to questions 9(C) and 9(F) and in fear of separation from my alien mother and step-father. I believed deportation was inevitable for me because I was a Shinto priest and was on the stop-list and had answered negatively to questions 27 and 28 and had applied for repatriation. I feared the possibility of permanent separation from my wife and three children. I was afraid of what ultimately would become of them if I was separated from them and they ultimately were forced to relocate without a home, money or friends to rely on and I was sent to Japan. Mr. Kato and other Dan members whose names I do not recall were still in our block and they kept me under surveillance. Though many Dan leaders were taken away the other Issei and younger Issei were just as active and threatening as their predecessors.

9(C) By the kind intervention of Mr. DeWitt and Mrs. Hayes I was transferred to Santa Fe for my own safety. In Santa Fe, however, there were many San leaders who kept watch on me but the pressure there was not as great as at Tehu. Like at the U.S. Immigration officers were able to keep them in line and prevent any violence.

After being sent to Japan I learned of the class lawsuits and applied to Attorney Collins to join me as a plaintiff.

10(A) Being in Santa Fe, separated from my wife, 3 children, mother and step-father, and still believing in my peaceful deportation because of being a Shinto priest there was no other course open to me except to be repatriated to Japan.

10(B) No.

3/6/59

Shigeo Fujino

covered
adequately
in P.

1. What were your reasons for answering Questions 27 and 28 of the Army-WRA Registration form as follows: "I have already applied for repatriation with my wife and parents to Japan so will be unable to serve in the Armed Forces on combat duty for the United States wherever ordered or forswear any form of allegiance or obedience to the Japanese Emperor?"

same as
our ltr of
4/9/58

2. What were your reasons for attempting to repatriate to Japan on the second Gripsholm sailing on September 2, 1943?

"

3. What were your reasons for making an additional application for repatriation on June 16, 1943?

"

4. What were your reasons for making a further application for repatriation on October 2, 1945?

"

5. Why did you state in your ~~xxxxx~~ application of October 2, 1945 that your "loyalty is exclusively to Japan".

6. When did you become a member of the Sokuji Kikoku Hoshi-Dan?

"

7. Was your membership in the Sokuji Kikoku Hoshi-Dan, your activities therein, or your acceptance of an office due to misunderstanding of the purpose or nature of the organization? If so, explain fully.

8. Did you at any time wish to discontinue membership, activity, or office in the Sokuji Kikoku Hoshi-Dan? and were you prevented from so doing? If so explain fully.

9. When did you become a member of the Hokoku Seinen-Dan?

10. Was your membership in the Hokoku Seinen-Dan, your activities therein, or your acceptance of an office due to misunderstanding of the purpose or nature of the

organization? If so, explain fully.

11. Did you at any time wish to discontinue membership, activity, or office in the Hokoku Seinen-Dan and were you prevented from so doing? If so, explain fully.

12. When did you apply for renunciation?

13. What were your reasons for applying for renunciation at a relatively early date?

14. What were your reasons for stating at your renunciation hearing that your loyalties were with Japan and you expressed the belief that Japan would win the war?

15. Why did you also state that the Emperor was a divine being?

16-30 (questions re interpreter, hearing officer & stenographer)

16. What were your reasons for stating in an interview on

17. July 18, 1945, with an Immigration and Naturalization Patrol Inspector that as a loyal Japanese you would assist Japan in any way possible in their war effort, including the committing of sabotage against the United States if so ordered by his government.

adequate
in A

same

4/1/58. Shigeo Fujino Japan R-1

Q 7/22/57 wmc
(Q 6/17/57 Tex)

New:
his ltr 5/4/58

J 10/8/57

3/16/59 A 8/11/58 DP

~~J~~ J 10/24/58 R (10/8/57)

March 16, 1959

Memorandum Re: Shigeo Fujino

The affidavit of July 22, 1957, was prepared by WMC and rejected. Mr. Fujino answered the questions in our letter of April 9, 1958, and his answers were used in the second affidavit of Aug. 11, 1958, prepared by DP. Rejection again.

There are no further questions of substance to ask of Mr. Fujino. The last affidavit was thoroughly re-written and the objections of the Justice Dept. were adequately covered.

DP