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COPY - Report by Walter Godfrey  
to Midwest Branch Office A.F.S.C. 5-27-44

The following are resumes of conversations with people as I hitch-hiked to San Francisco from Pasadena May 17, 1944.

At San Fernando I picked up a ride with a truck driver who took me to a spot about 20 miles the other side of Bakersfield. The fellow was blond, and I would guess about 26 years old; born in Arizona, lived in Texas & New Mexico most of his 28 yrs; been in California past six years, now lives at Portersville. I asked him how he thought the people in his town would feel about the return of the Japanese Americans who had been evacuated. He exclaimed:

"The first goddamned Jap I see I'll shoot the bastard. Why up in Porterville they come to find out that every damn one of them had short wave sets when they cleared them out of there. And I know a marine who was fighting in the South Pacific and down there he came across a Jap bitch he went to school with right back here in this country. He sure killed him quick. Now I had a nephew out there too, a kid who never had an enemy in his life. You know, he was just one of those kind of guys. Everybody liked him. Well, he was killed out there by one of those c----- too. It's funny how quick a guy can change his attitude when some close to kin is killed like that. And there've been lots of our boys from this part of the country killed out there. Their folks'll shoot every Jap that ever shows his face up here again. If they know what's good for them, they'll stay the hell out."

We talked on at considerable length. I told him of my interest in the whole matter, that I had worked on relocation in Chicago, told him what we did there, told him approximately how many I'd talked to there, told him that several of my best friends were American Japanese. Then we talked about lots of other things, mostly about his girl in Porterville and his escapades with numerous other gals up and down the highways and byways. Much later he brought up the subject again by saying:

"There must be some good ones, some good Japs, there just must be, but personally, the only good Jap I know's a dead one. Of course, it's every man to his own opinion, but I'll kill the first Jap bastard I see in California."

This fellow was also very critical of the U.S. government, of the way the war's being handled, of the way civilian problems, especially rationing, etc. are being handled.

Between Delano and Earlimont I talked with a farm laborer, about middle-aged. He lived in a little run-down shack in a trailer camp. I'm practically certain that he wasn't native to California and that he hadn't been here very long. He'd been here before the evacuation, however, for he told me of the numbers of Japanese farmers in that area, what they grew, etc. Any questions I asked him about them he answered straightforwardly, displaying no emotionalism one way or the other. He volunteered no information on his own hook. I expressed my attitudes quite freely, and he didn't respond at all, favorably or unfavorably, tho he seemed to take an interest in what was being said; wished me a very cordial and friendly 'good luck' as I left. I was sorry that this ride was such a short one, for I'm sure I could have had him talking a little more freely if we had had more time. It's necessary to be very careful to avoid the impression that you're pressing for information, so you

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have to move slowly.

From Earlimont to Pixley I rode with a discharged serviceman. He looked very young for one having served three years in the South Pacific. He was a farmer, made a business of bailing hay in that area for other farmers. He was leaving California next day for Washington state where he and his brother had another farm. After we had gone a few miles, he stopped at a roadside stand to talk with a man about business. Apparently the person for whom he was looking wasn't there; so he sat at the counter eating and having a coke. I sat in the car for awhile, then went over to join him. Just as I got to the counter, he said to the girl:

"Last night I was up here in Tulare and I saw a picture show which sure made my blood boil. It was this Behind the Rising Sun or some damn title like that. Showed how those bastard Japws pull out our people's fingernails and lots of stuff worse than that, By God, I could hardly stay in my seat, and if there had been any Jap S.O.B. around there, I'd a cut him to pieces on the spot. There was a Filipino or something like that in the seat in front of me, and I could hardly keep my hands off him he looked so much like a Jap. You know that's exactly what we ought to be doing to these Jap bastards here, giving them just like what they're giving our folks, instead of treating them nice like we do here in these concentration camps. Give 'em the same stuff and that would show the s.o.b.'s a thing or two. By God, I know what it's like, I've dodged those Jap bullets plenty out there. If they try to bring them back after the war's over, there's going to be helluva lot of trouble because our boys aren't going to stand for it. I'll tell you one thing, the first one I see in the road or street, I'll run right over the bastard. Oh, they're intelligent s.o.b.'s, polite bastards too, but they're sneaking dirty rats, and I'll kill the first one I see. And these goddamned Germans are almost as bad. We'll fix them after this war's over too. There's another thing our boys aren't going to stand for when they come back, and that's these Goddamned Mexicans. Just like those Japs working out there in the fields, and they give 'em meat three times a day and build houses for them while the rest of us suckers have to eat out of a lousey ration book. By J.C., they ain't going to stand for it after they get back."

The girl at the counter agreed with him in everything he had said about the Japs. But she said she figured the Germans were a little different and that the Mexicans were a little bit more like white people than the Japs, though "we ought to send them right back where they came from as soon as the war is over." Then she went on to say:

"But I'll tell you what I think. I ain't got no more respect for the Chinks than the Japs. Those Chinamen are just as bad and I ain't got no use for them either. Why just today a Chink drove in here to the gas station and he had on a major's uniform or something like that, and one of our white boys came into the station and he had to salute that damned Chinaman. Well, now, I'll tell you I felt like saying, 'ya damned fool, what are ya saluting that damned Chinaman for?' Why it's terrible that he had to do that. As far as I'm concerned, they ought to take and ship all the Japs and chinks both back after the war is over."

When we got back to the car, I asked the chap several questions, and he practically repeated everything he had said to the girl at the gas station. Asked him if he knew any Japanese or J-A's, and he said that he didn't, and of course, he didn't want to either. -Sa When I told him of having many friends from this group, he really looked at me as though he

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couldn't possibly believe it. I told him of relocation work, and he hardly said a word. Even as we parted, he was quite friendly to me. Apparently he didn't hold against me the strong difference in our feelings.

From Pixley to Tulare I rode with what appeared to be a gentleman farmer. He has a home in San Francisco and farms up and down the valley, mostly lettuce and oranges. He had leased two farms from George Takeshima who, he said, was now in Gila River Relocation Center. He didn't know George personally, and all arrangements were made through an agent. He said:

"Oh, yes, the feeling here in the valley is very bitter. I don't know why they should take that attitude when they don't feel that way against the Germans and Italians. I guess it must be because there are so many of them who have relatives who have been killed in the Pacific war zone. It seems as if there has been an unusually large number of boys from rural families who were lost in the South Pacific. I guess they'll be able to come back to California all right if they do it very slowly and gradually. But it'll be a terrible situation if they all come back at once. The feeling is too strong now, and I'm afraid there'd be a lot of violence."

This man used term "Jap" but once. Except for that he always spoke of the "Japanese."

From Tulare to Chowchilla I rode with a truckdriver who was born in Alabama and raised in Texas. He has been in California three years. He also felt that the feeling here was very bitter. Said that he didn't know any Japanese Americans, and also that he didn't want to know any.

"There may be some who are all right, but there'll be lots of trouble if they come back. The whole trouble, you know, is that the people are divided up into all sorts of classes. Now, all people may be the same, they may be equal in the sight of the Lord our Maker, but the people don't think that way. If just 25% of the people felt that way, they might change the others, but there's only 12 or maybe 14% who do. The public just has all these classes, and they just don't look at it that way. You take a emechanic for instance, he's different from a farmer in their minds, and a fellow in the oil fields is different from a guy who works with a pick and shovel on the road, and a doctor's different and so is a banker and a preacher. It ain't no good but that's the way the public is, and you can't do anything about it. Now sofar as the church people are concerned, they're mostly all hypocrites anyway and so they ain't no different from anybody else."

He also expressed the feeling that what "the Japs has done to our boys has a lot to do with the way people feel about the ones over here." And he, too, along with the discharged service man, spoke very critically of the government.

From Chowchilla to Manteca I rode with a young fellow who was on his way to Sacramento to take his pre-induction physical examination. He had a wife and two children and was a truck driver by profession. He was very critical of the government. He laughed at the way they were handling the draft situation. He pointed out that they had threatened to induct him several times and that he had walked out on three jobs for which he was deferred, essential industries, and that he always got new jobs, and even new deferments. Now they had at last caught up with him but he didn't give a damn,

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the army would be all right with him. Re: return of the evacuees, he said:

"I don't want to see any goddamned Japs around and I'll let the first one I see have it. I'll tell you that, and what'll they do to them up here. They let a family back to Chowchilla a couple of months ago and these people were cleared and all that like they say, but the first morning after they got here the woman was found dead in the kitchen. Any of those bastards they let come back here will get shot. Maybe the war department don't want them on their hands any more, but the people here sure as hell don't want them."

We talked at quite some length about race relations, about attitudes, how they develop and change, and he seemed to be really quite interested; made a number of intelligent observations. Much later he said:

"Well you won't be able to do anything about changing the minds of these California people. They're the goddamnest snottiest s.o.b.'s you ever laid your eyes on. I hate the bastards. Up in Oregon the people are different. That's where I come from."

From Tracy to Oakland I rode with a man who works for the Southern Pacific Railway. He goes around seeing that the labor gang gets fed etc.; hires the cooks and so on. He's a grad of California in education; taught junior hs for a year but found that public looks down on school teachers like as if they're the scum of the earth; so he got a job as a guard in a reform school because 'that's a more respectable position'. He's worked for SP about a year. I asked him the question: had there been many Japanese Americans in that area prior to the evacuation, and he said:

"Yes, we thought we wouldn't be able to get along without the little slant-eyed yellow bastards, but I j notice that after a year or so we have just as many and just as good crops as we ever had. You know, the Mexicans have been coming in, and they've done a damn good job."

Then he went on to talk about race. Wondered whether I knew that the eugenicists claim that if there are no unusual geological eruptions during the next few centuries there won't be any white race any more, that we'll all be one race. That's why there's no use getting all excited about this race business. Just at that point a car passed us and cut sharply in front of us. My friend blew his horn long and hard. Then the other car started to pass another car. As he did so he put out his arm. He was a colored man. And so my friend who had just been agreeing with the eugenicists exclaimed:

"A goddamned nigger, see that, a goddamned nigger!"

This fellow had been married three times; and he wanted to know whether I played poker. Said that all his life was like a game of poker. For instance, "it takes a damn good man to lay down a good hand of poker, and that's the same way it is with women. I've had three now, and if necessary, I'll keep right on going. Now before you go very far in life you'll find that there's only two things a woman's good for. They talk about a woman being able to do this and do that, but that's a lot of crap. They're just good for two things, sex and reproduction."

In San Francisco the first person I talked with was a barber. Asked him how long he thought it would be before they allowed the evacuees to re-

turn, and he said that he wouldn't be surprised if they let the Japs back pretty soon. "Why they're a lot of good Japs, I know some myself, and they ought to let them come back and treat them like anybody else; they're fighting just like any other citizen. Of course, they ain't nothin' bad enough for the bad ones, but the loyal ones are different, and they ought to let them have their rights just like anyone else."

In Oakland a lady gave me a lift to a point just outside the city limits. She was a housewife, had a baby in the car with her. Her husband was formerly a laboratory technician, but he's now working for a telephone company; they have two children and own their own home. She is a native of Montreal but has lived in Oakland for the past 20 years. I asked her how she thought the people on the coast are going to feel when the ban is lifted on Japanese Americans. I indicated I was from the east, and I thought the Army wouldn't be able to keep the zones closed much longer. She said:

"I know that the army is ready to reopen the coast to the Japs, but the people on the coast don't want them. I'm afraid they're going to feel pretty strongly about it. You know how it is, they feel they've got all the riff-raff from the other states now out here working in the war plants. And these people are the riff-raff or they would have stayed where they were; they're the people who weren't settled down, or they wouldn't have come out here. Now bringing the Japanese back will just add to the problem. We already have the Negro problem. I guess these are all things which are naturally brought on when you have a war, and there doesn't seem to be any answer to them."

When speaking of attitudes toward J-A's, she always said, "they think" and "they'll do" etc., never "I".

From Dublin to Bakersfield a truck driver picked me up and brought me from the naval station. He was a native of Oklahoma; had a wife and two sons, the older 18 years of age and soon to be inducted. He had worked in the Bakersfield produce area for several years. When evacuees were removed from that area he helped "cart them out. Why there was one old Jap there who cried like a baby when we took him away, and he said he hoped the United States would bring those Japs to their knees in a week, but you don't know what he was thinking. That's the trouble with these Japs. You can't never tell what they're thinking. Mostly those old devils never said a word. There's goin' to be plenty of trouble if they try to bring them back in here. Why us truckers won't even haul them out to the fields to work. We'd go on strike first. And there'd be a strike in the fields too. We know when we're well off. A lot's happened since they took those Japs out of here. Wages are up and everyone's a helluva lot better off. Now a few years back we tried to strike and do you think those bastards would come along with us. Hell no. They just went along and worked and never said a word. Or if they did say anything, it was 'we don't want a cause no trouble.' And the s.o.b.'s worked for 20-30 cents a day sometimes. Wages are up now and no goddamned Japs are comin' here and haul them back down again. I know, some of these big farmers'd jump at the chance of bringing about 10,000 of 'em in here, and then they'd put wages right back where they want them. But not if we have anything to say about it ... Yes, I knew a lot of 'em. Knew 'em well. Their kids went to school with mines. Been in their homes. And they were the nicest politest people you'd ever want to see. Generous, too. Every year at New Year's time, New Year's was their big day, when they all had big celebrations, they'd invite everybody in. Give you all you could eat. Damn good stuff too, and there wasn't nothing stingy about them. And whiskey! God,

man, they'd buy you the best whiskey on the market and give you all you could drink. And they had a lot of smart young ones among them Japs, too. And hard workers. Those young Japs would study like hell at school and go off to college. They weren't like these Chinks. Now a Chinaman's lazy, and he won't work and he won't never get nowhere. But not a Jap. Not like these Mexicans either who come in here. They'll come in and work like hell and then run off and get drunk somewhere. But even at that a Mexican's a lot more like a white man than a Jap. You can organize them and they'll go out on strike with you, and you can count on 'em. They'll stick with ya until we all get what we want. No, they better not bring them Japs in here now. And not after the war's over either, 'cause it'll be worse then when our boys get back from the Pacific. They'd raise hell with the first H Jap they see because they've been so goddamned used to killin' em out there. They ain't a gonna forget very quick either, and, by God, you don't want to play around with 'em. No, they'd better keep them Japs out of here at least another ten years after the war's over. Maybe people will quiet down by then and won't mind a few of 'em. But not now, brother!"

From Bakersfield to Los Angeles I rode with another young truck driver, a kind of happy-go-lucky young guy who cussed and yelled at everyone on the road. Said he lived all his life in Tulare; graduated from Tulare high school; asked him if he knew any Japanese Americans when he was in school there, and he said there were some in the school there, but he didn't know any. Asked him how he thought people up around there would feel when the evacuees were returned. He looked at me sharply and said:

"I'll be damned if I know. I don't know what they'll say. Damned if I know what they'll do."

And that ended the conversation re: J-A's. It could be that he was as unconcerned as his words would indicate, but I've a hunch he got suspicious, as I raised the question; so he refused to talk; have no really good reason for thinking that, since he didn't seem to be suspicious of me in any other respect from then on for the rest of the trip.

On May 31, I hitched into Los Angeles from Pasadena. Got a ride with a Mr. Maxwell, salesman from Arcadia. He was born in Sharon, Pennsylvania; came to California 17 years ago. He was young then, in his early twenties and found out he was playing too much poker and travelling around with a bunch of young fellows who were much too fast for him. Said he got wise to himself, decided he'd never get anywhere that way and bought a ticket for Kansas City; he didn't know where it was and hadn't any idea what it was like. Stayed there six months, then moved on to California; stayed out here then went back to Pennsylvania for nine months, then came back out here four months and has been here ever since except for a couple of trips back to see his family. I suggested to him that he get around a lot, talked with a lot of people, wondered how he felt people thought about the return of Japanese Americans to the coast area. He said:

"Well, I'll tell you. I'll give you my personal opinion. As far as I'm concerned I don't see why they shouldn't return the American born, well, even the foreign born, tomorrow. Why you take the whole bunch of them here, the whole 114,000 or whatever it was they took out of here and bring them back, and you'll find a lot less traitors and saboteurs than we have right now among the good white-blooded so-called Americans on the

coast. I know because I knew a couple a thousand of them. You're right, I do talk with a lot of people. And I'm always sticking my neck out on this business. But actually I've found that the only ones who really want to keep the Japs out are those who have selfish reasons, the ones who have taken over their farms and their businesses. Now I know an old farmer out here who's an old tight-wad. You know what I mean. You and I know that the only way we can keep this country going is by spending. That's the kind of economy we got. Now when you and I get ahold of ten bucks we go out and spend it because that's the way to keep money in circulation, so's people can buy and sell, and everyone can get a fair share. Well, this old farmer's an old tight-wad like I said and when the Japs were evacuated he bought up a couple of farms cheap. Well, you know what's happened since the war started. Vegetables have gone up, he's getting 10-12 cents for a head of lettuce, 6-8 cents for a bunch of carrots, and is making money hand over fist. Now this year I hear he's out getting up on platforms making speeches about keeping the Japs out of California. No wonder he wants to keep them out, the old bastard.

"Then I know a school teacher up here. He bought out a couple of Jap farms, too, and quit teaching and is piling up a helluva lot more dough than he'd make teaching school all his life. And he's out telling everybody how they ought to keep all the Japs out of California. On the other hand, I know a farmer who's really a swell guy. He leased a Jap farm when they were evacuated, gave the owner a good deal, and he's ready to hand it back as soon as the fellow can come back and take it over. It's just like I say, the only ones who are really fighting to keep them out are the ones who are going to profit in dollars and cents if they keep them out. You know these Japs were different from other foreigners. For instance, when the Jews were thrown out of Germany a lot of them escaped to Mexico. From there a helluva lot of them were smuggled into this country. Now you know the Jew; he's like a termite. He'll eat the very foundation right out from under the country. Then there's the Greeks and Armenians who came in here. A lot of them took over Jap businesses, too, and they're a tight-fisted grasping no good lot of people as you'll ever see. And you know about the Chinese. They're always involved in these lottery and white slave rackets. The Filipinos, you know how they talk big about them, how brave they fought for us out in the Pacific, just like how the Chinese are fighting the Jap enemy, but everyone knows damn well that the Filipinos are always in jail, they're always getting into trouble, raping white women and working the white slave racket like the Chinese. But these Japs were different. They're just like Americans. They always kept out of trouble. You never heard of them being arrested and thrown into the clink. And they were always trying to get into American things and took an interest in American things. Why, I remember back when they had the Olympic games out here. There were six Japs who had a garage out here. You should have seen all the trouble they went to so they could see those games. They had to keep the garage open all the time, so three of them hopped in to the car and drove 230 miles up and 230 miles back each day, and then the other three would do the same thing. They sure enjoyed those games. But you wouldn't ever see any of those other foreigners doing that. They're all out seeing how much money they can make and stow away. But you just wait until the war's over and we begin to have some hard times. Lettuce will go down, to 3 cents a head, and carrots will be about a cent a bunch. Then you'll see how long these bastards will hold on to their farms. They'll be mighty glad to give them back to the Japs then. And the Japs'll farm them too, and then we'll have decent vegetables out here."

6-1-44

Some observations made by Carey McWilliams when I talked with him May 31, 1944.---WG

Several things seemed to make him feel rather optimistic about the JA situation out here now.

Felt that the primary elections pointed in a good direction. Costello was defeated, tho, to be sure, the JA issue wasn't sharply raised as such in that campaign. Position on the Dies Committee was. In conservative Pasadena Carruthers, who played the exclusion issue for all he was worth, was decisively beaten for the Republican nomination by Stewart, who ducked the issue. It also looks as though he'll lose the Democratic nomination though the vote there was so close the result isn't certain as yet. State Senator Jack Tenny was running for US Senator Dem nomination, all out for exclusion, came in a poor fifth. Sen Downey, who won, kept quiet on the issue. Fletcher Bowron hasn't peeped on this issue in 6 or 7 months, probably because it isn't good politics anymore, because such strong groups as the Council for Civic Unity will call him on it, accusing him of being a race monger, a race baiter. McW doesn't think the issue will become large in the Presidential election unless Gov Warren is GOP vice-p candidate. In that case he would play the issue and make votes on it. But McW feels that Warren won't run, that he released the Cal delegates to GOP convention since he sees the Democrats winning Cal in '44 and he doesn't want to be associated with a losing team. He's got plenty of political ambition yet, and sense enough to wait.

Exclusion will loom larger in the election if the petition to have the Japanese excluded and prevent them from owning land, either 1st or 2nd generation, by a constitutional amendment gets on the ballot. The Japanese Exclusion League, Native Sons organization really, has this petition circulation. McW says that it will be on the ballot if they want it bad enough since any such petition can easily get the required number of signers. There are plenty of outfits who go out and get ~~xxx~~ signers at the rate of 5 or 10 cents a name.

McW feels that the anti-J people shot their load, that they blundered, made a huge mistake, by going to such extremes in their statements and proposals. Thousands of people who might easily have been swung along with them were lost because the demands were so absurd. He thinks this really lost them the battle.

Bowron, by the way, hasn't changed his attitude; he just has enough sense to know when to keep quiet.

He doesn't fear outbreaks of violence. Not in LA County nor in most of the rest of the state. There are few exceptions, places like Imperial Valley where there has never been any tradition whatsoever for law and order, where the mob has always taken matters into its own hands. But where there are standard law enforcement officers, whom the public knows will act against violence, there will be no mob outbreaks. Says that in the San Jose lynching the mob knew very well the sheriff wouldn't do anything, in fact, word leaked out that nothing would happen, and so the mob went into action. That brings us to the interesting situation McW explained which he feels will mean law enforcement.

This is off the record. OK for staff circulation, I think, but don't discuss generally. Carey started out by saying he felt his source was reliable, then added that it was Atty Gen Kenny himself. Kenny just got back from Washington where he talked this business of

## 2. Carey McWilliams

the return over with top army officials. Story goes like this: When the ban is lifted, Gen Emmons is to call in all the Cal big-wigs, head of the Native Sons and the Native Daughters, head of the American Legion, of the ~~xxxx~~ State CIO and AFofL, Chamber of Commerce, Fair Play Committee, Atty General, etc. He tells them that the ban is to be lifted, that he doesn't simply expect them and their organizations to cooperate in the matter of the return, but that the army ~~ISN~~ INSISTS that they cooperate, that the evacuees will be essential in Cal to the war effort.

Atty Gen Kenny will then call in the district attorneys from all over the state and tell them that as law enforcement officers they will be expected to protect the persons and properties of returning Japanese Americans, that his office insists on this at the insistence of the army, and that, furthermore they are to give public utterance to the fact that they will do this.

Kenny's attitude seems to be that the army got us into this mess, let them get us out, and they are the only ones who can get away with this. A fine howdoyoudo isn't it?

McW says that he is preparing an affirmative resolution to come before the State CIO convention re return and he's sure it will get passed.

He feels that the AF of L can be worked upon to the extent that they will be passive. On the one hand they can be made to see that it won't be good politics for them to get messed up in a "race" question, when it's race as such. On the other hand, he thinks the Fair Play Committee can get to the arch-bishop who can swing a lot of power in AF of L circles where a good deal of the leadership is Irish Catholic in California. The arch-bishop has been favorable JA all the way along. McW says that Hegarty here, head of Cal AF of E is an intelligent man and can be reasoned with.

McW also is interested in fact that the LA TIMES has been mild past few months. Still criticize WRA, Dillon M, etc, but in different fashion. Now take attitude that JA should be excluded comma for the duration of the war comma unless the military situation warrants different action. Editorially, this is much different from their position thru last couple years.

Fact that Japanese Exclusion League drew less than 100 at their last mass meeting in Phil harmonic Hall, and that the speakers were dead, and response poor, also draws McW attention.

I'm interested in all this, glad to hear it, encouraged by it, but not over enthusiastic since I think that Carey McW can be a bit over-optimistic maybe. And we know that everything doesn't work out on paper the way it would appear.

483 East Villa  
Pasadena, 4, California  
June 5, 1944

Charles Kikuchi  
University of California Study  
Social Science Research Building  
University of Chicago  
Chicago, Illinois

Dear Charlie,

Enclosed are some comments which may interest you. No one realizes more than how how inadequate they are without proper interpretation, but I have neither the time nor the skill to do that. I know also that they by no means represent a cross section of opinion. On the other hand, they may be of some interest simply in themselves.

Would like to add just this: I feel that the loud and boistrous remarks hurled about are pretty meaningless, that they represent threats which will never be carried out, that no one's going to go around running over people, nor beating them up. Also, that I feel that the most significant of the conversations was with the man who talked about labor trouble which would arise, who discussed the strikes, who mentioned that the Mexicans could be organized and would stick with the rest who were fighting for better wages and hours. Because he really meant what he was saying, was not just blowing off steam.

Some of us out here feel that someone should be going around scouting out pro JA sentiment on the coast, ignoring the church groups pretty much since we know which of them can and can't be counted on, ignoring the minority groups pretty much, AFSC, FOR, socialists, co-op-ers, Fair Play Committee, etc for the same reason. But we feel that there's a whole host of pro feeling among the ordinary "respectable" citizens of the coast, but that it's a latent feeling since no one has ever taken the pains to stimulate them. These folks are among those who are personal friends of the evacuees, former neighbors, fellow workers and fellow students, employers, teachers, etc. And so I'm going to try to awaken some of them, in a very quiet way, no meetings, no publicity, no speeches, etc. No feeling of being a propogandist nor of high pressuring people. But on a friendly basis. Seeing the friends of friends of mine. The little experience I've had makes me sure that something can come of this. And that the most important aspect of the project is that ~~the~~ technique remain an utterly simple one. Now I hope that some of these people will write to Stimpson and Ickes, telling of their interest in having the evacuees return, will offer their homes for temporary housing, possibly will offer jobs. But more important, that they reawaken and strengthen the old friendships, that they assume a personal role in a struggle for a democracy to which they've been paying lip service. I've been on my own at it, for a short time now, and will be until the end of this month. After that it is likely that the Baptists and Friends will support me, though by no means a certainty. At any rate, I've approached them on it for a consideration starting the first of next month.

I'd like your ideas about this sort of a project. Also any suggestions you might have of persons to see. Expect to be in LA County area for sometime yet, perhaps getting out into the valley and further north a bit later.

I'm also enclosing a copy of some notes I took after a conversation with Carey McWilliams. Most of it may be old stuff to you, but you can take it for what it's worth. I've sent copies of both of these things to Togo.

There seems to be no question but that housing will be the crucial matter when the coast does re-open. LA and San F are in much worse shape than Chicago, Detroit, or Cleveland. In Little Tokyo areas 8 and 10 Negroes are living in one room in many, many places.

Also seems pretty clear that the return will be a controlled one, probably much in the same manner as when resettlers left camp for mid-west and east, gradually relaxing in same fashion also. No one looks for a great rush from centers even when the ban is lifted.

Will be interested in your comments. Hope to hear from you soon, though I do recall that you'll be in Salt Lake City soon for the conference there.

Cordially,

*Walt*

Walter Godfrey

PS--My best regards to Tom and Frank. And yourself, of course.

*AFSC*

From: Walt Godfrey

T5.07

August 11, 1944

This is a brief report to try to give some idea of what we have been doing and trying to do in the Southern California area in the matter of Japanese American relations. It is by no means complete, and refers only to that work which I have been at. It does not include the activities of Esther Rhoads and many others, both from AFSC and other groups and agencies. Some of the material may be "old stuff" to many of you; the rest of it is relatively new.

Our concern has been to do something in the area of public relations. We have felt that it would be particularly valuable to get in touch with those people who are friends of former residents of the Coast, and who have lost much of their contact with those former residents. We have hoped to urge a renewal of these old relationships, reawakening and restrengthening old friendships. We feel that these people will in turn reach out to their friends and acquaintances in such a manner that a considerable amount of thinking will be stimulated relative to the whole question of the return of evacuees to the Coast region. We think that it is important that people begin to think about this now, that we not wait until the region is "open", so that individuals in communities will have had a chance to think the problem through, so that they will know exactly where they stand, so that they will take that stand firmly. This will mean, we hope, that they will represent a bulwark of stable thinking in their community, as against the development of an almost certain Hearst-Legion-Native Sons stimulated hysteria.

As we have approached the situation the first and most important contacts have been with these persons who are close personal friends of relocatees I have known in Chicago, Cleveland, and other parts of the East. Further, we have consulted the AFSC files here and have obtained the names and addresses of persons used by persons I have known as references.

It has seemed to us that one of the things we could do, then, would be to encourage people who have a desire to "do something" find the way in which they can best participate in this work in terms of their own capacities. So it was that one man, who felt that he had a message for the "nisei", was encouraged to get in touch with Larry Tajiri of the PACIFIC CITIZEN about writing an article for the paper. This he did. It may not have been a very important "message", but it did allow this man to express himself, to feel that he had more of a stake in this business now than ever before, it has brought him into much closer contact with the situation. When he discovered that he got no response from the article from Japanese Americans, but did hear from some Caucasians, congratulating him, he realized that perhaps he had made a contribution even though it was in a different area than he anticipated. One evening he received a telephone call from a man with whom he had not been on good terms, with whom he had not been on speaking terms, and this man said something like this: "Now J---, you know I wouldn't call you unless I were sincerely interested in something. We've had our differences about a lot of things, but I want you to know that I must congratulate you on that article you wrote in that Japanese paper. One of my friends showed it to me. It was the kind of thing which comes from a man's heart. I know you didn't have to write it, and that you didn't get anything for it, and that you weren't doing it to play the prejudices of one group against those of another."

In the same manner a young lady who hadn't given much thought to this matter before was encouraged to spend the rest of the summer in one of the centers as a volunteer recreation worker. She had little experience, but applied herself to the task of learning what she could before she went, and has discovered that the really important thing is that she is actually at the center. Here presence there is a concrete illustration to the children of an "outsider" who is sincerely interested in them; but more than this she is learning and learning, both from the evacuees and the staff.

Recently I made a visit to a small town in Los Angeles county where there were three Japanese American families living before the evacuation. One of the three was known by almost everyone in town and very highly respected by all of the townspeople. I know this family, or part of it, rather well, too, and talked with many of their friends. People were most anxious to get first hand news of them. They took delight in telling me stories of situations in which various members of the family were shown off to good advantage. There was considerable hesitation on the part of these people concerning the advisability of allowing the evacuees to return, most are willing to accept the "protective custody" concept; but when the question was put to them about the S----- family they seemed to feel that if the S----- came back, though there would be a great deal of criticism from a few it would die out in the face of a stand by the "substantial" citizens of the community in support of the family. We hope that the most important thing to come out of this is the fact that some of the people in this community are now thinking about the matter, that for the first time since the evacuation took place they are seriously asking the question "how long will it be before the Japanese Americans return?" instead of "what can we do to make it easier for them in the Centers?"

It should be pointed out here that we have not been encouraging people who have resettled in the east and middle-west, and who have made good adjustments there, to think about coming back - except indirectly, perhaps, as some of them are brought back into contact with their old friends.

Recently I made a trip to San Diego. While I was there I talked with a man who was the head of an insurance-realty firm. He tried hard to point out to me very clearly that he thought a lot of M----, that M---- was as fine a young man as he had ever known, that he would do anything he could at any time for M----, but that he didn't "give a damn about the rest of those Japs". But then he went on to say "If you're interested in this, however, I think you ought to go see Mr. C-- the president of the Bar Association, and Mr. D---, who is on the board of directors of the Bar Association, and Mr. G----, who is a packer and used to deal with the fishermen down here. As a matter of fact, I'd kind of like to know what D--- is thinking myself. You know I'm a Legion man myself, and I'm a Native Son, too, but I'm not sure I like the way we're going at this. Now there's that FORTUNE article you spoke of, I didn't see it, but if FORTUNE published it, it should be good educational material. I'd like to have a few copies to put out there in the waiting room for people to look at." And so on. And he

asked further questions, and said sure he'd like to be on the mailing list to receive the Information Bulletin from the Friends office about this question. I couldn't help but feel that he was betraying himself, that he did give a damn about the rest of the Japs, though he certainly wasn't going to admit it as openly as all that. And so I hope and trust that when he reaches out into the sphere of his acquaintances and friends his attitude will be markedly different, not that he's a "convert" by any means, but that he will think twice before he speaks up and say a good word now and then because he has some facts to back him up. He knows now that there are people who really are standing with the "Displaced Japanese Americans", that if he did stick his neck out once or twice he wouldn't be doing it all by himself.

And so I went to see D----, the director of the Bar Association. I didn't tell him that the insurance man sent me for it was pretty clear to me that he preferred it that way. He was a man in his middle sixties, tall, heavy, pretty positive and aggressive, and he wanted to know what I wanted. I told him about my interests and his reply was: "Now listen, I don't want to hear what you've got to say. I'm not interested in what you have to say about the Japanese. You haven't anything to say that would interest me. As a matter of fact, I could tell you a lot about the Japs, I've lived out here among them all my life. Why I could tell you plenty about the Japs. But I've got a client here and I'm busy." Pretty obviously the only thing I could reply to remarks like that was something like this: "Well, Mr. D----, I think you're right. I think you probably could tell me a lot of things about the Japanese. I should be able to learn a lot from you and I think I ought to listen to what you have to say." So he told me that if I wanted to hang around he'd talk with me, he'd tell me plenty about the Japs. So I waited for half an hour. He invited me into his office and I sat down by his desk and waited for him to begin. There was a rather embarrassing initial silence, and I thought that was my cue to begin, with the "line" which should be most appealing to him. It went something like this: "Mr. D----, in spite of what you might think about it, and in spite of what the people on the Coast think about it, and in spite of what I might think about it, if the Army decides to lift the military ban on Japanese Americans it will do so, and it will do it, we can suppose, because it is the expedient and efficient thing to do from a military point of view. Then the thing is done. There will have to be some individuals in communities who do some clear and level and sane thinking about this ahead of time so that they might represent a bulwark of stability against a potential Hearst stimulated hysteria." Now this guy could understand that. We talked for about a half hour. He said a little something about the subversive fishermen around San Diego in pre-Pearl Harbor days, but he didn't really tell me plenty about those Japs. Finally he concluded that "this problem is too big for me. It's like the Negro problem, and the problem of world organization, and the problem of what to do with militarists in Germany after the war. I haven't time to think about these things. I'm too busy earning a living to be bothered with these matters." But he went on to add that we should try to educate ourselves better on these matters, and that he would be pleased to have me send him a reprint of the FORTUNE article I mentioned - after all, FORTUNE has no axe to grind on this and what they have to say on the matter ought to be sound. So he thanked me for stopping, hoped I'd come back again sometime.

Here again, I'm sure that no basic attitude was changed, but must have faith that this kind of reaction means that the man will be more temperate in his thinking, that if the question comes before a discussion in the Bar Association he will either say nothing, or will say something different from what he might have said.

And as an aside here would like to say this: that it seems to me this might have been a typical response, though I've not talked to nearly enough people to make a safe generalization. That men are seeking desperately to escape from the war and the problems which will face us after the war. They would like not to have to think about them, and look wishfully and hopefully to the accomplishment of some miracle or another, and they've not too much interest in the means, they would hope that the "leaders" of the world, and it doesn't make too much difference who they are, Roosevelt, Churchill, Stalin, or whomever, will sit down together and come out with all the answers; so that we may be about the business of earning our living, so that we have not to bother ourselves thinking about problems far too weighty and complicated for what we would like to think is "our own simple life."

A lawyer in San Diego responded much as the insurance man. He too, thought a great deal of H---, but he wasn't interested in the rest of the Japs. But was interested in reading FORTUNE and the information bulletin, and the person he wanted me to talk with was the editor of the biggest local paper, a man "with whom I agree on just about everything, but his bitter attitude on this Japanese question. I don't care anything about them, but I don't feel that way either."

The San Diego UNION and SUN-TELEGRAPH, morning and evening papers, have the largest local circulations. I would suspect that their policies parallel the Los Angeles TIMES as closely as any other paper out here, though perhaps they aren't quite as bad. The editor and I talked for about an hour. His attitude is something like this: "You just can't trust a Jap. You can't do it. We all know what they were doing down here in the harbor and on their farms with their short wave radio sets and all of that. Oh, there may be a few good ones, there are always a few good ones in any group, but By God, you can't tell them apart. This is war and the two or three good ones will have to take it. They should have done something about the others before. Why there's not one solitary bit of evidence that one Jap out here ever turned in another one and we all know there were lots of them who could have done it. Yes, the FBI says this and that, but try to get them to show you just one case. They can't do it. Furthermore, we have got to face the fact that this war in the Pacific has a long way to go. We're not over it by a long shot, and there can be plenty of trouble caused over here. You never know when these Japs will get so desperate that they'll try some token bombings here on the Coast, maybe right here in San Diego, and they'll do it if they get the chance. And if these Japs are back here on the Coast, helping them, they'll have more of a chance. We can't afford to let that happen if we can help it." I gave him a copy of FORTUNE on the spot, rather than waiting to send one to him! That is, a copy of the reprint. We went on to discuss the general race situation on the Coast, the tremendous number of Negroes who have come into the San Diego area, the tensions which exist there, etc. The man very sincerely believes himself to be a friend of the Negro and tries to help all he can, is well informed as to the situation there, is actively interested in, if not active in, the racial commission in the city. Believes, of course, that much of the race trouble springs from the President and Mrs. Roosevelt and the New Deal agencies such as the housing

authority, and the FEPC, which coerce, force people to live together and work together. He believes in segregation, but in equal rights under segregation, that just as fine and well equipped housing units should be built for colored people as white people, but that they should not have to live together. "They aren't emotionally ready for it and there will be trouble if we impress it upon them." Again the argument which was most effective was the insistence that the newspaper, as a servant of the public, must use every opportunity to foster intelligent thinking, stability, in times of crisis, when hysteria runs rampant. "Of course, we would never print anything which would stir people up and lead to mob action." But I think our conceptions of what sort of things stir people up were quite different. Here, I know for a certainty that no basic attitudes were changed, but must have faith again that the fact that this fellow would sit for an hour and talk with a nobody who walked through the gate by the receptionist's desk when the receptionist wasn't there is an indication that he was willing to listen to the other side, an indication that he might ultimately have had some of his views tempered.

These people are, as you see, not persons whose names I can send to WRA as "friends" to whom their literature might be sent, who can be counted on to aid directly in the program of returning evacuees to the coast. Some of them might be, eventually. But to most of them, anything from Harold L. Ickes' department would be like waving a red flag in front of them. For the same reason, it is necessary to talk with a person awhile, and casually glance at the books on their desks and in their bookcases, before mentioning Carey McWilliams and his books and pamphlets.

In another town, in the heart of an agricultural region, I talked with the county agent, a prominent Congregational layman. A couple of months ago he signed a newspaper advertisement supporting the exclusion petition. Then he attended the national conference of the Congregationalists at Grand Rapids as a lay delegate. The Congregationalists took a strong stand there and I think that that impressed him considerably. He told me that he had been doing a lot of thinking about this lately, that he wanted to "do the thing which was right, the things which were constitutional, the thing which was Christian." And he's trying hard. Was interested enough that he wishes to arrange for me an interview with the executive secretary of the Orange County Farm Bureau. The FB in California, of course, has been notorious for its anti-Japanese American position. This man pointed out to me that though the FB man certainly wouldn't take a public stand, "he is an active Methodist and might lean enough in this direction that he would put you in touch with the farmers in the community who should be approached on the matter, both the friendly ones, and he would know which are friendly though they don't ever talk about it, and those who are strong on the other side of the fence." Because of the trip this week to San Francisco, it's been impossible to make arrangements for this meeting, but I shall do so when I return.

We should point out here that we feel it is just as important to see the so called "little people" as it is those who have power and influence in the community. I know that it is just as important to spend

a whole evening in the home of a family who were just neighbors of a fellow or a gal I know in Chicago, listening to them reminisce of their old friends, looking at pictures of "old Mr. N--, that's R--'s father," etc., as it is to talk with an important lawyer or a news editor.

This could go on and on, but I feel that this is more than sufficient to give you an idea of what this is all about. I hope that those of you who receive it will not hesitate to write back, giving us some suggestions as to how we might better and more effectively approach the question. We need the imagination and thinking of all our friends as we try to discover the ways and means of creatively and constructively meeting the situation.

Oct. 10. 2.

Dear Charlie —

That you might be interested in this — eyedart is!

Leaving tomorrow for Giles & Poston for a couple  
weeks.

What's news in Chicago?

Walt.

483 East Villa  
Pasadena 4, Cal.  
December 17, 1944.

Dear Friends:

Now it is November in California. The rains have come; they've cleared the air a bit of the distressing summer fogs, and there is a beauty that was never apparent in the infrequent sunshine for which this country is noted. Today the mountains behind Pasadena were of gorgeous deep blues and purples, with shadows and clouds playing upon them as in a fairyland. They seemed so close that one felt he might reach up and touch them. This evening the sunset was beautiful, though there was no sunshine all through the day. It is rather tragic, isn't it, that most of us here are so thoroughly occupied with the business of making a living that we never seem to see the beauty surrounding us? And so we never realize how different things might be if we'd just stop for a moment, and look up.

This letter will be an attempt to bring you up to date with me. Fortunately for us all, one of the girls at the office has kindly offered to help me get it out. That means you'll get a mimeographed copy soon, rather than a carbon copy which has been going the rounds for several months. Some of you are just getting the letter I sent out in August. Because of the limitations of carbon copies, many of you didn't get that letter at all.

Before going any further, I'd like to mention my appreciation to you all for your help and inspiration. This is a difficult thing for me to express. What I am trying to say is that each of you has been invaluable to me as I go along from day to day at this work. Knowing you, having you for a friend, makes a difference; you must realize that. There is not one of you from whom I have not learned something; there is not one of you who hasn't contributed his bit at one time or another, in a very personal way, and so I try harder and do better for having known and associated with you. This is so real that it has been more than simply an aid. It has been a necessity. Perhaps I can do no better than to quote THE PROPHET.

"Your friend is your needs answered.  
He is your field which you sow with love and reap with thanksgiving.  
And he is your board and your fireside,  
For you come to him with your hunger, and you seek him for peace."

Many of you have written, asking what you might do to help. That, of course, I cannot answer. If you have our mutual concerns on your heart, you will discover what to do, and you will do it, every day, because you cannot help yourself. You will do it in terms of your own personalities as you go about your day-to-day affairs, at work, at home, wherever you might be. And it will be good, for us all, and helpful.

Since August I've visited several communities up and down the state, some of them for the first time, others, for the second and third times. First, I'll try to illustrate with specific interview comments. These observations are drawn from talks with people who were neighbors of evacuees, farmers, business men, laborers, professional people, newspaper editors, students, educators, agitators, churchmen, and chance acquaintances through hitch-hiking experiences.

Generally speaking, we seem to have two distinct minorities actively at work, with the great majority of people falling in between them. The one minority group is definitely antagonistic to the return of the evacuees to California. It is well organized and quite vocal, but not nearly so well organized nor noisy as it was a year or two ago. Its leaders come from the obvious groups: associated farmers and distributors, Native Sons and Daughters of the Golden West, American Legion and Veterans of Foreign Wars, the Grange. It is stimulated by the Hearst press, and, in the northern part of the state, by the McClatchy press.

The other minority group is very cordial, friendly to the idea of returning evacuees. It is much better organized than a year or two ago, and much, much more vocal. Its leadership comes from religious and educational circles, and from among those who had close personal friends among the Japanese Americans.

Most people in California seem to fit in between these two extremes. They are much too busy earning a living, working overtime, volunteering time to various war activities, to have given much thought to this matter. They are potentially members of either extreme. When they are forced to face the issue in their community, as did Pasadena when a nisei student returned with the permission of the Army in September, they will fall to one side or the other. Here they seem to have accepted the return. Whether this will happen in other communities is dependent largely on the amount of educational ground-work which is done ahead of time, and upon the attitude of the press in the community at the time.

The size of these groups varies, of course, from community to community. In some communities one of the two minority groups already pretty well controls the situation.

I visited one community recently where sentiment seemed to be quite good. I wouldn't hesitate to recommend that an evacuee family return there immediately, and we have actually started proceedings that that might occur. A laboring man there spoke something like this:

"This is the way I feel about it. I knew a lot of Japanese here. They worked in the plant and were in the local union. All the Japs I ever knew were all right. They were good Americans and not like those Japs over there in Japan. The Japs were good neighbors, good workers, and right guys, and you could always count on their word. I never did know a Jap that wouldn't keep his word. You could always trust 'em. Of course, if they come back you'll have to watch out for the Filipinos, but generally speaking I wouldn't worry much. The men in the plant here say they don't want the Japs back, but when the government gets ready to send them back they'll feed a lot of propoganda about it in here and the people will take 'em all right. The American people will do any god-damned thing you tell them to. They're just made that way. All you have to do is tell them, and then keep telling them. One thing about it, though, when they let these Japs come back they shouldn't be allowed to all live together in one section like they did before. They ought to be spread out and mixed up. That was one reason for all the trouble before."

A prominent business man in the same community, as well as the local newspaper editor, indicated that they also would expect no particular trouble when the Japanese return, "as long as they come gradually, and not all at once."

In a community near the one mentioned above, the sentiment is very bad. I would not recommend that evacuees return there now. The place has been so thoroughly indoctrinated by the "anti" forces that even many of those who are inclined

to be friendly have accepted the propoganda of opposition. One of the persons with whom I talked there was a well-educated man who represented commercial interests. He started by asking me how long I'd been in California -- they all get me on that one! -- and then proudly stated that he'd been born and raised here and lived among the Japs all his life, that he knew the Japs, and that it was obvious I didn't know a damn thing about them. He went on like this:

"Any man who ever had any business dealings with them knows that you simply can't trust a Jap. As a race, the Japs are absolutely untrustworthy and tricky and sneaky. Their word isn't worth a damn thing. They'll tell you one thing and go right out and do another. Oh, like with all races, there are a few good ones -- you always find a few good people in any race. The \_\_\_\_\_'s were high class people; they had a nice home right out near us, but they were the exception. If anyone ever tells you the Japs are o.k. they're either Jap lovers or they're making money out of them... And remember, fellow, we're still at war with those little yellow devils."

He went on and on and on. Refused absolutely to distinguish between the Japanese in Japan and Japanese Americans over here. The nisei in the Army meant nothing to him. "They'd be on the other side if they could. Hell, anybody'll fight if you put him up there in the front lines and stick a gun in his hand."

An elderly lawyer in the same town, a man who looks after the property of some evacuees "would advise the Japs to stay out for their own good. They have their legal rights all right, but we don't want them here. You know, we're the real Californians up here in the north and we treat people square. When we tell them to stay out we mean it. Now maybe it's different with those people down in Southern California because they aren't Californians at all. They have their Iowa Clubs and Missouri Clubs and what not down there, but we're the old stock, the pioneers, up here, and we don't want the Japs back."

In another community the "anti" forces are also strong, but there is considerable good feeling evident which needs to be made more articulate. One man there had been pointed out to me for miles around as a "Jap lover, and it's all because he's making money out of the Japs." Talking with him revealed there were other reasons for his point of view:

"There's going to be a tremendous increase in the wave of hysterical reaction against minority races in the post-war period, just as after the last war. I see it already down in Los Angeles where you hear them talking. If it rains they blame it on the Jews, and if it doesn't rain they blame it on the Jews. Feeling against the Negroes is increasing. You can see that all over. And what does all that mean to me? Brother, I'm looking out for my own skin. What the hell! I'm not a very good one, but I'm a Catholic. Do you think I want to see the Ku Klux Klan rise again? You bet your damned life I don't!"

It is interesting, of course, to see the way in which constant agitation is maintained by those who are anxious that the evacuees not return. In Salinas, for instance, in the heart of the lettuce country, the commercial interests are very active. The story circulating when I was last there, just a few weeks ago, was that the bottom had dropped out of the lettuce market because the Jap farmers in Idaho had just shipped 85 carloads of lettuce to the eastern markets. When I was in Sacramento the following week, however, I discovered that the Department of Agriculture reports indicate that some 6000 acres more of lettuce was planted in

the Salinas area this autumn than last. And that there has been no time in the past ten years when the autumn acreage has been so large. I've written several of my "friends" in Salinas asking them whether or not it is fair to infer that this increased acreage has something to do with the surplus on the market now.

Perhaps it should be pointed out here that there is a little more to this wandering about the state than simply talking with these folks -- though to be sure, that really is a large part of it. Further, however, we try to be constantly on the alert to stimulate interested persons to discover openings in jobs and housing for those who will be returning; to encourage student groups at the various colleges to assist in helping nisei students return to their campuses; to visit those who have been left back here in hospitals, etc.

We feel that the trend is growing in the right direction. Dillon Myer, director of the WRA, stated early in October that over 800 permits to return had been granted by military authorities. Many more undoubtedly have been granted since. Esther Takei has been most warmly received here in Pasadena, despite initial agitation from the opposition. At Stanford there are nine nisei teaching Japanese to the Army and Navy. Seven more are expected soon. They seem to be getting along well. We know of no unfortunate or really disagreeable experiences having occurred in relation to any of those who have come back.

Everyone likes to guess when the military authorities will lift the evacuee ban. Some thought it would come in November. Others are sure it will be December, or after the first of the year, or in the early spring. I refuse to go out on the limb.

Some of you will certainly be interested in my visit to the Arizona relocation centers last month. I'll try to be brief.

Morale in the camps was good, but there are so many factors involved in determining morale that it is difficult to analyze. It seems evident that the changing seasons is one factor. The Arizona centers are approaching the most pleasant season of the year after a dreadfully hot summer. Morale has not been so good at Topaz recently where winter has arrived.

The parents of many of the nisei whom I know have left the centers. Some are making plans to do so. Others are waiting to come back to the coast, and many find it difficult to move because of any number of circumstances which stand in the way. It was a grand experience to meet the parents of many of my friends.

We will do well to pause and pay tribute to the issei, the parents. They are brave and courageous people. All their lives they have given their utmost that their children might have advantages in education. Often they have sacrificed personal prestige, status in the family, that their youngsters might be "Americanized". Many of them are still "giving". It isn't easy for them to send their children out; it isn't easy to stay behind. It is hard to try to figure out just exactly what one should do. The issei are struggling.

Some surveys have been made relative to the plans of those who are still in camp. The findings are tentative, but they seem to indicate that perhaps 20% of those still in camp will make an effort to return to the coast within a year after the "opening" date is announced. More conservative estimates are as low as 15%. Possibly 5 - 10% would be stimulated to go east by an announcement that the coast is open. This is because of the psychological factor involved in knowing that they could return to California -- if they wished to do so. The remainder want to wait and see how the pioneering group fares.

The question as to the closing of the relocation centers is a source of constant speculation within them. It is a very direct threat to the security of many who don't see which way to turn. Gossip-mongers without much to do help stimulate rumors. Many of them are absurd; others are reasonable. All have the effect of creating fear and instability in the camp population. To many this is a most serious concern.

Again, we shall be interested in your ideas, your suggestions, your comments, your questions. If I am slow at answering your letters, please know that I'm thinking of you, and will get to them as soon as possible. They are a source of real inspiration to me. It's always good to hear from you.

If you are interested in some good background information, read Carey McWilliams' PREJUDICE, published last month by Little, Brown, & Co. It may make some of this seem <sup>more</sup> understandable to those of you back east who get only occasional glimpses of the total picture.

Soon I shall leave for another brief trip up the San Joaquin Valley. This time I shall be particularly interested in meeting people interested in the work of the Rural Life Association and the Catholic Rural Life Council. They are having a series of conferences with Father Ligutti and others, and I hope to attend most of them. Upon returning I'll leave for San Diego for a few days. It may be that this letter won't get out until then.

Expect to spend Christmas with friends in Pasadena. Since this comes so close, I hope you will accept this as a Christmas letter, with my greetings extended to your families.

The world is heavy with sorrow as we approach the new year. It is difficult to be optimistic about the future, but if we cannot face it optimistically, we must do so courageously -- and with faith. We must have faith that there is within men, our comrades, that which can, through the aid of some Great Unknown, God, Love, call it what you will, bring Light to the darkness which surrounds us. Allan Hunter says it is

"Something immensely alive, yet profound and calm...taking hold of us and lifting us clean out of our smugness. We are frightened but also secretly relieved... We are under an unrelenting pressure, inside as well as out, to be on the move toward something we cannot clearly understand but which we must try to reach... What we face incessantly and ultimately is goodness, and that goodness is without limit... Something so tremendous is at work in and around us that we only interfere if we are not relaxed. We are to be intent, not tense, vigilant, not anxious. And we can be free from rigidity if we keep our frame of reference in mind."

Cordially,  
Walt.

This goes mostly to my friends back on east coast, Charlie, but I thought you might be interested. I also sent one along to Tom and Toni. How are things with you?

TO ALL THOSE CONCERNED WITH SECURING PRIVATE EMPLOYMENT FOR THE JAPANESE:

In meetings of the administrative officers of the War Relocation Authority from Washington, San Francisco and the Projects, held last week in San Francisco, the announcement was made that the War Relocation Authority is committed to a policy of releasing Japanese-American citizens from the Relocation Centers for the purpose of accepting private employment outside of the Western Defense Command.

I am attaching herewith Administrative Instruction No. 22 which outlines the conditions under which the Japanese-American citizens will be released.

The essential features of this plan are as follows:

1. It applies only to Japanese-American citizens who are in WRA centers.
2. In order to secure a release, a Japanese-American citizen must have an offer of a job outside of the Western Defense Command. This job must be one which will provide a living for the man and his family so that they will not become a public charge. While employment is not prohibited in the Eastern Defense Command, it will be more difficult to secure travel permits for the Atlantic seacoast area. (The Western Defense Command includes the states of Washington, Idaho, Montana, Oregon, California, Nevada, Utah, and Arizona.) Employment releases are obtainable for single as well as married persons.
3. A Japanese-American citizen who has a job offer, or who wants to secure employment, should register with the project manager for private employment. The WRA will then start an investigation to determine:
  - a. The fitness of the applicant for the proposed job.
  - b. The loyalty of the applicant.
  - c. The willingness of the community to accept Japanese.

This investigation will be made by the WRA personnel on the project, in the regional office, and finally in the Washington headquarters. If the findings are favorable, a release and travel permit will be issued by the local project director. This procedure should assure the loyalty of the Japanese who are granted releases. It is estimated that this investigation will require about three weeks.

There are two points at which the friends of the Japanese can be of assistance, and supplement the activities of the government:

1. Help the Japanese locate jobs.
2. Help prepare the communities in which jobs have been obtained to receive the Japanese. The WRA will not require that the law enforcement officer of the community guarantee security. The WRA assumes that an American citizen has the right to enter a community without a special passport. Due, however,

to the anti-Japanese feeling and war hysteria, it is only prudent that people of good will in the communities make special effort to prepare the way for the proper acceptance of Japanese by responsible people in the community. Someone in the community will need to agree to act as "counsellor" or "sponsor" of the Japanese. This entails the willingness:

- a. To meet the Japanese at the station when they arrive in the city.
- b. To arrange for proper living facilities if this has not been done by the employer.
- c. To counsel with the Japanese in case any community opposition should develop.
- d. To interpret the Japanese problem to the community.

This program does not require any elaborate machinery. When a Japanese applies for a release from a WRA center in order to accept employment in a particular community, he will need to give the name of a "counsellor" in the community with whom the WRA will communicate to obtain evidence that the community will be willing to accept the Japanese. The securing of these "counsellors" is an important service which you can render for the Japanese.

A Religious Council on War Relocation, representing the denominations interested in the Japanese problem, is being organized to help facilitate the placement of Japanese. Steps need to be taken at once, however, to find jobs for Japanese and to secure people in the community who are willing to act as "counsellors".

While the present regulations limit the granting of releases to Japanese-American citizens in WRA centers, assurances have been given that if the policy is successful, the regulations will be relaxed and other groups will be included.

Also, the W.C.C.A. (Wartime Civil Control Administration) has announced that evacuees will be released from assembly centers if they have jobs outside of the Western Defense Command, and if a letter is filed with the W.C.C.A. stating that the law enforcement agency of the community wherein the evacuee proposes to reside has no objection to the establishment of residence in the community.

This policy of granting releases for private employment represents the most constructive program that has been announced by the government since the order for evacuation.

To be effective, the efforts of the WRA must be supplemented by individuals and private agencies in securing job openings and community acceptance. This is a place where you can start to work at once to help Japanese get back into the normal stream of economic life. A great many difficulties will be encountered in this, but due to the present labor shortage this transition from camps to private employment will be easier now than after the close of the war. Every effort should be made to have the resettlement centers depopulated of able-bodied people by the end of the war. If this can be achieved, it will do more to soften the blow that has befallen our Japanese friends than anything else could do. This liberal policy of the WRA deserves the support of all friends of the Japanese. It offers a place where we can begin at once in order to demonstrate our continued friendship.

Japanese Employment -- 3

Edna Morris and I, after spending more than three months on the Pacific Coast, start homeward on August 31st. On our way we propose to visit a number of Japanese who settled in Utah, Colorado and other western states before the freezing order went into effect. We want to learn how they are making the adjustments to new communities, how they are being accepted, and also what the prospects are for the settlement of other Japanese in these same communities. We shall stop also at a number of colleges which have accepted Japanese students. These localities may offer opportunities for employment as well as placement for students. We shall also visit some communities where there are Friends in order to see if job openings can be secured. By the time we arrive home, about October 6th, we hope to know about the possibilities of job openings, the attitudes which communities have toward accepting Japanese, and to have additional suggestions to make in regard to procedure.

We are grateful for the privilege which has been ours of working with friends (with both a big and a little "f") on the problems created by the evacuation orders. Most of all we appreciate the rare privilege which has been ours of becoming acquainted with some of the Japanese people. They have taught us much of how to meet catastrophe with faith and courage.

HLM:fw

Yours sincerely,

HOMER L. MORRIS

American Friends Service Committee  
544 East Orange Grove Avenue  
Pasadena, California

August 24, 1942

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aRSC

July 20 1943

Extract from letter written by Esther Rhoads, American Friends  
Service Committee Southern California representative:

Dear Friends:

While at Manzanar last week I had satisfactory conferences with Mr. a Walter Heath, the Relocation Officer, with Mrs. D'Ille of Family Welfare, and was privileged to sit in a conference on relocation in Mrs. Lucy Adams' office. Mrs. Adams, as you know, is Chief of Community Services and occasionally calls the heads of her departments together for special conferences.

The problem now facing the evacuees is that of segregation. Mr. Merritt told the block managers while I was there that those with pro-Japanese leanings are to be separated from the pro-American.

This sounds very reasonable as authorized by Washington ~~is~~ but is far from easy. The basis of determining loyalty is that of the registration which took place in the winter. As you know, the young men of military age were re-registered first. Practically all the relocation centers were indignant that this should be done in the way it was being done. Individuals reacted in many unexpected ways but the net results was a surprising number of young men who answered "no" to the loyalty question.

This does not mean, in hundreds of cases, that they are really pro-Japanese but that they felt they had to protest against the idea of a segregated combat unit; against the manner of re-registration, using military men and employing what seemed to them pressure methods to get them to sign "yes"; or simply against the evacuation itself.

A few weeks later when the girls were registered the evacuees had begun to get perspective and besides, it is a very different matter to sign up to join the WAACs from joining the regular army; I think that the position of women is so much better in America is another factor which resulted in almost 100% answering "yes".

Then the issei were questioned. At first they were asked whether they would assist in the war effort against Japan in case of an invasion. This question, of course, was exceedingly difficult as the issei are not allowed citizenship in this country and if they promised to assist America they would be of course traitors to their own country. The government, realizing they were placed in an impossible position, changed the question to ask whether they would remain neutral in case of invasion. Most of the issei signed "yes."

In the case of the girls and the issei the registration was done by Caucasian staff members and capable Japanese members of the local community.

This all means that hundreds of families are split. The parents who are Japanese citizens are eligible for relocation, whereas the son who is actually far more American but signed "no" is ineligible, and according to the new segregation plan will have to be interned.

Opportunity is being given for those who wish to reconsider to make application for a change of status. As I visited about the camp I did not feel

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that very large numbers were going to ask for a change. There is still a stubborn resistance to change pressure and though I do not fully believe they fully understand the significance of the choice they have made their faith in America has been so completely shaken they really don't much care what happens.

A survey is being made at Manzanar, and probably at other relocation centers to determine how many there are who are eligible for relocation who have not gone. The expectation is that most of those who can easily relocate have already applied.

The issei over sixty naturally lack energy and enthusiasm for the experiment. Younger issei with several minor children feel it safer to stay in the relocation centers. There seems to be quite a slowing up of applications and at the same time an increased number of job offers flowing into the relocation offices.

The next six weeks will be very difficult weeks in the relocation centers. In the winter when registration was announced, indignation accompanied by considerable heat was the prevalent attitude in all relocation centers. The announcement of segregation has been taken much more calmly and it is sadness in the face of separation from relatives and friends that seems to be the typical attitude rather than protest and anger.

I wish I had time to tell you of many individual incidents of hardship resulting from this segregation order. I did not feel that in any case the real reason for submitting to segregation was a whole-hearted pro-Japanese attitude.

A father is interned and the only way to join him is to ask for repatriation. A grandmother is here on special visitor's passport which requires a fee of \$50 every six months. If this cannot be paid there seems to be no choice but let the old grandmother go alone to the internment center, or the whole family chooses to go with her, even though they themselves would much prefer to live in America, rather than in Japan. A son who was in the army was discharged on December 7 and is too proud to go back again into an organization which he feels treated him so badly, and so father, mother and other brothers and sisters decide to stand by him.

It is going to be very hard for the older minor children whose parents naturally wish to make decisions for them, but these boys and girls realize they are American and because of training and lack of language can never really fit into Japanese life.

At Manzanar the Community Services plan to appoint certain staff members who will give half of each day to consultation with families. One wonders if it will not take more than six weeks to make the rounds on a project with nearly 10,000 residents. WRA officials certainly have had a difficult job foisted upon them.

Sincerely,

Esther B. Rhoads

I N F O R M A T I O N   B U L L E T I N

JAPANESE-AMERICAN RELATIONS COMMITTEE

Southern California Branch, American Friends Service Committee  
544 East Orange Grove Avenue  
Pasadena, California

Number 9

April 1, 1943

CONTINUITY

Through our series of Japanese-American Information Bulletins issued at intervals from February to December 1942 we have given informal reports to Friends and others interested regarding the evacuation of "all persons of Japanese ancestry" from the west coast, their removal to "assembly centers" and transfer to inland "relocation centers", and the beginning of efforts to resettle them in normal civilian life.

During the early months of 1943 the rapid development of new phases of the general work and the volume of actual detail in the Pasadena office have made it impossible to issue a news bulletin. A summary of the general set-up of the resettlement program therefore seems helpful.

The ten relocation centers include two in the Northwest--Minidoka (at Hunt, Idaho) and Heart Mountain (at Cody, Wyoming); two in California--Tule Lake and Manzanar; one at Topaz, Utah; two in Arizona--Gila (Rivers post office) and Poston; the Granada Relocation Project at Amache, Colorado; and two in Arkansas--McGehee (Rohwer Relocation Project) and Jerome.

THE GOVERNMENT AGENCY

The War Relocation Authority, the government department administering the relocation centers and directing the resettlement program, has maintained a fair and liberal policy and shown a sincere desire to return these people from the centers to normal life and productive work as speedily as possible.

The W.R.A. has recently opened regional offices, the first ones set up in key cities--Salt Lake City, Denver, Kansas City, Chicago, and Cleveland. Others are being opened; one at Cincinnati is headed by G. Raymond Booth, until recently of our west coast A.F.S.C. Giles Zimmerman of the Philadelphia Service Committee staff is being assigned to one of the other field offices, probably in Michigan.

The functions of the field representatives of the W.R.A. are to explore employment possibilities, assist local civilian agencies, and forward job offers directly to Project Directors in the relocation centers.

THE PART OF A.F.S.C.

The Service Committee continues work along several different lines:

- (1) Maintaining personal contacts through visits of staff members (often with interested individuals) to relocation centers.
- (2) Miscellaneous services such as furnishing of clothing (including layettes) and recreational and reading material, and the shipping of yarn at cost to women and girls in the centers.
- (3) The maintaining of a hostel (with others possibly to be opened) where prospective employees and their families can be housed temporarily while arrangements are being carried through. Prospective employers and

- employees thus have opportunity of meeting face to face.
- (4) Handling of clerical detail of applications from evacuees desiring employment, and securing of references.
  - (5) Actual placement.

Relation of A.F.S.C. offices. The three west-coast Service Committee offices are receiving applications from individuals in the relocation centers geographically nearest them, and are assembling references. Such applications are forwarded to the Chicago office, which is doing all the actual placement handled by the Service Committee.

206 applications have so far been sent on from the Southern California Branch office to the Chicago office, and there has been correspondence with many other individuals whose applications are not yet complete.

The greatest number of placements will be made through the regional offices of the W.R.A., but the government agency welcomes the assistance of effective private agencies. Friends are particularly interested in securing openings and connecting employer and employee so as to provide suitable opportunities for persons with professional training or special skills.

#### HOSTELS

A Friends Hostel was opened in Chicago on February 18, in a dormitory of the College of Domestic Arts and Sciences. Normally housing 10 or 12, it has been expanded to accommodate 22. It is hoped that additional hostels may be opened in other cities; these plans will develop as funds are obtained, or, in the Quaker phrase, we will "proceed as the way opens".

Simplification of leave procedure. In a communication from the W.R.A. Director dated March 18, we have an authorization not only for the hostels maintained by the Service Committee and the Church of the Brethren, but also for "hospitality arrangements" made by approved cooperating local resettlement committees. Invitations to evacuees to come to hostels or to accept hospitality arrangements may be considered the equivalent of an employment offer, and indefinite leave will be granted to evacuees having leave clearance and receiving such invitations.

Leaves may be arranged between a regional relocation officer of the W.R.A., the hostel or committee arranging hospitality, and the Project Director at the Relocation Center, without the securing of a formal permit from Washington.

This liberalizing of government policy and simplification of procedure is significant and puts a challenge to the Service Committee and other concerned groups to extend and make more generous this friendly, human service which is welcomed by the government agency but cannot be administered by it.

#### STUDENT RELOCATION

The National Japanese Student Relocation Council has closed its branch office which functioned for some months in San Francisco and is working through the national headquarters at 1201 Chestnut Street, Philadelphia. The Council is not affiliated with the Service Committee, but there is close cooperation and several AFSC staff members have been loaned. It continues its services in behalf of the approximately twenty-five hundred American-born Japanese students who were enrolled in colleges and universities, or were just finishing high school and intending to go on to college when their education was disrupted by the evacuation. By the middle of February, 550 students who had left Relocation Centers were in colleges.

Carlisle V. Hibbard, formerly with the Y.M.C.A. in Japan and now retired from the Y.M.C.A. at the University of Wisconsin, recently became director of the Council.

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I N F O R M A T I O N   B U L L E T I N

JAPANESE-AMERICAN RELATIONS COMMITTEE

Southern California Branch, American Friends Service Committee  
544 East Orange Grove Avenue  
Pasadena, California

Number 10

July 1, 1943

RELOCATION PROGRESS

Under a simplified leave procedure authorized by the War Relocation Authority, individual "evacuees" are going out from the ten relocation centers as they secure employment, or as they are offered hostel lodging or other hospitality while seeking employment.

Field officers of the W.R.A. located in a number of key cities in inland states explore employment possibilities, handle employment applications and job offers, and in some cities assist private agencies which are working with housing and other general problems.

The Church of the Brethren and the Friends Service Committees and the Baptist Home Missions Board have pioneered in services supplementing the work of the government agency, their activities centering in the Chicago area. Other organizations -- religious denominations and social agencies -- are now participating in various ways, in different cities, in a program which includes the operation of hostels, and assistance in securing jobs, finding suitable permanent housing, and developing opportunities for normal social, religious, and educational contacts in the community.

Since for the present, at least, resettlement must be outside the Western Defense Command, and "leaves" for settling within the Eastern Defense Command are difficult to secure, most of the evacuees are being relocated in the mid-west -- the majority, in these first stages of relocation, in the larger and more cosmopolitan cities.

One "set-back" in relocation progress was the cancellation, about the first of June, of a N.Y.A. (National Youth Administration) program involving 275 young men and women from relocation centers who had been approved for special training for war work. 215 had already arrived at training stations when the cancellation of the entire project was announced. This seemed due to pressure from legislators and criticism of the entire relocation program by certain groups.

The total number relocated so far is not significant from a purely numerical standpoint. The few thousand returned to normal life form a very small proportion of the total 110,000. But a pattern has been set -- it has been proved that Americans of Japanese ancestry can fit quietly into a community without arousing large-scale hostility, that they can secure jobs, do creditable work, and win the regard of those who come to know them personally.

REPORT FROM CHICAGO

A report sent by Togo Tanaka, an able young journalist formerly editor of the Japanese-American daily in Los Angeles, is particularly interesting and is quoted in resume. The information is as of May 22.

Nearly 1000 evacuees--approximately one fifth of the total number released from the ten government camps--are now resettled in and about Chicago.

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Over 95% have secured satisfactory employment and are making successful readjustments. The large majority of these are citizens; non-citizens are definitely handicapped, but have secured jobs ranging from janitor work to photo refinishing.

Many of the younger generation, American citizens of Japanese ancestry, have been placed in stenographic and clerical jobs. Placements have also been made for welders, machinists, auto mechanics, nurserymen, chemists, draftsmen, dental technicians, physicians, commercial artists, and settlement house workers.

It has been estimated that about half the new arrivals in Chicago have been coming without jobs in advance; it is taking an average of 10 to 15 days for such persons to find suitable employment--longer for those with specialized skills.

Finding living accommodations is twice as hard as finding employment, but evacuees have been steadily placed in houses and apartments throughout the city.

In general, community attitudes have been good. Churches have been especially cordial. There is no Japanese mission church, though there is one all-Japanese congregation in a Presbyterian church. Evacuees are generally received in community churches of their own denomination.

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It is interesting to note the outstanding character of the organizations assisting in relocation activities in the Chicago area. The Advisory Committee for Evacuees of Chicago includes among its officers and members representatives from the Y.M.C.A. and Y.W.C.A., denominational mission boards, the Chicago Church Federation, the Christian Century magazine, the University of Chicago, Hull House, the Council of Social Agencies, Catholic Charities, and a number of others in church, social work, and educational fields.

#### HOSTELS

The hostels established in Chicago by the Church of the Brethren and the Friends Service Committees have filled so real a need that the idea has been extended. The hostel opened in May at Cincinnati by the Friends Service Committee is growing; over thirty are now in residence. Gracia Booth directed the hostel during its opening weeks; Arthur and Kate Brinton, the permanent directors, have "taken over" this month.

Hostels under the auspices of other denominations have been opened at Cleveland, Kansas City, Kansas, and Kansas City, Missouri. "Hospitality arrangements" which in effect function much the same as a hostel, are operated under the direction of local committees in several cities including Minneapolis, Milwaukee, St. Louis, and Des Moines.

Togo Tanaka, in his report from Chicago, stated: "Of the small number of evacuees who have returned to relocation centers, significantly enough, none is a hostel-er. All of the persons counselled on problems of job adjustments, discouraging experiences, loneliness were those who had come directly from camp, registered at a hotel, and had gone through their first weeks without the friendly associations of the hostel."

#### STUDENT RELOCATION

By the end of this school year, in June, nearly 1000 Japanese-American students had been placed in colleges in the east and mid-west. They make their way happily and successfully in almost all cases. A young Japanese-American has been elected



president of the student government at Oberlin College. A young woman who graduated from Wellesley this spring has been offered graduate fellowships -- ranging in value from \$1,200 to \$2,000 per year -- by five different universities and colleges: Yale, Michigan, Columbia, Bryn Mawr, and Smith. Many other anecdotes could be told of these students who are doing faithful and often brilliant work.

#### FRIENDLY SERVICES STILL NEEDED

However keen our interest in the broader phases of relocation, Friends and others will, we are sure, wish to continue the expressions of personal friendliness which mean so much to those in the relocation centers.

There is special satisfaction in sending gifts to brighten life in these barrack-cities, for it is a bit of help to those who have shown the greatest resourcefulness in helping themselves -- a real genius for creating humble beauty in drab surroundings: "The women launder burlap potato sacks and bleach white flour sacks," writes an Oregon journalist -- "then run vari-colored threads through the sacking, and hang them across the windows for curtains." There is real artistry and a touching wistfulness in their efforts to create a home-like atmosphere for special seasons -- a pulpit banked with potted Easter lilies so beautiful one can scarcely believe them of paper... a tumbleweed in a crepe paper covered tin can, decorated with red stars, on the piano in front of the Christmas choir singing Handel's "Messiah" ... Eggshells converted into Santa Claus faces and reindeer heads, orange peelings and cupcake covers into tree ornaments... Wood shavings painted green and made into wreaths... Sagebrush branches trimmed with curled tin cans... Life-size angels made of cardboard and sugar sacks covering the bare posts... (details of Christmas decorations quoted from "America's Biggest Christmas Party", leaflet published by the Home Missions Council of America).

The pamphlet "Dispossessed" gives suggestions as to articles which would be especially welcome in the centers. The project of sending gifts to expectant mothers is a particularly appealing one and the Pasadena office will be glad to furnish names.

#### FROM OUR MAIL

Comments from employment recommendation blanks received in the Pasadena office, the first from one of the editors of a Southern California paper, the second from the owner of a large ranch:

"Can recommend Miss T. highly ... She is a thorough-going American in her points of view; was in sympathy with the liberals of Japan in their opposition to the war lords. As a second-generation Japanese in this country, she is as loyally American as Wendell Willkie, second-generation German, and Fiorello LaGuardia, second-generation Italian."

In answer to the question as to the applicant's "reaction to evacuation":

"I would like to ask you a question. Supposing you, as an American Citizen born here and practically lived within a 50 mile radius all your life and didn't know anyone else in the rest of the United States, were taken from your home, told to dispose of your property and all your worldly goods and put in prison .. and you had lost all you ever worked for, just how would you feel? My own personal opinion on that is, if that happened to me, I would be very much disillusioned, and resentful would be putting it mildly. And I think any other American Citizen who had just a tiniest bit of red blood running in their veins would feel the same way."



# I N F O R M A T I O N   B U L L E T I N

## JAPANESE-AMERICAN RELATIONS COMMITTEE

Southern California Branch, American Friends Service Committee  
544 East Orange Grove Ave., Pasadena, California

Number 10 (Supplement)

July 1, 1943

The war mind is so much with us today that our thinking on major domestic issues is never wholly free from its influence. This supplement is prepared with the hope of aiding men and women of good will to maintain attitudes of fairness and generosity toward those who are victims of a war situation.

### PRESSURE AND PROPAGANDA

Without the pressure of organized propaganda there would be a natural tendency on the part of the general public to repent at leisure that which was done in haste. Many a California citizen begins to feel rueful as he finds strawberries 35¢ a box, vegetables higher priced than ever before within his memory. He begins to hear about the "110,000 new government boarders" and to realize that the board bill comes out of his always-mounting taxes. He knows that workers are being imported to replace the thousands idle in government camps -- Mexican workers who in the past have proved less stable and less industrious than the Japanese.

There is occasionally a forthright protest over our treatment of the Japanese-Americans. The Presbytery of a wealthy coast city in Southern California passed a resolution calling for "the elimination of all forms of racial discrimination ... which are being used by our enemies against us, and to justify similar and worse action on their part...", including a statement that "American citizens of Japanese ancestry should be treated exactly the same as citizens of German and Italian ancestry, and everything should be done at once to undo the gross injustice done by treating them differently."

But organized propaganda against the Japanese-Americans is being more and more widely disseminated and is increasingly bitter. Some of it consists of crude and vicious direct propaganda literature reviving the violent racial antagonism of Ku Klux Klan tradition, and paralleling all too closely the brutal anti-Jewish literature issued by the Nazi Party in Europe. One of the leaflets currently distributed in California cities begins with the caption "No Jap is now Fit to Associate with Human Beings" and ends: "Do you want the Japs as neighbors, to poison your water, kill your cattle, destroy your orchards?"

The dissemination of literature is accompanied by vigorous organized activities: petitions are circulated; resolutions passed; organizations of the Vigilante type established. Such a program obviously originates with those from whom we scarcely expect enlightened leadership. However, through lack of courage for independent action, good men have been allowing resolutions and statements to be issued which were much more un-American than their own feelings or judgment would dictate. The readiness of some political, civic, industrial, and agricultural groups to be used by special interest propagandists has become a serious reflection on our democratic abilities in times of world turmoil.

Even more damaging perhaps than the cruder program, is the propaganda of some of the better class newspapers -- reiterated insinuations; insistent allegations of luxury and laxity in the relocation centers; unfair use of facts. Columns run side by side describe the milk shortage in California; the quantities of food and milk sent to Japanese Relocation Centers. Totals only are given -- no explanatory figures as to the actual population in the centers. Instances could be multiplied. Reports of investigating committees composed of obviously prejudiced individuals are constantly featured; no intimations is ever given that prejudiced investigators might just as reasonably be disqualified as biased jurors.



*[The following text is extremely faint and largely illegible due to the quality of the scan. It appears to be a multi-paragraph document, possibly a report or a letter, with some lines of text visible in the upper and lower portions of the page.]*

By and large, propoganda efforts in the west seem to purpose definitely not only the intensifying of war-time hatreds, but the development of an abiding antagonism toward a whole racial group--a determination to refuse them any benefits of citizenship or residence. There seems a deliberate, organized effort to create an American parallel for the slogan Die Juden sind unser Unglueck (the Jews are our curse).

#### CONSTRUCTIVE ATTITUDES

"What can we do to help?" is the natural reaction among Friends and others of like sympathies when confronted with deplorable conditions.

The most significant immediate service can probably be given by direct contribution to the funds which aid in speeding resettlement.

The task of counteracting propoganda is an intricate and long-range one. There is, of course, a measure of help which can be given through the quiet representation of facts to individual acquaintances or to church or club groups, and through cooperation with "fair play committees" which have been set up in various cities. Then we, ourselves, need to keep examining our emotions and attitudes in the light of those Christian principles which we profess, and in the light of a careful distinction between fact and distortion of fact.

It is significant that the Federal officials avow that there were no acts of sabotage in Hawaii, and no significant incidents on the west coast here. Individuals under suspicion were detected and removed, as individuals, before the mass evacuation. It is indeed remarkable that with the idleness and congestion in the relocation centers, only a few small and sporadic outbreaks have occurred. These have been less serious and more subdued than several outbreaks of recent date in our cities.

The forces of intelligent liberalism are at work and also the forces of vicious racial propoganda. Among high officials, and in many civic and church groups, we have a large degree of fair-mindedness and a sincere desire to have the Japanese-Americans returned to normal, productive life as soon as public sentiment will permit.

On the other hand, propoganda from other sources may have telling effect if it makes its emotional impact on our people before they actually come to know Japanese-Americans through personal contact. If we speed relocation, we give opportunity for warm human contacts before propoganda intensifies war-time prejudice, makes capital of the fact that many mid-westerners have never seen an Oriental, and develops a permanent antagonism toward Japanese-Americans as alien undesirables.

There is the case of the colored cook in a Chicago home who joined her mistress in indignation when the daughter of the household (a teacher at Poston) asked to have a little Japanese-American girl on her way to a job entertained over night. The visitor was allowed to come, however, for the sake of the daughter. After she had left, the cook wrote the daughter at Poston: "I think the little girl was so nice. And we made a hit...I wish I could do something for her. That was the first time I was ever near one of her kind and if they are all like her they fit in my heart."

#### SUPREME COURT DECISION

The Supreme Court ruled as constitutional on June 21st the statute under which Lieut-General De Witt restricted both citizens and aliens of Japanese ancestry to their homes at night. One of the men under consideration was Gordon Hirabayashi, a Quaker student from Seattle.

The Court did not rule directly on the legality of the evacuation order, nor on the continuing confinement of this group, on a separate racial basis, now that the hysteria is past.

Three Associate Justices -- Douglas, Murphy, and Rutledge -- warned against suspending traditional guarantees of freedom during war time. Justice Murphy indicated his disapproval of the stringency of the Japanese relocation program.

MEMORANDUM FOR THE DIRECTOR, FEDERAL BUREAU OF INVESTIGATION  
SUBJECT: [Illegible]

On [Illegible] at [Illegible] [Illegible]



[Illegible text]

CONFIDENTIAL

[Illegible text]

T 507

I N F O R M A T I O N   B U L L E T I N

JAPANESE-AMERICAN RELATIONS COMMITTEE

Southern California Branch, American Friends Service Committee  
544 East Orange Grove Avenue  
Pasadena 6, California

Number 14

August 1, 1944

UNEASY SECURITY

Life in the relocation centers is going into a third year for some 73,000 Japanese Americans. The sense of establishment which begins to be apparent has its pleasant side. The centers are increasingly neat and attractive in appearance. Evacuees are often better dressed, for many of the women have had opportunity for dressmaking and tailoring courses for which, in the hard life of former years, they would have had no time and energy. There begins to be a significant and touching use of the word "home" in letters from Nisei who have resettled in outside communities. "I was called home due to my father's illness...", a Nisei girl from the Mid-West wrote us. "The weather here is perfect and I'm especially enjoying the bright Arizona sunshine free from soot! My mother has a lovely garden which is in full bloom with marigolds and stocks, and it makes our home look so cheerful.

Psychologically there is doubtless considerable relaxing of intense feeling -- a softening of bitterness, an easing of homesickness. "The wounds--both physical and spiritual--caused by the tragic evacuation have begun to heal", wrote an Issei woman. And a magazine article commenting on the spirit of many such letters, gathered as background material for a book to appear soon, states that many of them "speak of evacuation as a thing of the past... The moment the possibility of relocation was offered the evacuees, the 'tragedy of evacuation' began to recede."

But this very increase of normalcy and the easing of strains in the situation have their elements of danger. The relocation centers--"mono-racial cities", as they have been called, are essentially un-American. Their continuance would mean an entrenching of paternalism inconsistent with sound principles of democracy.

The real "community acceptance" necessary for that eventual demobilization of the centers which we must all anticipate is not merely a willingness to offer employment and to provide housing. It involves a clarification of ideas and attitudes -- a willingness to recognize that democratic practice must accord to diverse racial groups fair opportunity to participate in the national life. It is deeply heartening to find that the War Relocation Authority proceeds with relocation on the assumption that it is of long-range benefit to the country "to break down the prewar isolation of this Oriental minority and to bring these people more completely into the mainstream of American life".

CITIZENS IN FACT

The pressure groups and individuals in California who would deny any place in the stream of American life to those of Japanese birth or ancestry, insisting that they are unassimilable and incapable of loyal Americanism, will find increasing difficulty in making such claims convincing when thousands of young Japanese Americans are giving loyal and distinguished service in the armed forces of the United States and others are serving in various government departments in positions of trust.

The number of volunteers for combat service among Japanese Americans has been reported to equal the quota of drafted men of other racial groups in the United

States. Now that Selective Service has been re-instituted for Japanese Americans, the percentage of their young men in the armed services will far exceed that of any other racial group.

There have been many decorations for courage in action; many expressions of commendation from officers; many proofs that cameraderie between these Americans of Japanese ancestry and the men with whom they serve is natural and spontaneous; and letters from Caucasian comrades in arms, printed in national magazines, vigorously attacking the "race bigots" at home.

In civilian life also the Japanese Americans have earned the right to an accepted place in our democracy. Their eagerness to be a part of that life is caught poignantly in the words of a young Nisei who pleads: "a person with dissimilar physical characteristics may possess American ideologies and yearnings." Certainly the Japanese Americans have interpreted those ideologies and yearnings sensitively. An evacuee returning to normal city life writes of his young son: "The school is a wonderful adventure place for him..." And looking back at his work for fellow-evacuees in a relocation center, he writes: "In my English classes the reading of The Rise of American Civilization by Mary and Charles Beard and The Main Currents of American Thought was invaluable. You see, merely teaching the mechanic of English was not our main purpose -- the fine, lofty spirit that was of the founders of our nation should be traced and shown..."

But the Japanese Americans have shown more than eagerness -- more than sensitiveness. They have a practical capacity for carrying out the American way of life. One of the high school annuals published within the relocation centers uses as theme captions: "One Nation Indivisible -- With Liberty -- And Justice -- For All". In the activities described are the familiar rhythms of American school life... Sports and Girl Reserves and programs for the Parent-Teachers Association... American History classes... A Junior-Senior Prom and Class Elections... Flag Salute to the Stars and Stripes... glowing Christmas lights on a desert smoke tree.

The degree to which our Japanese Americans have demonstrated the spiritual insight and the practical ability to make democracy function in the barrack cities where they live in "protective custody", and to maintain there the familiar and beloved mores of American life, shows that they have both the right to be taken into the mainstream of our life and the capacity for adding to it new freshness and vigor.

#### RELOCATION OUTLOOK

Two aspects of the efforts to return Japanese Americans to normal life are now matters of particular concern: the problem of the Issei--older generation; and the possibility of return to the west coast (discussed in the following section).

A large proportion of the younger men and women have now either been resettled in employment or have entered the Army. Increasingly the relocation centers are becoming shelters for the old and the very young. This trend is natural, for the older people formerly engaged in agriculture (a large number of the Issei) have been the most difficult to resettle. Fear of hostile sentiment is felt more by them than by others, for the possibility of "incidents" is greater in rural areas--always less cosmopolitan and often less liberal than the large cities. Many of the middle-aged and elderly find resettlement too uncertain and too much of an ordeal to face without their sons. Also the practical difficulties of leasing land are hard to solve.

The War Relocation Authority is placing greater emphasis upon the relocation of family groups and older evacuees, and it is interesting to note that the Chicago

office has issued a publication "Over Forty". As the Pacific Citizen (newspaper of the Japanese American Citizens League) remarks: "The relocation adventure, like life, can begin at forty."

Guayule project planned to aid resettlement. The efforts of concerned individuals in Southern California to develop a project in which the skill of Japanese agriculturalists could be used has led to the establishment of the Agricultural Communities Foundation, a non-profit corporation. Outlines of the plans and purposes of the Foundation have recently been mailed out by the Secretary-Treasurer, Hugh Anderson, 1976 North Roosevelt Avenue, Altadena.

The Foundation's first enterprise, details for which are now being worked out, is to be a family resettlement project in connection with the raising of guayule, a desert shrub yielding rubber. This project was chosen not only because of the apparent promise of guayule culture, but because Japanese Americans had already made such substantial contributions to research. In work at Manzanar under the direction of Dr. Robert Emerson of the California Institute of Technology, the skill of expert gardeners and the ability of research scientists among the "evacuees" had an important part in propagation and processing experiments which produced data of interest to government departments, scientific institutions, and large rubber companies.

#### TOWARD A FIFTH FREEDOM

Sentiment favorable to the return of Japanese Americans to the west coast is already receiving enough definite expression to be significant. Occasionally one finds a press statement such as that of the Salt Lake Telegram: "Most of those still in the centers ... want to return to their homes and businesses on the Pacific Coast and therefore are not interested in relocation elsewhere... Why not let them return now and close up these expensive centers?"

Recommendations that freedom of movement be restored to loyal Japanese Americans have been passed by the national conferences or assemblies of the Methodist, Baptist, Presbyterian, and Reformed Churches, and by other regional church organizations, including the California Yearly Meeting of Friends.

"Democratic justice will best be served by granting freedom of movement to loyal Japanese anywhere in the United States on the same basis as other Americans and aliens of other countries... We urge the people to exemplify the way of Christ by welcoming to our communities, our schools, our churches, and our homes these victims of organized discrimination and wartime hysteria...", was the declaration of the Southern California-Arizona Conference of the Methodist Church. "Strong conviction that loyal evacuees be given the right to return to their former homes and be protected against any discrimination or persecution" was expressed in a minute of the Presbyterian General Assembly. Resolutions of other church groups were quite as forthright.

The same vigorous urgency is coming from organizations such as the fair play committees functioning in several cities. The Friends of the American Way, a Pasadena organization, has made a practical beginning in efforts to bring to the attention of government authorities the fact that sentiment favorable to return of the evacuees does exist among substantial citizens. It has sent 150 letters from citizens of Pasadena and vicinity stating their willingness to offer employment and lodging to evacuees if permitted to return. It is hoped that other communities may find support for such projects.

Among these letters were statements of a business man who wrote: "Whenever the War Department deems it advisable and safe for them to return, we would most gladly welcome them back to our employ. Can we not, as intelligent fact-finding Americans,

admit that it is largely an economic factor that is playing so important a part in trying to prevent their return to California?"

A mother wrote: "I shall do all in my power to help them obtain employment and make them feel that they have a place in our community. When my son returns from Italy, I want him to know we are upholding the four freedoms and democracy at home."

#### OTHER TRENDS OF TODAY

Further proof that violent and bitter sentiment does not entirely dominate the situation on the west coast may be drawn from the results of recent elections. Most important, perhaps, is the fact that in California petitions for an initiative measure popularly known as a "Japanese exclusion" move did not secure the necessary number of signatures, the final count showing only 75,520, whereas 178,000 would have been necessary to put it on the November ballot. The measure would have barred persons ineligible to citizenship (aimed at Japanese "Issei") from "acquiring, possessing, leasing, or transferring real property or watercraft."

The Southern California Representative who was chairman of the Dies subcommittee and has been called "chief Congressional inquisitor of Japanese Americans" was defeated in the June primaries. One of his inaccurate statements had been his protest in Congress against a "new hostel for Japanese located within the very shadows of the Brooklyn Navy Yard," claiming that "here are to be placed 800 Japanese, both aliens as well as citizens... in spite of the fact that no one definitely can vouch as to the loyalty of these people." The Brethren Hostel, which was referred to, actually accommodated 30 persons.

Several others who had been particularly extreme in wholesale condemnation of Japanese Americans and in efforts to prevent their return to the coast were defeated in primary elections: a California state senator seeking election to the United States Senate; a Southern California candidate for the State Assembly; and an Oregon senator running for re-election.

There are many factors involved in the swing of political fortunes, and it is not possible to draw too extensive inferences from the fate of individual candidates, but it is encouraging to find that the current west-coast version of "race-baiting" has not been a campaign technique which in itself brought success to the campaigner, even in the midst of war.

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One other indication of somewhat more liberal trends is the fact that actually a few Japanese and Japanese Americans are being allowed, on permit from military authorities of the Western Defense Command, to return to the west coast for specific purposes. Among the persons allowed to make special visits have been service men and those coming for medical treatment or to visit relatives critically ill (certain hospital cases have never been moved outside California).

Inevitably the appearance of a few Japanese Americans in stores, on trains and buses, and in eating places adds a note of normalcy to the situation and helps a little to develop a matter-of-fact acceptance of the idea of general return. And when the situation is not one of theoretical prejudice against an enemy race, but one of warm human contact, a friendly and natural acceptance of "Americans with Japanese faces" comes easily.

One of our Pasadena AFSC staff, serving recently as official escort to a young Nisei woman and her four-year-old daughter, encountered no hostility and no challenge more serious than occasional side-long glances from other passengers. Even those

disappeared, for long before the end of the journey the mother and child had captivated their fellow travelers in the tourist car.

The War Relocation Authority is conscientiously non-committal as to the possibility of eventual return, stating that the decision rests with military authorities. It seems unlikely that any definite steps to permit return will be made during the next few months, since it is expected that, due to special political tensions, highly controversial issues will be avoided.

#### DIE-HARD ILLIBERALISM

In spite of encouraging constructive efforts in some quarters, the prevailing temper of the press and of vocal public opinion in California remains one of intolerance and of bitter, extravagant emotionalism. Crude expressions of so-called "anti-Jap" sentiment continue in such volume as to arouse caustic criticism in other parts of the country. If California persists in what the Mid-West and East ridicule as "two-bit race baiting...which has made good Americans pretty ill" (the phrasing is that of the New York Post), not only will the state itself suffer directly from its short-sighted policy, but the sectional feeling thus built up will be damaging to the whole country.

#### FRIENDLY HELPFULNESS CONTINUED

In visits to the relocation centers, AFSC staff members have opportunity for personal counseling, for continuing the contacts of our Friends' hostels, and for helping separated families to maintain closer touch. Esther Rhoads of the Pasadena staff visited Poston and Gila centers in June, and is now visiting Topaz, Utah.

It has been a joy to Southern California Friends to have some opportunities for direct personal helpfulness -- opportunities to entertain a Nisei mother bringing her baby for medical treatment, a service man attending to business affairs, another soldier bringing the body of his foster-mother to Los Angeles for burial, and a few others of those visitors who come unobtrusively but will full permission of the authorities. For some time it has seemed that the number of such visitors might in the near future warrant the establishment of a small hostel by Friends.

A New Project. A service recently set up by the Pasadena office of AFSC is the maintaining of a special field worker to travel in California for the purpose of discovering and helping to coordinate "fair play" sentiment which eventually can be a factor in accomplishing the resettlement of Japanese Americans in their old homes. Walter Godfrey, formerly on the staff of the Chicago AFSC, is starting this new work by visiting Caucasian friends of Japanese Americans whom he knew personally in the Chicago Hostel. Already, interesting bits of friendly sentiment are coming to light in unexpected places. In a San Joaquin Valley town, in an area generally hostile to Japanese Americans, the mayor and a judge have been interested and friendly enough to visit Japanese American acquaintances in Arizona relocation centers.

This new phase of our work makes further use of the Quaker method of attack -- the employing of a modest, concrete project to make an impact upon a tension situation which as an abstract issue is fruitlessly controversial. Secretary Ickes, now in charge of the War Relocation Authority, replied to a violent letter from a California politician with the statement that he "had no interest in bandying epithets..." We in the Service Committee working in the spirit of Friends cannot bandy epithets, but we can continue quietly in our efforts at positive and helpful services.

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The financing of the projects just described cannot be handled from present funds of the Southern California Branch of the Service Committee and it is hoped that sufficient special donations may be made by friends especially interested in mobilizing the constructive forces of California.

JAPANESE-AMERICAN RELATIONS COMMITTEE

Southern California Branch, American Friends Service Committee  
426 North Raymond Avenue  
Pasadena, California

Number 15

November 10, 1944

WEST COAST DEVELOPMENTS

Expectancy is the predominating note of the relocation situation, with the question of return to the west coast claiming keen general interest. Restrictions other than those applying to the Western Defense Command have been removed. As it becomes increasingly evident that Army authorities do not anticipate the west coast becoming an active theater of war, it is reasonable to expect that an announcement either fully or partially opening the Western Defense Command will be made at a comparatively early date.

Official action will of course be only the first step in accomplishing west coast relocation. Community acceptance is the essential problem.

An estimate of the comparative strength of friendly and hostile sentiment must be an informal appraisal. It is probably fair to say that on the west coast, particularly in California, there is a small "anti" group, vocal and well-organized, but less well organized than a year ago; a small liberal group, not so well organized, but increasingly coherent and effective; and a large middle group not deeply interested nor well informed. Recent incidents--particularly the Esther Takei case at Pasadena--show that the middle group, when faced with a concrete issue, swings over to the "fair play" side and supports democratic principles.

Interesting changes in attitude are evident. In general the press is considerably more restrained, though sensational papers continue "race baiting". One influential metropolitan paper is conspicuously more moderate, and the matter-of-fact tone of its current articles regarding Japanese Americans -- Nisei soldiers in training in central California; a returned student entertained by the head of the Los Angeles Church Federation; Nisei casualties from the Italian battle front -- is in striking contrast to the sensational bitterness of a few months ago, when it publicized such charges as those evoked by its "Jap Questionnaire" (December 1943): "What do you mean, 'Loyal Japs'?... Our ancestors, not theirs, died for this country... In my opinion, there is not a Jap living who would not assist Japan against the United States if given an opportunity..."

The change in the tone of the press doubtless indicates some increase in the influence of west-coast liberals. Chiefly, perhaps, it is an acknowledgment of a change in public attitudes brought about by the brilliant combat record of the more than 11,000 Nisei serving in the United States Army -- a record which has been given sympathetic and colorful publicity in news reels, magazine articles, and radio programs.

A significant change in newspaper phraseology is substituting for "Jap" the terms Nisei, Japanese American, and Americans of Japanese ancestry. These terms are coming into general use in outstanding newspapers and seem to be used exclusively in releases of the leading news services (AP, UP, and INS).

It is important to emphasize the fact, that, whatever the later developments, Japanese American evacuees will never return to the west coast en masse. Many of those already relocated in the Mid-West and East will remain there. Many will not

want to return to an area where racial feeling is high. Perhaps a fair estimate is that about 20% of the total number of evacuees still in the centers will make an effort to return to the coast within a year after the date of the lifting of the ban by military authorities -- some estimates go as low as 15%. The great majority will anxiously await news from this pioneering group.

#### RELOCATION PIONEERS

West coast relocation is not altogether in the realm of conjecture: an actual start has already been made. With no public announcement, and no modification of the original evacuation order, a few individuals granted specific authorization are being allowed to return. Permission in each case is given by Army authorities, after consideration and check of the individual case.

Over 800 Japanese Americans are now living within the Western Defense Command, according to the statement of Dillon Myer in an address to the Los Angeles Fair Play Committee on October 2. This number includes members of the families of inter-racial marriages, some of whom returned as early as 1942. Other cases known to our A.F.S.C. staff include a group of language instructors at Stanford University (for special training units), and a number of wives of service men -- eleven are said to be living in San Diego.

Nisei soldiers in training near Fresno have been well treated, on the same basis as other service men, and when helping in the labor shortage by picking fruit in their furlough time, were welcomed by their co-workers with such expressions as: "It's good to see you fellows back again!"

In a suburban town in Southern California an elderly gardener has been permitted to return to his former employers for whom he worked more than twenty years. Excellent public relations work has been done in the latter case. While general publicity was wisely avoided, city officials and police made it clear to one protesting neighbor that there was nothing surreptitious or illegal in the situation, and were emphatic as to the obligation of a law-abiding community to allow no interfering with the normal life of such residents.

#### TEST CASE

The individual case which has had the widest attention was that of a Nisei girl, Esther Takei, who returned on special permit to live in Altadena and entered the Pasadena Junior College last September. The first such case in this area -- the incident created lively local controversy, which ended in the submerging of the opposition. School board officials took a firm stand in interpreting the state school law, which does not permit exclusion from a public school on a racial basis, and many expressions of support and of concern for the issues involved came from liberals among clubwomen, clergy, educators, and business men.

A meeting of the Pasadena Committee for American Principles and Fair Play held on September 29, with a program as previously arranged, drew unusual interest because of the popular attention which had been given to this student case. Dillon Myer of the War Relocation Authority, as the main speaker, discussed changing public attitudes and expressed confidence that relocation -- about one third completed with 32,000 resettled -- would continue, and from now on, with the fear of invasion practically gone, would encounter less opposition from the public. "There are a lot of people of ill will," he stated, "but just as many of good will ready to pull up their sleeves and go to work for the under dog if you put the facts before them and give them half a chance."

The sponsoring committee for the meeting was composed of outstanding citizens, and Dr. Robert A. Millikan's introductory remarks were especially remembered for his pungent comment: "Anybody who makes the statement that 'A Jap is a Jap' is either a thoroughly unscientific or a thoroughly ignorant person."

### STUDENT RELOCATION

Anticipating other cases of student return, on special permit, even before the general reopening of the west coast area, organizations and individuals formerly connected with Student Relocation are establishing a local committee and have asked the National Student Relocation Office in Philadelphia to supply one full-time worker for California. The organization and functioning of this new committee are still in the earlier stages; further reports of the service will be given as it develops.

### A.F.S.C. FIELD ACTIVITIES

Community visitation project. The special field work in the interests of relocation announced in our last bulletin is being carried on actively by Walter Godfrey, who has visited in California communities from San Diego to Sacramento. His first contacts are usually with friends, neighbors, or business acquaintances of Japanese American evacuees whom he knew personally in Chicago relocation work. He then tries to public persons representing church, schools, press, and business groups or agricultural associations--fruit growers, etc.

This work not only serves helpfully to keep our staff and supporting friends informed of the range of public opinion; it also adds to the background of experience and understanding which the Service Committee needs for its work in varied tension situations. Concretely, it helps to keep interested people in touch with each other --especially important in the case of those who feel themselves isolated. It also brings to light information regarding housing, employment, and community attitudes which will later be useful in the relocation of returned evacuees.

Relocation center visits. Esther Rhoads, Herbert Nicholson, and Walter Godfrey, with two members of the Friends of the American Way (a Pasadena "fair play" organization), visited Gila and Poston centers for two weeks during October. They made numerous individual calls, conferred with Family Welfare Departments, and spoke to ten church groups. At Poston they talked to five different junior and senior high school classes and attended meetings of the Y.W.C.A. Cabinet, a group including both Caucasians and Japanese Americans.

Later this month Esther Rhoads and Miriam Bruff, a member of our Japanese Committee, will visit Manzanar and Tule Lake.

The steady, quiet progress of relocation is brought home in these visits. Again and again calls made in the expectation of seeing old acquaintances brought information that parents had left to join young people in the Mid-West or East -- interesting evidence of the ability and the willingness of the Nisei to assist and encourage their parents in relocation as soon as they themselves are established.

Even with this progress, however, most of the older people are still in the centers, and the self-sacrificing spirit of lonely parents who have uncomplainingly sent out their children is one of the most poignantly moving impressions of a relocation center visit. Army mothers have had the added pang of parting with their daughters in the relocation venture. We know one mother who, each morning, climbs the butte on which is situated the monument to more than 500 boys from Gila Relocation Center now serving in the United States Army--each morning, she explains, she says a prayer for her two sons, for other boys in danger, and for anxious parents who wait at home.

### EVOLVING NEW PATTERNS

The Southern California Branch is already doing preliminary work looking toward assistance in west coast job placement. The office is now receiving information from persons or organizations willing to employ Japanese Americans. Indications are that

there is quite a range of openings in clerical or store work, and we have been informed of a few special openings in the agricultural field, and of some professional opportunities such as the case of a hospital which, we have just learned, hopes to re-employ an able young Japanese American doctor formerly on its staff. Our office will continue to receive such information and to do what we can in matching employer offers or expressions of interest with requests which come from evacuees in the centers wishing to relocate on the Pacific Coast.

Much thought is being given to the problem of older Japanese who cannot be expected to re-establish themselves under the handicaps of present circumstances. Various plans are being considered. In the north, Floyd Schmoie of the Seattle A.F.S.C. is interested in the idea of a colony of families in a rural community where, with able Nisei leadership, the group might be self-supporting. The establishment of old people's homes for those who have no children to assist them is also being considered, and a committee of the Southern California Branch is studying possible sites. The Service Committee is anxious that some project be actually under way, or that patterns be quite definitely established by the time the Western Defense Command is opened. Such projects will depend in part upon the successful outcome of community relations efforts, but they will also require support, both in funds and in understanding interest.

#### CHRISTMAS PROJECT 1944

The A.F.S.C. is again one of the groups sending Christmas gifts to the relocation centers. This year parents as well as children will be included in our giving. Toys, games, books, articles of clothing, festive dress accessories will be welcome gifts for children or teen-age young people. Gifts for adults may be for their personal use, or articles to brighten their one-room homes. Towels and utensils for hot-plate cookery are among other items mentioned.

Directions from our Philadelphia office state:

1. Select a NEW gift for a person of any age.
2. Put your name and address on a Christmas card.
3. Tie the card to the gift.

DO NOT WRAP THE GIFT. However, please send tissue paper and ribbon with the gift, which will be wrapped at its destination.

4. Mail gifts from this area to: AFSC Storeroom  
501 North Raymond Avenue  
Pasadena 3
5. Mail to reach us NOT LATER THAN NOVEMBER 30.

Money sent in lieu of gifts can be well used for the purchase of candy, decorations, or other items suggested by the Christmas committees in the centers. In previous years the purchase of some larger toys for nursery schools or other joint use has brought pleasure for many months.

Many friendly contacts and some helpful instances of relocation aid have come from correspondence starting with a Christmas "thank you". One of these cases is the happy experience of Esther Rhoads, who tells of two school girls at Poston who sent her enthusiastic letters of thanks for bright skirt lengths sent at Christmas. The acquaintanceship so started led to personal meetings during her camp visits, and the girls' parents, encouraged by this contact with the outside world and touched by the friendliness of the caller--their first Caucasian visitor during their life in the relocation center--became anxious for their daughters to enroll in Friends' schools. One of the girls is now at Westtown and the other at Earlham College.

So the Christmas project has possibilities of being much more than a kindly gesture to provide holiday cheer -- it is a real opportunity for assuring the center residents of continuity in our friendship and concern, and for expressing once more our own faith in the Light which shineth in the darkness.

# APPLICATION FOR EMPLOYMENT

*American Friends Service Committee*

SOUTHERN CALIFORNIA BRANCH  
544 E. Orange Grove Ave.  
Pasadena, California

## BIOGRAPHICAL STATEMENT

*INSTRUCTIONS—Fill out completely. Three completed copies should be sent to the office at address indicated above. Print or use typewriter whenever possible. Attach small photograph if possible. This is very helpful.*

Name \_\_\_\_\_ Sex \_\_\_\_\_ Date \_\_\_\_\_ 194\_\_\_\_  
Name of \_\_\_\_\_ Single \_\_\_\_\_ Widowed \_\_\_\_\_ Number of  
Husband or wife \_\_\_\_\_ Married \_\_\_\_\_ Other \_\_\_\_\_ Dependents \_\_\_\_\_  
Present Address \_\_\_\_\_ Former address \_\_\_\_\_

Date of Birth \_\_\_\_\_ Place of Birth \_\_\_\_\_  
City \_\_\_\_\_ County \_\_\_\_\_ State or Country \_\_\_\_\_  
Citizenship \_\_\_\_\_ Religion \_\_\_\_\_ Social Security  
Account No. \_\_\_\_\_

Height \_\_\_\_\_ Weight \_\_\_\_\_ Condition of Health \_\_\_\_\_  
*If any limitations—explain under "Remarks"*

### Immediate Family:

	Age	Country of Birth	Present Residence
Father _____	_____	_____	_____
Mother _____	_____	_____	_____
Children _____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

*If others—list under "Remarks"*

NISEI (Have you ever been out of Continental U. S. A.)

ISSEI

Country	Dates	Reason	Date of arrival in U. S. A.
_____	_____	_____	_____
_____	_____	_____	Date of latest arrival in U. S. A. _____
_____	_____	_____	Alien Identification No. _____

### Educational Background:

	Place	Field of Study	Years in Attendance	Years Completed
Grammar School	_____	_____	_____	_____
High School	_____	_____	_____	_____
College or University	_____	_____	_____	_____
Graduate Work	_____	_____	_____	_____
Correspondence, Business, Trade School	_____	_____	_____	_____

Languages: (Indicate extent of ability)      Reading      Writing      Speaking

- A. \_\_\_\_\_  
 B. \_\_\_\_\_  
 C. \_\_\_\_\_  
*If others—list under "Remarks"*

In what section of the country do you wish to relocate \_\_\_\_\_

Do you prefer Rural Areas? \_\_\_\_\_ Small Cities? \_\_\_\_\_ Large Cities? \_\_\_\_\_

**General Information**

Who referred you to the American Friends Service Committee?

Name \_\_\_\_\_ Address \_\_\_\_\_  
 With what other agencies are you listed? \_\_\_\_\_

Have you filed with the Project Manager the forms required in order to leave the Center? \_\_\_\_\_

To what organizations have you belonged? \_\_\_\_\_

YMCA YWCA JACL ROTARY LIONS ETC.

Can you maintain yourself without work, if necessary? \_\_\_\_\_

How long? \_\_\_\_\_ Four weeks \_\_\_\_\_ Eight weeks \_\_\_\_\_ Do you have household furniture? \_\_\_\_\_

EMPLOYMENT HISTORY—List work you have performed—During schooling as well as later

From	to	Name and address of Employer <i>List most recent first</i>	Title and Nature of your Duties—Be specific	AVERAGE MONTHLY SALARY

Skills and Hobbies other than listed above:  
*Nature—Be specific*

*Proficiency—awards, degrees of interest, etc.*

List in order of interest, kinds of employment now sought—start with first choice

1. \_\_\_\_\_ salary expected \_\_\_\_\_  
 2. \_\_\_\_\_ " \_\_\_\_\_ *On monthly Basis*  
 3. \_\_\_\_\_ " \_\_\_\_\_ *On monthly Basis*

What type of employment do you feel best qualified to undertake in view of present national needs?

Kind \_\_\_\_\_ Reason \_\_\_\_\_

LIST BELOW ANY INFORMATION CONCERNING EXPERIENCE, TRAINING, or SPECIAL SKILLS—

*For Example*—If you have worked in a business, firm, or profession, give some idea of the volume of business handled and your responsibilities in relation to other members of the firm; if you have Civil Service rating, whether federal or state, give some idea of your standing; if you are an office worker and have stenographic skills, besides listing your shorthand and typing speeds, indicate your facility with office machines. In other words, tell us all you can about your training and work experience.

*Special Interests*—Describe any special interests and abilities in fields such as music, arts, crafts, sports, photography, folk dancing, gardening, etc.

*List Publications*—Give only the most important ones, indicating the type and number of articles which have been published.

State in which line of work you are most anxious to become permanently established.

What other members of your family do you want to accompany you to the new job location? \_\_\_\_\_

REFERENCES:

*Name*

*Address*

1. \_\_\_\_\_  
*Business or Professional—former employers are preferred*
2. \_\_\_\_\_  
*Business or Professional—former employers are preferred*
3. \_\_\_\_\_  
*Personal*
4. \_\_\_\_\_  
*List others under "Remarks" if you wish*

REMARKS—(Use for additional information—tell us everything that will help us help you).

*Signature* \_\_\_\_\_

INSTRUCTIONS: Keep us advised of any changes in your situation. It will take time to find you an opportunity. We will work as quickly as possible. All other members of your family over seventeen years of age must fill out a request for a travel permit with the Project Manager if they expect to accompany you when a job is found. This is especially important if they are looking for employment as well, in which case please fill out additional A.F.S.C. biographical statements to accompany this one.

The American Friends Service Committee has placement workers in: Chicago, Illinois; Cincinnati, Ohio; Des Moines, Iowa; and Philadelphia, Pennsylvania.