

Field Notes: June 25, 1943
Shibutani

1. While I was showing my identification, to have a check cashed in one of the booths on 63rd Street, I overheard one clerk who was reading my card, "Is he one of them Japs?" The other turned around and indicated that she didn't know and gave me my money.

2. Tomi and I walked into Pixley and Eilers cafeteria and as we walked in the man at the front very politely handed us our tickets on which the amount of money we spend is stamped. Since it was rather late at night there was not much food left so we decided to leave without buying anything. As we walked out, leaving the unstamped ticket with him, he said in a loud voice, "What in the hell did those dirty Japs come in her for, if they didn't want to buy anything?"

3. Out of desperation, because we were getting very hungry, we walked into Gimbel's restaurant without realizing how expensive the place was. As we walked in the head waitress came toward us with her nose pointed in the usual direction and said, as usual, "Table for two?" It was at that time that she noticed that we were orientals and she seemed to be stunned for a moment. It seemed that she did not know what to do and for a half minute stood there looking very helpless. She looked over to the cashier, but the cashier was busy. After this momentary hesitation, she turned around and led us to a table in the corner.

Field Notes
July 6, 1943

John Harano

Johnny came into town today in his soldier's uniform. Tomi took the afternoon off and rushed down to the station to meet him but the train was over five hours late. When I got home from work he was there waiting for me. He seemed quite proud of his Army uniform and seemed happy about being a soldier. We could not help but feeling a bit proud of him too. (John is Tomi's 19 year old brother) He felt that the Nisei in the Army were being given a pretty good deal and was glad to have the furlough to any part of the country upon induction. He said that the Army would allow him, after a few days after induction, to pick any point in the United States to visit and paid his way for the initial furlough. He chose New York and made several stops on the way to visit friends.

He said that on the train he had sat with a minister and his wife and another soldier. They got into a big argument with them over the Nisei problem. According to John, the minister believed everything that the Dies committee investigations had shown and thought all American Japs were bad. They were taken aback when he announced that he was an American Jap. When he said aloud, "Well, is there anything wrong with that?", they shut up and the other soldiers came to his support. John felt that it was disgusting to hear the minister talk about Negroes because it was so unchristian.

We took John to the Kimbark Theatre since there wasn't much to do and he wanted to see a triple feature. The manager was at the ticket window and when I asked for three tickets he gave me two and the change. I asked for three again, and he simply smiled and said the soldier went free. Apparently it was a special concession because he had to walk with us into the lobby to tell the ticket taker to let John in. Other soldiers seemed to be paying, even if it was a reduced price.

Field Notes
July 7, 1943
Shibutani

Deki

"I found an apartment a little ways away from here and I took it because the lady there was so nice. It wasn't such a nice place but I don't mind because I will be working most of the time, and Dr. Seto comes home only on weekends anyway. I'll be eating out most of the time and only when he's here I'll need the stove. The lady said that she had a Japanese doctor living there for years and said that he was such a nice man.

"I didn't go to a good hotel because I didn't want to be refused. After going through all that we have I didn't think I could stand being told to get out because I was a Jap. When I first got here I asked some people I met where all the Japs went and they told me the name of that hotel on Van Buren. When Dr. Seto went down to Joliet I went to live at the Y. Hotel. You ought to see all the Buddha-heads out there. I first went to live with my sister, but it was like imposing so I left for the hotel. We got married so I thought we'd better live alone. Now that I have this place I can sleep there and have a place for him when he's home.

"I'm married but in name only. I'm having some trouble with in-laws already though. Dammit. Dr. Seto's younger sister is out here and having a tough time. She wants me to go live with her or something and I have to worry about that too. I guess I'll have to look after her."

Field Notes
July 7, 1943
Shibutani

Chinatown

Deki, Tomi, and John and I went down to Chinatown for the first time to see what it was like. Deki remembered a place that she and her husband had gone to and said that other Nisei had received decent treatment there. We ~~therefor went~~ to the New China and had a fairly decent and expensive meal there. It wasn't like the chinese dinners on the Pacific Coast. We had to ask for chow mein (Canton style). Apparently enough Nisei had gone ~~there~~ before us because the waiter seemed to understand exactly what we wanted. He even suggested some dishes that were not on the printed menu, but which were common on the coast. He asked if we wanted the chow mein Canton style (soft fried noodles as contrasted to crisp fried or soft unfried). The general orders, according to the waiter, that the Nisei made were: chow mein, fu young har, gai lan yuk, pak kai, ham yu, and duck. We noticed that there were at least a dozen Nisei soldiers in the place. John said that they were wearing the Third Army emblems so that they must be from Camp Shelby. These soldiers were in with their friends and it seemed that the civilians were treating.

After taking Deki back to the hotel, we went to a movie. We saw the "Moon is Down" and "Air Force." The latter picture was full of references to the Japanese American sabotage at Pearl Harbor. It was strong propaganda against the local Japs. I could feel myself during the show feeling outraged and rooting for the American fighters and for the destruction of the Japanese fleet, and felt angry when the Jap flyers machine gunned an American parachuting out. I think the sabotage part hit hard because of the death of the sweetheart of one of the men in the crew. If I felt myself getting so sore at the Japs I could well imagine what some of the others must have felt.

Field Notes: Free Association
July 30, 1943
Shibutani

Deki and Dr. Seto

Deki and Dr. Seto dropped in to pay their respects. I gave them some scotch and soda and got him a little happy. He told us of some of his experiences at the hospital in Joliet where he is working as a resident physician. "Some patients object to Jap doctors. I guess they have a lot of reasons for that. I just apologize, but some of the other fellows don't. I know one doctor that just tells them to go to hell."

"The Nisei are a bunch of poop-outs. The Hawaiians are different, though. They're a tough bunch and fight back if anybody asks for any trouble. I know that if anybody insults them they won't take any lip from them. The Nisei just back down and probably wouldn't fight even if somebody kicked them in the ass."

Deki and Dr. Seto seemed to be getting along quite well. He comes to Chicago when he gets weekends off, and stays with her overnight. He takes everything in stride.

2nd Floor Incident

About 10:30, when I came home I found a note for me saying that there had been a long distance call for me. I called the long-distance operator and she told me that it was for someone else. I asked the lady and she told me to go upstairs to find the girl who was wanted since she was too weak to climb the stairs. I knocked on a door on the 2nd floor and a woman opened it. When she saw me she cringed and demanded, "What do you want?" Momentarily I was stunned by her facial expression which seemed to show intense fear and was unable to say anything. Mrs. Livingston finally called up and straightened everything up.

George and Bessie came over for dinner today, and it seems that we got off on the wrong foot to begin with. When I called last night, Bessie answered the phone and I asked for George without speaking to her since I didn't know who it was. George answered and when I asked him to come over he asked Bessie if it were O.K. He apparently said Shibutani in a muffled manner because Bessie thought it was someone else whom she considered a good friend. She grabbed the phone and started asking me some questions that bewildered me because I didn't know what she was talking about. George told her and she seemed disappointed. Anyway, since she had already agreed to come to dinner she could not back down. Actually, when she accepted she thought it was someone else who was phoning--a former lover according to Tomi.

They arrived about a half hour late and Tomi was fuming because everything was becoming overcooked. Bessie was extremely bored and made it obvious by falling asleep and not taking part in any of the conversation. George seemed very eager to talk and kept asking so many questions that I couldn't interview him by free association. When Bessie finally did come to life momentarily, she said, "A nice hakujin lady is looking for a trained social worker, but I really don't know what to do about it. You, know, if I recommend someone, part of the responsibility rests with me. Deki is a social worker but I wouldn't recommend anyone like her even if she is trained. I don't think the lady will like her type." This burned Tomi up. Tomi has no great love for Deki either but she thought it was dirty for Bessie not to recommend someone with she had been going to church for the past five or ten years. After all, Deki is trained and looking for work.

Bessie kept telling George over and over that she wanted to go home, but George just ignored her and kept on talking. He said he missed the old times when we used to sit around and bull to all hours of the night. Finally Bessie made out that she had fallen asleep and almost fell out of her chair. She got up and demanded that George carry her home. They left about 11:30, and Tomi was so mad that she couldn't sleep for awhile. She kept calling Bessie a "bitch" and said that although she knew that Bessie didn't like George's friends, she might at least be polite. She said she couldn't stand Bessie either.

George kept talkinga bout the evacuation and the J.A.C.L., for whom he does not have much respect. He was not definite in his views as he used to be. He kept asking questions like, "Was the J.A.C.L. stand about no test cases justified?" He said he was going to speak to a Negro group tomorrow night. He also talked about the refrigerator that he had had sent from Bessie's home in California. Bessie kept giggling now and then (I think to attract attention) and once in a while almost had tantrums. George was obviously embarassed.

The food wasn't so good and Bessie spent her time swatting gnats and rubbing them on George. George then told us of Mary Kobayashi's staying with them for ~~a-month~~ two and a half months. Bess felt that she didn't mind helping a girl having a tough time, but when a girl imposed on them and didn't even look for a room, that was a little too much. They said that they had no specific plans for the future. Bessie kept saying that she wanted to go back to Berkeley because she had somthing to go back to. George said that they would sell their furnitture and then return to California.

Field Notes
August 4, 1943
Shibutani

Some time ago we received a card signed by "Tok and Nob" saying that they had arrived in town and that they were anxious to see us. We didn't know who in the hell it was. One day I decided to go down to see who it was. I went to the address given on the post card, since I couldn't write them because I didn't know the last names.

I went to the address and found that the first floor of the house was empty and being remodelled. I looked up on the second floor and found some curtains hanging there. The neighbors told me that I should go around the back, so I did. There was a middle aged Negro sleeping there so I walked in and woke him up. He was very courteous and told me that Tok and Nob, whoever they were, lived on the second floor but that they went to work about 4 in the afternoon so that they had gone. I asked him if I could leave a note for them and he assured me that he would deliver it to them when he saw them again.

The place was filthy. Food, fresh and rotted, was strewn over the floor. The place had obviously not been cleaned for months if not longer. The colored man said the name was something like "Hijikaki", but said that he didn't know for sure.

Field notes

August 6, 1943
Shibutani

Went to the Y.M.C.A. Hotel on Wabash today to see Victor Tanaka and Riley Osuga. My general impressions of the place were as follows:

The clerks at the postal desk and the information booth were kind and sympathetic. It was about three in the afternoon and there weren't so many Nisei around. I gathered that they were all working. I noticed that there were some girls who did not live at the hotel (according to the clerk) who came to the hotel to make phone calls. They seemed to live in the phone booth, looking out to see who was in the lobby.

Riley and Victor insisted that there were some Nisei girls around looking for meal tickets. They claimed that prostitutes were also operating in the area.

In the pool hall, there were quite a few Nisei. The charge was \$.15 per hour per person. Quite a few Nisei seem to frequent the place, especially after 10 or 11 at night.

The large writing room seems to see more than its share of Nisei, for apparently quite a few write letters regularly and often. Plenty of books are available in the hotel library but apparently no one reads them.

According to Riley, the big lounge on the second floor fills up after about 7 in the evening. He said that after coming home from work many Nisei take their shower and then hang around at the lobby.

There is an air-conditioned cafeteria which serves soft drinks in the afternoon and evening. The Nisei occupy the largest booths and after purchasing a few five-cent sodas sit there all night and talk. This is supposed to have brought some adverse criticisms.

Field Notes: Aug. 7, 1943
Shibutani

Party at Melrose Park

The Premiere Rose Gardens, a large florist concern in north-western Chicago, has three plants. Plant A in Desplaines is operated by Yoshimi Shibata who came from Tule Lake, Noboru Honda and 10 other nisei boys are working there along with about 10 or 20 Caucasians. The nisei work together and Mrs. Honda cooks for the group. In Plant C in Melrose Park, Jun Agari is the boss and there are 12 fellows, all nisei who are working there. There are no Caucasians at Plant C other than the nightwatch man. Plant B is run entirely by Caucasians. The work in the all-nisei plant is apparently so good that the owner is extremely pleased and is willing to do almost anything to make the boys happy. Therefore when Jun Agari suggested that a party be thrown so that the boys could invite their friends, and get over their loneliness, the boss not only agreed but got some lumber to build an extension to the house which could be used as a dance hall and also gave the boys all the gas that they needed to make arrangements for getting their guests to the plant, which was several miles from the car line. All of the boys chipped in money and labor to make ready for the event.

As far as invitations were concerned, the party was open to anyone who wanted to go. Deki, whose sister and brother-in-law had worked at the plant until a month ago, was told to get as many girls and married couples together, whether they knew anyone at the plant or not and bring them to the party. Tomi and I met Deki and her husband at the elevated station on 63rd and waited for half an hour for two girls who were supposed to go with us. Dr. Seto phoned and found out that one of them had not come yet and the other had decided at the last minute not to go but did not have the foresight to call Deki and tell her so. We were all a bit disgusted but thought

that since this lack of presence of mind was a characteristic typical of nisei we would let it go. After two hours on the elevated we arrived at the Oak Park station and took a taxi to the plant. The boys insisted on paying the taxi bill and I noted that the station wagon and the boss' car were being put to use in meeting the guests at the station. The boys were paying all the expenses for everything.

Deki had the suspicion that the reason why the party was being held was not so much because of the loneliness of the boys, but because ~~she felt that~~ Jun wanted a wife. She remarked that Jun had said to her that he could offer a girl anything she wanted in the way of a home or other material things. Deki felt that Jun was having difficulties mainly because he was too businesslike and not sufficiently attentive to the girls. She thought that he was giving this party so that he could meet some girls himself.

We arrived at 8:45 and about a dozen boys were sitting in the front on the lawn. Others were standing around talking to each other and seemed much too bashful to mix with the guests. The girls were sitting around among themselves and talking to the Caucasians. We went inside and noticed that there was some dancing altho not much. The place was clean. Everything was in order and it seems obvious that all the floors had been scrubbed recently. The boys I talked to, remarked that the place was generally a dirty mess but that they had all worked together to clean it for this occasion. When I asked about expenses the reply was that they were making plenty of money but unable to spend it for it was too far to downtown and there was not much to do in Melrose Park. Since they had to work on Sundays they just had to save their money.

We met Marjorie Ito from Tule Lake who seemed to be the belle

of the evening. She said that she was working in Oak Park and lived in Evanston with her sister. Jun was complaining vociferously and said that the boys had demanded that he bring some girls and since he could not find enough nisei, he got several Caucasian girls to come from one of the other plants. Now that the Caucasian girls had come the boys who had talked so big about knowing Caucasians were not quite up to it and Jun was being left holding the sack. Mrs. Honda was in the kitchen making refreshments. I talked to Noboru for a while and he remarked that he felt lucky to be out. He said that for some time he had thought of accepting a WRA job in Colorado but now that he was working in Desplaines and was saving money he was no longer interested in government work. For about a half hour several former Tuleans stood around together to discuss the camp. About 9:30 the dance music began and we all went into the new addition to the house, which the boys had all to themselves.

At first everyone felt a bit awkward since there was no one present who knew everyone at the part. Each person had invited some friends and had not taken the trouble to introduce his own guests to the others and consequently there was some hesitation. June Agari remarked, "There are more people here at this party who don't know each other ~~and~~ than at any other party I ever attended." The boys stood around the sides and ~~s~~ hooted and cat-called those who were dancing. A few danced with the Caucasian girls, mostly out of politeness and two of the Caucasian girls were dancing with each other. A number of boys monopolized a large chesterfield in the porch and continued to snicker and hoot at those who were dancing. When one of their fellow workers was dancing with a nisei girls, they yelled such things as, "Why so close, Joe?" or "Red hot mama."

and then laughed very boisterously. They did not cat-call those who were dancing with Caucasian girls but after the dance, when the boy who had just dance with the Caucasian and who obviously embarrassed joined them, they began accusing him of all sorts of ulterior motives. They would ask such questions as, "Where you taking her after the dance?" or "How come you had your hands where they were?" The fellow would naturally defend himself and deny everything but the jests continued for most of the evening. (This practice is so common that we might even say that it is characteristic of nisei socials. Among nisei groups all the way from Seattle to Los Angeles such occurrences were so typical that those familiar with nisei could anticipate it even in Chicago.)

Two nisei were drinking. One of the boys had quit his job at the nursery to go back to Topaz a few months ago. The sole reason that he gave for quitting that there were not enough girls for him but when he arrived in Topaz he found that most of his girl friends had left camp and therefore returned. He was drinking quite heavily with a rather attractive Caucasian girl in a green dress. After each drink he was pawing her and arousing the disapproval of the other nisei present. The Caucasian boss, his wife and other Caucasian employees had come to join in the fun, but they were drinking beer and talking to each other or to some of the ^{nisei} girl, who for one reason or another, were being ignored. They were all on friendly terms with the nisei workers but there was very little in the way of mixing. The boys called all the employees by their first names but showed considerable deference to the owner.

I went outside to talk to some of the boys who were not dancing. (See Document CH-104)

Jun was going from one room to another trying to see that everything was going smoothly. He did not seem to be having much fun and seem to be very much worried that some of the guests were not enjoying themselves. He seemed to be working hard to see that everyone else was having a good time. Deki noticed this and remarked that her theory was must have been wrong. Ralph Tsutsui, who was apparently more accustomed to social gatherings than the other boys, voluntarily became master of ceremonies and tried to arrange a mixer. He asked all the girls and boys to line up and go around in a circle but people were very reluctant to cooperate, particularly those boys who were cat-calling. There were virtually forced to introduce themselves to each other. One nisei girl was sitting in the same room as the Caucasians and was obviously very bored. She had come with Marjorie Ito who was extremely popular. By 10 o'clock many of the people knew each other a little but there were many who were still sitting among themselves in their own group. Many of the boys were sitting, yelling and laughing while the girls were forced to stand near by because there were not enough seats. The boys hooted Ralph whenever he made an announcement and made it embarrassing for him with their remarks. By this time the Caucasian girl in the green dress was quite drunk and was grabbing boys and forcing them to dance with her. It was rather amusing to watch the nisei men dance with Caucasian girls because for some reason or another they seemed to be afraid. They held the girls very loosely and hardly touched them at all, while when they were dancing with nisei girls they practically smothered them in their arms. The boys who did not enjoy dancing stayed outside and did not even engage in cat-calling.

At 10:30 refreshments were served and everyone stopped to get his share of potato chips, sandwiches, cakes, salad and all the soda water they could drink. There were four bottles of whiskey left but very few people were drinking. At about 11 o'clock several girls who had taken the wrong elevated, arrived at the party. The boss' wife ~~who~~ had gone to Mannheim Road to pick them up. Four people started playing bridge for fun and the others drifted into the kitchen periodically to replenish their supply of refreshments. Most of the boys took the seats while they were eating and consequently the girls had to stand. By 12 o'clock there were from 45 to 55 people present, among them about 12 Caucasians. Most of the people seemed quite tired of dancing by this time. Dr. Seto, who had had one drink too much, started a dancing marathon. He took charge of the phonograph and started playing the record "In the Groove" in which it is difficult to tell when the dance begins and when it ends. Just when the needle came toward the end of the record he would start playing it all over again without a break. All of the girls except Marjorie Ito dropped out exhausted. The boys would dance with Marjorie and take turns cutting in on her while the others rested.

At twelve Deki, Dr. Seto, Tomi and decided to leave since we had about a three-hour ride ahead of us. The party was still going altho some were tired and some were starting to go home. The boy from Topaz, who by now was thoroughly drunk, drove us to the car line. Yoshimi Shibata was a bit hesitant about allowing him to drive and we felt a bit uncomfortable especially when the car began swaying all over the road. He was rather talkative and said that he came back from Topaz after a week because the place was dead.

Then he stated that he had enjoyed dancing with the drunken Caucasian girl because she "felt different from the nisei", Deki became rather indignant and shut up.

When I got home I thought of all the similar nisei parties on the Pacific Coast and couldn't help but noting no change whatsoever in the behavior patterns of the nisei. They were still very sloppy and what was labelled as rowdyism still continued to some extent. There was much yelling and laughing at each other and loud voices from one end of the hall to the other. There were zoot suiters who were dance crazy and on the other hand, serious, young nisei who ignored the dance altogether and sat by themselves outside.

There was one thing on which most people seem to agree and that was that Melrose Park was very quiet and reminiscent of the old days in California. Such remarks as the following were very common: "At least you fellows have elbow room out here," and "God, but it's quiet, nothing like the hell in the city."

Field Notes
August 14, 1943
Shibutani

Fred Hoshiyama

Freddie came into the office this afternoon with Mas Wakai. He said that New York was all right for the resettlement and said that the only thing that struck him about the place was that people were just bustling around without seeming to know exactly where they were going. He said that he was only going to Topaz and that he was just stopping here and there to see all his friends. He didn't know where his brother lived although he knew that he had gotten married and has resettled in Chicago. He said that he had just heard the address from a friend of his.

He stated that his life in Massachusetts consisted of making speeches and studying. He thought that he had a good chance for a job after getting out because all Springfield men were in demand throughout the country. He spoke of going out with Caucasian girls on dates and said that there was not much alternative because there were no Nisei girls around. He said he liked New England because everything was so clean and nice. There are so few Nisei around that the people don't even notice them.

Field Notes
Aug. 15, 1943
Shibutani

International House Tea

According to Kiyo Nishiyama the tea was planned by the Hyde Park committee for the assistance of resettlers and the initiative was taken mainly taken by Miss Eva Dean Kemp. Miss Kemp is the social chairman of what remains of the International House group. For some time now, the Hyde Park committee has been looking for something to do for the nisei ~~whe~~ for whom they apparently feel sorry and decided to invite many of them to their weekly tea. No one else was invited and the non-nisei who appeared were regularly members of the house activities group. In inviting nisei, according to Kay Mano, a member of the committee, an effort was made to invite those people with a college background and those who the committee believed would be most likely to continue their association with the International House. No one knows for sure but Kiyo believes that somewhere from 75 to 100 nisei were invited. The people who arrived, according to both Kiyo and Kay, included a number ~~ef~~ who were not invited.

The tea was scheduled for 4:30 and since Tomi was on the reception committee, we arrived about 4:25. Since no one had told her what she was expected to do, Tomi wanted to go early to get her instructions. When we arrived only Miss Kemp and two others, a Hindu and a Nigerian, were present. By 4:35 some nisei started streaming in and about a half hour later there were about 70 nisei, about equally divided in sex, and about 20 Caucasians present. There was some mixing and it seemed that many of the Caucasians who arrived early, made a special effort to seek out some nisei and to engage them into conversation. Miss Kemp and some of the members of the reception committee met the people as they came in the door and took them to the various clusters to make introductions.

On the whole, however, the nisei seem to stick very much to themselves and seemed to be occupied primarily in seeking out old friends whom they had not seen for some time. It seemed that each had heard that some one or other of their friends were in Chicago but did not know where they lived and consequently when the group got together, that was the primary interest. Some people, who were visiting, came to see who was there.

Henry Tani, who was out from Topaz, partly to look over job opportunities and partly to attend various Christian conferences in Wisconsin, New York and several other states, came looking for his acquaintances and did nothing but jump from one cluster of nisei to another, asking them what they thought of job opportunities and chances for acceptance in the various communities. He stated that he was planning to settle in the middlewest permanently and that he wanted to go back into insurance business doing office work rather than selling.

Hideo Sasaki had just arrived from Poston and was planning to continue school. He was passing through Chicago and was planning to go further east. He said that he came to the tea because he had heard that many of his Cal friends would be here.

Ted Shigeno, who has been in Chicago for some time, stated that he had come to the tea because he was leaving for Boston to attend Boston University on a scholarship. Since he was leaving in two weeks, he welcomed this opportunity to say goodbye to as many of his friends as possible all at once.

The discussion of various trivialities continued for some time and then tea was served. Awkwardly and otherwise, everyone was drinking when suddenly Miss Kemp called for everyone's attention

and introduced performers of the afternoon. One woman gave a monologue which was amateurish but interesting and then Maria Morimoto performed on the piano. Since she played a rather difficult classic, it seemed that most people were simply listening out of politeness.

By this time about 40 or 50 more Caucasians had come in and on the whole many of them seemed rather resentful towards the nisei. They sat together in one part of the room and were not particularly friendly toward the nisei who were monopolizing the remainder of the room. The special relationship was much like an ecological succession. First the nisei came in and occupied that area of the home room which was nearest the door. Gradually they spread out to the remainder of the room. About an hour later Caucasians became ~~ea~~ in large numbers and forced the nisei into the further end of the room and out of necessity occupied the entire area near the door. Gradually as more and more Caucasians came, the nisei began to leave and by about 6:30 there were only Caucasians left in the room.

Since there were only a few of us left, I cornered the director of the International House, a very young man who had recently replaced Mr. Price and started asking him questions. He was rather reticent and I could not get too much out of him. He did mention, however, that 15 nisei were employed by the House. He stated that the Army was more than pleased with their service. On one occasion two of them were almost fired but had to be reinstated because of Army's objections. He stated further that Mary Tani, who was working as a waitress, was extremely popular with the soldiers. He said that the commander of the unit once remarked that during the dull

winter months Mary's smile, more than any other factor, kept up the morale of the men. (Mary Tani is a singer who was a member of the chorus when she was a student at the University of California. She is very small and a rather attractive girl.) On the whole, the director seemed very pleased with the nisei residents.

Kay Mano had an interesting story to tell. She stated that she was working in a hospital where Negroes and whites live separately. When she was hired, they did not know which mess hall to send her to and gave her 50 cents a day extra to eat out. Now that there were 30 nisei employed there, she stated that plans for opening a third mess hall are in consideration. She did not seem to be interested in complaining about this oddest discrimination.

I saw Jobo Nakamura but could not get anything out of him. He asked me whether I was interviewing him or not and even after I assured him that I was not, he seemed rather hesitant to say anything. He said that Sakoda had pumped him dry and that Sakoda knew everything that was to be known about him anyway. He stated that things were too "hot" in Tule and that he felt much better out.

On the whole, there is not much that one could say about the inter-personal relationships at the tea. People were simply chatting most of the time while the hostesses took people around and introduced them to each other. After each introduction the individuals talked for a few moments and then moved on. When one person joined one group another took the opportunity to leave. There was practically no mixing and many of the Caucasians who were present were obviously disgusted and showed it by the expression on their faces and by the cool manner in which they brushed off the nisei.

Field Notes
Sept. 24, 1943
Shibutani

WRA Staff Meeting

This morning Charlie and I had to speak to the WRA staff on the subject of "What was wrong with the work they were doing." We were supposed to tell them of all the mistakes they had made and suggest ways they could improve their work. We were really on the spot because if we did not blast away Shirrell would feel very disappointed whereas, if we did say what we thought, the others would be pretty angry. Dr. Yatabe, who was also on the panel with us, decided that he did not wish to jeopardize the relationships that the JACL had managed to maintain and he therefore would not say anything in the way of criticism. Charlie and I decided to take it easy too but after we arrived, we decided that Mr. Shirrell's good graces was far more important than some of the people there. Another thing that burned us up was the fact that most of the people were not on time and some of the field men did not arrive until one hour after the meeting was scheduled.

Yatabe started the discussion and was supposed to talk about public relations work. He talked largely about his own experiences and stated that he did not know how to solve the many problems that were arising. He emphasized the point that the WRA should publicize stories with human interest and added that he was able to win over audiences by bringing his son, who performed on the piano. He said, "It is the obligation of you people to do a good job in public relations to correct the great wrong that has been done to our people. It is up to you to help us." He continually made the distinction between you and we and did not once mention anything about democratic principles being infringed. He spoke at great length about the cooperation between the National JACL and Dillon Myer and then went into a discussion of getting families out of projects.

He concluded by saying, "The psychology of our people is different from yours, therefore, you must try to understand them."

Charlie and I ^{worked} ~~went~~ together as a team. He presented a concrete case and I followed with a general analysis. We both emphasized the point that the major difficulties on the part of the WRA staff was the lack of understanding of the problems at hand. We told them that the problem of social adjustment was paramount and that occupational mobility was something only incidental to this. Someone raised the question as to how they could possibly understand what was bothering the nisei when the people being interviewed refused to talk. Both of us replied that establishing rapport was necessary before expecting anything and were greeted by a laugh because many of the interviewers apparently felt that establishing rapport with nisei was a super-colossal job which no one could do. They complained that the nisei were very arrogant and expected to get jobs for which they were not qualified. Charlie told them very bluntly that the reason why they could not establish rapport was that they began with such an attitude. We backed up this statement with several examples. Charlie also stated that the WRA people are always on the defensive when criticized. This everyone denied and in the next breath took a defensive position.

There seemed to be a very definite split within the ranks of the WRA, between those who were social workers and those who had come from the employment field. All of the social workers, except Miss Ross, were far more sympathetic with our views and simply asked questions on how they could overcome the difficulties. The employment people, however, became very angry and attacked our statements, sometimes on irrational grounds. When I mentioned that many people

felt that the interviews at the Friends Service office were much more satisfying than those at the WRA, Ben Yoshioka got up in anger and stated that the nisei were, because of certain racial characteristics, very sneaky and not on the open. He stated that he had been double-crossed many times by nisei who had lied to him and had put him on the spot. He claimed that many came to him later and apologized but it was too late because the damage had been done. He concluded, therefore, that most of the trouble came from the faulty characteristics of the nisei rather than from the shortcomings on the part of the staff of the WRA. This led to a heated argument and Mr. Shirrell stepped in to close the meeting.

Charlie and I went to eat in a hash house and had a good time chuckling over the statements made during the course of the morning by the various speakers and members of the audience.

Field Notes: Interview
Oct. 5, 1943
Shibutani

WRA-Mr. Shirrell

"As a result of the things that you and Charlie had to say, I think that we are now thinking a little more about the personal problems of the resettlers. I'm glad to tell you that we are taking Mrs. Izumi on as a civil service worker. She's being doing a lot of work anyway. There's a Mrs. Platt who lives out in Beverly Hills who's been having parties and picnics in her garden for the nisei and Mrs. Izumi could stay out there and counsel. She is a sansei and speaks excellent Japanese and English. (This is not true, she is of mixed blood and her father was a Japanese immigrant. Her command of languages is very competent.) Mrs. Platt's husband is a professor at the University and is an expert in Latin American affairs which makes it very nice because in all his travels he has made a lot of Latin American friends, whom he brings to his home and introduces to the nisei. Mrs. Platt is something of a psychologist and helps the girls in problems of adjustment. She's been working with Eleanor (Mrs. Shirrell) at the YWCA ever since the beginning of the resettlement program here.

"There's a woman out in the north side who has been extremely helpful in helping evacuees in their problems of adjustment. Mrs. Waddell has organized the domestic girls on the north shore and has worked hard to open clubs and other organizations to them. She has done excellent work and I think that activities like that ought to be continued.

"The latest figures that we have show that there are more than 4000 resettlers in Chicago. I've been having a little disagreement with Eleanor about what to do with all these people. I've felt all along with ~~Sm~~altzer and his gang that the integration was necessary altho I've realized that the transitional stage may* last longer

than we anticipated. Eleanor feels that these nisei are very lonely and has been advocating having parties. Miss Mukaye was lent to the local YWCA by the national board at Eleanor's request. Last Sunday, as you know, there was a party welcoming her to Chicago. I went there and there were about 350 who gathered. About 100 Caucasians were present, mostly "Y" workers and people interested in things that sort but the nisei almost ignored the Caucasians there. They were so damned happy meeting friends whom they didn't even know were in Chicago. The nisei had a grand time altho the Caucasians who were there were practically ignored. When Eleanor saw this, she decided that parties like this were exactly when the nisei needed and the "Y" has started giving their regular socials. The nisei just rushed around among themselves. I don't see how this sort of thing can be stopped and I don't think that it is the function of any government agency to try to stop it.

"You probably know that there are three boarding houses operated by Japanese. At first I was opposed to the idea, but because of the housing shortage I can't see any other alternative. I just can't hold pressure of employers who need workers badly but who can't hold them because of lack of housing. We need housing badly and this is one way of solving the immediate problem. Even the Church Federation has changed its policy. Do you remember back several months ago when they were opposed to that church that that Korean was trying to run? I think he name was Sai. Well, now the Church Federation is actually encouraging the issei to go there. I don't think that that church appeals to nisei anyway.

"We have a Buddhist church now you know. There's a Rev. Soyū Matsuoka who came in to see me about starting a church. At

first I was a big suspicious of him because he came to this country after 1939. I was surprised that he was not interned by the FBI. Since he had been teaching at the Navy School in Boulder I thought that he must be okay but I called up the FBI and notified them of his presence here anyway. Apparently the man is all right because I haven't heard anything from them since. He hardly speaks any English at all. I was amazed that any man who had been in this country for four years didn't know any more English than he did. I had one of the girls come and interpret for me because I couldn't understand what he was talking about. I told him that if he's going to stick around here he better learn some English. He's here without the official approval of the Buddhist Church and is operating as an individual. There's nothing that I could do about it, after all we have freedom of worship in this country and there's nothing wrong with the Buddhist religion as such. I told him that he would have to go to the Chicago Church Federation. He objected but I made him go any way and I gather that they had a knockdown, drag out battle when he got there because a few days later a representative of the Christian church came to me to object to his starting a church. There's nothing I could do about that protest since he has a perfect right to start a congregation if he wants to. He got quite a rebuff from the issei in Chicago and he seemed rather annoyed by the whole thing. The issei among the old residents here told him that they would give him money but would not attend this congregation. I think that hurt him a little but at least he knows that he will not get any support from that quarter.

"I agree with you that the events that I just mentioned are going to lead to the formation of a Japanese community. Why should

I stop it? This is a big city and we don't have any housing. Even if they did get together, there are a lot of hyphenated communities in this place and why shouldn't the Japanese have one of their own?

"Did you see the Tribune of Oct. 4? I suggest that you get one because there was a very favorable article in it. We've been having some trouble with some newspapers but that sort of thing has to be expected. As you know, over the week end, we had a Co-op meeting here in which 3 representatives from every center. You probably heard that Don Elberson was here. I went there to speak because they asked me to and I didn't know that a Tribune reporter was there. The general theme of my talk was that some day the nisei would come here in large numbers and congregate and so why not do it now? I later found about the Tribune reporter and talked to her about keeping it out of the paper. I didn't hear any more but it seems that they sent the story to Washington and the Washington office called Mr. Myer to see what he thought about it. Mr. Myer phoned me up immediately and asked me what I had said. Anyway, it seems that Washington killed the story but the other day, in Cleveland, there was a release in the paper that the WRA admits that the evacuation made people lazy and that the people in the centers were not doing anything constructive. They did not say anything about what I said after that, about getting them out to do something constructive. I guess things like that are bound to happen.

"I haven't tried to press in the newspapers here too much. The only one that seems to be interested in the Herald American and there is no sense talking to them because they are helpless. I don't think we have to worry too much about them because they only have a circulation of 150,000 and nobody believe anything in the Hearst

papers anyway. The Tribune has the largest circulation than all the other papers put together. Their reaction has been surprising. When I came here I didn't even dare to dream that the Tribune would print the kind of articles that they have been. It was the one paper that I was absolutely certain would be opposed to us and I thank God that they are not. I've talked to the Tribune man and they look upon the WRA as just another New Deal agency. His view was that the New Deal had just created another mess and the poor people are suffering as the result of it and therefore the Tribune would help the poor people who are suffering of New Deal intolerance. I don't think that that's true but I'm not going to argue with him because the end result is what we want anyway.

"There's a man who broadcasts the news at 11 o'clock every night over the Hearst station. I've never stayed up that late to listen to him but I understand that he is very good. He is supposed to summarize the news but whenever there is anything bad about the Japanese American, he calls me up and I give him something to take its place. He tells me that he gets paid by Hearst but he refuses to take part in the kind of things the Hearst papers stand for. He is very pro-WRA in his programs and I understand that he has as wide a listening public as any news commentator in the area.

"I know that the charge has been made that many WRA employees are over paid and in many cases I think that it is true. But many people who say this don't seem to realize how hard some of us have to work. I think that the main reason this complaint has been made is that the evacuees contrast our salaries to their \$16 ones. Everyone on our staff is paid according to civil service ratings that they hold."

C O P Y

War Relocation Authority
226 West Jackson Boulevard
Chicago, Illinois

October 8, 1943

Mr. Robertson Fort
American Friends Service Committee
189 West Madison Street
Chicago, Illinois

Dear Mr. Fort:

For your information and with the thought that you may have evacuees who are having housing difficulties in addition to those involving employment, we are attaching a copy of an offer from the John F. Cuneo Company.

Anyone interested should be advised to contact Mr. Durand at the plant on 22nd and Canal Street. If you have any further questions relative to the offer, kindly call Mr. Lessing at the War Relocation Authority.

Very truly yours,

/s/ Elmer L. Shirrell
Relocation Supervisor

Attachment on WR^A letterhead October 8, 1943

The John F. Cuneo Company, 465 West Cermak Road, Chicago, will employ about 100 American citizens of Japanese ancestry, male or female. The work consists of light manual labor indoors in a publishing company factory where magazines, school books, etc., are printed. About 20 Nisei are employed there now and are very well liked. The sentiment is excellent, by demonstration.

There will be permanent employment after the war with no slack seasons. There are no educational requirements. Housing is guaranteed five blocks from the plant. Mr. Cuneo has leased a 35 room hotel with about 27 vacancies. The rooms are \$4 to \$7 a week at present and probably less later. He plans to remodel the hotel and sub-lease it to an evacuee manager in the immediate future and reduce rents to conform with the cost of maintenance.

The average earnings of unskilled workers are from \$35 a week. Men earn 50¢ an hour the first week and 62½¢ an hour for the next eleven weeks and 67¢ later. Women earn 7¢ an hour less than the men in each bracket. Time and one-half pay for overtime. The wages are set by Federal Regulations.

Applications should be filed with Mr. Cuneo at the above address.

Elmer L. Shirrell
Relocation Supervisor

ADVISORY COMMITTEE FOR EVACUEES

189 WEST MADISON STREET
CHICAGO, ILLINOIS
CENTRAL 2623 OR 2665

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Herman Will, Jr., Vice Chairman
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L. E. Zeitz
United States Employment Service

STAFF

Muriel Ferguson Togo Tanaka	} American Baptist Home Mission Society
Joseph R. Brown Edwin C. Morgenroth Ruth Urice	
	} American Friends Service Committee

COPY

3714 Lake Park Ave.
Chicago, Ill.
May 8, 1943

Dear Erako Tsutsui:

Having received your letter stating that you want an employment in Chicago. I think you noticed that my name in the Colorado Times (Published in Denver, Colorado.)

I am a Christian leader of Japanese women in Chicago. I am helping the girls to relocate from the Relocation Centers. The kind of employment you wanted is plentiful in here. Whoever you want to come to Chicago, I will help you and I take full responsibility over you. Also you may stay with me, if you want to do so.

Sincerely yours,

/s/ Ichiyo Uyeno

TO: ELS FROM: John C. Tucker, leaves officer, Jerome 6-12-43

We understand that Mrs. I. Uyeno is employed by the ~~WARREN~~ WRA in your office. She has been corresponding with Mr. and Mrs. Ichiyo Mizota, 5-10-E, this center concerning a domestic job which she has in mind for them.

Will you please investigate this employment offer and advise us the details, making recommendation. Mr. and Mrs. Mizota are interested if the job meets with your approval.

TO JCT (Jerome) FROM: ELS 6-14-43

RE YOUR LETTER OF JUNE 12. MRS. I. UYENO IS NOT EMPLOYED BY THIS OFFICE AND OUR PRELIMINARY INVESTIGATION ON HER LEADS US TO BELIEVE SHE IS OPERATING AN EMPLOYMENT AGENCY OF HER OWN FOR PROFIT. WE WILL NOT APPROVE HER JOBS WITHOUT INVESTIGATING EACH ONE VERY CAREFULLY. WE ADVISE THAT YOU HAVE YOUR PEOPLE ACCEPT DOMESTIC JOB OFFERS THAT ARE BEING FORWARDED BY THIS OFFICE, OR SEND THEM TO US FOR EMPLOYMENT AS PER OUR ARRANGEMENTS WITH YOU.

5-24-43

Mrs. I. Uyeno at office. Has been in Chicago a year, came from Seattle, 1303 Washington St. Had alien reg. card. Husband ill and living on income from property in Seattle. Reference: 4th Presbyterian Church. Has domestic offers from Dr. Stocks, Miller, Kaplan, and Kulp all at 6850 S. Shore Dr. Speaks little English, could not think of any references. Called AFSC, they do not know her. No Dr. Stocks lived at that address. Called Kulp, job offer was months ago, not open now though Mrs. K's mother needs a domestic.

M. G. McConnel
State Director

STATE HEADQUARTERS FOR SELECTIVE SERVICE
P. O. Box 1639
Boise, Idaho

A MESSAGE TO SELECTEES

When in times of grave emergency it becomes necessary for this Nation to ask its people to share in the common defense, it is imperative that each man do his part. Every one of us has a task to perform. Yours is the part of a soldier -- a service upon which tradition imposes a high honor.

You have received your notice to report for induction. In a few days, you will go to your local board headquarters and proceed from there to an induction station where you will be physically examined, and, if found fit for general military service, inducted into the armed forces. You will travel with the group of selectees from your local board. Private transportation may not be used unless authority has been received from the local board sufficiently in advance to allow the board to make necessary arrangements. If you are inducted into the United States Army, you may be given the privilege of an immediate furlough, unless you prefer to proceed directly to the Reception Center. This furlough will be accomplished by a transfer to the Enlisted Reserve Corps immediately following your induction at which time you will receive orders recalling you to active service at the end of this furlough period. HOWEVER, TO BE ENTITLED TO SUCH FURLOUGH YOU MUST REPORT AT THE TIME AND PLACE DESIGNATED AND IN A SOBER CONDITION. UNLESS BOTH OF THESE CONDITIONS ARE MET YOU FORFEIT YOUR RIGHT TO SUCH FURLOUGH.

It is a new life to which you are going and in order that your road to it and through it may be made smoother the following suggestions are made:

1. Go to it cheerfully, soberly, and alertly.
2. If you are employed, remind your employer that there is a possibility that you may be rejected when you report for induction into the Army. Ask him to hold your job for you until you are certain of induction. If accepted, notify him at once by mail. If you sell your car or your business before you leave, sell it on a contingent basis so that if you are not taken by the Army, you can reclaim it when you return home.
3. If you are unemployed, register with your State Employment Service before you leave. It will help you to get a job when this national task of yours is completed.
4. Travel light. If you wish, take a small bag with a few clean clothes, a few handkerchiefs, socks, soap, towel, and necessary toilet articles. These are not essential as you will be issued necessary equipment by the Army but they may come in handy should there be any delay in your induction into the Service. Therefore, you may take such articles with you but they are not necessary. Leave jewelry, large sums of money and other valuables at home for they may easily be lost. If possible, take a little spending money for such needs as you may have before your first pay-day. Take some postal cards or stationery and stamps, a fountain pen and an inexpensive watch if you have them.
5. Leave your automobile or motorcycle at home.
6. It takes time for the Army to assign you to your permanent military unit. Keep in touch with your friends and family but ask them not to write

A MESSAGE TO SELECTEES

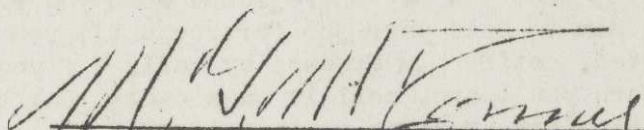
Page 2

to you until you have a definite and complete address to which mail will be delivered. As soon as you are inducted into the Army, your nearest relative will be advised as to your whereabouts, so don't worry about being out of touch with your family in the event of an emergency. They will know where to call.

7. At the reception center, the Army will classify you, that is, try to find the type of job in the Army which you can do best, in which you will be happiest and do the best for yourself and for your Country. Before you go to the classifier, think back over all the jobs you have had, how long you worked at them and EXACTLY WHAT YOU YOURSELF DID IN THEM. Give all the information asked for honestly and completely. It will be for your best interest.

8. Go to the Army with an open mind and forget any ideas which you now have unless you KNOW they are correct. Keep your ears and eyes open, and don't talk too much! Obey orders in the best way you know how and you will succeed.

Your country needs your help, otherwise you would not have been called. Some of us will not have the privilege of serving as you serve. Our work will be in supplying food, equipment, ammunition and other supplies in an united effort to win this war. With your assistance all of us will achieve our common goal -- the maintenance of the free heritage to which we were born.



Brigadier General M. G. McConnell
State Director of Selective Service

Field Notes
October 21, 1943
Shibutani

Private Employment Agency

Over the weekend of the 16th and 17th, advertisements appeared in all the major newspapers in Chicago of the Cooperative Employment System saying that "Jap-Americans" were wanted for jobs. Seeing this ad, May Miyamoto went to inquire about a position. The place is at 22 South State St.

May went in and was looking at the application blank with another Nisei girl that she had met there. The woman who gave her the card told her to ignore what was written on the back because the card was made out for employment agencies in general and did not apply at this office. (See below for contents) There were several young Nisei men present at the time and while May was filling out the card, they asked her to step outside for a moment. At first she thought they were trying to be funny, but they assured her that it concerned her activities in the agency office so she and the other girl stepped outside with the boys. There they were told that the fellows were unsuccessfully trying to get back the money that the agency had taken from them. They said that the jobs to which they had been sent were not very good and that when they complained they were shunted from one bad job to another. When they asked for their money back, they were refused. May tried to leave, but the woman insisted upon her staying. She finally left on the pretense that she had to go to work.

On the reverse side of the card, there was a graded scale of fees to be charged. (Copy will be enclosed later). Among the clauses included in the contract were the following three:

f) Should I lose position through my own fault or voluntarily leave such position and/or fail to report for work after accep-

ance of position, I agree to pay entire fee hereinafter provided for said position.

g) If I lose position for any reason except as hereinafter provided, within thirty (30) days of date of employment, Co-operative Employment System may be allowed an amount equal to twenty-five per cent (25%) of income received during such period.

h) It is specifically agreed that all fees paid to Co-Operative Employment System, under the foregoing scale, are immediately due and payable in full on acceptance of position, unless otherwise provided for in writing. (Italics mine)

Morton felt that the whole thing was against the law and said that the fees were excessively high for non-depression periods. The in-group feeling manifested by the Nisei fellows was also interesting. I intend to go down to apply for a job myself to see how things come out. It sounds like a racket for Nisei suckers.

Field Notes:
Oct. 23, 1943
Document CH-103B
Shibutani

Suye Inouye

I met Suye on the way to school and asked her if Frank had given her any typing. She said that he had not and that she had just come down to thank us for everything. I couldn't help but notice that she was crying. I tried to reassure her but she kept on crying and everything I said seemed to make it worse so I left her. I gathered from what she said that she thinks that she was fired because of incompetence. This was partially true but not the crucial reason why she was asked to stop.

When I got in the office Frank remarked that Suye had come in and had asked for me. He said that she talked about Dr. Tashiro and then out of the blue sky said "Thank You" and left. He said that by then he sensed that something had gone wrong and that she was crying but since he was not sure what we had told her he did not do anything.

For many reasons Suye has a terrific inferiority complex. Like the other girls in the Stockton Japanese community she has been brought up in the anticipation of eventually playing the role of a housewife. However, because of her small stature, her mother has constantly telling her that unless she grows (which is impossible) she will never marry. Her younger sister has always been given the responsibility of looking after her even though she is perfectly normal. She has never been treated as normal and because of her inferiority complex she expects failure before she even starts. Furthermore, this was the first job that she ever had and there was much prestige attached to working for the University of California. She was completely broken hearted.

Field Notes

CH

Dec. 2, 1943

Tally phoned Tomi about 5 o'clock and asked her what we were doing. Since she did not know, she said that we were free for the evening. Tally said that he and Mayme would come over. When Tomi asked what they were going to do about dinner, if they were coming at 5:30, Tally answered, "Fine, we'll be over." We had a rather difficult problem because Jimmy had come over to eat too and our apartment is not big enough to feed five people and Tomi did not have any points anyway. At a quarter to six everyone showed up and it became obvious that we could not eat at home. Someone suggested that we all go to Chinatown and Mayme was very anxious to go because she had not eaten Chinese food since evacuation. Jim was supposed to go because he had a headache, but he was in a difficult spot because he was the only one with money, the rest of us being flat broke. He acceded to the wishes of Mayme and we all started for Chinatown. Jim grew very pale on the elevated and he finally got off at Indiana. He gave us \$5 to pay for the meal and went home. As we approached Chinatown Tally told us that he had heard in June that all Chinese restaurants taking nisei were being ostracized by the other Chinese. We assured him that no unpleasant incidents had occurred and went to Great China. When we were in the restaurant, Mayme started talking about Japanese in her usual very loud voice. Tally looked around very uneasy fashion and told her to stop because there would be less trouble if people did not recognize us as Japanese. Jim, when we saw him again, was amazed that Tally had invited himself to dinner and said that real Japanese would rather starve than admit that they had no money.

(COPY)

July 20, 1944

*Letter from
Tule Lake*

*3
Shoreline
Lake in
Springer*

My dear friend, Masa,

My belated congratulations to you and Deki. May all the worldly blessings be yours always.

I've just finished working on the expense accounts of the Victory Hop we had Saturday nite. Boy, am I glad that it's all over!! I'm sure you've heard about our block being the City Softball Champs, neh? We certainly splurged on everything for the dance. We had the money to fall back on because with the tortilla sale we had on the 4th and 5th of July we made \$128.00 with expenses amounting to only \$5.60.

We were fortunate in being able to secure the "Downbeats" for after this week there will be no band as three of the members are to leave sometime this week.

I received both of your letters and I must say I had one terrific time getting the puzzle letter together. But don't worry I made out O.K.

I've heard from other sources, too, of how bad the housing situation is in Chicago, and how disappointed, homesick and barely eking out a living they get out there. Makes me feel reluctant about leaving my folks now. Of course, I realize not all conditions are the same--it depends on whether one is fortunate enough to land where things are favorable and pleasant.

I should like very much to always keep in touch with you that is if Deki will not mind. I'm sure she wouldn't mind if I look up to you as a favorite big brother and friend -- like I'm hesitant to burden you with my numerous problems, but I know you will always be a good listener of my troubles.

By now, I think Fussie is Mrs. Woodie Ichihashi, according to the letter I received from her yesterday it was to be a matter of a couple of days. She's so happy and so in love. She gave me a bit of advice too but I don't think I can take it just now.

I've been negligent on my correspondence, and it discourages me to look at the mounting pile. However, I love to write and the only trouble with letters piling up on you is that you don't know if you are repeating something you said already--and monotonous because you have to write about the same topic.

It's kinda late now, but Johnnie and the kids in his block are starting a garden out in front of the office. Speaking of Johnnie he is getting ready to wed Yuri Matsuda. Remember Ziggy Akahoshi? He's taken a wife already. Remember Flor Tanemura? Such a youthful couple! Mary Machida announced her engagement to Johnnie Yoshimura. Now you wonder when am I? I wish I knew.

I heard and it's still rumor that this camp is going to be a "no, No, Camp". I guess we'll know in tonite's paper. They say this is quite definite and the news is to be published tonite.

Gosh, I think the late hours I've been keeping the last couple of weeks working on decorations and lighting effects for the dance, worry and handling of all money matters as well as advising on all matters such as publicity, refreshments, arrangements, etc., is telling on me. I feel so tired, worn out I feel like sleeping all day. But then if I do sleep late I get headaches and I get pains here and there.

Now, how don't diagnos -- I'm just plain tired.

Well -- bye for now. Hello from all.

Always yours sincerely,

Sachi

(COPY)

August 30, 1943

Dear Masa,

You've really given me a full and descriptive account of everything in your letter -- and I marvel at your writing -- it's written so tiny -- but legible.

You say your family intends to go to Granada. It seems like one out of three is the only one not going there. I don't know how they're going to arrange it all. My uncle's there and he wants us to join him but my pop has definite ideas and he intends to stay put here -- consequently the whole family's staying. I don't know what I'm going to do when the time comes when I really want to go out. Probably you've heard the statement made that those who remain here voluntarily will have to stay here for the duration although there will be an appeal board for special considerations. If the plans for the segregation are really carried out according to schedule and everything else. You'll find that I'll be remaining here bading farewell to my lifetime friends. I'm really not going to be able to hold back my tears. This morning I saw a busload leave and did it carry a tearful loadful. The front seats and the next carried young girls who were leaving their friends and folks for the first time and were they bawlin'. Just looking at them made me feel like shedding tears, too.

I've left the block manager's office to work at the Ad. Bldg. Working at the Payroll Section gives me a lot of typing to do, but I don't mind it too much -- I need the brushing up badly. Yasuo Honda's the Chief there and he's staying in here also. When it comes down to it a considerable number of families are remaining.

I'm glad to hear you're a reformed boy since your marriage. It really settles a person down doesn't it? And Deki deserves a lot of credit too. I'm so glad for your sake that you have such a girl as Deki for your wife.

Gee, you make ~~me~~ feel sorry for you that you are being fed such poor food -- and so skimpy! It's almost as bad -- nay, it's worse than in camp. We get such meals as you describe, but just occasionally in our messhall.

My being able to work in the hospital here was fate. I never dreamed I would someday be rubbing elbows with doctors. I always hated doctors and hospitals -- Childish, neh? but I've had the phobia until I came to this camp. I'm glad I got rid of my one great dread.

I found doctors are human, too. It was fun, interesting, and wholly educational--working in the hospital clinic. I'll never forget those days. When I leave here, I think those memories will be the most vivid in my mind. I owe you a lot for everything I gained during my stay there. I'll always be grateful for that.

Latest addition I know of who is engaged is Toshiko Menda to Bob Ota. Remember them? Kinda surprised me, but I guessed it didn't the others. I wish I had good news to report to you, but I guess it's not time yet. I'm going to lose patience pretty soon. Latest I heard Allan was in Milwaukee looking for job opportunities.

I guess I better hit the hay now--I can't write like I used to when I was working at the block manager's you know. Regards to all I know out there.

Always sincerely yours,

Sachi

P.S. Let me hear from you soon.

(COPY)

Oct. 4, 1943

Dear Masa,

Here I am so ungodly late in my correspondence. Sumi ma sen.

It's just amazing--here I read your letter over--and I have to marvel at your minute writing. I don't see how a man's hand can write so small. I've said that before haven't I? Gee, it was swell of you to answer so soon. I know I won't deserve it the next time. Although it's a full month late, here's my belated greetings on your birthday. I'm sure you had a happy day.

I do long for the colorful and entertaining gay spots where I can enjoy myself, but I think I am gradually forgetting what real fun is.

Do you have Connie's address? I had it once but lost it--and I never did write to her. I would like to so will you give me her address? She's such a gem of a girl, I couldn't forget her, and I'm sure I'll never forget all the girls I was fortunate to work with during my stay at the hospital. I heard from Mary--she's in Jerome, Arkansas. She says Tule Lake cannot be compared with Jerome--facilities tops, and food swell, and nice, cordial colonists.

It seems like I'm going to stay here for awhile yet. I myself wonder how long, but my pop has definite ideas to stay put here no matter what! He lectures me whenever I say anything in favor of relocating or going to another camp so naturally I've listened so far and have done what he has wanted us to do. Letters are coming in to me from all the different camps and everyone, except one, had good news to report to me. It makes me feel so sad when I think how lonely I am, so to keep from thinking that way, I am trying to sew and sew and sew at nites, and work steadily during the days. The present job does afford me just that--I am now typing steadily from morning 'til time to go home. I really ought to be getting good at figures and names--but I doubt it.

My brother's resigned to stay because pop pressures him too, and he lost fight long ago. I feel # sorry for him, but I don't know what's right--to stay here with pop or go out and become separated from the folks and probably see all they say come true. If I start anything by leaving now--and I were wrong--I'd be blamed wouldn't I? I'd hate to think of it. Why can't I grow up--make a decision and stick to it? I'm influenced and swayed so easily to arguments.

You = remember Yas Honda, of Sac'to, don't you? Well he's really pro-J now and he sounds just like my dad--I listen to his views every day--going and coming from work. He talks sense too. Facts are facts. I still cling to my hopes of getting out--those chances seem slim--conditions being what

they are.

Things are mighty changed around here since the segregation. We no longer see the stars and stripes waving in the firebreaks. Yoshio Oto at the Ad. Bldg. also now refuses to raise the flag as he has been doing for so long because the incomers threaten to beat up anyone raising the "Old Glory". Sounds kinda tuff doesn't it. I wonder if the same group objects to dancing or jitterbugging, too. Oh, well, who cares now--there's no good dancers left in camp now, and dancing doesn't appeal to me so much.

You're so good to me. I want to tell you everything--to unburden the heaviness in my heart and mind, but that's taking advantage of you so I'll refrain a little from jabbering so much. Once I get started it's kinda hard for me to stop.

I guess you've noticed the change in address. We just moved to a larger room--that's all.

Don't work too hard. And you and Deki--please enjoy everything for me too. Regards to all 'til later then--so long for a while.

Always just,

Sachi

(COPY)

Oct. 20, 1943

Dear Masa,

Your letters are a constant source of encouragement, enlightenment, and everything nice--that it is my pleasure to receive them, and my enjoyment, really.

I now find letter writing my only diversion after office hours. And I wouldn't know what to do if I didn't have letters to answer.

These last several days--I've been more occupied, however, for I started Japanese school. It isn't a pleasure--it's a task for me to go to school again. The class I'm in is a "chuto-ha" class, and I feel like the dunce of the class. Golly--these young people--mostly nisei are awfully smart. Of course, they have kept up their studies all these years. I feel out of place like a fish out of water. But give me credit for going at least. Each time I start off to school--I have the dreaded feeling that the teacher will call upon me to read aloud. Woe is me! But so far I've escaped being called. We have an hour every day but with each passing day the length of the time gets longer. Someday I'll be able to read and write Japanese, I hope.

Do not fear--I shan't ever change about my real feelings for this country. 21 years of the American way of living is nothing easy to change overnight or any length of time for that matter. My folks and I still have mild quarrels about our differences in views. Sometimes I get so mad--I feel like storming out of the place, but I always realize my folks are speaking with wisdom and for my good. One thing ~~is~~ is my folks keep telling me how wet I am behind my ears but yet they won't stand for my trying to go out on my own.

Oh, Mas--you should never kid Deki about your having liked me or anything like that. She's been just the kind of a person I could never have been--so steady and find and of course, not scatter-brained like me.

Thanks for all your sympathy--and your generous considerations. I'll take a rain check on your promise.

I suppose Chicago isn't such a bad place to relocate, but somehow I don't feel like heading for there. I don't know why I should feel like that.

Something very strange, funny and unusual happened to me. Someone I haven't met yet, but whom I have known only through letters offered marriage, and wants to get me out of here. Of course that person is way out East. He knows me, but I don't really know him for I've never seen him as he says he has seen me. I have declined the honor, of course.

So Yori and Min are getting married--and Jimmy, too? Good

for them. I'm losing patience with myself. People ask me and wonder about me cuz I'm in here.

Anything about the 100th Inf. Bn. interests me for our old neighbor, Tom Kaihera's in it, you know.

Well--"bye" for now until the next time.

Always just,

Sachi

P.S. First real snowfall this year tonite.

(COPY)

Jan. 8, 1944

Dear Masa,

I was more than happy to hear from you again, and I thank you and Deki for the beautiful card. It makes ~~feel~~- me feel wonderful and happy to be remembered by my old friends.

It's swell to hear all those good news about the people I've known in here--old and new friends.

Bet Dr. Watanabe is pleased and proud as a punch over his brand new baby boy! With the stork hovering over so many homes--itsy and Fred--Woodie and Fussie--what about the Seto's?

Since the social life in this camp was snuffed out from the beginning--revival is almost impossible. But during the Xmas and New Year's holidays--the former Tuleans tried in a small measure to entertain themselves in their respective blocks by having small dances, parties and tourneys.

We've been taking the forced vacation now for over two months and most of us are plenty tired of doing nothing. Today all the divisions held separate meetings to determine their stand--whether we go back to work and try to work out a solution to the problems later, or don't go back to work and wait for something--which is nothing but more trouble to my way of thinking. Anyway, the Ad. Bldg. workers voted 144 for "Yes" and 29 for "No". "Yes" meaning we'd like to go back to work. Several other divisions have reached the same verdict, but I don't know how the rest turned out yet. Probably this will mark the turn of the tide--and we'll be able to live more happily and more harmoniously in spite of adverse conditions. Here's hoping!

It's so cold now that I rarely step my foot outside the door. I won't go out unless absolutely necessary. But tomorrow if the ice rink is frozen at block 6--we're going ice skating. I sure need the exercise bad. I seldom see the old faces and it's a pleasant surprise when I bump into them at meetings or at the canteens.

I guess the majority of the niseis are studying Japanese in their spare moments and going to Japanese schools. These schools have been set up by Ward basis and I'm a student in this "Dai san Shate-Gakko Kokumin Gakko" (National People's School No. 3. This was written in Japanese characters). I'm learning from the bottom up.

We all now have an identification badge made of celluloid something like the follow sketch: (sketch inserted here) Doesn't it remind you of a rogue's gallery with the license number in front of us hanging around our necks? They have a good number of sets of our finger-prints too. This was done when we all had to be processed. We also got a ~~ke~~ kick out of seeing our wonderful likeness staring up at us. Funny--some had their eyes closed in their picture. Have you heard of all the

new improvements around here? We've got nice sets of high wire fences up front--so we can't go to the Ad. area or the hospital at will. Ward 7 is now completely shut off from the rest by four fences all around it! I presume this is where they'll put the agitators. Don't know for sure however.

Santa was awfully generous to me this year!! So Xmas brought me joy and happiness in being remembered. New Year's also gave me a new friend.

Did I tell you I recently started to correspond with Haruo (Hilo) your brother? Toshiko Namba gave him my address when they met in Jerome. I was certainly surprised to hear from him but he brings back memories of those good ole' days. Shore 'nuf. He's really a classic music lover, isn't he?

I'm enclosing a couple of pictures. Will you please give one of the baseball team pictures to Jimmy Kozuma. Tell him I meant to send it earlier--no alibis. Johnny Kimoto asked me to do so some time ago. I hope he hasn't beat me to it. If you'd care to, you may take the others for yourself.

I've heard that George Nakao and Blackie and the remaining Downbeats have organized a dance band of about eleven pieces, but so far they've had no opportunity to play.

About my heart affair--I guess I'm still on the fence as you put it. Don't know how it'll come out yet--Maybe broken, I don't know. Oh well--Worry not Masa, Regards to all.

'Bye--and I hope to hear again from you.

Always just,

Sachi

(COPY)

Feb. 29, 1944

Hello Masa--

It's swell of you to take time to write to me. The card you enclosed showing the Latin Quarter is very interesting. I can see--it must be really a beautiful ~~plee~~ place. Gosh! It must be a heavenly feeling just to be in a place like that!

Am I busy--or am I busy! This block now has two clubs--a ~~Sami~~ Seinen Kai and a Josei Club and yours truly is most unfortunately the elected president of the latter. It sure is a headache trying to get a successful club going--especially so because the usage of Japanese is quite essential in order to formulate any plans for future activities and I am seriously handicapped in that line. What a headache! This coming Saturday is our candlelight installation ceremony and preparations are being made for it.

Since the curfew was lifted--dances, movies and engel kais are coming back. Our block Seinen Kai presented the first engel kai since the curfew was lifted and it was a wow! I was surprised to see so many talents among our block residents! We have singers--dancers--actors--and musicians--and magicians, etc. I guess we can expect more programs and more activities from the Seinen Kai. As for the Joseis--our activities might be somewhat restricted because of my inadequate knowledge of everything and poor leadership--but since I've assumed the responsibilities of president I'll have to do my best.

I've attended a couple of dances lately, but these dances certainly aren't anything like the ones we used to enjoy. The newly organized Downbeats are doing pretty good, but they haven't quite reached the standard set by Riki. Incidentally I heard Riki is doing alright for himself by going under an assumed name of Dick Wong.

The flacky snowflakes falling so gracefully is really a sight to behold. We had the heaviest snow all during the past couple of days but as yet it hasn't exceeded the snowfall of last season.

Sincere there aren't any young bloods like Fumi Yabe or Toshi Namba or Helen to hang around with, I'm getting to feel more ladylike (if you can possibly call me that)--at any rate I don't think I'm quite as rowdy as before. Girls around here are so courteous and properly racious and well-mannered that I feel awfully awkward and unrefined in their company.

Can you imagine me saying those ultra-Japanese words? It seems I have to learn some words anyway.

Sis has just finished making herself one of those shell corsages and it doesn't look bad at all. These women are so clever--it's marvelous the way they can turn out original and

clever corsages, lapel pins--gadgets and other ornaments. They still sell their wares at prices ranging mostly from 50c to \$1.00+.

The Manzanar people came in last week--and I'm curious as a bug to see what these people look like. I heard stories of how tall and dark as well as good looking the gals and fellas are. Kinda rugged--they say.

Well--I'm getting along famously with the kibeis and this block since the engel kai, and I find they aren't such bad fellas once you help them make it easier for them to talk to us and vice versa. We have to go half way in most things I guess, in order to make them run more smoothly and successfully.

I do appreciate your ever reading words of encouragement. Don't worry--the only concern I have is over my Japanese lessons and the club.

Well--'bye now--Regards to Deki, Jimmy and all I know.

As ever--

Sachi

(COPIES)

Howard M. Imazeki
430 L Street
Sacramento, Calif.
April 21, 1942

Dr. Goro Muramoto, President
Japanese-American Citizens League
1309 1/2 Fourth Street
Sacramento, California

Dear Dr. Muramoto:-

It was good of you to call me up over the phone this afternoon to notify me of your league's reaction to my letter to Dr. Van Den Berg in regard to the typhoid inoculation project. I am assuming, of course, that it was not your personal reaction.

In our conversations you advised me that this writer "should not have written that kind of a letter" to Dr. Van Den Berg "without gathering more facts on the case itself."

As I have informed you over the phone, those were the only facts I was able to gather from those in close touch with the project. If I was mistaken and did ~~base~~ falsely accuse Dr. Van Den Berg of unsympathetic deal in stopping the inoculation project, I am always willing to make my apologies to him.

However, the fact remains that the project itself was stopped quite abruptly. Surely, there ought to be some sort of explanation. If you are in a position to make the explanation, the Japanese community at large desires that explanation immediately from you. But, my understanding is that the project was under the sponsorship of the Japanese Christian churches here.

I hope I make myself clear when I say that I am not interested in the manner in which it was handled or under whose sponsorship it was conducted. All I am interested, and I think that is the feeling of the Japanese community at large in this emergency, is the fact that the inoculation project be conducted in such a manner so that a large number of the Japanese evacuees be given a proper physical protection against diseases with minimum of cost to the patients.

I think any intelligent individual, who read my letter to Dr. Van Den Berg, can understand that there was no ulterior motive in me when I wrote it other than the fact that I was interested in seeing that the project itself be continued for the welfare of the Japanese evacuees. I cannot find any reason for opposition on that score. I ask you to read my letter carefully twice again.

There should be no cause for disharmony amongst us when it comes to working for the welfare of the Japanese evacuees in cooperation with the Wartime Civilian Control

Administration. Anything that is good for them, with the approval of the government officials, should be done -- and done quickly without hesitation. To do that, we must forget profits and other selfish motives.

To you, as president of the Japanese-American Citizens League, we look up to you for leadership. God bless your leadership, as we pray for the divine guidance on the leadership of President Roosevelt in this time of emergency.

Very sincerely yours,

Howard M. Imazeki
Sacramento, Calif.

(COPY)

Howard M. Imazeki
430 L Street
Sacramento, Calif.
April 19, 1942

Dr. William Van Den Berg, President
Sacramento County Medical Association
Medico-Dental Building.
Sacramento, California

Dear Dr. Van Den Berg:-

It has come to my attention today that the typhoid inoculation project, being sponsored by a Japanese Christian church group, for the Japanese people here in preparation for their evacuation soon was suddenly called off Saturday morning due to your complain on some professional grounds.

I have learned that the project is being carried on with the wholehearted endorsement of the Wartime Civilian Control Administration, in whose hand lies the responsibility of giving every aid and comfort to the Japanese evacuees, and with the full authorization of the county health officials. I have also learned that several young Japanese-American doctors were giving their medical service gratis with every patient paying a nominal sum of one dollar for three successive injections, although such a service charge from ordinary doctors under ordinary conditions is five dollars.

Your complaint, I have gathered, is based on the fact that these young doctors are inexperienced and the service charge of one dollar, which is to defray the expense of purchasing typhoid serum by the church group, is not enough under your conception of the professional ethics of medicine.

I was deeply shocked to learn of this incident. I am sorry to state but I have utterly failed to understand your point of view and am forced to question your good professional ethics.

Perhaps you may not understand the terrible mental and spiritual ordeals we are undergoing in this colossal mass evacuation, not to mention the fact that our entire economic foundation is being uprooted because of this military order. Please understand that I am not criticising the order itself, because we are trying our utmost to comply with the government orders so that its military campaign would not be jeopardized in any way. We are taking it with the idea of helping our country in war. We are trying to take it without malice and without rancor. All kinds of sufferings are incidental to any war. We know it!

The physical welfare aspect of this evacuation is a great problem to the WCCA and to the evacuees ourselves. To give some measure of help to the WCCA and to the

evacuees, I am sure, the church group has proposed to sponsor the inoculation project. It is a worthy project. We are all appreciative of it.

Your complaint that the young doctors are inexperienced is groundless in this time of emergency. They have been graduated from medical schools and have passed the state board examination. Some of them have already been connected with county hospitals. Perhaps they may be inexperienced in many ways. But we are not asking them to perform major operations. We are only asking them to give us a simple medical practice of injection. Any graduate nurse can do it any time. And this is not "any time." This is emergency! The question of service charge is beside the point for this is a welfare work. The injection of this question in your complaint to stop the project is horribly shocking to say the least. You may not realize it, but there is a great number of Japanese people here who cannot afford to pay for the regular cost of getting this inoculation. As for myself, I have my wife and three small children. I am very much concerned over their health. And I am not a "millionaire" so to speak.

I beseech you to reconsider your complaint. The pain in the hearts of a lot of perplexed humanity will be eased by your kindly action.

Very sincerely yours,

Howard M. Imazeki
Sacramento, California

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Howard M. Imazeki
Sacramento, California

Field Notes: Dec. 3, 1943
Shibutani

"I somehow have a vague feeling that the general public is more antagonistic toward the nisei, since all this publicity about the Tule Lake riot. I think there have been more attacks on American Japanese than there have been on Japanese aliens. The agitators are saying that the most Americanized nisei are the most dangerous because they know America so well. When people start arguing like that, you haven't got a chance to win. If you are Japanese, you're a Jap. If you're Americanized, you're a spy. All this talk about the Japs being ~~funny~~ cunning, is getting under my skin. When I went into the wash room today, I was thinking about this and I had vivid images in my mind about a race riot. Somehow there seems to be more tension in the air and the blow-up may come anytime. I could just picture the Herald American attacking the nisei by identifying them with enemies just like they did in today's paper. As I stood there, I had pictures in my imagination of calling the FBI to tell them that the Herald American was subversive for stirring up race riots. I got a good deal of satisfaction of imagining Hearst being given a sentence in court for sedition."

Field Notes: Dec. 6, 1943
Shibatani

"I don't know what's the matter with the nisei. I guess they're just afraid to act like they shouldn't. I know a fellow who got on the wrong "L" and was riding out of town. He could have gotten off the station right after he got out of the loop because he knew he was on the wrong train. He could have asked the conductor to ask where he wanted to go but he didn't have the guts to do it. He just sat on the "L" to the end of the line. He was just too proud to let anyone know that he had made a mistake. When he got to the end of the line he got a taxi and rode to the place where he was going. It cost him eight bucks. The guy is crazy."

Field Notes: Dec. 6, 1943
Shibutani

"I don't think that the nisei are stupid. They have a lot of common sense. The other night about 10 of us fellows went over to a couple's place to play poker. All the fellows except me lived in the same place but about one o'clock when we were going home, we didn't ~~th~~ leave the place together. Nobody said anything, and nobody told the others to split up or anything like that. Three of the fellows went out first and they took one street car to get home. After about five minutes three more fellows went out to take another street car home. About half hour later two more fellows took the same street car as the first three guys and about 10 minutes after that I left with the last two guys and took the other route. Nobody had to say anything, because it was understood that a lot of boochies should not be~~ee~~ seen together at the same time. The guys had sense enough to know that much and they acted accordingly.

I went over to the WRA office at 10, but Helen Miyoshi wasn't there. I decided that she would probably be in soon so that I may as well wait for her. As I was sitting there I counted 20 Nisei in the waiting room waiting for interviews. I looked over the file cabinets and saw that there were only two interviewers who were working. Mrs. Izumi was chatting very pleasantly with a couple of other WRA employees and the girls were sitting around talking to each other. Thank god no one was reading newspapers.

I got tired of waiting so I struck up a conversation with the fellow who was sitting next to me. He had been waiting for two hours. His name was Takata and he said that he was from Stockton. He said that he was originally in Gila and then went out for beet work in Idaho. He said he came here because he knew there was plenty of Nisei here:

"Chicago sure has a lot of soot. I heard it was dirty but I didn't think it was this bad. I don't mind it so much though. I don't know what I'm going to do right now. I just got out of high school before evacuation and I'm not trained for any kind of work except farming. We were promised a couple of jobs here but when we got here we found out that a couple of fellows got in ahead of us. So we were just out of luck. I don't know what's the matter with the WRA. We would have come even without the jobs, but since they promised us we had something to look forward to. Now we just don't feel so hot. I'm living at a place they call the Congress Annex. There must be about 40 Nisei living in that place. God, a lot of fellows live there. I hear there are a lot of Stockton fellows living together down on the southside."

I waited until 11 o'clock and still no Helen; so I decided to go home. When I got home I found that Tomi's cousin was visiting. During the course of the conversation I found out that he was living at Congress Annex too. He said that there were only about 25 fellows there, but he felt that that was too many to be living together.

"I had a ruptured appendix two months ago and I'm really in a hole now. One of the fellows drove me to a hospital and he took me to the wrong one, but my stomach hurt so much that I couldn't go to the one where there were a lot of Nisei working. I didn't have any insurance or anything so it really cost me a lot. I had to sell my car the other day. I just couldn't afford to pay for the license any more. I'm out of work now. I was working as a shipping clerk, but the work is too boring. I'm like these other Japs. I walked out in two weeks. I don't know what to do, but I know I don't have to worry about property or anything. We sold everything and we were lucky because the cuombos (Negroes) are now taking over Japanese places and I don't think the prices will be so high after the war."

Shibutani

Field Notes: July 20, 1944

I went over to see Yatabe and he said that he was thinking of getting the JACL organized. I asked him why he didn't go ahead and do so but he replied that he was getting much opposition from the Los Angeles group. He said it was just a matter of personality and I gathered from what he said that by Los Angeles group he was referring to Togo. He said: "I want to get together some of the old boys who know how to organize. They'll be the behind the scenes boys. We're all blacklisted. We've been made the scapegoat for the evacuation and that's why some of the young fellows are going to have to be the front for us. We have to be careful in the people we ~~max~~ select though because we don't want to run into the same trouble that the JACD ran into. That's a pink old organization. Keep this under your hat, but just between you and me I'll tell you about that. We sent out letters to get sponsors for our group and several of them wrote back and asked us if we were the same as the New York group since there was only one letter difference. They said that they would not support a Communist organization. We have to think of the public relations angle. I know that the word 'Japanese' makes us look bad and some people have been saying that we ought to change our name. However, we can't change now because we have a good reputation with the government."

This really disgusted me because Yatabe was still talking about the same trivial stuff he used to talk about on the coast. The trouble with all these guys is that they have a Nihonmachi mentality and a little Tokyo perspective and with it they are blindly trying to get along in a big time world. They're only 20 years behind time and they don't know it.

Then I went over to the WRA and saw Frank. While we were copying the records Booth came storming along and said he was never so mad in his life. He said that Illinois Central had been phoning him all afternoon but he refused to talk to him. We asked him what was up and he told us that the I.C. had sent a recruiter out to camp who was unusually successful. He said that this big Irishman must have promised everything because in a few weeks he got more people signed up than any other recruiter. ~~I~~ I.C. did not clear with the union or the WRA. They promised

housing but that housing was sub-standard and not fit for human habitation. Furthermore, the union had announced that they would go on a strike tomorrow if the Nisei go to work. We must get housing for those boys and we must get them new jobs even if we have to close up our office tomorrow to do it. I told those boys not to go to work tomorrow but I didn't tell the I.C. that I told them that. And so now, that there is such a mess, the personnel man is calling frantically, but I won't answer. I'm not going to answer. I'm just going to let them sweat. Let them think that there's going to be a big strike tomorrow and then next time they'll see things better. I'll see this thing through or I'll resign from my job."

(This is the first WRA version of the I.C. incident. There are five other versions available in the WRA files.)

Shibutani
11-9-44

THE INDEPENDENT NISEI VOTERS COMMITTEE OF CHICAGO

Contrary to general expectation, there was considerable more interest in the 1944 election on the part of the Nisei than there had been for any of the previous contests. This was not only because the Nisei were able to vote for the first time but also because it was believed by many that their personal fates and fortunes rested to some extent upon the outcome of the balloting. As early as the end of July, the American Commonwealth Party was actively recruiting Nisei votes.

One of the outstanding advocates of the program of the ACP was Mr. Kawano, a student of the ministry at the University of Chicago. Kawano had been a Socialist before the war and sought to organize the Nisei for a third party. He openly declared that a third party would not have a chance to win in the present election but could get enough votes to qualify as a major party in the next election. The position of the American Commonwealth Party was that there was no outstanding difference between the two major parties and that both of them were the tools of capitalistic interests. Therefore, Kawano said, that it would be to the interest of the Nisei to vote for the third party which would have a militant program for racial equality. Because of his connections with religious groups, Kawano seems to have been successful, at least in urging people to register. Several other persons active in church work became Nisei precinct captains and sought the support of Maynard Kreuger for the Southside Congressional district.

This move, however, did not get a very strong following among the Nisei. There were some devout Christians who became passively interested and perhaps even registered to vote but there was very little in the way of active campaigning for the ACP candidates. As the election date approached, late in October and early in November, the major discussion naturally centered around Dewey and Roosevelt. A large number of Nisei apparently felt that Roosevelt had caused the evacuation and therefore were advocating some change. They were also accusing the president of being responsible for the Nisei draft and blamed him for the death of the boys overseas. Since he had presumably harmed the Japanese in this way, and

since he had always advocated a strong foreign policy in the Far East, Mr. Roosevelt became very unpopular among the Nisei. Since so many Nisei had registered to vote, the party workers, both Republican and Democrat, went out of their way in many of the precincts and made special effort to woo the Nisei votes. On the whole, the Nisei agreed to almost anything the precinct captain said and in one area in the Near North, both the Republicans and Democratic precinct captain insisted that every single Nisei was on their side. On October 25 a definite move was initiated to channelize the Nisei votes.

The initiative came from Mrs. Eileen ~~WysxWiskop~~ Weiskopf, a local Chicago Nisei girl married to a Caucasian. She had a reputation of being a Communist and was in contact with the Illinois Independent Voters League and with the Democratic Party machine. Since she had been away from Chicago from the time before the outbreak of the war, she did not know where to begin and contacted George Akahoshi whom she knew to be a Roosevelt supporter. Akahoshi, however, being a Federal employee, was unable to take active part in the campaign because of the restrictions in the Hatch Act. He therefore suggested several names of persons who might be interested and on October 27 a meeting was held at the home of George Yasukochi. Those present were Mrs. Weiskopf, Mr. Barry Saiki, Mr. and Mrs. Yasukochi, and Tom Shibutani. George Akahoshi dropped in but did not take active part in the discussion. *

At first the plan was to invite all the registered voters of Japanese ancestry to a forum. Arrangements were made for the rental of a hall and Mrs. Weiskopf managed to get a pledge of \$50 for expenses from the Illinois Independent Voters League. The plan was to have two Nisei, one Republican and one Democrat and possibly one representative of the ACP debate the campaign issues. This group of New Deal was quite confident that no matter how good the Republican representative was the Republican position could not be defended rationally. The major difficulty in this plan, however, was that no Republican speaker could be found. It was found that the JACL was supporting the Democratic candidate because of Bricker's statement. Mrs. Weiskopf spent half the evening phoning every professional Nisei men in town and most of them, even those who had always been Republican before, declared that they were supporting Roosevelt. Consequently,

the only Republican that could be found were persons who were not well informed and who were not familiar enough with the issues to debate against a well-informed person like Mr. Yasukochi. Another difficulty was that the major opposition to a Democratic platform would probably not come from the Republicans but from the Socialists. In spite of the fact that many Nisei were Republicans, they were not the kind of Nisei who would stand up at a public meeting and speak up. On the other hand, some of the supporters of the American Commonwealth Party were quite eloquent. Since the only argument that could be advanced against the ACP was that of expediency, it was decided that it would be unwise to hold such a meeting.

After much deliberation, it was decided that a pamphlet would be mailed to every registered Nisei voter in the area. At first there was some question as to whether the pamphlet should deal with the campaign issue or whether it should deal with the questions of what the election meant to the Nisei. The latter approach was selected. Out of recognition of the fact that most Nisei were not in the slightest bit interested in the major national issues, and would vote in accordance to what they thought each candidate might do for their own good. In order to protect the group that was sponsoring the pamphlet, it was decided that the major national issues would be stated and that remarks made by the various candidates toward the Nisei would be cited as an example of what each side had to say with reference to the ~~xxx~~ question of race relations. Mrs. Weiskopf was assigned the task of getting the names and addresses of all Nisei registered voters. Mr. Shibutani was assigned the task of getting the quotations of the statements of the various candidates and Mr. Yasukochi was given the responsibility for drawing up the final copy. Mr. Saiki offered the facilities of the Chicago YBA for the reproducing of the pamphlet and the typing of addresses.

Since there were so many precincts in Chicago, it was decided that it would be sufficient to go through the Wards in which the Nisei were known to be concentrated. Several hundred names and addresses were acquired. (These names will be available to the study.) These names were ~~x~~ acquired with the assistance of the Democratic Party through one of the judges. Materials were also gathered from the CIO political action committee and the attached pamphlet was finally ~~drawn~~ drawn up.

~~One~~ One copy was sent to each separate surname and a given address. Since the West Side is inadequately covered, additional copies were distributed at the churches, both Buddhist and Christian, on November 5.

Independent Nisei Voters Favor ROOSEVELT



Next Tuesday you will have equal opportunity with 50 million registered American voters to cast a ballot that shall decide who will be our nation's leaders and what sort of economic, political and racial policies shall prevail in this country.

TO THE NISEI, AT TO ALL AMERICANS, THE ELECTION HAS REAL SIGNIFICANCE.

First we want a speedy end to this war, the destruction of fascism the world over and a United Nations organization that will be able to create and maintain an equitable and enduring peace. The able and inspiring leadership of President Roosevelt must not be cast aside at such a crucial period for the inexperienced services of Thomas Dewey, an isolationist-supported "Me-Tooer" and misquoter.

We desire, moreover, a post-war America that will provide employment opportunities to every American, an America in which freedom has the same meaning for both rich and poor, an America that will not tolerate bigoted discriminations of race, color and religion. In the past twelve years, the Roosevelt administration has consistently fought for the common man. It has given us social security laws, minimum wage standards, unemployment compensation, slum clearance and better housing, NYA training, the right of labor to organize, TVA and other progressive measures.

The attitude of our leaders towards minority groups is a true test of their democratic beliefs and of special interest to the nisei. Since the outbreak of war Americans of Japanese ancestry have become the center of widespread attention. In this particular instance, what have our candidates said? The records speak for themselves.

Republicans

THOMAS DEWEY



During a news conference in San Francisco, Sept. 21, 1944, Dewey was asked about the Japanese Americans. Rather than make a forthright statement, he merely announced his intentions to confer with Gov. Warren and Lt. Gov. Houser whom he considered experts on the problem.

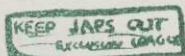
EARL WARREN

Republican Governor Warren is the same person whom Carey Mc Williams in his latest book "Prejudice" cites as the most forceful advocate of the evacuation of the Japanese from the Coast. Warren has said:

"When we are dealing with the Caucasian race, we have methods that will test the loyalty of them. . . But when we deal with the Japanese we are in an entirely different field and we cannot form any opinion that we believe to be sound." (Tolan Hearings, Feb. 21, 1942)

FREDERICK HOUSER

The Lt. Gov., now running as Republican nominee for U.S. Senator, said in Alturas, Aug. 28, 1944: "You in Modoc County know better than most Californians the character of these people with whom we are at war and how little they can be trusted, yet the administration is ready to turn the Japs loose in our communities as soon as the November election is out of the way."



JOHN BRICKER

The Republican candidate for Vice President at the L.A. Town Hall on April 18, 1944, declared:

"As far as the resettlement of the Japanese after the war is concerned, I believe that is a matter that had best be left to each community. . . We had good reason to suspect that the espionage among the Japanese in this country prior to the war was well organized and widespread."

Democrats

PRESIDENT ROOSEVELT

"We shall restore to the loyal evacuees the right to return to the evacuated areas as soon as the military situation will make such resettlement feasible. . . (Americans of Japanese ancestry) have shown that they can, and want to, accept our institutions and work loyally with the rest of us, making their own valuable contribution to the national well being. In vindication for the very ideals for which we are fighting, it is important to us to maintain a high standard of fair treatment for the people of this minority as of all minorities." (Letter to the Senate, Sept. 14, 1943)



"The proposal of the War Dept. to organize a combat team consisting of loyal American citizens of Japanese descent has my full approval. . . No loyal citizen of the U.S. should be denied the democratic right to exercise the responsibility of his citizenship, regardless of ancestry. The principle on which this country was founded and by which it has always been governed is that Americanism is a matter of the mind and heart; Americanism is not, and never was, a matter of race or ancestry. (Letter to Secretary of War Stimson on Feb. 1, 1943)

HAROLD L. ICKES

Roosevelt's Secretary of Interior replied to the race baiters in a statement to the press, April 29, 1944: "When the Governor (Bricker) told a group of Californians that they were wholly justified in preventing an American citizen from returning to his home, his farm, or his business because they didn't like his complexion or his grandfather, the Governor deliberately kicked the Constitution in the teeth."



Your ballot is a democratic weapon!

The record shows that a group of Republicans, with the aid of anti-Administration Democrats like Dies, Rankin and Costello, have persistently confused the issue by mistakenly identifying the nisei with the enemy. They have tried to gain votes by waving the flags of prejudice. The nisei have been fortunate in being defended by fair-minded Democrats such as Congressmen Eberharder, Rogers, Dickstein and Thomas Ford.

Thousands of nisei are fighting, and dying, overseas in the gallant faith that they are offering their own lives for a better America in which their loved ones may enjoy just and equal treatment. We on the homefront must not break faith with them. Our every effort must be put forth in building a more democratic America with leaders whom we can trust.

We, the Independent Nisei Voters Committee, therefore urge you to vote for the candidates listed below and to influence all your friends to do likewise.

PRESIDENT **FRANKLIN D. ROOSEVELT**

VICE PRESIDENT **HARRY TRUMAN**

U.S. SENATOR

Scott Lucas

GOVERNOR OF ILLINOIS

Thomas Courtney

REPRESENTATIVE-AT-LARGE

Emily Taft Douglas

STATE'S ATTORNEY

William Tuohy

CONGRESSMEN: 1st District

WILLIAM L. DAWSON

2nd District

WILLIAM A. ROWAN

3rd District

EDWARD KELLY

5th District

ADOLPH SABATH

8th District

THOMAS GORDON

9th District

ALEXANDER RESA

10th District

CURTIS D. MAC DOUGALL

A Personal Message to

Independent NISEI VOTERS
COMMITTEE OF CHICAGO
Room 324, 11 S. LaSalle Street
Chicago, Illinois

Shibutani

Field Notes: November 9, 1944

CHICAGO RESETTLERS COMMITTEE

The Chicago Resettlers Committee had its origin in the discussions held by Harry Mayeda, Dr. Jacoby, Mr. Shirrell, Rev. Al Nonander, all of whom were vitally interested in the more efficient use of the service available in the city of Chicago for the well-being of Nisei resettlers. A small group of Nisei met informally and talked over the possibility of forming a committee somewhat like that functioning in Milwaukee. Finally on June 27, 1944, 13 Nisei met at the Central YMCA. Harry Mayeda was chairman and it was decided that a coordinating group made up of recognized representatives of various interested groups should be sent up. At first there was much discussion on the question of how the group could be representative but it was finally decided that no single committee could possibly be representative of the Nisei and it was decided that the group would frankly be labeled as being made up of "interested persons". It was decided that since there was plenty to be done, and since there were many people who were willing to help, the thing that was missing was coordination. On this note, the third meeting ended.

On the following night the South Side area group met at the Hyde Park YMCA. This group must be considered in connection with the Resettlers Committee partly because it was one of the groups sponsored by the WRA which was to be a "feeder organization" for the Resettlers Committee. The plan as it was conceived by Mr. Mayeda and Dr. Jacoby was that there should be many small Nisei groups and that these groups should reach out into their respective communities. Then each group could send a delegate to the Central Committee. At this meeting Dr. Jacoby and Mr. Brenton and 10 Nisei were present. Dr. Jacoby suggested having a delegate assembly to serve as a clearing house for information, but with no power to do anything. He frankly admitted that one thing that he was interested in was to make possible a greater exchange of ideas and information between the WRA and the people. Before the meeting was closed a committee of Southiders was appointed to set up a program for the group. The persons who were appointed were Mas Wakai,

George Akahoshi, Barry Saiki, and Tom Shibutani. This committee met on July 10 at the home of one of the members. Helen Miyoshi happened to drop in for a visit that night and the five discussed the program. It was decided that it would be merely getting a huge group of uninterested people since having dances was the only way to attract such a group. It was finally agreed that an attempt should be made to get a small group of people who were sufficiently interested in various problems of American life to be willing to discuss them and sponsor forums and other programs from time to time. Since the keynote of all of this movement was "assimilation", it was argued that through such discussions at least some of the persons would develop a common universe of discourse with Caucasians and thereby facilitate assimilation. On the following day, representatives of each group went to the Chicago Resettlers Committee meeting and it was not long thereafter that the two groups became merged.

On July 11 a second large meeting of the Resettlers Committee had been planned but only 13 persons appeared. Mr. Mayeda was again chairman and he asked for reports from the various groups which had sent delegates.

Mr. Kenji Wakane said that he had no organized group. However, he had started a discussion group which had grown to the point where they were able to have a few socials. He said that the people in his group were free to join any groups that they wished and his group was open to everyone. He declared that the aim was assimilation and he tried to propagate this aim through discussions. He said that he was also concerned with problems such as housing and employment.

Then Rev. Muhies (?) of the Armitage Church said that he had a group of Nisei. They had already held three meetings. At first the group was mixed but now they were only Nisei. The Rev. said that the Caucasians didn't realize that the aim of the group was assimilation and that while they welcomed the Japanese, these stayed away because they thought they were not wanted. He said that there were 60 persons at their first meeting and 40 of these were Nisei. He said that at the second meeting they had folk dancing and had 33 people of which all but 2 were Nisei. They were not planning monthly meetings. On the first Sunday of next month they were planning an outing at Caldwell Park.

A representative from the Lawson YWCA said that his group was now almost non-

existent because there were only 3 or 4 left. He said that there was a quota of Nisei there but that they were not discouraged and were planning parties, forums and teas. He said that the first was going to be a social but he was worried because there were too many yogores on the North Side.

Sumio Koga, who represented the Fourth Presbyterian Church, said that a church had been established by Issei in Chicago soon after Pearl Harbor. He said that the congregation averages about 60 or 70 and that the young people's service drew a hundred to 115 each week. He said that they had a definite organization in the young people's group with officers with definite responsibilities. He said that they had gone to the Promontory for an outing. There were 40 Nisei. He quoted Dr. Jacoby as saying that integration was a gradual process and so there was no sense in having artificial groups. He charged that the Church Federation had accused them of being anti-socialist and then said, "They always tell us what not to do but the suggestions they make are impossible to do."

After these reports, the following discussions were held:

Joe Koide: "I'm interested in organizing a group to get the Issei out of camp. They are just as important a part of the Japanese population as you young fellows. I have an even greater job because I want to integrate the Issei into greater American life. Is it possible for me to work through your group?"

Harry Mayeda: "I don't see why not. We are not representatives of the people but we are all interested in the welfare of all Japanese in Chicago. The purpose of the group is not to establish a segregated group but to further assimilation."

Hideo Sasaki: "It seems to me that we have two purposes. One is to solve the immediate problems by referring people to social agencies and the other is the long range policy of coordinating a program of assimilation."

Then Hideo Sasaki and Isao Fukuba introduced a resolution which read in effect as follows: (1) A segmented community leads to disunity of the nation; (2) race prejudice is getting worse than ever; (3) the evacuation has broken up the economic base of the Japanese community; (4) we need psychological conditioning for integration; (5) we are opposed to all forms of segregated society; (6) dissatisfaction makes some willing to embrace any program; (7) we need leaders to meet immediate needs and a long term conditioning program; and (8) we want to form a group for integration. The group is not an end in itself but only a means to an end. Soon after this was presented, most of the people raised the question of

what the heck was going on but Harry, being very open-minded, agreed to take the resolution into consideration. Then Tom Sakai got up and said that 14 people had met at the YMCA on Congress and decided to assimilate by having parties. Each Nisei was supposed to invited friends. He pointed out that when he first arrived in Chicago everybody told him not to go to large Nisei groups but now they didn't seem to care. He added, "But the Pacific war is yet to come. We need an organization to tell the public about the Nisei." Thus he unexpectedly made a plea for organization. Thus, in the midst of a confusing wealth of arguments, the Chicago Resettlers Committee was officially born and committees were appointed to outline the functions of the group.

On July 19 the South Side area group again met at the Hyde Park YMC. Mr. Booth was present this time and said that he wanted an organization so that if the WRA were suddenly legislated out of existence, no one would be left holding the sack. In a general discussion, the members of the group stated that they wanted to do more than simply discuss matters and some advocated helping Issei find housing, fighting discrimination in cases such as the Aragon, and in being a liaison group to the WRA. Thus the question arose as to whether the South Side group should be a service organization or whether it should be a self-help organization. At this point the meeting was adjourned. It is of interest to note that when the question came as to what the organization should be called, one young fellow named Fujimoto suggested the name "The Society for the Advancement of the Japanese Race".

On August 1 a meeting was held at the YMCA for the acceptance of the program for the Resettlers Committee. It was decided that there should be two sub-committees, each with a chairman. The function of one sub-committee was called "coordination"; its task was to gather information and then to serve as a clearing house for the dissemination of such information as may be of assistance to resettlers. The second committee is called "public relations" and its task was two-fold: (A) publicity and promotion, and (B) trouble-shooting. Along with that, it was decided that if any other sub-committee was necessary would be appointed as the need for them arose. The main objection came from Tom Masuda, a Seattle

attorney who objected that the function of trouble-shooting implied representation. That led to a very technical discussion and finally Masuda was over-ruled. Then the announcement was made that a Dr. Wadeneck was in Chicago to organize the Nisei along the patterns of the N.Y. JACD. This led to so much discussion that the program was temporarily forgotten. It was at this meeting that a Negro representative of a CIO union appealed to the Nisei to send a speaker to his group. He said that the Negro brotherhood would have refused to cooperate in the I.C. difficulty had they known the facts in the situation.

While all this was going on, the South Side group, following their announced program, decided that they would seek some member of the Mayor's Committee on Race Relations to speak to the Nisei. The request for speakers was met so cordially that it was decided that the South Side committee sponsor the meeting in some downtown location and make the speakers available to a city-wide audience. It was at this point that the distinction between the South Side Committee and the Chicago Resettlers Committee disappeared. There were only 5 or 6 people on the South Side committee who were in sympathy with Mr. Mayeda's group. When these 5 or 6 people took control of the South Side group, the others, seeing that no socials or large scale housing projects would be allowed, left the group. These persons, among them men like Joe Koide, George Yasukochi, George Akahoshi, were also the outstanding leaders in the Chicago Resettlers Committee. Somewhere during the preparation for these speakers, the two groups became merged into one. On August 9 Dr. Weaver and Mr. Walker of the Mayor's committee addressed a large Nisei group at the Central YMCA. Dr. Edward Embree was also to appear, but did not arrive. That was the last program sponsored by the South Side group and it has since disappeared.

In the middle of September the group was still talking about organization. This was primarily because of Mr. Mayeda who wanted to make sure that everyone had a chance to say what he wanted to say. . There was some difficulty about this time. The organization committee had announced that a membership fee of 50¢ a year would be charged to insure at least some interest in the work. The purpose of this nominal fee was simply to purchase postage stamp and to tie down respon-

sibilities, however, when Mr. Mayeda announced this arrangement with the Inter-Agency Council meeting, Mr. Tanaka of the Friends Service Committee objected vociferously and declared that Mr. Mayeda was guilty of organizing a segregated group under the pretense that he wanted to help the nisei. Mr. Mayeda made the unfortunate statement that "segregation is a necessary prerequisite to integration" and this statement almost drove Mr. Tanaka wild. He said that Mr. Mayeda was starving the baby to death in order that they might feed it better food when it grows up, if it lived that long. Another difficulty that arose was that of leadership. Most of the leaders were labeled either as liberal or very pink. Mr. Akahoshi in particular was anxious to avoid red baiting tactics of the JACL altho he was ready to fight back and he suggested tying up with the Christian group. This fear of red baiting was not unfounded for it was actually brought out by Mr. Masuda who was the only JACL member on the committee. The fact that Mr. Masuda did not get along very well with the JACL men was overlooked and the charge was made that the JACL was already red baiting the group.

When the question of finances came up, the group was in a very ticklish position because all the leaders in the group at one time or another attacked the JACL on the grounds that they were taking money away from people who could not afford to pay. Finally, a possible source of income was developed by Dr. Jacoby. Johnny Rait, who was playing the lead in the popular stage musical, "Oklahoma", was an old friend of Dr. Jacoby's and volunteered to put on a concert before a group of wealthy people for the purpose of raising money for the Nisei group. However, Mr. Mayeda thought that the concert might be more successful if it were co-sponsored by the Church Federation but the difficulty was that some members of the Church Federation were apparently convinced that a "saturation point" had been reached and they were consequently reluctant to do anything that might bring more Nisei into Chicago.

After months and months of deliberation and discussion, the statement of purpose and an outline of the function and program of the Chicago Resettlers Committee was ready for ratification by the group. The ratification meeting was held on September 27. It was held in the midst of much confusion since the JACL was

holding a meeting on the 16th floor in the same building the same night. Since several of the JACL people came into the meeting and since there were many newcomers present, Mr. Mayeda explained the history of the group. The following discussion followed:

Hideo Sasaki: "The coordinating committee is now well under way. First we wanted to make a study of Nisei needs but no work has been done along this line yet. Our second project was to get information on the procedures and the location of agencies which were available for the Nisei. The third was to survey the recreational institutions that would be available and our fourth project is to consider the means by which to distribute this information."

Rei Kihara: "The special activities sub-committee has been planning a more active program of integration. The position of most Nisei thus far has been to accept help. We want to become self-sufficient and to give. We are now outlining a series of projects in which Nisei could contribute to the well-being of some other group. In that way he could feel that he is part of another group other than the racial one. We are also working on getting the lead man of 'Oklahoma' to put on a program. We want to expose a number of influential people to the Nisei problem in order that we can get funds. We are not sure yet whether we shall ask for donations or whether we should sell tickets. Another project that we are considering is the reception of soldiers who are in the city. There are many boys who are in the hospitals here and others who are on furlough. We do not propose to set up a Japanese USO but we hope to use the existing facilities to entertain service men. Another project is that of having a speaker's bureau. We want to have a group of well informed group of Nisei to present the position of the Nisei intelligently."

At this point typewritten copies of the purposes of the group ~~was~~ were passed out. Mr. Mayeda explained that the group was to be informal as possible and yet there had to be some stability to insure work being done. Several questions were raised and a big argument arose over the question of membership:

Isao Fukube: "Why do we have to have membership? Why do we have to have a fee? We will then become all Nisei. I know that this group is theoretically open but it will be 90% Nisei anyway."

George Akahoshi: "Well, listen here, I don't see how an organization can function without a membership."

Setsuko's friend: (Masamori Kojima?) "The word organization itself is not bad. It is the function of the group that is important."

Isao Fukube: "But the word organization and the fact that we are collecting dues is symbolic of an all-Nisei club. It will be an excuse for others to organize too."

Don Elbertson: "The function and purpose of an organization is most important. The function of a Nisei organization is to do things as Nisei, for Nisei. This organization is not for that purpose. Therefore the mechanism is not of any importance."

Lincoln Shimidzu: "What's the difference anyway? If we meet, it's a group anyway."

At this point someone made a motion to pass the membership clause and it passed unanimously. It went so fast that Isao didn't have a chance to say no.

Then Ernie Takahashi raised the third question:

Ernie Takahashi: "How do you define coordinating and public relations? What do you mean by assimilation? Is this group for or against any Nisei forming groups in the city?"

Harry Mayeda: "We are against Nisei groups that will end up as segregated units. Whether we're for a group or not depends upon its purpose."

Ernie Takahashi: "In other words, you are against the church, the YMCA and others like it? About a year ago a group like this was formed but it folded up because it met too much opposition. The ideals were too high and the inertia of the Nisei finally killed it. Is this just another stab in the dark? On paper it looks good. There are now 7000 Nisei in Chicago and it's all right to talk about integration but what is important is that there's a natural tendency for people to get together. Last year everybody thought it was okay to get Nisei into Caucasian groups. We found that you can't shove people in. As a racial group we are backward and we still have inferiority complex. The white people we thought were friends on the coast turned out to be different. Now, how can we trust strangers?"

Don Elbertson: "Any group with a purpose like this will get along. We know that you can't shove people into Caucasian groups. Look what happened to the Indians when they were forced to assimilate."

Mrs. Bill Takahashi (a Caucasian): "Oh, but that's not a comparable situation. The Indians had a foreign culture but the Nisei have a West Coast culture."

Ernie Takahashi: "Now that people have settled down, maybe a group like this can get away."

Harry Mayeda: "Let me make one thing clear. This is not a committee to control the destiny of people. Furthermore, it is not a farm where we train people to become integrated. All we want to do is to provide people with an opportunity to participate to achieve confidence and to help each other."

George Akahoshi: "We have plans of getting on to other things like labor, for example."

Ernie Takahashi: "You're taking off a big bite to chew, but why do you have to talk about labor? Why can't we limit ourselves to things that we can handle?"

Harry Mayeda: "There are plenty of ideals but we have only two projects under way now. The whole thing is flexible yet."

Ernie Takahashi: "But isn't there a danger of having something too flexible?"

Although to people who knew the history of Ernie's efforts to organize a group last year would recognize in Ernie's question a certain bewilderment since in essence there was very little difference between what Ernie had proposed and what Harry is proposing except in terminology and the kind of people supporting

the program. Therefore Eraie was naturally puzzled as to why it was that the very individuals who had so vociferously opposed his group were now going ahead to do precisely what he had proposed to do.

Thus, in the midst of a series of church group and YMCA discussion groups, arguments about the pros and cons of assimilation, the Chicago Resettlers Committee got under way. By and large the arguments which provided the context in which the group arose and in which the stated purposes were formulated, were the same arguments that had been given over and over again. The same questions were raised, should a segregated group be set up? would a segregated group hinder assimilation?

COMMITTEE ON WAR SERVICES

Room 1302 - 19 So. La Salle St. - Chicago 3, Illinois - Telephone Central 4830

REV. A. C. RONANDER
Minister to Service Men

CHICAGO CONGREGATIONAL UNION

COMMITTEE

LESTER C. ROGERS, Chairman
REV. GEORGE M. GIBSON, D. D.
REV. RAY FREEMAN JENNY, D. D.
CHAPLAIN OTTO K. JONAS
MR. CHARLES T. MOON
MR. JOHN H. SHERMAN
REV. T. K. VOGLER, D. D.

CONGREGATIONAL CHRISTIAN COMMITTEE
FOR
WAR VICTIMS AND SERVICES

June 21, 1944

Mr. Tom Shibutani
6051 Kimbark
Chicago, Ill.

Dear Mr. Shibutani:

This past week several of us were talking about the whole program of resettlement here in the Chicago Area and came to the conclusion that it would be most helpful if a representative group of Evacuees were to meet together with a few representative Caucasians to do some coordinated thinking on the whole matter. It was finally suggested that we meet next Tuesday evening, June 27th, at 7:30 P. M. at the Central Y. M. C. A. (19 South La Salle Street, Room 1327). We hope to have present representatives from most of the groups in the Chicago Area. This should be a thinking group and should be an Evacuee Committee.

We hope that you will be able to attend. Since Chicago is quite unique we strongly feel the importance of this conference. Those of us who attended the conference at the Y. M. C. A. Hotel received many helpful insights but we need now to look at Chicago specifically in the light of these.

We hope that you will be able to attend.

Cordially yours,

ACR/G

Harry Mayeda
A. C. Ronander

July 15, 1944

Dear Friends:

A short time ago, a small group of Nisei picked from among those thought to be in close contact with substantial numbers of resettlers, gathered at the invitation of W.R.A. to discuss the need for:

1. The feasibility of organization to encourage and to study possible means of accelerating integration into normal community life.
2. More expeditious liaison between the resettlers and the WRA.

Since that time, two discussions have been held; the last session was expressly for South Siders. It is hoped that you will be able to attend the next meeting which is to be held Wednesday, July 19, 8 P.M. at the "Chinese Room" of the Hyde Park YMCA, 1400 E. 53rd Street. Kindly consider the above named posed questions and be prepared to express your opinions.

Very truly yours,

George T. Akahashi

George T. Akahashi



THIS SIDE OF CARD IS FOR ADDRESS



53.30
20
73.30

10.00

Mr. Tom Shibutani
6051 Kimbark
Chicago, Ill.

The regular meeting of the Chicago Resettlers Committee will be held at 8:00 P. M., Room 1327, 19 So. La Salle St., on Tuesday, August 29th. There will be special guests present, and a varied program.

CHICAGO CONGREGATIONAL UNION

REV. NIEL E. HANSEN, D.D.
GENERAL DIRECTOR

HOWARD A. HINDLEY
DIRECTOR OF BUSINESS

REV. ALBERT T. RASMUSSEN
DIRECTOR OF FIELD AND RESEARCH

REV. HAROLD E. CRAW
DIRECTOR OF CHRISTIAN EDUCATION
AND YOUTH WORK

REV. A. C. RONANDER
MINISTER TO SERVICE MEN

CONSULTANT IN RESEARCH AND SURVEY
SAMUEL C. KINCHELOE, PH.D.

ROOM 1302
19 SOUTH LA SALLE STREET
CHICAGO 3, ILL.
TELEPHONE CENTRAL 4830

FREDERICK J. NEWBY
PRESIDENT

REV. HUGH ELMER BROWN
1ST VICE PRESIDENT

G. WILLARD HALES
2ND VICE PRESIDENT

NIEL E. HANSEN
SECRETARY

A. W. CONVERSE
TREASURER

July 8, 1944

Dear Friend:

The second meeting of those persons interested in resettlement will be held on July 11, Tuesday, 8:00 P. M. at Room 1327, 19 South La Salle Street. Agenda--discussion of problems and needs of the resettlers in the Chicago area.

It is hoped that you will be able to attend.

Yours very truly,

A. C. Ronander
Harry Maeda
Grace Hagiya

G.

Brief summary of a discussion on resettlement held at a meeting on June 27, Tuesday, 7:30 P. M., Rm., 1327, 19 South La Salle Street

- I. Reviewed briefly our thinking on resettlement
 - A. Recognition of Chicago as a unique situation--size, number, etc.
 - B. The work of different agencies on resettlement
 1. War Relocation Authority
 2. American Friends Service Committee
 3. Chicago Church Federation
 - C. Recognition of a need for a central representative committee to:
 1. Help coordinate activities of different groups in the city
 2. Establish contacts between centers and groups in Chicago
 3. Keep in touch with the various resettlers' groups in other cities and with the national social agencies
 4. To study and to be alert to attitudes and social "winds" of the Chicago area
- II. Organization. A discussion of the advisability of organizing a central representative committee was held by the members present. The consensus was that an informal committee of persons interested in the resettlement work should be formed.
- III. Some discussion was held on the social problems confronting the resettlers in the Chicago area. It was decided that each person present a list of problems at the next meeting.

FUNCTIONS

I. Coordination

A. Gathering of information

1. Collecting suggestions from resettlers
2. Collecting information about resettlers needs
3. Collecting information about the services and facilities available to resettlers and the latest developments that may be of interest to resettlers
4. Collecting information on resettler activities and programs in other cities

B. Disseminating information through group meetings

1. Exchange views with representatives of various resettler and service groups
2. Informing social agencies of resettler needs

II. Public Relations

A. Publicity and promotion

1. Supporting programs to broaden the perspectives of the Nisei
2. Attempting to facilitate resettler acceptance through speeches and news releases
3. Making contacts in relocation centers
4. Stimulating the formation of groups for the purposes of facilitating the program of integration

B. Trouble-shooting

STATEMENT OF PURPOSE

After due consideration and in frank recognition that (1) racial segregation in America, particularly in wartime, impedes the united effort toward the building of a more democratic nation, (2) Americans of Japanese ancestry, because of mistaken identity, face special problems in becoming integrated into the stream of American life, (3) they face special dangers of becoming involved in incidents because of misunderstandings, and (4) planned social action must be taken in order to deal with the complex problems thus encountered, a group of interested Chicago resettlers will be formed herewith with the aim of promoting a program of integration and assisting in the removal of any barriers to this aim that may arise. The dangers of forming groups are frankly recognized, but it is felt that some organization is necessary to carry on this program. The group is open to all interested persons.

*
* * *
*

ORGANIZATION

Meetings to be held at regular intervals to which representatives from various groups as well as all interested persons are invited to participate.

Subcommittees, each with a chairman

1. Public relations
2. Gathering of information

Other chairmen

1. General chairman
2. Trouble-shooting

Secretary

Where is tomorrow's mly.?

Not so sure now that we'll have it
but in case we do you're welcome
Give me your phone no. and I'll
call you sometime during the day.



This organization is to be known as the Chicago Resettlers Committee. The Chicago R. C. has been established in the belief that persons of Japanese ancestry who have relocated in this city should take active part in becoming more integral parts of their community. It is the purpose of this committee to make known to any interested resettler both the resources to which he may turn for aid in meeting any of the numerous problems likely to confront him, as an individual, and, in turn, the possible ways in which he may contribute to the process of adjustment of the resettlers as a group. (More here on purpose?) *Overcome barriers?*

The committee is open for membership to any person who indicates his interest and willingness to participate fully in its program. * small membership fee, tentatively set at 50¢ per year, will be charged all those who wish to be considered active members.

The work of this committee is to be carried on by means of sub-committees. These sub-committees are to be formed as needs for them arise. Thus far, basic functions of the R.C have been recognized in two sub-com.: the coordinating and public relations. *he size and duration of any sub-com. will depend on its particular function.

Coordinating the work of the sub-committees is to be a cabinet made up of the chairmen of all existing sub-com. and the officers of the organization. These officers are

(12)

to be designated as chairman, vice-ch. secretary, and treas. and are to be elected for a term of one year, the election to take place during the 3rd week of September.

General meetings of the RC will take place every other week, unless it is found that such frequency is not necessary. Sub-com. meetings are left to the discretion of individual chairmen.

Although an organization of this kind should be flexible enough to meet changing needs and situations, some stability of membership is necessary to carry through plans agreed upon. Therefore, members who wish to resign from the RC for any reason are asked to notify the gen. chairman, in writing, to that effect, so that a list of currently active committeemen can be maintained.

2

to be designated as chairman, vice-ch. secretary, and treasurer.
and are to be elected for a term of one year, the election
to take place during the 3rd week of September.

General meetings of the NC will take place every other
week, unless it is found that such frequency is not necessary.
Sub-com. meetings are left to the discretion of individual
chairmen.

Although an organization of this kind should be flexible
enough to meet changing needs and situations, some stability
of membership is necessary to carry through plans agreed
upon. Therefore, members who wish to resign from the NC
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9/27/44

GENERAL STATEMENT OF ORGANIZATION

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The Chicago Resettlers Committee has been established in the belief that persons of Japanese ancestry who have relocated to this city should take active part in becoming more integral parts of their community. It is the purpose of this committee to make known to any interested resettler both the resources to which he may turn for aid in meeting any of the numerous problems likely to confront him as an individual, and, in turn, the possible ways in which he himself may contribute to the process of adjustment of the resettlers as a group. It is the purpose also of this committee to consider methods of combatting specific obstacles which may arise affecting such adjustment, and to take definite action whenever and wherever possible to overcome such obstacles.

The committee is open for membership to any person who indicates his interest and willingness to participate fully in its program. A small membership fee, tentatively set at 50 cents per year, will be charged all those who wish to be considered active members.

The work of this committee is to be carried on by means of sub-committees. These sub-committees are to be formed as needs for them arise. Thus far, basic functions of the resettlers committee have been recognized in two sub-committees: the coordinating and public relations sub-committees. The size and duration of any sub-committee will depend on its particular function.

Coordinating the work of the sub-committees is to be a cabinet made up of the chairmen of all existing sub-committees and the officers of the organization. These officers are to be designated as chairman, vice-chairman, secretary, and treasurer, and are to be elected for a term of one year, the election to take place during the third week of September.

General meetings of the resettlers committee will take place every other week, unless it is found that such frequency is unnecessary. Sub-committee meetings are to be left to the discretion of individual chairmen.

Although an organization of this kind should be flexible enough to meet changing needs and situations, some stability of membership is necessary to carry through plans agreed upon. Therefore, members who wish to resign from the committee for any reason are asked to notify the chairman, in writing, to that effect, so that a list of currently active committeemen can be maintained.

The next meeting of the Chicago Resettlers Committee will be held at 8:00 P. M., Wednesday, Aug. 9, central "Y", room 1327, 19 So. La Salle St.

We are fortunate to have with us as guest-speakers Dr. Embree, Dr. Weaver, and Mr. Harry Walker of the mayor's Committee on Race Relations who have evinced concern for the resettlers in Chicago.

In anticipation of widespread interest in meeting and talking with these gentlemen, we are extending this invitation to all who wish to attend.

We hope to see you and trust that you will engage freely in this discussion.

Horner Jacques
Wed. 10-11

166 W. Jackson

Goodbye



THIS SIDE OF CARD IS FOR ADDRESS

Mr. Tom Shibutani
6051 Kimbark
Chicago, Ill.



Statement of Purpose

7/27/44

Chicago Resettlers
Committee

After due consideration and in frank ^{recognition} ~~consideration~~ that
(1) racial segregation in America, particularly in wartime,
impedes the united effort toward the building of a more demo-
cratic nation, (2) Americans of Japanese ancestry, because of
mistaken identity, face special problems in becoming integrated
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of becoming involved in incidents because of misunderstandings,
and (4) planned social action must be taken in order to deal
with the complex problems thus encountered, a group of interested
Chicago resettlers will be formed herewith with the aim of pro-
moting a program of integration and assisting in the removal
of any barriers to this aim that may arise. The dangers of
forming groups are frankly recognized, but it is felt that some
organization is necessary to carry on this program. The group
is open to all interested persons.

7/27/44

Functions

I. Coordination

A. Gathering of information

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A. Publicity and promotion

1. Supporting programs to broaden the perspectives of the Nisei
2. Attempting to facilitate resettler acceptance through speeches and news releases
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B. Trouble-shooting

7/27/44

Organization

Meetings to be held at regular intervals to which representatives from various groups as well as all interested persons are invited to participate.

Subcommittees, each with a chairman

1. Public Relations
2. Gathering of information

Other chairmen

1. General chairman
2. Trouble-shooting
- 3.

Secretary

Miscellaneous

Financial support

1. Ronander
2. "Oklahoma" singer

Name suggested: Chicago Resettlers' Committee

Agenda for August 1 meeting:

1. Submission of program for approval of group
2. Election of chairman and secretary
3. Appointment of sub-chairmen
4. Report on the I.C. difficulties
5. Discussion of Hearst program
6. Discussion of Chicago Real Estate Board
7. Discussion of Aragon incident

JACL

1. try to get control?
2. Red-baiting
3. Admit as service group? No
4. Admit as Nisei group.

Harry Mayeda
Isao Fukuba
Hideo Sasahie
Joe Koide
George Akahoshi
Shibutani

TO SPREAD
BUDDHA'S
TEACHINGS

THE CHICAGO

TO SPEAK THE
TRUTH IN
HIS DOCTRINE

Vol. 1., No. 1.

Chicago, Illinois

November 5, 1944

NEW CHURCH TO BE DEDICATED!

N.Y. CONFAB!

A letter from the New York YBA revealed that a group of six Buddhist New Yorkers will come to Chicago for a two-city conference during the Thanksgiving holidays.

Joint activities that could be undertaken by the two easternmost groups are to be discussed.

Chicago YBA Holds Initial Service On Near North Side

An inaugural service will be held this morning from 11 a. m. at the auditorium of the People's Church of Chicago to dedicate the opening of the second meeting place of the Chicago YBA.

Our group was able to secure the spacious hall through the courtesies of Dr. Homer A. Jack, executive secretary of the Chicago Council Against Racial and Religious Discrimination, and Dr. Preston Bradley of the People's Church of Chicago and chairman of the

CCARRD. Dr. Bradley-Griffin is the director of the auditorium located at 1219 N. LaSalle St.

Executive Secretary Art Takemoto will open the dedication service with an inaugural address. The

(Continued on page 2)

PARKWAY HALL FEATURES 17th SUNDAY PROGRAM

With George Kono as the chairman, the afternoon service will again bring before the congregation, the Rev. Cyodo Kono who will speak on the "Embel-

ishment of the Daily Life."

Art Takemoto will deliver a short address, "The Origin of the Buddhist Precepts" as a part of the seventeenth Sunday program.

The minister will point out what constitutes Right Living according to the second Virtue of the Six Paramitas.

The programs for this and the near North side services are found on page four of this bi-weekly YBA publication.

NISEI MINISTER RETURNS EAST

The Rev. Newton Ishiura left Chicago Friday afternoon for New Haven, Conn., where he will assume his duties as an instructor at the Yale University.

Coming to the Midwest chiefly for the purpose of holding a Buddhist service for the soldiers at Fort Snelling, the Rev. Ishiura also served as the guest speaker before the local YBA group last Sunday.

"I hope to be returning to the Midwest in the very near future," he stated, "and I hope to once again speak before the group."

1 Down and -

This issue will mark the appearance of the first edition of the Chicago YBA's publication, the Chicago DIARMA. The newspaper will make a fortnightly showing under the auspices of the YBA. (See Page 3)

NEW DIRECTORS TO SELECT CABINET OFFICERS TONIGHT

The recently elected Board of Directors will hold a dinner meeting this evening to select the cabinet officers of the Chicago YBA.

The ten positions on the cabinet will be filled by the ten directors, each

director taking over one of the offices. The positions are as follows: chairman, vice-chairman, secretary, treasurer, auditor, religious chairman, publicity chairman, social chairman, music chairman,

(Continued on page 3)

EDITORIAL

YOU BUILD THE FUTURE

Two and a half years have passed since the evacuation orders brought about the mass migration of those people of Japanese descent from the sunny shores of the Pacific to the various government relocation centers. It has been a period of adjustments and readjustments to meet the constantly changing environmental conditions.

We have left behind within the fence-enclosed centers, the frustration that we felt when we departed from the coastal states and the insecurity and self-pity that we experienced in the centers. We have relocated to this Midwestern area in order to build a new foundation in this, a free and liberal America. Ours is a future that must be founded on faith.

In looking back to the past two years, we Buddhists can be conscious of the double burden that the evacuation placed upon us when compared with the problems of the non-Buddhists; for, we were affected in religious activities as well as political and economic affairs. How--religious, you may ask?

Concisely, the evacuation meant the falling into unavailable use, our many churches and properties; the impounding of some of our ministers on suspicion; the rising of the misinterpretation that we were connected with the Shintoists; and the shredding into disintegration the whole scheme of religious coordination that we had erected up until that time.

Though we have built up a semblance of spiritual 'cameraderie' during our center existence, our resettlement into new American communities have again scattered those of our faith.

The question that interested Buddhists everywhere is asking now is whether the scripture-ignorant, happy-go-lucky, still immature Bussei can build up by themselves a better-welded Americanized spiritual structure in the United States despite their wide dispersal through resettlement.

Will the growing germ of a new American brotherhood as exemplified by the nisei be able to absorb the declining vitality of Buddhism as represented by the issei?

The answers to these questions could be favorably given only when each Bussei realizes that it is not the ministers, not the Teachings (Dharma) and not the leaders which will count, but rather the individual interest and effort of each member.

As members of the Chicago YBA, all of you are the determining factors in whether American Buddhism is to survive. The future of our religion rests equally on the shoulders of each of you and you, alone, must decide what part you will play.

BOARD: SEVEN CENTERS SHARE

Seven of the ten WRA projects are represented by the present Board of Directors. There are two officers from the Jerome (now closed), the Rohwer and the Poston centers.

The Board members are: Keiichi Kawamoto, Topaz; Sueko Masuda, Ft. Mountain; George Matsuura, Gila River; Ted Mirikitani, Rohwer; Shizuo Nakashita, Rohwer; Tok Nomura, Jerome; Nori Oda, Minidoka; Kiyoshi Minami, Jerome; Helen Sasaki, Poston; Akira Yebisu, Poston; and B. Saiki, Rohwer.

STUDY GROUP WILL BE ORGANIZED FOR YBA

A sutra study class is to be formed in the near future for interested Bussei. The meetings will be held on a week night, probably Thursday.

Arrangements for the use of a hall have already been made so that the members who plan to attend may hand in their names.

Opening Of North Side Church Today

(Continued from page 1.) feature of the program will be the sermon, "A Step to the East," by the Rev. Gyodo Kono, officiating minister of the local group.

Chairman Arthur Takemoto will also address the group on the "Origin of the Buddhist Precepts."

All members are urged to be prompt so that the service may be concluded by 12:45 p. m. Near North side and North side residents are especially asked to attend the morning services.

BRING YOUR GATHA BOOKS

Gatha books are still available and may be purchased at a dollar per copy at the registration desk or the YBA office.

Members who have obtained their copies are requested to bring them to the services for their own use regularly.

YBA MEMBERSHIP RISES; GET YOUR CARDS NOW

Registered membership in the Chicago YBA has been steadily increasing according to a recent report issued by Art Takemoto, executive secretary of the organization.

"Latest figures show that we have a total of

175 registrants," stated Takemoto, "but this is still far below the 250-300 average that we have maintained in our congregation every Sunday."

He requested all paid up members to pick up their cards at the registration desk located at the entrance of the service halls or at the office.

Those whose dues are in arrears may receive their certificates of membership upon the payment of their back dues. Cards will also be issued to new members upon payment of two months' assessments.

A number of cards were released last month without being properly recorded so that holders of the following certificates are requested to notify the desk registrar: 101, 102, 104, 117, 119, 120, 207, 233, 236, 250, 268, 287 and 324.

Be sure to pick up your cards promptly.

A MESSAGE FROM REV. KONO

Dear Bussei:

My purpose in coming out here to Chicago was not to lead the Chicago YBA, but my relocation to this city was rather motivated by a desire to be of aid to the many young Buddhists in the Midwest.

"We are now living in a very confused world; for, this is war-time. It is not enough that the battle for peace be won physically on the front lines, but that peace must be won on the home front as well. Buddhism as one of the major religions must take its place at home to fight the bigotry, the prejudice, and the avarice that characterize the forces of spiritual and moral oppression.

My purpose here is to rally those of you who are here and to work with you toward the defeat of those 'enemies' of mankind. I know that together we can conquer these forces and insure the permanence of our faith in the Midwest.

Together in the Sangha,
Rev. Gyodo Kono.

NOV 14-15 INDUCTION INCLUDES YBA MEN

An incomplete list of YBA inductees entering the Army on the 15th show the following: Keiji Onizuka, Teruo B. Nakashita, Jack Oshita, Barry Saiki and Harry Tsutsui.

The DHARMA

Help! Help! We're Desperate!

Volunteer workers are needed to help put out the bi-weekly bulletin, the Chicago DHARMA. Any person or persons who have had mimeograph experience

or who desire to receive such training should contact Rev. Kono or Art.

Typists, artists, editors, and reporters are urgently desired.

The imminent departure of the present staff (one) for the Army necessitates this call for volunteers.

The only limiting qualifications are that you must be able to read and write English and must be between the ages of 19-60 years (part-time, no pay.)

Directors Hold Dinner-Discussion

(Continued from page 1) and welfare chairman.

Discussion pertaining to the formation of definite plans and programs for the coming term will also be instituted, according to Barry Saiki,

the out-going temporary chairman.

The dinner will also serve the triple function of being a sendoff party for Chairman Saiki, who is one of the YBA members being inducted, Nov. 15.

DEDICATION & 17TH PARKWAY SERVICES

Program

NOVEMBER 5, 1944 11 A.M.

Chairman.....Arthur Takemoto

1. Opening remarks.....Chairman
2. Meditation.....Aspirations
3. Benediction.....
4. Sutra chanting...Incense offering
5. Gatha.....Right Meditation
6. Three Homages.....Rev. G. Kono
7. Pledge.....
8. Sermon.....Rev. G. Kono
9. A Passage From the Gospel.....
10. Meditation.....Farewell
11. Gatha.....Metabhavana
12. Closing remarks.....Chairman

YBA Minister.....Rev. Gyodo Kono

PLACE: 1219 N. LaSalle St.

Program

NOVEMBER 5, 1944 2 P.M.

Chairman.....George Kebo

1. Opening remarks.....Chairman
2. Silent meditation.....
3. Benediction.....
4. Gatha...When We See the Golden Sun
5. Sutra chanting.....
6. Incense offering.....
7. Three Homages.....Rev. G. Kono
8. Pledge.....
9. Sermon.....Rev. G. Kono
10. A Passage From the Gospel.....
11. Address.....Arthur Takemoto
12. Gatha.....Namu Amida Butsu
13. Meditation.....
14. Closing remarks.....Chairman

PLACE: 5120 South Parkway.

RIGHT MEDITATION

Sweet hour of meditation,
 The quiet hour of peace,
 When from life's care and turmoil
 I find a blest release.
 In silent contemplation
 New faith and hope I win.
 More light and deeper knowledge
 New strength to conquer sin.

Sweet hour of meditation,
~~When~~ silent and alone,
 The master's words I ponder
 His Truth to make my own,
 With earnest purpose seeking
 I gather more and more
 Of Wisdom's Holy treasure
 From His exhaustless store.

FAREWELL

Evermore in mem'ry we shall treasure
 The golden hours we spent with you
 Hours that brought to us in fullest measure
 All the blessings and the joys of
 friendship true.

Farewell to you, Our friends so true;

WHEN WE SEE THE GOLDEN SUN

When we see the golden sun,
 Shining from above,
 We are mindful
 Of the Buddha's love.
 O'er us all His pure compassion
 Sheds its steadfast glow,
 By His Doctrine
 Wisdom's Way to show.

When we see the silver moon,
 Gleaming in the sky,
 We remember
 Still our Lord is nigh;
 By His blessed Law to guide us
 Through this earthly night,
 Out of sorrow
 Into joy and light.

May Love and Truth Eternal guide you,
 And love divine upon your pathway
 shine, Until we meet again.

We have bowed with you in sweet commun-
 Before the Buddha's Holy Shrine, /ion
 And no parting can e'er rend the union
 Of our spirits in His Brotherhood divine.

(This is necessarily a personally opinionated treatment of the subject 'What sort of a program the Chicago YBA should institute during wartime in preparation for post-war expansion.' It is subject to careful analysis and revision as such.)

I. A reaffirmation of present and future goals and aims of the group is essential to begin with a precise comparison of our program now with that of past practices. This would include a constructive and yet critical analysis of West Coast Buddhism. A line of demarcation must be firmly drawn or we shall suffer the same overall conditions that we have experienced in the past. Discussion should touch such vital points as:

- (1) What should we do about group interest--what line shall we stress and follow.
- (2) How can we promote religious education among us--we who may be classed as scripture--ignorant Bussei.
- (3) What stand should we take upon integration and to what degree, both idealistically and practically, should we participate in such a program. Should integration be left up to individual initiative or should group planning be effected. Discussion on possible means.
- (4) Should we carry education of Bussei into channels other than religious. If so, to what degree should that education be instituted.
- (5) The program of integration would lineate itself with all of these fields and must be presented either as a topic under education as a minority problem or it must be introduced in its different phases in all of three fields.

II. From the present viewpoint, it seems that the Bussei cannot be concerned with Buddhism alone but must include in its program, a more diversified field of interest. On the West Coast, we have had such diversifications but that broadened interest led into social lines rather than into educational ones. A program, containing the elements of what the writer feels are desirable would encompass or rather would break out into three distinct fields. They are:

- (1) Buddhism and its practical application. This would include the thorough knowledge of the Teachings of Buddha by the members. Thorough in the sense that each one is able to grasp the major points of his teachings.

- (2) The Study of the nisei and his position in present and post-war America with necessary comparison to the past conduct of the group. Constructive criticisms. Historical sketch with evident present-day trend.
- (3) Introduction of broad educational program covering situations that the nisei and the Bussei will have to face as Americans.

III. What type of subject would be presented and discussed in these fields?

(1) Religion:

- a. Buddha as a philosopher.
- b. Karma--the meaning of Karma.
- c. Re-incarnation--its practical interpretation.
- d. Nirvana--its ethereal existence and realistic understanding.
- e. Nembutsu--meaning.
- f. Differences between Buddhism and Christianity.
- g. Buddhism and Science.
- h. Structural organization of the American Buddhist groups.
- i. Sunday School methods and practices.
- j. How can we further Americanize Buddhism?
- k. Buddhist integration program.
- l. Other. Education.

(2) Nisei as a group.

- a. Pre-war nisei society--a review dealing with economic, political, social facets of their West Coast existence.
- b. Nisei and education in American colleges.
- c. Nisei and the relocation centers--what they have gained and lost.
- d. Nisei and relocation into the midwest and east.
- e. Nisei and the post-war, economic and social.
- f. Nisei and discrimination.
- g. Nisei hereditary traits and tendencies.
- h. Group integration.
- i. Others. Psychological and sociological maladjustments.
- j. Nisei and Housing.

~~(3) Education program:~~

- k. An analysis of Nisei apathy--introvertedness.

(3) Education program:

- a. Chicago race problems, race relations.
- b. Civil Liberties Union.
- c. Unions and unionization.

- d. Cultural and recreational facilities in Chicago.
- e. Political implications.
- f. America and etiquette.
- g. Books worth reading, cultural improvements.

IV. Topics such as presented above could be treated, according to its type, group discussions, panel discussions (a panel of five to six persons who will talke the subject over before the group), forums (two or three speakers will speak on one phase of the problem and will answer questions), outside speakers (qualified persons to be invited to speak) and YBA speakers.

V. The YBA should also institute such activities as community singing and little games. Essential at the present time. A spirit of fellowship would better interest in YBA activities. The group would, however, maintain a "hands off" policy on social gatherings for the purpose of such.

Shitbutani
11-9-44

THE INDEPENDENT NISEI VOTERS COMMITTEE OF CHICAGO

Contrary to general expectation, there was considerable more interest in the 1944 election on the part of the Nisei than there had been for any of the previous contests. This was not only because the Nisei were able to vote for the first time but also because it was believed by many that their personal fates and fortunes rested to some extent upon the outcome of the balloting. As early as the end of July, the American Commonwealth Party was actively recruiting Nisei votes.

One of the outstanding advocates of the program of the ACP was Mr. Kawano, a student of the ministry at the University of Chicago. Kawano had been a Socialist before the war and sought to organize the Nisei for a third party. He openly declared that a third party would not have a chance to win in the present election but could get enough votes to qualify as a major party in the next election. The position of the American Commonwealth Party was that there was no outstanding difference between the two major parties and that both of them were the tools of capitalistic interests. Therefore, Kawano said, that it would be to the interest of the Nisei to vote for the third party which would have a militant program for racial equality. Because of his connections with religious groups, Kawano seems to have been successful, at least in urging people to register. Several other persons active in church work became Nisei precinct captains and sought the support of Maynard Kreuger for the Southside Congressional district.

This move, however, did not get a very strong following among the Nisei. There were some devout Christians who became passively interested and perhaps even registered to vote but there was very little in the way of active campaigning for the ACP candidates. As the election date approached, late in October and early in November, the major discussion naturally centered around Dewey and Roosevelt. A large number of Nisei apparently felt that Roosevelt had caused the evacuation and therefore were advocating some change. They were also accusing the president of being responsible for the Nisei draft and blamed him for the death of the boys overseas. Since he had presumably harmed the Japanese in this way, and

since he had always advocated a strong foreign policy in the Far East, Mr. Roosevelt became very unpopular among the Nisei. Since so many Nisei had registered to vote, the party workers, both Republican and Democrat, went out of their way in many of the precincts and made special effort to woo the Nisei votes. On the whole, the Nisei agreed to almost anything the precinct captain said and in one area in the Near North, both the Republicans and Democratic precinct captain insisted that every single Nisei was on their side. On October 25 a definite move was initiated to channelize the Nisei votes.

The initiative came from Mrs. Eileen ~~Kxxxxx~~ Weiskopf, a local Chicago Nisei girl married to a Caucasian. She had a reputation of being a Communist and was in contact with the Illinois Independent Voters League and with the Democratic Party machine. Since she had been away from Chicago from the time before the outbreak of the war, she did not know where to begin and contacted George Akahoshi whom she knew to be a Roosevelt supporter. Akahoshi, however, being a Federal employee, was unable to take active part in the campaign because of the restrictions in the Hatch Act. He therefore suggested several names of persons who might be interested and on October 27 a meeting was held at the home of George Yasukochi. Those present were Mrs. Weiskopf, Mr. Barry Saiki, Mr. and Mrs. Yasukochi, and Tom Shibutani. George Akahoshi dropped in but did not take active part in the discussion. x

At first the plan was to invite all the registered voters of Japanese ancestry to a forum. Arrangements were made for the rental of a hall and Mrs. Weiskopf managed to get a pledge of \$50 for expenses from the Illinois Independent Voters League. The plan was to have two Nisei, one Republican and one Democrat and possibly one representative of the ACP debate the campaign issues. This group of New Deal was quite confident that no matter how good the Republican representative was the Republican position could not be defended rationally. The major difficulty in this plan, however, was that no Republican speaker could be found. It was found that the JACL was supporting the Democratic candidate because of Bricker's statement. Mrs. Weiskopf spent half the evening phoning every professional Nisei men in town and most of them, even those who had always been Republican before, declared that they were supporting Roosevelt. Consequently,

the only Republican that could be found were persons who were not well informed and who were not familiar enough with the issues to debate against a well-informed person like Mr. Yasukochi. Another difficulty was that the major opposition to a Democratic platform would probably not come from the Republicans but from the Socialists. In spite of the fact that many Nisei were Republicans, they were not the kind of Nisei who would stand up at a public meeting and speak up. On the other hand, some of the supporters of the American Commonwealth Party were quite eloquent. Since the only argument that could be advanced against the ACP was that of expediency, it was decided that it would be unwise to hold such a meeting.

After much deliberation, it was decided that a pamphlet would be mailed to every registered Nisei voter in the area. At first there was some question as to whether the pamphlet should deal with the campaign issue or whether it should deal with the questions of what the election meant to the Nisei. The latter approach was selected. Out of recognition of the fact that most Nisei were not in the slightest bit interested in the major national issues, and would vote in accordance to what they thought each candidate might do for their own good. In order to protect the group that was sponsoring the pamphlet, it was decided that the major national issues would be stated and that remarks made by the various candidates toward the Nisei would be cited as an example of what each side had to say with reference to the ~~xxx~~ question of race relations. Mrs. Weiskopf was assigned the task of getting the names and addresses of all Nisei registered voters. Mr. Shibutani was assigned the task of getting the quotations of the statements of the various candidates and Mr. Yasukochi was given the responsibility for drawing up the final copy. Mr. Saiki offered the facilities of the Chicago YBA for the reproducing of the pamphlet and the typing of addresses.

Since there were so many precincts in Chicago, it was decided that it would be sufficient to go through the Wards in which the Nisei were known to be concentrated. Several hundred names and addresses were acquired. (These names will be available to the study.) These names were ~~x~~ acquired with the assistance of the Democratic Party through one of the Judges. Materials were also gathered from the CIO political action committee and the attached pamphlet was finally ~~xxx~~ drawn up.

~~XXX~~ One copy was sent to each separate surname and a given address. Since the West Side is inadequately covered, additional copies were distributed at the churches, both Buddhist and Christian, on November 5.