

FIELD NOTES: INTERVIEW WITH EMORY KENNEDY, SAINT LOUIS RELOCATION OFFICER

I: How are things getting along, Mr. Kennedy?

K: Jobs are plentiful; they're getting broader. Housing is getting more and more difficult. Things are at a standstill now; no one's coming out.

I: Why do you think that resettlement is considered to have been more successful in Saint Louis than in Chicago, for instance?

F: The Saint Louis community has been passively resistant--it hasn't rushed the evacuees off their feet. Jobs are more abundant in Chicago, and so the money-seekers go there. Take any two people with about the same abilities: the one who's after money will be the less desirable type of person. Employment here is not too good, so those who get jobs have gotten them through someone already here. That is, they've made contacts through friends; and, consequently, you have a more congenial group.

Another thing is that there aren't many here. The churches have not been active, though they have had a plan for a long time to put into effect as soon as they get any money--but they've had it for months. Twice the number of those here could be cared for if the church group got busy into active work.

We have stressed the importance of not congregating if they want to make a long-time adjustment in the city. Take Tad Yoshimine, who's the foreman of the boys out at the Helwig Brothers' farm out in the county; he's taken it upon himself as his personal business to see that the boys don't congregate, that they don't drink or gamble. He takes it as his personal responsibility. He has them go around in two's and three's about town when they come in, instead of in big crowds.

The number coming in has been slow and small.

I guess the July 4th issue of the Post-Dispatch was about the most favorable publicity for resettlement in Saint Louis. It was the bright idea of the OWI lady, and the pressman was in a hurry to go on a vacation so he didn't argue much. I gave them several original ideas--phrases which hadn't been used before, such as "Japanese Americans"; otherwise they would have just said "Japanese." *

*The July 4, 1943, Sunday "Pictures" section of the Saint Louis Post-Dispatch, carried a full page of ~~two~~ ^{photogravure} pictures of resettled persons in various jobs in Saint Louis. Though the origin of the idea of the picture story may have been from the "OWI lady," there were many contributing factors ~~to contribute~~ to its favorable presentation. The photographer and story man for the feature had earlier done a two-page colored photo-spread for "Pictures" of life in Rohwer Relocation Center, which showed their sympathetic understanding of the evacuation and relocation program as having existed before beginning the feature on Saint Louis. According to the statements of the photographer, ~~the~~ the WRA, the OWI, and the Campus Y had been contacted for ideas of pictures as well as specific names of people with jobs. The secretary to the Y executive on campus arranged with the photographer to have pictures of groups of students taken in the midst of Caucasian contacts in normal campus activities; she suggested, also, other persons who might be contacted and submitted ideas for shots. In addition to these arrangements, the story-man interviewed rather extensively ~~with~~ one of the subjects in the pictures for a "good human interest story." (The story-man's words.) It was stressed in the interview with the nisei subject that the word "Japanese" be avoided in referring to these people--~~that~~ they preferred to be called "Americans"; and, if necessary, add "of Japanese ancestry."

I: About how many resettlers do you think we ought to have in Saint Louis and what kind of people do you think they ought to be?

K: I guess about 500; there are now about 350 altogether, counting those out on the farm in the county. We ought to avoid the zoot-suiters.

I: How far do you think that the responsibility of the WRA should go? What kind of services is the WRA suppose to give?

K: You can probably get better information on that from the Washington office, as far as our functions go.

I: But how do you interpret those functions given your office?

K: We try to fit jobs to people rather ^{than} people to jobs. That certainly is not the overall WRA policy. It varies greatly.

We try to make our program as practical as possible. We never leave the impression of forcing people; we avoid high pressure on the employer. I tell him that here's a man with this experience; if such training and experience interests him, then he can hire him if he wants.

The evacuee is made to feel a reasonable amount of responsibility for himself. I ~~attempt~~ to keep it off the service idea basis. If a person comes into the office looking for a job, I give him a few interview leads; and while he's on his way over to interview the employer, I make a phone call to make it easier for him. I want to make them feel that they're standing on their own feet as much as possible, even if they aren't.

We discourage as much as possible jumping from job to job, unless there's definite indication of a person's inability to fill a job after a period of trial - *say 6 months*. If a person can clear with his past employer, we'll help him get a second job.

We feel it is definitely not our responsibility to take on the responsibility of social adjustment except to ~~provide~~ ^{provide} access to regular community channels. For instance, I've contacted the Red Cross for vocational guidance. I've talked to the Social Planning Board to see how that organization might be used. The WRA office is temporary; they've got to lean more on the normal institutions of the community for recreational and social problems.

I: What is the major problem or problems of your office?

K: Housing.

I: What do you think can or ought to be done about it?

K: The problem of housing can be helped a lot through the contacts made with the churches, such as the work of the Baptist and Congregational Church.*

*Neither the Baptist nor Congregational Churches have any plan of housing for resettlers, though some individuals have found housing through individuals connected with these churches. A perusal of the activities of all organizations in the area working resettlement indicates no plan for handling the housing situation except the Campus Y, which regularly maintains a housing list for out-of-town students.

the people in the centers want, I'd take it tomorrow and go on a farm, even if I have been in education for 18 years." I don't believe in any group resettlement, for as soon as you have a group of people with more or less the same interests, you'll have them protecting their group interests against the others in the general population. They'll begin to think that they're better and be more willing to cooperate with members of the group than with the white community and you'll create antagonism. If the government is going to subsidize farm resettlement, it should be done on an entirely individual basis, so that they won't try to compete with the other farmers and get the idea to drive them out of business. Just the other day, I was riding in car with a couple of boys from the Helwig farms; we were passing a nursery on a highway. One of them said, "Boy, I wish I could start a nursery here; I'd drive the other guy out of business in no time." Why can't they come out like this dentist, who had a lot of nerve--a lot more than most nisei--and opened up an office in Saint Louis? My secretary tells me that he's getting along just fine. He showed some initiative!

"I've tried to work on Missouri farm resettlement, because Missouri has a lot of undeveloped farm land. But I can't ^{even} get any of the fifty that have gone through this office, saying that they are surveying possibilities for farm resettlement, to go up to the river bottoms near Jefferson City to look at the possibilities there. I've talked to the owner to let them work on an experimental basis for fall vegetables after working a few months as laborers. But not one will even take the initiative to go up. What have these fifty been doing?

"The evacuees have to meet us half way--show some initiative. Even you leaders have to get over the ideas that discourage initiative, instead, you ought to encourage initiative. Don't submit to the idea that they've got to have so much to come out. Other people have lived for years on the wage that the people in the centers say would be too little for their family; how do they know conditions?

"The issei are more understanding than the young nisei. Their more willing to fulfill their part. They show more initiative and more

responsibility."

At this point, the investigator suggested that it might be because the issei are more submissive. He quite definitely said, "No; I think you're very mistaken." The father of the investigator said that the young people probably spend money more freely, since they haven't the responsibility of dependents and a family; and were probably less consciencious about their jobs. To that, Mr. Kennedy replied, "These young people save their money. I have people who ~~have~~^{want} two or three jobs so that they can save their extra earnings. They save their money all right."

"Some of the evacuees tell me that I've got to understand them. Well, they've got to make some attempt to understand us. Meet us half-way. The Middlewest, as far that's concerned, will be ~~OK~~ all right if you don't hurry them. The Middlewest is pretty slow to catch fire."

At this stage of study of the WRA policy in Saint Louis, the investigator does not venture any interpretation of the above near-verbatim statements. However, they may be of eventual use in comparing the differences and similarities of resettlement in various cities under observation.

Berkeley
Interview with Miss Lois Phillips
re: InterAmerican House, Christ Church Cathedral, Saint Louis
November 29, 1943 11:15 A.M.--12:30 P.M.
Matsunaga

A STUDY OF AN ORGANIZED GROUP AMONG THE RESETTLERS IN SAINT LOUIS

The following is a near-verbatim account of an interview with Miss Lois Phillips, advisor to the InterAmerican House. She is a small, gray-haired woman with a ready smile and a quiet manner of speech. The interview was held in the office of the City Mission in the Bishop Tuttle Memorial ~~in downtown Saint Louis~~ adjacent to the Christ Church Cathedral in ~~Saint Louis~~ downtown Saint Louis. Notes were taken during the interview.

/Will you tell me something of the origin of the InterAmerican House?/

We felt a definite need for a place where young people who were new in the city could come for social activities. I supposed that the YWCA and Mr. Arno Haack of Washington University were working together to provide a hostel to help with the resettlement of people here, but we wanted to help them get acquainted in the city. It was about May first that I went to see Mr. Patterson at the WRA office to get suggestions from him and a list of the people who were new in the city. It was on May the eighth that he sent me the list. Mr. Patterson stressed very strongly that the nisei should only be a small percentage of the group. I suppose that was what Mr. Kennedy said, and Mr. Patterson was following his request. I think that Mr. Patterson was more understanding of the nisei, but he was the assistant WRA man. I have felt that the WRA is overstressing this need of avoiding groups to the nisei. I don't know where Mr. Kennedy has spoken to the nisei, but I think he brings that out when he talks to the people who come to his office. He says, "You mustn't go around in groups of more than two or three." I haven't agreed with him, and I didn't say anything to Mr. Patterson when I was in his office. He has reminded me of it many times

and ~~xx~~ you can see that he wrote down that point in his letter that accompanied the list of names. I felt that the emphasis on that should come from elsewhere-- not from the WRA or myself.

We have attempted to get other groups, and there have been a number of churches in the city that have had people come out to our gatherings. I can give you a list of those churches. /See later notes./ Emily Johnson was very active from the Third Baptist Church; I think that she was planning to do something of this sort for the nisei ^{at her own church.} I thought that we might work out something together, but we wanted to have it here at the Christ Church Cathedral because of the swimming pool and gym that are available in the building. But we have had representatives from many churches.

It was decided that no dues would be assessed. The nisei said that they should be cautious about avoiding any formal organization. They didn't want it to be called a "club." At first, we decided to call it the InterAmerican House, stressing ~~the place as a place of meeting~~ it as a place of meeting. But that wasn't exactly satisfactory, because ~~the building~~ ^{the building} is part of the church settlement ^{and is used for other things.} Then we thought of calling it the InterAmerican Group, but some of them didn't want to be known as a group. We decided to call it InterAmerican Night. I think that the nisei felt the need of avoiding a group so much ~~was~~ because of the WRA's policy in urging them to avoid any nisei groups.

That was demonstrated again when we came to decide upon the chairman. They felt that some person other than a nisei should head the group to start out, in order to emphasize that the group was not just for nisei. It was because of the caution from the WRA to these young folks.

Mr. Kennedy was the one who sent the list, though it was to Mr. Patterson that I first talked. Mr. Patterson attended the first meeting. I understood that the other groups, the Y and Mr. Haack ~~xx~~ and the WRA were undertaking the resettlement function, and we wanted to avoid duplication. We wanted

to make this purely a recreational and social function. I think that Mr. Kennedy tends to be overly cautious; I have felt that a little from ~~the~~ what the young people have said. At one time, we wanted to have a picnic in the park, but he thought that was definitely out; he didn't want any large group out anywhere. That was as late as in October of this year.

We ~~didn't~~ haven't made any attempt to survey the opinion and desires of the young people, and we built our plan on a very simple idea. We thought that we could provide friendliness, goodwill, and fellowship to a whole new group of people to the community, and we wanted other people to know them. It was as simple as Dean Sweet's letter inviting the nisei to the first gathering. /See Dean Sweet's letter in the later notes./ It was a rather large new addition to the city and we wanted to make them feel at home.

I've been noticing things about the group reactions among the nisei who come to the meetings. There is quite a different reaction according to age. The younger nisei who first came out were more timid than the older ones with business experience, who might have gained some confidence in working with people and meeting them. The younger ones and many others seem to have lived a somewhat protected life. The older ones reassure the younger people. For instance, there was a soldier who suggested this to some younger girls. One of the girls of the three couples said, "There are 6 of us; let's not go together on the streetcar. It wouldn't be good to be seen in such a large group." The soldier had to reassure them not to be afraid, that here he had been out here and traveling for a long time and that it was all right. It isn't exactly ~~that they're~~ fear; it's more cautiousness. They don't want to be the ones to cause any trouble or to bring any ~~k~~ blame on the whole group.

Mr. Kennedy has been too cautious; he assumes a protective function. He runs it like a bureau, taking orders from those higher up. There isn't much individual opinion; he just carries out what ~~the~~ he is told. He has a job to protect.

Miss Phillips spoke quite freely without much questioning on the part of the interviewer. When the difference of opinion between Mr. Patterson and herself was being expressed, she said, "I don't think you'll want to put this into whatever you'll be writing."

How did you first get the idea of such a group or the need of recreation for the nisei? I first saw the group together at Eden Seminary a year ago last Christmas at the FOR party. Every one seemed to have such a good time. That was where I met Jim and Mickey/Takeda/ (psuen.)

Before that I had worked with Mary Taniguchi (psuen.) when she was looking for a job over a year ago. I happened to see an ad in the paper--"Japanese Christian girl looking for work in a home." I called her on the phone, and she already had a job, which she held for four weeks. She quit the job, because it was too hard for her physically. She came to my office, since we had become acquainted; and I phoned John Fluke of the FOR to ask if he knew anyone who needed help. He happened to know a friend who was coming home from the hospital the very next day if she could get someone to help her. In that one day, Mary went to visit the woman in the hospital to see about the job, and she liked her very much. In the meantime, there were two other calls. One was a woman who worked at the Federal Land Bond Bank; Mary went to see her also on that same day. This woman said that she was entirely sympathetic and would like to have a Japanese girl, but she was just afraid that the people at the bank would not understand. She was afraid for her position. Well, we didn't try to thrust any opinion on her, but Mary didn't want to take the job anyway, because she like the other lady.

Then we went to FOR meetings together. And I think that the Christmas party for the nisei was worked through Mary. That's where I met the Takedas

(psuen.)
 and Ruth Yasuda. It was from Christmas to May that we thought and talked about having a group for social purposes, but it wasn't ~~it~~ until May that we did anything. Mary had by then been singing in the women's choir at the Cathedral, and people were getting acquainted with her. Through Mary, I met a few other nisei that she used to bring over to my house. Everyone liked her, and ~~everybody~~ there didn't seem to be any trouble.

It was about in the middle of April that we decided to invite the Dean and Mrs. Sweet /Dean Sidney A. Sweet, Dean of Christ Church Cathedral/ to an Oriental dinner at my home. The Dean had met Mary before and knew her. Jim and Mickey and ~~Mary~~ and Ken Yokota ^(psuen.) prepared the dinner; Jim loves to cook! We talked it over with the Dean, who thought it was a good idea and said go right ahead and that the Cathedral was open to it. In the meantime we ~~were~~ had been acquiring names.

Earlier than that Christmas Party, some of the nisei worked on the boysenberry project at Mrs. Johnson's place out in Kirkwood. /Mrs. Johnson is the mother of Josephine Johnson, writer and active in the FOR./ I forget about it. Mrs. Johnson gave us some space on her place where we planted boysenberry plants in the summer of 1942. We've only had one harvest thus far, for which we got \$25.00. We were going to use the money after selling for the CO's or foreign rehabilitation or some other project. Among the nisei who helped was Mr. Nakamura (psuen.), who used to work at the Bridlespur Country Club, who lost his job after the outbreak of the war. In getting together this way, I found that we had much to gain. Jim and Mickey were such fine people. My formula is to get to know people individually; it's getting people to feel at home that's important. It's through ~~it~~ encouraging personal friendships, meeting people, making them at home here that we can accomplish much.

There was already a group of about 25 to 30 refugees from Europe, mostly

Viennese; I talked to them about the possibility of having an interracial group of people with ~~all~~ different backgrounds. They felt that they were pretty well adjusted since they had been here longer; and since they felt at home, they thought they would like to help a group of later newcomers. Some are Polish, some Jewish, some Czech.

We sent out the first letter, stating very simply what we wanted to do. /See copy of letter in later notes./ There were about 30 people that first night. I can give you the names of the people who came; we took them down quite systematically every night, but since my vacation ^{in August (?)} things have not been kept so well. There have been many people attending who did not sign their names; so the attendance record is just a very conservative estimate of attendance.

We have a list of all the churches that the other groups besides nisei represented. /See later notes./

In the beginning we tried to make it purely interracial; the nisei felt that was a good thing. We invited some negro young people from All Saints, which is our Negro Episcopal church. We've always had a few negroes; but there's been some strain.

I think that many of the nisei lived ~~under a~~ a protected life; considering that they lived for one and a half years in the center some of them since they were sixteen, their most formative years, I think they have made a wonderful adjustment, more so than some other groups. For instance, one girl thought that a young man was very forward because he had asked her for an ~~other~~ engagement some other evening on the very night that he had met her. They are young. I know that it's much to expect to have people help with the acceptance of the Negro when they're trying to make their own acceptance. In this community, we're trying to build ~~an~~ brotherhood, and we thought that we could help this by our interracial group--of all races.

I've noticed that the lighter negro girls are asked to dance by the nisei

boys more than the darker-skinned ones. There's one girl whom everyone says is wonderful fun and has a grand personality, but I don't think that anyone has asked her to dance even once. But I think that the interracial barrier is easier to break than class barriers.

I remember that after the FOR ~~at~~ Christmas party at Eden, a very fine and lovely girl from Saint Michael's /One of the wealthiest Episcopal parishes in the city./ said that she had had such a good time and that she danced with ~~ix~~ a Japanese boy and she didn't feel funny at all. I said that there was no reason for her to feel otherwise. She went on to say that he was such a nice ~~looking~~ boy who told her all about his red convertible car and things like that. It wasn't ~~a~~ much that they were of a different race that mattered; they were from the same class.

Here we have the Japanese and the Negroes swimming together and playing together, though not many dance together. We've always had a few with us each Saturday. Some of the fine women of the church are very fine in all respects except when it comes to dancing or swimming with Negroes. I heard one of the women remark, "I guess I could learn something about democracy from these Japanese young folks."

We've been talking about having a basketball team from our InterAmerican group for the Municipal League, which I think is sponsored by either the YMCA or the city. Cannon ~~George~~^{Bird} thought that there might be some difficulty playing on the League with Negro boys on the team. I told this to one of the boys who comes to the Christ Church Sunday School, who said ~~that~~, "Don't worry Miss Phillips; we'd love to have them play in the ~~Sunday~~^{Church} School League. This boy is a fine negro boy from Webster Groves, whose mother is a high school principal there."

One of the problems that we had in the beginning was how we would elect officers. We thought that there should be many turns and changes at first until we were better organized; we decided to have officers change quarterly because there were so many who stayed in Saint Louis ~~only~~ a short time. We thought this would make it more continuous. On January 6th we're going to decide whether we should continue on this quarterly basis. I rather think that from then we can have officers annually. Until then ~~we~~ we had decided to go on the original articles of organization. /See later notes./,

They have been talking about having regular dues, which would mean a paid membership. That is certainly getting to approach a club, with a clear cut and tenuous paid membership. Gradually they're beginning to accept the idea that it's all right to meet in large groups. At first, the nisei were afraid that there wouldn't be enough people to even hold gatherings.

In January, then, we may have officers with a year's tenure, and we will probably appoint more standing committees and plan a more clearly formulated program.

I've observed another change that was influenced mostly by the age change. At first, we had just young people, who would naturally be more interested in just the gym and swimming pool. Gradually, as we had older people coming, they wanted something besides just recreation. The refugees from Europe are older, and they have the student qualities of maturity. Mr. Brauner says that we can't be let down to the popular level if we're going to keep going for long.

Erika Nahrendorff/one of the European refugees who

has been attending regularly. / ~~wxxxxxxx~~ attended a meeting of the Progressive Education Association of Saint Louis last spring, where she told about the gatherings at Christ Church. They were very interested; they were even surprised to hear about the group and felt it was a shame that they weren't using ~~tthe~~ the group more for educational purposes throughout t he city. One of the men at the meeting was surprised that it had ~~keptxxxxxxx~~ kept up so well with just a program of recreation. Of course, we must realize, that the building was built for recreation, but there's actually nothing to appeal to ~~the~~ the more mature. Who wants to come here and just play a few dull games around the table if ~~they~~ they don't want to dance?

We could have speakers here; there are many small rooms here that we could have. We might even have an exhibit of ~~handicraft~~ art of the Orient or [^]demonstration. I think that we should aim for a greater variety of things going on at the same time in different parts of the building.

Thus far, we haven't asked much of them, but do you think some of the older ~~women~~ would be interested in making costumes for our Sunday School? We've never had any authentic costumes, and they would be very useful. I always like to have something permanent to have the group remembered by. The Cathedral would pay for the material, of course; and perhaps it will give some of the older women an opportunity to get together and visit.

What do you think of the idea of having the Christ Church Cathedral give a tea and invite the InterAmerican group and some of the interested persons in t e city to a tea during Christmas week? It would give the women a chance to do something, such as making a few flower arrangements. Mrs. Tanaka (psuen.)

is quite an expert, you know; she wrote a book on it, I believe. We ~~Waxtkaxktxwaxmighktxsksx~~ could have some of the people of the church meet these people; and ^jwould be at a time when they would want to be doing something like that.

We have also thought of giving an Oriental dinner, though it would mean a lot of work for some people, ^{who}would do the cooking. We would charge something extravagant~~x~~ and earn a little extra money. Nothing too much, but we've only been charging thirty-five cents for our suppers; we might charge sixty-five or seventy-five cents. If we're all together in one place ~~and~~ seated around the table, we might have a speaker; it would be so much better than going into an auditorium, which would make it more formal. We might even have Bishop Scarlett, I know that he would love to come.

We've had some weakness in the games program, but that isn't the games chairman's ^{and} fault. We just don't have enough equipment. I'm sure that we should have a few more ping-pong tables.

We'll, our major problem~~x~~ is that of having common recreation of a compelling sort. We ought to break up into interest groups and periods, that is, have concurrent types of ~~things~~ things. We're getting along, though, and I think we're going to have a motion picture projector soon. One of the boys says that he has one at home, and he's going to send for it.

We haven't had adequate music for our dancing. We've been running on a shoestring. But they wanted the group to carry the expense. We have \$12.00 in the treasury now. We've just been going on service. We've been able to go on precious little except ~~e~~ our earnestness and our convictions~~x~~ to hold together.

It's just that some people have felt responsible about coming, when I know that they would rather have gone to a ~~xxxx~~ movie.

Then, there is the problem that we have to decide about our dues.

My capacity is as advisor to the group. With the Christ Church Cathedral I'm a social worker for the Episcopal Missions. I ~~assistxxxx~~ take care of the cases referred to me by our chaplain, who does work with prisons and jails. I take care of all social problems that come to Bishop Tuttle. My position is with the Diocesan House, rather than the Cathedral, however. But I teach Sunday school here and am a member of the church.

In an informal conversation with Mrs. R., who knows Miss Phillips, something was learned of her status with the Cathedral. ^{person} having worked together on the religious education committee,

Mrs. R. said, "Miss Phillips is a very fine, but she has some strange ways that make her old-maidish. That's the only criticism that they have of her. She's a fine person! ~~xx~~ And I like her very much."

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Organization Plan

This group, to be known as InterAmerican House, will meet regularly on Saturday night, at Bishop Tuttle Memorial, 1210 Locust. Its program is primarily social and recreational, with some emphasis on cultural and educational interests, and interchange of ideas and experiences. It aims to integrate into the community new members from any country, or any section of this country, on an inter-racial basis.

This being a church organization the natural avenue of reference is held to be through other churches.

InterAmerican House shall operate by a rotating chairmanship and functional committees, elected quarterly, as follows:

- a General Chairman whose function shall be to preside at business meetings, to co-ordinate the work of all officers and committees, and to fill vacancies when they occur between elections.
 - a Recording Secretary to keep minutes, to mail notices and to keep mailing files up to date.
 - a Corresponding Secretary to register attendance at meetings, to provide name tags, to notify the Recording Secretary of new names, & to receive all payments.
 - a Treasurer to keep all money and pay bills itemized and signed.
 - a Program Chairman to arrange programs for regular meetings
 - a Games Chairman to take charge of games and equipment
- These two committees are charged with the responsibility for keeping the party moving.
- a Supper Chairman and Co-chairman to arrange suppers & refreshments.

No dues will be assessed but a box for offerings will be in a conspicuous place each evening. Supper charges will be additional.

The General Chairman shall authorize all expenditures and purchase methods, and all arrangements involving use of the building.

The next election shall be the second week in January, '44.

The post of Advisor will carry over the year, subject to the usual impeachment proceedings.

A Steering Committee appointed by the Advisor brought in the organization plan and the slate which were both adopted. The Steering Committee will act in an advisory capacity through the quarter.

Officers

General Chairman- Ernst Brauner, 3937 McPherson NE. 0430
Rec. Secretary -Lily Nakamura, 4903 Forest Park R00320
Cor. Secretary- May Imakiri, 818 Olive CE 3200
Treasurer- Sam Shiozawa, 5527 Cates FO 9409
Program Chairman- Erika Nahrendorf, 6010 Kingsbury DE 2830
Games Chairman -Kei Hori, 4960 Parkview FO 3267
Supper Chairman -Frances Kimura, 4954 W.Pine RO. 0376
Co-Chairman -Berita Quinn, 4483 Enright FR 5458
Advisor- Lois Phillips - 1210 Locust St. CE 9081

Al Doi	George Aki
Ernst Brauner	May Imakiri
Lily Nakamura	Betty Stuard
Emily Johnson	Kei Hori
Erika Nahrendorf	Norio Higano
L.F.	

August 14, 1943

Steering Committee

Copy
Letter from Dean Sidney E. Sweet to nisei and other groups.
re: InterAmerican Night
November 30, 1943
Matsunaga

CHRIST CHURCH CATHEDRAL
SAINT LOUIS (Letterhead)

Sidney E. Sweet

May 10, 1943

You are invited to a meeting to plan a social and recreational program for an international group at Bishop Tuttle Memorial, 1210 Locust Street, May 15th, at 7:30 pm. We believe that in a time of strain and stress it will be a fine thing for us all to meet and get acquainted with people from other countries who are now part of our community.

We will have members of your own church in to meet you after we know you. We hope you will meet your old friends here and make new ones.
(par.)

There are facilities for basket-ball, badminton, ping-pong, swimming, dancing, table-games and music. Later the roof-garden will be open.
(par.)

You are ~~xxx~~ urged to attend this opening to discuss how the program shall be carried on. Your opinion will help us to plan better for the whole group. If you cannot come but would like to receive further notices, write or phone Miss Lois Phillips, 1210 Locust Street, Central 9081.

You are always welcome at Christ Church Cathedral. It is on the Lind 11 bus line, and one block from the Delmar car line.

Sincerely,

Sidney E. Sweet (signed.)

Burbank

Copy
Letter from Larry Tajiri to Fred Fertig
re: JACL
Matsunaga
November 29, 1943

PACIFIC (seal) CITIZEN
Beason Building
Salt Lake City 1, Utah

Nov. 24, 1943

Dear Fred:

Thanks for the letter. And the suggestions. (We have covered the poll-tax fight fairly extensively, including two editorials and one full dress article by Joe Masaoka.)

We need help---badly---in the JACL. A full-time worker with some idea of race relations and political trends. We can't seem to find any nisei who's willing to work full-time, as Mike did, for \$125, which is our top scale. Incidentally, while on the subject of JACL wages, I've been sorely tempted. I've been offered a job with FCC at \$3800, which would mean salvation from the hand-to-mouth existence of the liberal and crusading press. The work is right in my line---more so than the sociological journalism which PC requires. Its ~~xxxxxxxxxxxx~~ as chief underling of the far eastern news section of FBIS which dupplies OWI. . . I don't why I mention this, except its been on my mind all week, and because a few of the boys seem to think that my working for the JACL is sheer opportunism.

You mention the fact that some of the nisei liberals have thought of counter-movements (the Young Democrats, and in particular, Joe and Kenny) One reason, and its not mere rationalization, for my affiliation with the JACL is that I happened to organize the first of the nisei YD groups---the Japanese American Young Democrats of San Francisco, preceding the Oakland and L.A. groups.

We even issued a mimeographed monthly, "Nisei Democracy," which, in the few issues of its existence, tried to do some of the things---political education of the nisei---which the PC is trying today. The San Francisco YD's

was a counter-move against the JACL in San Francisco which was reactionary from the top down. . . . We held joint meetings with Chinese American progressives and got some govt jobs (census-taking, NYA etc.) for some of the nisei. . . . We printed 5,000 political handbills, the money for the print-job came from our own pockets and from pots in poker games, and with the assistance of a friendly printer. I believe it was the first political action of that type by nisei---the year was 1938. The handbills were for the defeat of the vicious proposition No. 1, the anti-labor initiative, and for the election of the California "New Deal" slate of Olson, Patterson and Downey and George Collins, the assemblyman, who is still in Sacramento and perhaps next to Gus Hawkins has the best voting record on labor, minorities and civil rights. Collins first act on reaching Sac'to was the introduction of two civil rights bills. All this is water gone under a dam long years ago. But I thought you might be interested in knowing that the liberal opposition to the JACL is nothing new. Some of us, Dyke Miyagawa was one of them, met in San Francisco back in '37 ~~xxx~~ or '38 and attempted to form a coast-wide nisei progressive group which would be directly aligned with other minorities. . . . The CP boys have been doing this, of course, in their own field.

I believe, especially at this time, that the JACL is the best medium for the political awakening of the nisei. I believe that Hito Okada, Saburo Kido and Dr. T.T. Yatabe (plus Joe Masaoka) are sincerely interested in the nisei. Most of the Tories and the boys with personal ambitions have dropped by the wayside. Okada and Kido are serving without salary. Both Tom Yatabe and Joe Masaoka could do much better than taking the kicking ~~that~~ around that JACL leaders get these from the nisei generally. . . . Okada is a member of the FEPC here and of the Committee for Constitutional Rights. He went out with me on two afternoons about two months ago ---out on a dusty road outside the Cudahy packing plant to sign up their nisei workers for the CIO's Packinghouse

Workers of America. The shop had a CIO contract but only one out of 40 nisei were members of the union. We practically had to tackle the guys out on the road---the company wouldn't let us on the grounds and had to sit on their stomachs while we talked to them, but we signed up the majority. Anyway, that's Hito Okada. . . .Kido is still a conservative at heart but he has gone along with PC and JACL policy. . . . Tom Yatabe, who was a successful dentist in Fresno and a JACL old-timer, didn't know what "jim crow" was until he was evacuated to Jerome. But today he's one of the organizers of a new civil liberties committee in Chicago. . . . You can read Jee Masaoka's column on the common identity of U.S. race groups in this week's PC. . . . None of these four who are left with the JACL could have developed with the times. . . . I think it's unfair to assess the JACL, or to criticize it (as some nisei do) on the basis of what it did or didn't do back in 1936. I think I was as critical as any of them--up until Pearl Harbor---and some of this anti-JACL sentiment (which I helped to foment) is still coming home to roost.

A letter from Teiko Ishida, who now represents us in New York, calls for the JACL to adopt a more progressive line. I think it's revealing that the counsellors of the JACL these days are people like Reinhold Niebuhr, William Agar, Roger Baldwin, Wirin, etc. That we're learning to work with liberal groups everywhere Much of the criticism of the PC's editorial attitudes has come from Mrs. Shuji Fujii who seems to dislike me intensely. I've seen some letters she has written to other people accusing me of opportunism, etc. (Back in San Francisco when I was on the Nishi-Bei, I once reprinted an Oakland Tribune account of her sister's suicide which she had asked the publisher, as I recall, to suppress. I don't remember now whether Mrs. Abiko, the publisher, asked me to leave the story out or not. I probably wouldn't have.) Anyway, that's just background matter.

Sincerely,

Larry (Signed.)