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1554 Las Lunas St. Pasadena, Calif.
New Years Day, 1943.

Dear Friends: -

Happy New Year! I am happy to begin the New Year by writing a message to all our friends and thanking you for your Christmas greetings, letters and gifts. We were so busy distributing thousands of gifts from churches and other groups to the Japanese centers and hospitals that we did not get out our usual greetings for the holiday season.

We have never known such a busy year with calls for service in many quarters. I have figured out that we have driven our own car nearly 20,000 miles during the past year. We acquired a Japanese truck that has gone 16,000 miles in taking tons of books, equipment, furniture and personal effects to the various Japanese Centers. Besides this travel I have gone at least 15,000 miles in other cars or on trains.

At first we spent a great deal of time with our Japanese church in West Los Angeles and comforting families whose heads had been taken by the F. B. I. We did much visiting at the Tuna Detention camp near Pasadena and I made trips to Missoula, Montana and Santa Fe, New Mexico to visit detainees and help with the hearings. I followed this up with visits to the internment camps in Louisiana, Texas and New Mexico.

When the evacuation began in the Spring we were more than busy helping out in many communities, especially where pastors had been taken by the F. B. I. We were at the station or bus terminal at least twenty times to see off various groups. We were able to help them to the train with their baggage and take care of things after their departure.

Then began the visiting at the Assembly Centers and later the Relocation Centers and attending to their affairs back home. We have kept the closest touch with the sick who have been left behind in this area. We rejoice in that we have been enabled to do a real spiritual work amongst the sick, as well as the well people in the various camps. It is 200 miles to Manzanar where we have most of our connections and we go there frequently and are always asked to speak at various meetings and have many opportunities for service. Our Pasadena friends are at Rivers, Arizona, about 460 miles from here; and the Poston camps are about 300 miles away and almost on the way to Rivers. We have many friends in other states and long to get out to see them also.

It is our hope that we may be able to find work for many of these. If any of you know of openings where the community would be friendly kindly let us know.

In our own household, Virginia is taking nurse training, Samuel has been given the 4E standing, Donald is 2nd year in High school. All join in loving greetings and best wishes for 1943.

Herbert V. and Madeline W. Nicholson.

58-13-C
Rivers, Arizona

Nobu T. Kawai

~~55 HARKNESS AVENUE~~
~~PASADENA, CALIFORNIA~~

January 6, 1943

Mr. Galen Fisher
11 El Sueno
Orinda, Calif.

Dear Mr. Fisher:

At our JACL conference in Salt Lake City last month, you indicated a possible visit to the Gila Relocation Center this month. If your plans still call for a visit here in the near future, we would consider it a distinct honor to have you speak to the members and friends of the Butte Chapter of the Japanese American Citizens League.

We have just completed our organization which is the first of the relocation chapters and have a membership of close to one thousand. We expect about 500 at our meetings.

Most of the people are familiar with the magnificent job you are doing in our behalf and would be eager to hear and meet you. Because we have many people from the Bay area and Central California, you may know a good many of the people personally.

I will appreciate a note from you as to your plans and an answer as to whether or not you will be able to speak to us.

May I thank you for your untiring work and the many kindnesses you have shown us?

Most sincerely yours,

Nobu T. Kawai

Nobu T. Kawai
Pres. Butte Chapter, JACL

January 7, 1943

Mr. Guy V. Aldrich
641 North Fourth St.
Milwaukee, Wis.

Dear Aldrich:

First of all, thank you for all your efforts on behalf of Lincoln Kanai. The recent word from Sorenson that he could have a job at the Norris Foundation school is most cheering. I expect Kanai will jump at the offer.

Another request is this: An American citizen, named Minoru Endo, volunteered for the Army Intelligence School at Savage, Minn. early in December, and is now there. His wife is still at the Relocation Project at Topaz, Utah, but desires to secure release and to work at some place as near Savage as feasible, such as Minneapolis or St. Paul. She is a woman of unusual competence in office work, and of fine character. I enclose her full "Personal History", which speaks for itself.

After writing the above, I talked with the only one of her references whom I know, Mr. Leonard Lucas. He spoke in very high terms of her, saying he would as leave put his children in her charge and his property and home as in those hands of any white friend; that she was absolutely loyal to her country, the U.S.A., as we were; and that although she worked in a different department of the N.Y.K. Steamship Company from himself, he knew that she was considered one of the most competent and accurate and faithful of their large staff. The cable department, in which she carried much of the load, requires unusual care and accuracy.

Whatever you or your associates can do for Mrs. Endo will be greatly appreciated.

Sincerely yours

Galen M. Fisher

1554 Las Lunas St., Pasadena, Calif.
January 12, 1943.

Mr. Galen Fisher,
Orinda, Calif.

Dear Galen Fisher: -

Happy New Year to you and Mrs.
Fisher. I hope that all is going well with you in your
many activities and that all your family are well.

I enclose a letter telling something of our works
during the past year. Truly it was a wonderful year in
spite of all the heart breaks and tragedies! And now the
New Year has come with many, many opportunities.

We had hoped that the Interned Japanese men and women
might have been released to join their families in the
Relocation Centers; but practically none have been permitted
to do so. I am again feeling that I should visit the intern-
ment camps. But if I do so I want to have a real pass to get
in where I can work more effectively than I did last time.

I saw Dr. Strong in Los Angeles last week but had
little time to talk with him. However, he asked me to put
my concern down in writing and have it at his office when he
gets back. I have written him a letter to-night and would
be very happy if you could also write him a letter of rec-
ommendation for me to become one of the Y. M. C. A. Secretaries
to visit these Japanese Internment Camps. I would not
need a salary nor would I need travel expenses, but I would be
very happy to abide by their rules.

I am suggesting this because I feel that I have a con-
tact already with the Japanese in these camps that would make
me a very welcome visitor. Most of them know me and I know the
families and constantly visit them in the Relocation Centers.
I also made good contacts with the officers in charge of the
camps, and believe I won their full confidence. They wished
they could have let me in to talk freely with the men, but with-
out proper authoraization from Washington this was impossible.

Thanks for anything you can do in this connection, and
wishing you the best of success for the New Year,

Sincerely,

Herbert
H. V. Nicholson

done
1/19

For your information

Church Federation of Los Angeles Southern California Council of Churches

3330 WEST ADAMS BOULEVARD
LOS ANGELES, CALIFORNIA

January 30, 1943

To the Members of the California Legislature
State of California

Gentlemen:

We address you in the name and by the authority of the Protestant bodies of the City of Los Angeles, by action of the duly constituted Executive Council of the Church Federation of Los Angeles and of the annual meeting of the Southern California Council of Churches.

The State Legislature, and you individual members thereof, are confronted with legislative proposals which are directed against American citizens of Japanese ancestry who formerly resided in our state and who are now relocated elsewhere because of war exigencies, but who because of home and business ties in California might be expected to return to the state following the war. Some of this proposed legislation, we are informed, provides for the cancellation of citizenship of those who are American born and for other severe limitations of a discriminatory nature.

The burden of our message to you is to protest against these discriminatory proposals and to urge that a spirit of justice, fair play, and far sighted deliberation may be exercised. It is our prayer that our state and nation may overcome any temptations to fall to the level of that racism which is spreading terror to so many parts of the globe.

It is as Christians and as representatives of Christian churches that we protest against the discriminatory proposals aimed at Americans of Japanese ancestry. In recent years the churches have given the questions arising from race relations most serious thought. In 1937 the Ecumenical Conference on Church, Community and State, meeting at Oxford, England, spoke the mind of Protestantism when it said: "The Christians see distinctions of race as part of God's purpose to enrich mankind with a diversity of gifts. Against racial pride or race antagonism the Church must set its face implacably as rebellion against God. . . . The deification of nation, race or class, or of political or cultural ideas, is idolatry, and can only lead to increasing division and disaster." The Federal Council of Churches of Christ in America has spoken with a spirit which we commend also to you: "Christians must seek as never before to remove suspicions, fears, misunderstandings, and prejudices between racial groups and to foster mutual understanding, tolerance, respect for personality, and spirit of cooperation. We must replace attitudes and customs based upon past fears and hatreds by those based upon mutual interest and present services." (1924)

Behind these unequivocal pronouncements stands the clear teaching of our religious heritage. The Old and New Testaments alike teach categorically: "Thou shalt love thy neighbor as thyself." Our Lord taught that God is the Father of all mankind, that we should live like brothers with our fel-

low men, that we should pray that His Kingdom come. The moral law that commands us is an all-inclusive love. "God has made of one blood all nations of men." Clearly, discriminatory legislation against Americans of Japanese parents violates Christian Principles.

In violating Christian principles, one violates the spiritual basis of western civilization and of democracy itself. The moral laws of justice, the sanctity of personality, the enrichment of society through variety of differences, the equality of races, the hope of democracy that creative opportunity for all people be provided—these are indispensable ideas in the democratic way of life.

Many of the persons potentially affected by the proposed legislation are members of our churches. Discrimination against them contradicts the international work of Christian missionary endeavor. We must enlarge rather than shrink the "reservoir of goodwill" which Christian missions have created around the world. It is not the part of far-sighted legislation to engender hate and to plant the seeds of enmity which can only flower into future strife. Men like Ambassador Grew, rich in international and inter-racial experience, reminds us of the seriousness of the problem when he writes in his "Report from Tokyo" as follows:

"After we have defeated the Axis states, the ghosts of totalitarianism will stalk through the world with prejudice and hate. We can exorcize these ghosts and destroy them if we do not try to meet hate with hate. We must meet hate with cold but sane resolution. We must meet malice, not with malice, but with fine good sense."

Recognizing the fact of present war conditions, it is the wisdom of Christian forbearance that we do not that which will be the cause of future ills and of regret. In the name of The Christ, we urge you to seek the larger, the more constructive, the more generous way.

Your positions as legislators inevitably cause you to face race issues as among the most critical problems before our democracy. Discriminatory legislation against members of one race causes anxiety, restlessness, and friction among all the racial minorities which look to the spirit of democratic justice as their security. If racial groups cannot depend on the understanding, the tolerance, and the good will of Christian democracy, their hope is gone. This hope turned to despair will rise in global conflagration and racial warfare. Your attitudes now will have historical repercussions.

In the name of the Church, we earnestly pray that you will resist the legislative proposals which we have referred to and will stand for open, constructive, and generous handling of the problems which will exist when the war with Japan has been terminated.

Respectfully,

ALPHONZO E. BELL

President, Church Federation of Los Angeles

DR. DONALD H. TIPPETT

President, Southern California Council of Churches

E. C. FARNHAM
Executive Secretary

COPY

GILA RIVER RELOCATION CENTER
CANAL CAMP
RIVERS, ARIZONA

10 - 3 - B
Rivers, Arizona
February 1943

Well Wednesday Feb. 10, 1943, Registration of all persons over 18 to 38 started. Most of the Japanese Niseis in this camp and elsewhere object to this very much. They would tell this Captain Thompson that it would be a different story if we Niseis were not evacuated. We would gladly volunteer but after they landed in the relocation center they changed their mind completely. One boy of camp II registered some days ago and asked the Sargeant whether he could go to Phoenix now or not. Well as usual the Sargeant said "No." So they got the impression why they should go into the army and not get treated like all American citizens of today are receiving. One student related a saying, the army being the cowboys, and us Japs (that's what they call us and I don't like it) as cattle, rounded up and send to a place where they will be separated from the good ones and bad ones, (loyal and disloyal ones) and slaughter the good ones and leave the old one to die. I do not believe the government of the United States would do such a thing as this and besides I trust the Government more than my old man. I want to live here but they want to go back to the old country. "Well let them whoever wants to go back go and let the one who want to stay serve the United States by entering the army by helping her. (My own opinion) I haven't heard from other sources that they (meaning Niseis) are trying desperately to catch the ones that say they are loyal and beat them up. As for me I do not care even I am against my old man and rest of the aliens. (I'm sick of these old men telling me what to do. I hope you will understand me. I'm different from other Nisei.)

*Letter by H.J. grad to white classmate in Fairlee
Fresno Co.*

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IOWA STATE VEGETABLE GROWERS ASSOCIATION

AMES, IOWA

March 2, 1943

Editor
Des Moines Register
Des Moines, Iowa

Dear Sir:

It would be very much better for the farmers and the vegetable growers of Iowa to deal with Scattergood and to inspect in person Japanese who want jobs than to deal at a distance with the War Department Relocation Authority.

In Colorado as a vegetable grower of the Greeley district, this writer worked with and employed Japanese labor. These folks are the most clean, well-dressed, neat and efficient people with whom he has had acquaintance. Many folks doing manual labor do not feel that they can make the effort to keep themselves in the very fine condition in which Japanese folks do keep themselves. ...

I am ^{wholly}~~already~~ unimpressed with the argument that they will live more cheaply than Americans of other background. That is not true as I have observed it. ...

C. L. Fitch, Secretary

March 5, 1943

Dear Fellow-Citizens of Japanese Ancestry:

Letters asking counsel on registration and the Combat Unit have come lately from several Centers. Instead of simply replying to the individual inquiries, I am going to be bold enough to write this open letter to all Nisei, not to give unsolicited advice, but to report how the issues look to me and all the other genuine friends with whom I have talked. By "genuine friends" I mean Caucasians who are fighting to protect the constitutional rights of all minorities, especially of Japanese-Americans.

"Let me say right off, that all of us, without exception, feel it would be a serious mistake for you not to register and to cooperate whole-heartedly with the War Department and the W.R.A. in forming the Combat Unit, as well as in applying for release for free resettlement, unless family conditions prevent.

We know that you have been cut to the quick by the tough experiences of the last year, - not so much the physical hardships, as the denial of a chance to prove your loyalty and make your utmost contribution to the war effort. "Any of us have shared your sense of grievance on this account, and have worked persistently to bring about a change in Government and in the public mind. But most of you have swallowed your grievances and endured the "slings and arrows of outrageous fortune" with marvellous patience, in the spirit of patriots ready to serve the country to the limit. Knowing as I do the tragedies of which you and your loved ones have been a part, my heart bleeds for you. But all this makes me and your other steadfast friends all the more anxious that you do not now let objections to the manner of the registration or past-up resentment over past treatment make you flout the Government's offer.

As to the Combat Unit, high officials labored for months to bring it about. Those who now refuse to cooperate with the War Department will be throwing down, not only the liberal Army officials, but also the President, for on February 1st he wrote to Secretary Stimson endorsing the plan and testifying to its high purposes in these words: "I am glad to observe that the War Department, the Navy Department, the War Relocation Commission, the Department of Justice, and the War Relocation Authority are collaborating in a program which will assure the opportunity for all loyal Americans, including Americans of Japanese ancestry, to serve their country at a time when the fullest and wisest use of our manpower is all-important to the war effort."

Refusal to cooperate will also poison the public mind against all evacuees, for the anti-Oriental reactionaries could say, "We told you so; they were disloyal all along, and now their true colors have come out." It would give a most effective item of propaganda to the Axis. And it would hamstring groups like the Fair Play Committee that are working to preserve the democratic rights of Nisei and all minority groups. Right now the Committee on American Principles and Fair Play is being formed to carry on that fight. President Spruell is Honorary Chairman, Maurice Harrison is in head of the Advisory Board, Dr. A.C. McEliffort is Executive Committee Chairman, and Mrs. Harry Kingan is Executive Secretary. General Barron, Dr. Harry Grady, Dr. Robert Millikan, Dr. Ray Lyman Wilbur and many other leaders over the Coast are backing it. I feel sure you won't let them down, but will continue to hold fast to the ideal America, even though the real America, under wartime pressure, has fallen far short of her ideals.

Very sincerely yours

Galen M. Fisher

Galen M. Fisher

GEORGE CLARK
ELMER E. NICHOLS
REECE CLARK
WELDON C. NICHOLS
WRIGHT MORTON

LAW OFFICES
OF
CLARK, NICHOLS & MORTON
AMERICAN TRUST COMPANY BUILDING
BERKELEY, CALIFORNIA
TELEPHONE BERKELEY 3893

REPLY ATTENTION OF

Elmer E. Nichols

March 16, 1943.

COPY

War Relocation Authority,
Barr Building,
Washington, D. C.

Gentlemen:

Attention: D. S. Myer, Director

Please refer to the following:

42 - 5 - D
Central Utah

Subject: Nobutaro Akagi.

Your form letter WRA-140 reached the writer recently. You ask for my opinion of Mr. Akagi with respect to such matters as extent of Americanization through education and upbringing, general standing and reputation in the community, and occupational abilities. It is with the utmost pleasure that I comply with your request.

I have been a practicing attorney in this city for more than thirty-five years. During the first World War I acted as attorney for the First National Bank of Berkeley. The President of that bank requested me, as its attorney, to advise the bank whether it would be consistent with the Alien Land Act if the bank made a loan of \$25,000.00 to California Mission Furniture Company, which company was engaged in the manufacture of mission style furniture in this city and which furniture it distributed widely over the Pacific Coast.

After consultation with the then Superintendent of Banks of California, Mr. Sullivan, now deceased, and after examining the Alien Land Act, I advised the bank that it would not be obnoxious to the Act to make the loan in question. The loan was made. The owner and manager at the time mentioned was Nobutaro Akagi. The furniture company had employees of almost one hundred.

Shortly after the events last mentioned, and for some years thereafter, I engaged in raising funds for the Berkeley Community Chest. In one of my first annual solicitations I called upon Mr. Akagi at the furniture company. I solicited his contribution, not anticipating that he would be willing to make more than a nominal contribution. He immediately replied, "Put me down for \$250.00." In later years I called on Mr. Akagi at his place

3/16/43

of business annually for these subscriptions. I do not remember the amounts he was able to contribute except in a general way. Once or twice later he gave the same amount but in the hard times which followed the first World War consignees of California Mission Furniture Company on the Pacific Coast, in many instances, failed in business and Mr. Akagi and his Mission Furniture Company were gradually reduced until his business was suspended. At that time Mr. Akagi lived in one of the substantial homes in a nice residential section in Berkeley. His financial affairs went from bad to worse until he lost this home under foreclosure. Thereafter he struggled to support himself, his wife, and a small family, and many times during his years of adversity I went to his rescue when the intervention of an attorney or friend would be of assistance to him.

During all his years of adversity and up until the date when the Japanese on the Coast were ordered to leave the Coast, Mr. Akagi enjoyed the very highest respect of the best people in this city. He was a man of unquestioned honesty and a patriotic resident in every sense of the word. There is no man of my acquaintance for whom I can speak with higher admiration than I can speak of Nobutaro Akagi.

Mr. Akagi came to bid me goodbye just before leaving Berkeley under military orders. He appeared to be distressed and utterly dazed. Knowing of his patriotism, good works and fine reputation in this community I was equally distressed.

I am,

Very sincerely yours,

Elmer E. Nichols

EEN:EC

MINISTERS

BAPTIST

KENSABURO IGARASHI

EPISCOPAL

DAISUKE KITAGAWA

METHODIST

ISAAC INOUE

SUENOSHIN KAWASHIMA

ANDREW Y. KURODA

SEIICHI NIWA

YONOSUKE SASAKI

SHIGEO TANABE

NORIO YAZAKI

PRESBYTERIAN

ISAMU NAKAMURA

SALVATION ARMY

ITSUJI MATSUSHIMA

INDEPENDENT

JOHN S. FUJIMURA

HISASHI SANO

OFFICE SECRETARY

MISS KIYO OGAWA

TULELAKE UNION CHURCH

3001-D



TULELAKE WRA PROJECT



NEWELL, CALIFORNIA

March 20, 1943

Mr. Galen M. Fisher
11 El Sueno
Orinda, California

Dear Mr. Fisher:

I was glad to receive your letter and a copy of your article on the Survey Graphic.

I am glad that Dr. Bennett showed my letters to him to you. The situation here is now calm. But the deadline for the registration of female citizens and aliens was set on March 24. That which comes after that should be significant. I am interested in segregation of the loyal and disloyal.

However, I am also interested to know why is it that in one camp the registration went smoothly with more than 300 volunteers and in another it caused a great deal of trouble, affecting the whole residents of the colony. The people are about the same in any camp. Some people may not like to admit, but the way of handling the matter must have had something to do.

I read your open letter to the Nisei on the Pacific Citizen and also on the Tulean Dispatch. Thank you very much for it. Undoubtedly that has helped some people to make up their mind.

Due to the situation, it was decided that I and my family should be relocated as soon as possible. Dr. Smith appointed me to the Southern Colorado Circuit, while he is still looking for me a job permanent for the duration. We are trying to get a teaching job in one of those Army or Navy Japanese Language Schools. Mr. Shirrell of Chicago is also actively helping me. We are leaving this place next Thursday, March 25, for the Granada center first, whence we will go out to the free zone.

Yours very sincerely,

Andrew Y. Kuroda

April 20, 1943

Mr. Abe Oyamada
24-19-C WRA
Heart Mountain, Wyo.

Dear Mr. Oyamada:

It is a pleasure to hear from you, both as a friend of Mr. Lincoln Kanai, and in your own capacity.

The questions you pose as to public relations are not easy of solution. I share your feeling that much more could well have been done but I am not in close enough touch with the Hdqrs at Washington to be certain just what they are doing now or planning to do. It is my impression, however, that the Public Relations staff have given little thought to how to utilize the talent latent among the residents in the Centers. As you say, that depends largely on the local Center Director and staff. They have been so swamped and agitated by day to day problems that they may not have had the time or detachment to think out such matters. Then the entire WRA staff have felt that too active a program of publicity would do more harm than good, I have been told. Certainly, the substantial concessions won from other departments of Government have shown that the WRA heads have done some very effective behind the scenes work.

But the time may now be here when a somewhat larger stream of realistic articles, letters and anecdotes, - human interest stuff - might well be arranged for, with the collaboration of men like yourself. There would seem to be no objection to letting such materials be fed into papers in the localities near the Centers, and also into papers whose columns are open in the communities from which the evacuees have come, on this Coast. But the experts may say that the best way would be to have most of the materials sent to some competent central editorial group which would select and frame up the stuff to suit papers of various types.

I am sending a copy of this letter to Mrs. Ruth W. Kingman, Executive Secretary of the Com. on American Principles and Fair Play, who has long been interested in the publicity relations question, and is now giving all her energies to this Committee. I may see her tomorrow, on my way to board a train for Boston, where I am to spend two days in an educational conference and participating in a mass meeting. Dillon Myer is to be there, also, and I shall seek an opportunity to discuss this matter with him.

As to more contacts between residents and neighboring organizations, the Christian Council in each Center should be able to do something about this.

Sincerely yours

Galen H. Fisher

(To a Santa Maria High School teacher, written the end of April '43)

Dearest -----:

Since I have nothing to do, I have decided to drop you a line. Few more days and Easter Sunday, but I have no way of sending you anything because of confinement. You see, ever since they announced Japanese shooting of American Prisoners of Bombing of Tokyo, we all Nisei soldiers got confined to the barrack. We can't even go to P.S. or to the Movie or Service Club now. Only place we can go is to the Mess Hall and next barrack. Today, Captain called me to his office and said "----- I am sorry to confine you too, but it's for your own protection". Very nice of him to say that to me only, but I am feeling very unhappy about it because I know it is not for our own protection. If it is true, what about those boys who have to go to work at Service Club at night or Theater and come back about midnight. If they are afraid of us being harm, why let those work and why all of us go to work. This confinement is after duty and it's not for our own good. It is a punishment for what we have no responsibility for. I blew up when we got the order. -----, I don't want to feel this way toward this country and I honestly tried very hard to keep faith in her and believe in her, but I can't help it any more when things like this happen so often. I cried last night and I wasn't the only one either. I know so many good Americans and I tried and tried, but these things happen so often overpowering it. Other Nisei are taking it very calmly and quieter than usual, but I couldn't hold on. Here we have two married Niseis and both of their wives are living in officers home doing housework, and yet they can't go back to their wives. If it was outside, it's different, but right in the reservation and yet they can't go in their own car.

Honestly, I tried my best to be a good soldier, but now no use because my heart isn't there any more. I want to be somebody you'll be proud of, but it looks as if I have failed. I only wish you believe in me and remember that I tried my best. I won't do anything against this country because I am still a citizen as the Constitution goes. All I can do is to do as they tell me. Nothing more and nothing special. I am very sorry to disappoint all the -----'s (you) especially. That's the only thing that bothers my conscience. Please forgive me.

As ever yours,

Nisei Soldier

Community Hospital
San Mateo, California
May 30, 1943

Dear Friends:

Almost every letter from the Center tells me that a large number of the young people there are either joining the Army or leaving for outside employment. I rejoice with you in this outcome. Your volunteer enlistment has no doubt convinced the authority and the general public of your loyalty. Now that racial prejudice inflamed by war hysteria has subsided, justice is being restored to you. Our belief in democracy is justified. Keep on believing in it; democracy will win!

A word to the soldiers. Despite the fact that our church is composed of but a little more than twenty families, twelve of our young men are now American soldiers; five of them have been drafted and seven have volunteered. Both the Iijima's and the Mizote have given three sons, all their boys, to the country; the Takei their only son. "They casted in all that they had, even all their living".

Soldiers, you are brave. Sacrificing everything, you have responded to the call to duty. You are willing to give your lives for the welfare of the nation and of humanity as a whole. (I commend to you The Courage of Devotion to Duty by Dr. John W. Buckham on the reverse side.) There is no alternative left for you loyal Americans but fight unless you are a Pacifist. I will bring you individually to God in my prayers, praying for a speedy and just peace that your sacrifice shall not be in vain.

To those who left the Center for outside employment: "You are the salt of the earth, but if the salt have lost his savor, where-with shall it be salted? It is henceforth good for nothing, but to be cast out to be trodden under foot of men." Don't lose your usefulness, which is highly appreciated in the present labor shortage. You are fortunate to have freed yourselves and to be working in an American community.

"You are the light of the world. Let your light so shine before men that they may see your good works and honor your fathers who are in the Center." Show your good citizenship to all. Keep up your association with Caucasian Americans and especially with Christians at the church. Prepare a way for others in the Center to return to a normal living and to amalgamate themselves in American communities. Watch your health when you are in a country whose climate is worse than California's.

Students in colleges and seminaries: You are not working for immediate end but for the future. In the long run you will make a greater contribution to the country and to the Kingdom of God. War is temporary, education and religion are more abiding. Prepare yourselves well. The future of humanity depends largely on your endeavors.

To those who are remaining in the Center: Labor is short everywhere. The Center is no exception. Somebody must remain to take care of the old, the young and the sick. Your share is neither showy nor financially rewarding, but you are keeping your home fire burning. "For whosoever shall give a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

Friends, all of you: I, too, am doing my share in the corner of a hospital. Two months ago a study group and a church were organized. Regularly I am sending out about one hundred letters. The Northern California Conference through Dr. Harley Gill gave us text books for the class and stamped envelopes for my letters. The San Mateo Congregational Church, through their pastor Rev. Sidney Buckham, made a piano and hymn books available for our church. My letters are mimeographed by Mrs. Robert Caldwell, secretary to Mr. Buckham.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God and of His Son, Jesus Christ our Lord; and the blessings of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. Amen.

Sincerely yours,

Norio Ozaki.

A Volunteer Soldier**

By Walton Morita

In your letter you asked me if I was old enough to be a soldier. Well, I am sure I was eighteen December 9, 1942. But the draft won't get me as I have volunteered for the Japanese Combat Unit of the U. S. Army.You know, Reverend, I was taught in Church to love one another as brothers and sisters, but when your country and its principles are threatened, you just gotta get up and fight for them. I love this country because it has given me my education and on the whole has treated my family well. I have volunteered so that maybe my folk will be treated a little better than if I didn't volunteer. I have passed my first physical examination with flying colors and at the present am waiting anxiously to be called for induction in Salt Lake City.

Rev. Masayoshi Wakai and Henry Mizote have also volunteered.....

The only thing is that I might get awfully homesick for the folk back home. Yes, I will surely miss them all and most of all you. You surely give me courage when you send us those prayers in the letters. No more playing around for me as I will have to buckle down real hard to become a good soldier.....

Gee! Reverend, I'm sure sick and tired of this war, and I guess everybody else is, too. But every night I pray that peace will come before many more get killed. I sure hope that my prayers and others who are praying for peace will be answered soon.....

**A portion of the letter written to Rev. Norio Ozaki.

The Courage of Devotion to Duty*

By John Wright Buckham

There is the Courage of devotion to duty. This courage Jesus showed throughout His entire life, never more than when, at the close of that last Summer which he had longed to have with his beloved disciples, without lingering or hesitation, he said, with the resolution of complete commitment to duty, "Arise, let us go hence!" He knew what Judas had done. He knew that both the power of Rome and the hatred of the leaders of his own people were waiting to lay hold of Him. Yet He did not flinch. With the same fortitude that He showed when "He steadfastly set His face to go to Jerusalem" He now went out into the night to face His foes, conscious that it meant danger, ignominy, suffering and probably death.

This courage of devotion to duty our young men, th nation over, are showing today when at the call of their country they are leaving home and friends and all the pursuits and associations to which they are attached to go out to meet hardship, danger, perhaps death, in obedience to duty. We know something of what they are giving up, but they have left it all without a word of resentment or complaint. We honor them for this. It is true courage. We may approve the courage shown in war without approving war.

*A portion of the sermon, The Call to Courage, appeared in the Pulpit May 1943.

Force or Democracy***

By John Sonoda

To think that some people still resort to brutal force is beyond my comprehension. And also they also don't realize that one person's ideas can't be changed by force. Norio, no matter what some people think of me, I still believe in democracy and stake my bets on it.

***A portion of a letter written to Rev. Norio Ozaki.

Fair Play****

By Dr. Galen Fisher

You will be glad to know that important and favorable measures affecting the evacuees will shortly be announced. The WRA and some of the high officials of Government and Army have been working for this end all along. Naturally, we deeply regret that such measures could not have taken a year ago, thus saving so much hardship, and apparently undemocratic treatment, but we must be glad that even though slow, America still practices a high degree of democratic justice in the end. Witness the decision of the Federal Court as to disfranchisement and the emergency Army order on this coast. This Committee of Fair Play is getting off to a good start, and will fight hard to prevent unjust legislation from being adapted.

Yashotah Mission
Yashotah, Wis.
September 8, '43

Mr. Allen M. Fisher,
Orinda, California.

Dear Mr. Fisher:

I've just read your second article concerning the American born Japanese problem. I've read many interesting articles from the standpoint of ^{both} views, and I have found yours most interesting and impressive. I only regret that I've missed your previous articles.

I am myself an American born Japanese from California. I was born in Hollywood

and raised in a small town amongst my American friends in El Monte.

Many would be interested to know what thought came to my mind at the time of Pearl Harbor stab; when I picked up a newspaper and read in bold prints across the front page, the startling headline. I was stunned cold when I read it over and over again slowly. I tried awfully hard, to control myself. No; — I wasn't feeling with guilt; — my blood, nor my face. But when I looked up and faced the deep stares of

crowd mingling close to me, I felt like bursting out "Why are you all staring at me for, I am an American as much as you all are." But no, this will cause trouble so I walked away. From then on I not only faced the great problem all Americans are facing, but I said to myself "There's gonna be hatred toward me and I must face them and prove them what a true loyal American I am."

I'll never forget the time when my close friend, Bill Pennfold and I, went to volunteer

IV

our service for our country. Before you can say "Jackson", I was turned down and of course my buddy was accepted into the service he chose. I was so sick and discouraged that I just couldn't face my friend Bill. Before he returned, I went up to him and said I was rejected and that I was so ill that I'd better go home and not wait for you. I don't know if the shock caused my illness but I was sick for a whole week.

I am proud to be an American and I

VI

can show further proof with a list of reference I have in my possession; from my friends back in California and also from the superintendent of my high school and my former Caucasian employers, regarding my traits and above all my loyalty.

Ahead, I must face the hardships, discrimination and hatred; but I've learned to face it with a smile. I can see ahead with confident, when the time will come when all of us will be looked upon as honest, loyal, Americans.

VI

Your article has added another step closer to a better feeling and understanding among us Americans. As soon as this feeling is understood, I believe this war will end that much soon. For I see one great mistake and that is the untied, ununited United States. We must unite together, cooperate in order to do our effort to bring sooner, the end to this uncivilized war by the Axis.

I guess you probably haven't read this with much interest. I only

VII

wish to thank you for
your interesting article
and I know you'll
do better on your next
article. I'll be looking
forward to it.

Cordially Yours
Jatsumi Crabara

TULE LAKE UNION CHURCH
Tule Lake Project
5013-B
Newell, California

Date: September 24, 1943

Mr. Galen Fisher
11 El Sueno
Orinda, California

Dear Mr. Galen Fisher,

Due to the segregation program majority of the members of the Tule Lake Union Church, as well as all the ministers, will be transferred to other centers. Consequently, the Union Church will be disbanded, although the church work will be continued by somebody not definitely designated as yet. We want to take this opportunity to thank you for your continual help and sympathy in our church work here at Tule Lake.

Rev. Daisuke Kitagawa, Executive Secretary of the Tule Lake Union Church, will remain until after the segregation program is completed, therefore, all correspondence should be addressed to him. His address is 5013-B, Tule Lake Project, Newell, California.

May we again mention that your untiring efforts to make life in camp as comfortable and wholesome as possible have been greatly appreciated, and will be remembered for many years to come.

May God bless and guide you in all your kind endeavors.

Gratefully yours,

Daisuke Kitagawa

Rev. Daisuke Kitagawa
Executive Secretary

TS.092A

Notes on

Consultation with Reverends Kitagawa and Hannaford on Tule Lake Personnel

by Galen M. Fisher. October 9, 1943

Information as to the general situation was also gleaned from Caucasian staff members, especially Dr. Jacoby, Corliss Carter and Dr. Opler; more briefly from Director Best. I also talked with several school teachers, and with Pastor Hashimoto and Harry Mayeda.

Summary of Kitagawa's views, but without benefit of his revision. Some of Hannaford's ideas are interwoven, and he assented to all Kitagawa's views. When I had own congregation at Tule, felt responsible for them; now all gone, and no Episcopalians among newcomers. Thus far, only Christian newcomers reported are: single lady, trained kindergartener; two families from Minidoka, and 10 kibel from Topaz. - I had served as go-between Administration and evacuees, often interpreting and mediating, and enjoyed general confidence, even of many agitators; always managed to do this by securing benefits for both friendly and hostile groups, and never getting in a corner, as a partisan running-dog of Administration. I was recognized as an impartial servant of the whole community. With the radically changed character of the population, with kibel disloyal bent on making trouble for Administration and blocking anything pro-American, I would need to start from the bottom and would probably be unable to win again such general prestige and confidence. No Christian worker could hope to exercise influence beyond the inner Christian circle without winning such confidence. And without it, he would be in constant danger of being beaten up. Before, I gained most of my hold on the community by helping both evacuees and Administration during the acute crisis of last winter and spring. There will probably be even more acute crises, but I doubt if either I or any other Christian worker could hope to ride it successfully. The odds against doing so will be enormous. I know I would stand no chance of winning out unless I was prepared to stay here for many months. My reputation as a friend of the Administration would hereafter be my greatest handicap.

The situation will be much more difficult in every way. There will be more conflicts, not only between Administration and agitators of a reckless character, but between issei and nisei, nisei and kibel, parents and children, Hawaiian and Mainland kibel. The need for clever and patient mediators will be great, but they must have superhuman insight and resourcefulness. The whole camp will take on a Japanese color; the adult Christian nisei are practically all gone. The anti-Christian kibel will be strong and ruthless. Buddhists will be preponderant and aggressive. Attendance of children on Sunday School and other church gatherings will be openly opposed. Pastor Hashimoto will minister well to the issei flock, and the Caucasian school teachers who number several able and zealous Christians, will do all in their power to maintain the Sunday-school and youth activities, but naturally, they will hardly enjoy the confidence of the disaffected trouble-makers, and may not be able to hold many of the nisei majors.

Only a nisei who lived inside the ^Precept and had the unusual qualities already described would be able to draw or hold the high school nisei. Even the Hannafords or some other gifted Caucasians would be unable to hold them, partly because they would not believe inside and would therefore have too slight contact with the nisei and with the tangled situations sure to arise. Hannaford said he had felt frustrated for several weeks, as he looked ahead at the tough and unpredictable situation. 'I feel a deep obligation to shepherd the many releasees ~~gated~~ ^{gated}, whom I have been helping, and who write us daily of their problems. Would be different if we could live inside, though even then, uncertain how much we could achieve for any but Christian families.' The Caucasian teachers kept Sunday-school going well during all the segregation period this summer.

they can be counted on to continue, although some of them are planning to leave soon. Unfortunately, some of the best Administration staff also are leaving.

The Caucasians whom I consulted confirmed the general picture given me by Father Dai and Dr. Hamaford. ~~They will find that the pro-Japan element will~~ largely predominate, ~~that they will attempt to~~ and will seize every opportunity to embarrass the Administration, and to frown on everything American, which in their minds, includes everything Christian.

Schooling through high school will be provided, but it is not yet clear whether or not it will be optional or compulsory. Japanese schooling will be freely allowed, the expense to be borne by the evacuees themselves. Already some Japanese enterprises have been started.

Mr. Best thought there would be no objection to Father Dai staying in the Project for a few months longer, and then going out, but said it would need to be referred to Washington. No Caucasian missionary will be allowed to live in the Project, but he could go and come, as at present. Undoubtedly he would have to watch his step, since the trouble-makers would be trying to hinder his efforts at every turn.

If Father Dai should leave, another minister/^{or lay worker} would be allowed to take his place. Whether or not a lay worker could be placed on the \$19. payroll was uncertain, unless he ~~was~~ joined the school staff. Possibly, he could serve as physical education director and coach, if qualified to do so.

Fisher's Conclusions

It is my present opinion that neither Father Dai nor Dr. Hamaford should be urged to stay much longer at Tule, unless they come to that decision of their own accord.

The ~~Raz~~ nisei work/ will not be adequately cared for by the Caucasian teachers, although they will be ready and able to do a good deal; and Pastor Hashimoto can not do it. In view of the strong anti-American and anti-Christian influences sure to be dominant, it is very important that every effort be made to meet the nisei needs. To that end, I believe the best measures would be:

1. Secure an experienced nisei worker, qualified to serve as athletic coach or physical director, or in some other capacity, such as dramatics, crafts, or social ~~kids~~ activities. A man who was simply a religious teacher or preacher, or a discussion leader would not be likely to get far. He would stand no chance of gaining prestige with the influential and anti-American crowd, and would therefore be ~~handicapped~~ heavily handicapped, if not stymied. The nervous strain in any case would be intense, and ~~under the unfavorable conditions~~ for a man who had no means of capturing the respect of the antis, it might prove to be intolerable.

2. Build a simple, small dwelling as near the project as possible for a Caucasian man or couple. Find a man or better, a couple, who had experience and enthusiasm in work with youth. If they knew Japanese, all the better. But English would be their chief medium. In their case, also, some talent that would be in general demand and win them prestige, would be most helpful. They could probably eat at the Caucasian mess hall.

MINISTERS

BAPTIST

KENSABURO IGARASHI

EPISCOPAL

DAISUKE KITAGAWA

METHODIST

ISAAC INOUE

SUENOSHIN KAWASHIMA

SEIICHI NIWA

YONOSUKE SASAKI

SHIGEO TANABE

PRESBYTERIAN

ISAMU NAKAMURA

SALVATION ARMY

ITSUJI MATSUSHIMA

INDEPENDENT

JOHN S. FUJIMURA

HISASHI SANO

EXECUTIVE SECRETARY

DAISUKE KITAGAWA

OFFICE SECRETARY

MISS KIYO OGAWA

TULELAKE UNION CHURCH

3001-D



TULELAKE WRA PROJECT



NEWELL, CALIFORNIA

October 11, 1943.

Dear Mr. Fisher:

This is to thank you for your visit here on Oct 9-10. It was nice to see you again and I was thankful for the opportunity to have a frank discussion with you about the matter of which we all are so keenly concerned. Hope the best way be opened in a near future for Tule Lake Church activities.

Enclosed are copies of some of the things I wrote about Japanese American problems. Recalling what Dr. Chapman said, that is you wanted to have almost anything concerning the problem, I am sending them to you. If they are of any use to you, I'm happy.

Thank you again for the nice Omigage you brought for me.

With best wishes to you,

Sincerely yours ever,

Rev. Daisuke Kitagawa

Living Church. Sept. 12, 1943.

Under the auspices of the Department of Domestic Missions of the National Council, I have made a two-months' tour, studying the conditions and problems of the relocation of Japanese-Americans. This program is under the direction of the War Relocation Authority and has been under way for approximately the past half year. It is a program unique in character, unprecedented in history, and extremely difficult to carry out. Because of its unique nature, however, it is a challenge to us Christians of America.

I

I will not question at this moment whether it was or was not necessary to evacuate all the people of Japanese ancestry from the territory known as the restricted area of the West Coast states. Be the reasons for the mass evacuation what they may, it is intolerable from the humanistic standpoint, not to mention the Christian standpoint, to keep 100,000 people in what are called relocation centers which are in truth nothing but concentration camps. There are ten of these centers, each having a population of 8,000 to 18,000 in it. Having lived in one of them, where 16,000 at one time lived together, I have had first-hand experience with many evils, inevitable to and consequential of that type of "collective" living.

The physical set-up of the camps is not bad. It could be a lot better, or it could be a lot worse. Under the circumstances, the War Relocation Authority has been doing a good job, and I do not think anyone could have done any better. If it were for troops

consisting only of men, physically fit for military duty, there could be nothing to complain about. If it were meant for a summer camp where families stay a few weeks or so, I should think people would enjoy it. But a relocation center is, in a word, a town where families--men and women, boys and girls, aged and young, healthy and invalid, professional people and common laborers--are expected to make their living, and supposedly in a democratic way! For such a purpose, it can hardly be satisfactory.

To eat three meals a day in a community mess hall with 250 others is something, the evil of which one cannot realize until he does it over a period of several weeks--and several weeks is enough to realize it! Just look at it from the standpoint of a child. He eats a meal which his mother did not prepare for him nor his father earn, and in a place where his parents may be out of his sight. This one thing alone reveals the basic evil of a highly collective type of living! Unity of the family is broken up, sacredness of the home is lost, children lose respect due their parents--lack of discipline and manners.

Lack of household duties for boys and girls, lack of opportunity for them to help their parents and to share the joys and hardships of family life cannot help but make youngsters loose--morally as well as physically; consequently their characters become highly independent and irresponsible. Are we not breeding potential anarchists under the guise of a holy war to save the principles of democracy?

Lack of privacy is obvious in camp. When a family of four is living in a single room which is the bedroom, living room, study,

and playroom all at once, not much civilized life can be expected. It especially is hard on youngsters of adolescent age. They must at times have a place where they can release their emotions, away from the presence of other people, even of their own parents. When a boy invites his girl friend to his home, under normal circumstances he usually does so with his parents' consent, and the youngsters can have a good time in a clean, decent, and respectable way in one of the rooms of his home where, even without the presence of his parents, the dignity of home life prevails. In other words, even though in complete privacy, the youngsters are not outside their parents' supervision. And they accept it and they do not dare go beyond the "frame work" of the established social and family mores. But in camp, any privacy means an escape from people including parents. Nothing could be secret without escaping from others. This results in a very bad psychology. When a young boy wants to see his girl friend, they have to "run away" from home, consciously or unconsciously, accompanied by a sense of guilt. And once having run away, they are completely out of the influence of the established mores. This is obviously a first step to moral irresponsibility. What sort of character they will grow up into is a question which makes me shudder each time I think of it.

The grown-ups are no better off than children. Their attitude toward work shows it very distinctly. The R. R. A. employs any adult for work planned by its Administration--farm work, cooperative stores, construction and maintenance work of various kinds,

etc. Each individual worker gets paid \$16.00 per month for his work on a 44-hour per week basis. Japanese have been known for the long hours they work; they did not mind working thirteen or fourteen hours a day or more. In camp, however, even the most old-fashioned Japanese is extremely "hour conscious" and is not ashamed to try to get by with as little work as possible as long as his time sheet is filled. The worst thing ever done to these people has been to deprive them of incentive and initiative. They have lost purpose of life. Could anything be worse than this?

In view of these facts, I am completely in agreement with Mr. Dillon S. Myer, National Director of the W.R.A., in his belief that the only solution to the matter is the relocating of Japanese-Americans in normal American communities. It is not only the salvation of Japanese-Americans but also the salvation of American democracy. As long as America is fighting this war for what she professes to be fighting it for, she should not tolerate the existence of relocation centers. Nothing could be more inconsistent than tolerating racial segregation at home while fighting abroad for racial equality. In this sense alone, if not for anything more, the relocation of Japanese-Americans is a challenge to all Christians of America.

II

The program of relocating Japanese-Americans has several accompanying difficulties.

1. The people in the camps have reached the point where they

have no desire to leave camp. This is the very reason why I am so anxious to get them out the camps. They do not want to leave camp because they have lost confidence in themselves--in their capability to re-establish themselves. They are afraid of encountering something unpleasant in communities where there is no Japanese. In other words, they feel extremely insecure and fearful of being relocated in normal communities. On the other hand, the relocation center, even with all its unpleasantness and evils, gives them a false sense of security. Consequently, they have developed a feeling of complacency. They do not realize that by staying in the camps they are completely ruining the future of their children. Each day they are becoming a group of backward people, no longer capable of adjusting themselves to normal human communities. Can we tolerate a repetition of the mistake of the Indian Reservations? One of the major tasks of my ministry is to remind the people in the relocation center of the evils of camp life and to have them make up their minds to take the risks of relocating somewhere in regular communities.

2. So far the relocation program has taken place only on individual and vocational bases. This means that the relocation program is creating another trouble which is just as serious as the evils of camp life: The individuals who are able to relocate on the vocational basis are the young people. Statistics show that the majority of them are between ages of eighteen and thirty-five.

According to the recent findings, 95 per cent of the Japanese nationals here in America are thirty-five years or over, and their average is fifty-six, whereas 95 percent of the Japanese-Americans are thirty-five years or under and their average age is twenty-four. The significant fact is that the majority of Japanese nationals who are residents of this country are not yet of retiring age, but due to mass evacuation they have been forced to retire; that is because of their language handicap, unfamiliarity with American customs, and many war-time restrictions on aliens, they are practically unable to re-establish themselves by their own efforts. Many of them, therefore, having lost their financial resources, have become virtually dependents of their sons and daughters. But the average age of their sons and daughters being twenty-four, these young people can not support themselves and their parents and their families. Consequently, if we push the relocation program too far the way it is now being done, the result will be that the majority of Japanese nationals and all the children of minor age have to remain in the relocation centers. And those young people who are out will have to suffer from the loss of family life.

3. The relocation on individual and vocational bases takes place mainly in cities. Young people of Japanese descent are not easily accepted by defense factories. The opportunities for menial jobs seem to be almost infinite, but they do not pay enough

to support a large family. On top of this, in cities, the housing problem is acute so that even if by some chance one should get paid a large salary, it is unlikely that he can send for his family and his parents' family in order to live together. With all these things in mind, therefore, I am firmly convinced that the only way to solve the relocation problem is to relocate families on farms or at least in small rural communities. But again, this project has its own difficulties. In the first place, rural people are provincial and conservative; they do not welcome newcomers. Nisei will meet more prejudice in rural and small communities than in large cities. However, if a thorough and proper kind of ground work is done, they will be accepted by the community. And once they are accepted they can become an integral part of the community in rural areas. Therefore, I personally am not too pessimistic about the rural relocation program.

In the second place, evacuees do not seem to be interested in farm work. The majority of the Japanese had their own businesses or ran their own farms. They do not want to become farm hands. But they have been uprooted, and many of them have lost their property and financial resources. As result, they cannot start their own business or farm. It is also true that the type of farming they are used to in the West is different from what they find in the Midwest. This makes another drawback. But if Japanese-Americans are awakened to the seriousness of the whole problem and are enabled to look at it from a much longer range of view, I am per-

fectly confident that they will prefer relocation on farms to anything else. All in all, it takes an intensive educational program both of the evacuees and of the American public, especially of rural people.

III

There are several things which I wish the Missions and Parishes of the Episcopal Church throughout the country would do. They are the kinds of things which only church groups can do efficiently.

1. If the Japanese priests in relocation centers should make up a list of Episcopalian families in the centers, with descriptions of their background, training and experience, and have the lists distributed among the Parishes and Missions, can these families not be placed adequately somewhere in normal American communities, through the efforts of our church members? We must deal with each case on its individual merits. It does not seem every efficient, but it is the only sensible way to tackle this tremendous job.

2. There are already quite a large number of young people relocated in cities of different states. They are far away from their families. Many of them have never lived in any part of this country other than the West Coast, and especially after being in relocation centers for over a period of a year or so, they cannot help being somewhat timid and self-conscious when they are among people. Many of them are engaged in entirely different types of

jobs from those they were used to or trained for. Consequently, they all have re-adjustment problems, personal or social. Beginning with a mild case of homesickness, it may, in extreme cases, lead to delinquency. They are told that the church door is always open to them, but not all of them feel quite free to go in. Due to the peculiar psychological state they are in, they need a pull and a push before they ever get into church. With this point in mind, I wish the members of local parishes and missions would be kind enough to befriend those young evacuees who may be residing in their midst.

3. The Church can do a lot for Japanese-Americans by way of educating the public regarding this program. It takes a little bit, but not too much, of courage to be a real friend of a Japanese-American openly, and a little more so to take a positive stand and do something to help him. But unless somebody in each community does it, no one will do it. And I do not see how anyone will ever do it if church people are not courageous enough to do it.

I am firmly convinced that, by taking a positive attitude to an active part in this program of Japanese relocation now at this critical time of world history, we are making a definite contribution toward the building of a new world culture, because I cannot doubt for a moment that the God who made out of one blood many nations to dwell on the face of this earth is expecting us to build on this resourceful continent and out of many kindreds and tongues, a nation which is higher than any one racial group. In this parti-

cular sense, I see the hope of the future of the world depending on America. If America fails in realizing this vision, where else could we find a hope for the post-war world? And by the way in which we handle the Japanese relocation program, our faith in Christianity is well-tested.

Daisuke Kitagawa

ANALYSIS AND SUGGESTIONS

1. In certain circle of those who are remaining in Tule Lake Center, there is an opinion that after this place becomes the segregation center, there will be schools for education in Japanese fashion. They think they are going to give a purely and thorough going Japanese education to their youngsters. Some of them even go as far as to think that there will be no recreation problem or entertainment of American style. Granting that people who have this sort of idea are a minority even among the segregates, still it shows that those who purposely remain here are dreaming of such a state of affair.

It is also true that talks about this sort of thing aggravated the desire to remain in this center in some people's minds.

2. Number of people who remain here think that after this place becomes the segregation center, there will be very little internal trouble because they say everybody who is coming here is one who has determined to return to Japan as quickly as possible. That is to say, his mind is all made up for one thing, and no longer to waver between two loyalties. As long as the government is giving them freedom and privilege of living as Japanese in this center, they will be well satisfied and happy. Consequently, no trouble among the segregates is anticipated.

However, it must not for a moment be forgotten that a majority of segregates are more selfish, or self-centered type of people. Loyalty question is not so much concerned with by these people. What is more important to them is that their sons are not drafted into Army, their pride as Japanese are not injured etc., etc.--all about themselves! Therefore they are the least co-operative sort of people; consequently, it may be well to anticipate a lot of petty trouble among the people.

3. Against this sort of sentiment of a group of Issei remaining in this center, we can foresee a conflict of rather serious nature between them and their youngsters who are forced by their parents to remain in the segregation center against their will. No matter what the parents may think and may hope, their youngsters are nothing but Americans, and it is impossible to make Japanese out of them over-night. They will crave for recreation and entertainment of American type. They will crave for more democratic way in every aspect of their life. They will not be able to stand the unreasonable pressure on the part of their parents. It is of vital importance for the WRA to decide what policy it is going to follow regarding the education of Nisei here in Tule Lake Center. In this connection it is of great importance for WRA to state its policy concerning Japanese education in the center. It seems to be advisable for WRA to set up rather rigid policy on this matter, and be ready to carry it out even against the desire of the segregates in some instances.

Frustration is to be anticipated, both among Issei and Nisei, for different reasons respectively. Issei must always "rationalize" and "justify" the stand they have taken. Many of them unquestionably regret that they chose this way. But refusing to admit it, they may take more

aggressive attitude against everything and anything American, and force their youngsters to be more Japanese than they ever could stand. Nisei, on the other hand, having stayed or come here with their parents against their own will, must be always resentful. Delinquency of all kinds may well be anticipated, because they refuse to be morally responsible type of persons. "What's the use" or "I don't care" type of attitude will be predominant among Nisei group. It may be nearly impossible to keep up their morale.

4. Nisei group will be bound to become a minority, that is Nisei of ages 18 and over. They will be minority both in terms of number and of influence. There is no question that Issei will be the dominant group, but at the same time the influence of Kibei group will be of tremendous force. This reporter will not be surprised if aggressive type of Kibei take the initiative and leadership in the affair of the center. I am sure Kibei of mature age are more or less looking forward to doing this. It is therefore extremely important how to handle a Kibei group.

At the risk of generalization, it may be said that Kibei is more positively pro-Japan than Issei, because they know the recent Japan much better than Issei. The nationalistic propaganda-education is more deep-rooted among Kibei. On top of this, they had a tremendous difficulty to readjust themselves to America in their adolescence and especially among their Nisei brothers, causing a lot of inhibition and obsession! In them a retaliating sort of psychology is always at work. Many of them must have been draft-dodgers when they left Japan, but when they applied for returning to Japan, they were not merely dodging the draft, but more positively making attempt to retaliate (?) against the vicious circle they built up around themselves!

5. More aggressive attitude on the part of Buddhist group is anticipated. Up to this time the Buddhist group, in spite of the fact that it has more people in it than any other religious group, has been rather inactive in participating in civic affairs, mainly because they felt they were on the spot under the circumstances and also because of the fact that Christian group has been rather active in every aspect of the colony affair; but after this place becomes the segregation center, there would definitely be more Buddhists than Christians. It is more so with leaders; and also the Buddhists will feel assured that they can carry on their program without any pressure from the American government. Together with the inevitable tendency toward pro-Japanese patriotism, this might lead to some type of persecution of Christianity. Even though the number of Christians is going to be small, many of the younger people will prefer Christian religion to Buddhism as their personal religion. The Protestant group will in some way continue its activities in this center, so a conflict between these two religious group should be carefully watched. This whole matter will depend on what sort of leadership the two groups will have. It will be of tremendous importance for the administration to make contact with the leaders of both groups, and if possible to have them meet together before any activities are organized by either group.

In the minds of Issei, especially of non-Christian Issei, religion and national affairs, whether political, cultural or otherwise, are more

closely connected than among Americans! To Issel, Christian religion is the religion of Western Nations, and America is a Christian Nation. Whatever is American must be also Christian and whoever is Christian cannot but be pro-American! This kind of logic is still quite prevailing among unintelligent Issel.

Traditional Buddhism, both its teaching and the way it used to be presented, is much more fitting to the feudalistic type of mind. "Do not let people know but obey" was the fundamental policy of feudal government, and the type of mind developed out of this policy has not died away, hence the unpopularity of Protestantism among Japanese people!

6. Among those who are remaining here, there will be a number of people who will regret that they remained here as time goes on. I should think their treatment is no less important than the treatment of the aggressive Kibel group because those who regret to have remained here will be more easily become bitter than those who come from other centers with their own minds made up. There will be a small group of people who still maintain rational thinking and wish to live as decently as could be expected in American community. They will resent the extremist's attitude of others. How to reconcile these two groups is another matter of no small importance.

It will be a matter of inevitable necessity to give chance to some of the segregees to change their minds who come to realize the mistake they have made, without giving an impression that WRA again changes the policy!

Caution must be taken to the effect that under no circumstance an impression be given that WRA or U. S. Government is anxious to relocate even those who are supposed to be segregees!

7. General attitude of the colony toward the administration will be that of dependance and cynicism mixed together. Reference should be made to the note prepared by this reporter a few weeks ago concerning the attitude of Japanese toward government per se. On one hand therefore the segregees may show off that they are not depending on WRA which is an agency of American government, but on the other hand, they are more heavily depending on the administration than in any other center. Democratic way of dealing with the people will not get the administration too far. Certain type of benevolent despotism will be more welcome by the colonists as long as it is not openly so labeled.

It is easily understandable that any person who has close and constant contact with Administration will be suspected by the colonists. But the irony is that without somebody doing this, both Administration and the colony will be sunk. How to get such individuals is a most difficult proposition and it holds the key to the success of this center. People hand-picked by the administration are of no value! Selection of delegates by way of general election will not bring forth true leaders because of the type of people who will be here. In this matter will then be the most painstaking task!

APPENDIX

- *1. Segregation Program, especially the way in which it is handled is giving the impression to the evacuee that the U. S. government has definitely established a policy to split group of any kind, family group or local group prior to evacuation or any other group of people closely attached to one another.
- *2. The people who have not ^{been} put on the train list--some are getting frantic because of fear to be separated from their folks; some think there must be some definite policy behind, that is they cannot conceive why they have been dropped off the list just by mistake!
- *3. Disorganization on the part of the office.

The Supervisor of Civic Organization received a notice to announce that those who are not on the train list should go to #1804 on Sept. 16. When they got there, they were told no such notice had been sent, furthermore they were told to get their baggages ready because they may receive 24 hour notice.

Of course their destination not designated, they haven't been given any boxes or crating materials!

COMMUNITY ATTITUDE TO THE SEGREGATION PROGRAM
TRACEABLE BACK TO REGISTRATION PROBLEM

I. The biggest issue at the registration was, at first, the loyalty question aroused by the original form of Q. 28 to be applicable to both citizens and aliens. When however the substitute question was provided and a good deal of explanation was given as to the nature of the registration program, the basic issue was shifted from that of loyalty question to that of possibility of forced relocation, -- that is the problem implicated in frequently repeated question whether the registration was application for leave clearance or simply registration.

As far as Issel was concerned, assurance was given to the effect that there was no loyalty problem involved in the registration. All they were required is to pledge to be law abiding people and not interfere with the war effort of this country; and also, assurance was given that registration in terms of application for leave clearance does not mean that those who registered express by so doing their desire to relocate. Furthermore, it was made clear that Application for Leave Clearance was not an application for leave, therefore that registration alone does not make the registrant eligible for leave.

II. Because of the answer the WRA gave to these two questions, WRA has put itself in a peculiarly difficult position to promote the Segregation Program. If the Segregation Program is to be carried out in order that loyal ones are separated from the disloyal ones as has been repeatedly stated in the official announcements, WRA is contradicting itself with regard to its answer to loyalty question at the time of registration. If not for the loyalty question, then what ^{is the} Segregation is for, ~~is what~~ the evacuee asks; and naturally they think the segregation is the step necessary to force the evacuees to relocate. Therefore at least in the minds of the evacuee, WRA appears to contradict itself in regard to its answer to the second question at the time of registration. As far as the Tule Lake residents are concerned, segregation is pretty nearly the matter of either loyalty disloyalty question or preliminary to the forced relocation. Therefore those who helped to promote registration program at that time are put on the spot because they encouraged people to register on the ground that it did not mean to declare loyalty to this country; it did not mean to express their desire or willingness to relocate. Consequently, they are not able to say much for the segregation program.

III. The fact that at the time of registration mass decisions were made in many blocks has contributed difficulty in this Segregation Program to a great extent. When a group of people get together and decide to do one thing or ~~than~~ another, it is regarded as a very bad ethics for individuals in the group to act otherwise than what they decided for. There are a number of people in Tule Lake Project who from sheer confusion and hysteria shared in the mass decision reached at the block meeting. After the heat of registration crisis cooled off, they were able to rethink what they ~~have~~ done to recognize their mistakes and shortsightedness, they are ready to receive the segregation hearing with the intention and desire to be reclassified, but they feel quite badly to do so for the rest of their block people because in so doing, they betray the mass decision of the group in which they also took part. This is one of the results which is inevitable from that registration which was so

poorly presented. Another factor which contributed a difficulty to this problem is a psychological characteristic to the Japanese which is well revealed in one of the most frequently repeated questions at the time of registration, -- that is, is registration compulsory or not, and if so, what is the penalty attached to it. The significance of this question is that the people did not like to be responsible for their personal decision whether to register or not, but if it was compulsory then they would comply with it because regardless of consequence they were able to say that it was not they that chose to register but it was an official order. So even with the Segregation Program, there are a lot of people who wished WRA to make a positive statement that transfer is absolutely compulsory because they say they could find face saving excuse in the presence of their fellow men ^{to be} labeled as loyal to this country. I realize that this is one thing which WRA would never do but the peculiarity of Japanese psychology prefers to have the government agency make this sort of rigid statement regarding the problem.

IV. Having seen the two trains bound for Jerome which is the most unpopular center as the transfer destination leaving Tule Lake so smoothly, I feel that the Segregation Program has been rather successfully carried out even with numerous mistakes made in handling individual cases, and I feel also that majority of the colonists realize that administration has been more considerate, sympathetic toward the evacuees this time and has done the best possible under the circumstances to maintain the welfare of Japanese. It is not to be denied that an atmosphere of resignation is predominant in the colony, but none the less credit should be given to the present staff of administration for this good result. It would have been a wonderful thing if Segregation Program was utilized as an opportunity to remedy ^{100%} the mistake made at the time of registration ~~100%~~, -- that is to have segregation hearing on individual basis for every adult member of the colony instead of giving it to the people who are classified on the Group two and three. Of course without a careful and thorough going preparation this would have added more confusion than doing any good, but with the amount of effort the present staff of administration made concerning the Segregation Program, this segregation hearing for everybody would have worked a wonder I am sure, and then the Segregation Program would have seen much less resistance.

I personally think that registration was perfectly a reasonable matter for WRA to undertake, but on account of lack of preparation, propaganda, and education, a mess was made. Whereas I am of the opinion that Segregation Program is highly unreasonable and senseless, but because of the careful preparation and considerable amount of educational propaganda, it has been worked out quite successfully.

September 30, 1943, Thursday

I. As the train from Topaz Center was about to be unloaded, a number of people who had come here before assembled in front of the high school auditorium to welcome the new comers. I was in the building reading to wait for the people to come out after their baggages were inspected. I heard a lot of noise and shouting outside so I went out to find what was going on. There was a bon fire burning around which a crowd of young men most likely the Hawaiian Kibei group who came here from Topaz about a week before. Everytime a truck came to the gymnasium from the train, they shouted all kinds of things including banzai, and a caucasian man whom I could not recognize from the distance tried to calm them down but was not able to do so. It was observed that a few of them was about to start a fist fight with this man. Meanwhile, several soldiers approached them, but even then, the crowd did not stop shouting nor hesitate to cry banzai everytime a bus arrived. At that time, I did not know this, but later I learned that they threw a number of new benches into the bon fire thus causing a property damage too.

This is rather significant to my mind. First of all, it must be pointed out that people who were around were perfectly disgusted with this misbehavior of this bunch, and I am sure majority of the segregees do not approve such conduct. Secondly, this bunch would never do such a thing in day time I will not be very much mistaken in judging them to be the most cowardly type of people. When they are dealt with individually, they may not even express their personal conviction or idea if they had any. They did that sort of apparently bold act only under the cover of night and the mass. Decent people were quite hurt by them because they claimed that they are the real Japanese and did that as if by so doing they can show the true Japanese spirit which is not at all the case. It may be both interesting and important to analyse why they did this. A desire to obtain recognition must be one of the strongest motives behind it. They are young bachelors and they are Hawaiian Kibei. As such, they have no chance to gain prestige in the center or in the American community outside. It will be the same in Japan too. Briefly, they are the undesired minority group wherever they may be and on account of their educational and cultural background, they cannot feel at home either in Japan or in America, and culturally it may not be too far from the truth to say that they are men without native country.

This element, I am perfectly sure, is numerically a minority in Tule Lake Center, but I am also sure that this group will cause a lot of trouble. There must be some definite policy established to keep them from causing any trouble.

II. Having received groups of segregees from Rohwer, Jerome, Granada, Topaz, Heart Mountain, and Minidoka, and having met practically everybody at the exit door from baggage inspection and the process of finger printing and photographing out to the house assignment, I have more or less sized up the nature of the constituents of the Tule Lake Center in the following way. Excepting the rowdy bunch of Hawaiian Kibei from Topaz Center and some from Jerome, the rest of the people are rather decent and mild type of people. One cannot fail to notice that there are a good number of families with nice looking young people and children and from all observations I have made, this center will become just the same kind of camp as any other relocation center. Making a poor guess work, I

should think many of them were sent here because:

1. part of their families are already back in Japan
2. they have too large a family with their children too young that they don't think it possible to make a living during and after the war in this country
3. because of business reasons
4. because they think they are too old to start all over again after losing all their property and business foundation.

This guess work is based on the observation of the type of people who in no way show any anti-American sentiment. In this respect I think it is very important to make a careful comparison between the group who deliberately chose to remain in Tule Lake and the group of people who for the reasons mentioned above were bound to come here.

III. With these distinctly different types of group in the center, it is extremely significant ~~who~~ ^{or} which group will take the leadership in the center life. It is absolutely clear that the group of irresponsible Hawaiian Kibei should not hold any position of importance in the center politics. ~~The~~ ^{the} conservative and narrow-minded reactionaries who chose to remain here would like to claim their prestige on the basis that they had been here longer, but it is evident that they cannot become leaders of the whole community. ~~There is the people,~~ ^{the decent type of people,} who are sent from other centers for various different reasons, ~~and~~ ^{are} not too much politically minded, ~~consequently~~ ^{consequently} not enough in civic affairs of the center life. It is therefore up to the administration to gear the whole political trend of this community into the right direction.

they may be aggressive

Mr. Galen Fisher

To Whom It May Concern:

I. No discussion is necessary on the evils of Relocation Centers. The lack of home life and privacy for individuals is the major factor with which I am most concerned and which should be most generally emphasized.

II. Resettlement has been taking place only on an individual basis. This is inevitable for several reasons:

- A. There is not much the Issei can do after their established homes, trades or farms are uprooted. Only young adults who were reared in this country can readjust themselves with comparative ease to the environments outside of the west coast states.
- B. The place where Nisei can find suitable occupations is in cities where people are comparatively little prejudiced against racial minority groups. Opportunities for many types of unskilled labor as well as for professional jobs are open.

III. This leads to a problem just as serious as the relocation center life.

- A. Parents and school-age youngsters are bound to be left in the relocation centers, thus splitting up the family units.
- B. Young Nisei who have found occupations in large cities cannot be actually resettled. To say the least, their life is not psychologically balanced and personally satisfying. It is natural that many of them have personality problems and social readjustment of a serious nature.
- C. It is impossible for Nisei to send for their parents to live with them in cities under these conditions so the present resettlement movement is causing on one hand the breaking up of families in relocation centers and on the other hand causing isolation of the Nisei outside. From the standpoint of integration of Japanese Americans into normal American communities this is a very serious problem.

IV. To remedy this situation it is suggested:

- A. To promote a group resettlement program which is only possible in rural areas. The bottleneck for this program is the prejudice on the part of rural communities which is caused by their conservatism and provincialism. Another hindrance is the lack of initiative and financial resources on the part of evacuees. However, with careful preparation in terms of education of both American communities and evacuees, these hindrances will become a difficulty of minor importance.

B. Inevitably there will be more and more Nisei going out to large cities whether we like it or not. For them it is of vital importance to provide a counselling service. Being away from home among people of entirely different background they are bound to have more readjustment difficulties. Even though the Caucasian pastors and social workers are perfectly willing to help Nisei, it has become evident that they cannot go far enough in ministering to them because of this difference of background. It is, therefore, recommended that Japanese and Japanese-American people of maturity, wisdom and experience such as ministers, lawyers and social workers be utilized for this special kind of service.

C. Besides the counselling service mentioned above the same people should be utilized for public relations work, namely, to promote better understanding and friendly attitudes between Caucasians and Japanese-Americans in each community. They may be given opportunities to talk to different clubs and groups, both religious and secular. They can keep in contact with civic leaders, government officials and church people and help the evacuees in many ways. From the standpoint of the integration of Nisei into American life, this service of personal counselling and public relations is by far the most important. The people who are engaged in this work will be able to explore many opportunities hidden to both Caucasian and Japanese laymen. Furthermore, they will be able to place the right kind of people in proper or suitable occupations so that relocation will actually become resettlement and re-establishment. Those of us who are interested in this program of Japanese relocation should look far ahead and make every effort to lay the foundations for cultural development to be established on the basis of the merging of two different culture patterns.

V. As to the practical way of providing for this counselling and public relations work it might be suggested:

- A. To let WIA employ such evacuee leaders as are qualified for this type of work.
- B. To let the Christian churches, that is the Mission Board of each denomination support ministers who are capable of different types of work and have them minister to evacuees at large regardless of their religious preferences.
- C. To obtain the cooperation of WIA field officers as indispensable and of vital importance.

- VI. As to the general sentiment in relocation centers concerning the resettlement program there is a need of more education. It is most desirable to have some evacuees who are relocated outside return to relocation centers from time to time to inform colonists of the actual conditions outside. The colonists' views and outlook is obviously narrowed down because of the confinement of many months. They are bound to be ignorant of outside conditions, suspicious concerning outside conditions and fearful of the possible dangers they might have to face if and when they leave the centers. To have these factors against relocation dispelled, the fellow-evacuees who have had first-hand experiences outside will be more useful than Caucasians whether they are WRA officials or interested individuals. It is suggested, therefore, that some method be worked out so that evacuees could visit relocation centers and field offices. These people will be able to introduce a number of job opportunities to colonists in a more personal way and they can work for more adequate type of occupations of which they have intimate knowledge. Their service will be extremely valuable and, in fact, crucial in the promotion of the resettlement program.
- VII. In connection with the problem of obtaining jobs for evacuees, various kinds of interested groups, both within and without relocation centers should be utilized. For instance, let a denominational church make up copy letters of its evacuee members who desire to resettle with accurate information concerning their background, training and ability and also the kind of occupations they wish and the places where they prefer to resettle. Have these letters mimeographed and distributed throughout the states, to all local parishes of the same denomination. This will be one of the most efficient ways to sell evacuees to interested Caucasian groups. Undoubtedly there are people among the congregation of each denomination who would know of opportunities for different jobs. The pastor and the lay leaders of the church could make further contact with the evacuee pastor in the relocation center and become the mediator between the prospective employer and employees. Less practicable but efficient will be to have the Mission Board of each denomination collect job offers with accurate information concerning the employers, their policies and wishes, needs and so on. Then, distribute the same letters to the evacuee pastors in relocation centers. Evacuees will surely feel much more secure to go to jobs which are introduced by the church group. The same type of thing could be worked out with cooperative associations. Form groups interested in cooperative farms in relocation centers and have these groups make official contacts with the corresponding groups outside. It would be so much better if these church or other groups in relocation centers could send representatives out to places where resettlement is possible. First hand investigation on behalf of the people would stimulate greater interest in relocation.

Saisuke Kiteyawa

Confidential
m.f.

OFFICE OF THE CHAPLAIN
442ND COMBAT TEAM
CAMP SHELBY
MISS.

October 25, 1943

Captain Hall, USA
Washington, D. C.

Dear Sir:

It was a real pleasure to have the opportunity of meeting you and Col. Scobey. It gave me a great lift to know the originators of our Combat Team and hear for myself the confidence placed in this group. I can also state that our Nisei troops were thrilled to have had the opportunity to pass in review for Mr. McCloy. When I returned to the field that night, in most of the camps we had little groups singing songs around the fires as never before. They had gotten the news from their officers that they would be given combat duty when the time came.

As we spoke together in Camp Shelby for a few minutes regarding our unit I would like to follow up some of the items that concern us all. Please consider this correspondence personal and confidential. I want to share with your office some observations I have made.

I. The problem of the Hawaiian and the Mainland Niseis not getting along is not serious anymore. It was at the beginning, but with the Hawaiian boys given NCO ratings, the schism is not anything to worry. There is still some friction, but it is more of a natural process. I know definitely that there is just as much friction between West Coast Niseis and those from Colorado, Utah and elsewhere as there is friction between the Hawaiians and the Mainlanders.

But to solve the many intricate personal problems of the troops I believe it would be a practical necessity to have a Mainland Nisei chaplain. Both Higuchi and I are from Hawaii, and will most likely return to Hawaii after the war. It would be beneficial in the long run to have a Mainland Nisei chaplain for that reason. We must have someone who might aid in the solution of problems when the war is over. I suggest that Rev. George Aki, Jerome WRA, Denson Arkansas, be aided so that he could become the Mainland Nisei Chaplain. He has made the application in Arkansas. I do not know exactly how much he is succeeding, but I am sure without some push it would take a long time.

II. The problem of the Air Corpsmen and men from other units who have been transferred to this unit.

There are definitely two opinions among the men themselves. One group which is a highly intelligent group says that they do not mind being sent here. They understand the problem of the War Department as far as

the Niseis go. However, due to transfers with rank they feel that it would be desirable to form an infantry company composed of all Air Corps men. The other group complains that the government is inconsistent, for they misuse manpower ability. They think it is most unfortunate in the transfers for just that reason.

Both groups are thoughtful and you can see their side of the argument. Before going further to make the proper adjustments, may I relay to you some suggestions that we are getting from the mainland Niseis themselves. The above is after all a minor problem if the following suggestion could be materialized.

III. This concerns a complicated question of morale of our mainland Nisei troops, the growing unrest in terms of delinquent tendencies of the youths of the relocation centers, and the future of the whole Nisei problem in the United States. This certainly is not for your office alone to solve, but from what I have heard, there is a grand opportunity for your office to take the initiative toward the best solution.

A. The morale of our Mainland Niseis have not been as high as our Hawaiian lot. I believe the furloughs have had a great deal to do with it. Many have returned to their respective relocation centers and other cities and have been told that they were "suckers". Their college friends have argued with them that even if they gave their lives for America, the future for the Niseis would not be bright. I had four mainland soldiers tell me exactly that. I have heard some Niseis ask me in camp whether there is a future even after they volunteered in the Army.

This is a disturbing element of morale. The one solution would be to make another combat team of all Niseis. I asked you about it when you were here but it was unfortunate that I could not very well give you adequate reasons for it. I told you that on this question of an all Nisei team, there were two opinions among our men. One group is pleased to be in this special unit. the other(minority) would prefer to be "dispersed" among the White units and become "ambassadors of goodwill". I think both opinions have merit, but when one considers the total picture and the future of the Japanese-Americans in the USA, we must use our horse sense and choose the policy that would solve as many problems as possible.

B. The prevalent opinion among our men is a desire for the formation of another Combat Team at the earliest possible moment. I believe in and heartily endorse this new unit because of the following reasons:

1. The fact that the 100th Infantry is doing well psychologically times the formation of a new team.
2. The youths that were in doubt about the opportunity for actual combat in relocation centers now can see for themselves that the U. S. means business and that they should be positively and actively engaged in the service of their country.

A recruiting team sent from the 442nd can bring a lot of encouragement to the youths and parents of these centers and at the same time encourage enough volunteers to form a new unit in a short time.

3. This act would alleviate the "sucker" feeling of our mainland volunteers and boost the morale of this unit. This also would solve in many ways the increasing social problem of delinquent tendencies among youths in the centers, restore confidence in themselves and the United States, and be a positive force to repel pressure groups who still distrust them.

4. In the long run, the best way for a Nisei to be a real American in every sense of the word, is to be put together in an all-Nisei team. This is a startling statement, but it is an observation made right in Camp Shelby. For example, before our Hawaiian boys came to Camp Shelby, they thought they were good Americans. At Camp Shelby they discovered that their White soldiers questioned their Americanism. This has made many of our men think deeply into their own hearts as to the meaning of this word. They have discovered faster in a month what it means to be an American than all the courses taught in their high school history classes.

Being in an all-Nisei team places the responsibility on each Nisei to be "on the ball", making the outfit the best. In spite of some "gold-bricks" and gripers, the majority will be on guard to do more than mere duty. The natural sense of "so living" that by their group performance they could win their places in America is a definite asset.

Many of them even hesitate to speak Japanese, or think Japanese in our camp just because they want to be a true American. In relocation centers and in Hawaii, such rapid transformation could never take place.

I speak out of my experience of ten years in the field of Americanization. The Army has actually done more in one month than any group of people or institution did in ten years. The Army has made them proud of the "Old Glory", their uniform, and their national anthem. Say what you will of the un-Americanism of having an all Nisei combat team, the argument is against it from my observation and from what many of our men have experienced here.

I would beg you for activating another team. Your office did a lot but I am sure you could do more to the best interests of all concerned.

IV. As another item of morale, may I add this observation. I know that this matter is quite touchy. It concerns the present location of our team. If it is at all possible, both the men and officers would be happy to be moved to some camp further north or east. You know the difficulties our men experienced in Camp Shelby.

From my observation in this unit, the problem concerns the officers as much as the men. At times I think the officers complain more about Shelby than the men. I want you to know that the general desire for change is a fact. It would be very beneficial if we did move north to a more friendly environment. The ideal thing would be to have our troops train in a community which would open its doors for re-settlement after the war. Americans, knowing the Niseis in uniform, would go a long way when the time comes to aid the Niseis to find a new home.

Well, I said everything. It was a chaplain's turn to weep on your shoulders. Thank you for giving me this chance to pour out my heart.

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Please share this with Col. Seobey and continue to fight for us. We, on the other hand, will do everything to be the best. We shall not fail!

Sincerely yours,

MASAO YAMADA, Chaplain

Galen Fisher

HEADQUARTERS, 442ND INFANTRY COMBAT TEAM
CAMP SHELBY, MISSISSIPPI

October 28, 1943

Major Donald Thompson,
Chief, Continental Liaison Branch,
Bureau of Public Relations,
War Department, Washington, D.C.

Dear Major Thompson:

The enclosed Open Letter was written by 1st Lt. Masao Yamada, junior regimental chaplain of the Japanese-American Combat Team. It correctly voices the general sentiment of our men from Hawaii with respect to a labor-race issue which has drawn considerable public attention in the Islands. Briefly, it concerns the strike or labor stoppage in a large Honolulu store employing mostly Japanese-Americans. On the private suggestion of an official source in Hawaii, Lt. Yamada sought the opinions of Japanese-American soldiers here and on that basis wrote this letter.

It is intended for publication in Hawaii papers. Before forwarding it to Hawaii, clearance by the Bureau of Public Relations, or an official opinion on its prudence is desired.

For the Commanding Officer:

/s/ OLAND D. RUSSELL
MAJ., 442nd Inf.,
Public Relations Officer

*Letter
Is going through
channels - may never be
used! m.s.f.*

Camp Shelby, Miss.
October 27, 1943

AN OPEN LETTER TO OUR BROTHERS IN HAWAII

Recent news reports and editorials from Hawaii concerning incidents of the AJA'S back home have alarmed many of us in Camp Shelby. An editorial such as the following is disheartening. "Hawaii wants no recurrence of the scene that was presented at a local business house Tuesday when while the wife of the President of the United States walked into the building through one door a group of smirking Japanese-blood employees were walking out of it and off the job through another door."

We who volunteered for the Army still remember that great day, March 28th, 1943, as we assembled to say farewell to Hawaii. We promised then to bear our responsibilities as good soldiers to the end. We parted silently, determined to prove our love for America through courageous action. You blessed us and said "Aloha" to us, knowing that it may be the last time we shall ever see each other. You promised to keep the home fires burning until we came marching home.

We wonder now as we go into hard training for combat both night and day in this stunning cold weather of the South, what you are attempting to do at home. Are you trying your best to keep the home fires of sacrifice and friendship burning as you whispered to us on that great day?

If we have given ourselves to prove our loyalty and are still determined to go beyond the call of duty for our country, we believe that we have a moral right to ask some of you to give your full support in making our position secure. All the gallant sacrifices of those AJA's in Italy or the good records established in Camp Shelby by us will mean nothing if you who remain at home through lack of courage and common sense go out of your way to be called "smirking Japanese-blood employees."

We take no sides in the labor controversy. We have no facts to know the truth. We can only make this moral plea that in so far as we represent you in uniform, willing to go through fire for the sake of all Japanese to retain the privilege to live as free citizens in Hawaii, that you think twice before taking any steps to create incidents detrimental to us all.

To strike or to walk out is your individual privilege, but in a war zone, when an AJA group does it, it does not help the total Japanese situation. It fans the fire that can easily burn down our only homes.

If we in uniform must obey orders to win this war, can we not ask you to discipline yourselves a little more for the good of all? We still promise you to carry on. We shall train hard so that when our day comes, we shall go courageously through fire. We hope that what we do will make you proud of us. We only ask that what you do back home will make us proud of you.

/s/ Masao Yamada

Masao Yamada, Chaplain
442nd Combat Team



San Mateo, California
December 20, 1943

Greetings from Dr. Harley H. Gill, superintendent of Northern
California Congregational Conference

The Christian Church, even in a time of war and in the face of grave injustices perpetrated even in a Christian country, dares to say to you, our Japanese friends and comrades, merry Christmas and happy New Year. Our thoughts and prayers have been with you. Increasingly you have given us a feeling of pride and satisfaction by the way in which you have conducted yourselves, and humility on our part because of what has been done to you in this our land. May the coming year be a better one. May peace be established and goodwill more nearly realized.

Your sincere friend,

HARLEY H. GILL

Greetings from Rev. Norio Ozaki, pastor of Oakland Japanese
Congregational Church

Dear Nisei Friends:

From California, your home, the pastor wishes you all a happy Christmas.

As you know, our church is now very much disintegrated; almost all of our young people are at colleges, at work in the large cities, in the army, while the majority of the older people and their children are in the Central Utah Relocation Center.

In the past year, roughly speaking, 8 families out of 37 of our church families who left Oakland as one body, have relocated themselves; 50 young people out of 69 have left the center, of which 12 are in the U. S. Army, 8 at different colleges, and 30 at work. As yet, 29 families which consist of 19 niseis above 17 years of age and 44 niseis below 17 are still in the relocation center. Their relocation is slow, however, the pastor sincerely hopes that with the help of the niseis, all the Isseis and their children will eventually be reestablished.

The pastor, who is greatly disappointed because he is unable to serve his church and his people in their greatest time of need, is receiving special treatments at the San Mateo Community Hospital. With the treatments he remains healthy and is able to do eight hours of work a day. He spends his hours doing maintenance work, gardening, and studying. On Sunday he conducts a discussion class and service for the Japanese inmates who are with him.

Through his San Mateo Pulpit and pastoral letters, the pastor wishes to be kept in touch with you. Dropping a card to him whenever you change your address is greatly appreciated.

May God bless you and keep you always.

Sincerely yours,

Norio Ozaki

THE JAPANESE CONGREGATIONAL CHURCHES

The Fresno Japanese parsonage to which the Conference held title and in which it had a much larger investment than the church, was sold. The Japanese equity, in accordance with an agreement made some years ago with the church, is being held in a separate fund. With the church's consent, the old school and dormitory building has been sold under contract and the returns from that are being held in trust for the church. The Fresno Japanese Church building, to which the Conference holds title, will undoubtedly be rented and the income used for paying of taxes, insurance, and repairs.

The Oakland Japanese property is rented; repairs have been made and a substantial sum is accumulating to the credit of that church.

Money realized from the sale of Fresno Japanese properties has been invested, and that portion which belongs to the church kept in a separate account. The same applies to accumulation of rentals on the Oakland Japanese property.

Early in the year the Board made appropriations for Japanese pastors so that they would not be without financial support until the time that the Board of Home Missions was able to take over and give support in the amount agreed upon among the several denominations.

(Northern California Congregational Conference, 1943)

THANKS

Our evacuation and the transfer of our properties to the Conference definitely put them back into the real estate business, with problems of collections, repairs, and rentals. We owe them thanks.

Norio Ozaki

THE STAR STILL SHINES . . .

This is Christmas, 1943. Outside of the drab barracks stretching monotonously into the distance, snow is falling. Like little soft feathers the white flakes waft downward from the sullen skies. The desert wilderness, so arid and so desolate, becomes suddenly covered with a magic mantle of glistening white delivering a "White Christmas" just like the one enjoyed a year ago and now repeated again so mysteriously with our first snow fall in two months on Christ's birthday.

Inside the seemingly lifeless barracks, children are happily playing with gifts sent from thousands of loving but unknown friends scattered all over the United States. Here is a little doll sent from a little Sunday School class in Iowa. The little family next door has received a dozen eggs from another Sunday School class in Salt Lake City. A little tot clutches joyfully at parts of a Tinker-Toy set from another little tot in far-off Massachusetts. Here is a stationery from a seventeen year old girl in Ohio, and already a thank you letter is being written with it by a grateful nisei lass of the same age--a correspondence which may ripen to a life-long friendship. In another barrack apartment a frail widowed mother watches with dewy tears of thankfulness as her little 9 year old daughter eagerly opens her beautifully wrapped gift which was sent to her through the love of a little Christian in Kansas City. In a room is another part of the Center, a smiling youngster is sprawled on the floor by the "GI" stove excitedly coloring his little crayon book sent to him from the Community Church of nearby Provo. Multiply these little Christmas scenes a thousand times, for such touching scenes took place in almost every barrack of the ten War Relocation centers scattered throughout western United States.

* * *

No, this isn't an ordinary year. There's a war on. The world is engulfed in a fiery holocaust of bloodshed, hate and hysteria. Men the world over are destroying other. Violence and cruelty are the rule and not exceptions. "Be ye kind one to another" seems a hollow teaching.

* * *

But out in the cold and silent desert the star still shines tonight. The Star of Bethlehem still shines two thousand years after through the Christ-like love of Christians all over America. "Peace on earth" seems a mockery, but "good-will to men" exists because of these people who follow Christ in unselfishly giving and sharing.

Truly, inside and outside, the barracks, a "White Christmas". A "White Christmas" made possible through the loving thoughts and efforts of understanding and sympathetic Christians. To every one of you, Christian friends, all over America, may we, as fellow Christians, on behalf of the thousands of evacuees, say with all the depth and feeling that the two simple words can express "THANK YOU!" May God bless you and keep you.

* * *

"Inasmuch as you have done it unto the least of these, my brethren, you have done it unto Me."

December 25, 1943

Two Evacuees,
Topaz, Utah.

COPY

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WAR RELOCATION AUTHORITY

WASHINGTON

December 28, 1943

Dr. Clarence S. Gillett
Protestant Church Commission
for Wartime Japanese Service
Santa Maria, California

Dear Dr. Gillett:

Before leaving Rivers I discussed briefly with Mr. Bennett the public relations educational matter which you presented to me during our meeting a few evenings earlier. Mr. Bennett is very sympathetic to your plans for arranging a series of talks in Arizona, and would be interested particularly in having Mr. Grew appear before at least two audiences in the State. He was of the opinion also that Governor Osborne would not be averse to sponsoring such appearances for Mr. Grew and would probably willingly submit a request to the State Department asking their permission. At a meeting Mr. Bennett was having last Friday with the Governor, he said he would probably be able to discover how the Governor would respond to such a suggestion.

Mr. Bennett feels that should any meetings be arranged in Arizona, talks should be given in both Phoenix and Tucson, since there is much inter-city rivalry between the two. Should Governor Osborne's sponsorship prove undesirable or infeasible for any reason, alternate auspices could undoubtedly be arranged through Mr. Stauffer, owner-editor of the Arizona Republic in Phoenix and Mr. Wm. Mathews, editor-owner of the Arizona Star in Tucson. Both are responsible, respected men in the State.

Since returning to Washington I have discussed the problem with Mr. Myer, our director, and he welcomes the high type of program your plans would provide. A program in California in February or March might prove very fruitful. You will be interested to know that the papers here recently carried a short notice of a series of talks being given to the Washington high schools by Mr. Grew during the next two months.

If Mr. Grew can be booked, it would seem that his talks might better treat with the problems of exchange, treatment of war prisoners and civilians in Japan or Japanese occupied country, and the relation of what we do here to that problem.

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With regard to any meetings in Arizona, will you please communicate directly with Mr. L. H. Bennett, Project Director at the Gila River Relocation Center, who is well acquainted with the political situation and with responsible groups and leaders in the state. I think you should be guided by his advice on matters of timing and sponsorship.

Your thoughtful assistance is very much appreciated.

Sincerely yours,

(Signed) John H. Province

John H. Province, Chief
Community Management Division