

Tule Lake

Andrew Y. Kuroda, the author of these letters, is a young Methodist minister who was my student for three years at Auburn Theological Seminary. He was born in Japan and has been in this country about ten years. He is one of the best of all of the many Japanese students whom I have had, probably the best. For several years he has served Churches in Washington and Oregon. He now has permanent status as a resident in this country. I can vouch for his complete honesty and also for his carefulness in everything that he says and does. The letters reveal an intensity of devotion to America and to Democracy that would be notable in any group. I agree with the words of Galen Fisher: "I think that Kuroda's letters are valuable historical documents, as well as thrilling reading."

I am glad to record that Kuroda and his family are both out of the relocation center. Mrs. Kuroda and their two children, one born after the episodes described in these letters are with her parents in Colorado and Kuroda himself is in Ann Arbor, working in the Japanese Language School of the University of Michigan, under the Military Intelligence Service.

/s/ John C. Bennett  
John C. Bennett

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T U L E L A K E   U N I O N   C H U R C H

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3001-D   \*   Tulelake WRA Project   \*   \*   Newell, California

Dr. John C. Bennett  
1042 Shattuck Avenue  
Berkeley, California

1601-D  
Newell, Cal.

Feb. 19, 1943

Dear Dr. Bennett:

Thank you very much for sending me a Federal Council report. It is nice of you to have included so much of the Japanese-American problem in the report.

A package of your Touchstone of Democracy was confiscated by MP at the Post Office. Mr. Shirrell once told me that there is no censorship of books and magazines, English or Japanese, except publications of Jehovah's Witnesses. I do not know whether this censorship of pamphlets is due to the new regulation or to the "discretion" of the individual MP on duty. A few days later when we went to Mr. Jacoby to talk about the matter, he returned the package, with the remark, "It's silly to have done this."

There is a new turn of events developing which has serious and important implications upon the future of the Japanese people in this country.

SITUATION: 1. War Department has announced to resume taking Nisei into armed forces and to open the way for them to work in defense industry. President Roosevelt has expressed his full approval of the plan of War Department. 2. An army team of four, including one Nisei sergeant, headed by 1st lieutenant arrived on Feb. 7. 3. They held mass-meetings at several places throughout the colony Feb. 9, explaining the purpose of this move by reading the prepared statement of War Dept. No period of question and answer was allowed, mainly due to lack of time, because they said that the original and the translation were to be published next morning as the supplement to the paper. 4. Registration of all citizens, male and women, and all aliens, 17 years and over, started in each block. Feb. 10.

PURPOSE: 1. For male Nisei, registration of Selective Service. 2. To get volunteers for a "separate" army unit to be composed of solely soldiers of the American citizens of Japanese ancestry. 3. To map the man-power situation for those who do not fit for military service, to be used in defense work. 4. To map the man-power situation of women citizens. (Question: "Are you willing to work in the Volunteer Nurses' Corps, or Waacs, if opportunity presents



itself, and you are qualified?) 5. To speed up the clearance of Issei. (For male citizens, the form is of Selective Service. For women citizens and aliens, the form is the clearance application of WRA)

ISSUES INVOLVED: 1. Test of loyalty on the individual basis. (Question for all people: "Do you swear the unqualified allegiance to the United States, and forswear all the allegiance to the Emperor of Japan or to any government of any foreign countries?) 2. A case of segregated army units, another instance of Jim Crowism. 3. Women's registration prior to the rest of the country, and to the enactment of the law. 4. First experiment, possibly, of the total man-power mobilization, that might be applied to the whole nation.

REACTION OF THE PEOPLE: Confusion and commotion spread immediately all over the colony. This was largely due to the lack of explanation and information, as in the past. Before people has time to read the statement of War Dept., they had to register. Naturally they were hesitant and refused to do so. Wednesday evening, Feb. 10, all the blocks had block meeting. Radicals shouted loud, and dominated the meeting, as in the case of the meetings of the similar nature. I noticed how far resentment and bitterness of evacuation and detention went among the people, both citizens and non-citizens further than I expected. Why are only Nisei compelled to register again for the Selective Service while the other citizens are not so required? How many times do we have to express our loyalty to this country while we have gone through so much hardship as our necessary share of loyalty? Is there any assurance of full citizens rights restored, if we serve in the armed forces? No Nisei soldiers cannot enter the Military Area No. 1, consequently they cannot visit their parents in the WRA centers in that area, that is Manzanar and Tule Lake, before they go to overseas. (Since then, army removed this restriction.) What provisions would the government give to our parents and families, if we serve in the armed forces? We don't want to fight in the front while our parents and families are detained in a concentration camp behind the barbed wire, under the watch-towers, manned with the soldiers of the same uniform which we also wear. Does registration means volunteering? (Question: "Are you willing to serve the armed forces of the United States for combat duty, wherever ordered?") We are willing to serve in the armed forces, but not to volunteer. We cannot say 'yes' to segregated army units. (It was announced since then that this separate unit is composed of only volunteers, and selectees will go to ordinary mixed units. Those Nisei soldiers already in the army will not be transferred to this separate unit unless they wish to volunteer.) But if there are not enough volunteer to compose the separate unit, would the government draft us into it? What assurance would the government give that there won't be any other segregated units besides this proposed unit to be trained at Camp Shilby, Miss. when already there is a unit, 100th at Camp McCoy, Wisc., composed of only Hawaiian Japanese? If we don't want to be resettled elsewhere outside of the camp, why do we have to apply for clearance which involves the same question of loyalty above quoted? This question of loyalty is unfair, because Issei are not eligible to citizenship, and if they forswear their allegiance to Japan, they would become citizens without country. (So an alternate question was adopted by the government, which I think is the credit to the government for its fairness and broad-mindedness, to read as follows: "Will you swear to abide by the Laws of the United States and to take no action which would in any way interfere with the



war effort of the United States?" Moreover, aliens can qualify even this question as individuals wish.) We don't want to go out, unless the government indemnifies the loss incurred upon us so far, assures the job outside for us, and guarantees the safety outside.

Those questions were collected and sorted by the City Council and Planning Board (Issei "City Council") and handed to the army representative and the WRA. In the meantime, registration was virtually at standstill. Tacit and grim pressures were felt by all the moderates. The answers came on Feb. 15 and were read in the block meetings throughout the colony in the evening of 16th. The project Administration again warned the people that registration is compulsory, and that it would be the good of the colonists themselves.

Yet, the response was unsatisfactory. So From Feb. 18, registration has been held at the Administration area, instead of block managers' offices, and certain blocks were summoned to register at certain time. All those who have registered would get a card which they have to carry at all times.

I do not know the result. I still believe, at least hope to believe, that majority of Issei would register, and majority of Nisei would of course. But some Issei parents are exerting a great pressure upon Nisei. But it sickened me to hear that already 800 Issei and Nisei have applied for repatriation & expatriation to Japan. (Those who applied for repatriation do not have to register nor are they allowed to go out of this camp for the duration.) One teacher who is helping register (The schools are in recess since registration started, because teachers are helping) said that the ratio 1 for registration and 20 for application for repatriation at present. The whole thing sickened me a great deal.

I think this is a test of loyalty, and the future of the Japanese residents of this country depends upon this critical moment. This new departure of army is on the right direction of the history, and by far the best news we have ever had since evacuation. This is an opportunity to test our loyalty, both citizens and non-citizens, on the individual basis. (Remember, the Harper's article by a naval intelligence officer?) This is no time to get emotional and count the past hardship, mistreatment and injustice. (There was not without reason for army to evacuate the Japanese, because we knew myself that there were disloyal elements, though small in number, among us, and the government could not possibly sift them in short time. Now they say that they are ready to discriminate). People, in our block meeting, counted the past injustices, and said we want to fight back. Yes, I said, we have to fight to improve our status as a racial minority. But it depends on how to fight. If we refuse to register, the government wouldn't lose anything, while we lose everything, even our citizenship. Then, what's the use of fighting? We have nothing to fight for, nothing to fight with. "Better to light the candle than to curse the darkness." Don't let this chance of proving your loyalty pass carelessly. Thus, I successfully prevented the meeting from voting to refuse to register as a block en masse. But some of them and most of Issei did not like what I said.

I see also a great significance in the situation in which this new move of the army was introduced. For sometime there have been outcries about alleged "pampering" and "coddling" of the evacuees, about returning WRA centers to army, etc. Senate Military Committee has decided to send its sub-committee to investigate the situation. American legion in



various places has been busy to demand the state legislatures to revoke citizenship of Nisei and "deport" them to Japan after the war. Politicians of vested interests have been introducing bills to the state legislature to block the Japanese from returning to their old homes after the war, etc. This new army move, announced in the midst of those outcries, with full approval of the President, is a silent rebuttal of the government against those anti-Japanese fascistic elements of the nation. If we do not cooperate with the government, we are actually helping those enemies of ours and defeating the government and hanging ourselves, to speak nothing about justifying the evacuation and detention we have been fighting. How dumb those creatures are, not to realize this in the light of the historical perspective!

Army and WRA have been remarkably patient about the situation. I was told that army was anticipating for some kind of trouble to happen. Also OWI is cooperating with the WRA in holding the news of what is happening in the centers. But unless we cooperate with the government the public opinion might turn to worse from that of present which is no good at all.

If people quiet their emotional stir-up, we can reason with them. I even cited for them the statement of General Baron Dadao Araki, minister of war at the time of the Manchurian Incident, which he made in 1936 as minister of education to the effect: "Nisei as citizens and Issei as their parents should be loyal to the United States. There is a saying in Orient, 'For the sake of the cause, sacrifice your own parent.' Instances are not lacking in the history of Japan when father and son, brother and brother, fought each other for the sake of the cause. I dread to think of a war between America and Japan, but for the sake of argument, suppose war between America and Japan took place, we expect Nisei and Issei stay loyal to America and, if necessary, take arm for America against Japan. Those who straddle on the fence and undecided about their loyalty are unworthy of the Spirit of Nippon, and cannot be accepted in Japan. As the cherry trees along the Potomac bloom more beautifully than those in Japan, so you, American citizens of Japanese Ancestry and their parents in America, should manifest the spirit of the race by being loyal to the United States." However, I could not get much friendly reaction. Shigeo Tanabe is also quite unpopular, because he has written a series of articles on resettlement in the Christian News Letter. Daisuke Kitagawa is also very unpopular, because he is an "official" translator of the Administration, and regarded as a tool of the Administration. However, we do not think bodily harm would be inflicted upon us. No threat has been received by all of us. Church people are warning us to be careful. A warden is standing always to guard Daisuke, however.

When I registered, I used the original question of loyalty, for I did not have to modify it to the alternate form. When I left Japan, with my passport changed to that of a minister, I spiritually renounced my citizenship of Japan. That might make me a citizen without a country. But I have faith in the United States that it would protect a law-abiding resident, though he is ineligible to naturalization. My sense of calling as a minister of Christ requires me to live and die in this land. Also my political belief as an anti-fascist had much to do in making me choose the present stand. Bad democracy is better than good totalitarianism. American democracy is not perfect, and we have gone through sub-fascistic treatment. But that would not make me anti-democratic, but would make me more determined to realize the ideas and ideals of democracy in actual social relationships. Our hardship is a small sacrifice for those ideals to be realized.



Dr. Bennett #5 2/19/43

I took the liberty of giving your name for references. Thank you.

It seems like that the worst part of winter has passed. We are having a very nice spring weather. But we shall have occasional cold weather, as we had to make fire in the stove when we arrived here last June.

May I ask for your favor? I could not get a 1943 pocket diary to keep my appointments. I shall appreciate if you remember it when you shop next time.

Both Julia and Francis are fine and join me in sending their greetings to you and Mrs. Bennett.

Yours very sincerely,

/s/ Andrew Y. Kuroda

Andrew Y. Kuroda



1601-D  
Newell, Cal.

Midnight  
Sun. Feb. 21, 1943

Dear Dr. Bennett:

An irrevocable damage has been done. We went too far. I am afraid we cannot turn the course now, which is getting worse.

Friday, Feb. 19, they stopped accepting applications for repatriation. It was announced that everybody had to register regardless of one's intention of repatriating or not.

Today, Sunday, afternoon, about 5:00, just before supper, a group of soldiers came to take 35 male citizens out of their homes of one block to somewhere, we don't know.

This made the situation worse. It is rumored that general strike of non-registration starts tomorrow in protest against this arrest. Arrests were made in compliance with the law prescribed for those who obstruct the registration for the armed service in time of war with the penalty of less than 20 years in imprisonment and \$10,000 fine.

It is reported that about 100 more soldiers have arrived to reinforce the MPs here.

People are getting more emotional. It's no use of reasoning with them.

I just came back from the emergency ministerial meeting, and I was disappointed at the atmosphere of the meeting.

We are hoping that we won't repeat the Manzanar incident.

My position as a minister is getting also very difficult. I am confident that I have command of influence over my own constituents, not very large group. But here in this Union Church, I have to deal with others who are almost impossible to deal with. I cannot leave this camp before the people. And if this situation continues, I am afraid, I am not very useful among the people.

We are still all safe, and in one piece, we three ministers. I am now waiting and sitting tight to see how the situation develops itself.

Yours very sincerely,

/s/ Andrew Y. Kuroda

Andrew Y. Kuroda



1601-D

Newell, Cal.

Feb. 23, 1943

Dear Dr. Bennett:

Last night five masked men came into my house and beat me up. It was about 10:00 p.m. I was talking with Julia about the block meeting from which I just came back. We heard gib, abrupt knocks at the door. We immediately knew that it came. They were all masked, and we could not identify them. The first one asked me in polite Japanese, "Are you the Reverend Kuroda?" I answered, "I am." He said something we both could not clearly catch, but in effect, "you advised, didn't you, not to serve in the Japanese army (Imperial Japanese Army)." While he was saying they drew clubs, shaped in a Japanese sword, from under their mackinaws. Then they started to beat me on a cot we used as a couch. One man said, "We take revenge on you." They beat me on the right side of my body, hand, shoulder, back to leg. One man was watching Julia so that she might not scream. After they beat me a few minutes, they rushed off. I thought, however, it was not so rough, but Julia said it was plenty rough. Yet I had only minor bruises. I was non-resistant, and that was good.

Two wardens came to guard my house. I went to bed with my shirt and trousers on to be prepared for another attack. But nothing happened for the rest of the night.

We heard that Kitagawa was also beaten. But that was just a rumor. He is still safe, but somebody heard that it is his turn tonight. We are worried about the Tanabes, because Shigeo was also eyed, and his wife went to register despite the block warning not to register. They are still safe, however.

The general atmosphere is better than yesterday. I thought the showdown would be around this noon. For last night, I heard that 500 Kibeis met and agitated (those five who attacked me were, I suspect, sent from there) and voted to assemble at the outdoor stage this morning at 9:00, and then to march to the administration building. That would mean, of course another Manzanar incident, and a martial law would be declared. But Issei stopped the meeting, while Nisei of scattered blocks came up to voice their opinion, unscared with the bluff of Kibei, and voted for registration. The situation now seems that "the loyalists" have now gained slightly the influence over "the rebels". However, tonight, the Kibei called another meeting, inviting representatives from Issei and Nisei. This meeting is a conspired one, so the chances are that they may vote for "a march to ad" in the name of the colonists. But many people who came to see me today agreed that they, "the rebels", have alienated themselves from the sympathy of the general colonists by their acts of violence.

This is a hopeful sign, and I am glad about it. Despite the sense of insecurity of whether another attack might be inflicted on me, I am in a happier state of mind than the time I wrote you last.

I wrote that letter after I came back from an emergency meeting of ministers after 35 persons were arrested Sunday. The atmosphere of the meeting was emotional, and I could not successfully reason with



them, because the meeting was, I suspect, called by "an intimidation" of a group of laymen, and they were there with us. We should have made it a closed session. Anyway, Kitagawa was always absent these days, because the Planning Board was almost constantly in session, and Shigeo Tanabe could not speak Japanese as he wishes to. So despite the doctor's order, I felt constrained to speak up what I believed and interpreted the events of the time.

At that meeting, finally, after some tense argument, they decided to invite the Spanish Consul to come. Spanish government is representing Japanese government, but they have nothing to do with Nisei, citizens, and we are not having citizens' registration. I pointed out that, but they argued that there is no difference between Issei and Nisei, we are all treated as aliens now. Of such a senseless position I could not reason with them. The atmosphere was bad and pessimistic. It was like a block meeting, following a few loud-voiced agitators. I remember I wrote you a rather pessimistic letter.

Then next morning, we ministers met again, and discussed further about our telegram to the Spanish Consul. I tried to delay this action which seemed to have not much sense in it, so I objected to send it in the name of the Union Church without consulting with the Official Board. They said that there was not much time to do it, but finally we decided to call the Board meeting in the afternoon.

In the meantime I heard that the people got the news about the telegram to the Spanish Consul, and the proposal to the Project Director to suspend registration until he arrives here. Now the people were so desperate, and did not know what to do, they welcomed this move, which I don't believe would never be materialized, and got quiet down, saying, we might as well be quiet until the answer comes from the Consul. I did not imagine that a proposal that seemed to me senseless, had such an appeasing effect. So finally, it was officially adopted by the Official Board and put into action. I let it go at that, because I was an opportunist about that matter since I saw an appeasing effect upon the stirred-up people.

Then again, we were led to discuss about registration, and again I felt constrained to speak up. This time I was encouraged by several cool-headed officers, and even a radical minister came to see my point, that is, we all aim at restoring full rights of Nisei, but if we refuse to register, they would lose the very tool by which they have to defend their rights. Why not make your loyalty unsuspected first?

The conversion of this minister was carried out in his block meeting last night, as he related it to me this afternoon, when he was accused as a double-cross by the rebels, but cheered by Nisei, and when one of the hot-heads tried to hit him, many Nisei came and surrounded him for protection. I was glad to hear this story.

Coming back to the last night's incident, one pre-theology student came to stay with us after my beating, but was called to his own block meeting to speak his opinion. The purpose of the meeting, instigated by a group of militant Kibeis, was to get the people's signatures for declaration not to register. This boy, big, husky, talented, having a power to hold the people's attention, being an actor of the Little Theater here named Perry Saito, stated his



own conviction as a citizen, then related my incident, with tears in his eyes, as his cousin told me, how cowardly an action it was on the side of attackers, how poisonous this element is among the people, etc., then pointed his finger to the assembled group, "I challenge you! If you want to attack Rev. Kuroda and others, come and beat me." The people who were swayed by the agitators and started to sign the paper were swayed back, and those who had already signed cancelled it, and the block's opinion was recorded in favor of registration.

So, I was glad that my beating was not in vain after all.

It is something which you cannot possibly imagine how terrific the pressure upon "the loyalists" is--both from social, parental, and physical harm. But I hold my Church people who came to see me that this period of insecurity and tension under pressure won't last long, and this is the time of test of the quality and degree of our loyalty to this country and faithfulness to our principles, and urged them to register, to back up their children to register.

All my church people in my block were regarded as "dogs", epithet they like to use for "government spies". The people try to avoid to talk with us, and the atmosphere is very unpleasant. My wife said that she does not like to eat at the mess-hall. My Church people in other blocks are all "loyalists", generally speaking, and I am happy about it. Christians are now regarded as "dogs". Christians are more thinking, have more contact with the Caucasians than Buddhists, have wider outlook. So they judge better and act better. Also they are not afraid to stick to their belief. They are more cool-headed and determined, that make them conspicuous than others. That's why they call us "dogs". Of course all the Christians are not like that and all the Buddhists are not contrary, either. I am sorry about two ladies of my block who are not baptized Christians but come to the Church quite faithfully, who are called by the people "dogs" too, because they come to the church, and associate with us. For them it's a greater persecution than for us.

If this situation continues, then the line would be clearly drawn between the two groups, and it is most inadvisable to keep them in the same camp. Some kind of segregating means must be adopted. Already, my usefulness as a minister among the non-Christians has been greatly hampered. I think the resettlement program for the loyal would be speeded up as in Manzanar. My future, therefore, is quite uncertain. If I continue to be subjected to violence, I and my family may have to leave before my flock, which I hate to do. We shall wait and see.

With me, so far as I know, two other persons were attacked last night. One, editor of the Japanese section of the paper, got injury, which required 17 stitches or 7 stitches, according to the sources of information, and one broken arm. He is in the hospital. The other was sick in bed, so escaped from bodily harm, but his house was stoned.

It's now past 9:30, who knows whether they might come back again? I am not afraid, and I think I know a technique of getting beaten.



Dr. Bennett      #4 2/23/43

Press and radio are reporting this mess of Tule Lake, aren't they? They got the news after those arrested Sunday were brought to Alturas or Klamath Falls. I heard that there are some who are being held just outside of the project in an abandoned WRA building.

Undoubtedly this helped the Jap-baiters and embarrassed the friends of the Japanese, like you, who have been trying to help us under the difficult circumstances. To think of that and that we almost wasted our suffering and hardship of the past one year since evacuation for nothing (not only wasted but ruined) sickens me.

Yet, I am not without hope that some good might come out of this too. I still hold fast to "All things work for good for those who love God."

Julia was uninjured. A nurse friend of ours was worried that she might have miscarriage, but so far she has no after-effect.

Yours very sincerely,

/s/ Andrew Y. Kuroda

Andrew Y. Kuroda

Will you please send me some rope or twine for packing. We cannot get them here. AYK



T U L E L A K E   U N I O N   C H U R C H

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3001-D \* Tullake WRA Project \* Newell, California

March 1, 1943

Dr. John C. Bennett  
1798 Scenic Avenue  
Berkeley, California

Residence:  
1601-D

Dear Dr. Bennett:

Thank you very much for your three letters and a pocket diary. Please let me know how much it costed.

I have no objection in letting the WRA official or any person whom you think "harmless" read my letters. But I think it wise to omit the account of one Caucasian teacher who told me that the ratio was 1 for registration and 20 for application for repatriation. I do not want to put her in an embarrassing position even though I did not reveal her name. Also please omit what I mentioned about reinforcement of MPs. Arrival of reinforcement was true, I think, but the number was based on hearsay. Moreover, it was inadvertent that I mentioned it. It should be a military secret, I guess.

I heard that censorship of outgoing mail was in force. That is why I held my second letter to you for several days. But there is no evidence of the fact, though I have not confirmed about it with any one inside.

Personally I think that the situation is now under control. The Kibei group was split into two,, and the radicals who have been using terrorism are now a small minority. I heard one person who said 'no' to the loyalty question, driven by emotion, now regrets what he did. I think it was a wise thing for the Administration to have stopped accepting applications for repatriation. Today is supposed to be the day to resume accepting them, but I did not see any line outside of the Administration Building as before. Registration of citizens is scheduled to be finished tomorrow. I do not know what would happen to those who have failed to register.

No person has been injured since we were attacked, though several houses were stoned. 24 persons were arrested in two days, and more were taken by FBI. Today's paper reported that 13 persons who participated in beatings were taken, that means all were picked up. It must be certainly demoralizing for the radicals to see their ringleaders and agitators picked up one by one by FBI.



Dr. Bennett 3/1/43 #2

Kitagawa is heavily guarded. Tanabe's neighbors, a group of Hawaiian bachelors, are always on the alert for him. Norio Yasaki received a threat: "You are (a) dog. Wach (sic) out." It must have been written by a Kibei or an Issei. He should be relocated to a school as soon as possible. He lives in the ward from which arrests were made by the soldiers, the ward which is the most militant. It requires a great deal of courage to resist against the pressure in that ward.

I would like to be relocated too. We are still living under tension. It must be hard on my wife. Every time she hears unfamiliar, loud knocks at the door, she gets frightened, and I know it is not good for the baby.

I do not think I can be relocated as a minister, at least, for the duration, because dispersion of the releasees would make it impractical for us to serve them as their ministers. Moreover, they should be encouraged to go to Caucasian churches. Therefore, I shall have to take a job other than ~~ministry~~. In the questionnaire for leave clearance, I made ministry for my first choice, teaching, that is, Japanese language, for the second, and translating, for the third choice. Several Kibeis and at least one Issei from this Center went to teach in the Navy Language School of the University of Colorado at Boulder. I heard that there are still openings there. My wife's folks are living in near Denver, so if I can get a job in that school, I think it would be fine. I have B.A. equivalent from Meiji Gakuin College in Tokyo, B.Th. from Auburn, and S.T.M. from Biblical Seminary. I would also be glad to take a translator's job, or a monitor's in a listening post to Japanese broadcast. Any job along that line that would insure a fairly decent living for myself and my family would do. I wrote to Dr. Frank H. Smith about my wish to be relocated, since he is my superintendent. But I would appreciate if you would help find me a job.

Yours ever gratefully,

/s/ Andrew Y. Kuroda

Andrew Y. Kuroda



Dr. John C. Bennett  
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Route 1, Box 112  
Broomfield, Colo.

Dear Dr. Bennett:

Whenever I write you, something has just happened or is going to happen.

This time, it is a good news, rather. I am leaving tomorrow for Ann Arbor, Michigan to take a civil service position of War Department as an instructor in the Army Language School at the University of Michigan.

I am sorry I have to leave ministry even temporarily, but Dr. Smith told me that my name would be kept in the Conference roll and he would try to get me a status of chaplain for the duration.

There were two openings for me. One was a small Caucasian Church in sothern Iowa. This was not materialized after all. Dr. Smith never got a reply. The other was the position I accepted.

We left Tule Lake on March 24, arrived at Granada on 26. Immediately I worked on our leave clearance, which we could get very easily and on April 2 we came out to Julia's folks' place. This is a beautiful country with rolling hills and wellOcultivated farm land, looking west to the snow-capped Rockies. Francis is endlessly fascinated with bunnies, chickens, cows, pebbles.

Julia is expecting a baby next week or so. So they cannot accompany me this time. It will be a few months later when they will join me.

I was surlrisd and disappointed at the statement of Gen. DeWitt's "A Jap's a Jap." But he either was forced to execute the order of War Dept. to permit the Nisei soldiers enter the evacuated areas against his will or changed his mind a little bit and laxed the regulation. Today's paper reported that he got a new unannounced assignment. Anyway, I think history is moving toward the right direction.

Too bad that the Pacific Coast loses you. You remember that I predicted in 1939 that you would go to Union? It's certainly going to be Union's gain, and as long as I am going to be in Michigan, I may have an opportunity to meet you somewhere some day.

Yours very sincerely,

/s/ Andrew Y. Kuroda