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The Nisei Come Home



CHRISTMAS, 1946

Photo by Toge Fujihira

PACIFIC CITIZEN

Resettlement Issue

1946

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Photo by Toge Fujihira

The First Post-WRA Christmas

BY DILLON S. MYER
Former Director, War Relocation Authority

FOR THE first time since 1941, the Christmas season will be observed this year by all Japanese American families in normal home surroundings outside the confines of WRA centers. In fact, when we remember the dark days of December, 1941, it becomes painfully clear that this is really the first "normal" Christmas for the entire group in six long years. Under these circumstances, it gives me particular pleasure to extend holiday greetings, through the Pacific Citizen, to the people who formerly lived in WRA centers.

Last spring, in the months before WRA finally closed its doors, I realized quite keenly that my personal interest in the welfare of the Japanese American people would long outlast my official responsibilities as director of the authority. It was wholly evident that ties which had been built up over a four-year period and forged in the heat of frequent attack by vicious and misinformed opponents of the program would not disappear suddenly at midnight on the 30th of June.

And they certainly have not. Today I find myself eagerly picking up all the scraps of information about the "evacuees" that are constantly coming to my attention from a great many sources. I am fully as anxious as I ever was to receive news both about the many former center residents whom I know personally and about the group as a whole.

COVER PHOTO: Tad Wada, formerly of Wapato, Washington, has resettled on a farm in Jamieson, Oregon, after living in a WRA relocation center in Wyoming. Above: Mrs. George Mita and her son, Randy, look over their land in Jamieson. She often looked down the road for her husband, who served in the 442nd, and who had never seen his son. Cover art work by Carl Shiraishi.

The reports which I have received lately are generally encouraging. Li all friends of the evacuated people, I was tremendously pleased to learn abo the impressive repudiation of Referendum Proposition No. 15 by the voters California on November 5. The large number of votes run up against this gra itous and ill-informed attempt to bolster the escheat law is another piece evidence that the exploits of the 442nd at Belvedere and Biffontaine and t intelligence work of the Nisei in the Pacific have not been entirely forgot A great deal of credit for the results, I understand, is due to Mike Masaoka a other JACL leaders who apparently did an unusually fine job in arousing a sustaining organized public interest in the significance of the issue.

There are other indications that the old fires of anti-Oriental feeling the West Coast are gradually dying down. I am told that most of the hotel op ators of Seattle are now back in-business that many Issei and Nisei flower m chants of Los Angeles County have resumed operations with little signific opposition. Large numbers of the Nisei, both on the West Coast and elsewhe seem to be holding down better jobs than ever before and taking on the respo sibilities that go with married life. All of these are healthy signs of real pr gress.

There are, of course, some items on the other side of the ledger. The ro back, from all indications, is particularly difficult for those who operated fir before the evacuation. Leasing troubles, escheat difficulties, and current hi costs of land and equipment are apparently holding many of them back a

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The Day the Signs Came Down

Beautiful Hood River Valley, Symbol Of the Fight Against the Nisei's Return, Tears Down Its Anti-Nisei Stickers

By Ralph G. Martin of the New Republic

Hood River, Oregon

F YOU had never heard of it before, you would have thought that Hood River was just another town, a quiet place sitting in a frame of mountains at the end the winding loveliness of the Columbia River Gorge. But if you remembered things, you walked down the streets searching for signs that weren't ere. Then, finally, you asked somebody where the courthouse was.

Because, even though you had never been here before, you remembered the urthouse best of all. You had heard of it on the 7th Army front in France. was a small story in The Stars and Stripes lling how this Hood River American Legion Post had wiped off the names of 16 isei soldiers from their Honor Roll on the de of their courthouse building.



Ralph G. Martin

You remembered all this so vividly because you had asked some 36th Division soldiers what they thought about it. They were l guys who were alive that day because an l-Nisei regiment, the 442nd, had punched rough to save their starving, cut-off Lost attalion. Most of what they had to say bout Hood River, you couldn't print.

So now you walked quickly toward the urthouse and looked up at the long columns. Even in the dimness of twilight, you uld see the freshly repainted names of the isei.

Why did they fight in this war anyway? ell, some went because they would have e anywhere to get out of the barbed wire ncentration camps that the Army had slapd them into. The rest, because they wanted prove to the world that they were as good erican citizens as anybody. Only a bitter w said no, thanks, why the hell should we?

Not Fred Hachiya. They gave him the lver Star when they buried him in Leyte.

And not Sagie Nishioka, who just got his nd blood transfusion. Nishioka wrote a tter, which Reverend W. Sherman Burgoyne ad in his Hood River pulpit, saying that he had already forgiven the misided people who had broken into his home and smashed or "borrowed" his e furniture. His one wish was that someday he would be able to come back d work on his pear orchard.

While Burgoyne read the letter aloud, the stores in Hood River all had the gns in their windows, "NO JAP TRADE."

Also, Kent Shoemaker, a local Legion bigwig was running a full page weekly in the town paper saying once a Jap always a Jap and don't believe all that loney that they didn't commit any sabotage here and would you want your ughter to marry a Jap?

Shoemaker also featured a poem which read:

"Hood River, Golden Valley of the Hills,
Who is to possess its acres and rills,
A horde of aliens from across the sea
Or shall it be a Paradise for you and me."

Signing the ad were dozens of Hood Riverites who wanted the Paradise r themselves. Most of them were farmers who had rented the land from the isei and wanted to keep it now. This now-rich land, once unwanted stumpland, hich was given to the Japanese workers in lieu of wages even before the First orld War.

. . . "That's another thing I don't like about those damn Japs. They work o hard. Unfair competition. . ."

"As we have said time and again," protested Kent Shoemaker, when they ubbed off the Nisei names, "there is no economic issue involved in our action. his is our America and we love it. Can *any* good American blame us for wantg to preserve this beautiful valley for *our* posterity?"

Writing from Pearl Harbor, Marine Sgt. David White wrote home: "Why d you do it? We're ashamed to say we're from Oregon now, much less Hood iver."

Somebody else wrote: "If you rub off those 16 Nisei names, rub mine off o."

Then the kissoff came when Kent Shoemaker's own soldier son, Ed, wrote letter to the editor saying how much he disagreed with his Dad, how proud was of his Nisei friends whom he had grown up with and who had proven eir citizenship ten times over.

But when the War Relocation Authority mailed pamphlets to the people Hood River asking them to practice democracy when the Japanese American evacuees returned, one Shoemaker stooge returned the pamphlet with this tter:

Gentlemen:

This paper is too stiff for the purpose I would like to use it.

Yours truly,

The tension reached a crucial tightness in January 1945 when the first three Nisei returned. Ray Sato, Min Asai and Sat Noji walked down Main Street and saw people look through them as if they were ghosts. In front of the poolroom, a few of the regulars stared at them and spat. And when Ray saw an old friend and rushed over with his hand outstretched, his old friend gave him a glassy look and walked right by. As for the kids, they jeered, "japs . . . japs . . . japs . . ."

Everybody waited for an explosion. The town grapevine rumored lynchings, burnings, beatings and the three Nisei slept together at Ray's place and waited for the worst.

It never came. The town whispered that some FBI men had came to town and warned Shoemaker & Co. that they would be held responsible for any violence.

By this time a few of thc signs came down. A gas station operator named Kramer decided there was no difference between a Nisei Japanese and a Nisei German and he was a Nisei German.

Another sign came down when an ex-Marine captain, who had had Nisei in his outfit, came back from the Pacific and pointed to the sign in his father's store window. "What the hell is this, Dad?"

But Nisei who walked downtown still said they felt they had signs on their backs, "Shoot here." When Mrs. Avon Sutton waved hello to Edna Abe on Main Street, Edna rushed over crying, "Mrs. Sutton you're the only friend in town who said hello to me." Even when Kikue Tabara tried to sell her asparagus crop, the produce man said nothing doing unless she got a white friend to sell it. He didn't want any of his friends to know he was buying Jap goods, he said. Kikue's husband was overseas at that time.

And when Bob Kageyana went into the barber shop for a haircut, the barber fidgeted for ten minutes, neither waiting on him nor kicking him out. When Bob finally asked him about it, the barber muttered, "But I've got a son in the Army . . ."

"Well, what do you think this is, a Boy Scout uniform?"

Then, suddenly, strange things happened. An owner of one of the movie theaters stopped a Nisei on the street to say how welcome Japanese Americans would be in his place. Also, several storekeepers, hats in hand, visited their Japanese friends to tell them how much they missed them at their stores.

They weren't kidding.

Ever since the 400 Japanese Americans had come out of their concentration camps to the valley, these town merchants had watched the evacuees spending all their money in nearby towns. They needed all kinds of equipment to replace everything that had been broken and stolen and lost while they were away. They weren't buying in Hood River because the signs were still up.

So, one day, the signs came down, all of them.

The merchants decided that they were no longer afraid of Kent Shoemaker's boycott pressure and besides, it was silly to lose out on all this money.

Mrs. Max Moore, a big friendly woman, one of the few who never had the sign in her window, had added explanation for the change.

"It's mostly because most people in Hood River are really good people. As for the noisy few who started all the trouble, their convictions weren't as deep as ours. Theirs was mostly a bluff and now I really think the bluff is over."

Something else that spiked the bluff was the fact that people like Ray Yasui had made sure that every one of 85 eligible Nisei had registered to vote. The word got around. And in Hood River, 85 votes are a lot of votes. So when the politicians were considering candidates for county judge and somebody suggested Kent Shoemaker, the politicians all screamed at once, "Are you crazy?"

Final touch to embarrass the race-haters were the stagey demonstrations of friendship everytime a Caucasion vet saw one of his Nisei friends downtown. That prompted a lot of town organizations, like the Booster Club and Veterans of Foreign Wars, to send invitations to different Nisei to come back again into community life.

Somehow, though, the Nisei aren't rushing back. It takes time for their hurt to heal, and they've been hurt so much. All those signs, blank looks, boycotts, threats, hate. It will take time for Ray Yasui to rub away the look on his five-year-old daughter's face when she came back from the grocery store this Spring, whimpering, "Daddy, they don't like Japs in there, do they?"

Because the pushed-down race hate in Hood River still exists:

The farmer who said, "I don't like those lousy japs but I'm not doing anything about it because I'm mixed up in a lot of farm deals with them."

Oldtimers, like Post Commander Jess Eddington, who still run the American Legion post here muttering about how they would never have repainted the Nisei names if it wasn't for a direct order from the National Commander.

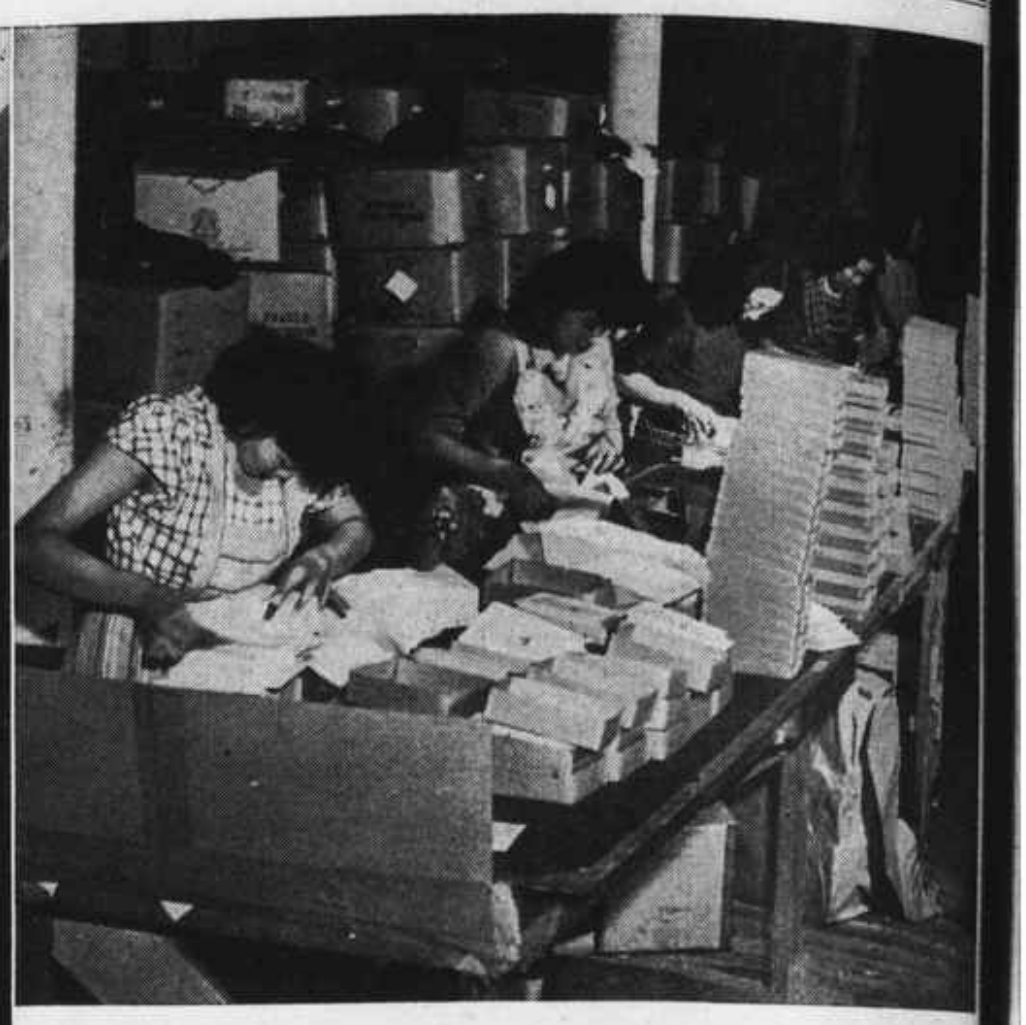
"No sir, we ain't ashamed of what we did, but we can't fight the whole country."

Shortly after Nov. 29, 1944, when the names were wiped off, Rev. Burgoyne, the Methodist minister attacked the action as undemocratic and unchristian. Ever since then, Burogyne and a small handful continued their fight until their stand became known all over America. Letters poured in from everywhere and people asked what could they do to help.

To each of them, Burgoyne sent this answer:

"The battle for American decency happened to be here this year. We fought it and won. Next year it may be in your part of America and I'm counting on you to stand true."





They Won'

They Talk o
But They Ha

By

OF CHICAGO'S 20,000 Nisei resettlers, roughly 19,500 still think that "
day" they're "going back" to where they started from—the west co

What they are doing, however, does not jibe with what they are s
And it seems safe to predict that in 1986 most of the 20,000 will still be t
through their hats about "going back." By that time some of their grand
will probably be graduating from the University of Chicago.

But today nobody is going to stop them from periodically spouting
the beauties of Southern California sunshine or the scenic majesty of Mt.
ier.

For some three and a half years the resettlers of the midwest have
nomads, in both the physical and psychological sense, wavering betwee
perennial pull of the west coast and new attachments in communities that
welcomed them.

Now that they are seriously digging in to take root as permanent
dents of Chicago, they seem to talk more furiously than ever about "
back."

Aside from the few hardy souls who occasionally buy a one-way fa
the Los Angeles Limited, there has been only an imperceptible trickle
partures for the west coast this year.

The loss in the Chicago resettler population has been more than augm
by a noticeable influx from smaller cities and towns of the midwest.

DAYDREAMING vs. REALITY

By "going back" resettlers usually refer to California, Washington,
gon, or even Arizona.

Invariably they say that they want no more of Chicago's un-chamb
commerce-like weather; they want to trade the routine of winter freezin
summer broiling for the balmy southland or the brisk but pleasant P
northwest.

But the gap between this kind of talk and the action that goes alo
of it widens with each passing month; and the paradox becomes all the
incongruous.

Most resettlers will tell you that, while they do not contemplate imme
"going back" (Who can get any housing in Los Angeles, San Francis
Seattle, anyway?). But sometime within the next "four or five years"
pack up again and head westward.

And while they have pigeonholed plans for the trek somewhere in the
remote recesses of their minds, Japanese American resettlers in Chicago
1946 have:

(1) Invested approximately a million dollars, bringing to a reputed
of some $2,500,000 in over 400 business enterprises;

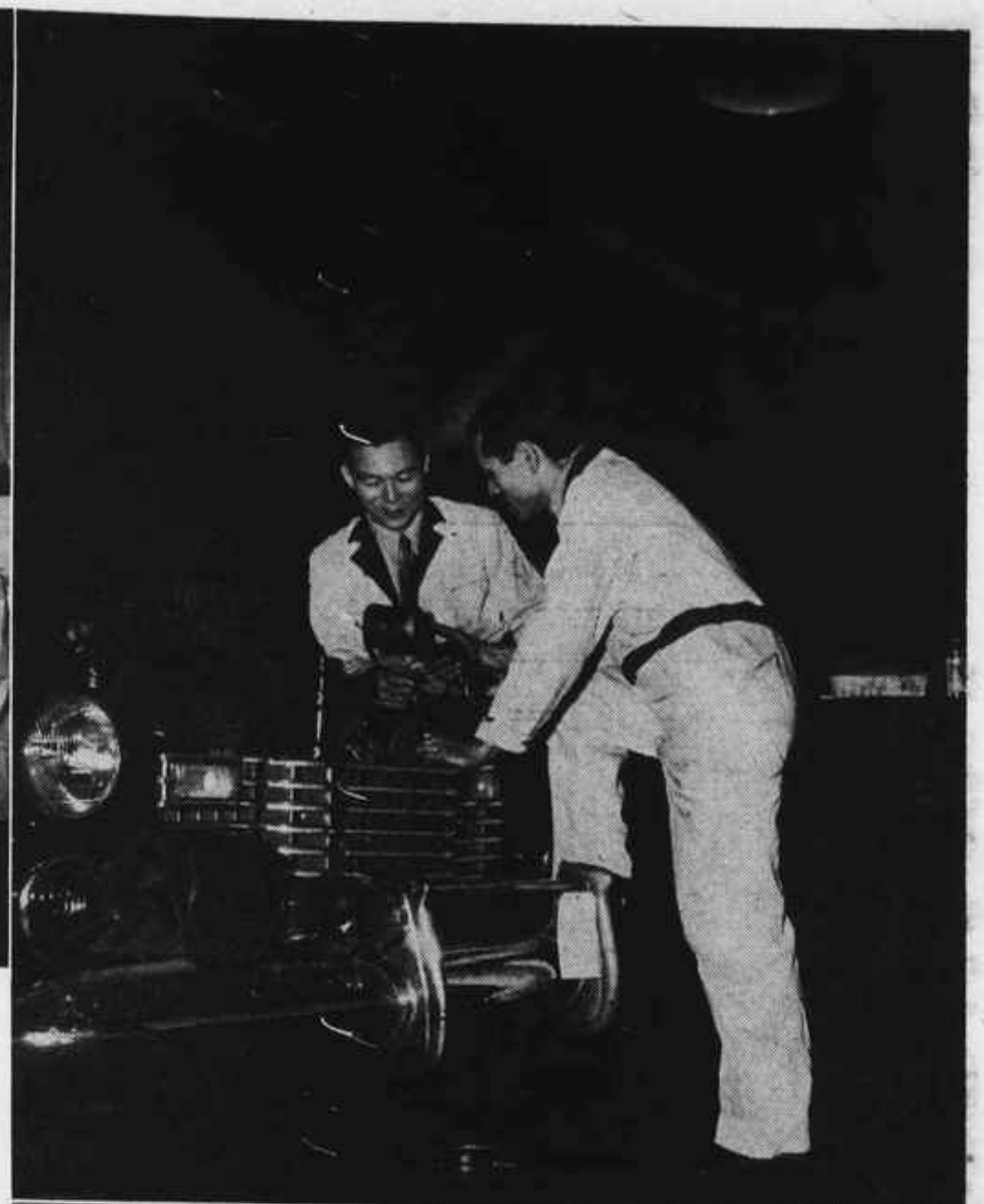
(2) Purchased in excess of 450 homes throughout the city as perm
abodes for themselves and their families; and despite inflated real estate
they are still buying flats, apartments, and a few single-unit houses;

(3) Launched new businesses at a steady clip of from two to five per
throughout the past year;

(4) Persuaded several hundreds of west coast returnees who were
to locate decent housing or jobs in California, including many older
join them in Chicago as permanent residents;

**NISEI CHICAGO AT WORK AND PLAY: Top right: Nisei girls work at th
Packing Services company in the greeting card department. Left, top to bot
Nisei veteran with memories of war-torn countries still fresh in his mind gaze
Chicago's turbulent Michigan avenue. Elsie Itashiki, one of the best Nisei jive
appears at a talent review. Mary Suzuki, head of the Business and Profe
Women's department of the Loop YWCA, drops in to chat with Rose Kokubo
YW's Education Workshop.—Photos on these two pages by Vincent Tajiri.**







Upper left: Henry Koizumi proudly displays some of his handicraft to interested guests at the Nisei CYO center. Upper right: Jack Nakagawa and George Yoshioka check a defective piston at the Cadillac Motors service department. Below: Shorty Tanaka, assistant manager of the Victory Recreation alleys, gives some pointers to Terry Matsumoto and Ada Kosugi.

Back Again

o California,
Roots Deeply

By KA

(5) Formed new community groups on what seems to be a permanent basis, ite protestations or plans to the contrary;

(6) Increased their family incomes by general upgrading in their em- ment during the past year in approximately 2,000 different business and strial organizations, in hospitals, laboratories, social agencies, and educa- al institutions; and

(7) Acquired another year's experience in, and immunity to, Chicago's rible climate.

All this would add up to something of a net conclusion that Chicago re- lers are satisfying their conflicting urges by talking about "going back" making the most of every opportunity where they happen to be.

HISTORY REPEATS ITSELF

One gets the notion that there is inherent in the Chicago situation a strong inder of what happened about a generation ago in California when the i were in their heydey.

Nisei outnumbered Issei in this city by nearly a 3-to-1 ratio; and the re- er impulse to some day "go back" to the west coast seems to be primarily Nisei origin. The pattern of thinking is strangely reminiscent of the Cali- nia Issei who talked incessantly of "going back" to Hiroshima, Fukuoka, amoto—but who never got back at all, while their families grew up as ve Californians.

Yet is is conceivable that Chicago's Japanese American population could reduced considerably within the next few years, before the roots take hold, gh it is presently inconceivable that it would ever drop to within shouting ance of its prewar size.

If west coast housing, for instance, outdistances openings in Chicago and vailable to returnees, some midwestern resettlers who are deliberately bid- their time will no doubt make the leap.

From the prewar point of view, and despite the fact that it compares fav- bly with Chicago's average, resettler housing in the nation's second largest is incredibly bad.

Resettlers for the most part rent or lease—but do not own—the places where y live. They pay high rental for cramped quarters in antiquated or inferior ts located in marginal areas near blighted districts or slums.

Approximately 75 per cent of the resettler population may be found in r general areas, two of them, the near Northside and the Oakland-Kenwood, ily concentrated. Roughly one-fourth the resettler population is scattered tty much all over the city.

Resettlers are living in rather crowded flats or apartments; they pay on average 25 per cent over what has been the O.P.A. ceiling; in some cases y are unmercifully exploited by rent-gouging landlords; in some cases too, y themselves as landlords indulge in this national pastime. In many cases, dlord-tenant relationships have been models of harmonious diplomacy.

But the inescapable conclusion is that resettlers generally pay more money poorer housing than their Caucasian American counterparts in the same ome brackets; they fare somewhat better than their Negro American count- arts in Chicago's unholy competition for decent housing.

Furnished apartments of the kind that most resettlers live in today cost ir occupants anywhere from $5 per week per room to $15 or $20, with most them around $7. These are units in which a degree of privacy comes with apartment, and the landlords for the large part are Caucasian Americans.

In the resettler-operated rooming houses and apartments, there tends to more of the dormitory atmosphere—at slightly less expensive rates. Some the crowding that goes on is reminiscent of relocation center barracks in early days of camp life.

Chicago's restrictive racial covenants operate against Japanese Americans here as completely or as viciously as they do in Los Angeles, although they undoubtedly do present problems at the level of the individual looking for a place to make his home.

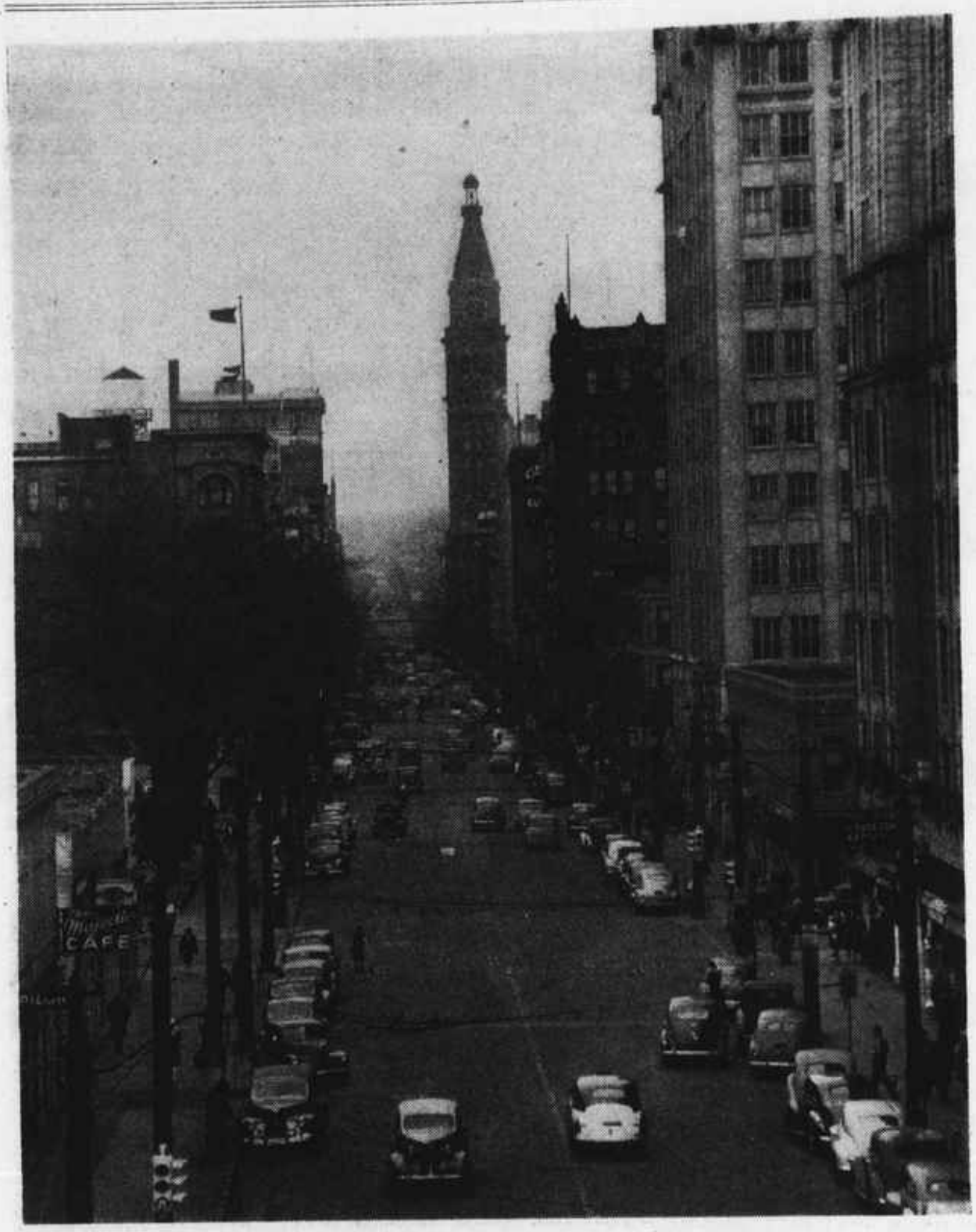
Because Japanese Americans in Chicago generally have a standard of jobs and incomes several notches higher than their standard of housing, it seems likely that resettlers will either seek better living quarters in Chicago or its suburbs, or eventually turn elsewhere.

COMPARATIVE PROSPERITY

Nine out of every ten resettlers you meet in Chicago will tell you that he is earning anywhere from two to ten times more now than he did back in 1941 on the west coast.

Of course, this is a nationwide affliction of sorts, but the contrast for the resettler not only is in the size of his weekly pay check but in the more satisfying way in which he earned it.

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City of Denver

First a hopping off place from the relocation centers, the mile-high city of Denver was for a short time the unofficial capital of the Nisei. A Denver newsman discusses the growth, life, and future of Japanese Americans in the city.

A Survey of Denver Resettlement by

BILL HOSOKAWA

With Photography by

HIKARU IWASAKI

Around Larimer Way

THE FEAR that gripped the heart of Denver's Japanese American community is no more. Today the community that thought it was doomed to become a ghost town is settling down to make a long-term go of things. It is prospering.

"Me?" says a Nisei businessman. "I wouldn't go back to California on a bet. That is, as long as I can make a living here. Where else can you get mountains like Colorado, the sunshine, the fishing . . . "

And he raves on like a chamber of commerce front man.

But it was not always thus. It took many factors to change Mr. and Mrs. Nisei Denver-Newcomer from refugees, supercharged with ideas for getting rich quick and moving on, to more stable folk looking at the future in terms of years rather than months. Not least of these factors was time.

Let us go back two years.

Mile-high and self-styled Queen City of the Rocky Mountain Empire, Denver at that time was all things to all homeless, bewildered Japanese Americans.

It was, first, the stopping-off place for thousands of evacuees pouring out of the desert relocation camps to re-establish themselves in their own America.

They came from Amache, Heart Mountain, Poston, Gila, Minidoka and Topaz; as far away as Tule Lake, Manzanar and the Arkansas bottomlands.

Estimates of the number who stopped a month or more in Denver and surrounding farm communities are as high as 14,000. Perhaps 10,000 is more accurate.

How many thousand others remained only a few days or weeks before drifting on—north, south, east and west—no one knows.

Thus Denver also became a hopping-off place, and eventually a trading center as well as physical and psychological refugee. It was the unofficial Japanese American capital of the United States, and Twentieth and Larimer became as First and San Pedro had been in Los Angeles.

But its preeminence was short-lived. First, the movement from the WRA camps shifted eastward to Chicago. Then, with the re-opening of the Pacific coast, the exodus from Denver for a short period was almost as rapid as its boomtown growth.

Fear swept the merchants, the roominghouse keepers, the restauranteurs, the chop suey emporium operators of Larimer street and all the others who had waxed fat on the trade the growing community had brought them. They reduced their inventories and prepared to follow the population westward.

Today that movement has slowed almost to a trickle, and for the time being there is no indication that it will become resurgent.

This is the way Colorado's Japanese American population has been estimated:

	1940	1944-45	1946
Denver	300	5,000	3,000
All Colorado	2,000	10,000	6,000

Toshio Yatsushiro, who has been studying Japanese Americans and their problems in Colorado for WRA, believes perhaps one-third of those in Denver today are planning to leave within two years.

Another third he believes will remain in Denver from two to five years, and the final third can be considered permanent Denverites. However, he believes a large proportion of those in the two-to-five-year group will remain permanently.

The obvious reason they chose to stay is that they are able to make a not unpleasant livelihood here. Among other factors for their reluctance to leave are: no property to return to on the coast, fear of discrimination and reports of crowded living conditions in coastal areas, and a growing attachment for Colorado's climate and scenery.

Within two years, Yatsushiro believes, an even larger percentage of those remaining in Denver will consider Colorado their permanent homes because of stronger attachment to their surroundings, better social and economic adjustment, and the increased cost of moving again as roots are sunk deeper.

Yatsushiro's studies show that a larger percentage of farm people have pulled out of Colorado than urban residents. This indicates, he says, that farmers have had more difficulty in adjusting themselves than city dwellers.

California farmers, for instance, are depressed by Colorado's relatively short growing season. They have been accustomed to year-round growing conditions under which three or four crops can be harvested.

California farmers are accustomed to gambling everything on a single crop such as lettuce or celery. But Coloradans have learned by experience that a summer hailstorm can wipe them out. Thus they practice diversified farming, putting in few acres of sugar beets, which is an almost sure crop, some fodder to carry the livestock, potatoes, melons, onions and garden vegetables.

These methods are too conservative for the Californians who understandably wanted to head back to pastures which are green perennially. The newcomers, Yatsushiro found, also encountered difficulty breaking into markets controlled by established shippers.

We have brought up the farmers and their problem only in passing because under the pre-1946 economic pattern, the prosperity of Denver's Japanese American merchants depended to a large degree on how well Colorado's Japanese farmers fared.

But let's get back to Denver and Larimer street around which the Japanese American community is centered.

Larimer is one of Denver's historic old thoroughfares which, like so many of its kind, has suffered with the years. The Windsor hotel, Larimer street landmark and once the stopping place of presidents, now is little better than a glorified flophouse. Recently it was listed as a fire hazard. It is typical of the district.

The Japanese American community is clustered for a few blocks on each side of Twentieth and Larimer, not far from the usual skid row concentration of taverns, hock shops, second hand clothing stores, hash houses, pool halls, cheap hotels and missions.

Perhaps 90 per cent of Japanese American business establishments are in the Larimer and not distant Wazee market districts.

The Denver Japanese telephone directory lists more than 250 business enterprises. The number, according to oldtimers, does not differ much from the peak period. But some of the firms have changed hands several times as the original owners cashed in and moved on.

Approximately 45 of the businesses are either wholesalers or manufacturers

of Japanese fooodstuffs who depend primarily on out-of-town trade. Most of these outfits sprang up after the evacuation when Japanese sources were cut off and there was a great demand in the relocation centers and Hawaii for the delicacies.

These businesses prospered on the mail order trade to the camps, and later to virtually every state as the evacuees relocated but retained their hunger for soy sauce, Japanese pickles and preserves.

But now the tide has changed. Japanese provisions stores have been set up in every community where there is a sizeable Japanese American population, and that means the death of the mail order business. And since the center of Japanese American population is back in Southern California, many manufacturers have moved too, or are preparing eventually to move to that area.

The cost of freighting their products over the Rockies to the coast is a disadvantage Denver manufacturers cannot overcome in competing with firms in the west. And in some cases, such as fish and seaweed products, a Denver plant must pay freight charges eastward on the raw ingredients and back again on the finished item.

Not least among their worries is the prospect of renewed imports from Japan. The local manufacturers frankly admit their products cannot compete with the Japanese, either in quality or cost. Many food manufacturers are reported planning just one more year of operations to see how things turn out, and meanwhile their employees are looking about for new jobs.

But in almost every other line of business there are no long faces. Let's visit a few businessmen.

First stop is Jack's barber shop, a little one-chair place operated by Jack Fujii who has plied his trade in San Jose, San Francisco and Los Angeles.

"I've got enough work to take in another barber," Jack says. "Most of my business is Japanese, but I get a sprinkling of white customers. I suppose I could get more if I had the time to take care of them."

Fujii has no desire to return to the coast. "What's the use," he asks. I'm making a good living. I like Denver. If I went back I'd have to start all over again. There's no percentage in going back as long as I can get along here."

Has the exodus affected Jack's business? Not so he has noticed it. You need an appointment to get a haircut unless you want to wait an hour. Fujii's is one of several Japanese American barbers in Denver, none of whom seems to be worried about business.

Around the corner and a block down Larimer from Jack's is the Pacific Mercantile Co., a retail food store operated in partnership by George Clem Oyama and an issei, George Inai.

Of the well-known Oyamas of Los Angeles, Clem is a chemist by training. He was a food products wholesaler before the war.

The record of Pacific Mercantile's business reflects the history of the growth of Denver's evacuee community. First, Oyama recalls, the main business was in kitchen utensils and furnishings as families fresh from the relocation centers set up housekeeping. Mail order business was heavy.

Now the emphasis is on food and the mail orders have dropped off. The regular family trade increased as households were established.

"It came to a point," Oyama says, "where we had to do something to build up family trade and make up for loss of our other business, or retrench. In the last year there have been four small grocery stores begun in the neighborhood—small family enterprises with low overhead—and they were beginning to cut into our business."

In a step that certainly reflects no fear for the community's future, Oyama met the situation by installing a $2,000 fish and meat counter a few months ago. It was a smart move. Oyama expects to get back the investment cost soon, and after that the income will be all gravy. In addition the fresh fish department has brought in considerable non-Japanese trade which, until recently, was less than 5 per cent of the total.

Oyama is sure Denver is as pleasant a town as he ever has lived in. He would like to stay, but if business becomes too bad, he may go in with his brother, Wesley, who built up a big food distribution business in Denver during the war and who, with headquarters now in San Francisco, has ambitious expansion plans.

A few doors from Pacific Mercantile is the Manchu Grill which serves American and Chinese food plus a limited Japanese menu. The Manchu is a favorite hangout for Nisei businessmen and the younger set alike. Many a Nisei business deal has been worked out in an inside booth over what apparently was a relaxing game in gin rummy.

The Manchu was founded by George Furuta, formerly a Southern California beach concessions operator. Furuta sold out eventually to his sister-in-law and her husband, Helen and Byko Umezawa, who now are the proprietors.

Umewaza before the war was a buyer for the Three Star Produce company in Los Angeles, his wife an office manager for the same firm. The only thing they knew about the restaurant business was what they had observed from the customer's side of the counter. But judging from the success of the Manchu, they have caught on fast.



Clem Oyama, food store operator, once specialized in mail orders to relocation centers, but now he concentrates on the family trade of newcomers to Denver. Oyama lived in Los Angeles before the war and moved to Denver by way of Heart Mountain, Wyo.

"We try to serve good food at reasonable prices," Mrs. Umewaza says. "It hasn't been easy, with costs rising all the time. Every time butter or meat jumps a few cents we can't pass the raise on to our customers.

"But we serve good food, that is, for a restaurant of this class. When we can't get fresh vegetables in the winter, we use frozen vegetables. Not very many restaurants in Denver will go the expense."

The policy has been paying off. What was exclusively a Japanese trade has spread out. Non-Japanese businessmen drop in for lunch and return later with their families. The volume has shown no signs of falling, and even with a lack of help Mrs. Umewaza keeps the chrome and glassware glittering. That's more than can be said for many another restaurant.

Mrs. Umewaza says she and her husband have no intention of moving on. If all goes well, and they have no reason to believe otherwise, they'll be permanent Denverites.

An exception to the optimists among the Nisei businessmen is Gard Yokoe, one of the earliest of Denver's resettlers. Gard and his wife, Merijane, left Heart Mountain in December, 1942, for Swink, Colo., then moved to Denver a few months later. Eventually Gard and two friends started a fruit and vegetable stand.

Gard is not reluctant about admitting his business has been a success, at least during the summer months. The big drawback is that an open air stand has to be closed after cold weather sets in, and Yokoe is looking longingly to Southern California. He plans to sell his interest in the business and go west where, he believes, a depression when it hits will not be so severe as in Denver.

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Roy Takeno, Denver Post reporter, talks to Capt. Henry Durkop, chief of the Denver police traffic bureau. Takeno recently was transferred from police reporter to general assignment.



Denver university students in an informal moment in the Mary Reed library lobby. Left to right: Barbara Baldridge, Jackie Theander, Toshiko Horita, and Mami Katagiri.

BILL HOSOKAWA:

Around Larimer Way

Continued from Page 7

In fairness to many other forward-looking businessmen and merchants in Denver's Japanese American community, it must be said that the firms and individuals mentioned are not the only ones scoring conspicuous successes. The success stories are legion, and they follow the same pattern: ambitious operators willing to work and take a chance have been able to establish themselves so well during the war boom period that they aren't worried about the future.

Some have acquired a permanence through no conscious effort of their own. Theirs were among the many businesses which mushroomed during the scramble to cash in on the influx of evacuees—make money quick while the making's good—and gradually they found they had become so permanently established there was no sense in pulling out so long as business remained good.

Perhaps a word is necessary here to explain why the Japanese American businesses are so concentrated in the Larimer district. There was, of course, a nucleus of "original resident" businesses to begin with, and it was natural that the newcomers should build around them.

But undoubtedly the biggest reason was that the Denver department of public safety, which issues business licenses, refused to grant permits outside the district to Japanese Americans.

The argument was that a concentration was necessary to protect the Japanese Americans themselves. That, obviously, was a spurious argument, but it discouraged applicants. The police department stoutly denies it discriminates. A few who pressed the license issue with the police, citing a Colorado state statute which prohibits discrimination by reason of race, did win the right to go into business outside the area. But in many instances these persons were harried long afterwards by inspectors insisting on letter of the law adherence to regulations which were overlooked for competitors.

Evacuee Denverites, of course, are not all small merchants. They run the customary gamut of artisans, professional men, clerks and laborers. Nisei dentists and doctors are doing a booming business and their clientele is not all Japanese.

Pert Nisei secretaries work in non-Japanese offices and have earned positions of responsibility and trust. A large Denver department store employs a Nisei artist; several prominent retail stores have Nisei clerks.

All things considered, Denver's reaction to the influx of Japanese Americans has not been unfriendly. Colorado's then Gov. Ralph Carr was the only western state chief executive who welcomed Japanese Americans when evacuation was first ordered. Denverites were unusually tolerant although there were some who viewed with alarm the sudden growth of their hitherto obscure "Little Tokyo."

The seeming hostility of the city was exaggerated to outsiders by the Denver Post's hysterical attitude toward the entire Japanese American issue. At one period the Post, with typical, unwarranted venom, carried on a single-handed crusade against the war relocation authority and all "Japs." Its editorial writer thundered for a "24-hour curfew on all Japs" from Denver streets and its cartoonist depicted buck-tothed "Japs" in WRA camps being fattened by government "pampering" while G.I.s starved in Japanese prisons.

The situation was a natural for a Denver newspaper rivalry that goes back decades, and so it was that the Rocky Mountain News, led by its associate editor, Lee Casey, championed the Nisei cause vigorously. And the mass of Denverites, as usual, paid little heed to either side.

How thoroughly the Post has changed its stand since Palmer Hoyt arrived from the Portland Oregonian to take over as editor and publisher is attested to by the two Nisei now employed in the Post newsroom.

One of them, Roy Takeno, recently was transferred to general assignment reporter after five months as police reporter. He formerly was English editor of the Denver Rocky Shimpo, and prior to that was English section editor of Los Angeles Japanese dailies.

Many social agencies have backed the evacuees from the very beginning. Chief among these is the Denver Unity Council which reaches into 70 or 80 organizations in the city.

Another group, The Committee For Fair Play, under the direction of the Rev. Clark Garman, spearheaded the successful fight against the Colorado anti-alien land law proposal in 1944. The Rev. Mr. Garman, a vigorous, energetic personality, and Mrs. Garman were missionaries in Japan for more than 30 years.

They have concerned themselves deeply with the problems of the Issei and Nisei and have been in the forefront of those working for more rapid assimilation of the evacuees into community life.

It was inevitable during the period of rapid influx that the Japanese Americans should be forced into specific residential areas as well as business district. The bulk of small Japanese American homes and rooming houses are in an area some blocks to the east and north of the Larimer concentration. Here they live in an old, rundown but not too unpleasant section shared with Spanish Americans and bordering on the Negro district.

As the evacuees become better established they are spreading out into the more desirable residential areas in small numbers. Some have met local opposition but there have been no serious incidents. Significantly, virtually every Nisei who sells his home in order to go west has sold to another Nisei, and apparently the number of homeowners is increasing despite the highly inflated prices.

The existence of the Larimer street community undoubtedly has retarded the social assimilation of the Nisei which is so far advanced in cities further east. Community leaders have deplored the lack of effort among many young Nisei to participate in activities of established social outlets.

The YWCA is sponsoring bi-weekly dances for the Nisei, but in view of the number of potential participants, the attendance has been disappointing. The dances reportedly were to encourage the Nisei to join a "Y" forum group, but the Nisei have preferred to remain in the background.

Curiously, Nisei delinquency never has been a serious problem despite the far from ideal environment in which they live. There is a small zoot suit element and perhaps more Nisei indolence than their elders care to see. But outside of a weakness for gambling the Nisei generally have managed to stay clear of the police courts.

All-Nisei athletic leagues help to absorb the younger group's energies. Yatsushiro, who is a student of such things, believes the recreational need these leagues meet overbalances the ill effect of self-segregated athletic competition.

There are several conclusions to be drawn regarding the Denver situation on which most impartial observers seem to be agreed:

1. The assimilation of Denver Japanese Americans—their social and economic acceptance by the larger communities in the midwest and east.
2. The assimilation process has been retarded by the presence of a large Japanese American community which acted as both a psychological refuge and ball and chain; the process will be slower than that farther east so long as a sizeable segregated community remains.
3. Denverites are at a more advanced stage of assimilation than they were, generally speaking, in their pre-evacuation homes.
4. Nostalgia for the west coast is playing a progressively lesser part in luring Denver evacuees away; the question as to whether a family stays or goes on is being answered primarily from an economic viewpoint.

They Won't Go Back Again

By Togo Tanaka

Continued from Page 5

Professional and business men, particularly the latter, fare most handsomely in the hierarchy of the resettler economic ladder, so the word goes.

"Business men don't talk about their incomes, they prefer to tell you how the weather is," half a dozen of our interviews reported.

All things considered, however, it is not uncommon among Chicago resettlers for individual professional and business incomes to exceed $15,000 and $20,000.

There is no millionaire among the group, but a scrutiny of the types of businesses in which investments have been made—spread among those that do not depend at all upon the limited racial group but aim rather to capture the larger Chicago market—indicate that there are aspirants with fair starts and much hope.

MOSTLY WORKING PEOPLE

Only about one-sixth of the resettler poulation, however, can be classified as business or professional persons or employers. Five-sixths are workers—employees in some 2,000 establishments throughout Chicago. On the average they earn fifty dollars a week for men and slightly under thirty dollars for women.

They have been hit hard by the rising cost of living, by the threat of O.P.A. rent control lifting, and have been compelled like millions of other Americans of moderate income to resort to close budgeting.

A substantial number of them also resorted to overtime working— in two or even three jobs—in order to maintain their wartime level of income. On the average they have increased their base pay about 8 per cent during 1946.

Some competent observers whom we interviewed insisted that the resettler average income for men was closer to sixty dollars a week than fifty; they cited numerous instances of mechanics, body-and-fender repair men, engineers, chemists, and various skilled and even semi-skilled workers who regularly earned from 75 to 125 dollars weekly.

A breakdown in average annual incomes, however, indicated that while periods of larger paychecks occurred at intervals, the steady year-round average indicated a number of lapses, bringing the yearly figure (based on unscientific and incomplete data but adequate for a report of this nature) down.

WILL RESETTLERS GO BACK?

Whether or not competing opportunities in jobs and housing will eventually lure Chicago resettlers back to the west coast may depend in large measure upon the rise and fall of the curves that record the Chicago statistics as compared to indexes for California.

If economic opportunities continue to expand in the Windy City, accompanied by a proportionate betterment of resettler housing, it seems highly improbable that the resettler population will ever drop much below the 20,000 mark, despite the current and insistent talk about "going back."

For one thing, there is the west coast tradition, particularly in California, of unbridled and congealed anti-Oriental prejudice. That tradition is reflected in the statutes of California, Washington, and Oregon; in the local ordinances restricting business and professional opportunities; in social prejudices; in the political and even religious segregation of people of Japanese descent. And that tradition remains one of the major psychological barriers to any westward exodus out of Chicago by Japanese Americans.

Unless the infection of west coast racism spreads in its more virulent form to Chicago, it seems likely that Chicago's Japanese American population will grow rather than diminish.

The First Post-WRA Christmas

Continued from Page 2

forcing them temporarily into jobs as farm laborers or into other lines of work. This situation is regretable and will obviously require a great deal of time and patient effort for solution. There are also problems like the acute shortage of family-type housing and the rising cost of living which families of Japanese descent face today in common with all other American families. There are undoubtedly occasional instances of racial feeling and discriminatory treatment.

But the picture, viewed as a whole, seems to me predominantly a favored one and certainly far better than many of us dared to anticipate back in 1943.

When WRA closed its doors in June, there were two items of "unfinished business" in which all of us were interested—the so-called "claims" bill and the question of naturalization for Issei residents of the United States. During the last session of Congress much significant progress was made on both fronts. A bill which would set up an evacuation claims commission was recommended by WRA and the Secretary of the Interior, endorsed by the President, and passed by the Senate. A bill which would permit Issei residents of the United States to acquire citizenship by naturalization was introduced in the House of Representatives by Delegate Joseph Farrington of Hawaii. Although neither of these measures was finally enacted, a great deal of educational work on them was done in both houses of Congress and a solid groundwork was laid for their reintroduction and reconsideration at the next session. I shall continue to urge their passage as strongly as I have urged it in the past.

As a final word, I want to express my appreciation to the editors of the Pacific Citizen for affording me this opportunity to communicate briefly with the Issei, the Nisei, and even the Sansei in all sections of the country. My warmest wishes for a pleasant holiday season to all.

PACIFIC CITIZEN

SECTION II. SALT LAKE CITY, UTAH, SATURDAY, DECEMBER 21, 1946. CHRISTMAS, 1946.



Photo by WRA



Photo by Toge Fujihira

THE TRANSITION

1946: Year of Resettlement

FOR JAPANESE AMERICANS the year 1946 was a year of movement. By the beginning of the year the great majority of the 112,000 persons who had been evacuated from the west coast had been released from the war relocation centers. Only the Tule Lake center was still open, and plans were being made to close that, too, within a matter of months.

The WRA's program of closing the war centers had sent thousands of Nisei and Issei back to the west coast. Most of them returned to the towns from which they were originally evacuated, though some tried anew in areas which they felt were more "friendly." Others hoping to find a new kind of future in the east, had made the long journey east from the dusty camps which had been their homes for so many years. They settled in Chicago, New York City, Cleveland, and other cities in the vast area east of the Mississippi.

A few, without homes to return to on the coast, were moved into housing quarters as impermanent as the barracks they left behind in the centers. They moved into trailer camps and shelters in Winona, Lomita, Hawthorne and El Segundo. The children, pliable and adaptable, were quick to readjust themselves to their new homes, but their parents continued to look for homes. They were tired of coping with insufficient room, inadequate equipment, and inefficiency. For them it was the early relocation center days all over again.

Some of the resettlers in that year 1946 were more fortunate. Some found housing in government projects, like Pat Hagiwara, 28, of Seattle, Washington. Hagiwara, a student at the University of Washington through his GI benefits, found such a housing project apartment for his wife and daughter.

By 1946 many of the Japanese Americans who had moved during the war to new communities had settled down to become part of the city in which they now lived. Like Mr. and Mrs. Thomas Hayashi of New York City they went to the polling booths on November 5 to cast their votes. Those votes were the symbol of their successful resettlement and their intention to set roots within the new community. Once a lawyer in Sacramento, Mr. Hayashi this year was one of New York's millions.

Not all of the Japanese American resettlers in 1946 were from the camps, however. Thousands of them were GI's, returning home at last after service in the Pacific as intelligence men or from the European theater.

Hundreds of them came home on July 2 on the Wilson Victory, bringing back with them the proud colors of the 442nd Regimental Combat Team. The celebration in honor of the famous Japanese American fighting was a memorable one. Bands played and planes whirled across the sky as the boat came into New York harbor. Tug boats and escort boats blew their whistles. Ticker tape showered down them from New York offices as the city welcomed home the 442.

And within a matter of months, they had gone their separate ways to their homes in almost all the states of the union. They, too, were resettlers, this year of 1946.

There was, too, a strong pull westward, for the onetime evacuees who had made their homes in Chicago, Salt Lake City, in New York and Denver. As war jobs gave out, as their families ached for the familiar California sunshine, they packed their bags and followed the migration westward. They had been traveling for four years, many of them, and another train ride, another movement was of little moment.

For the Nisei, all of them, were looking for "home."



Photo by Bill Hatanaka

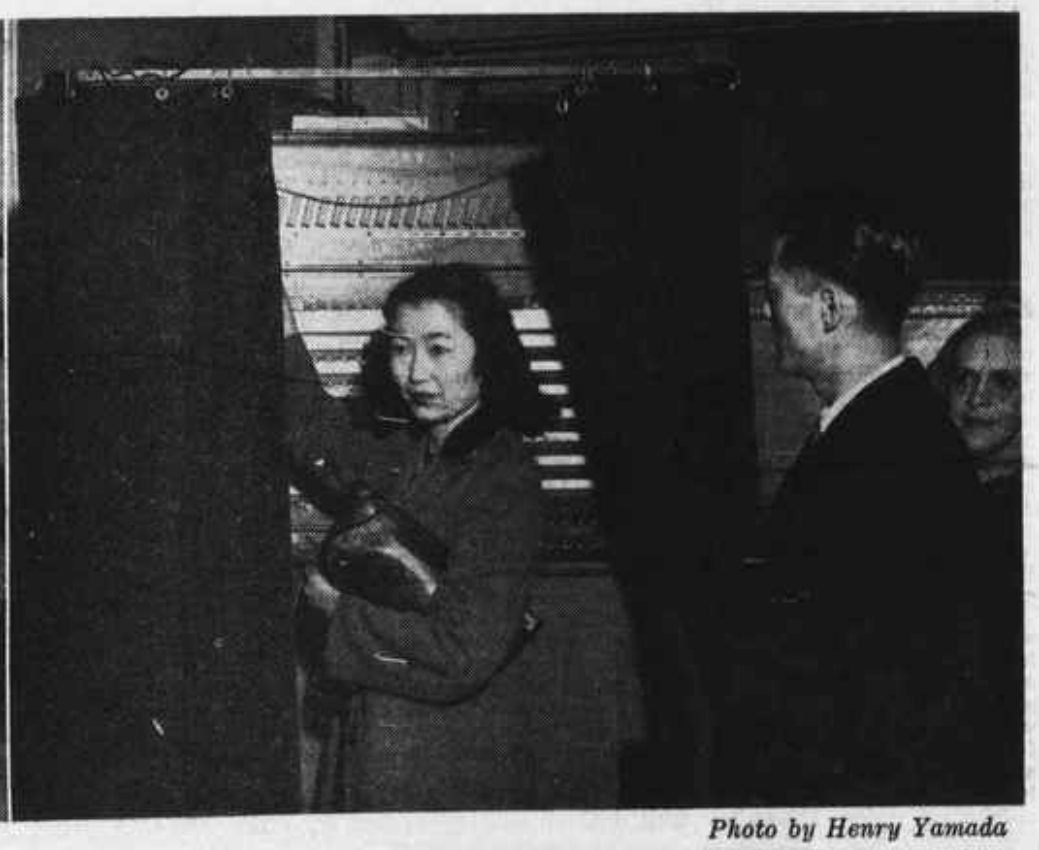


Photo by Henry Yamada

Back Home in Santa Clara Valley

An Anthropologist Probes Into Background of California's Best Resettlement Record

BY A. T. HANSEN

"TELL ME," a San Jose Nisei asked last July, "Why Santa Clara Valley is so much better for Japanese than most other parts of California. In many other places, there is a lot of prejudice. Evacuees have a hard time coming back at all. Here it is really all right. It was not so good for awhile after the Coast opened, but now it is about the same as it used to be, maybe even a little better as far as public relations go."

In August an Issei, an agricultural worker who was an independent farmer before the war, spoke with pride, "Every week people come to Santa Clara Valley from other places. They have heard that things are good here. They like it and would stay, but they can find no housing. Everybody has plenty of work. Farmers are glad to hire us. We get a dollar an hour for picking fruit; most other people are paid 85 cents."

The man who had served as Relocation Officer in San Jose contemplated the relocation record with satisfaction. In 1940 persons of Japanese ancestry in Santa Clara County numbered about 4,000. His office estimated returned evacuees at 6,200 in May of this year, a figure he considered conservative. A couple of months later, the situation on the whole seemed to him as good as he had dared to hope. In his opinion public sentiment toward the resettlers was generally friendly and was still improving. Their living conditions left much to be desired, but they were earning and saving in preparation for more adequate adjustments in the future. He, too, thought that Santa Clara Valley presented a distinctly brighter resettlement picture, viewed from every angle, than did most of California.

Reaffirmation of these favorable judgments came on November 5th. On that day almost 70% of the voters of Santa Clara County, as compared to about 60% in the whole state, opposed Proposition 15, thereby withholding their approval of the legislative amendments designed to toughen the Alien Land Law.

1945 and 1946

However it is viewed, what has happened in Santa Clara Valley since the Exclusion Order was rescinded is impressive. The events of 1945 seem incredible in retrospect. At the beginning of that year, the valley was operating economically without any Japanese. Before the year was over, the workers represented in a population of more than 6,000 had found economic niches of one kind or another. Housing was tight and remained tight. Yet, more than 6,000 incoming evacuees obtained shelter of some sort. Public attitudes swung from a rather general opposition to the return even of those who had been removed from the valley to an acceptance of a substantially larger number on the terms sufficiently favorable that no one considered anti-Japanese sentiments to be a critical problem.

The year was dramatic, hectic; a year of arriving and making immediate adjustments. People improvised, seized almost any opportunity that would give them shelter and permit them to earn.

Perhaps we could call 1945 the year of relocation and say that 1946 was the first year of resettlement. That is, having landed and gotten their bearings, people began to work toward conditions of earning and living more to their liking. The post-war, post-evacuation Japanese community started to take shape. Relations with the larger community evolved a little further. In short, 1946 witnessed the first steps in the readjusting and settling process. Emphasis should be placed on "first steps." The process has not gone far.

ECONOMICS

"I'll bet you are surprised at how fast the Japanese are getting reestablished again. I am even surprised myself." The speaker was a Nisei businessman in San Jose talking in August, 1946. He went on, "When I opened my business last summer, I thought it would be three or four years before Jackson street would look the way it does now." Professionals in the reemerged Japanese section are more numerous than before the war and there are about three-fourths as many businesses.

"My business is pretty good," a life insurance agent reported. "A lot of people gave up their insurance at the time of evacuation or when they were in camp. They want protection again. Many young fellows grew up while they were away and are old enough to take insurance now. Besides people have more cash money than they used to have. A hundred dollars a year was quite a bit of cash for a farmer before the war. With wages the way they are, most families working in the country or in town can spare a hundred dollars all right."

The head of a San Jose family: "There are six of us working and it all goes into one kitty. It makes quite a bit--about a $1,000 a month. All we do is work. We hardly ever go any place or see anybody."

A Nisei ex-farmer turned farm laborer and then sharecropper, five persons in the family over 15: "When we came out of the center we all went out into the fields and orchards. I have done kinds of work I had not done for 20 years before the war. But I can't afford to be proud. We made about $4,000 the first five months." This year they sharecropped strawberries. The indication in August was that the family would get more than $6,000 out of this, and it has been possible for some members to work for wages elsewhere part of the time.

A gardener up the Peninsula from Palo Alto: "Everybody I know around here is making money. Most people are earning more than they ever did before. But there is practically no social life. People haven't the heart for it. Everybody is still too unsettled. Not many expect to stay where they are. They are saving so they can get into something else when the chance comes. So everybody just works--evenings Sundays, all of the time."

The mother of six bright-eyed youngsters, all under 11, apologized for her living quarters: "This is an awful place. It is only a shed, not meant for people to live in. I have to carry all the water. We'll just have to find another place before the rains start. This roof is like a sieve. We were in a better house on another farm, but we weren't earning enough there. It is hard with one worker and so many mouths to feed. My husband was paid by the month and we were not getting ahead at all. Here the wages are better. He works by the hour and during this busy season the employer let's him put in a lot of overtime. But I don't know what we'll do if we can't find a house before the rains come."

She continued wearily with her mountainous ironing. It had accumulated while she added to the family income by picking berries for three days.

These tell quite a bit of the story. With the exception of the large families having only one breadwinner and families handicapped by age and illness, most resettlers are earning well and are accumulating savings. Everything is secondary to work. They are driven by insecurity and a sense of urgency. They must make up their losses, prepare for future uncertainties, and get ready to take advantage of opportunities that may come along. And these things must be done now while jobs are abundant and wages high.

The majority of the people are not doing what they intend to continue to do. Farm labor and employment as domestics and gardeners absorbed most of the resettlers as they arrived in the Valley. These lines opened to them earliest and most completely. Often such jobs provided housing and earning could start immediately. But to engage in either type of work involved some important intangible sacrifices for many. Most immigrant Japanese had passed through a farm labor and or domestic labor stage on their way to economic activities that meant a higher status and more independence to them.

Today, they are retracing steps they struggled through before in their adjustment to America. It is ironic that the most lucrative alternative to wage labor in agriculture in 1946 was sharecropping strawberries--a crop Japanese had tended to get away from in the years previous to evacuation, unless they could hire members of other minorities to do the immense amount of stoop labor the product requires.

During 1946 there was a good deal of shifting around from the positions people landed in when they relocated. Men changed jobs for higher pay. A few took up sharecropping. A family here and there that had been scattered in the beginning by the exigencies of employment or housing succeeded in obtaining living quarters where the family could be re-assembled. The shifts were limited to the fields already occupied for the most part and were motivated by minor and immediate advantages. Few resettlers were able to move very far in the direction indicated by their long-time economic plans.

For people who are interested in agriculture, the plans are quite clear. Step one for those who are hired by the month and who live on the farms where they work is to get independent housing. An older Nisei expressed a widespread sentiment when he said, "My employer pays me pretty well and treats me all right, but it feels as if he is always looking down my neck. If I could just find a house somewhere so that I could work wherever I wanted to, I would like it a lot better. It would be the same kind of work, but I would feel more independent."

Step two represents a return to the prevailing prewar pattern--cash leasing and farming on the lessee's own account. It is recognized that the attainment of this objective by very many people must wait two developments, both of which are beyond the control of resettlers. Reconversion must be further along so that farm equipment will be available, and the price of farm products must decline to a point where those who are now operating on the land will lose money. Many of these operators are landholders who formerly eased out all or part of their land. During and since the war, they have been using it themselves because farming brought in high and almost certain profits. Competition was keen for any tracts that were offered for rent and rentals became excessive.

Some resettlers suggest that losses may have to be heavy and repeated. Their point is that income from agriculture has been so enormous that the present operators will probably absorb reverses for awhile. Not until they have been convinced that chances of bonanza profits are slim will they go back to leasing and leasing at more reasonable rates.

Step three is farm ownership. A widespread desire to own land is a post-war phenomenon. The previous practice was to lease year after year and to store any profits that accrued in easily transferable form. Return to Japan was ever-present possibility in the minds of many Issei. Actual departures were not numerous, but they thought they might go someday--either from choice or because more drastic legal restrictions forced them out.

This uncertainty and sense of continuing temporariness has disappeared. The Issei have concluded once and for all that they are here to stay. They earnestly want to own or have their children own a tangible piece of America--preferably in Santa Clara Valley as far as the people we are considering are concerned. It is more than just a plan. It verges on a passion or a persistent hunger. The desire is strengthened by the observation of the relative facility with which farm owners were able to resettle. It is seen that ownership provided some measure of security even through the cataclysm of evacuation.

When leases again become available and can be had at reasonable rates, the price of land will also be lower. Many hope to be able to skip step two and move directly to ownership at that time. In fact, already about ten families have purchased farms since their return. The figure may seem too small to be significant. But if it is put alongside ownership at evacuation, it shows up in a different light. After 40 years, Japanese owned fewer than 50 farms in the Valley. Probably more have been acquired in the past two years than in any prior period of the same length, in spite of the current inflationary land values and all of the other difficulties resettlers have faced.

The economic plans of domestic workers and gardeners fall into no clear pattern. They have varied backgrounds and varied ideas regarding future occupations. Many of the gardeners may remain in that field, especially if they can locate housing so that they will not have to live where they work. Most domestics, on the other hand, are likely to hold to their intention of getting into something else when and if they are able to do so.

So far only passing reference adjustments, except for domestics has been made to urban economic and gardeners who are concentrated up the Peninsula from Palo Alto. In San Jose about 40 business-operating and a few more of the former want to establish themselves when they can find space. Numerically more important are workers, predominantly Nisei, in packing sheds and factories. There was a period in 1945 when resettlers found such employment hard to obtain. Now, all packing sheds hire Japanese and quite a few factories accept them. Unskilled and semi-skilled jobs are plentiful. Labor in the packing sheds, of course, follows the pre-evacuation pattern, with the difference that none of the sheds is run by Japanese and few resettlers have attained supervisory positions. Factory employment, in contrast, is a new development. There was very little before the war.

White-collar positions, outside of the Japanese community, used to be and still are rare. There has been an increase but a very slight one--nothing comparable to what is reported from Los Angeles or San Francisco. Probably no more than 20 out of the Valley's 6,000 plus resettlers hold white collar jobs in the offices and stores of the larger community. An extremely competent stenographer finds it necessary to commute from San Jose to San Francisco in order to do secretarial work.

Resettlers have had no great amount of trouble with labor unions since early in the period of return. C. I. O. groups generally opened their doors rather readily. Of the unions that matter to a fair number of persons, only the Teamsters were categorically excluding Japanese late last summer. The situation was not satisfactory with reference to the Cleaners and Dyers, but a working arrangement of a sort has been arrived at.

In terms of earning and saving, the urban picture is similar to the rural, though perhaps not quite so good. Housing, if anything, is more difficult. About 30 homes have been bought or built since the return, almost as many as were owned at the time of evacuation. Plans for home ownership seem to be widespread as are plans for farm ownership among agriculturalists.

This method of presenting rural and then urban economic adjustments obscures the interplay between them. They are aspects of one inclusive situation. Many of the farm workers live in the city, and laborers in packing sheds and factories come in from the country.

There is some age differentation in where people work. Issei and older Nisei with families tend to be employed on farms; younger Nisei are more likely to seek urban jobs. In many instances families are divided along these lines. This condition is a cause for concern among some Issei parents. Before the war when they operated farms, they could hold their sons in the family enterprise because it was a family enterprise. Now that parents are farm laborers there is no really sound reason for objecting if sons prefer to drive into town to work. In many cases they would be employed on another farm apart from their parents anyway. When the time comes that Issei parents see their way clear to begin farming on their own account again, they may not be able to pull their sons away from their city jobs. The Land Law, of course, makes the problem more serious if Nisei insist on being urbanites.

THE COMMUNITY

The Japanese community of the Valley is still in a rather amorphous state. Some of the reasons are easily seen; others are harder to fathom. Evacuation disrupted the community. Two years is not much time for it to acquire new organization and direction. People have been too deeply preoccupied with the urgent demands of individual and family economic security to give attention to anything else. Besides, when they do consider how the minority should organize, what its immediate and long-time objectives should be, and what strategy and tactics it should use in seeking these objectives, they often tend to feel that they do not really know the answers. It is common for them to say to themselves and to each other that it is "too early to do much yet." Waiting "to let things work out" is widely recommended. And a lot of resettlers appear simply to dismiss the whole matter with an inward shrug. Or so it seemed last summer.

The most obvious feature of the pre - evacuation community that has disappeared is the Issei Japanese Association. It stood for the total group to a degree that nothing else did, and it carried on most of the minority's collective business. The war seems to have done more than just to disband it. One gathers that it is quite discredited as well in the eyes of the Nisei. They refer to it critically. There is even an element of making it a partial scapegoat for the troubles of the Japanese Association to be re-established. A few go further and say that they hope no Issei organization of any kind is set up. The idea in either is that whatever organization there is should be in the hands of Nisei.

Issei in Santa Clara Valley agree with this last point almost universally. In a sense, their old Association appears to be a little bit discredited in their own minds. They do not blame themselves the way the Nisei blame them. They insist that they tried hard to make the life of the Japanese secure, but some of them admit that maybe they could have done things a little better. No matter what they think of the past or how it might have been, in any discussion of organization today they are likely to suggest that the problems of the present and the future are Nisei problems and that the Nisei should take the initiative in handling them. The role they define for themselves is to stay in the background and help.

THE JACL

Nisei have organized or started to organize. Before the war, there were four chapters of JACL. A single county-wide chapter has been re-activated. Its headquarters are in San Jose, housed in the building that the Japanese Association transferred to the local JACL soon after Pearl Harbor. The change in ownership and occupancy of the building is a sort of symbol of the new order of things; a hoped-for new order at this stage.

Recruiting members has been an uphill task. The majority of the Nisei manifest indifference to the organization. This is partly a hangover of attitudes developed during evacuation when JACL became a popular scapegoat. It is

(Continued on page 14)

NOTES ON THE AUTHOR

Dr. Asael T. Hansen, author of this resettlement study, began evacuee work with the War Relocation Authority at Heart Mountain, Wyoming, as a community analyst. He recently concluded a resettlement continuation study on the Santa Clara Valley for the WRA.

He has since resumed his teaching of anthropology at Miami University in Oxford, Ohio.

His good right arm is his wife, Miriam, who has accompanied her husband on field trips that have taken them as far afield as Guatemala.

Nisei Resettlement in Utah

By ELMER R. SMITH



Over a Third of Utah's Wartime Nisei Population Has Left the State. Will the Rest Remain?

BEFORE WORLD WAR II, persons of Japanese ancestry in the entire State of Utah numbered approximately 2,000. They supported a few stores, mostly dealing in groceries, and a few restaurants, which in the main were characterized by the word "NOODLES" spelled out across their window fronts.

But most of the Japanese Americans were farmers. They had small acreages and they met their yearly needs producing for themselves and for the local markets. Theirs was a self-sufficient life.

In the early spring of 1942, as the evacuation order on the west coast went into effect, a caravan of cars streamed out across the Nevada desert into Utah. It was the vanguard of a large evacuee population which sought wartime homes in the intermountain and middle west areas.

Most of the evacuees stopped at least temporarily in Salt Lake City, coming to a halt in the city's block long "Japanese town" on 1st South between West Temple and 1st West. They dropped into the JACL office for extensions of their travel permits. They had lunch or dinner, stretched their legs and then pushed on. Some went north into Box Elder, Davis and Cache counties. A few went south, settling in Orem, Provo, Springville, Payson and Spanish Fork. Many went on to Denver, where the future seemed more profitable.

But a few stayed on in Salt Lake City, leasing farms to the south or finding homes in the city. They were to be the first of a highly-swollen evacuee population that eventually reached 10,000 exclusive of the 8,000 at Topaz, the WRA center near Delta.

The growth in Utah's Japanese American population was rapid. To the WRA, seeking a gradual distribution of evacuees throughout the country, the growth was alarming. The city was one of the first areas to be considered a "closed area" by the agency. The "saturation point" was considered met early in the war, and theoretically no leaves were issued to center residents wishing to come to the city.

Unskilled and semi-skilled jobs, at least, were plentiful. The Cudahy packing company, on the northern outskirts, had a high turnover of Nisei workers, both men and women. Many a draft-age Nisei waited out his enlistment call by working at Cudahy's. Nisei numbered at one time up to 150 workers at the plant. Today hardly half a dozen remain.

Domestic and gardening jobs, too, were to be had for the asking. Other jobs came forth--secretarial, industrial, mechanical. Nisei girls found jobs in the state capitol as typists and clerks. Two Nisei joined the school system as teachers. Many older Nisei and Issei went into business, and during the war evacuees purchased or operated a dozen new restaurants, established dry cleaning shops and two or three hotels.

They swelled the congregations of the Buddhist and Christian churches, and some of them sent their children to Mormon Sunday schools. Close to 150 attended the University of Utah each semester, and others went to BYU, Logan and other schools in the state.

They bought their homes and farms. It looked like many of them had settled down for a permanent stay.

In 1946 the Japanese American population in Utah numbered 8309 by official count. All Nisei basketball and baseball teams were established. A number of Nisei organizations had been formed. The Salt Lake City Nisei girls' bowling league had a regular Sunday afternoon schedule. And the JACL bowling league, meeting Monday nights at the Temple bowling alley drew 12 teams, or over 72 players, weekly.

Nevertheless, as 1946 drew into its final month, it was clear that the trend at least was away from Utah and back again to the coast.

But a lot of Nisei talk was concerned with: "Who's going back to the coast?" Or more significant yet, the question: "When are you going back?" The question itself indicates that the Nisei's return to the west coast is taken for granted. Speculation concerns not "if" but "when."

RURAL MOVEMENT

Evidences of evacuee movement out of the state is more solidly manifest in certain rural areas where whole Nisei and Issei settlements have, as if by mutual agreement, packed up and gone back. The first Nisei evacuee settlement, established shortly after the war in Keetley, Utah, is now virtually deserted. It was one of the first evacuee resettlement expriments, and in its time it was one of the most successful. Today most of the houses are empty. The main building, which once carried the sign "Mayor's Office," is now restored to its prewar status as a motel, taking in motorists as it once took in evacuees.

The evidence to date shows that at least 35-45 percent of the resettler population has already left the state. In such areas as Corrine and Garland, over 90 per cent of the one-time evacuation population has already returned to the coast, and the remaining 10 per cent plans to return by spring. A considerable number left farms in the vicinities of Brigham, Ogden and Layton, though a fairly good sized number still remain. Many of these persons plan to leave for their previous homes within the next few months. As far as the cities along the "Wasatch front" are concerned, it would appear that a larger number of resettlers have tended to stay within the city areas than the rural. This may be due to the fact that job possibilities have been better in the cities and that more closely knit activities have been carried out in the urban communities.

The future of Utah's population of Japanese Americans rests upon a number of specific factors, among which are the industrial development of the state, the expansion of reclamation projects for rural development, the payment or non-payment for economic losses by the federal government, the presence of economic depression or prosperity.

At the present rate of exodus, the resettler population in Utah by 1948 will be about 3500 persons, a number far short of the high mark of 10,000. If negative factors enter into the picture of the above-listed factors, there is reason to believe that within two years the population of Japanese Americans in Utah will fall short even of the 3,000 mark.

The resettlers planning on their return to California and other coast states give a number of reasons for leaving this wartime home of theirs.

Even the Nisei who has bought a home in Utah and a business will give one or more of the following reasons for wanting to "go home."

1. Economic security is not adequate in Utah in comparison with the type of security one is able to get on the coast.
2. The climate, they say, is not conducive to well-being.
3. There is a feeling of insecurity, due to "strangeness" of surroundings, and the Caucasians, on the whole, seem to be too conventional and self-centered.
4. Friends on the coast have been able to return and be successful in their economic and social life and are able to make better money than the persons staying in Utah.

Too, the strong emotional pull of the Pacific coast states, to those who spent their growing years there, cannot be denied. The war years—full of insecurity and hysteria and terrorism as they were—have not overcome the Nisei's belief that "home" is California—(or Oregon or Washington.) To the Issei the need to return seems even greater. The Issei waited out the war, confident in their knowledge that at war's end they would go back to the valleys and towns they had always known.

The evacuees who still remain within the State of Utah have given the following reasons for their action:

1. So far, they say, they have done very well economically, even better than they did on the coast. But, they say, if the economic situation gets bad here, they will return to their previous homes.
2. Some have indicated that they intend to stay permanently in Utah because their businesses are thriving and their relationship with both the Nisei and Caucasian communities are excellent. Many also indicated a liking for the outdoor activities in Utah and the climate.
3. Many Nisei stated that they had no where else to go, since their economic security on the coast was not assured.
4. Many parents expressed their belief that their children had a better chance in social and economic activities in Utah than on the coast.

The factors listed in the two above paragraphs have a number of implications that space will not permit to be discussed, but taking all of them, there is, in each case, the suggestion that if certain factors were to change one way or the other, the resettlers would be ready to leave this area, even if they were to move eastward.

THE FUTURE

It is impossible at this stage to make any predictions on the future Nisei population of Utah, except to note that the trend is definitely downward. A study of resettlement and movement is being made at the present time, however, and an analysis of the results will be released within a few months.

The important point appears to

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Top: New Salt Lake residents Mr. and Mrs. Kenny Arita, 69½ West 1st South street, go to the polls on November 5th to register their votes. Mr. Arita is a veteran of the army's intelligence forces and served in the Pacific and in Japan. He returned from occupation duty in August. Both he and his wife, the former Chiyo Horiuchi, are from Seattle, Washington.

Below: Miss Shizuka Ikeda, second Nisei teacher in the Salt Lake public schools, watches an arithmetic problem by one of the students in her fourth grade class at Lafayette school.

The Salt Lake JACL Bowling League attracts over 60 bowlers every Monday night to the Temple alleys on North Temple street. It is the third largest Nisei bowling league in the country, with only Chicago and Los Angeles having a larger number of teams.

—Photos on this page by Ben Terashima

NOTES ON THE AUTHOR

Elmer R. Smith, assistant professor in anthropology at the University of Utah, first began his work among Utah's evacuees when he became advisor to Nisei youths on the campus in 1942. He soon found himself embroiled in the problem. As a member of a number of committees of evacuee problems and on the civil rights of minority groups, he found himself giving more and more time to the myriad problems of his students and his friends.

Finally he took a leave of absence from his university work and began working on a full-time basis for the exacuees. His work was first at the Minidoka relocation center, where he acted as community analyst. When the center closed, he went into Seattle on the question of resettlement.

He has published a number of articles on Nisei problems, has spoken innumerable times upon the same subject. He returned to the University of Utah this fall but has "kept his hand in" as a member of the JACL, as a speaker and writer.

Washington Newsletter:

WHEN THE NISEI CAME TO THE NATION'S CAPITAL

BY JOHN KITASAKO

DURING THE YEARS from 1943 to 1945, many relocatees rode out of the West from the WRA stockades to the Nation's capital to get back into the swirling stream of American life. When they came, they saw the cherry blossoms and the stately Capitol building; they were bewildered by the pushing crowds and darting cabs; they were confused by the gyrating and criss-crossing traffic; they were baffled by the shortage of housing and depressed by the soaring cost of living.

Today, in 1946, that state of bewilderment is gone. Both of their feet are solidly on the ground, and they feel that they belong to the community. Washington has been good to them. It has accepted them as individuals and not as members of a distinct racial group. And it has convinced them that this city offers as much if not more than other communities. Miles and months away from the dreariness of the WRA centers, their wounds have healed in the salubrious atmosphere of satisfying work and good wholesome recreation.

Of course, not all who came during the war years have remained. Some pulled up their stakes the moment the West coast was reopened to persons of Japanese extraction. Of these, many had no choice but to return at their parents' bidding. But others, however, left because they just didn't ever feel settled. The pang of loneliness was too great to combat.

Washington's Japanese population totals 350 at the most, and they are scattered all over this city of one million. This is no place for relocatees who have a chronic craving for Nisei companionship. Washington is a city where Nisei have to place a minimum of reliance on other Nisei for social and cultural outlets. In this respect it is the ideal spot for those who want to give the experiment of integration a fair try.

Thus those who comprise Washington Nisei and Issei citizenry of 1946 are those who did not yield to the sentimental pull of the West coast and who want to remain in their new-found world and live as Americans among Americans. They are the ones who appreciate the evacuation-spawned opportunity to escape from the shackles of the pettiness, rivalries, and hates of the tradition-bound Japanese communities of the pre-war era.

Washington is cursed with an acute housing shortage, and living costs are higher here than in most other cities. But it has much to offer in return to the Nisei in the way of good living.

There is no discrimination against the Nisei; there have been no unpleasant incidents, which is not only a tribute to the wholehearted acceptance by the community at large but also a reflection on the common sense conduct of the Nisei themselves.

Washington offers a stimulating pattern of living. There are always startling political fireworks being set off; it presents excellent opportunities in the fields of culture and education; and socially, it maintains a proper and sufficient balance.

* * *

Washington has given the Nisei a chance to make good if they are willing to put forth the effort. If relocation has proven anything at all it has demonstrated that when given that chance, Nisei have taken superb advantage of it.

The Nisei's rise in the ranks of civil service is a somewhat old story now, but it's worth mentioning in passing for it shows that Nisei have made good in a difficult and restricted field. Many hold positions of high responsibility. And others have made inroads into some of the agencies which previously had barred Nisei. Persistence, diligence, and devotion to duty have won them many staunch supporters.

Although a large percentage of the relocatees here still depend on Uncle Sam for their bread and butter, a fair number have entered the field of small business. In Washington among the Japanese, this means the grocery business. Over 20 groceries are now being operated by Nisei and Issei, most of whom opened their stores during this year, and more are in the offing. These stores are scattered all over the city in colored neighborhoods.

There is no rivalry between the stores. On the contrary there is an admirable spirit of cooperation. For example, the operator of the largest establishment assists newcomers who intend to go into business by letting them serve a period of tutelage in his store. Then when the apprentices have learned the ropes, they locate a store that is up for sale, and go into business for themselves.

The grocery business is booming. It's a seller's market, and all the shops are doing exceptionally well. But traditional Japanese courtesy and alert service, plus business know-how, also play a vital part in keeping things on a thriving basis, and it is these factors which will help prevent the stores from going down under when it reverts to a buyer's market later on.

Washingtonians have long stressed the need for a suki yaki restaurant, something along the lines of those in successful operation in New York City. Everyone agrees it would be a sure-fire hit, but no one has done anything about it. Here is a wonderful opportunity for some enterprising person to cash in on the diplomatic and international set trade. Washington has many Caucasians who are familiar with Japan and Japanese cooking.

During the war, a Caucasian, who at one time had lived in Japan, offered to put up $10,000 to finance a suki yaki place. The offer was circulated in Washington and the WRA centers, but there were no takers. The only Japanese-operated restaurant here at present is a small cafe in the colored district.

Living in a city where one-third of the total population is made up of Negroes, the Nisei have had the opportunity to observe at close hand the ugly discrimination against their darker-skinned fellow humans. From a sociological standpoint, this has had a sobering and salutary effect on those Nisei who were inclined to accentuate their predicament as a persecuted minority.

While Jim Crowism is not so flagrant here as it is in Bilbo's solid South, it is shameful enough, and has served to foster sympathy among the Nisei for the down-trodden Negroes. Any Nisei who lives side by side with Jim Crow cannot help but be impressed or affected. Those who are not are those who are still in the adolescent stage of maturity, and who fully deserve the stinging recriminations reserved for selfish, stubborn racial prudes. No minority American can call himself an American in its truest sense until and unless he is sympathetically aware of the grave racial injustices that surround him.

The Nisei penchant for education remains as strong as ever. Washington perhaps can boast of a higher percentage of Nisei who attend night school than any other community. This is a city where fine courses are offered for a minimum of tuition to the great white collar masses. Universities, private schools, and the federal government conduct a wide choice of courses. This adequately takes care of the problem, if there be any, of what to do during after-office hours. For Nisei who want to brush up, or take a course to advance them in their work, or those who missed out on college in their earlier years, this is a haven for part-time study.

Thus, during the past year, Nisei relocatees have striven to attain a state of permanency. They have done well. They have emerged with flying colors from a question mark stage of resettlement, and they can be counted on to go deeper and farther in all aspects of integration.



NISEI IN WASHINGTON

Above: Nisei spent many hours in the Nisei USO and on visits to wounded war veterans. Here Lyn Takeshita plays cards with Pfc. Terry Kato, left, of Honolulu, who was wounded four times in a single day's action in Italy, and Pfc. Wilson Makabe, of Loomis, California, who was injured when his weapons carrier met an accident while driving under blackout conditions in Italy.

Photo taken at Walter Reed Hospital, Washington D. C. by Fort Belvoir Signal Corps.

Below: Nisei girls employed in the War Liquidation Unit of the Interior department. Standing: Flora Yasui, Heart Mountain; Shizu Marumoto, Granada; Hatsuyo Hatanaka, Granada. Seated: Suzie Hirooka, Granada; Helen Ono, Heart Mountain; Yone Mikuriya, Manzanar.

—Photo taken by Bob Ili.

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A Christmas Tale:

ANGELS ARE SINGING

A Child Learns of Death and Heroism in Foreign Foxholes

By SACHI L. WADA

A woman and a little boy of five in a room darkened save for the flickering of a single red candle, and the dancing of flames in the hearth . . . There is only the gentle whir of snow in the wind. Tonight is a very special night, the anniversary of Christ's birth, and the anniversary of a love born on a night like this.

The woman's oblique eyes are far away . . . to a time in 1940 when the moon deceived, when all nights were young, when all dreamboats were anchored safely at the homeport. How young they were . . . two kids, infatuated, ambitious, with stars spinning in their eyes. They had stood on a night like this watching soft cotton settling against the spires of a cathedral, and he had said with his voice husky with emotion, "Tonight, angels are singing . . . for us."

But all ships must always sail away . . . and this time, it was to war. She had waved bravely to him smiling behind that curtain of tears, carrying that babe, who had already reached an age of curiosity. Two years wasted behind imprisonment because of certain yellow pigments on a flag which was spangled with white stars. Of course, there had been the letters dated from foxholes across the seas . . . but even these ceased. She looks up now, at the robust form dreaming into the embers . . . the only living image. Someday, he, too, would anchor his ship at a port, and someday, he, too, would get his hands burned reaching for the stars.

The little boy says, "Mommy, tell me a story about Christmas."

"There are many stories, son that can be found in books . . . but SIX—

I'm going to tell you a story that no one could write, because there's a separate one in every person's heart. Not very long ago, there was a little boy, around your age, who wanted to be a soldier when he grew up."

"Like daddy?"

"Yes, just like daddy. And one Christmas, he wrote a letter to Santa, asking him for a set of tin soldiers. On Christmas morning, Santa had remembered, and all the tin soldiers looked up at him from their bright painted faces. But later on, the boy grew up, and he became a genuine soldier . . . . but he always remembered, that once when he was little, one of his tin muskateers had broken in half, and he had cried very bitterly because he had loved it so . . . and then, he heard angels singing somewhere above. The little tin soldier's okay, because he is singing with them, high above . . ."

"But, mommy, the little boy who grew up, didn't come home did he . . ."

"No son, his ship was sent someplace else. You see, all the tin soldiers can't go home. If they do, the children love them more; and if they don't we miss them very much."

It is silent in the room, where all the cracks and all the shabbiness is dimmed. The tiny stocking wiggles against the mantle . . . and then, chimes from the church beyond playing, "Oh, Come All Ye Faithful."

"Mommy, the angels are singing right inside of me!" The little boy takes the woman's chapped hands, "Look, can you hear . . . and do you think maybe daddy does, too?"

"Of course son, look out the window . . . the star that is brightest is winking at us, and pretty soon, the angels will fill the skies."

A Nisei Veteran Returns



SEATTLE, Wash—Former Staff Sergeant Davis Hirahara is one of hundreds of Japanese Americans who returned to civilian life after long terms of service with U. S. Army troops in the European theater of war. Hirahara, an insurance agent and broker, lost an eye when struck by German bullets in the Vosges Mountains of France. Here he counsels another returned veteran in his office in Seattle.

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Back Home in California's Santa Clara Valley

(Continued from page 10)

also partly a result of the fact that people are absorbed by their personal problems. But even taken together, these do not seem to explain the indifference fully. In addition, there appears to be a lack of faith in the effectiveness of group effort of any kind. One hears it said that the collective interests and status of the Japanese will be best served if each individual strives to achieve the maximum economic security for himself. That is, if each individual accumulates a fair-sized pile of money, the whole group will take care of itself automatically somehow. This idea may be a symptom of a sense of collective defeat engendered by evacuation. The Japanese were moved out as a group. No group action could prevent it. A possible conclusion: the best way to get along is each man for himself.

Whatever the cause or causes,' JACL had only about 150 members in August as compared to some 500 before the war. In the meantime, the Japanese population had increased by more than 50%. Nisei organization as it stood in the summer consisted of a small core members, 15 to 20 in number. Beyond this was a fringe of perhaps 100 to 150 who believed the organization was "a good thing." They participated little and were not very well informed on what it was trying to do. Their function was chiefly that of well-wishers. Most of them, however, could be counted on for some support. The rest of the Nisei just lived and worked in Santa Clara Valley. Some of them were glad JACL existed. It might come in handy in a pinch.

Leading Issei, the kind of men who used to participate actively in the Japanese Association, have watched JACL with interest. Occasionally they wonder if they were right in agreeing that the Nisei should handle the affairs of the minority. Last summer they were still staying in the background, but a few of them were showing signs of restlessness and even lack of confidence. They were beginning to look for means by which Issei could offer more effective help to the organization and, at the same time, assure themselves that Issei as well as Nisei concerns were given consideration.

This development was not unwelcome to most of the leaders in JACL. They felt that if a way could be found to tap Issei support it would strengthen the organization and compensate for the widespread indifference of the Nisei. It might be that Nisei would become less indifferent if their Issei parents could be informed through Issei channels regarding certain features of the JACL program. Parents might probe the Nisei a little.

The nature of Issei and Nisei and the kind of relations that have existed between them make the creation of a mutually satisfactory system of cooperation a difficult undertaking. They live in somewhat distinct worlds and do not understand each other as well as they might. Preliminary steps to work out the problem were taken late in the summer when a joint Issei-JACL meeting was held. This writer had no opportunity to learn the results.

What has been said to this point refers to formal organization. Informal organization hardly needed to develop; most of it was already there. All this means is that the Japanese have ideas and attitudes of how they should live and what their relations with each other and with the larger community should be. These ideas and attitudes have grown out of all of their past experiences and constitute what is called the culture of the group. The larger community has a culture too and certain aspects of it define the status and role of the Japanese.

When the evacuees came back, they brought their culture with them and they re-entered a culture they used to be in. In San Jose they took up residence and established businesses in the former Japanese section. For property owners, there were compelling practical reasons for this. Other people looked to the same area because it was "home" in their minds, or, if they were strangers to the Valley, because they had the idea that they wanted to be near other members of the minority. Besides, everyone understood that this was where the inhabitants of San Jose expected Japanese to live. Only a very small part of the city is "restricted" by actual covenants. Yet, informal and customary restrictions of varying definiteness and vigor exist over much of the residential area. Both the attitudes of the larger community and the attitudes of the Japanese account for the fact that the houses resettlers have purchased are either in the old Japanese section or near to it.

The occupations resettlers have gone into, with few exceptions, are the lines of work they engaged in before. The members of the larger community felt it was appropriate to offer them oppor-

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Message from Italy

A CHRISTMAS GREETING To the Men of the 442nd Team

By LT. COL. VIRGIL R. MILLER

Infiltrating upon us, like the gleaming light of the guiding star that shone upon wisemen and shepherds alike, CHRISTMAS COMES AGAIN! It sheds anew its message of cheer, hope and "Peace on earth good will toward men" o'er all mankind. Already this day of Christ's birth, which marks the second Christmas since hostilities ceased, is speeding the parting guest of 1946 on its way, the while reaching out in welcome to New Year 1947.

At this particular season, one cannot help but be reflective. Thoughts flood the mind and there springs from the heart sincere desire to wing o'er the earth, heart felt wishes to all of our former friends. It is therefore in the very essence of the Christmas spirit, with due homage to God, that I a former commander of the 442nd Combat Team, send forth this greeting to the Nisei soldiers who fought under the slogan, "GO FOR BROKE" to their loved ones, to the families whose sons "gave the full measure of their devotion."



The 442nd Regimental Combat Team, will ever be a source of pride and joy to me, for Nisei soldiers in every theater of the war, won the Nation's admiration and respect, thru their deeds of heroism on the fields of battle.

Today we face not only another period of celebration at this Yuletide season, but we are confronted again with the facts of Christmas, the Philosophy of the Christ; its underlying principles for true understanding, its precepts for love of God and our fellowman, and injunctions to faith in the Infinite. These all present us with the basis for and successful completion of, the tasks before us.

The battle fields have changed, yet the battle for that "peace" Christ came to establish for all, goes on. It is calling for the self same intestinal fortitude, integrity and courage that Nisei soldiers displayed in combat. Each of us, "Americans," some on foreign shores, some in the homeland, regardless of race, creed or color, are not being drafted but requested to put our voluntary service to set an upside-down world, RIGHT-side up.

Divine Providence was pleased to let the light of His smile of approval shine upon us in victory. That self same smile of approval with its light for the present and future, as the Star, can guide us, wise men and shepherds, men and women of high station or low, Now. Like the "wise men," of two thousand years ago, I am sure we shall go forward to the accomplishment of our mission, Wise men still look upward.

The New Year awaits beyond tomorrow's mystic gates. As it dawns upon us in sobriety or celebration, may you be reminded of the Divine promise given years ago to one, General Joshua, "Be strong and of good courage, for I thy Lord and God, am with you wheresoever thou goest." Go forth then and exemplify anew the characteristics of the 442nd Combat Team, in new endeavor, conscious in the fact that this word from the Divine is to you also.

The officers and men of the 442nd Combat Team, join me in wishing you, the former members of the unit, their families and friends, a JOYOUS CHRISTMAS and a VERY HAPPY PROSPEROUS 1947.

Lt. Col. Virgil R. Miller, Infantry

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Salt Lake City, Utah



Back Home in California's Santa Clara Valley

(Continued from page 14)

unities in these fields. It is true that ex-farmers who perforce became farm laborers slipped down from their previous occupational position, but they are doing work they may have done before. They can, perhaps, gain a little physiological comfort from the assurance that no one is likely to question their right to be so employed. And there is a good chance that after awhile they can step up to independent farming, which is also an approved occupation for them according to Santa Clara culture.

Domestic work, gardening, and labor in packing sheds could be examined the same way. Expansion into factory work meant some new ideas had to develop and there was some resistance at first. The step to white-collar employment was a bigger jump and required more drastic modification of attitudes. It happened almost exclusively in quite special places --institutions of higher learning, hospitals, the press of a religious denomination, and a Naval installation.

Many other features of the minority culture have emerged rapidly. Three churches are functioning with all Japanese congregations, much as they formerly did. With rare exceptions, members of the minority limit their worship to one or another of them. There is a Nisei bowling league and Nisei athletic teams. People eat familiar food and enjoy the companionship of other Japanese.

The churches of the larger community are open to resettlers. No restaurants exclude them. Good athletes could find places on other teams. (Bowlers, though, are restricted by the American Bowling Congress.) They tend to stay by themselves in these activities because their past experiences have

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MARYKNOLL, N.Y. — Two generations of Maryknoll sisters study together at the Sisters' Motherhouse in preparation for future service. Left to right: Sister Cora Maria, Sister Mary Ann Teresa, Sister Mary Gemma and Sister Mary Stephanie.

Sister Cora Maria, former Haruko Sakamoto from San Antonio, Texas, belonged to San Jose mission parish and was a member of the Children of Mary Sodality of St. Peter, Prince of Apostles church, San Antonio. She entered the Maryknoll sisters in 1941.

Sister Ann Teresa, formerly Teresa Kamachi of Olympia, Washington, graduated from the Olympia high school. She attended St. Michael's elementary school. She was a member of St. Xavier's parish at Manzanar. She is training for nursing at Providence hospital, Seattle.

Sister Mary Gemma, former Margaret Shea of Melrose, Massachusetts, spent twenty years in the Orient, working among the Japanese in Manchuria. At the outbreak of war she was training girls for a native sisterhood in Tokyo. She repatriated in 1943 and now teaches Japanese at the Motherhouse.

Sister Mary Stephanie, formerly Helen Nakagawa of Seattle, graduated from the Maryknoll school in Seattle and from the Immaculate Conception high school. She joined the Maryknoll community in 1942.

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Back Home in Santa Clara Valley

(Continued from Page 15)

created ideas and attitudes in them that make them more comfortable this way. Buddhists, of course, are separate because of the nature of their religion since it is limited to the minority. This is one of the sources of strength of Buddhism. A Buddhist never has to answer the question of why he belongs to a minority congregation instead of participating in a church of the larger community, a question that is sometimes put to Christians and especially to Nisei Christians. It is probably true that some Nisei are Buddhists partly because the group is separate.

Just as Japanese have ideas and attitudes that cause them to feel more relaxed and more "natural" when they are by themselves, members of the larger community generally favor the separation. It is a feature of the Valley's social scene to which they are accustomed. If behavior does not follow the established pattern fairly closely it seems odd to them. There are comments; eyebrows are raisd in surprise. Deviations may even provoke hostile reactions.

The remarks imply that the Japanese accept the cultural arrangements of the Valley. It seems that most of them do. This does not mean that they do not wish to change their present situation. There is plenty of drive to regain what was lost due to evacuation. The objective is primarily to re-establish what used to be. Desire for change beyond this is not urgent. Resettlers express vague hopes that all occupations may someday be open to them and that their distinctive community may disappear or partially fade. But for the present and near future, they want their minority culture. The status in the larger community that goes with it is acceptable too, providing it is approved by the other residents of Santa Clara Valley.

When resettlers boast of the good public relations in the Valley, it is this approval they have in mind. That the majority of other residents is willing to have the Japanese as a group in the larger community under the conditions that exist is abundantly clear. Very few "incidents" occured during the return period and jobs have become increasingly available. The resounding defeat of Proposition 15 is the last item of evidence that proves it is all right for the resettlers to be back. What we have is a situation of peaceful accommodation between the minority and the majority. And the peace as well as the difference of status seems likely to continue.

Whys and Wherefores

Why are relations as tranquil as they are? A number of different factors probably contributed. The Valley, so near the San Francisco port of entry, was one of the earliest areas of settlement of Japanese immigrants. This in itself is perhaps significant. There was time to work out an accommodation.

The dominant agricultural interest of the Valley has long been raising fruit. The Japanese concentrated on vegetables and berries and produced most of them. This meant that they did not come into direct competition with the most powerful agrarian group. The situation contrasts markedly with that in some other places—Salinas and Imperial Valley, for instance.

It was common for Japanese farmers in Santa Clara Valley to lease the same piece of land year after year for as much as two or three decades. Relations with landlords and neighbors, consequently, were quite stable. Social bonds tended to develop between the Japanese and these other people with whom they had such long continued contacts. Imperial Valley, with its shifting lease pattern, again offers a contrast.

There was a Japanese business community, including vegetable shippers. But it handled a relatively small portion of the total business of the minority. A lot of buying and selling went on in the establishments of the larger community. The Japanese seem to have been more fully integrated into the economic life of the Valley on an individual basis than was the case in a good many other areas.

Deliberate efforts to improve public relations were carried on everywhere. Whether more was done here cannot be said, but the matter was very important to the leaders of the Japanese Association. There is one circumstance which suggests that they may have been more deeply concerned with the program than were similar leaders in some other communities. Most of the influential Issei belonged to an organization called Eiju Doshikai. Freely translated, this means, "Society of those who have decided to settle down in America." Only one member ever went back on the implied pledge. The point of this is that it betokens an attitude which would induce these men to strive for the best possible relations with the larger community in which they definitely intended to live permanently. As far as is known, it was the sole organized Issei group of its kind.

For many years before the war, there was nothing in Santa Clara Valley that could be called an anti-Japanese movement or campaign. Most resettlers are convinced that if evacuation had been a matter of county option, they would not have had to move out. The war did stimulate increased hostility toward the local Japanese, but, as resettlers now recall the time, the hue and cry was less strident there than in the rest of California.

Public relations deteriorated while the Japanese were away. When the Coast reopened, the prevailing sentiment in the Valley, at least the vocal sentiment, was against return. Even avowed friends advised the evacuees to wait — and wait. But when they started coming back, there was a past that could be revived. The Relocation Officer and others who labored to aid the return had something to work with. The Progressive Growers Association, the kind of group that in many places tended to remain opposed to relocation, lent its aid in Santa Clara Valley with housing, jobs, and social influence. Persuasion was needed to bring the group around, but the background helped make the persuasion successful. As soon as attitudes had changed enough so that resettlers would be hired, the Japanese had a chance to do the farmers who hired them a favor. They saved a lot of crops in the summer and fall of 1945 and their efforts were genuinely appreciated.

After that, with several thousand Japanese living and working in the Valley, people grew increasingly accustomed to seeing them around again, found their services useful, and recalled that formerly they were all right. With the war over and with the record of Nisei soldiers widely known, public attitudes could become even better than they used to be. Guilt feelings in the larger community on the score of evacuation may be adding further strength to the favorable sentiments toward the Japanese.

Resettlers readily admit that their existence is pretty difficult. They are working hard, too hard, and having little pleasure out of life. Their losses at evacuation and the gains of others at their expense are referred to with bitterness. They see a long hard road ahead of them. Nevertheless, their present state of morale seems rather high. They think Santa Clara Valley is the best place they could be. In spite of the hazards, known and unknown, they feel they have a future there.

Roosevelt Student Co-op



CLEVELAND, Ohio—House members of the Roosevelt Student Co-op House of Western Reserve take time out from their studies to do a bit of harmonizing. Regardless of their various racial and religious backgrounds, these students work, live and study together, an example of "democracy at work." Playing the ukelele in this picture are Janet Kuwahara, house president, and Anita Langsam of Long Island, N.Y.

—Photo by Toge Fujihira

Nisei Resettlement In Utah

(Continued from page 11)

be the fluidity of the Nisei--both physically and mentally. Having moved so much in the past few years, they are not afraid of future movement. Having been insecure, perhaps, they sense insecurity in the future and make large calculations with this factor in mind.

Even prior to the war the trend among Utah Nisei was to the west coast, where Nisei activities and also Nisei money was concentrated. Utah's present Japanese American population, having reached its upward peak, now appears to be repeating that trend.

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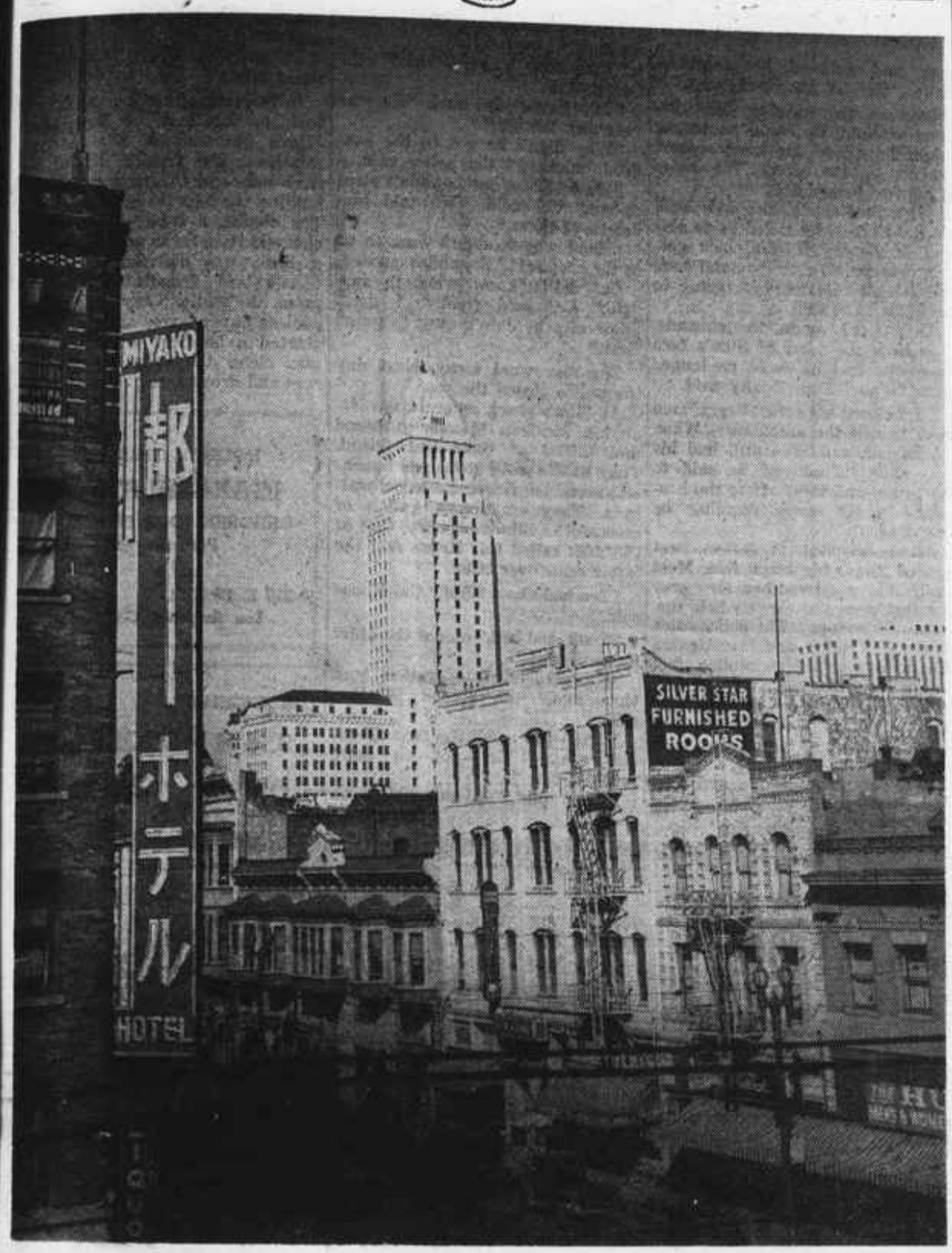
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PACIFIC CITIZEN



LOS ANGELES—With the end of evacuation orders and the war, Los Angeles again sees thousands of Japanese Americans returning to their homes and businesses in the city which once had 40,000 residents of Japanese ancestry. The above picture by Bill Hatanaka was taken from First and San Pedro streets, center of Little Tokyo.

Progress Report:

THE JACL MARCHES ON

By Saburo Kido

The arc of the pendulum swings from one extreme to another. During the war, JACL was unpopular among many persons of Japanese ancestry in this country. Realizing that many of its major decisions would be unpopular but of vital importance for the future status of all persons of Japanese ancestry in America, the organization kept a steady course. Today, more and more are beginning to realize the contributions of the JACL in providing leadership to Japanese Americans when conditions were ripe for a total demoralization and disintegration of the high standards of good citizenship and loyalty maintained up to the outbreak of war.

When the first JACL office was opened on the West Coast in San Francisco in January of 1945, the national treasury was low in funds. However, realizing that the return of the evacuees required public relations work and coordinated support of the many persons interested in the Nisei, Miss Teiko Ishida, the then acting national secretary, set to work in an office on the third floor of the International Institute.

In order to finance the program of the organization, an appeal was made to the Rosenberg Foundation. The question which was uppermost in the minds of those who had to make the decision was whether the JACL was the proper organization to support. Everyone had heard about the unpopularity of the JACL, it had staunch friends who had confidence in its leadership and believed in its politics. Amongst these were Miss Annie Clo Watson, who is an outstanding social service worker, and who had been one of the national sponsors of the JACL. Also there were Mr. Galen Fisher who had carried on a relentless campaign among church groups to fight for the restoration of rights to the evacuees; Mrs. Ruth Kingman who was the executive secretary of the Pacific coast director of the American Council on Race Relations; Mrs. Josephine Douveneck of the American Friends Service Committee; Mr. Allen Blaisdell of the International House In Berkeley and Dr. Rev. John Leffler of San Francisco ministerial association. These formed the advisorary board to the San Francisco office and obtained the recognition which the JACL needed in receiving the $6000 grant for one year's work. And the nature of the grant was significant in that it was to be used to reactivate JACL chapters in California in order to provide the necessary leadership for the persons of Japanese ancestry returning to their former communities.

San Francisco was fortunate in that many Nisei leaders returned with the first group. Dave Tatsuno, the president of the chapter at the time of the evacuation, took charge of things and reactivated the San Francisco JACL. This was the first chapter to be revived on the West Coast.

Santa Clara County followed suit. Other communities talked of organizing but the resettlement process was slow. Housing problems and other urgent matters of reestablishing homes and businesses made organizational work a secondary matter. Thus it was not until 1946 that the real drive to re-activate chapters commenced.

Credit for the prestige and recognition that the JACL receives from all quarters belongs to the indefatigable Joe Grant Masaoka, whose heart and soul is for the JACL and for the welfare of all persons of Japanese descent.

In August of 1945, the Northwest regional office was opened in Seattle, Washington with George Minato as director. He had to meet the same situation as in every other section of the country where the evacuees were resettling. No one could spare the time to set up or join organizations and work for solution of problems through such a medium. Everyone depended upon the War Relocation Authority, the resettlement committees and the churches.

The same was true in Los Angeles, California where the Southern California regional office was opened by Mr. and Mrs. Scotty Tsuchiya in September, 1945. Everytime any shooting or disturbance occurred in the "Little Tokyo" district, people used to ask jokingly if the JACL representative was still living.

The policy Scotty Tsuchiya adopted was not spectacular. However, because of his sincerity in helping the evacuees in solving their problems, the JACL in Los Angeles is given recognition as an organization which must be supported by the community. And the large contributions, several of one thous-

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A Short Story:

MY COUNTRYMAN

By Toshio Mori

IT is the week before Christmas and the cold December weather has finally come. Only a few days ago it was warm and summer like. But now there has been rain and the earth is soaking wet. We see the closeby trees bare without leaves. In the distance the hills of Diablo are covered with snow. The flowers without winter-proof protection have fallen. The bees on their last stretch cling to the flowers and are helpless with death. Our friend, the Mexican, was akin to rain, the cold, the bees, and the earth, and alive a few days ago in the hot weather.

Slim lived in the shack behind Cal House's. It was once a hen house in the old days when Old Man White was the owner. The new owner turned the shack into living quarters and five dollars a month rent by cleaning out the grime and rubbish.

Every spring Slim used to grow corn, pepper, tomatoes, cucumbers, and pumpkins. Every summer he used to give Cal and me some vegetables. When his friends came to visit, they used to load their cars with fresh-picked vegetables. Slim was a regular sort of a guy. He never bothered anyone. Cal says he used to drink a lot, but I never noticed him in a drunken condition. He had odd jobs all year around. He used to travel to the spots where jobs were available. Sometimes he used to lock up his shack for months and go down in the valley to pick grapes, asparagus and cotton. Just when we would give up seeing him again he'd show up in his little Model A Ford coupe and grin at us. This year he hadn't been around much. I think he had board and room at some fruit ranch. However, a month ago he returned to the shack and remained 'till he died.

It's pretty hard to remain levelheaded and state the facts of this Mexican's life because, first, he died last Saturday and, second, he was our friend. In the short time of a month we saw Slim return to the old shack and resume the old life only to see him lie flat on his back. He was sick only two days.

It was the year Slim bought a used radio for five dollars. It was a console model. He used to run it all day when he was in. That was the year when his neighbor died at the county hospital and left behind a wife and three kids. The wife and kids went to live with her father after that. All their friends gathered at Slim's shack and talked of how the county hospital was run for the poor.

Afterwards Slim used to tell me about it in a matter-of-fact manner. Not in sore-headed or unreasonable fury but like a stoic of the old days.

"Yukio," he said to me. "If you have no money and you are sick they give you a pill and you get more sick and die. My friend died that way."

"No, no," I protested.

"Yes. Sure," Slim said. "You bet. I seen poor guys die quick. If you got no money you're expensive to the county. They put you away quick."

It wasn't an angry statement. "My friend, Mateo Martinez. He died two days ago," Slim said.

"What was the matter with him?" I asked.

"He wasn't very sick but he went to the hospital and died real quick," Slim said.

The characteristic feature about Slim was his hacking cough. It seemed to form and explode from his belly. At nights when he would come home late from the poker game at the local gas station you could hear his cough at some distance. He wasn't tubercular. Slim was sure of that.

"I need an operation," he used to tell me. "Then I wouldn't cough. The doctor says something is wrong in my belly."

"Why don't you get an operation, Slim," I said.

"No," he said "I'm scared of the hospital. I'd rather die when the time comes than go there."

Each time the attack came he would go inside the outhouse and sit and cough. Sometimes he had it when driving. Then he had to stop the car and cough until his system was clear again. Sometimes it became so painful during the attack that he lost his mind. Some weeks before his return he was camping out in the valley when he had a bad one. He was sitting in front of the campfire when it came. He fell into the fire while coughing and burned both his feet clear to the knees. He still had great big swollen black legs the day he died.

It was the year his friend died at the county hospital when we began to hear his radio going all day. When Mateo was around the radio was silent. The two friends talked and drank, and the shack was sort of a meeting place in those days. But when Mateo died one day Slim began to shut himself in the shack and listen to the radio. He used to lie on his cot in the rear room and listen to the Spanish songs and Guy Lombardo's music, his favorites.

We used to hear some of the fight broadcasts on Slim's radio while we worked in the fields. The second Louis-Schmelling fight was one in particular. Louis was Slim's favorite, and that year he was all keyed up on the heavyweight situation. On that afternoon he was inside the shack and called to us. We stopped working and stood and listened. The end was swift, and much to Slim's liking, we had to grin and admit Joe Louis was tops. That was the last fight Slim, Cal and me listened to together.

When Slim came back from the valley we didn't know he had an accident. He had kept silent. Just several days before Slim died Cal happened to look at his legs and noticed how black and swollen they were. I was away from home then.

"Man, you're sick," Cal said to him.

"I'm alright," Slim said. He was in his bed. When he tried to raise himself he had a dizzy spell.

"Slim, you'd better go to the hospital before it's too late," Cal said.

"I'm all right," Slim kept saying. "I don't want to go to the hospital."

"You got money to call a doctor?" Cal asked Slim.

Slim shook his head.

"I haven't got enough to buy medicine, Slim," Cal said. "I wish I could help you."

That afternoon Slim got worse. Cal and several of Slim's Mexican friends carried him into Cal's house. "You'll be warmer in here at least," Cal said.

Cal's wife warmed up Slim's swollen legs and applied some salve. Several hours afterwards Slim looked relieved. "That feels good," he said and grinned.

Cal's wife put up some grub for him. Slim hadn't eaten for two days. Slim ate hot soup and bacon and eggs with relish.

"You better go to the county hospital, Slim," Cal House told him. "Hell, we can't help you much here. You need a doctor and medicine. We got none."

Slim lay still and grinned at the group. "I don't want to go. I want to stay here," he said.

Cal pleaded with his Mexican friends. "Make him see that he needs a doctor's care and medicine, boys," he said. "He's in bad shape."

The Mexican talked to Slim for awhile. Slim lay still. I don't want to go," he said. "I'm all right."

More of his countrymen came to see him. While they grouped around his cot Slim opened his

(Continued on page 18)

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Short Story: My Countryman

(Continued from page 17)

eyes and grinned his toothless smile. "I'll be all right soon."

Late in the evening Slim became weaker. He could no longer cough hard and his eyes seemed sunken in the skull. The color of his feet looked dull.

Cal looked at his wife and shook his head. Then he called aside several Mexicans. "Listen, he's getting weaker. We can't stand here and let him die without trying to save him," Cal said.

They tried again to persuade. This time the color of Slim's face was gone and he could no longer grin. "I go," Slim finally said.

Slim closed his eyes. Several men went to call the ambulance. When the car arrived Slim still had his eyes shut. "Goodbye," he said to the group and went off to the hospital. In the early morning he was dead.

At the hospital the doctors first noticed Slim's big black feet. Most likely they wondered how they ever got that way. The coroner held the corpse for autopsy. The police came to see Cal House and investigated the dead man's big swollen feet and private life.

"I knew they were swollen," Cal told the police. "I don't know how it happened but it must've been an accident."

"Do you know if he had enemies?" the police said.

"I don't know," Cal said. "I don't think so."

"How long was he sick?" the men asked.

"Two days," Cal said. "He was very sick though."

"Why didn't he get to the hospital quicker?" the police said.

"We told him but he didn't want to go," Cal said. "We told him dozens of times."

"Know why he didn't want to go to the hospital?" the police queried.

Cal didn't know what to say. "No," Cal said finally. I don't know why he didn't want to go at first."

The men went away. Next day the police closed the case.

At Slim's shack several days later his Mexican friends gathered and talked of their lost friend. They lit the wood stove and bunched around the fire and cracked walnuts. They emptied a gallon of muscatel in Slim's memory. One of the men called Cal House and the latter came over later.

"Too bad about Slim," Cal House said.

"Yeah--too bad," one of the Mexicans nodded.

"He needed an operation long time ago," the second Mexican said.

"Yeah--too bad," the first Mexican said. "Slim got no more troubles now."

That's right," Cal said. "No more worries for Slim. We still got ours."

They finished the bottle three times around.

In the late afternoon the friends took to the task of distributing Slim's possessions. Slim had no relatives. The friends divided the firewood, and the cars took turns hauling the logs from the driveway. The chairs, a table, several pans, cheap knives, forks and spoons, and a bed were distributed. One of Slim's best friends received the prize, the radio. They gathered up useless paper boxes and debris and started a bonfire. When the yard was clean the men got in their cars and drove away

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LOS ANGELES—The Japanese Memorial Hospital at E. First and Fickett streets has reopened with the return of former evacuees to the city of Los Angeles.

Saburo Kido: The JACL Marches On

(Continued from page 17)

and dollars, attest to the confidence that the JACL has won for itself in this city.

The various activities of the JACL have been having a cumulative effect in establishing the importance and soundness of the leadership provided by the JACL. But the campaign on Proposition 15, the Alien Land Law amendment to the State Constitution of California, was the crowning achievement in the eyes of all persons of Japanese ancestry. When defeatism was rampant, JACL leaders under the banner of the Anti - Discrimination Committee boldly tackled the task of defeating this race legislation.

The odds on Proposition 15 were 19 to 1 in favor of passage two months before the election. The margin gradually narrowed down as the weeks went by. When election day approached, the prospects of defeating the proposition loomed as a distinct possibility.

The results at the polls established an unprecedented setback for the anti-Oriental groups of California. In 1920, the Alien Land Law had been passed by a vote of 666,438 to 22,086. And in 1946, about 14 months after V-J Day, the people of the State of California overwhelmingly defeated an anti-Japanese proposal.

Coordinated activity and program became the JACL slogan up and down California. Nisei leaders are convinced of the necessity of a united front. JACL is on the march! It has come through the wartime years badly battered and scarred but with an untarnished record for loyalty, a leadership which overwhelmingly guided the group to fulfill its duties and responsibilities as citizens and the champion of policies which proved to be sound and beneficial in the course of events.

Chapters have come into exist-

(Continued on page 20)

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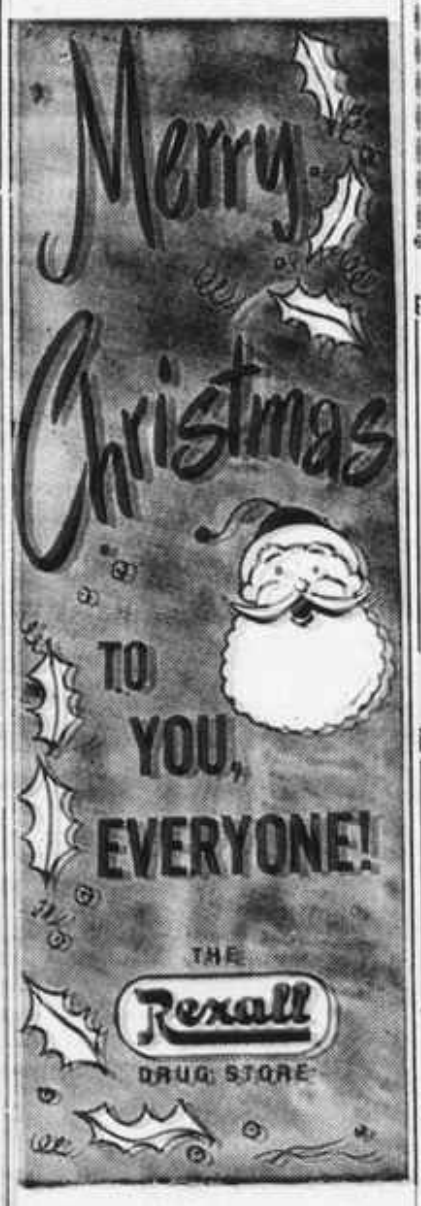
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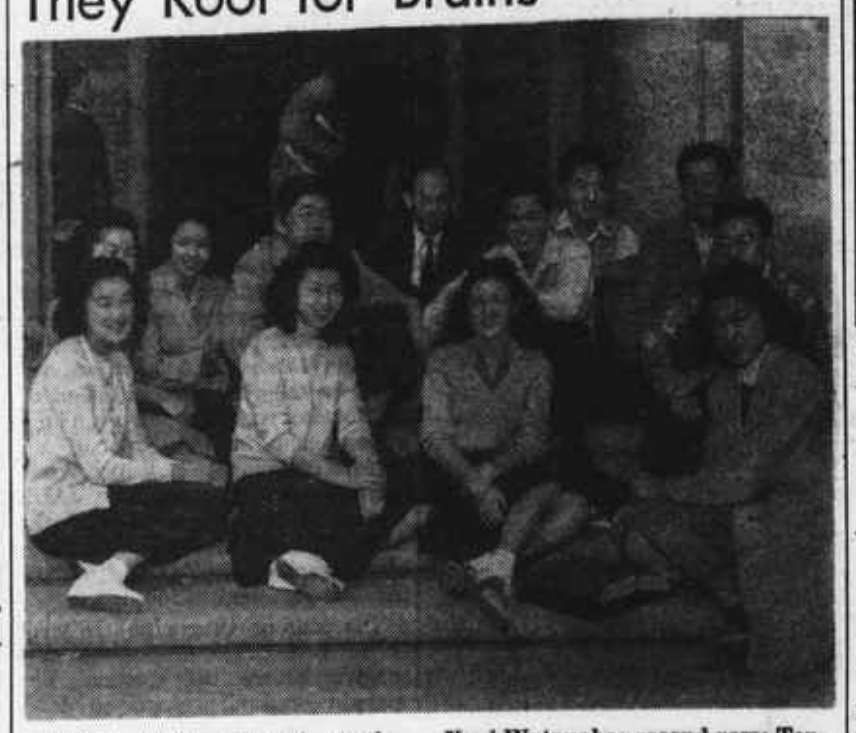
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They Root for Bruins



These Nisei, pictured at the University of California at Los Angeles, are some of the members of the Nisei Bruin club. Front row: Michiko Tateishi, Sandy Saito, Helen Akahoshi, Yani Watanabe; second row: Terry Akiyama, Florence Higa, Toshi Nakahiro, Jim Nakano, Henry Koide; and top: George Yamamura, Paul Komuro and Henry Takemura.

THE JACL MARCHES ON

(Continued on page 19)

ence in Spokane and Seattle, Washington, Portland and Mid-Columbia (Hood River), Oregon. These four chapters, comprise the Northwest District Council. In Northern California, the East Bay (Oakland, Berkeley) San Francisco, Monterey, Santa Clara County, Placer County, San Mateo and Salinas chapters are officially back in the fold.

The Marysville, Stockton, Sacramento, Fresno, Lodi, Livingston, Reedley, Tulare County, and Mt. Eden chapters will be among those to become re-activated to build up the Northern California district council or a separate regional group in 1947.

In Southern California, the Los Angeles, Venice, San Luis Obispo, Santa Barbara, Coachella Valley, Gardena, West Los Angeles and Orange County chapters have been or will be re-activated soon to compose the Pacific Southwest District Council with Arizona as an out of state member.

Thus on the West Coast where the JACL had its greatest strength prior to evacuation, there is a revival of interest in the organization. The leaders who had been scattered all over the nation are returning to resume their places in the community.

The goal of fifty chapters by the 1948 national convention to be held in Salt Lake City, Utah is not a dream. There is a strong possibility of the National JACL having 66 chapters, its strength at the time of the evacuation in 1942.

A sound leadership with a determined policy to advocate a program which will justify itself in its ultimate result is now receiving its reward. Appreciation of the contributions of the JACL towards the future of all Japanese in America is leading to a stronger, unified Nisei group with the full support of the parent generation.

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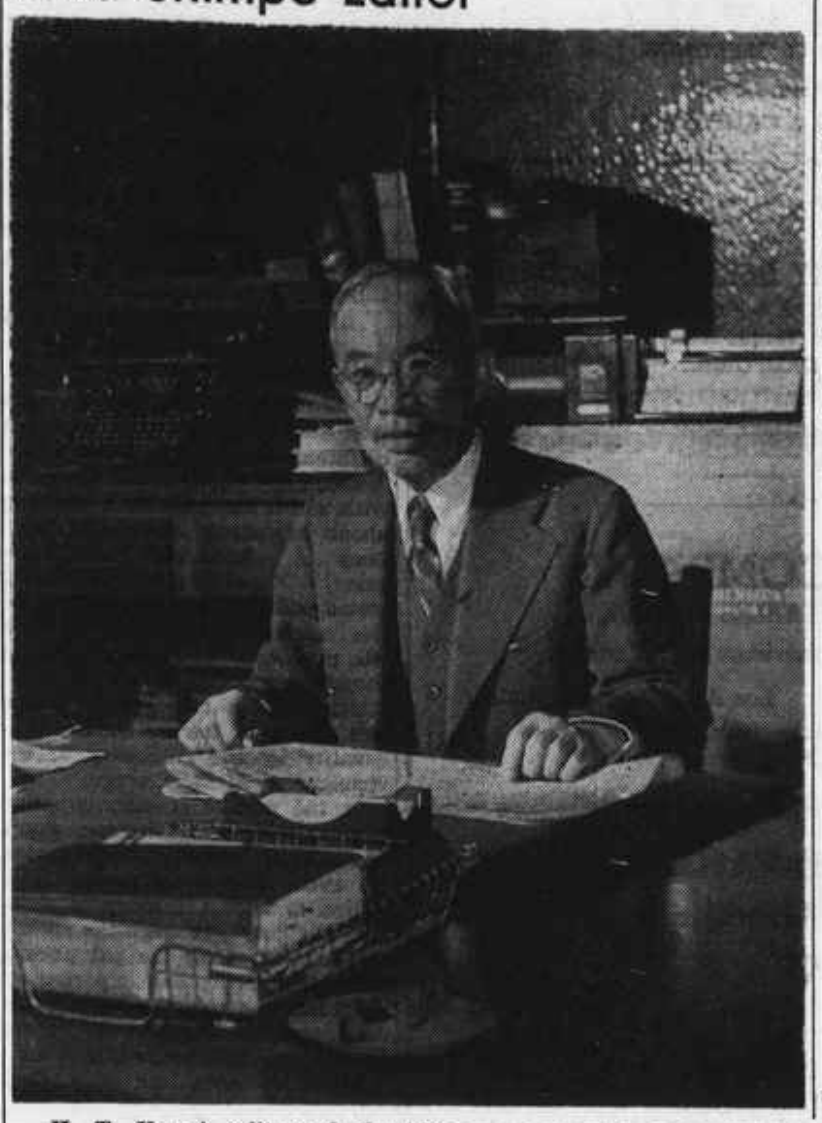
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H. T. Komai, editor of the Rafu Shimpo, is again at his old stand after a war-enforced lapse in publication. The Rafu Shimpo, one of the pioneer bilingual newspapers for Nisei and Issei, is to date the only one resuming publication in Los Angeles.

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Language of Discrimination:

CARRIERS OF PREJUDICE

By Aubrey E. Haan

There are meanings and meanings for the words you use. The confusion of their meanings and usage often prevents straight thinking, builds misconceptions.

There are words that keep you from thinking.

Some words help to inflate your ego by their implications or others' inferiority.

All words of broad sense are packed with connotations from real and vicarious experiences which make their meanings a little different for each of us.

There are phrases--pat phrases--with which many do their thinking about important issues and problems . . . Such are "free enterprise," "government ownership would kill initiative," "they hired the money didn't they? Such phrases successfully prevent thought.

Other words reveal the stresses and strains of the individual's personality by the frequency or the strangeness of their usage.

In the matter of discrimination against races and religions, words are wicked carriers of prejudice. As such they are exported from region to region, country to country. The South, through the spoken and printed word, the pat phrase, the called name, has exported its prejudice and told the story of its discrimination to the entire nation. So also does California export anti-Oriental symbols, and New York its anti-Semitic phrases and life.

These words and phrases keep you from thinking intelligently about other people, new problems. Take this series of cliches of prejudice: "He knows his place, and he stays in it." "Niggers should stay in their places; they're all right there." "He got what he had coming; he just didn't know his place." The first time you heard it it didn't register much. There wasn't any vital issue around at the moment. It slipped behind the curtain of your unconscious unexamined. A dozen times, a hundred times, you heard it, and it became part of your language equipment--a tool, like a stilson wrench is for a mechanic. Sometimes you may use that phrase yourself in thinking, or, more likely, wondering idly about some individual. But it doesn't really get into action until there is a crisis, a riot perhaps. Someone says the victim didn't know his place. Before you know it you have ransacked your mental baggage and accepted this phrase as a justification of injustice.

Then there are the ego-stroking words, the words that imply inferiority in other religions or other races, or nationalities, or other economic levels: wop, dago, chink, nigger, Polack, hunky, Jap, kike, darky, sheeny, kraut, frog, yellow belly. These words are weapons to strike people who are different, to flay those of other religions, to establish our superiority to those about us. Were this the end of it, it could be endured, perhaps, even shrugged away as one of the psychological imbalances arising from living in this insecure society. We are well aware that the many who hate are insecure personalities, fearful souls with no better outlet than hatred. Unfortunately, such words become the focal points for the organization of thought. Take any of the names and follow it into the mind of the prejudiced individual. It has drawn unto itself all the disparaging remarks he has heard--all the snide, invidious comparisons, all the illogicalities imposed upon the individual by the prejudiced ideas--a garbage heap of lies and ignorant notions. And what happens? Will mere words lead to discrimination? No one who watches words at work will call them mere. The work of words can be seen in this instance: the individual in our case faces a problem, it is the familiar one of whether or not to restrict the use of property to Caucasians, whatever that is. Searching in his not too well-furnished mind for the words with which to think, [illegible] subject comes upon "kike," "nigger," "dago." The emotional [illegible] is hateful, bitter, derogatory. They carry with them a tremendous burden of lies, misconceptions, distortions. But that is what he must think with. These are the tools. There isn't anything else. If you don't have a scalpel you have to use a jacknife. So this is the origin of decision: words, often the carriers of prejudice.

It is hard to get people to examine words carefully before they take them in. The stereotypes of the Negro, the Chinese, the Communist, the Japanese, the Italians are built around the casually accepted phrase. These stereotypes, these bundles of misinformation, emotion and prejudice, are the mortar and bricks which the propagandists use when he wants to build a wall of prejudice and misunderstanding between groups within the nation. This is stuff for the man who wants to prevent world peace and understanding. In this country it is abundant. You have seen it used in the newsreels. For example, in a man-on-the-street scene, the man shown favoring a progressive candidate is shabby, bewhiskered, poverty stricken. The propagandist is trying to build up a stereotype in your mind of people who favor what this man is said to favor. The active racist is such a propagandist.

You may have noticed also the maddening way in which prejudice blocks off communication between people of different races or religions. There is to all extents and purposes a functional deafness on the part of the individual with deep prejudice listening or seeming to

(Continued on page 23)

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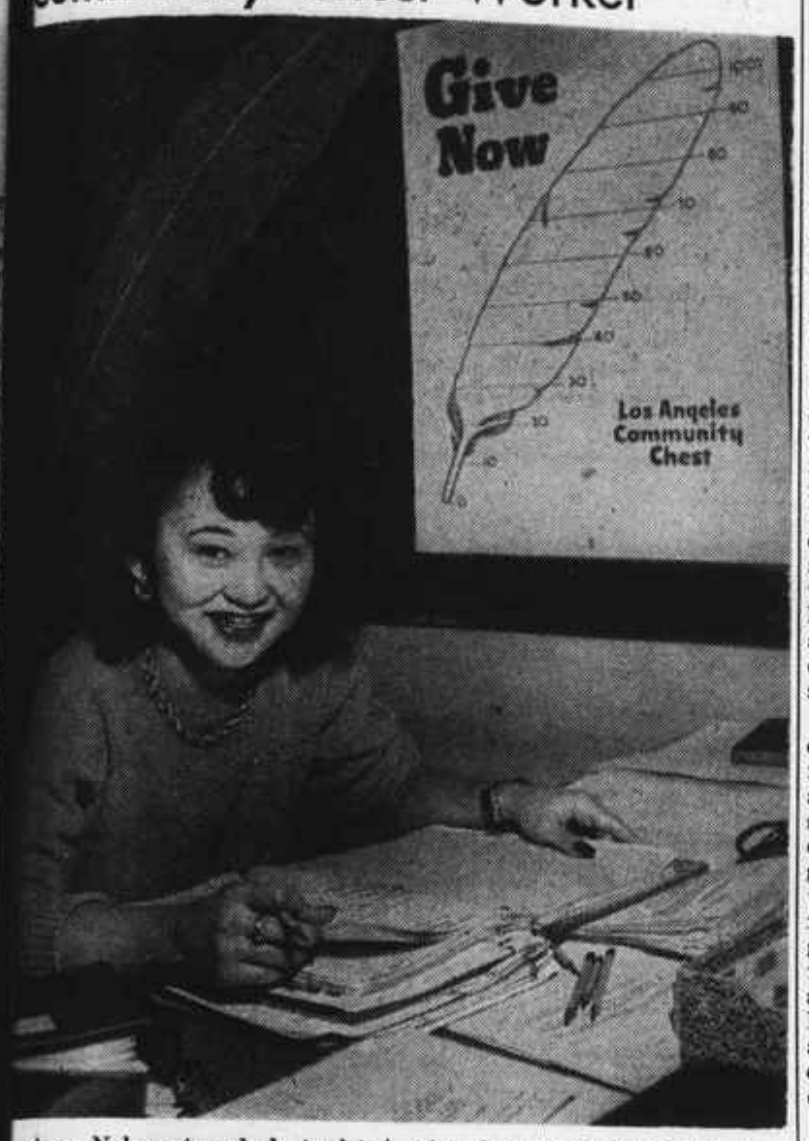
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Community Chest Worker



Anna Nakamoto, clerk typist in the Los Angeles Community Chest office, is one of hundreds of Nisei girls who have returned to homes and jobs in the Los Angeles area.

Carriers of Prejudice

(Continued from page 22)

listen to another against whom he bears the prejudice. You can see this when the very successful listen with a closed, smug mind to the opinions of the least successful. You may see it between servant and employer, workers and employers, black and white, Negro and Jew, Jew and Negro. I saw this a few months ago when a colored friend spoke to a club. He was well prepared; he spoke with force, decision. Yet throughout the meeting I observed a minister fiddling with his fork, watching the clock, and going into long fits of abstraction. I happened to know that the subject was one on which he was badly informed; in fact, at another meeting he had made numerous errors in talking about the subject.

When the meeting closed I walked home with the minister. I was not surprised to find that he knew almost nothing of what had been said. I had finally to change the conversation as my questions began to embarass us both. I knew that he was a man of prejudice, in fact a man with Southern background and ideas. That his irrational prejudice severed him from all communication with the speaker I had no doubt. He hadn't heard a thing because he couldn't overcome his conviction of the speaker's inferiority.

We build images of others in the light of our limited knowledge. Many are like the small boy Lillian Smith mentions in her writings. A kindergarten boy brings home a drawing for his mother to see. She studies it awhile, unable to make out what it represents, but loathe to reveal this. Finally she says, "It is very good, John. I like it. But what is it?" He replies, "It's a Japanese." "But," she protests, "you have never seen one." "I know, Mother," he replies, piqued at her density, "that's why I drew a picture of one, so I could see what he looks like." That's the way a good many arrive at their ideas of others.

If a democracy is to work, there must be easy and free communication between every group, race, religion and nationality.

The barriers built by words carrying prejudice, and barriers erected out of the stereotypes promoted by the racist, may result in a breakdown of world understanding, lead to world prejudice, retaliation and war.

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A Saturday Morning In Chicago

A Short Story by Jobo Nakamura

It was one of those late Saturday mornings. We crawled out of bed and sat there and examined our room through half-closed eyes. Our room was a bedlam. A week's accumulation of soiled dishes soaked in the sink, unfinished stories scattered our desktop, and a half-finished canvas painting dried on the floor. The apples and bananas which were used for study had rotted long ago.

At work we caught ourselves occasionally staring out of the window, our mind drifting in a make-believe world. The boss came around and startled us with a slap on the back.

"What are you thinking of?"

"Oh nothing," we said, embarrassed. He laughed and walked away. He's a pretty good Joe, we told ourselves. He gave us a break during the war.

But things had settled into a rut. Life for us in Chicago had settled down to a routine. The Nisei population, which experienced a heavy turnover during the war, has become more stable. Many have bought homes and stores. Others have gone back home or drifted eastward. Last night we went through our little black book with a fine tooth comb and discovered that the addresses we had were obsolete.

Just to be among people, we took the street car and went down to the Loop amid the rushing Friday night crowd. We walked around absorbing the sight and sound of the great city as though it was for the last time; the great city that gave us comfort and security in its big coarse arm when we made our first fearful step in the vast unknown of the Midwest back in the relocation days of 1943. So much had flowed under our bridge. We have learned a great deal about the world and life. Besides the all-important sense of security, we have gained perspective. Today there is no such thing as The Great Nisei Dilemma that haunted us before the war.

We sauntered up Clark street, turned at Monroe and walked up State aimlessly. We got tired of walking. We walked into a cheap movie house on Madison and sat between a couple of shabbily-dressed gentlemen. They didn't mind our noisy cellophane bag from which we ate chocolate-covered peanuts during a torrid love scene on the screen. We love chocolate-covered peanuts. The man on our left coughed badly and threw up his lung at each time and the fellow on the other side had a terrific alcoholic breath that finally made us decide on leaving the theatre. The show was no good anyhow. It was a stupid musical-comedy with a guy named Jack Oakie who was really not funny.

It was a Friday night and an inter-racial group was having a meeting with a discussion on the philosophical theory of Schopenhauer as related to the social behaviors of the common house fly or something of that nature. We hate intellectuals anyhow.

We are more and more convinced that inter-racial groups are not the answer to the integration-of-Nisei program in itself. The most effective program is having the individual Nisei enter all-Caucasian or any other non-Nisei group on his own initiative. Not many do that. Until today we crusaded like the proverbial knight in shining armor for the integration of Nisei with obsessed, immature vision. The approach begins to seem more and more unrealistic and illusory.

However, we are heartened by the decision of Nisei students on the Berkeley campus not to reactivate the Japanese Student Club which is a relic of the past. There are too many varied and interesting extra-curricular activities on the California campus which have their arms open for Nisei who desire to join, and to form a JSC is like crawling back into the old shell which evacuation had presumably destroyed.

We remember those days when we were smug and took pride in the fact that we were "CAL students" among Nihonjin circles. JSC was only its manifestation. Our only pride today is that we have grown out of that notion.

But coming back to Chicago . . . we were in our room trying to decide on the Great Question . . . whether to wash those dirty socks or not.

In complete escape from mundane Nisei problems and equally sordid socks, we threw our socks out of the window and took the Evanston express with Jack Miyake who lived across the street to Dyche Stadium. We spent a very wholesome, sunny afternoon and watched the stalwart Northwestern University varsity chalk up another victory over College of Pacific from Stockton. It was a scintillating feeling.

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By MAS HORIUCHI



By AL NIELSEN

We landed in Yokohama after a trip by navy ship from Cahantuan in the Philippine Islands, and went from there to Kumagaya, Japan, where the fighting "Winged Victory" 43rd division had its division headquarters and where the 175th language detachment was stationed.

Kumagaya was formerly a Japanese Air Cadet training school, and we were billeted in their former barracks, along with other members of the headquarters staff. Our job as linguists was mainly interpreting for our staff officers, and for approximately two weeks we worked practically without sleep. When we could, we slept on the floor with our mosquito netting strung around us. After awhile our job became routine, interpreting at headquarters or on a reconnaisance mission.

The 43rd was a battle-fatigued division; so a new division, the 97th, came to replace it. Shortly after this division arrived, some of us interpreters were taken along on a reconnaisance mission to inspect some former Japanese army posts with the new staff officers.

We were heading into virgin Japanese territory, so to speak, for no other American troops had penetrated into this area. We were the first troops to occupy the territory, and I was the first Nisei in the area.

As we entered one particular Japanese regimental headquarters, a platoon of soldiers stood at rigid, mechanical attention. We entered the conference room, soldiers saluting all over the place.

And then we stood rooted to the ground, shocked, surprised and chagrined. There, in letters a foot high on the blackboard, was the sign: "KILROY WAS HERE."

Everyone got a big bang out of it. How he was able to get into that regimental headquarters, I don't know, and it is a puzzle to this day. I have often wondered why the regimental commander did not have it erased and how long before our coming it had been written. Perhaps the commander thought that if a GI had written it, it shouldn't be erased.

Occupation after a time became very dull and all of us looked for varied avenues of excitement. One day I was asked by a teacher of a sewing school if I would teach English to her sewing class. I jumped at the opportunity, for it meant getting away from camp.

The students were all between the ages of 17 and 22. I was 23 and didn't know what I was getting into.

I had to remove my combat boots when I entered the classroom, and I walked up to the blackboard in my khaki-socked feet. I turned to face the class, when all of a sudden someone with a high pitched voice hollered "Kiyo tsuke" (attention!) and the entire class jumped to its feet. I hadn't the slightest idea what was coming off, and for a time I was taken aback and my hair must have literally stood on end and waved. As I stood facing them, they bowed gracefully, and I learned later that I should have been gracious enough to return it. Seats were taken at a given signal, and as I stood there with my face crimson as the setting sun, blurting out a stream of unheard Japanese, I started with the lesson.

For a time the students were content on concentrating on the alphabet and single phrases, but one student, curiosity getting the best of her, had to know what my stripes stood for. That started it. There followed a free-for-all questioning. They wanted to know first of all how old I was, what I did in the states, if I were married, if all married men wore a ring on their finger, what the patch on my left shoulder stood for, if all the things they saw in American pictures were true, if girls kissed any boy they wanted to, why GI's hated green tea, and was it hard for me to sit with my legs crossed, as they did. At that point I was ready to throw in the towel. The students had turned the tables on me and my lesson turned out to be a personal history. I left the school with a feeling of having thoroughly been gone over. From that day hence I haven't made it a practice to teach school.

The time passed rapidly, and one day it was only a few days till Christmas. The boys in my squad wanted a Christmas tree; so I had to get a ton and a half truck, load a dozen fellows on it and go off in search of a tree. We searched a radius of 20 miles, and I can swear there isn't a fir tree in Japan. At one time one of the fellows spotted a tree in a family yard. It was an attractive home, considering it was in the country, and it took a lot of persuasion before I could stop the fellows from cutting it down.

Finally we spotted a tree with a straggly top that we thought would do. We rammed the tree down with the truck, and then used our pocket knives to cut the top off. When we got it back we raided the dispensary and the messhall for trimmings, added some ornaments that some thoughtful mother had sent one of the fellows. On Christmas eve we sat around singing carols, drinking beer and talking of the lucky fellows who had made it home in time for Christmas. But it was a beautiful tree.

We must not forget to mention the girls of Japan. We must not forget these creatures who lived a life of suppression until the army of occupation came in. Before, if a Japanese girl wore lipstick or sat in a chair with her legs crossed, she was considered not quite a lady. Since the occupation there has been a drastic change. When given an opportunity they want to live, act, dress like any American girl. It is surprising how many girls learned to dance, wear cosmetics, and dress western style.

The Nisei interpreters seem to fascinate these girls. The fact that there is no language barrier is probably the major reason. I learned that from frequent visits to Tokyo from Kumagaya. Girls cram the visiting room of the various Nisei billets all hours of the day.

On one of my visits to Tokyo, missing feminine companionship

(Continued on page 28)

NISEI VETERANS IN HAWAII

By MINEO KATAGIRI

THE NISEI veterans in Hawaii are at the same time the nemesis and hope of Hawaii society. They have returned to Hawaii with unprecedented prestige won through months and years of sacrificial toil and loss of blood and life. What they say and do, therefore, carry respect and power far and above their number. The veterans constitute the most powerful group potentially in Hawaii. They, therefore, can become a nemesis to Hawaiian society by selfish and ill-advised action. On the other hand they are the hope of our society if they can use their great prestige and power along channels which would be both creative and progressive. Only time can finally tell the course along which the veterans will move.

For the present we can only discern certain signs which may ultimately determine the final course of movement. My report therefore will only point out the signs which have been made evident in the course of the several months that the major portion of the 100th Battalion and 442nd Regimental Combat Team has been home.

It is my belief that these signs are such that they can be interpreted either way. It depends to a large extent on one's own point of view. The writer feels that the veterans are more apt to be the hope of Hawaiian society rather than the nemesis to its progress. Here are the reasons why he believes as he does.

1. In the political campaign just concluded they proved themselves alert and progressive. Among the veterans seeking public offices were Calvin Ueki, Joseph Itagaki, Richard Kageyama, and Matsuji Arashiro. All these candidates except Joe Itagaki received PAC support. All except Calvin Ueki were elected. Mr. Ueki ran for the House of Representatives from the Fourth District in Honolulu, a district from which a Nisei has never been elected to public office, and, therefore, his defeat was not unexpected. Richard Kageyama in his campaign not only did not repudiate PAC support but at each PAC rally read the PAC platform and said that he was back of that platform 100%. He was elected to the Board of Supervisors on Oahu. Matsuji Arashiro was elected to the House of Representatives on Kauai. He is a newcomer to politics and yet polled the second highest vote for the House on Kauai. He is a former union officer, respected not only by union men but by all the people as well. Joseph Itagaki is a Republican committeeman and won a seat in the Lower House from the Fifth District. He cannot be classified as liberal and progressive.

These men are the representatives of the veterans in public office. And the veterans need not be ashamed. Richard Kageyama and Matsuji Arashiro will bear watching. Kageyama is independent and has an independent following. Arashiro has the labor movement to support him. Both men are intelligent, fearless, with a working philosophy of life. The writer is confident that these two men will do yeomen work as public servants. Joseph Itagaki is a member of a political organization which does not tolerate too much independent action and will probably vote along party lines in most of the legislative proposals. But he can be counted on to fight for bills which will benefit the veterans.

Furthermore, a great number of veterans were out working for their favorite candidates. This is a sign of political maturity. And it speaks well for the veterans that they supported candidates of all races and not just the Japanese. That the democratic principle of human equality is well implanted in their minds and hearts was evidenced by their political activities. Fred Matsuo, for instance, actively worked for the election of three candidates, Delegate Joseph R. Farrington, a Caucasian; Chuck Mau, unsuccessful candidate for the Senate, a Chinese; and Mitsuyuki Kido, a Nisei, who won a seat to the Lower House. That example was followed in most cases by other veterans. There was much talk among the Japanese community of "Japanese for the Japanese" or "the Japanese must stick together," but the veterans refused to follow that line and were among the first to condemn it.

2. The veterans have seen much and learned much and have come to value education. Those who had failed to get a high school education are now enrolled at the McKinley High School where a special veterans' section has been established under the leadership of Kenneth Okuma who is himself a veteran of the 442nd. An even more impressive display is put on at the University of Hawaii where the veteran enrollment is very high.

These veterans are giving leadership of a kind never before seen at the university. They bring maturity, intelligence, steadiness, spirit to their activities. Some things they have done at the university are: a group of veterans with the help of Hung Wai Ching revived the campus YMCA, which, until the war, had been the most progressive and active organization on the campus. The veterans appreciated the significant place the Y had played in pre-war days and the place it could again play in the lives of the students. And they have made it into a significant organization once again. Because of the lack of men students the Y had been temporarily disbanded during the war years.

An International Relations Club to stir interest in and support of the United Nations was formed, and is led by Robert Fukuda, a veteran. He and other like-minded veterans saw the need for strong United Nations to win the peace, and because they desired to awaken the rest of the student body, they formed this organization.

There, of course, is the Memorial Scholarship Fund created by the Trustees of the Memorial Fund. This fund offers scholarships of $1500 a year to any person, male or female, who desires to go into those professions which will contribute to the welfare of the total community. The only string attached to this grant is an agreement that the recipient promises to return to Hawaii and make his contribution to the community for at least three years. One of the first grants was made to a Chinese American veteran.

This emphasis on education as a means of contributing to the general welfare is, I think, highly commendable.

3. The insistence by the veterans that they be treated fairly in the economic realm is another hopeful sign. That the Paradise of the Pacific suffered from economic injustices perpetrated on non-Caucasians has been an open secret. Dual standards of wage, job ceilings, and other practices have been common in Hawaii. The veterans are insisting that such practices be vanished.

The appointment of Maj. Mitsuyoshi Fukuda to a "junior executive" position by the Castle and Cooke Co Ltd. caused much comment in the Nisei community. The suspicion is strong that this is only a gesture to appease the demands of the veterans, but that it is a significant gesture cannot be denied. It, at least, raises the ceiling one notch. Capt. Edward Yoshimasu too has been given a position of more than usual importance by

(Continued on page 29)

SEASON'S GREETINGS . . .
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By Frank Miyamoto:

Main Street and Home Again

Story of Resettlement In the Seattle Area

VIEWING the Seattle Japanese community today almost two years since the first return of evacuees to this area, one is haunted with impressions of a similarity in form and function of the present community and the one that was here in pre-evacuation days. Many of the shops and offices that were on Jackson or Main are there again in the same general locality; the faces encountered somehow seem especially familiar in this setting; and the Caucasians too appear much the same--friendly if they were friendly before, indifferent if they are of the public, and coolly resistant or sometimes antagonistic if one seeks something they want for themselves. All this, perhaps, attests to the essential continuity of the social process; but it also points to the infirmity of memory, for a year ago the changes and differences were what struck the eyes. Somewhere between the similar and the dissimilar in the community today and the community of yesterday is that picture which best represents the present life of the Seattle Japanese Americans.

At a rough guess, 4500 or about two-thirds of the former population are back in this city, and there is no reason to expect any substantial growth beyond the present mark. Their central area of residence is, on the whole, several blocks east and farther up the hill along Jackson or Yesler than it was before, a shift prompted in part by the displacement resulting from the wartime influx of Negroes to Seattle. Because of the housing shortage, a certain amount of residential concentration has also occurred on the fringe of the business district in hotels, apartment houses, and rooming houses, often in relatively undesirable neighborhoods. The outlying areas are also dotted with Japanese American homes, but residential diffusion has been temporarily retarded by lack of housing. Housing discrimination has appeared principally in those cases where Japanese Americans have sought homes in the better middle class districts.

Seattle is one of the congested centers of the country, and during the early days of return, many resettler families suffered severely from inadequate housing. Hostels in the language school and churches aided the initial adjustments, but these makeshift dwellings are becoming hazards as people who entered as transients have taken up semi-permanent abode in them. War housing projects also helped to alleviate the housing problem, but the available units are at inconvenient distances from the city center such that a continuing search for better residential locations goes on among the project residents. While the adjustments during the past year relieved most of the acute problems which existed at the height of the return movement, there is still much doubling-up of apartments, and buying of homes and apartment houses at inflated prices in order to circumvent the shortage.

In the long run, employment more than housing is the major concern of the people. There are several respects in which the occupational pattern today differs from what it was five or six years ago. The most significant advance has been made by the Nisei girl workers in the stenographic and clerical fields, for by contrast with the limitations of such opportunities in former days, there are today a number of private companies as well as government agencies which employ them in relatively desirable positions. However, it should be anticipated that the reduction of the number of federal agencies and employees will sharply curtail the number of office openings for women workers, and make it increasingly difficult for Nisei girls to compete in this field. The appearance of a certain number of

(Continued on page 31)

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The Labor Front:

Nisei in Hawaii's Trade Unions

By JOHN REINECKE

SINCE DECEMBER 7, 1941, a revolution has been taking place in the social-economic structure of Hawaii.

Part of the revolution is the change in the position of the Japanese-American community. In 1941 its wholesale internment was freely predicted; in 1943 threat of its permanent relegation to "second class citizenship" and economic discrimination was still a matter of deep concern. By 1945 its splendid war record had won general acceptance even from those who still dislike it. The person who now talks publicly about the "Japanese menace," as two or three did during the statehood hearings of January, 1946, is regarded as a crank." The Japanese seem assured of integration within the wider Island community on the same terms as the other non-Caucasian group. Another part of the revolution--still in the conflict stage, with the crisis not yet safely behind us--is the phenomenal growth of the trade unions in membership and economic and political power, and the consequent challenge to the power of the oligarchy which has ruled Hawaii for nearly a century. In the rise of the unions Hawaii's Japanese-Americans are playing a leading part.

Modern Hawaii began as a plantation colony, in which all power was grasped tightly by a small, closely knit group of Caucasian capitalists known popularly as the "Big Five" (from the five great plantation agencies). Coolie wage levels, company towns, economic and social stratification along racial lines, have distinguished Hawaii's life. Even when Honolulu became almost indistinguishable from a mainland city, the plantation system remained unbroken and cast its shadow over the life of the whole Territory. Every attempt at unionization was broken.

Slowly, as Hawaii's working class changed (though not completely) from a conglomeration of alien peoples to an English-speaking American citizenry, coolie wage levels rose until Hawaii could at least be compared with the more backward states. A middle class came into being, in which Japanese and Chinese were well represented. But the reins of economic and political power remained in the hands of the "Big Five." And the foundation of its power remained the plantation system. As long as the old plantation system with its social - economic stratification and its low wage levels survives, neither the Japanese nor any other Island people can become fully integrated within the American community.

By 1941 CIO unions had made a modest beginning at unionizing the plantations. Then came military rule. The Army, distrustful of any activity in which Japanese participated, and hostile to unions anyway, worked hand in glove with the business community to stifle unionism. Organization was set back for two years, but the restrictions placed on labor made unionism the more enticing once it was revived.

Beginning in January, 1944, the ILWU (International Longshoremen's and Warehousemen's union, CIO) began a drive which has increased its membership from 900 to about 37,000. It has unionized and brought under contract the basic industries of sugar cane and pineapple, besides longshoring, railways, most of the little manufacturing and a substantial portion of warehousing. Other CIO unions, have begun organization of local government workers, the service trades, and some other fields and have perhaps 1800 members. At the same time A.F. of L. unions

(Continued on page 32)

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(Continued from page 25)

(and who doesn't after a year overseas) and above all through curiosity, I ventured into a dance hall and in the course of time came to know some of these dancing girls. I must elaborate on their dancing gowns, because in a sense, they were striking. When American troops poured into Japan, everyone's thought was bent on Americanizing. The girls rushed to have dresses made or dug deep into their trunks and emerged with dancing dresses that resembled those of our "gay nineties" days. Some could rustle their bustles, a few dresses Yehudi seemed to be having difficulty holding up. An array of colors would greet a person entering the dance hall and the rainbow certainly had nothing over these girls.

But as time wore on, style magazines infiltrated into the populace and dry goods once again appeared in the shops. Gradually modern Americanized gowns were sported by the girls, much to my relief.

It was amazing how quickly the Japanese girls could learn to dance and jitterbug and even before they had decent gowns they could be seen jitterbugging in Kimonos with flaps flying, getas clacking.

I must admit that when these girls become attached to you, they are harder to shake off than barnacles on a ship. I can state this from an experience. It seems that a couple in particular took a shine to me. Heaven knows why, but the fact remains that they did, and I was caught quite off guard one day when an MP summoned me to the front gate and lo and behold, standing there were a couple of "musume sans." They had come 70, 80 miles by train to Kumagaya from Tokyo. That is what a casual glance, a casual smile will do. As I look back now I must have looked silly standing there, muttering with M.P.'s gawking, attempting discreetly to shoo them away.

Despite all my amusing experiences I was never so glad to see land as the day we entered the strait of Juan De Fuca coming back to the United States. And the fact that I lost my 20% overseas pay as I entered the strait didn't matter. I was home.

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Conclusion: NISEI VETERANS

(Continued from page 25)

the Hawaiian Sugar Planters' Association.

When they are met by wage or job discrimination the veterans no longer take things laying down. They raise a "squawk" about it. The USES hears about them and has a long list of such complaints. And when anyone suffers from discrimination the news spreads fast. Furthermore the companies which are said to discriminate are eyed with a great deal of suspicion. The fact that the veterans are becoming aware of these practices and are refusing to accept them without raising their voices against them is indeed a healthy sign.

4. The willingness of veterans to join labor unions is, to this writer, a hopeful sign. There is no question but that organized labor will be in for difficult days once the 80th session of Congress begins. But the role of labor in society will be a good gauge of the health of our democracy. If labor is suppressed then democracy is weakened; if labor is given its just share in the process of society democracy is healthy. That a goodly portion of our veterans understand that and are taking their membership seriously is a good omen. In my own church were several veterans who took their union membership seriously and who were alert to union problems and possibilities. These are the men who will gradually bring poise, respect, prestige, intelligence and goodwill to the labor movement in Hawaii, a movement which is under severe attack from the vested interests at all times.

Now I want to make two comments on what seem to me glaring weaknesses among the Nisei veterans. If these two conditions could be fulfilled there would be no question as to the role the veterans will play in the growth of Hawaii. The failure to meet these two conditions will greatly retard the veterans' influence on Hawaiian society.

1. The veteran groups are so divided as to make them ineffective other than to give the members a chance to come together and talk of old times. Among the Nisei veterans alone are the Club 100, 442nd Club, the MIS Club, and the veterans who have refused to join any of these. This division has tended to weaken whatever demands the veterans have made. The liaison between these groups is not very good either. On the Island of Kauai this problem was solved by the formation of the Kauai Veterans' Association which takes in all the veterans. When Maj. Fukuda went to Kauai to organize the Club 100 he received a very cool reception. The morale among the Kauai veterans is far and above that of the Honolulu veterans. On Maui the Nisei veterans are joining the AVC and providing leadership in that organization.

If the Nisei veterans on Honolulu, where the major bulk of the veterans reside, can somehow resolve this problem and present a united front they could become a highly effective instrument for social progress. This is, of course, the opinion of an outsider, a non-veteran, who perhaps does not appreciate the internal problems of these organizations.

2. The second deficiency among the Nisei veterans is the lack of a personality or personalities around whom the various groups can rally and who can give direction to the energies of the men. There seems to be no direction toward which the groups are moving, no agreement as to what the various clubs are supposed to accomplish and provide. If the first deficiency is to be overcome some person or persons with vision, drawing power, and courage will have to arise to aid the veterans to give their loyalty to a group larger than its own club. Such a person or persons would rally the veterans to accept responsibilities and to contribute to the health of the entire community.

The veterans will have to see the important part they can play in community life, and fit themselves into it in such a way as to help make Hawaii a progressive and healthy community. This they can do by preparing a definite program and by joining forces to present a united front in attaining the desired ends. To do this a person or persons will have to give leadership. At the moment no such person or persons can be seen.

Well, will the veterans be a nemesis to our common life, or the hope for fulfilling the promises of American life? Only time can tell. But because of the examples sighted above, this writer for one is confident that the veterans constitute a hope for a more fuller and more abundant life for the residents of Hawaii. And so to the veterans of the continental United States I say, Your brothers are not doing everything that they might, but they are behaving in such a way as to make this writer feel that they are the hope of our society. What more can you expect of your comrades?

SUPERVISOR



Richard M. Kageyama of Honolulu was recently elected to the Board of Supervisors of the city and county of Honolulu, first Nisei ever elected to that post.

A former member of the armed forces, Kageyama campaigned on the Democratic ticket.

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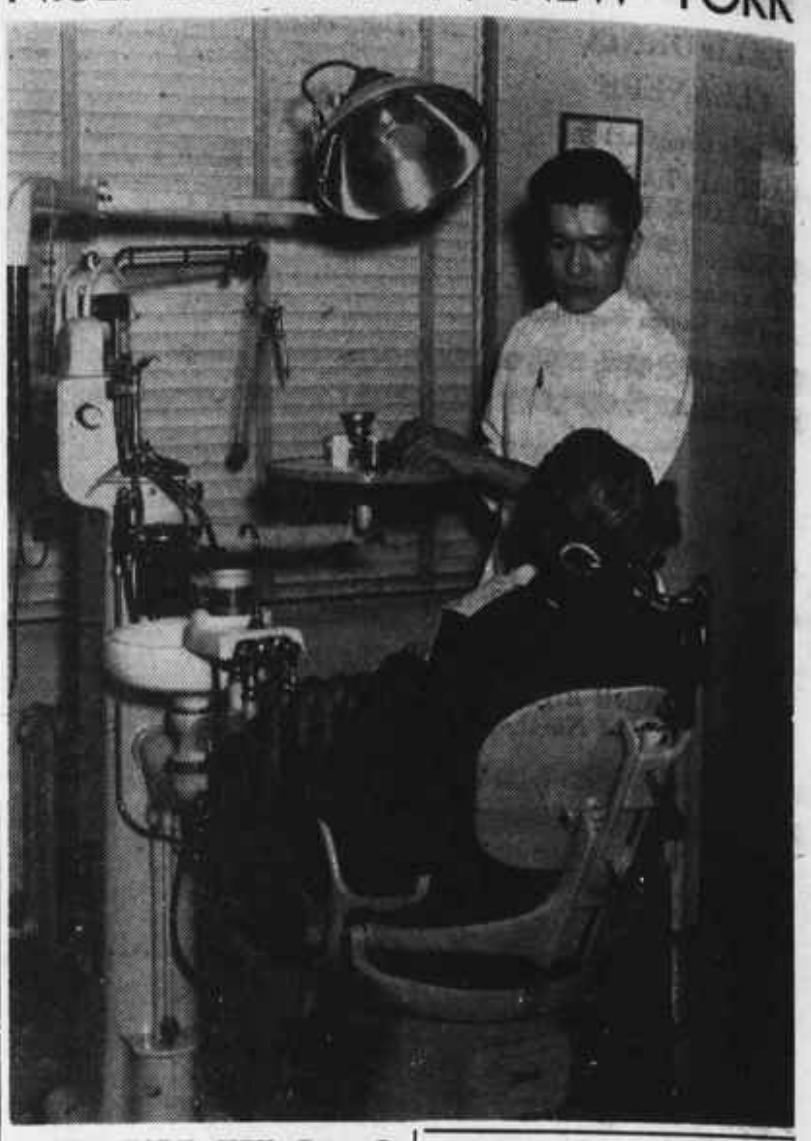
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Main Street & Home Again?

(Continued from page 26)

workers in manufacturing industries also marks a change from the past, for there are now a few Japanese Americans in foundries, shipyards, and other work of similar nature.

Nevertheless, the amount of industrial employment in Seattle is still much less than in midwestern and eastern cities. One explanation of this situation being the unwillingness of most trade unions to accept even the Nisei veterans for membership. This city is one of the strongest "union towns" in the country, and the industries are so extensively organized that few are able to gain industrial employment without the consent of the unions. Unfortunately, the most powerful local unions have tended toward a policy of excluding Japanese Americans, and have even been able to discourage the establishment of Japanese operated enterprises such as produce or dye work and cleaning busines by refusing cooperation with them. One Japanese American operator of a fair sized merchandise store which employs only Caucasians remarked, "Nisei vets have come around asking for jobs, and we'd like to hire them, but our store is completely unionized by locals that won't take the Nisei, That's why we can't hire them. And it's impossible to buck the unions." Many are discouraged by this impenetrable barrier of trade union policy, for though jobs are available and some unions are open, the Japanese-Americans regard themselves as receiving only the undesirable positions which majority group workers would not accept, the "dirty work," and membership in unions which are the least able to gain economic advantage for them. The further misfortune is that education about the function of labor organizations in our society, much needed in the Japanese community, is difficult to foster under these conditions, which in turn contributes to the impression among labor leaders that these people are unfriendly toward unions.

Managment, too, shows reluctance about hiring Japanese Americans for other than the less desirable jobs. The "economic ladder of opportunity" starts at a lower level for racial minorities, reaches a lower ceiling, and is a very much less stable ladder than for the majority group. This is the case for resettlers to Seattle. Of those employed by Caucasians, a large number of both the Issei and Nisei are building services workers performing menial duties at hotels, hospitals, clubs, and certain business concerns. Nisei working as office and shipping clerks in downtown shops are sustained by the hope that they may, in due time, receive advancement to better positions through recognition of their efficiency. But, on the whole, very few are in positions which match their expectations or capabilities, and there is today an increasing feeling that "decent" jobs in Caucasian companies are hopelessly difficult to get.

Although housing and employment adjustments are settling into recognizable patterns, the process of community organization has advanced more slowly and along a less well defined course. Most of the pre-war organizations are gone, but whether the old groups are revived or new ones created to replace them, there is no doubt of the need for more organization than now exists. Under the present circumstances where no central community agency exists, problems of community service such as in hardship cases receive inadequate attention, questions requiring community-wide action have no point at which collective action can be mobilized, representation for the purpose of public relations is hampered by the lack of delegated authority, and the circulation of information is relatively inefficient although the establishment of a weekly newspaper (in Japanese) has somewhat alleviated this difficulty.

The need for organization is well recognized. Last winter when a few community leaders became concerned over the lack of organized channels of activity for teen-aged youths, a United Nisei Activities Committee was organized which successfully undertook social and recreational program, but the few who interested themselves in supervising the group suffered from a considerable drain of time and energy. An abortive attempt was therefore made about the time of the WRA closing to organize a service committee, with a paid executive secretary, which would handle not only the teen-aged problems but also the problems of the community in general. The latter attempt failed, and principal among the reasons of failure were the lack of funds, the fear of "segregation" on the part of interested Caucasians, and the lack of leadership. Of the last it should be said that the lack was not of individuals with the capacity for leadership, but rather of those with sufficient time and willingness to undertake the required work. The long awaited revival of the Seattle chapter of the JACL may serve to fill the existing gap in community organization, but the role which this organization plays in the community will depend in large part upon the extent to which it can affect the personal lives of the resettlers. To become an effective force in the community it seems virtually necessary that a local office be established and an aggressive executive secretary be hired.

Community churches, university students organization, and other social clubs are again emerging; but as in every other resettlement area, wherever organization is under consideration, the issue of "integration versus segregation" is an ever present point of discussion. The misapprehensions about the "integration" process, indeed, have added so much confusion to organizational efforts that it would almost seem wise to rule out the word from our vocabulary as a meaningless term and turn our attention rather to what is possible and how any given objective may be achieved.

On the other hand, the building up of extensive interpersonal connections between the Japanese Americans and majority group members is dependent upon the personalities of those involved from both sides as well as upon the existence of common bases of interest. Increasing numbers are taking advantage of favorable circumstances to establish such contacts with members of the majority group, but with the existing housing situation and dependance upon the continued existence of the Japanese community, there is certainly no possibility of a sharp break from the past.

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NISEI IN HAWAIIAN TRADE UNIONS

(Continued from page 27)

have extended their hold over the public utilities and have organized several thousand workers in the building trades and miscellaneous industries. They number possibly 8000 to 10,000 members.

During the war no showdown of strength between the "Big Five" and the ILWU was possible. Contracts were signed, but they were unacceptable to both sides. When the master contract covering the sugar industry approached expiration on August 31, 1946, it was evident that the postponed trial of strength was at hand. The Hawaiian Sugar Planters' Association and the Hawaii Employers' Council rejected all but 4 demands out of 25 advanced by the union. An 80-day sugar strike began on September 1.

In the unsuccessful sugar strikes of 1909 and 1920 the "Big Five" had talked of the "Japanese menace" to hide the economic nature of the struggles. Some observers expected that the racial angle would be played again in the 1946 strike.

Union leaders themselves were uncertain of the stability of 4,000 Filipino laborers who had been imported a few months before. New to Hawaii, penniless, some of them ex-guerilla fighters who had killed their Japanese, would they stick together with Issei and Japanese-Americans?

The strike proved two things. First, that the day has passed when Island workers can be divided to any substantial extent along racial lines. More than half the strikers were Filipinos. The rest were mostly Japanese, with a considerable number of Portuguese and a sprinkling of others. Leaders were mainly Japanese and Portuguese. In spite of some undercover efforts to detach the Fillipinos, and in spite of the traditional preference which the Portugese have enjoyed as whites, there was compete solidarity of all workers troughout the strike. Leaders were supported regardless of their ancestry. If any "racial" antagonism was shown, it was toward the Hoales (non-Portuguese Caucasians), and toward them only insofar as they, as administrators, belonged in the employers' camp.

Second, propaganda against unions, to be effective, cannot be directed any longer to a Hoale middle and upper class; it must reach the Oriental middle classes, and therefore cannot any longer be directed against Japanese or Filipinos as such. Even the **Honolulu Advertiser**, a newspaper of Hearst-like tendencies, which sniped at the Japanese community during the war, did not publish a word against Japanese participation in and leadership of the strike.

Instead, the line of propaganda was well known in mainland America: not the yellow but the Red menace. In this line the "Big Five" was at some advantage because of the frankly leftwing leadership of the ILWU. Since the ILWU demanded the union shop, and this institution is almost unknown in Hawaii, employers were fairly successful in persuading the people of Honolulu that the ILWU was out to wrest control of industry from the hands of management. The corollary, that they were out to wrest control at Joe Stalin's behest, seems to have been received with great skepticism except among the upper classes. At least the attempt to discredit the ILWU's CIO-PAC by giving it a Red label was unsuccessful in spite of the tightening of class lines by the strike, and in spite of the inconvenience caused by the West Coast shipping strike in which the ILWU was also participating. PAC endorsed candidates who were popular were elected, those who were less popular were defeated.

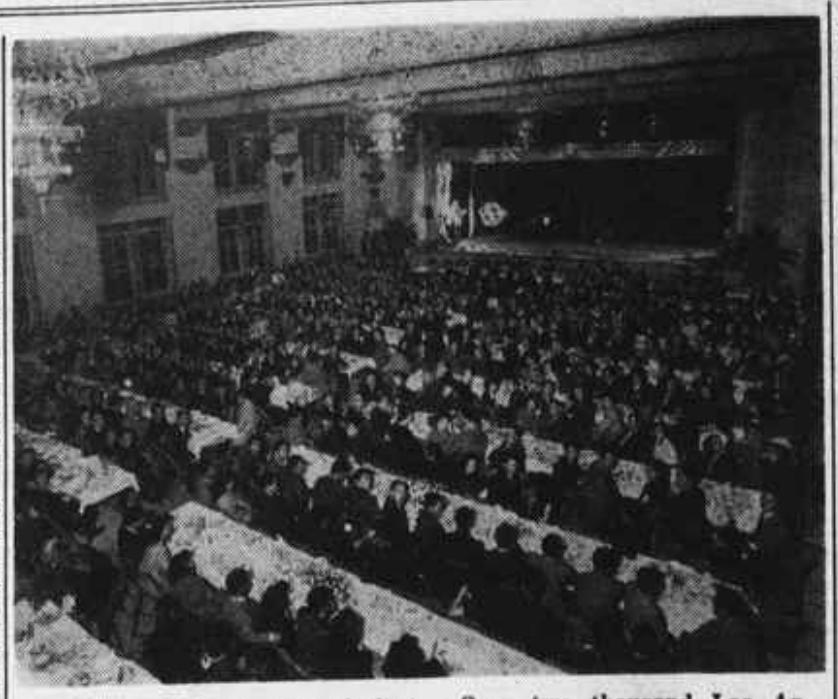
A strong effort was made to paint ILWU top leaders as irresponsible carpetbaggers from California, who are interested only in union dues and lead the poor dumb Island workers by the nose. Since three of them have German names, a little tentative Jew-baiting was tried out, but it seems to have gone over Hawaiian heads. Neither was the carpetbagger line of propaganda notably successful, for most Islanders, whether pro-ILWU or anti ILWU, were well enough acquainted with the isues to know that a strike would have taken place even had the leadership been wholly Hawaiian.

A great part of the population of Honolulu (itself containing half the people of Hawaii) have lived on plantations, or their parents have. Sympathy for the strikers--except on the widely misunderstood issue of the union shop--was therefore very common; but no poll of opinion was undertaken to determine its extent and degree. The writer's impression is that it was no more prevalent among the Japanese than among the Portuguese and native Hawaiians. Of all the ethnic groups, only the Island-bred Haoles were probably for the most part in the anti-ILWU camp.

A change can be seen among the Japanese middle classes. In the 1909 strike of Japanese plantation labor the leaders were business and professional men who later became substantial citizens.

The 1920 strike, also of Japanese labor, was generally supported by Japanese businessmen, but a certain coolness was noticeable among the more prosperous. In 1946 the sympathies of the Japanese, like those of other groups, divide in general along class lines, with small shopkeepers and professional men standing somewhat muddled in the middle.

The sugar strike has ended in a substantial though not complete victory for ILWU. A considerable wage increase was won. The system of "free" perquisites--housing, fuel, medical care--which gave the plantations so strong a hold over their workers, has been replaced by a system of cash payments by



employees. Adoption of seniority and non-discrimination rules opens the way for a drastic modification of the racial favoritism which has always existed on plantations. Most important, it has been demonstrated that a union composed of workers of several descents can come through a long-drawn struggle against the awesome "Big Five" unbroken and with very high morale.

The results of the strike remain to be seen. If the gains embodied in the new sugar contract are followed through, a partial lifting of the racial "ceiling" on jobs will elevate the social standing of plantation Japanese--and indeed, of all the non-Haole groups--and make plantation life more attractive. One can venture a guess that Japanese American union leaders will be greatly encouraged to take a more active and substantial part in community leadership, and that they will at the same time feel themselves more closely integrated with the other "nationalities" of Hawaii.

Such men as Yasuki Arakaki, Bert H. Nakano, and Carl Fukumoto of Hawaii island, Shigeto Takemoto of Maui, Matsuki Arashiro (newly elected to the House of Representatives) and Yoshikazu Morimoto of Kauai, "Major" Okada and Wilfred Oka of Oahu, are beginning to be felt as forces within their respective islands. The reputation of Jack H. Kawano, leader of Honolulu longshoremen, is Territory-wide. Many other union leaders exert great influence within one or two plantations.

Generalizing, one may say that nearly all these leaders, whether local Jimmy Higginses or of Territorial stature, have attained leadership as unionists and as citizens rather than as Japanese. Unions have been a powerful influence toward assimilation.

Yet the racial problem--the Japanese problem in particular--is not

Over two thousand Los Angeles residents feted Japanese American war veterans at a testimonial dinner November 4th at the Rodger Young auditorium. Part of the huge audience is pictured above in this photo by Toyo Miyatake.

dead in the labor field. Very probably it will be revived as CIO-PAC and allied organizations continue pressing for the passage of a Fair Employment Practices Act by the 1947 Legislature.

Such an act will have the support of many middle class as well as most working people, for few injustices are felt more deeply in Hawaii than racial discrimination in hiring, promotion and pay. The proposed act is opposed by Hawaiian big business and may arouse some opposition also among small Oriental employers.

Within the A. F. of L. unions

few Japanese are well known outside their own locals. Honolulu is a large city, and the Japanese be of a single local of a hundr members or so, among the 30-o A. F. of L. locals, finds it ha to achieve recognition.

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PACIFIC CITIZEN

SECTION V SATURDAY, DECEMBER 21, 1946 CHRISTMAS, 1946

By Frank Moritsugu

The Japanese Canadians Christmas, 1946

CHRISTMAS 1946 finds the Japanese Canadians a little behind on "the road back" in comparison with our cousins below the border. Old-line Canucks would smugly maintain that things are as they should be in view of the oft-heard Canadian boast that they do things in a steadier and less harried manner than the super-speedy Americans. But it should be easy to understand how impatient and frustrated many of the Canadian Nisei feel at the slow pace of recovery to full-time Canadian status.

But there is a ray of light in the face of this. The Japanese Canadians are finding today that, for the first time, they are on the offensive against many aspects of the government handling of the Japanese in evacuation and relocation.

Up here in the land of snow, Eskimos and red-coated Mounties, as so many of our American friends seem to picture us, the Issei, and the Nisei and the Sansei have pretty well undergone parallel treatment after Pearl Harbor as the Japanese Americans. That is, up to 1944 or so.

The Japanese Canadians were evacuated, sent to government-supervised housing centres (we had no barbed-wire fences or MP's, but Mounties in their workday uniforms of brown drab or Veterans' Guards kept tab on the towns and road camps to which evacuees were sent), the government confiscated cars, radios, and cameras; the government took over all property owned by persons of Japanese origin, the government set down rules of rigid control that stil prevail in the most part. A program of relocation to other parts of the country was set up, with placement handled by offices in most of the major cities.

Then came the major difference in Canadian and American treatment. Japanese Canadians up here have had their dissatisfaction with the government treatment often aggravated by inevitable comparisons with the American side. When President Roosevelt made the warming statement to the nation about the loyalty of the Japanese Americans and Washington started to adjust its policy regarding American evacuees accordingly, the Japanese Canadians looked hopefully toward Ottawa to hear what they could hear.

True, Prime Minister Mackenzie stood up in the House of Commons one day and whispered that there had been no case "of sabotage or disloyalty" among the persons of Japanese origin in Canada, but despite this, the government did not divert from its program of compromise with the loud racist element which constitutes a strong voting power in the government party.

Thus when, in late 1944, evacuees began to return to their homes on the Pacific Coast in the United States, the feelings of the Canadian evacuees can well be imagined.

Currently the picture is muddled, but a slow solution seems in sight. But more than a little work and effort seems indicated.

The Privy Council in London, England, highest court of appeal for Canada, has upheld the right of the government to force deportation on certain classes of Japanese in Canada under the war emergency powers. It has been stressed by the court, however, that the case was judged solely in a legal light and did not involve the moral aspects of the enforced deportation.

The Canadian government attempted in early 1945 to clear up the problem of Japanese in Canada by asking each individual whether he wished to voluntarily go to Japan after the war. On the surface, this looks fair and above-board, but in the British Columbia housing centres, many measures were imposed by the officials in charge to make the decision one of deciding to leave B. C. and relocating to other parts of Canada or signing for "repatriation." The supervisor of the Japanese division of the Department of Labor, who corresponds to the head of the War Relocation Authority in the United States, suggested in a notice to all centres that refusal to move "east of the Rockies" (i. e., out of B. C.) might be regarded as a sign of "non-cooperation" with the government, or, in other words, "disloyalty." Officials making the survey of "voluntary repatriation" suggested to many B. C. Japanese that they would be given the opportunity later to change their minds so that with the guarantee that the signing of the repatriation forms would enable them to remain in B. C., where many of them had good jobs or found conditions impossible for relocation (unlike the American policy, Canadian relocatees do not receive substantial relocation grants), many B. C. evacuees signed the forms.

This is the situation that led to countrywide protest in 1945, when, with the ending of the war, the Canadian government attempted to enforce the deportation plans.

This protest was led by the Co-operative Committee on Japanese Canadians, a group headed by prominent journalists, lawyers and church officials, representing scores of Occidental organizations in Toronto, Ontario and the Saskatchewan provincial government. Oth-

(Continued on page 36)

A REPORT ON JACL CHAPTERS IN THE EAST AND MIDWEST

Eastern Chapters Hold Key to JACL Growth

By Masao Satow

To a very great degree, certainly much more than is generally realized, the Nisei in the eastern and midwestern sections of our country hold the key to the success of the national legislative program of our Japanese American Citizens League.

Prior to the war a total of eight states were represented among the chapters of our national organization, namely, California, Arizona, Oregon, Utah, Colorado, Washington, Idaho and Nebraska. Today we find our JACL chapters west of Chicago in these same eight states, but in addition, the resettlement of Japanese Americans in the midwest and east have made possible new chapters in the nine states of Illinois, Wisconsin, Minnesota, Michigan, Ohio, Missouri, Pennsylvania, New Jersey and New York.

National legislation in large part depends upon public goodwill and support based upon proper public education. The diffusion of Nisei into communities in the midwest and east now makes possible the tapping of a tremendous pool of goodwill and support which to a large extent is in a state of readiness to respond, thanks to the brilliant record of our Nisei boys in the armed services of their country and the rest of us becoming part and parcel of the communities in this area. This places a sobering responsibility upon individual chapters out here, because they are strategically located in the areas of densest population as well as some of the key centers of influence.

Without going into too much detail, a quick look at Congress shows that the eight states of the Pacific coast and Intermountain area in which we have JACL chapters have a total of 47 seats in the House of Representatives. In comparison, the nine additional states now represented in our national organization show a total of 190 representatives, or four times as many. The total number of 237 represents a majority in the House. However, we hasten to add that we are not so naive as to think for a moment that this insures the success of our legislative program. We would merely point out the tremendous possibilities inherent in the situation as a result of our activities in the east and midwest, especially since there is a tendency to question the validity of these activities by superficial observers who would place the urgency for organized action exclusively upon the Nisei on the west coast and Intermountain area.

These new chapters east of the Rockies have made our Japanese American Citizens League more truly national in scope geographically. The next emphasis is to make it more truly representative numerically by a concerted drive for membership, especially in this new area where the maximum enrollment becomes mandatory for the performing of the vital role of these chapters in the field of public education. And the maximum all-out support becomes even more imperative since in most cases there is only one chapter to do the total public relations job for the entire state. Anything less than this all-out support increases the odds against which we work; indeed, if JACL is forced to continue with only the present pitiful fraction of support from the Nisei, one cannot help but seriously question the wisdom of our present ambitious national program, however laudable and necessary. Hence the need for a vigorous program of public education directed toward the Nisei themselves as the top priority for our national organization and its associated chapters.

It is highly gratifying that in spite of the backwash of misunderstanding and the seeming indifference, if not downright opposition, of many Nisei toward the JACL, we have been able to secure a foothold in these new communities. For many of the officers and members of these new chapters, active participation in JACL is a new and challenging experience, for heretofore their impressions of the organization were determined pretty largely by the distorted picture presented through the rumors and mutterings expressed in the relocation centers. For them to respond actively and wholeheartedly in view of such a background is a refreshing influence and bespeaks well for the quality of these Nisei themselves as well as for the soundness of the JACL program and the faith of its national leaders.

In this connection, we feel it pertinent to point out that the only way to gain Nisei support for JACL is to emphasize the basic functions that can be performed through the organization, rather than try to sell them on the organization per se. Over-enthusiastic and unthinking JACL-ers do the organization a disservice by futile appeals for new members in terms of membership in the organization as the basic consideration instead of an explanation of what is being done and can be done further through JACL. New chapters have been formed and Nisei have responded because they are convinced that there is a job to be done rather than an organization to be kept alive. Of course, JACL is vitally necessary as an organization, but only as a means to the end of completing the unfinished job that confronts us, only as a means by which Nisei can become increasingly aware of their rights and obligations as citizens, and the channels through which these rights and privileges can be expressed most effectively.

We are quite aware of an undercurrent of a feeling of temporariness among some of the Nisei in this area as they occasionally turn longing eyes westward to what is still "home" to them. Even though quite a few have already succumbed to the urge to backtrack to the far west, at the present writing one-third of our total listed National JACL membership reside in the east and midwest. We are hopful that the job that needs to be done can be pushed through vigorously now when the number of Nisei who receive their mail in the east and midwest is at a considerable high.

Those of us who are out here, then, see clearly in the months ahead mandates to boost our membership and support to the maximum, to solidify our chapter organizations, to enrich our chapter programs and activities with special emphasis upon public education, to coordinate our activities with the other chapters across the country, and to establish district councils in the east and midwest for the purpose of planning joint strategy and for drawing upon the strength and stimulation which comes from working together and sharing problems and experiences and ideas. And we shall work on these matters with the end in view that we, together with other Americans, may secure once and for all not only the gains made by the sacrifices of our own Nisei G.I.'s, but also those gains made by all G.I.'s for all Americans.



These are the national leaders of the JACL who will lead the ambitious 1947 program of the organization. Left to right: Front row—Bill Yamauchi, Hito Okada, Masao Satow; back row—Dr. Takeshi Mayeda, Kay Terashima and George Inagaki.

A NISEI IN NEW YORK CITY



NEW YORK CITY—One of the prettiest among hundreds of Nisei girls in New York City is Peggy Okazaki, formerly of Los Angeles. Though a textile designer and a fashion model by avocation, Peggy's real ambition is to become a textile designer, and she is now studying toward that end at the Traphagen School of Design.

Nisei in Hawaii:

Japanese Americans Return To Hawaiian Political Life

By LAWRENCE NAKATSUKA

Hawaii's Japanese Americans have emerged from four year of self-imposed wartime retirement with the greatest show of political strength in the history of the territory.

They gained substantial political prestige, both as office seekers and as voters, in the campaign that ended with the general election on November 5.

Twelve Nisei, more than in any previous election, were elected to territorial and county offices. One was elected as a territorial senator; five as territorial representatives, five as county supervisors and one as a county attorney.

At the same time they established several records. For the first time, a candidate of Japanese ancestry won a seat in the senate from the island of Oahu, where the bulk of Hawaii's population is centered.

For the first time, too, a Nisei was elected to the Honolulu board of supervisors. And never before have Nisei candidates, especially the "first timers," been accepted so wholeheartedly by the public.

Almost every aspect of the 1946 political campaign can be considered encouraging to the Nisei. The results of the election are particularly heartening because the Nisei had been in political hibernation for so long.

In the 1942 election all but one American of Japanese ancestry voluntarily withdrew from seeking political office. Previously many had aspired to public offices and a good many had succeeded. But the war came and shattered that picture.

It happened shortly after the primary election in October, 1942. The Nisei candidates who had been nominated dropped out en masse before the general election by following the example of a veteran Nisei politician, Noboru Miyake, a supervisor on the Kauai board of supervisors for 10 years.

One week after being nominated for reelection, Supervisor Miyake surprised the voting public by withdrawing as a candidate.

The principal reason he gave for his action was his unwillingness to be the cause of unfavorable criticism against Hawaii. He recognized that such criticism, uninformed, might arise because of his Japanese blood—although he is a full-fledged citizen of the United States. At that time anti-Japanese feelings on the Mainland and even in tolerant Hawaii were running high.

"In withdrawing," said Mr. Miyake, "there is not one iota of misgiving as to my complete and earnest loyalty to the United States, and in fact, this is the highest expression of that loyalty I can now give."

His example prompted about a dozen other Nisei candidates to follow suit.

Only one Nisei ran for office in the 1942 general election. That lone candidate, Supervisor Sakuichi Sakai, won reelection on the island of Hawaii. He was reelected again in 1944 and in 1946, the only office holder of Japanese ancestry during the four years from 1942 to 1946, until the Nisei entered politics on a large scale this fall.

In the primary election this year, 25 of the 187 candidates were of Japanese extraction. Twelve out of the 25 were nominated and three won outright election.

In the general election, nine Nisei were elected. The nine, plus the three elected outright in the primary, have given the Nisei a total of 12 candidates for at least the next two years.

The 12 Nisei represent 8.9 per cent of the 134 successful candidates. On a strictly racial basis, the representation appears inadequate for the Japanese people, who comprise about one third of the entire population of the Territory. Nevertheless the 12 represent a healthy increase in number over the single Nisei office holder since 1942.

Wilfred C. Tsukiyama, in winning a seat in the upper chamber of the Territorial Legislature, is the second Nisei to attain the office of senator, the highest elective post in Hawaii outside of the delegate to Congress. His only predecessor is Sanji Abe, who served the island of Hawaii as a Senator before the outbreak of the war.

Mr. Tsukiyama's victory came after overcoming strong competition from other senatorial candidates, all men who had served in elective offices before, including several incumbents. He was a first-timer and his candidacy was announced at the last minute to fill the Republican slate--factors which made his successful campaign a real triumph, in the opinion of political observers.

Mr. Tsukiyama, now engaged in private law practice, was for eight years the city-county attorney for Honolulu, an appointive position. He is a World War 1 veteran.

Two other newcomers into politics on Oahu came through successfully. Mitsuyuki Kido made a sweeping victory in polling the most votes as a candidate for the House of Representatives. Close behind, running for the same office, was Joe Itagaki.

Mr. Kido was the executive secretary of the Emergency Service Committee during the war years. The Committee operated as an army-sanctioned group of Nisei leaders to stimulate the war effort among the resident Japanese and to assist Japanese Americans in the armed forces. Mr. Itagaki, a restaurant operator, saw action in Europe as a volunteer with the 442 Regimental Combat Team.

Another veteran of World War II, Richard M. Kageyama, who had made a few tries in previous elections, was elected to the Honolulu board of supervisors and thereby established a double precedent: He is the first Nisei to gain that office and is the first candidate of any racial background to poll more than 1,000 votes in a single Oahu precinct.

As the first timers showed surprising strength, so did many of the old timers of pre-war elections. Some were men who had been out of politics since their vol-

(Continued on page 40)



SEATTLE, WASH — Richard Naito, who was wounded near Pisa, Italy, is one of the many Seattle war veterans who have returned to the city following their discharge. He is now operating a successful jewelry and watch-repair business. The store was dreamed up while Naito was convalescing in army hospitals for 21 months.
—Photo by TOGE FUJIHIRA

HOLIDAY GREETINGS . . .

from the

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Japanese American Citizens League

With Best Wishes for the Holiday Season

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BEST WISHES FOR A HAPPY HOLIDAY

Milwaukee Chapter of the
Japanese American Citizens League

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Mas Satow
Mr and Mrs.
Larry Tajiri
Mr. and Mrs.
Hito Okada



MERRY CHRISTMAS
and A
HAPPY NEW YEAR

BOISE VALLEY CHAPTER

JAPANESE AMERICAN
CITIZENS LEAGUE

By Fred Fertig:

OPEN LETTER TO THE NISEI

(NOTE: The young woman who writes the following letter is a Nisei active in public life, both professionally and socially, in an important American city. This particular city currently has one of the larger concentrations of Japanese in the country. The signature Betty is not the correspondent's real name.)

Dear Fred:

You asked me in your recent letter how things go with me in the "big, bad, and mad" city. Let me give you then an answer; rather negative and subjective, I guess. But still this is the way I see and feel things at the present moment.

As far as the Japanese American community is concerned I suppose I am becoming the terrible example of someone who appears to get too concerned over what can't be helped and why is concerned? Frankly, I'm getting fed up with the Japanese church-goers who come up to me and chorile, "Why don't we see you in church?--why the place was just jammed--the luncheon was so good--but of course, you're different and too smart for us and have to go to a hakujin church—."

I do not want to be put in the position of denying my heritage. Why should those of us who seek to create the interracial and international attitude in ourselves and others have to pay the price of being considered a freak? It is a paradox when one feels so identified with all peoples that one is set aside by part of one's own racial group and is made to feel that one has sold them out.

It is so much easier to just give up and not be attracted to the larger society. "Don't bother us, you're too good for us" is such a hard argument to beat because the price they ask for proving it is not so, is to give up what you believe.

What disappoints me is that this criticism doesn't so much come from the average Nisei. No, these comments are from people I have had some small influence in getting employed on interracial staffs. It is as if they had tolerated all they could of the broader experience and couldn't wait to get back into the self-segregated group. It was all right for themselves individually to have such opportunities outside; but that was only because of the bread-and-butter job--and for social satisfaction and recognition they had to get back in, never taking anyone else along . . .

Then too, you get it in the neck from your hakujin friends because you are not more effective in selling the idea of the salvation of integration.

I could go on elaborating on this theme--but you must have heard enough on it from your more "liberal" non - caucasian friends caught in between; caught in between--not so much the two diferent cultures--as between the economic millstones created by the American success pattern.

There are the non-Caucasians who strive mightily to be an American success in terms of money. And I believe they reach this goal most quickly by exploiting their fellow non-Causcasians through keeping them from trading elsewhere and restricting the amount of knowledge and contact they might receive outside their 'Lil Tokyo's, Harlems and Chinatowns.

Also there are the denominational, mono-racial churches with pastors who have been imbued with a special mission of herding in the Japanese Americans. Why could not these pastors have been so selected and trained that they could now be ready to serve as an integral part of unsegregated churches?

How to alter this situation is such a terribly big task, and it would take a genius to work it out practically and effectively. Some day I hope we can see the answer in more than Councils of Civic unity (bless their efforts!) that have to struggle with the education in democracy of not only the general public but also many of their own leadership.

I don't give up the fight. The more I put faith in brotherhood building, the more my courage and hope comes up. Progress is made, but slowly.

Cordially,
Betty

Dear Betty:

I can thank you for your letter yet of course not be thankful for the unhappy state of affairs you are caused to report.

Carey McWilliams once described the results of racial segregation as deplorable social conditions, bad housing, poor health, educational

(Continued on page 37)

Greetings from California

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NEW YORK CITY — Racial barriers mean nothing to these three little girls as they try to extend their friendship around the globe. Left to right: Irene Frances Simmons, 5; Michele Gill, 3, and Joyce Yamada, 3, daughter of Mr. and Mrs. Henry Yamada of New York City.—

JAPANESE CANADIANS: CHRISTMAS, 1946

(Continued From Page 33)

ers supporting the move were citizens' committees in Vancouver, Winnipeg, Hamilton and elsewhere, religious organizations and emergency committees formed by Japanese Canadians themselves. Owing to this agitation, the government was forced to ask the Canadian Supreme Court to review the legality of the deportation orders.

In February, 1945, after an extensive hearing, the government deportation orders were ruled valid by the Supreme Court, with only minor qualifications.

Following this decision, an appeal was taken to the Privy Council in London. There the case for the Japanese Canadians was backed by the Toronto Co-operative Committee and the Saskatchewan government.

The Privy Council decision upholding the Canadian Supreme Court ruling seems on first glance to denote a serious setback in the effort to regain 'first-class Canadian" status. But it is thought that fear that the government will still go through with its compulsory deportation policy now that approval has been granted legally, is negligible.

The large part of the applicants for expatriation who afterward cancelled their applications have been moved by the government in its compulsory relocation move this year that made the housing centres a thing of the past. These persons were moved on probationary permits, but they will probably be free to stay in the land if they wish to do so.

This is because, here in Canada as in the United States, there are large numbers of people who have been offended by signs of undemocratic action and have gone to bat for the Japanese Canadians, especially after details of the deportation scheme came to light. The government is faced with the strong opposition of these people if it attempts in any way to send unwilling evacuees to Japan.

There are signs, too, that the sector of political outcry that so loudly advocated expulsion from Canada has settled down to a murmur now that anti-Japanese campaigns are slowly passing out of fashion. About 4000 Japanese have been expatriated voluntarily this year and that seemingly clears up the issue.

Today the little over 20,000 people of Japanese origin in Canada are fairly well settled in new homes across Canada, so that the —government suggestion of "dispersal" has more or less come to pass despite the fumbles made by the Department of Labor in its attempts to realize this aim.

A major objective that faces the Japanese Canadians at this time is the gaining of full satisfaction and compensation for losses suffered in the government's handling of evacuee property through the office of the Custodian of Enemy Alien Property.

Originally, at the time of evacuation, all evacuees were ordered to entrust their property to the Custodian for "protection." After evacuation had been accomplished, there were suggestions that the Custodian had made a policy of selling and disposing of this property in order to "protect" it. Not only was this property sold without any recognition of the wishes of the owners, but the prices estimated on them were in most cases at extreme discrepancy with their actual assessed value.

Protesting the Custodian's arrogant action, many property owners banded together to take test cases to the Exchequer Court in 1944. The cases were tied up when the Court reserved judgment and no decision has been handed down as yet.

Last month the Japanese Canadian Committee for Democracy, the leading Nisei organization in eastern Canada, commenced a survey of property losses suffered by evacuees. Results of this survey are to be used in forthcoming representations to the government by the Toronto Co-operative Committee recommending a Claims Commission be set up to iron out property compensation requests.

A national convention is to be held in Toronto early next year to discuss the formation of a national organization or federation of Nisei groups. Groundwork for this movement was made at the Ontario provincial conference last May. The reason for the formation of provincial and national groups is the need of united support by Nisei and Issei when action is taken to regain rights or obtain compensation.

Another move on the agenda is to have all war-time restrictions removed. As it stands, all Japanese Canadians, whether Nisei or Issei, are required to carry special Japanese registration cards (the war-time National Registration scheme for all persons in Canada was abandoned this year), to apply for permits to the Department of Labor and the Royal Canadian Mounted Police to cross an inter-provincial border, or to move from one location to another. The franchise is withheld from all Jap-

(Continued on Page 40)

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United Ministry to Resettlers
CHURCH FEDERATION OF GREATER CHICAGO
77 West Washington Street
CHICAGO, ILLINOIS

Open Letter to the Nisei

(Continued from page 35)

and cultural disabilities, even political disabilities. The psychological concomitants of segregation he listed were the development of distorted and twisted personality types, general resentment (hatred is the stronger and truer word that belongs here), and hypersensitivity. There is mentioned or implied nearly every one of those evils in your review of the situation in your city and the effects it has upon yourself.

I have a continuous, burning wound in me as I consider the crushing of spirit and the destroying of body that is the product of the white man's pride and prejudice. To examine a specific situation like yours is to turn the sword further in this wound.

Your observations bring me to state that a combination of three main forces appear to be putting off just a bit longer the time of reckoning for we of the white race, The Day of Freedom for the colored races. This combination includes: (1) The bigotry campaigns of the men who have political or economic vested interests in preserving racial barriers that they now nervously note are falling all around them. (2) The half-hearted, poorly directed efforts of we white "liberals." And, (3) The minority peoples themselves who hold back from the rights of democracy out of fear of the responsibilities involved in accepting an equal place in society.

If it will give you any added courage or perspective on your own problem, I can tell you this. Even as it is supremely hard to stand for assimilation in a minority community, it is difficult enough --though naturally not quite as difficult, to speak for justice for minorities to the members of the majority community.

The cost that must be paid by an Anglo-Saxon who insists on the establishment of complete racial as well as political democracy begins in the truly painful surrender of his own belief that he is at least slightly superior to those of other races. In my own case it was a very long time before I could erase a certain feeling of condescension towards people of a darker complexion than my own. (I sometimes wonder yet if I am entirely free of prejudice). In the past it was my practice to work for minorities, not with them. I was a do-gooder, not a brother.

The next and perhaps a harder price that the white liberal has to pay is to develop in himself the arts of patience and perseverance. Many a Caucasian who has newly discovered that we are all brothers under the skin wants to go out and set the world aright on this score in a minute. He must learn that racism has emotional roots that go deep into childhood and far back into the history of his country. He will have to recognize and act upon the fact, that discrimination is not--PRESTO! ELIMINATED--by passing a law, or ousting Bilbo, or attending interracial teas. All these things are necessary, but there is much more.

The brave and wise of all races will have to join battle in the ending of restrictive covenants and the guaranteeing of fair employment practices. There has to be a regular sharing of all sorts of cultural, educational, and recreational activities until self-consciousness and hesitation are completely dropped from our peronal and inter-group relationships.

A last price that the white pays for his liberalism is that of, forgive the term, guts. Al Wirin, the American Civil Liberties Union attorney for Southern California, is an excellent case in point. When he went to the Imperial Valley in 1934 to defend the right of Mexican field workers to join unions, he was kidnapped, robbed, beaten severely, his automobile wrecked, and then turned loose in the desert late at night far from any habitation. Mr. Wirin, because he is a white man and because he is a Jew, has received several threats upon his life during the period he has fought for the civil liberties of the Japanese Americans.

This is the extreme. More often it may mean the loss of a job, white friends shun you when you make your sympathies evident, and the suspicion of the minorities themselves that you are trying to "get something from them." I have often been snubbed by Nisei and on occasion reminded that I "didn't belong" to their crowd. This last reaction represents a protection thrown up by the Nisei who think that thusly they guard themselves from the injuries of white discrimination. It is a kind of a counter-prejudice in effect.

It should be noted that the white man of good will has to take special care that his striving for justice and equality does not become either too sentimental or professional. There is a type of unthinking emotional race relation that is very sticky and no doubt does more harm than good. And always there is the danger that Caucasians (as with the minorities, too) seeking unity between peoples may become too deadly serious about their objective with a resultant loss of tact and an increase of harmful belligerency.

I haven't related these problems of the white liberal in hopes of any praise or pity. It is only to show that prejudice is a two-edged sword that wounds and hurts both you and me and members of both our groups, of all ethnic groups. So we have a fellowship of pain that should lead to a fellowship of the common cause, Brotherhood.

Not long ago after I had completed a talk before a church mass meeting on the subject of race relations, one of the audience raised this question. "You have recommended the direction in which we should go, but where do you mean for us to stop? We can't let down all the barriers. Our blood will be polluted and our morals perverted. I don't say that other races are inferior. Some of my best friends are Negroes (the familiar refrain). It's only that they are different. We've got to keep these colored folks in their place. We have to treat them Christianly, but do not set them loose to wreck our wonderful civilization."

My answer to this man is that I wanted us all to go as far as the Christian conscience and democratic principles and scientific truth would lead us. I suggested that the question he had put was worded wrongly. If we believe in the oneness of mankind, then the question is not--Where do we stop? but, When shall we go? When shall we move ahead towards release from fear and hate and to freedom for fraternity with security for every man?

I told him that I did not judge him. I only judged myself, and knew that I had periodically compromised my own ideals as to brotherhood. I said that in those periods I was always restless and disturbed, and that I was the cause of my own moral perversion whenever I failed to strike out against racial inequalities.

As long as there are white men like this one, seeking a way to divide our community, neither he or you or I shall be able to sit in our own homes and enjoy genuine peace. Until every last Uncle Tom of the minorities stops toadying to white masters, neither he or you or I shall eat off a full plate or be ready to view beauty with a clear eye or hear wisdom with a clear ear. We begin with ourselves--and if enough people begin with themselves, we shall yet see the Day of Freedom for All Men.

It is very heartening to know people like yourself, Betty, who refuse to give up the fight. It makes the white liberal's task a bit easier. The small price we pay has such a high reward when we witness strength and vision such as yours. You are just one more demonstration of the one-bloodedness of us all.

Above all, your fearlessness and yet humility provides us with a splendid and creative friendship, unrestricted by the walls of discrimination. You make us forget race. Friendship becomes the important and only consideration between us.

Most sincerely,
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HAWAII NISEI AND POLITICS
A REPORT BY LAWRENCE NAKATSUKA

(Continued from page 34)

untary retirement in 1942. Noboru Miyake, however, failed in his initial try for the Senate.

The Nisei candidates were about evenly split as to party affiliation. For many years the overwhelming number were Republicans but this time about half were Democrats.

Hawaii has yet to see a Nisei woman run for office.

The CIO Political Action Committee indorsed several Nisei candidates. Only one of the successful apirants, however, is a PAC member himself--Matsuki Arashiro, a member of the CIO International Longshoremen's & Warehousemen's Union.

Veterans among the Nisei candidates apparently did not gain particular advantage by reason of their war service. Politicians had pondered over the weight of the veterans' votes before the election but subsequently concluded that the ex GIs did not vote as a solid bloc for candidates who also were veterans. Enough veterans were defeated in both the primary and general elections to confirm this view.

The Nisei revived their active interest in politics not only in the number of candidates they offered but in the energetic manner they campaigned for their friends and turned out to vote.

In larger numbers than ever before, they went from house to house and made systematic telephone calls on friends in behalf of candidates both of Japanese ancestry and others. They spoke on the radio and at rallies, sponsored newspaper advertisements and distributed candidates' cards at voting booths. And on election day they flocked to the polls to exercise their franchise more enthusiastically than before. This renewed interest could be traced to the large field of Nisei that ran for office and also to the general keyed-up tempo of the entire campaign, the first since V-J Day.

The so-called "Japanese problem," which was frequently made a campaign issue before and during the war, was not raised in this election. Sincere but suspicious politicians used to harp on the loyalty question even at the risk of offending the large Nisei voting population and losing their votes.

But the subject was ignored, or rather side-stepped, completely this time by all candidates, who now know that the Nisei have answered unequivocally all doubts about their loyalty to the United States by their superlative war record on the battlefield and on the home front.

All signs point to an even more active role by the Nisei in future elections. Some observers are concerned about the danger to Hawaii's aspirations for statehood if the Nisei became too powerful in politics. They say that Congress might not look favorably upon admitting into the Union a territory with such a potent Japanese voting strength, particularly when that bloc might be used to put too many persons of Japanese ancestry into elective offices.

The argument has been advanced that the Nisei should have still larger representation than they will have in the Legislature and other bodies next year, in proportion to the size of their population. Whether that will jeopardize Hawaii's chances for statehood remains to be seen. But larger representation certainly will come sooner or later and when it does, it will be the best evidence that the Nisei have "arrived" politically.

Japanese Canadians

(Continued from page 36)

anese Canadians resident in B. C. in the years just prior to Pearl Harbor as a result of a wartime bill that was amended, but not altogether nullified. The right to buy property has been eased recently, but it is not an unqualified one. Only World War II veterans are partly exempt from these restrictions.

Japanese Canadians have felt very proud at the reports of the superlative records set by the Japanese Americans in the last war. "442nd," "100th" and "Kuroki" are household bywords in Canadian evacuee homes, too, and it is felt that a great debt is owed by Canadian Nisei to the Nisei G. I.'s.

Canadians were made proud in 1945, that they would not have to rely wholly on the Japanese American service record when some Canadian Nisei were enlisted in the Canadian army. Because of the late date of acceptance into the forces in Canada, the couple hundred Nisei service men just managed to get into the tail end of the war with Japan or in the post-surrender cleaning-up process. This was because the Canadian government bowed to hostility from certain quarters for the most part of the war, refusing the many Nisei volunteers, and opened the doors to Nisei enlistment only under pressure from the British army, which desperately needed Japanese language specialists in the Far East.

There was only one job open to Nisei volunteers in Canada and that was in the Intelligence Corps, as interpreters, translators and interrogators.

In spite of this, there are a group of Nisei in Canada and still overseas in Asia who found satisfaction in being able to don the uniform of their country. The page has been turned to a fresh brighter one of hard work and extensive campaigning for a better life. But this new page looks as if it will be an easier one to finish in comparison to the long, dreary, unhappy pages of the post-Pearl Harbor years.

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PACIFIC CITIZEN

SECTION VI — SALT LAKE CITY, UTAH, — SATURDAY, DECEMBER 21, 1946. — CHRISTMAS, 1946.

Four Japanese Americans Die In Crash of Army Transport At Airfield Near Osaka

Tomomasa Yamazaki, Former California Newspaperman, Among 22 Victims of Air Tragedy; WO Mori, Sgts. Ota, Hirano Identified in War Department Report

Tech. Sgt. Tomamasa Yamazaki, former California newspaperman, and three other American soldiers of Japanese ancestry were identified last week by the War Department among 22 occupation personnel who were killed when a U. S. transport crashed on Dec. 10 shortly after leaving Osaka, Japan.

The other Nisei reported killed in the crash were Warrant Officer Shigeru Mori, P O Box 426, Rt. 1, Sandy, Utah; Master Sgt. Frederick M. Hirano, formerly of the Granada relocation, whose wife resides in Minneapolis, Minn.; and Tech. Sgt. Daniel C. Ota of San Francisco.

The crash of the C-46 transport was reported by the U. S. Fifth Air force. The list of persons killed included one woman identified as Miss Fay Givelman of Brooklyn, New York.

Tech. Sgt. Yamazaki volunteered for Army intelligence service after serving as a language instructor at the Navy school at Boulder, Colo., where he and his wife, the former Ruth Kurata of Los Angeles, had gone with their children from the Manzanar relocation center. Yamazaki, who studied at the University of California, formerly was a member of the editorial staffs of the New World-Sun in San Francisco and the Sangyo Nippo in Los Angeles. Born in Japan, he was brought to the United States by his parents while a child. Mrs. Yamasaki, formerly was on the staff of the California Daily News in Los Angeles.

Warrant Officer Mori, assigned to the Army's counter-intelligence, was the son of Shigenobu and Kusa Mori. He entered the army in June, 1945, and trained at the Army's counter-intelligence school in Maryland, going overseas in Feb., 1946. Besides his parents, he is survived by seven brothers and sisters, Tom, Shiro, Steven, Nobuo, Yukiko, Selma and Miyeko.

Warrent Officer Mori graduated from Murray high school and was engaged in farming before entering the army.

The crash occurred at Itami air base outside of Osaka.

One other Nisei passenger, Edward S. Kamida, missed death when he left the plane at Nagoya.

Lieut. Col. James L. Porter, 27, commanding officer of the Itami base, was one of ten officers killed in the crash.

The plane was on a routine flight to Fukuoka army air base to deliver Christmas presents, according to a United Press report. It crashed only two minutes after taking off from the Itami base.

A tower signalman saw the plane start down and called an ambulance which arrived at the scene of the accident almost simultaneously with the crack-up.

Sgt. Ota, 21, a graduate of Washington high school in San Francisco, volunteered for service while at the Topaz relocation center in Utah where he was on the staff of the Topaz Times and was on duty with the Fifth Air Force. He recently returned to Japan after several months furlough in California, having enlisted for another year.

Sgt. Ota was attached to the public relations office and was planning a career in newspaper work. While on his furlough he wrote an article on Japanese swords which he sold to Popular Science magazine. He is survived by his parents and by a sister, Lillian, who are residents of San Francisco.

Sgt. Yamazaki is survived by his wife, two daughters, Luanne and Avlon, and two brothers, Tomotaka and Toshi. His father, now in Japan, was proprietor of the Linen House on San Francisco's Grant avenue before the war.

Master Sgt. Hirano is survived by his wife, Mrs. Fumie Hirano, 2106 3rd Ave. So., Minneapolis, Minn., and his mother, Mrs. Kikuye Okura, 1104 No. Alma St., Los Angeles.

Canadians May Seek Indemnity For Evacuation

Evacuees Conduct Survey on Damages From Evacuation

TORONTO, Ont.—A mass meeting was sponsored by the Japanese Canadian Committee for Democracy on Dec. 7 for the purpose of discussing steps for restitution of property losses sutained by Japanese Canadians as a result of the forced evacuation in 1942.

The JCCD is conducting a survey on the economic losses sustained by the evacuees and results of the investigation will be used in urging the government to establish a claims commission for the purpose of indemnifying the evacuee group.

San Jose Spartans Name Yonamine on All-Opponent Team

SAN JOSE, Calif.—The San Jose State Spartans, champions of California Collegiate Athletic association, named Wallace Yonamine, brilliant Hawaiian Nisei star, at a backfield spot on their all-opponents squad which was announced on Dec. 6.

The Spartans also named Henry Hosea of the Hawaiian All-Stars, who tied San Jose, 19 to 19, on their all-opponents' team at center.

Al Sawaya of San Diego State was named at tackle.

Babe Nomura is expected to start at halfback when the Spartans meet Utah State, co-champions of the Big Seven conference, in the Raisin Bowl at Fresno on New Year's day. Jake Kakuuchi, who has seen much action at guard for the Spartans this year, also is expected to play against the Aggies from Utah.

Army Initiates Investigation of Crash of Plane

TOKYO — A special U. S. Army board has initiated an investigation of the cause of the crash of the C-46 transport of the 317th carrier group which crashed on Dec. 10 at Itami airport near Osaka, killing 22 persons, including four Nisei soldiers.

The plane crashed while on a routine flight from Tachikawa field to Itasuke airbase at Fukuoka in Kyushu.

California Will Pay Back Wages To Nisei Group

Control Board Approves Settlement For Evacuees

SACRAMENTO—The California State Board of Control on Dec. 17 authorized payment of $3,216 in back salary to forty Japanese Amercians who were dismissed from civil service jobs in 1942 after the Federal government's evacuation order.

The award covered the period between the severance of the 40 Nisei from state service and their actual arrival at evacuation camps. The payment has been approved by the State Personnel Board.

Fresno Group To Sponso Concert

FRESNO, Calif. — A group of Japanese folk songs will be featured in the concert by Masako Ono, which the Central California Young Buddhists Association will sponsor in the Fresno State college auditorium on Dec. 29.

Money from the concert will go into a fund to buy an organ for the Fresno Buddhist church.

Miss Lois Kanagawa, violinist, will also appear in the concert.

Gila River Camp Dismantled by WAA

RIVERS, Ariz.—The Gila River war relocation center, once the wartime home of 18,000 persons of Japanese ancestry, was officially closed on Dec. 14.

Edward C. Colson, Arizona director of the War Assets Administration, said more than $1,500,00 worth of equipment has been sold and most of the buildings allocated to educational institutions in the state.

Washington State Nisei War Veterans Honored at Dinner

Maj. Gen. Kendall Hails Record of Nisei Soldiers

SEATTLE, Wash. — Fifty-three white candles, each for a Nisei soldier from the State of Washington who gave his life during World War II, flickered in a flower-bedecked table here on the night of Dec. 13 as more than 1300 persons joined in a testimonial in Civic Auditorium to the Japanese Americans who served in the armed forces.

Honor gueests at the dinner, sponsored by the Seattle chapter of the Japanese American Citizens League, were more than 50 "gold star" parents of the men who were killed in battle.

Other honor gueests were 600 of the 1400 Japanese Americans from the State of Washington, who served in the war.

"The only difference that could be seen between Nisei and other American soldiers was in the spelling of names on the roster," Maj. Gen. Paul W. Kendall, commander of the famous 88th (Blue Devils) Infantry Division in Italy, to which the 442nd Regimental Combat Team was attached during one phase of the campaign, declared.

Gen. Kendall, now commanding the 2nd Infantry Division at Fort Lewis, said that Nisei soldiers started fighting for the United States on the morning of Pearl Harbor day and never stopped fighting and made an "unparalleled record in all theaters of operation."

"Now that most of the Nisei are back in the United States," Gen. Kendall said, "I trust they are repeating in civil life the wonderful record they set in the Army. I trust they are shouldering the burden of American citizenship and assisting the nation to bind up its wounds and to begin again a life which will show the same devotion to the welfare of the nation."

Testimonials paying tribute to the Nisei veterans were presented by Henry, H. Okuda, Toru Sakahara and Col. John J. Sullivan.

Clarence T. Arai was master of ceremonies.

Intermountain JACL Delegates Urged to Fight Against Race Discrimination in U.S.

Prof. Smith Recommends Continued Campaigns on Inequities in Housing, Employment; 247 Delegates, Boosters Attend Sessions Held in Boise, Weiser

BOISE, Idaho—Declaring there are "still evidences of discrimination and racism" in the western United States, Elmer R. Smith, assistant professor of anthropology at the University of Utah, called on the 247 delegates and boosters at the Intermountain district convention of the JACL to "finish the fight" against race discrimination.

Speaking at the convention banquet in the Hotel Boise on Dec. 16, Smith declared:

"We still have court battles to fight and win and education to be carried out to overcome undemocratic preachings. We still have fights to win to guarantee civil rights and fair employment to all regardless of race, creed, color or national origin in many of our states.

"Related to all of this, we still have the facts of housing facilities being at a premium and the associated practices of discrimination, restricted housing covenants, slum area developments and the social and psychological clashes associated with such conditions."

The banquet and a farewell dance at the Miramar ballroom concluded the three-day convention, the first in the intermountain area since the end of the war.

Delegates voted in session in Boise Monday to accept the invitation of Sadao Morishita, president of the Idaho Falls chapter, to hold the 1947 convention there.

Prof. Smith shared the platform with Harold G. Gardner, dean of St. Michael's Episcopal chapel. Dr. Gardner spoke on "One People in One World."

Dr. Samuel P. Weaver, Spokane, president of the Great Northwest Life Insurance company and professor of constitutional law at Gonzaga university, was the main speaker at the main convention session.

Dr. Weaver, delivering the keynote address of the convention, declared that the problems of Japanese Americans are similar to those of other national and racial groups who have come to America to make their homes.

"Although those of this generation are referred to as Japanese Americans," he said, "the next generation will be just Americans in every phase, in political thinking, social action and community life."

Tom Hoshiyama, Salt Lake City, served as chairman of a panel discussion at the session Sunday in Weiser, in which Paris Martin, Boise, Harry N. Nelson, publisher of the Weiser Signal American; T. Paul Joseph, Oregon farmer, and Masao Satow, national secretary of the JACL, discussed problems facing the Japanese American group.

Speakers on the panel discussed Nisei participation in community affairs, membership in civic organizatons and assimilation into the American society.

Besides the JACL delegates and boosters, guests at the convention included prominent civic, business, professional and public officials of southwest Idaho and eastern Oregon.

Mayor Westerman Willock of Boise, Mayor George Crookham of Caldwell and Mayor F. S. Gwilliam of Weiser were among the guests. Greetings from Idaho's governor, Arnold Williams, were read at the meeting.

New officers for the Intermountain district council for 1947 will include Joe Saito, Ontario, Ore., first vice chairman; Tom Hoshiyama, Salt Lake City, second vice chairman; Mrs. Henry Kasai, Salt Lake City, sec.; Harry Yamasaki, Rexburg, Idaho, treas. Shigeki Ushio, Murray, Utah, remains as district chairman.

The Snake River and Boise Valley chapters, co-sponsors of the conference, registered 115 delegates while 32 attended from Pocatello. Idaho Falls sent 14 delegates and boosters. Yellowstone, Mount Olympus and Salt Lake City were the other chapters represented.

Two Evacuees Found Dead in Illinois Home

Condition of Nisei Girl Reported Critical In Joliet Tragedy

JOLIET, Ill.—Frank G. Nishida, 56, and his wife, Risa, 54, were found dead from carbon monoxide poisoning on Dec. 15 in their home at 630 Gardner St.

Their daughter, Edith, 24, was taken unconscious to St. Joseph's hospital.

Two burners on a gas stove were lit when the Nishidas were discovered. Police said the fire had exhausted all the oxygen in the room.

Nishida had been employed as a cook in Joliet.

Pacific Southwest Council Will Hold Emergency Meet

LOS ANGELES—Delegates from ten Southern California and one Arizona chapter of the JACL will attend an emergency conference of the Pacific Southwest District on Dec. 22 at the Kow Nan Low restaurant.

Delegates will be asked to approve the budget which has been submitted by JACL national headquarters for 1947.

Steps are expected to be taken in the establishment of a Legal Defense Fund Committee to sponsor test cases in defense of the constitutional rights of American citizens of Japanese ancestry.

Sue Aoki Weds John Kitasako In Washington

WASHINGTON—In a doublering ceremony, Miss Sue Aoki was married to John Kitasako on Dec. 13 at the First Baptist Church in Washington, with the Rev. Dr. Edward Pruden officiating. Miss Delores Aoki of Washington, was her sister's sole attendant, while the groom's brother, George Kitasako, of Chicago, was best man. The wedding music by played by Mrs. Gladys Shimasaka. A reception followed in the church social hall.

The newlyweds are employed by the Foreign Broadcast Information Service, the bride having recently transferred back to FBIS headquarters from the field office in Kauai, Hawaii.

Ben Nakata Wins Bowling Tourney At IDC Meeting

BOISE, Idaho—Ben Nakata of Payette, Idaho, won the finals of the bowling tournament at the Intermountain district convenion of the JACL on Dec. 16 with a 571 (99)—670 series.

The team match was won by the Big Five team from the Snake River chapter, composed of George Hashitani, Abe Saito, Keizo Shigeno, Shiz Harada and Paul Takeuchi. Thirteen teams were entered in the event.

Boots Kishi of Caldwell won the women's singles with a 439, followed by Rhea Yamashita of Middleton, Idaho, with 416.

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LARRY TAJIRI ..... EDITOR

EDITORIALS:

The Christmas Season

The Christmas season is a time to be home. This Christmas, 1946, is the first which many Nisei will spend at home since the dreary, blacked-out holiday season of 1941, when the ache of Pearl Harbor was still sharp in our hearts.

For thousands of Nisei who served with combat forces in Europe and in the Pacific and with occupation armies in the lands to which fascist avarice brought ruin, this will be the Christmas of which they dreamed in foxhole and barrack.

For other thousands who lost their homes in the evacuation and who improvised Christmas celebrations around the government-issued pot-bellied stove in the drab relocation center barracks, this also will be a Christmas at home. The homes may be far from the old ones before the evacuation, but they are situated in normal communities and have a sense of permanence which the relocation camp barracks never could achieve.

The Christmas season today has a significance beyond religious sectarianism. Its precept of "peace on earth, good will to men" is the hope of all the ordinary peoples of this one world. It may well be the last hope in this age of the fissured atom.

The Christmas season is a time when the human race is on its best behavior. It is a time for nostalgia, for carols and mistletoe. It is a time of giving and gratitude, of sentiment and warmth. It is a time when good triumphs over evil and cynicism and spiritual hangovers are relegated to the morning after.

But in a time of hard reality which must follow the yule season, the peoples of the world, through their appointed representatives, must find an answer for the question posed by the atom bomb. Unless the Christmas spirit of peace and good-will is adopted by nations and individuals as an everyday concept of behavior, this may well be one of the last Christmases in the world we know. The world no longer can tolerate hate in any form, for the weapons of destruction are many and terrible.

The Christmas spirit of peace and goodwill must be incorporated into the daily lives of nations and their people. The atom bomb ticks in some far corner of the land.

The Job Ahead

The year of 1946 has seen the diminishing or organized prejudice on racial grounds against Americans and resident aliens of Japanese ancestry and an increase in organized activity to forestall racism and other anti-democratic practices.

At the end of the year more than one-half of the evacuees have returned once again to the West Coast and are being reabsorbed into both urban and rural communities.

Forthright activity on the part of groups interested in the welfare of the evacuees laid the groundwork in great part for the reacceptance of the returned evacuees.

Today the tensions of wartime have been eased and prejudices engendered by those tensions are being dissipated. But the fact of discrimination remains on the land and must be rooted out if the integrity of our democratic society is to be sustained. Race and religious prejudice face all of the American minorities with varying degrees of intensity. On the West Coast Japanese Americans still meet bias in housing and employment. Restrictive housing covenants pose the issue of white supremacy. Although the people of California repudiated the Alien Land law by the overwhelming defeat of Proposition 15 at the November elections, the law itself remains and under its provisions litigation has been initiated to deprive Japanese Americans of their property because their parents were born in Japan. Recent court actions also have highlighted the existence of discriminatory codes in education and in commercial fishing operations.

The task for the new yaer will be to carry on the fight against all forms of discriminatory activity based on arbitrary conditions of race or religion. The job ahead also calls for activity to obtain the passage of the proposal to indemnify the evacuees for losses sustained during the evacuation and for remedial legislation to remove racially discriminatory conditions from the immigration and naturalization laws.

The state of California long has exerted a major force in the passage of discriminatory legislation against persons of Oriental ancestry. The mandate of California's citizens in the vote on Proposition 15 indicates that the majority of the state's population no longer condones such discriminatory activity. The necessary corollary to the defeat of Proposition 15 is the initiation of action to repeal the alien land law itself.

Credit-Lines

DILLON S. MYER is now the administrator of the Federal Public Housing Authority of the National Housing Agency . . . **TOGO TANAKA**, pre-war editor of the Rafu Shimpo in Los Angeles, now is an editor with the American Technical Society, a Chicago publishing firm . . . **RALPH G. MARTIN**, author of Ben Kuroki's biography, "The Boy From Nebraska," is back in New York this week with his wife, Marge, after completing a six months' tour of the United States for material for his new book on the returned veteran, "Where Is Home?" which Farrar and Straus will publish in 1947. Mr. Martin also is a staff contributor of The New Republic, in which "The Day the Signs Came Down," appeared on Dec. 16 under the title, "Hood River Odyssey."

BILL HOSOKAWA, editor of the most outspoken of relocation camp newspapers, the Heart Mountain Sentinel, is now on the staff of the Denver Post after more than two years with the Des Moines Register. The Hosokawas recently bought a home in Denver . . . **JOHN REINECKE** is a well-known educator in Hawaii and an authority on labor and liberal questions in the territory . . . **MINEO KATAGIRI** was the head of the Honolulu Council for Unity and has recently moved to Maui, where he has a new church . . . **LAWRENCE NAKATSUKA** is a member of the editorial staff of the Honolulu Star-Bulletin and is a specialist on labor and political stories. He also is a regular contributor to the New Pacific, Honolulu monthly . . . **SACHI L. WADA** writes a weekly column from Minneapolis for the Pacific Citizen. Miss Wada recently sold two short stories and has finished a novel.

JOHN KITASAKO, the PC's Washington columnist, was married on Dec. 13 to Miss Sue Aoki . . . **TOSHIO MORI** has been published in New Directions, the Coast, the Clipper and other literary magazines. His short stories have been a feature of the Pacific Citizen. Now residing in San Leandro, Calif., he is working on a trilogy. One of the novels tentatively is titled, "Send These, the Homeless." . . . **MASARU HORIUCHI** was among the first GIs to land in Japan after V-J day. He is now the national office secretary of the JACL.

FRANK MIYAMOTO, assistant professor in sociology at the University of Wasington, spent the war years at the University of Chicago and participated in social scientific studies of Japanese American resettlement . . . **AUBREY HAAN** is principal of the Stewart Training School of the University of Utah. Before coming to Salt Lake City, he was executive secretary of the Council for Civic Unity in San Francisco . . . **FRANK MORITSUGU** is an associate editor of The New Canadian of Winnipeg, Man.

A. T. HANSEN was community analyst at the Heart Mountain relocation center and, with Mrs. Hansen, engaged in a survey of West Coast resettlement for WRA. He is now back at his post on the faculty of Miami University in Ohio . . . **ELMER R. SMITH** assistant professor of anthropology at the University of Utah, left the campus during the war to serve as community analyst at the Minidoka relocation center. He is the author of an article on restrictive covenants in a recent issue of Common Ground . . . **JOBO NAKAMURA** was a member of the staff of the Tulean Dispatch at the Tule Lake relocation camp before relocating in Chicago . . . **FRED FERTIG** is well known at PC readers for his articles from Los Angeles.

SABURO KIDO will leave Salt Lake City next week for Los Angeles, where he will be associated with A. L. Wirin, noted civil liberties attorney, in the practice of law . . . **MASAO SATOW**, on leave from the National YMCA, is acting national secretary of the JACL . . . An article by **MARY OYAMA** of Los Angeles arrived too late for this issue and will be published on Dec. 28.

Among the photographers: **HIKARU IWASAKI** was a photographer for WRA and is now one of the members of Wilshire Studio in Denver, where **BILL HATANAKA**, who took the Los Angeles pictures, is an associate . . . **TOGE FUJIHIRA** is employed in the visual education department of a large religious organization in New York City, while **HENRY YAMADA** is in the photographic department of Dell publications . . . **VINCENT TAJIRI** is on the staff of Shigeta-Wright, noted Chicago photo studio . . . **BEN TERASHIMA** has his own studio in Salt Lake City . . . **CARL SHIRAISHI** is a free-lance photographer in Salt Lake . . . **ALLEN NEILSEN** who drew the GI for Masaru Horiuchi's article served with the Fifth Army in Italy.

From the Frying Pan

By BILL HOSOKAWA

Reflections on the Christmas Season

Denver, Colo.

And so it's the Christmas season again. It's a grand custom, despite all its commercialism, that is understandable to persons of all religious faiths. In its broader sense, Christmas is no longer a Christian festive day; its cheer and good will extend to all peoples.

The youngsters have been waiting for Christmas with great anticipation and impatience. This will be the grandest Christmas yet for each of them, for both are young enough not to remember the past so vividly that they cannot focus their minds on the future.

Perhaps it is wrong, but we have been holding Santa Claus and presents as a club over the heads of the children. They are so rambunctious and energetic it is hard for them to behave all the time. When their behaviour becomes too anti-social, we remind them that Santa remembers only good children. It usually works.

We haven't gotten around to designing tactics to outfox them after Christmas.

• • •

Christmas Tree

At this writing our Christmas tree is still a nebulous thing. But presently we shall acquire one, rig up a non-upsetting stand, and begin the process of loading it down with baubles.

The tree won't be too tall, for they come close to $1 per foot this year. Time was, back in Seattle, when a stately 8-footer could be bought for 75 cents and the needles wouldn't begin to fall out until after New Year's.

But this year the tree will be a little shaver, heavy with tinsel and glittering balls that have reappeared on dime store counters. The single string of lights, a pre-war relic, will be brought out again, and we'll let them burn as long as the children like because we're fortified this year with eight extra bulbs (5 cents at Woolworths, while they lasted).

Christmas wouldn't be complete without a tree. We hope every little tot has one, even if it's only a foot high and made of cardboard stained green, like the one we had one tropical Christmas in Singapore.

Already the Christmas cards are beginning to drift in. They mostly are annual messages of friendship from persons we knew well at some time in the dimming past.

Not that we mean to slight our everyday associates. But they are real and close and we see them often, and we do enjoy receiving their greetings.

In many respects old friends are the best friends, even if our paths have gone separate ways. And so, when we hear from them we recall their faces (as they were years ago), and we remember incidents and their individual whimsies. It is good to go through the catalogue of memories, to brush off the rust and the cobwebs, and to remember things not as they really were, but only as we want to remember them.

Perhaps we are overly nostalgic because we haven't been able to sink our roots deeply. The last ten Christmas have been spent in a total of seven different cities, and it may not be strange that the season is filled with memories.

Lest the fullness of the Yuletide spirit run completely away with us, let us recall two Christmases that, at the time, were far from merry.

One was many years ago when we had our hearts set on a gyroscope top — the kind with a heavy flywheel spinning rapidly within a frame and which would balance os a small peg at all sorts of exciting angles.

It seemed the folks couldn't locate one, so Christmas morning it was a musical top instead of the gyroscope that was under the tree. Having been a snippy sort of youngster, we protested loudly that we had been short-changed, that Christmas was the bunk anyhow and we didn't want any old punk musical top.

The scolding which followed is still fairly vivid, and since then we have been somewhat easier to please.

• • •

Unhappy Ordeal

The second was during Sunday school days, when we were roped in to sing (soprano) in a chorus for the Christmas program.

We were to sing three verses, or maybe it was six, of "Oh Come All Ye Faithful." It is strange that we can recall the title, for our interest in singing was nil, our desire to take part in a chorus even less definite.

We memorized the first verse. The time which should have been spent in commiting the other verses to memory was devoted to more important pastimes, such as digging "forts" in an empty lot, studiously reading about how Henry Ware scalped a dozen Indians with one sweep of his trusty hunting knife, and plotting tactics for the next B-B gun fight.

We mounted the platform, under parental edict, with the rest of the chorus and somehow we made a pretense at singing the words. But that was not a happy ordeal.

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Kinoshita Scores

SEATTLE—Little Chuck Kinoshita, star halfback for O'Dea high school, caught a 28-yard pass to score his team's only touchdown as O'Dea and Seattle Prep battled to a 6 to 6 tie in the city's Catholic championship game at the University of Washington stadium on Nov. 28.

WANT ADS

PERSONAL: Whereabouts of Edward H. Sugioka, formerly residing at Rt. 3, Box 371, Petaluma, Calif. You are wanted on urgent business matter. Important! Yoshio Sugioka.

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Tomorrow's Heirs

By Sachi L. Wada

Minneapolis, Minn.

ON NICOLLET . . .

Stars dangling from wires, snow falling on building tops, people laughing, jostling and griping; all on Nicollet. And, outside, on the cold pavement, a legless man extending with his one whole arm, a cap with pencils in it. We would have walked on, like all the others seemed to, had we not seen that gallant smile, the white hair and his skin parched from the cold. It made us feel a hundred per cent better after we had placed our movie money in it . . . and we almost believed with the kiddies, whose faces were pressed against the magic windows of shops filled with toys. There is something catching about wailking down Nicollet during the yuletide rush. I think that many of us intentionally become provincial last-minute shoppers for the wonderful madness of flitting from one store to another fills you with a wild excitement. You catch a whiff of pine tang, and you watch the snow flakes cascading to the earth. Something makes you pause to hear the earnest, immature voices of the young carolers singing the ageless Christmas carols in a very modern age.

ALL MEN MEET . . .

Christmas is the street upon which all men meet. It is a street which is wide and endless and ageless, for the thoughts which make it what it is are warm and bright and everlasting. The rich and the poor, the young and the old . . . they all walk silently under the dark skies with their eyes pivoted upon the star which rose 1946 years ago over a stable in Bethlehem. You can search through all the world for this street, but you can find it charted only in the hearts of men. The marvelous thing about it is that it does not end with the burning of wrappings from gifts, with the shedding of needles from the pine, with the shelving of Christmas baubles. A little bit of every day should be spent walking down that street, where self is forgotten for others.

DEAR SANTA . . .

When I was a believer, and spent days composing long letters to the cheerful imaginary figure, St. Nick, I asked for the tangible things. Generous parents always fulfilled these requests so that on a very early Christmas morning, I would find everything under a tree whose top bent against the high ceiling. Christmas could not be what it is unless we remembered Santa . . . and so I'd like to write a letter, which comes out of the heart of all of American youth . . .

Dear Santa:

For a very long time you answered all my wishes, and I don't think I really went out of my way to thank you sincerely . . . not you, alone, but a lot of other people, whom we take so much for granted.

First of all, I'd like to remember many American boys and girls who made three Christmases spent in relocation centers brighter through the gifts which they sent to exiled youth.

I want to remember Katie Kubo, the Phil Bete med tech at General hospital here, who'll spend her Christmas not at home, but taking somebody else's place in the white laboratory.

I want to remember all the people whose faith and encouragement have led me through all the dark twists and turns of the highway of life.

And now, Santa, I should like to make my requests . . . which shall take a long time to fulfill. The most wonderful present I want is peace . . . not the kind which comes with the disbanding of arms, but the peace of the mind and the heart. The kind of peace which makes it so that there shall not have to be words telling what freedom and peace are . . . I want the kind, where each of us lives it, unconsciously.

And then, Santa, I should like to have all the dreamboats of everyone come safely into port.

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