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THE ORIENTAL
IN MINNESOTA

A REPORT TO GOVERNOR LUTHER W. YOUNGDAHL

BY

THE GOVERNOR'S INTERRACIAL COMMISSION
OF MINNESOTA

THE ORIENTAL IN MINNESOTA

A REPORT

TO

GOVERNOR LUTHER W. YOUNGDAHL
OF
MINNESOTA

BY

THE GOVERNOR'S INTERRACIAL
COMMISSION

1949

This is the sixth of a series of reports to the Governor on various racial and religious situations which may affect the public welfare of Minnesota.

THE GOVERNOR'S INTERRACIAL COMMISSION

LUTHER W. YOUNGDAHL
Governor

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CLIFFORD E. RUCKER
Informational Representative

An Introduction

by

Governor Luther W. Youngdahl
of Minnesota

The number of people in Minnesota of Oriental descent is not large, but even discrimination against a few is a serious matter. Since they compose a relatively small portion of our population, it is all the more important that we know how they fare in living with other racial groups of the state.

To provide factual material on this question, the Interracial Commission has studied the status of the three principal Asiatic groups in Minnesota.

This report presents the findings of the Commission in determining how well the Chinese, the Filipinos and the Japanese have been integrated into our social structure and economy.

Have they secured satisfactory opportunities for employment? Have they found adequate housing? What about the stories of discrimination against them? Have they been accorded their inherent rights as citizens of our democracy?

These are some of the pertinent questions which are considered and the answers shed light on the quality of our performance in making democracy work here in Minnesota.

The findings also give us a gratifying picture of the many contributions which our friends, neighbors and fellow citizens of Oriental descent are rendering to the well-being and progress of the commonwealth.

The Interracial Commission has performed another valuable service in the field of human relations by presenting this report. I commend its reading to the citizens of Minnesota as a worthwhile means of gaining a better understanding and appreciation of the role of the Oriental in our state.

With the sweep of communism through China, we may be called upon to provide a refuge of hope for greater numbers of freedom-loving Asiatic people in the future. Should such a situation arise, this document would be most helpful in determining the ability of Minnesota to absorb greater numbers of them.

Letter of Transmittal

December 1, 1949

The Honorable Luther W. Youngdahl
Governor of Minnesota
St. Paul, Minnesota

Dear Governor Youngdahl:

Statements have been made at various times about discrimination practiced against the Chinese, the Filipinos, and the Japanese who reside in Minnesota. It seemed to the Governor's Interracial Commission that an investigation should be made of the extent of these discriminations. Yet in order that its information might be truly realistic the Commission has endeavored to gather facts about the constructive actions as well as discriminations, since a report which ignores manifest progress may forfeit confidence.

Under the title, "The Oriental in Minnesota," the Governor's Interracial Commission now submits to you the results of its study. The first section treats of the Chinese, the second of the Filipinos, and the third of the Japanese. Since the number of persons involved is not large it seemed proper to combine the treatment of the three groups in one volume.

The interviewing, the collection of the material, and the composition of the report was done by Mrs. Elmer A. Mueller, a person professionally trained in the field of social studies. She worked under the guidance of a committee composed of Miss I. Myrtle Carden, Mrs. Mabeth Hurd Paige, and Mr. S. Vincent Owens. Much of the information about the Japanese was digested from a comprehensive document which Reverend Daisuke Kitagawa had compiled and which he graciously made available to the Commission. The intermittent interpretations and the conclusions, however, are solely the opinion of the Commission.

The publication of reports alone will not make for better race relations. Yet it seems to the Commission that the possession of accurate and balanced information is the beginning of a sound interracial program.

Very respectfully yours,

Francis J. Gilligan
Chairman
The Governor's Interracial Commission

Introduction

THE ORIENTAL IN MINNESOTA

From its inception in 1943 it has been the policy of the Governor's Interracial Commission to gather facts about the various racial and national groups residing in Minnesota and to present the facts in a balanced and proportioned manner. It has been the belief of the Commission that such steps are primary in the elimination of prejudice and discriminatory actions. In two different studies the status of the Negro worker has been considered. In another booklet the ascertainable facts about the condition of the housing for Negroes were presented. In other booklets the condition of the Indians and the Mexicans within the state have been portrayed.

Intermittently through several years reports have come to the Commission alleging that the Japanese, the Chinese, and the Filipinos within Minnesota were suffering from prejudice. It seemed to the Commission it had an obligation to gather facts about those groups. These facts are now presented in this booklet under the title, The Oriental in Minnesota.

The investigation conducted by the Commission showed that at the present time the number of persons from these three groups is small. Yet any injustice is serious in itself even if the number affected is few. Moreover this study has a twofold utility. One is that it disproves the assertations of certain irresponsible persons within the state who possibly for ideological reasons have been exaggerating beyond the bounds of reality the hardships which Orientals encounter here. The other reason is that population growth in Minnesota is not keeping pace with the national average. It may be necessary in the future to encourage the migration of other groups into the state. If the question of encouraging the Oriental to come to Minnesota arises people may ask, "How did the Orientals who are here adjust themselves?" In this booklet an answer is offered.

Under the title, The Oriental in Minnesota, the Commission presents information about the Chinese, the Filipinos, and the Japanese who are now in the state.

SECTION I

The Chinese in Minnesota

Chapter I

THE CHINESE COME TO MINNESOTA

About ninty-five per cent of the Chinese to come to the United States and Canada came from an era of approximately fifty miles surrounding the city of Canton.

The United States census report for 1880 reveals that 24 Chinese lived in Minnesota. In 1890 the Census indicated that the Chinese population in Minnesota had risen to 94, all male. In 1900 there were 166, five of whom were women. Twenty of the 166 were American born. The number of women in the group rose slowly. In 1910 there were nine, three native and six foreign born. In 1920 there were 60 females, 34 native, 26 foreign born. In 1940 the number of Chinese women had increased to 130 and the total population to 551. Since World War II about twenty Chinese G.I.'s have returned to this country after going to China to bring back brides. And during the past five years a few men have succeeded in bringing their wives and families to Minnesota from China.

The Chinese in Minnesota were not originally brought here as contract laborers although they may have come to the west coast to work on the Union Pacific Railroad and pushed further east after that project terminated. The few Chinese who came to Minnesota before 1900 must have been men of discernment who desired the fruits of democratic living denied them in many areas of the West where they were forced to live in segregated parts of cities, and to suffer outbursts of violence on the part of the majority group.

Chinese men of courage and ingenuity reasoned as have members of all other emigrant groups throughout America's history that somewhere in this nation there must be people of

good will who gave more than lip service to the basic principles of their constitution. Minnesota might be such a spot. They would try.

Although it was not possible to determine the identity of the first Chinese to come to Minnesota, an interviewer representing the Governor's Interracial Commission talked with the children and grandchildren of some of the Chinese who came here between the decade of 1880 to 1890. In almost every case they report that their ancestor stopped in Minnesota because he felt that he would meet less prejudice here than in some parts of the United States. He observed that Minnesota was being built by immigrants from many nations. Here, he too might take his place as a pioneer laying the foundation of a new commonwealth.

There were also some Chinese who had no desire to remain in the state permanently but hoped to establish a money-making business which would eventually make it possible for them to return as men of substance to the villages of their ancestors in China. Some of them realized this dream but in almost every instance a younger member of the family remained here to carry on the business. After a Chinese found firm footing in the soil of Minnesota he would write back to China asking sons, brothers or cousins to join him. Today it is a rare thing to find a Chinese business owned and operated by only one person although just a single name may appear on the establishment. There are often several shareholders among the relationship.

Minnesota Chinese Pioneers

The Interracial Commission learned that one of the first Chinese to come to Minnesota was Bing Hum who became known as Benjamin Hum. He was born in China in 1862 and came to Willmar, Minnesota, to start a hotel in the early 80's. The hotel was a stopping place for railroad workers.

Because of Benjamin Hum's knowledge of English, he was often called upon to act as an interpreter when the Chinese in various localities in Minnesota encountered legal difficulties.

There were no Chinese women in Minnesota until shortly before 1900 and very few in the nation. When Benjamin Hum decided to marry he chose a wife of Irish parentage. Later he moved to Minneapolis where he became an importer as well as a restaurateur. One of Mr. Hum's daughters is the wife of a wholesale food distributor in Minneapolis. She has been a helpful source of information in supplying facts about the Chinese in Minnesota to the Governor's Interracial Commission. At present a nephew of Benjamin Hums' is interning at St. Barnabas hospital and other members of the Hum family are making worthwhile contributions to the state of Bing Hum's choice.

One of the first Chinese to establish himself in Minneapolis was Ye Sing Woo who founded John's Place in Minneapolis in 1906. Ye Sing Woo, a tall, thin young man arrived in Minneapolis in 1882 and started an importing shop on Nicollet Avenue. His next venture was a hand laundry and oldsters in the Milling city recall seeing his horse-drawn delivery wagon making stops at the Lowry Hill homes early in the morning.

Having had some contact with the Presbyterian Church before coming to Minnesota Ye Sing went to Westminster Church shortly after arriving in Minneapolis and asked that someone teach him English. A Mrs. Harris volunteered and this led to the formation of the Westminster Chinese Sunday School which will be discussed later in this booklet.

When Mr. Woo brought a Chinese bride to Minnesota from San Francisco he was making history. His wife who died in 1947 was the first Chinese woman to live in Minnesota.

Mr. Woo deeply desired the fostering of good feeling between his people and the white citizens of Minneapolis. To promote this end he gave a Chinese banquet yearly to which he invited the Governor, the Mayor, other local dignataries and pastors from all the different church denominations.

Ye Sing Woo died in 1925 and his funeral procession was an impressive sight which many Minneapolitans will long remember. Chinese and American funeral customs were

blended and Chinese symbols mingled with blankets of flowers on the coffin of the beloved Chinese businessman. A long stream of cars followed the cortege to the cemetery. Ye Sing Woo had known how to be a friend and had reaped a large harvest of friends in return.

The first Chinese in St. Paul was Wong Toy. He started a laundry on Western Avenue between Selby and 8th Street in 1906. Then he sent to China for his son who came over bringing a wife with him. Later the elder Toy returned to China.

Other highly respected pioneer businessmen in the Twin Cities were Moy Jim, Moy Hee and Hum Him, often referred to by other members of the Chinese community as the three musketeers. They came to the state about sixty years ago.

In northern Minnesota one of the earliest Chinese to start a business was Sam P. Huie who with his brother S. L. Huie opened the Holland Hotel in Virginia in 1912. They had had a few years of experience working in the Congress Hotel in Duluth. The Holland Hotel has never closed its doors since the grand opening in 1912 and is now the oldest establishment of its kind in Virginia. There are six Chinese managing the hotel today. From time to time Sam Huie brought some younger relative over and gave him an education in American schools. Civic leaders in Virginia have been impressed through the years by the Huie families' honesty, dependability and generosity in contributing to community causes.

W. P. Pan came to the University of Minnesota from China to study engineering. Upon graduation he was employed by the Oliver Mining company to work in Hibbing, Minnesota. He went to Hibbing in 1919 and the family has resided there since. Now a son, Harding, is enrolled at the University of Minnesota in the department of Business Engineering.

Chapter II

GROWTH AND LOCATION OF THE CHINESE GROUP IN MINNESOTA

Leaders in the Chinese group told the investigator from the Governor's Interracial Commission that the largest number of Chinese in Minnesota were to be found in the years between 1922 and 1928. They believe there were about 800 of them living here then. The Chinese say that at present there are about 700 of them in the state.

Conditions such as the Civil War in China or feeling manifested by members of the majority group in a neighborhood toward the Chinese, can bring a quick shift in local numbers of the community. A former Hamline University student remarked, "At one time there were several Chinese students in my classes and one day I suddenly realized they had vanished; they had all gone home to fight the Japanese." . . . . . .

The Chinese were very popular in Minnesota while the home country was helping America fight the Japanese during World War II a prominent Chinese business man remarked, but now with the Communists taking over he felt that his country might lose good feeling here.

Immigration Laws and the Chinese Population

News of the discovery of gold in California combined with tales of high wages being paid laborers in the United States lured 25,000 Chinese to California in 1851. At first they were welcomed, praised and considered almost indispensable. Thirty-three years of free immigration followed. During this time European immigration increased and when occasional period of unemployment occurred there were outbursts of resentment against the Chinese on the part of white labor. The jingoistic policy of some newspapers combined with slackening of employment all over the nation with a consequent search for a scapegoat led Congress to pass the Chinese Exclusion Act in 1882. This act excluded Chinese laborers for a period of ten

years, a prohibition which was extended in 1892 and again in 1902 until it became a continuing policy.

In 1884 some amendments were made to the law of 1882. Merchants, teachers, students and travelers from China would be allowed to enter the United States. An act of 1924 added ministers and Chinese wives of American citizens whose marriage had taken place prior to July 1, 1924. Chinese who had entered previous to that date and who owned and conducted a restaurant were permitted to come back into the United States after temporary absences abroad. In 1932 the act of 1924 was further amended to permit the wife and unmarried children under 21 years of age of a merchant to be admitted as non-immigrant.

In the light of the above legislation it is not surprising that some Asiatics began to enter the United States illegally over the Mexican and Canadian borders. The Interracial Commission has been informed that some of the wives of Minnesota Chinese were smuggled in but the number of illegal entrants was not large.

When the time came for American Chinese to marry there were very few American brides available from their own group. A few married white women and it is estimated that between fifteen and twenty Chinese in Minnesota did so. Others went to a Chinese marriage broker who supplied them with a number of pictures of possible brides to be found in China. Inquiries would be made concerning the family of any girl in whom the man showed interest and if both families were agreeable to the match a marriage was arranged and the young man went to China to claim his bride. He might remain for several months, even years. But in almost every instance he would come back to America to earn money to support his family. There would be further trips to China when he could afford to take them. The young man might grow old without ever being able to bring his wife and children here. Although ties with the land of their ancestors were very strong many American Chinese longed to make their children real Americans. In China, America was called Kim Shan (Gold Mountain) and more than a concept of material wealth was read into the name. America was a land where every individual was important and even the humblest person could have a free education and other opportunities for his children.

As the years passed some voices in America rose to demand that our discriminatory immigration laws be done away with. Congress turned a deaf ear to these voices until China became our ally in World War II. At last it was possible to eliminate the part of the Exclusion Act pertaining to the Chinese. In December, 1943, Congress placed the Chinese people under a quota system similar to that affecting other countries.

Provisions of the Act of 1943

Under the provisions of the law which was passed in 1943, 105 Chinese persons may enter the United States yearly. Of this number 75 per cent may come directly from China and the remaining 25 per cent is made up of Chinese persons born or residing in countries other than China such as England or Canada. One hundred individuals who are citizens of China but not Chinese persons are permitted to come to the United States annually. These people may be of French, Indian, British, or other ancestry.

According to the provisions of the present law Chinese wives may come in as non-quota but children are counted in the quota. A Chinese American can bring his citizen children to this country.

Records kept at the International Institute in St. Paul indicate that 12 Chinese came to St. Paul last year. Some were wives and thus were not counted in the quota.

The Council of Americanization in Minneapolis reports that ten Chinese came to Minneapolis in 1948.

The Judd Act which has been introduced into Congress seeks to modify immigration laws and provides that non-quota status be given wives and children from all nations.

Location of the Chinese in Minnesota

Over 500 Chinese live in Minneapolis. It is estimated that there are 100 of them in St. Paul of whom 15 are children. There are 40 Chinese in Duluth most of whom are engaged in the restaurant business. Mankato has 15 Chinese, Albert Lea 9, International Falls 9, St. Cloud 8, Virginia 7, East Grand Forks 7, Hibbing 6, Austin 4 and Waterville 3. Almost all of the Chinese in smaller Minnesota communities operate cafes or small hotels. The Chinese are almost entirely an urban group. The 1940 census lists 532 of the 551 total as urban. Communities of over 2500 are classified as urban.

Housing

In the Twin Cities the Chinese are found living in single dwellings, duplexes, apartment buildings and in rooms in back of or above their place of business. Their addresses are scattered over all parts of the cities. There are no "China Towns" in Minnesota cities. Many of the single men and those who have families in China live in the heart of the metropolitan area in rooming houses or small apartment hotels. An interviewer from the Governor's Interracial Commission talked with the manager of such a rooming house on Wabasha Street in St. Paul. The manager said he had had ten Chinese men living in his building for several years and that they were his best tenants. They kept their living quarters immaculate, paid their rent promptly and led quiet, industrious lives.

Chinese families in Minnesota follow the usual American pattern in living conditions . As the family prospers they move from the humble room or apartment where the young people started married life to single dwelling units in the residential areas. Some of the Chinese have modest homes; others live in luxurious modern structures.

During the war when the housing shortage was acute a Minneapolis Chinese businessman constructed a $100,000 apartment building to house some of his employees and relatives.

Discrimination in Housing

During their years in Minnesota, Chinese families have suffered some discrimination when seeking living quarters. The Commission has been informed that two decades ago some of the Chinese negotiated through a white lawyer when they wanted to buy homes for their families. There was one instance several years ago in a Minneapolis suburban area when the majority group in the neighborhood objected to a Chinese family moving into their block. But the opposition soon died down when it was observed that the Chinese family conducted itself with dignity and gracious manners and brought their children up to respect the rights of their neighbors. It is reported that these children were the best behaved youngsters in the block. There has also been a recent case of discrimination in housing in Minneapolis.

Many Chinese have reported to the Governor's Interracial Commission that since the war there has been a marked increase in racial understanding in Minnesota. Some prejudice remains. A few months ago a young woman doctor of Chinese ancestry and her husband who is a graduate student at the University of Minnesota answered a newspaper ad for an apartment. They were assured when they talked with the landlord by phone that the vacancy still existed. They drove to the address immediately arriving not more than fifteen minutes later. When the landlord saw them he said that the apartment was no longer available.

A few Chinese indicated to the interviewer from the Commission that they had before the days of rent control been charged an unfair rent merely because they were members of a minority race and the white landlord knew they would have difficulty in finding living quarters.

In general it appears that the Chinese group in Minnesota has never experienced the degree of discrimination in housing which has been the lot of some other minorities.

Chapter III

TYPES OF EMPLOYMENT

The Chinese Launderies

The Chinese in Minnesota present an employment pattern differing from that of any other group in that they are to a great degree a self-sufficient community. The Chinese is either an employer or is employed by a Chinese. The origin of the Chinese employment pattern stems from the fact that years ago when the Chinese first sought work after the termination of their railroad contracts they found almost all lines of work closed to them. Because doors open to Caucasian laborers, both skilled and unskilled were firmly locked against the Chinese, they tried to evolve some method of livelihood. It occurred to the Chinese that European immigrants who could work in the mines, on farms, or in factories would not be anxious to spend long hours bending over washboards or ironing clothes. They reasoned that it would not take much capital to invest in a few tubs and a board and iron and rent a small space in a low rent area. Consequently numerous small Chinese hand launderies began to appear in American cities, including those of Minnesota. You will see them today in Minneapolis and St. Paul. Others have expanded into modern plants. There are 20 laundries in Minneapolis and 5 in St. Paul. About fifteen families in the Twin Cities are engaged in the laundry business.

An investigator from the Governor's Interracial Commission called upon Chinese engaged in different types of business in Minnesota. A small wooden structure wedged between a brick store and a large apartment building in south Minneapolis is typical of the other small laundries in the Twin Cities. The window in front bears large white letters reading, Yang's Hand Laundry. "Bring your clothes here. Get them back the same day," is written on a placard.

The interior of the building with its neat row of freshly ironed shirts is lifted from drabness by the counter painted a true Chinese red.

Mr. Yang has been in Minnesota for about thirty years. During that time he made four trips to China to visit his wife and children. With patience and frugality he has gone on year after year working sixteen hours daily and preparing his own simple meals in the small room in back of the shop which serves as his living quarters. It is a lonely life but had enabled him to maintain his family in comfort in China until the apartment building they owned in Shanghi was bombed by the Japanese. The family escaped injury and moved to Canton. Mr. Yang says things are not good in Canton now. He does not hear from his family but reads the papers anxiously trying to ascertain the true situation in his home area. With the small quota for Chinese Mr. Yang has little hope of bringing his family here.

Although some of the Chinese laundries in Minnesota have been modernized none of them are large institutions. They are still being operated by family units. The Secretary of the Launderers and Dry Cleaners Union reports that his organization does not have contracts with Chinese members.

Chinese Restaurants

The first Chinese restaurant was opened in Chicago in 1900 and within a few years similar institutions were found in all United States cities. Chinese cookery became popular in this country after the visit of Li Hung Chang, a great Chinese statesman. Before leaving the United States he asked his staff of Chinese cooks to prepare a dinner for all the Americans who had entertained him. This dinner generated an interest in Chinese cookery which quickly passed from the fad stage to a permanent part of the American cuisine. Whereas we have begun only within the last decade to talk of "the basic seven," balanced meals, and vitamins the Chinese have known for centuries the value of rations of meats and vegetables blending in flavorsome dishes to be prepared in a minimum of time.

Chinese Restaurants in Minnesota

There are at least twenty-five Chinese operated eating establishments in the Twin Cities. There are several in Duluth and one or more in each of the towns in which Chinese live in Minnesota.

Some of the Chinese restaurants in the Twin Cities have been markedly successful keeping a steady patronage over the years and constantly attracting new customers. Chinese restaurant owners have been able to provide college educations for their children and fine residences for their families. Several examples of outstanding businessmen could be cited but there is one whose name constantly appeared in any conversation with members of the Chinese group. "You should see Walter James," the interviewer was told repeatedly. "He is the man who knows the most about the Chinese in Minnesota."

Walter James grew to maturity on the West Coast. As a boy he observed many instances of discrimination against his race and remembers particularly the day when at seventeen he watched dozens of his people being herded into a box car and driven from a town in Washington because one Chinese had committed a minor crime. Walter James was a citizen by birth but he knew that he could not claim the full rights of other Americans in the West. He came to the Midwest, first to Chicago and later to Minneapolis. He married a Chinese-American who had been born in South Dakota.

In 1914 Mr. James opened a cafe at Sixth Street in downtown Minneapolis. Several Japanese worked for him there and he took them with him when he moved to his present location, the Nankin Cafe, in 1919. The Japanese had been willing and capable workmen and Mr. James was well satisfied with them but in 1929 a Japanese incident abroad caused the local Chinese community in Minneapolis to bring so much pressure to bear against the owner of the Nankin that he finally gave up trying to keep Japanese help.

"Nationality doesn't mean much to me," Mr. James told the interviewer from the Governor's Interracial Commission. "I'm

interested in individuals for themselves. Japanese are industrious and usually make good citizens."

Realizing that the racial factor had often prevented Chinese from getting employment it occurred to Mr. James that he might approach the matter from the angle of the Rotary of which he is a member. After all, he reasoned, the Rotary was supposed to be an international organization. He persuaded Rotarians throughout the nation to put in a word for the Chinese in the business places where they worked. This resulted in big corporations beginning to employ Chinese graduates of American schools. Once in, their excellent work is a stepping stone for others of their race who may apply later.

Mr. James gives credit to a few American leaders who have been willing to speak up publicly in behalf of the Chinese. He recalls that James Hill, the Minnesota railroad builder, was a good friend to the Chinese who worked as section hands on his road and that during a period when sentiment was rising against Chinese labor Mr. Hill made a statement to the effect that Chinese were good, conscientious workmen.

Expressing the feeling that the Chinese in America had not forged ahead as rapidly as some other national groups, Mr. James ascribed his belief to two reasons. The first was racial prejudice; white people would not employ them except in a domestic capacity. The second was the desire in many of the first Chinese who came here to return to their native land. "America is not my country," they would tell themselves.

In discussing conditions among the Chinese group in Minnesota the veteran Chinese businessman said that Chinese population numbers could change very quickly in a community depending upon job opportunities, conditions in China, and the attitude of the community as a whole toward the Chinese. During the war white people were very friendly toward the Chinese who had ten per cent of their people in the armed forces. But now that the Communists have taken over in China Mr. James feels that there may be a different attitude toward the Chinese.

At present the Nankin employs American cooks for American dishes, Chinese cooks for Chinese foods. There are white waitresses and Filipino waiters and bus boys. Many persons have worked there for years and speak well of their employer.

A current interest of Mr. James is the new Chinese club recently started by members of a young Chinese group. He acts as their advisor and gives them a room in his cafe as a meeting place.

John's Place

Although the genial presence of its founder has been missing from John's Place for twenty-four years, the cafe is still in the Woo family. The atmosphere of the upstairs dining room with its imported Chinese silk hangings and high teakwood tables inlaid with mother of pearl is unchanged.

Ye Sing's son, Howard, who works at his chosen profession as an architect during the day, goes to John's Place to take over during the evening hours. Ye Sing's niece and her husband, Mr. and Mrs. Howard Chin, manage the restaurant in the morning and afternoon hours. "Ye Sing built a wonderful reputation for honesty and service," Mrs. Chin told the interviewer from the Governor's Interracial Commission. "We are proud of it and want to keep the place as he left it."

Margaret Chin is the daughter of Ye Sing Woo's younger brother. She was born in China and came to America with her mother and brother when she was a small child. In speaking of her years in grade and high school in Minneapolis, Mrs. Chin said that she was never made to feel different from her white classmates but was accepted by them on an equal basis. She thought she had been given much less freedom than most American girls in the manner in which her mother reared her. Consequently she was much surprised when she returned to China to attend a Christian college to find that Chinese girls from the large cities were bolder in their attitudes and conduct than she. But the girls from the villages were shy and retiring.

In discussing the Chinese G.I. brides who have recently come to Minnesota, Mrs. Chin expressed the wish that something could be done to teach them American ways of living. Many of them came from the villages of China and were very shy. Mrs. Chin felt they shouldn't be allowed to bury themselves in two small rooms in back of a laundry or upstairs over a cafe. They would come to think the freedom of American women was all a myth. She wished there were enough of the older Chinese girls in the cities to act as "big sisters" to show them American customs and cookery.

Other Chinese Businesses in Minnesota

In addition to the restaurant and laundry businesses Chinese are found in a few other businesses in Minnesota. One Chinese in Minneapolis owns and operates a garage. One has a wholesale food house and supplies the Chinese restaurants in the Twin City area. Mr. Warren Woo operates the Peking Food Company where noodles are made, packaged and canned and other foods are readied for the market. Mr. Woo employs eight persons of varying nationalities. One is a Japanese. Mr. Woo and his wife were born on the West Coast. They have been in business in Minneapolis since 1919. Their foods are distributed by trucks to the smaller towns throughout the Midwest and to wholesale houses. Mr. Woo travels by plane to New York, Detroit, Baltimore and Canada widening the market for his goods.

Very few Chinese in Minnesota are employed outside the Chinese operated businesses. One works at the National Bushing Company. One is an engineer for the federal government. One is in charge of mailing at the "Catholic Digest" office. The daughter of a Minneapolis restaurateur has a medical degree from the University of Minnesota and is interning at the Swedish Hospital. A young man is interning at St. Barnabas Hospital. A man and his wife have an Oriental gift shop on Nicollet Avenue in Minneapolis. Two are employed in the ship yards at Duluth. One is a mining engineer. There may be Chinese in other occupations in Minnesota of which the Interracial Commission has not been informed.

There has been a tendency among the Chinese in Minnesota to train someone in each generation to work in the family business. Chinese parents are eager to have their children receive the best in American educations but they fear having them cut adrift from the family. Several students from Minnesota Chinese families now attending the University told the interviewer from the Governor's Interracial Commission that there had been so much prejudice against the Oriental in the business world that the only way they could circumvent it was to find employment with relatives.

The Chinese and the Labor Unions

As late as 1943, the president of an American labor union went on record as being opposed to the changing of the immigration laws to allow Chinese to enter the United States on the same basis as other persons. He maintained that the Chinese were not as readily absorbed into our culture as were Europeans. In checking with representatives from the hotel and restaurant workers, both the Waiters and Cooks Association and the Dishwashers, Cleaners and Porters Union, no record of membership on the part of any Chinese was found. One Chinese employee in a Minneapolis restaurant said that he had once belonged to a union in Chicago but had dropped out because he felt that the organization failed to gain the same benefits for him which it strove to get for its white members.

Chapter IV

EDUCATING THE CHINESE IN MINNESOTA

Chinese children are to be found today in the elementary, junior and senior high schools and colleges of Minnesota. Their public school teachers report that they are usually industrious and well behaved. Their family loyalty and pride is so strong that marks less than excellent might be a reflection upon the entire relationship.

Teachers in the Franklin School in St. Paul remember the remarkable performance of a Chinese boy who came to Minnesota from China knowing no English. Within four years he had completed the eight grades offered in the Franklin School and graduated with an A plus average.

In a Minneapolis high school last year a Chinese girl won first prize in an essay contest on the subject, "What It Means to Me To Be An American."

The Chinese Public School

In 1921, Y. Y. Toy, the owner of the Ambassador restaurant in St. Paul employed Dr. K. M. Chan, a graduate student at the University of Minnesota to teach ten Chinese children in St. Paul the Chinese language and the classics of Chinese literature. Almost all of the pupils who attended this evening school were enrolled in the St. Paul Public Schools during the day. This school is no longer in operation.

Minnesota Churches Educate the Chinese

Westminster Presbyterian Church:

A Chinese school was started 66 years ago at the Westminster Presbyterian Church on Nicollet Avenue in Minneapolis and is still active. When Ye Sing Woo came to Minnesota he went to the church and asked for help in learning English. Miss Harris was the first volunteer teacher. Agnes and Alice Angst were active for many years. In its inception the school was entirely a men's group as others followed Ye

Sing to the church. No effort was made to teach religion at first. Today there are between 60 and 65 persons of various ages in attendance at the Chinese school. Classes are held three afternoons weekly for a two-hour period. A Chinese-American woman assists a former public school English teacher in conducting classes.

At present the church is teaching ten G.I. brides who were brought to Minnesota by Chinese-Americans who visited their ancestral villages in China before returning to the United States at the end of the war in the Pacific.

The First Baptist Church in St. Paul

Another Twin City church which endeavored to meet the needs of the Chinese was the First Baptist Church on Wacouta Street in St. Paul. Over thirty-five years ago a Chinese restaurateur brought his wife there and asked that someone instruct her in the Bible and American social customs. Miss Alice Northrup was selected and she found her pupil willing and grateful. Later other Chinese came to the First Baptist Church and were given individual instruction. Men pupils were taught by men as many of the Chinese seemed to consider it unseemly for a man to be taught by a woman. For six years the Chinese school was continued and during that period about thirty Chinese learned the English language and attended the church.

One of the teachers recalls the twenty-course banquet which a grateful student served to all the teachers in the private dining room of his restaurant.

A teacher informed the interviewer from the Governor's Interracial Commission that she thought a Tong war resulting in the murder of two of the outstanding men of the Chinese student group was instrumental in causing the school to disintegrate.

While some of the churches carried on these educational activities the Commission has no knowledge as to whether these Chinese were later integrated into the parish life of these churches.

Other Educational Organizations

The International Institute in St. Paul and the Council of Americanization in Minneapolis have both helped to prepare the Chinese for citizenship and have taught them English. A worker at the International Institute reported that the Chinese have more difficulty in learning English than some others because their language does not have an R sound.

The Chinese have participated in The Festival of Nations sponsored by The International Institute. In the festival held in 1949 they presented a typical Chinese dance, served Chinese foods and displayed objects of Chinese art.

The University of Minnesota

The number of Minnesota-born Chinese to graduate from the University of Minnesota is not known. But for the last decade there have been several enrolled yearly in both the graduate and undergraduate departments. The college of engineering seems to be the favorite with Chinese men students.

The director of the foreign student department at the University of Minnesota reports that in 1946 there were 80 students from China, in 1947 there were 95 and in 1948 there were 110. The University of Minnesota is held in good repute in China but no students will be coming over this fall because of unsettled conditions in China and the uncertain status of Chinese currency.

The past winter was a critical time for the Chinese students at the University. The upheaval in China made it impossible for their parents to send them necessary funds and our laws prohibited foreign students from seeking employment in the United States.

During the winter of 1948-49 Miss Mae Erickson who manages the book store on the farm campus noticed that the Chinese students were trying to live on a starvation diet in order to stretch their dwindling funds. She enlisted the aid of the Minneapolis Council of Church Women who packed gen-

erous boxes of foods which the students might keep in their rooms. The same group of women ordered supplies for a turkey dinner for all Chinese students at the University.

Still concerned about the plight of the Chinese students, Miss Erickson approached a newspaper columnist whose story on the subject brought a stream of food and money to the campus book store.

Teachers at the University took the financial problems of the Chinese students to the administrators who called a meeting of The Board of Regents to consider a solution. The board was so impressed by the attempts of these students to carry on despite almost unsurmountable obstacles that it was decided to allow the University to grant them loans until their funds could reach the United States. In addition the members of the board contributed a thousand dollars from personal funds.

The Chinese-American Club

In April, 1949, a club consisting of members of the younger group of the Chinese community with elders acting as advisors was started in Minneapolis. The club is helping to integrate new G.I. brides into American life. Courses in home nursing and nutrition are offered and a crib service is provided so mothers may attend the classes. Dancing and bridge lessons are also available. Monthly meetings of the club are held at the Nankin Cafe and picnics, river cruises, and hayrides are scheduled for summer months. The club publishes a newspaper and hopes to put out a complete directory of all Chinese families living in the Twin Cities.

Chapter V

HEALTH, DELINQUENCY AND DEPENDENCY

Health

The Commission offers these statistics regarding health without attempting to draw inferences from them.

The records of the Ramsey and Hennepin County Welfare agencies and the state department of health do not indicate that the Chinese in Minnesota have experienced a health problem different from or greater than those of the general population. During the past several years there have been two Chinese patients in the tuberculosis ward of the Ancker Hospital in St. Paul and they have had part of their expenses paid by their respective families. A church group took a Chinese boy to the sanatorium at Glen Lake. His father contributes toward part of his expenses.

An examination of the records of the State Department of Health for the years 1946, 1947 and 1948 shows no separate listing for deaths in the Japanese and Chinese groups. There is a single listing for the Yellow race. The total number of deaths for 1946 was 20, for 1947, 37 and for 1948, 28.

Causes of Death in 1946	Number
Heart disease	3
Tuberculosis	2
Diseases of the nervous system	1
Circulatory diseases	3
Digestive system	2
Nephritis	1
Accidents	1
Infant mortality	4
All other causes	3
	20

Causes of death in 1947	Number
Tuberculosis	4
Cancer	1
Diseases of the nervous system	1
Cerebral hemorrhage	1
Diseases of the circulatory system	2
Diseases of the heart	2
Diseases of the respiratory system	3

Pneumonia	3
Nonvenereal diseases of the genitourinary system	1
Nephritis	1
Suicide	1
Diseases of infancy	5
Still births	5
Premature birth	2
All other causes	5
	37

Causes of death in 1948	Number
Tuberculosis	1
Syphilis	1
Cancer	3
Circulatory	4
Diseases of the heart	4
Diseases of genitourinary system	2
Nephritis	2
Accidents	2
Infant mortality	4
Premature births	2
Excessive heat	1
Other causes	2
	28

Delinquency

Delinquency among Chinese children is almost unheard of. Reports from the Hennepin and Ramsey County Juvenile Courts are very favorable to the Chinese. The Chief Probation Officer of Hennepin County said he did not have a case on record involving the delinquency of a Chinese child. A Ramsey County Probation Worker revealed that their court had only one case, that of a Chinese boy whose mother was not living. His father because of the pressure of business had not been able to spend much time with the child. The youngster was in need of guidance and was placed under the supervision of a social worker.

The remarkable record of good conduct among Chinese children has often been commented upon by teachers and other adults who have had occasion to know them and compare them with other American children. It is believed that the excellent behavior of Chinese children is directly attributable to their family life. The poorest Chinese child as well as the richest is brought up in an atmosphere of self discipline. There

is an old Chinese saying, "Better have ten manly sons than ten times ten bits of gold." They feel that gold may be lost but a well behaved son will be a comfort in old age and a means of support. The Chinese father trains his son to be an honest and diligent worker, to be obedient, and to honor the older members of his family. Confucius taught that those who love their parents dare not show hatred to others.

Adult Delinquency

Officials of the St. Paul and Minneapolis Police Departments report that crime among the Chinese in Minnesota has been a negligible thing within recent years. It was revealed that several years ago there had been a brief outbreak of tong warfare in the state but such disturbances appear to have passed into history.

Newspaper accounts during the years between 1924 and 1930 indicate that there were some murders among the Chinese in the Twin Cities. Some people blamed tong differences for this flurry of crime; other Chinese leaders denied that tongs had anything to do with it. There is no record of any Chinese in Minnesota ever committing acts of violence against individuals outside his own racial group.

At present the tongs appear to be a far cry from the hatchet associations they once were pictured in the minds of casual observers. Several Chinese leaders in the Twin Cities say that modern tongs are a form of business organization formed for the purpose of eliminating unfair competition and stimulating better business practices. Each tong has a board to listen to disputes between members and try to settle them fairly. At their annual conventions business is conducted in a leisurely and dignified fashion.

The State Department of Criminal Apprehension has record of only two Chinese criminals within the past two years. One was apprehended for petty larceny, the other for grand larceny and the latter was found to be wanted for the same charge in another state; he had resided here for a few weeks only.

Dependency Upon Relief

During the past few years in the United States our government has shown great reluctance to allow anyone to enter our borders if there were danger of his becoming a public charge. Many new arrivals have had to have a sponsor in this country who would guarantee employment or post a bond for a certain amount of money or both. If we are to judge the desirability of a racial group by the degree of its dependency upon relief the Chinese would receive top rating.

The director of the Ramsey County Welfare Board said that no Chinese had ever received any type of relief other than medical aid and in those few cases had paid part of the cost themselves.

Chinese leaders in St. Paul reported to the Governor's Interracial Commission that no Chinese in that city need ever fear starvation. The needy are always taken care of by the better endowed members of their race. A small boarding house is operated in St. Paul to care for the aged, infirm, or needy among the Chinese. They are given food, shelter and clothing and all working members of the Chinese group donate for the project according to their ability. The Chinese whose civilization is the oldest in the world have a strong feeling of family solidarity and responsibility. "No matter where you meet a Chinese anywhere in the world if his surname is the same as your own you know that you have a common ancestor and that it is your duty to help that person if he needs assistance," said a Chinese leader in St. Paul.

There are only about one hundred Chinese surnames and records of the families have been kept by the elders of Chinese villages since the beginning of recorded Chinese history. The Chinese look upon all those bearing the same name as cousins no matter how distant the relationship.

When a depression comes along the Occidental employer usually begins to retrench by laying off help. Faced with the problem of a declining economy the Chinese employer is likely to take the opposite course. He hires another man or two. He

may not be able to pay them highly and the entire working staff may have to take less but they can all count on having enough for food and shelter.

A Hennepin County Welfare worker reports that it cannot be said that no Chinese has ever applied for relief in that county. He recalls that there have been a few but the agency records do not show nationality or racial status so the exact number is not known. During the past several years he has observed about two cases annually of Chinese asking for old age assistance. They are always accompanied by the Secretary of the Hip Sing Tong who speaks for them as many of the older persons have a poor command of English. They must have resided in Minnesota for five out of the past nine years to be eligible for old age assistance. Most of the applicants are in their seventies and are usually individuals who have no children. During the past three months there have been more applications for old age assistance among the Chinese than have usually occurred within a year. This fact may have no particular significance but merely indicate that a larger number have reached the age where they can no longer earn.

SECTION II

The Filipino in Minnesota

Chapter I

THE FILIPINO COMES TO MINNESOTA

In 1940 there were 45,563 Filipinos living in the United States. It is difficult to determine the exact number residing in Minnesota as the Filipinos were not listed as a separate group in the Minnesota general census for that year. It is estimated by Filipino leaders that there are between 300 to 500 individuals with some Filipino heritage living within this state.

A list of the voting population of Minnesota in 1940 indicated that there were 250 Filipino citizens here. It is believed by the secretary of the Filipino-American club which has a membership of 98 that there are about 150 wage earners among the Filipino group in the Twin Cities. Sixty per cent of them are married. There are only eight native Filipino women in Minnesota. Over ninety per cent of Filipino men in the state are married to white women.

It is believed that the first person of Filipino ancestry to become a permanent resident of Minnesota was Mrs. Edward Epperly. Mrs. Epperly, a gracious, cultured woman had been a teacher in the University of the Philippines and met her husband when he served with the American Army in the Spanish-American War. For a number of years the Epperlys operated a store at Mound, Minnesota. Later Mr. Epperly was employed in the Minneapolis post office. They have six children. Mr. Epperly is now retired and he and his wife spend part of their time with a married son who lives in Oregon.

Filipino leaders in the Twin Cities informed the Governor's Interracial Commission that many of their people came to Minnesota originally to enroll in the University of Minnesota

and decided to settle here later. Records at the University reveal that there were four Filipino students enrolled in 1920. The next year there were twelve. The following year the number doubled. In 1926-27 there were 32 students enrolled at the University. The number began to decline when World War II broke out and in 1948-49 there were only two Filipino students listed.

Problems of the Filipino Students

Mrs. Francis Pierce who worked in the graduate school of the University as secretary to Dean Ford has been an active worker in the Cosmopolitan Club of the University over a long period of years. She reports that many of the Filipino students arrived in the United States with almost no money. They had heard fabulous tales about the wealth of the United States and were convinced before coming here that once they arrived it would be relatively easy to earn a living while they were attending school. They were classified as nationals and employment would not be closed to them. They were due for disillusionment as America began to slip into the depression period. Many of them would go to school for a quarter and be forced to drop out the next to work as they could not earn enough to keep them otherwise. As employment among the Caucasian group dropped off it became increasingly hard for Filipinos to find employment.

Location of the Filipinos in Minnesota

Minneapolis claims the largest group of Filipinos in Minnesota. St. Paul has the second largest number. There are ten Filipinos living in Owatonna and working for the canning companies during the summer and as domestics or general helpers in the winter months. There are 14 Filipinos living in LeSueur, five of whom are married. There are a dozen living in Duluth and about ten renting farms in the Albert Lea area.

Three Filipinos live in Columbia Heights. One family lives in Robbinsdale. Some are employed as domestics and living on estates in Wayzata and White Bear.

In the year 1946 after the Philippine Islands were given a promise of independence, there was some effort to repatriot the Filipinos from this country to the islands. Despite the fact that federal funds were available for the purpose, only 1,190 of the entire group in the United States chose to return to the homeland and very few from Minnesota decided to go back.

Chapter II

EMPLOYMENT OF THE FILIPINO IN MINNESOTA

In an effort to list the types of employment engaged in by the Filipinos in Minnesota an investigator from the Governor's Interracial Commission questioned personnel workers at the Minneapolis Athletic Club, the Dyckman, Radisson, Curtis and Nicollet Hotels, the secretary of The United Packinghouse Workers of America, representatives from the Waiters, Cooks, and Bus Boy's Union, the president and secretary of the Filipino American Club and a number of Filipino employees. Some occupations may have been overlooked but the following list is as complete as sources permit.

Known Occupations of Filipinos in Minnesota in 1949

Type of Occupation	Number
Barber	1
Bus boys	14
Business owners	3
Cannery workers	24
Carpenter	1
Consul interpreter	1
Cooks for railroads	4
Cooks in restaurants	4
Doctor	1
Domestics	6
Draftsman	2
Factory inspector	1
Farmers	10
House painter	1
Janitor	1
Machine shop worker	1

Musicians	40
Music teacher	1
Packinghouse workers	25
Post office employees	4
Shipping clerk	1
Shoe repairer	2
Stock clerks	2
Waiters in hotels and restaurants	24
Waiter on the railroad	1
Welders	2
	177

An examination of this list of occupations shows that relatively few Filipinos are engaged in the skilled trades. They are an artistic people with a considerable amount of musical talent. Some of them expressed the opinion that the musical field is overcrowded and one has to have unusual ability to make a living in this line. Some of the people who play in small orchestras at night have found part time jobs during the day to supplement their incomes. The night club business is falling off and some orchestras have stopped working. Members of the Filipino group expressed the thought that good vocational training could be a boon to their people.

The Minneapolis Athletic Club has employed Filipinos for about 12 years and finds their work highly satisfactory. This is the general concensus of opinion of personnel managers.

An official of the United Packinghouse Workers of America reports that 25 Filipinos working in their plants have been employed for a 12 year average and that some of them had been there for twenty years. In answer to the question, "How have they been accepted by other employees in the plant?" he replied, "With mixed novelty and respect." He added that they had been promoted to higher paying jobs according to their seniority rights since the UPWA CIO was certified. One personnel worker in the meat packing industry indicated that there may have been some discrimination against the Filipinos when they were originally employed in that they were given jobs which held forth little promise of advancement. There are some departments in which the worker cannot rise more than one step.

Chapter III

HOUSING AND FAMILY LIFE

Leaders among the Filipino group estimate that about forty per cent of their number are home owners in Minnesota. Several have bought duplexes or houses larger than required for comfortable living by the family unit. They have thus been able to rent part of the dwelling or some rooms to help defray the cost of purchase. American girls married to Filipino men have told the interviewer from the Governor's Interracial Commission that they have been refused apartments when landlords found that their husbands were not Caucasians. But discrimination has lessened considerably since the war. The brave stand taken by the Filipino people in fighting beside the Americans to defend themselves and us from the Japanese forces made a strong impression upon the American mind. Filipinos have not reported any difficulty in buying homes in a part of the Twin Cities where they have desired to do so. Consequently we find their addresses in widely scattered areas. Aside from those who are employed as domestics in the homes of the wealthy very few live in suburban districts.

Filipino Families in Minnesota

An interviewer from the Governor's Interracial Commission visited the homes of several Filipino families in Minnesota. It seemed to the Commission that the people of Minnesota would be interested in the stories of some of these families.

Inasmuch as we have two types of Filipino families in the state, one in which both parents are Filipinos, and the other in which one parent is a Filipino and the other a white American, one family was selected from each group.

The Velesco Family

Pedro Velesco, a native of the Philippines and his American born wife and family live in a comfortable one-family dwelling in Robbinsdale. The Velescos have three sons, two

of whom served in World War II. Their only daughter is a student in the Robbinsdale high school.

Mr. Velesco was a member of a large Filipino family but when he was a small child he was taken into the home of an uncle who was a doctor and had no children of his own. Pedro grew to maturity with the idea of becoming a doctor too. When he graduated from high school in the Philippines he came to the University of Minnesota and enrolled in the premedical college.

Two factors caused the young Filipino to reconsider the choice of a career. The medical course was long and expensive and he would have to work his way through. And he had met an American girl whom he wished to marry. He changed his course to chemistry. After his marriage he was employed for several years as chief chemist at the American Sugar Beet Company at Chaska.

Mr. Velesco recalls that there were embarrassing and anger-provoking moments during his first married years in Minnesota. When he boarded a public conveyance with his Caucasian wife they were sometimes the subject of offensive comments on the part of some passengers. When his position at Chaska terminated during the depression years he had more difficulty than members of the majority group in finding another job. Since the war there has been a marked increase in tolerance on the part of Minnesotans he thinks. "Bataan had a good effect on Americans," he remarked.

That some discrimination against minorities is still found in Minnesota was brought home to Pedro Velesco when he started a Filipino bowling team. They were refused admission to some bowling alleys because they were not Caucasians. "It is still hard for Filipinos," Mr. Velesco said thoughtfully. "We must try little by little to better our position and open doors; we must prove to our white neighbors that we merit respect."

In 1927 Pedro Velesco opened a toy factory in North Minneapolis. Several years later he was listed as one of the eleven Filipino business men in the United States who employed more

than five persons. For a time he had between 65 and 100 persons on his pay roll. Among them were eight Filipinos. The last two years have been difficult ones for the small toy manufacturer. The Japanese can make a reed doll buggy, the Swedish manufacturers a wooden kiddie car, and the Germans a tricycle which can undersell anything offered in the American market today. Labor costs as well as material are less in other countries. "But," said Mr. Velesco, "I don't complain. The foreign countries must get back on their feet."

Throughout his years in Minnesota Mr. Velesco has shown continued interest in the problems of his people both in Minnesota, the nation and on the home islands. He serves as president of a new organization called the Filipino Veteran's Medical Aid Corporation. The idea for this corporation came from Dr. C. W. Mayo, Mrs. Mayo and Dr. Priestly of Rochester and Colonel Donald Winder of Winona. The Philippine government has been sending five doctors to Rochester every six months. When they return to the islands they are often handicapped by a lack of good nurses and instruments. The new organization aims to aid veterans and try to get nurses to come here to study and to supply them with instruments when they return to the homeland.

During his years in Minnesota Mr. Velesco has been called on frequently to speak about the Filipinos and their settlements in the United States. He has visited his fellow-countrymen in various parts of the country and is concerned about the treatment they receive on the West Coast. He remarked that the Filipinos who had left their native islands, migrated to Hawaii and lived there for a generation or two had not received the educational advantages of those taught in the schools of the Philippines. When the Hawaiian-Filipinos come to the United States they make it more difficult for the entire group here because they have no skills and are often illiterate. The majority group tends to judge Filipinos by those who are itinerant agricultural workers.

In comparing the Filipinos in the United States as a whole with the small group in Minnesota, Mr. Velesco commented that a large per cent of adult Filipinos in this state have had

some college work and there are almost none who have had less than a year or two of high school.

In conclusion Mr. Velesco said, "My wife and I have had some problems here but intolerance is diminishing in Minnesota."

The Custodio Family

The Mario Custodio family live in a one-family dwelling in an area of apartment buildings and hotels facing a small Minneapolis park. Their home is comfortable and cheerful with an atmosphere of warm, congenial family life. Mrs. Custodio came to Minnesota from the Philippines when she was nineteen. Her husband had arrived in the state a few years earlier with the idea of furthering his education by earning a degree at the University of Minnesota. But he found that working his way wasn't easy as part time jobs were at a premium during the depression period.

Mario Custodio accepted employment as a butler for a Minneapolis family. Nineteen years ago he wrote and asked his fiancee to come to the United States and marry him. For the first six years of their marriage the Custodios lived in a house supplied for them on the country estate where they worked.

Mr. Custodio reports that when he first came to Minnesota he was the victim of discrimination when he sought employment but that the individuals who showed evidences of prejudice were not educated Americans but rather the illiterates and he did not condemn them for attitudes which he felt to be the result of poor environmental opportunities.

For a period Mario Custodio was employed as a waiter in a Minneapolis Hotel. The income with tips was quite good, perhaps a little more than the salary he earns now at the Minneapolis-Honeywell Company but he prefers working where he has the same daily schedule and his weekends free. "But," said Mr. Custodio with a twinkle in his brown eyes, "I'll say one thing for hotel life; it taught me a lot about people. You have to learn to get along with all kinds in a public dining room."

Chapter IV

HEALTH, DELINQUENCY, DEPENDENCY AND INTEGRATION

Health

The Filipino population in Minnesota does not present any unusual health problems. The State Department of Health records indicate three Filipino deaths in 1945, one from tuberculosis, one from cancer and one from other causes. No Filipino deaths are listed for the year 1946. In 1947 there were two from diseases from the circulatory system, two from heart disease, one cancer death and one from tuberculosis.

Delinquency

Reports from the Minneapolis and St. Paul police departments, the Ramsey and Hennepin County Juvenile Courts and the Minnesota State Bureau of Criminal Apprehension total a bright summary of non-delinquency among both adults and juveniles in the Filipino group in Minnesota. Ramsey County Juvenile Court had record of one boy of partial Filipino parentage who had been brought to their attention. Hennepin County had no record of Filipino delinquency. The police department indicated that they had had no cases of Filipino offenders within the past several years. A worker in the Women's Bureau in Minneapolis said there had been some complaints on the part of parents of Caucasian girls who had been frequenting night clubs where Filipino boys played in orchestras but when the cases were investigated most of the blame for events which transpired could be placed upon the members of the majority group who had been responsible for the initial advances.

Dependency Upon Relief

The Ramsey County Relief authorities report that they have no record of Filipino families appearing on their relief rolls at the present time. Hennepin County workers state that

there were a number of Filipinos receiving relief during the depression years. When jobs were scare for everyone it was more difficult for people outside the majority group to find employment. A social worker in the Hennepin County Old Age Assistance Department said he believed that no Filipino had yet been an applicant for an old age pension but he thought that it was unlikely that any of the group had yet reached the required age as the Filipinos were comparative newcomers to Minnesota and were young when they arrived.

Integration Into Minnesota Community Life

There has been a tendency on the part of some racial minorities to keep to themselves either because of prejudice on the part of the majority group or lack of overtures of friendship from the white people in the community. But the story of the Filipinos in Minnesota includes a different chapter. The fact that over ninety per cent of Filipino men in the state are married to American girls has made it possible for them to become a part of the larger community. Their wives took them to church groups and other organizations with which they and their families had been affiliated. Several women reported to the interviewer from the Governor's Interracial Commission that they had met family opposition when they contemplated marriage outside their own racial group but objections quickly evaporated later when it was observed that the Filipino men made exceptionally kindly and understanding husbands and fathers.

The Filipino group in Minnesota is not likely to expand greatly as far as new recruits from the Philippines are concerned. The immigration laws are a bit contradictory in that one states that the Filipino quota shall be 50 per year and another law reads that no nation shall have a quota of less than one hundred. Whatever interpretation is given to these legalities very few native Filipinos are likely to be added to Minnesota's population and the present group will tend to become firmly integrated into the state's social and cultural life.

The Filipino-American Club

The Filipino-American Club which includes Filipino born persons and their American wives as well as a few other Americans has done much to knit the Filipino group in Minnesota into a harmonious social unit. Mr. C. T. Paray a draftsman who lives in St. Paul is the president of the club which meets once each month for a business session and once per month for a social gathering. The club has a welfare fund from which members may borrow in an emergency.

Each member of the Filipino-American Club is assessed one dollar when a death occurs among the membership and the sum collected is given to the bereaved family to help defray funeral expenses. The club is open to persons of all races and anyone who is interested in furthering friendly relations between different racial groups is urged to join.

Religious Affiliations

Ninety per cent of the Filipinos who came to Minnesota are of the Catholic faith. They attend the church in the parish nearest their residence. The remaining ten per cent are found in various Protestant churches.

Education

The Filipino group in Minnesota is a comparatively young one. Many of them came here to attend the University and Minnesota Colleges. Members of the Filipino-American Club have about 80 children of school age who are attending grade and high school. The first student representing the second generation of Filipinos in Minnesota enrolled at the University of Minnesota two years ago.

SECTION III

The Japanese in Minnesota

Chapter I

THE JAPANESE COME TO MINNESOTA

Families representing three generations of persons of Japanese ancestry are now residing in Minnesota. Individuals who were born in Japan are known as Issei and it is estimated from a study made by the United Christian Ministry in 1948 that there are not over 150 Issei in the State. Persons born in the United States are designated as Nisei and there are about 500 of them in Minnesota. Children of Nisei are called Sansei and there are slightly over a hundred of them here.

It has not been possible to ascertain the identity of the first Japanese to come to Minnesota. It is very likely that the first persons to come were men who had been employed as chefs on the private cars of officials of the railroads. It is known that Japanese merchants began to enter Minnesota periodically after 1900 bringing Japanese goods of various kinds, opening shops, selling their wares and leaving the state.

In 1913 one of these merchants opened an Oriental gift shop in Minneapolis. In 1917 the shop changed ownership and the new proprietor brought his family to the city. For several years subsequent to World War I this shop enjoyed a prosperous business but conditions changed when the United States began to boycott Japanese goods after Japan invaded China in 1937. Following Hitler's attack on the Scandinavian countries and his league with Japan, Minneapolis club women and other groups refused to buy Japanese goods. The Oriental gift shop was forced to close.

During the 1930's another Japanese family came to St. Paul to open a gift shop. Because of the efforts of interested

citizens of that city, under the leadership of The International Institute, coupled with wisely handled newspaper publicity it was possible for this family to remain in the city all during the war years. They were, however, subject to government restrictions which permitted them to retain not more than a two hundred dollar profit monthly for family needs. Other assets were frozen and restored to them at the end of the war.

The Miller Hospital in St. Paul has employed a Japanese as chief pathologist for over thirty years. During that period he has also held professorships at the University of Minnesota and Macalester College.

The Nicollet Hotel in Minneapolis employed about twelve Japanese in their dining room for several years after 1904. As was indicated in the section concerning the Chinese in Minnesota, Mr. James employed Japanese in the Canton Grill in 1914 and took them with him to the Nankin which he opened in 1919.

A few Japanese men married Caucasion women and opened restaurants and other small businesses in Minneapolis.

From a report to the Governor's Interracial Commission from The United Packing House Workers of America, CIO, District 2, it was learned that three Japanese had been working in the plants for over a ten year period. The FEPC Committee chairman of the union indicated that these men had not been subject to discrimination by either employers or fellow workers even during the war years.

There were 51 persons of Japanese ancestry living in Minnesota in 1940. The small number of Japanese who resided here before World War II were apparently accepted by their neighbors without drastic discrimination. Any economic hardship individuals may have suffered seems to have stemmed from international incidents.

Chapter II

THE NISEI RELOCATION IN MINNESOTA

It is thought by Japanese leaders that at least 6,000 persons of Japanese descent came to Minnesota to attempt to make their homes after the government permitted the Nisei to leave the relocation centers during World War II. Many of the Japanese remained in Minnesota for only a few weeks, some from one to three years. Most of them have now returned to the West Coast. Even though discrimination suffered there was great compared with the much more favorable social climate of Minnesota, the ties of former environments where they had worked, established businesses, founded families, or attended school were strong enough to lure them back. And they didn't like our Minnesota winters. Many of them had been agricultural workers, owners of small fruit ranches or truck gardens. Here they would have to learn an entirely different type of agriculture, one requiring a much larger capital investment.

A few Japanese moved further east. About one thousand were well pleased with the job opportunities and attitudes manifest toward them by the majority group in Minnesota. They remained in the state.

The Japanese Language School

One factor which was instrumental in attracting Japanese to Minnesota was the Military Intelligence Service Language School which was set up at Camp Savage and later moved to Fort Snelling. This school played an important role in establishing friendly relationships between Minnesotans and incoming Japanese Americans. The intelligence and excellent deportment of the volunteer Japanese and Chinese soldiers of American birth who comprised the student body of the school made a favorable impression when these individuals began to appear in public places in the Twin Cities.

The biggest problem for the Commandant of the MISLS was the location of the language school. Because of the secret

nature of the service for which these Nisei were preparing their activities were not to be discussed openly. There was sentiment against Japanese Americans in varying degrees throughout the nation. Following a careful investigation by the military a site for the language school was chosen at Savage, Minnesota. Minnesota was chosen because the European background of its people stemming from many nations had resulted in the most favorable social climate in the United States. After combing the nation for Nisei who might fit into the training program and assembling a faculty and staff consisting of outstanding Nisei professional men as well as the best military authorities on present day Japan instruction was quietly begun in the summer of 1942.

In his report Reverend Daisuke Kitagawa commented—"The Twin Cities began to see Nisei men in U. S. Army uniforms on weekends. Much public relations work on a high level of statesmanship was conducted by the MISLS authorities which laid the foundation for friendly relationships between Nisei soldiers and the local citizenry. At the same time, it must be emphasized that the first several hundred Nisei men who enlisted for this particular service were all men of mature age and judgment to whom the destiny of the Japanese Americans was a serious matter. They had a deep sense of vocation besides loyalty to their country and concern about the welfare of their posterity. Consequently, their behavior was really outstanding and they quickly won the good will of the people of Minnesota. An excellent atmosphere was thus created in the Twin Cities for Japanese Americans to resettle from the relocation centers."

When the Japanese language school which had been moved from Savage to Fort Snelling closed in 1946, 6,000 Americans of Japanese, Korean, and Chinese descent had been graduated. At least 5,000 of them were sent to strategic areas in the Pacific and later to Japan. Their services were many. Among their number were the men who translated the entire Japanese naval battle plans captured from the Commander-in-Chief of the combined Japanese fleet when his plane was forced down in the Philippines. As a consequence the Japanese suffered

almost complete annihilation and the worst naval defeat in history. With the cessation of hostilities graduates of the MISLS worked at war crime trials as translators and interrogators. Psychologically their presence was an impressive example of a product of democracy contributing much to the task of democratizing Japan.

Evacuees Began to Come to Minnesota

In the fall of 1942 the War Relocation Authority (W.R.A.), was ready to release Japanese evacuees from the relocation centers. Despite the monotony, idleness and demoralizing effects of life in these centers they had offered a certain amount of security against a hostile outer world. Facing life on the outside presented terrifying possibilities to many Japanese, particularly the Issei. Many communities were unwilling to welcome the Japanese. The entire situation called for a wisely handled program of public relations. Such a program was begun nationally through the cooperative efforts of the government, the churches and private groups.

The American Friends Service Committee acted as a liasion agency between colleges and universities within the area from which Japanese were evacuated and the area outside it. Several thousand students were given transfers from West Coast schools to those in Eastern, Midwestern and intermountain areas. Several hundred came to Minnesota schools.

Shortly after the mass evacuation took place the Federal Council of Churches of Christ in America organized a Committee of Resettlement of Japanese Americans with George Rundquist, a Quaker business man as executive secretary. In early November, 1942, Mr. Rundquist visited Minneapolis with a representative of WRA. An informal meeting was called by the chairman of the Public Affairs Committee of the Minneapolis Federation of Churches. Representatives of the local Council of Church Women, YWCA, YMCA, and the Council of Social Agencies attended the meeting and agreed to organize a local committee to help the relocation of Japanese evacuees to this area.

In November a strong committee was organized consisting of persons from the PTA, Women's Club, Council of Church Women, YWCA, YMCA, Rotary Club, labor unions, Camp Savage, the Church Federation, Social Agencies and others. Sub-committees on employment, housing, community adjustments, and a speakers' bureau were set up. Through these committees a concerted effort began to be made on a city wide basis. The cooperation given by church and civic groups, government and private agencies, and citizens from all walks of life had a marked effect. History in interracial relations was being made in Minneapolis.

The secretary of the International Institute in St. Paul called a special meeting of representatives of churches, schools and social organizations in October, 1942, chiefly to pool information concerning the resettlement of Japanese Americans.

Good groundwork was accomplished at this initial meeting and later sub-committees similar to those in Minneapolis were established.

Chapter III

HOUSING FOR JAPANESE IN MINNESOTA

Resettlement Hostels

Minneapolis:

Housing presented an urgent problem for Japanese coming to Minnesota. Most of the Japanese arriving had very little money although none of them were destitute. They had been forced to sacrifice their farms and businesses on the West Coast for a mere fraction of their value when the evacuation order came through. During the years of their internment in the relocation centers their earning power had been made virtually non-existent. Therefore, the need for low-cost housing was imperative when the Japanese came to a new community.

In 1944, a Lutheran group under the directorship of Miss Martha Akard opened a Resettlement Hostel at 127 Clifton

Avenue in Minneapolis. This hostel was able to house 22 persons at a time, serving two meals a day, at a cost of $1.00 per person to employed people. If an individual found employment before housing he was permitted to stay at the hostel at a rate of $1.50 per day. The hostel became the center of resettlement work and local people began calling Miss Akard asking for Nisei to work for them.

St. Paul:

The St. Paul Resettlement Committee leased the second floor of an old hotel at 191 West Kellogg Boulevard in the fall of 1945. With the help of Nisei soldiers from MISLS, then situated at Fort Snelling, a third rate hotel was turned into an attractive dwelling accommodating about twenty persons. Miss Elizabeth Evans, thirty years a missionary in Japan, was engaged as a director, and Mrs. Ogato, a Issei, became the dietician.

Discrimination in Housing

It is reported that the Nisei had some difficulty in finding housing during the first stage of resettlement. Few Minnesotans had ever known any Japanese personally. Japan was still our enemy and atrocity stories appeared frequently in the press. Another cause of difficulty in getting living quarters for Japanese families was "the restrictive real estate covenant" by which realtors excluded non-whites from many sections of the city and most of the suburban areas. The financial status of most of the evacuees was such that few of them sought houses in such areas.

Prejudice on the part of some individuals in a neighborhood or the attitudes of real estate agents were the most frequent causes of trouble. One Nisei veteran, a member of the University of Minnesota chapter of American Veteran's Committee was refused a lot in the Oak Hill Housing Project by a realtor handling the project.

As late as the spring of 1948, a refined, cultured Japanese American family was refused the right to purchase a home

near one of the lakes in Minneapolis. In this instance no objection was voiced by the realtor or the seller, but one of the neighbors "campaigned" against the sale. This Nisei family bought a house elsewhere and is now happily located.

During the past few years cases of neighborhood resistance to Japanese American families moving in have been reported from time to time, though not frequently. Tactful handling solved these cases in most instances. In the fall of 1945 some neighborhood opposition was directed toward a training school for chick sexers which enrolled Nisei students. This school was established near Washington Avenue North in Minneapolis. After quiet but determined examination of the situation the Minneapolis Resettlement Committee and the Minneapolis Office of the W.R.A. secured the cooperation of religious and civic leaders, Jewish, Catholic and Protestant, and had a neighborhood meeting. As a result the neighbors not only accepted the Japanese Americans but gave them a farewell dinner party when the training school finished its course and was closed.

Today most Nisei families residing in the Twin Cities testify to the friendliness of their neighbors.

Present Status of Japanese American Housing in Minnesota

Approximately 200 Nisei families are now living in the Twin City area in various districts. There are 151 families in Minneapolis and 43 in St. Paul. Nearly half of these families are home owners. Minneapolis claims 62 homeowners and St. Paul 24.

Chapter IV

THE NISEI FIND JOBS IN MINNESOTA

Before the Nisei could be released from relocation centers in 1942, they had to be assured of jobs in any locality to which they might relocate. The district office of the W. R. A., with the cooperation of the local Resettlement Committee in Minneapolis and St. Paul sent information concerning job possibilities and housing in these areas to the relocation centers. Many of the jobs first open to the Nisei were of a domestic nature. In 1943 the government rescinded its order making it necessary for Nisei to have jobs waiting for them before making resettlement. Subsequently, the task falling to the local sub-committees on employment became much greater.

In Minneapolis volunteer workers from the resettlement committee staffed a desk at the United States Employment Service Office three afternoons per week to handle the employment problems of Japanese Americans.

The volunteers lacked access to the files of the USES during their first ten months of operation. They contacted employers advertising in the newspapers, employers known to them personally and a few persons who had been mentioned to them by members of the USES staff.

During 1943 the sub-committee on employment of the Minneapolis Settlement Committee made 75 domestic placements and 136 non-domestic.

Many Japanese came to Minnesota through the help of Nisei solders stationed at Camp Savage and their friends. Others worked as domestics in Army officers' homes. The W. R. A. had no tabulation of this group, however.

After December, 1943, the USES office began to handle Japanese employment through regular channels although it continued to use the help of the volunteer workers in dealing with cases presenting unusual problems.

The splendid public relations program of the sub-committee coupled with its pattern of procedure had broken down resistance to Nisei employment little by little. Once employed the Japanese were their own best testimonial proving themselves competent and attentive to detail.

The following table indicates the number and types of occupations in which Japanese in Minnesota were employed in 1944:

Male		Female	
Students	11	Domestic	22
Laborers	6	Clerical	10
Bus boy	5	Power machine	7
Hospital helper	2	Housewife	3
Sales	2	School	2
Stock boy	2	Factory workers	2
Painter	2	Diet kitchen	2
Shipping clerk	2	Nurse	1
Janitor	2	Time keeper	1
Copy reader	1	Nursery work	1
Springer	1	Shipping clerk	1
Dishwasher	1	Hospital work	1
Spotter	1	Nurse's cadet corps	1
Mechanic	1		54
Receiving clerk	1		
Baker's assistant	1		
Refining	1		
Welder's helper	1		
	43		

When this sample was made forty people were looking for jobs. Of the 97 employed out of a possible 137, 2.5% were doing professional work, 21.2% clerical and sales, 5% skilled, 13.8% semi-skilled, 12.5% unskilled, 43.8% domestic and service occupations, and 1.2% agricultural and nursery.

A study of Japanese occupations in 1948 made by a committee working with the Reverend Daisuke Kitagawa reveals that great progress had been made in securing jobs during the four year interval which elapsed following the above study. For comparative purposes the results of his study appear here:

The Following is a List of Occupations Held by Issei and Nisei in the Twin Cities in 1948

Professional and Managerial
* Accountant
Apartment House Keeper
Architect
Artist
Counsellor
Dentist
Dental Technician
Draftsman
* Engineer
Librarian
Medical Technician
Minister
* Nurse
Optometrist
Photographer
Produce Manager
Social Worker
* Teacher

Clerical and Sales
* Clerks
Insurance Examiner
Receptionist
Shipping Clerk
Stock Clerk
Salesman
Multilith Operator
Comptometer Operator

Agri., Fishery, Forest, Kindred
Greenhouse Man

Skilled
Butcher
Baker
* Dressmakers
Die Worker
Linotypist
Machinist
Mechanic
Painter, Display
Photo Finisher
Radio Repairman
Streetcar Operator
Supervisor
Tailor
Tool-maker
Type Setter
Typesetter
Violinist
Welder

Unskilled
Assemblyman
Railroad Worker

Semi-Skilled
Cleaners
Dye Worker
Power-machine Operator
Pressman
Seamer
Sheet Metal Worker
Truck Driver

Service Occupations
Bartender
Beautician
Custodian
Domestic Help
Nurse's Aide
Pantry Girl
Stewardess

The bulk of the unskilled and service occupations are held by the Issei. They have, by and large, been compelled to do "unskilled labor" because of their lack of technical training and formal schooling in the United States and because of their language handicap or advanced age. The Issei women have had more success in entering skilled occupation than the men have, because many women are young enough to pick up new skills or to use those they had, such as sewing. Most of the men were formerly self-employed or farmers before the evacuation

* More than ten are holding jobs indicated.

and find it difficult to start at their age in new businesses in an unfamiliar environment.

Most of the Nisei now working in Minnesota were students before the evacuation.

Discrimination in Employment

In Minnesota neither state nor local governments have any law discriminating against the Nisei. However, the state laws regarding aliens prohibit anyone of alien status from holding jobs in the following occupations: attorney, auctioneer, dentist, liquor, pharmacist, poultry inspector, certified public accountant, architect and engineer. Consequently these fields are closed to the Issei as long as the United States laws prevent them from becoming citizens. A majority of the Issei have resided in the United States for over forty years. Many Nisei soldiers returning from military service discovered legal barriers in their process of again becoming civilians many of them due to their parents being alien. Consequently on a federal level there is need of proper legislation to correct injustices. Such legislation has been pending in Congress.

The director of the FEPC Council in Minneapolis informed an interviewer from the Governor's Interracial Commission in the summer of 1949 of one or two instances of discrimination.

On the whole the employment situation among the Nisei in Minnesota is excellent. Good reports concerning Nisei come from employers, fellow employees and the labor unions. Labor unions in Minnesota have accepted the Nisei and some of them are taking an active part in union activities.

In Minnesota it appears generally that Nisei are being given a fair opportunity to compete with others on the basis of their skill and ability.

Chapter V

EDUCATION, RELIGION, AND SOCIAL INTEGRATION

Education and the Minnesota Japanese

The Issei:

It is believed that all Issei men in Minnesota have had at least a secondary education in the United States or Japan. A few have had some college work in either country or both. Most of the Issei women finished their secondary education in Japan. High schools in Japan did not emphasize vocational training, a factor which accounts for the lack of vocational skills among this group.

The Nisei:

The Japanese parent has been eager to send his child to higher schools of learning. He considers no sacrifice too great to give college training to his son or daughter. The college enrollment rate among Japanese Americans is higher that that of the general population. At the present several hundred young Nisei are attending the University of Minnesota, Macalester, Hamline, Augsburg, Dunwoody Institute, St. Catherine's, St. Thomas, business colleges and other Minnesota schools. Four Nisei men have received their Ph.D. degrees from the University of Minnesota during the past two years.

Japanese in Minnesota grade schools and high schools:

The absence of youngsters of grade and high school age is marked among the Japanese in the Twin Cities. There are only four Nisei in grade school and 23 in Junior and Senior high. There were three Sansei in junior high school in 1948.

Of the total Japanese American population in the Twin Cities only 3.9% are attending Junior and Senior high school as compared with 6.1% of the general population. This situa-

tion traces back to the Oriental Exclusion act of 1924, which created an unbalance in age distribution of Japanese Americans. Very few Issei parents have children young enough to be in grade school and very few Nisei parents have children old enough to be in high school. Most of the children of Nisei parents are of pre-school age.

Nurses' Training:

Since the Nisei began to relocate in Minnesota, from thirty to forty girls have been in training at various times at the Mayo Clinic. Nisei nurses are working in almost all of the hospitals in the Twin Cities.

Religious Affiliations of the Japanese in Minnesota

Issei Religious Affiliations:

It is the opinion of the minister who works with the Issei group in the Twin Cities that about 100 to 150 persons known to him are Protestants. Of the remaining 50 a few are Buddhists.

The Twin City Japanese Christian Congregation was organized in January, 1947. Previous to that time they had met without formal organization. An Issei minister able to speak both Japanese and English is their pastor. Regular Sunday services, mid-week prayer circles and pastoral counseling are being conducted under his leadership. There are about 90 persons attending these inter-denominational services sponsored by the local Federation of Churches in order to meet the spiritual needs of Minnesota's newest racial group.

Nisei Religious Affiliations:

Approximately 50 per cent of the Nisei group in Minnesota are associated with some Protestant church. Of the remaining number, though not affiliated with any religious body, the majority might classify themselves as Protestant if they are required to fill in a blank to indicate their religion, when entering educational institutions or applying for a job. There are

small numbers of Roman Catholics and Buddhists among the Nisei.

The Nisei are encouraged to belong to parishes of their own choice. The director of the United Christian Ministry acts as the liaison officer between Nisei and pastors of local churches of all denominations. The actual number of Nisei who have joined local churches is not known but it has been noted that an appreciable number are serving as Sunday School teachers, choir members, and youth fellowship officers in various churches.

Nisei and Issei Problems of Culture

The conflict between old-world culture and American customs and mores has always been present between the parents and children of all immigrant groups, but it is particularly marked in the case of the Nisei and Issei. Incidents of World War II must be taken into consideration if a true understanding of the situation existing between Issei and Nisei is to be gained.

Mass evacuation was uprooting on a grand scale. The relocation center was not a community but a collection of individuals whose only common characteristic was their Japanese origin.

The second uprooting came when the Japanese left the relocation centers to resettle. During the period spent in the relocation centers the pattern of Japanese family life in which much deference was given to the father as the head of the family, had been changed. The lack of responsibility while in the center had demoralized the fathers in many cases. They lost initiative and the incentive which leads to creative living. They felt that they were growing old and they were afraid of the responsibilities which would fall upon them in the outside world, a world in which they could not return to their accustomed occupations and communities.

In contrast, the Issei wife who had tended to be domestic, found herself in the relocation center with no meals to prepare

for the family, little housework to do and a number of social and cultural pursuits open to her. She enrolled in adult education classes and joined the PTA. Unlike her husband, she was eager to relocate outside the center and establish a new home for her family.

The role of the father and son was reversed in some cases. In these instances the Nisei found himself unable to rely upon the wisdom of his elders. On the contrary, though he might be immature and inexperienced, he must attempt to help, guide and support his parents. Many of the Issei knew little of the English language. Consequently relocation in the midwest or east became an enterprise where the Issei had to depend on the wisdom of their children.

When families set out to find homes in Minnesota, common problems which faced them in a new community sometimes brought unity.

Club Activities

Persons who have studied and written about the Japanese in the United States have commented upon their tendency to organize into groups for cultural, social or political benefits. Unlike their white fellows who frequently restrict membership in their organizations to individuals of certain creeds, races, colors or occupations, the Japanese aims to make his organization as all-inclusive as possible. Although they are comparative newcomers to Minnesota the Japanese have already displayed a greater tendency to organize into clubs than the members of any other Oriental group in the state.

In Minnesota the Japanese group has organized a chapter of the Japanese American Citizens League, the Twin City Youth Fellowship, a Twin Cities Young Married Couples' Club, the Nisei Girls' Club and the Minnesota Issei-Kai.

Recently a religious and social center has been opened for the Japanese Americans at 2200 Blaisdell Avenue in Minneapolis sponsored by the Protestant Episcopal Church's Department of Domestic Mission and the Diocese of Minnesota. The maintenance and upkeep of this center is taken care of by the Japanese people themselves.

THE STORY OF ONE JAPANESE FAMILY

To gain a better understanding of the problems which confronted Americans of Japanese ancestry during World War II, the Commission presents here the story of a young man who is now making his home in Minnesota. This story is entirely factual, but the modest raconteur requested that his name be fictionized.

In an almost deserted room off the bookstore at Macalester College, Paul Tanaka talked to the interviewer from the Interracial Commission. He was attending summer school in order to graduate in August, and supplementing his G.I. allowance by working in the college bookstore. His younger brother also attends Macalester.

"We heard all sorts of rumors in my home in Washington when the war broke out," Paul told the interviewer. "But up to the very last we clung to the belief that here in America we would not be asked to leave our farm."

Their hope was futile and Paul's family was the first to receive orders to go to an internment camp. He remembers that the strawberries were just in blossom and showed promise of yielding well. The Tanakas operated a 40 acre farm located on Bainbridge Island in Puget Sound. Bainbridge was a community of about 5,000 people and Paul and his brother had gone to high school there. An older sister had been born in Japan. After attending the University of Washington for one year she had gone back to the land of her birth, knowing that she could never become a citizen of this country. She married in Japan and was living there when the war broke out.

Located as they were in Puget Sound the Tanakas had been able to get their berries on the market earlier than the California growers. In good years they harvested six to seven hundred crates per acre and their income averaged from $3,000 to $5,000 per year. They had worked very hard and had also employed some Filipino help. When the order came to report to Manzanar camp in California they were forced to leave the farm in the hands of hired help. Some of the Filipinos were

lured away by prospects of better pay in the defense factories now springing up all over the West Coast. Because of the labor shortage a great deal of fruit was left to rot in the fields. That year the Tanaka family received a small check from the man they had left in charge. Their profit had been slightly over $200.00.

The camps were like Army barracks. Each family, regardless of number, was assigned only one room. The people ate in large mess halls and the food was much inferior to that served in the Army. Finally the Japanese were asked to use their skills at gardening to supply the kitchens with fresh vegetables and fruit.

In 1943 the Interior Department permitted all Nisei to leave the various centers provided they went to some point east. Seven months later they were subject to the draft. Paul went to Chicago where he tried to enlist in the Air Corps and another branch, but he was refused because he was a Japanese. There were only two branches of the Army open to the Nisei —the Infantry and the Interpreter's Corps. Paul entered the latter and was sent to the Japanese Language School at Fort Snelling. Here he was assigned to the Public Relations Department and remained in the area all through the war.

When the Issei were permitted to leave the camps, Paul sent for his parents and established them in an apartment in Minneapolis. His father died in that city at the age of 72. Paul has assumed the support of his mother who is in her sixties.

In speaking about the prejudices which surrounded the Japanese on the West Coast, Paul said, "To the so called 'one hundred per cent American' out there his parent's generation was looked upon as a group of ignorant immigrants who couldn't speak English, but their children who attended school with the Japanese children saw the Orientals in a different light. However, there were many individuals among the white group who welcomed the Japanese back to Washington and tried to help them when they arrived."

"Here, in the midwest we have been very well treated," Paul remarked.

Paul felt that any discrimination encountered in Minnesota were sort of a surface thing stemming from lack of knowledge of the Japanese. "Once they get to know us they find we aren't different from them," he said.

Paul thinks that the fact that Japanese children have been taught obedience and respect for elders kept their delinquency rate the lowest in the nation but at the same time has made them less enterprising. They do not imitate enough, he feels. They will take orders and do a fine piece of work on any task assigned them but they sometimes lack imagination. Many have realized this shortcoming and have changed their personality traits, Paul opines.

When asked what his own ambitions were, Paul said that upon graduation he would like to get a job in the public relations department of a firm dealing in Asiatic trade.

Whatever this talented young man does he will continue to provide a home for his mother.

CONCLUSIONS AND RECOMMENDATIONS

While the primary purpose of this publication is to present facts, the Commission wishes here to make several observations and recommendations.

1. Although the Chinese, the Filipinos and the Japanese have encountered some employment and housing discrimination within the state, actually most of them have prospered and developed quite well. The record of Minnesota is commendable. It is especially significant that despite the intense feeling against the Japanese after Pearl Harbor it was possible to move so many thousands of persons of Japanese ancestry, both military and civil, into Minnesota with a minimum of friction and disturbance. That achievement reflects credit upon Minnesotans and the agencies which influence public opinion such as the churches, the press, and the social agencies.

2. Many of the existing prejudices against the Orientals in Minnesota would disappear if the members of the majority group would try to get to know members of the Oriental group personally. Such contacts are excellent dissolvents of race prejudice. During the last war the Chinese and Filipinos were our allies. And during the same war many Japanese young men served valiantly in the American armed forces despite the fact that their parents had been dispoiled of their property by the military government.

If a Minnesotan now discriminates against Chinese, Japanese, or Filipinos, the logical inference is that he has the ethics and moral code of Stalin. He will use a group one day and destroy it the next.

3. The impression which foreign students who have studied in American schools carry back to their homelands may have far reaching consequences. If they fail to find adequate living facilities because of their color or are not welcomed socially, they cannot help feeling that Americans do not believe in principles expressed in our constitution.

Instances which have occurred in Minnesota have caused the Commission to feel that the state University and private

colleges may be missing an opportunity by failing to provide foreign students with desirable living facilities. An international house at the University where foreign students as well as a number of native Americans might live together could forge a link in the chain of better world unity.

4. There are three reasons why Minnesota may find numbers of persons of Oriental ancestry at her door in the near future. One is that Minnesota may need them. Minnesota is not keeping up with the rest of the nation in population growth. The United States as a whole is growing at the rate of ten per cent whereas Minnesota has barely a seven per cent increase. Minnesota may need new workers for its rich fields and busy factories if it is to accelerate its present outstanding rate of material production.

Another reason is that as the heavy, red hand of Communism is laid upon China many of the Chinese may ask asylum in the United States. Minnesota may be asked to take its share.

And thirdly it is generally recognized that the Japanese islands cannot support the present population. There is land and space for them here. And fundamentally the land and minerals were created by God to support all persons, not only Caucasians.

If either because of her own needs or world oppression, Minnesota raises the question, "Can Orientals be accepted in Minnesota?" the answer may possibly be found in this report.

The Orientals in Minnesota have been self-supporting, law abiding, public spirited and eager to gain the American heritage for their children. The Governor's Interracial Commission feels that the state has much to gain in keeping Oriental young people here and encouraging others to come to Minnesota to work and establish families.

D

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ANCESTRY OF IDEAS IN BILL OF RIGHTS

What constitutes a State?
Men, high minded men,
Men who their duties know,
But know their rights,
And knowing, dare maintain:
—Sir William Jones

Meaning of the term "Bill"

The term "bill" originally meant a sealed document. In its ancestry, it was related to the Latin "Bulla" which was used in the medieval sense of seal. In its ancestry it conveyed the idea that it was something that was to be formal, solemn, important, and in addition something that was to be preserved and maintained for future use.

Meaning of "Bill of Rights"

Four concepts have dominated our America.

1—The State is the servant and not the master of the citizen.

2—The citizen has many rights which the State and its officials must respect.

3—It is the duty of the State to protect the rights of the citizen.

4—The collective will of the majority of the people is sovereign. Officials have limited delegated power from that will, and are its servants, and must never be allowed to become its masters.

It has become custom to refer to the 29 Rights defined in the first 10 amendments to the United States Constitution as our Bill of Rights. That is, Rights 10 to 38 in Appendix "A".

Dawn Ideas

Long before we had the label, early man longed for the protection of the ideas in our Bill of Rights. Ancient records preserve and reflect this longing. In the long, slow evolution of man, his dynamic urges and activities may be arranged in three groups:

1—Power over others. All human tyranny stems from this source, and tyranny can exist only in the absence of an operating Bill of Rights.

2—Human welfare. This could not function until some moral ideas were in control, in order to curb the "power over others" urge.

3—Unshackling from past mores or restraints. Man's social relations are always under varying degrees of stress. Absolute stability is non-existent. Every step forward for securing more human welfare involves unshackling from past restraints and mores. Impatient individuals want to sever with the past; that is, cut loose, and in so doing lose the stabilizing influence of past social experiences. More intelligent social leadership insists on loosening, but not severing from the past. All of this creates the situation that intelligent social change can take place only when there is freedom for thinking, speaking and diffusion of ideas by any means whatsoever, and protection of the rights of individuals to hold different views.

We will now follow the long meandering trail of human struggle that leads to our Bill of Rights.

2300* B. C. Egyptian Plea for Rights of Individual

The burning eloquence of the speaker in this ancient record moved the translators to label it "Tale of the Eloquent Peasant." A much more fitting title would be "Plea for Protection of Individual's Rights." This tale is a simple one. It is presented in nine distinct petitions and a conclusion. Impartial justice is asked for. The individual speaker is merely appealing to the Pharaoh for the protection of his rights as an individual person.

1693* B. C. Hammurabi Code

The original of the Hammurabi Code of Babylonian Laws was found in January, 1902. Section 21 of this code stresses in terms of penalties and seriousness the sanctity of a man's home. It is thus an ancestor of our Fourth Amendment.

1180* B. C. Mosaic Traditions

When Moses is viewed from the standpoint of his contributions to man's thinking, he becomes the second most significant personality of all time. One of his great contributions was to make laws more humane. While Moses did not write the books that bear his name, he did start traditions that were later reduced to writing. The continuing elevating effect of these traditions may be observed by the many times that rights of individuals are stressed in the books of Exodus and Leviticus.

1130* B. C. Sanctity of Domicile

Even roving people regard their tent as private and as their domicile during any temporary stay. The much later dictum that "Every Englishman's home is his castle" grew out of these desert mores that were built around the protection of the tent. There is an interesting recognition of this in the Achan incident in the Jewish Scriptures. Here, even though Achan[1] was under suspicion, the narrative stresses that his tent was not entered until after he had confessed. In other words, here we have the spirit of the Fourth Amendment of the United States Constitution.

1015* B. C. Protection of Foreign Refugees

The Jewish Scriptures describe the incident of David fleeing from Saul[2]. Later, David was protected as a political refugee in another nation. Here we have a practical illustration of recognition of specific rights of an individual.

990* B. C. First Recorded Free Speech Incident

A fundamental requirement of democracy is the right to criticize the acts of the ruler or officials of the group—that is, free speech in action. The Hebrew prophet Nathan in rebuking King David for his relations with Bath-Sheba represents probably the first recorded free speech incident[3]. From this beginning to the latest pronouncement of the Supreme Court of the United States upholding the right of minorities to speak and be heard is a long and difficult trail; involving much human suffering, many disappointments, but, in general, a constant, long range change for the better.

893* B. C. Humane Attitude Toward Captives

The Jewish Scriptures gave a vivid word picture of how the King of Israel asked Elisha about slaying some captives[4]. Elisha answered, "Thou shalt not smite them." When the king complied and released the captives, Israel took a step forward toward practical recognition of the rights of men.

750* B. C. Amos Appeals for Social Justice

Amos, the principal author of the earliest book of the Jewish Scriptures,

* This mark indicates that date is approximate.
[1] The data sources are shown at the back.

in his stressing of social justice laid the ethical foundation for the rights of men. These ideas appear frequently in later Hebrew prophets.

750* B. C. Recognition of Rights in Exodus and Leviticus

The books of Exodus and Leviticus were assembled about 750 B. C. These reflect ideas and traditions several centuries older. Here we have frequent recognition of the rights of individuals.[5] These rights even apply to strangers or aliens.

741* B. C. Oded Commands Return of Captives

In the Jewish Scriptures we find the prophet Oded had an awareness of needed improvement of inter-nation ethics. He made a vigorous protest against Israel's immoral treatment and holding of captives. When he ordered the return of the captives, he planted a seed that was later to develop into recognized rights for individuals.[6]

621 B. C. Deuteronomic Code

The compilers of the book of Deuteronomy faced many centuries of accumulated law ideas. These were then codified. This code did not create new concepts. Rather it reflects past thinking. Hence it was logical that the rights of individuals, including strangers or aliens, should be reaffirmed. The book was officially promulgated as law in 621 B. C.

605* B. C. Jeremiah's Plea for Rights of Aliens

The Jewish Jeremiah made a plea for maintaining the earlier recognized and defined rights of strangers or aliens. He admonished his people, "Oppress not the stranger," and, "Do no wrong, do no violence to the stranger." [7]

571* B. C. Ezekiel Protests Violation of Rights of Aliens

The Jewish Ezekiel gave recognition to earlier established rights for strangers or aliens when he protested that his own people had "Dealt by oppression with the stranger," and had, "Oppressed the stranger wrongfully." [8]

520* B. C. Zechariah Urges Respect for Rights of Aliens

The long established rights of strangers or aliens were recognized by the Jewish Zechariah when he stressed, "Oppress not the stranger." [9]

460* B. C. Malachi Warns Against Violation of Rights of Aliens

The rights of strangers or aliens received dramatic new emphasis from the Jewish Malachi. He warned his people that, "the burden of the word of the Lord" was, "I will be a swift witness against . . . . . those . . . . . that turn aside the stranger from his rights." Thus, again the old and long established rights of the alien were revitalized on man's long trail toward world order.[10]

399 B. C. Socrates—Early Martyr to Bill of Rights

Socrates in exercising his free speech right of freely criticizing the beliefs and practices of his own people was indicted for impiety. Socrates was a firm believer in one supreme God. He had only contempt and disgust for the current beliefs in many variable gods, and in his day, this was impiety. After standing trial, he was convicted by the popular vote of his own people and sentenced to die. If Greek Democracy had included free speech and religious freedom in a Bill of Rights, Socrates would not have been sacrificed. This unnecessary sacrifice of Socrates energized many people later to fight for Bill of Rights ideas.

308* B. C. Invention of Concept of "Law of Nature"

The concept of a law of nature is a Stoic invention. This was created by the Semitic Greek philosopher Zeno. The features of Stoicism bearing on later Bill of Rights thinking are:

1—One single supreme Deity as Father of mankind—thus pointing toward universal brotherhood.

2—All Nature governed by this Deity by universal law—later to be called the law of nature or natural law.

3—This universal law of nature bears on all of man's social and political relationships.

Our ancestors made effective use of this concept. They proclaimed the Rights that they wanted. Then they called on this Law of Nature concept to sustain their decisions. In their hands this became an atomic political bomb for destroying the opposition.

30 A. D. Dynamic for Bill of Rights Ideas

Jesus as the most dynamic and significant personality of all time constantly stressed "duties" of men toward each other. This stimulated men to seek for justice. His Way of Life must lead to the conclusion that there are no rights without their corresponding duties. Furthermore, that the surest way to maintain one's rights is to perform one's duties.

Jesus was silent about Bill of Rights ideas. However, He developed history's greatest Living-Together philosophy in the following:

1—Supreme worth of each individual. No social order could be better than the collective worth of its members. Personal virtues of each individual were thus vital.

2—Recognized man as the most meaningful thing in the universe.

3—Energized man with fortitude; faith in himself; faith in God; antidote for fear and worry and awareness of spiritual values.

4—Brotherhood of man because of one God. Jesus anticipated the modern biologist who said, "Biology and the Bible show that all nations are made of one blood."

5—He thoroughly debunked the old Jewish belief that they were a chosen people.

6—Recognized need of civil government.

Facing this Way of Life shows that the great need of humanity today to use a Bill of Duties as shown in Appendix "B" with our Bill of Rights.

533 A. D. Codification of Roman Law

Rome as ruler of the world had accumulated the cream of man's law thinking. The stressing and recognition of rights was a distinctive feature of Roman Law. However the ideas were widely scattered. Justinian in his codification of Roman Law made for its preservation, and gave "it a form that fitted it to descend to the modern world."

646—Japanese Right of Petition

The edict of Taikwa provided for "A bell and box outside the ruler's palace for suitors seeking justice . . . It enabled the common people to seek personal justice from the ruler, by going past the functionaries who sur-

rounded him; and it enabled the ruler himself to keep in direct touch with public opinion, as a guide to legislation and as a check on false advisers at court; the latter being perhaps the more important."[11]

Here we have an oriental root of a Bill of Rights idea functioning long before the idea was used in England.

1065—Laws of Edward the Confessor

Edward made a collection of Anglo-Saxon laws, and established these throughout England. These laws represented older customs. They created such satisfaction that they were referred to as "the good Saint Edward's laws." Later their revival and use was demanded at several later periods."[12]

1100*—Roman Law Revival

In the 12th century there was a marked revival of Roman law thinking.[13] The later resurrection of Justinian's law texts provided for wide diffusion of the concept that dominates Roman law thinking, namely the rights of the individual. This revival grew so rapidly that by about 1200, there were probably 10,000 students, chiefly in law in Italy. Many of the students of this revived Roman law came from what is now England. As they went back they carried these Roman law concepts of rights to their own neighborhood. As these Roman law rights became subjects of discussion, the public opinion was created that later led to the demand for the rights that are in the Charters of English Liberties.

1101†—Charter of Liberties of Henry I

Henry I was crowned August 5, 1101 and issued a coronation charter. This made provision for: freedom of church; inheritance of property; marriages; taxation reform; remission of fines and debts to preceding king; care of feeble; making fines fit the crime; pardon of all murderers; forest control; securing land and horses; pledges of peace; reaffirmation of older laws. Copies of this were sent to every county in England and deposited in the principal monasteries.

1130* Discovery of Justinian Code

About 1130 a copy of Justinian's code was discovered in Amalfi, Italy. This "soon brought the civil law into vogue all over the West of Europe . . . . This law became in a particular manner the favorite of the Popish Clergy who borrowed the method and many of the maxims of their canon law from this original." [14]

1135—Stephen's Charter

Stephen, successor to Henry I, when he took his coronation oath, December 26, 1135, made the terms of it almost equivalent to a Charter of Liberties. Subsequently, in the first year of his reign, "he secured the liberties, principally ecclesiastical, which he had promised by two proper instruments." This merely reaffirmed former laws and liberties.

1136—Second Charter of Stephen

This provided for: freedom of church; reform of church abuses and keeping of forests.

1138—Roman Law Brought to England

In 1138 Theobald, a Norman Abbot was elected to the See of Canterbury.

† This date is generally given as 1100, but Statutes of the Realm, Vol. I, p. 1 gives "MCI"

He was enthusiastic about Roman Law and brought over to England "many learned proficients." [14] This resulted in the rapid and wide diffusion of Roman law ideas—stressing rights. In general, the Bishops and the Clergy supported the Roman Law while the nobility and the laity opposed it with the English Common Law concepts. Thus, two law streams, the Roman and the Common law met, and each influenced the other.

1154—Coronation Charter of Henry II

Here Henry II said "I have granted and restored and by my present charter confirmed to God and to the Holy Church and to all my earls and barons and to all my men, all the concessions and grants and liberties and free customs which King Henry my grandfather gave and granted to them. Likewise, also, all the evil customs which he abolished and remited, I remit and allow to be abolished for myself and heirs."

1164—Constitutions of Clarendon

On January 25, 1164, Henry II "made this remembrance" of 16 controversial issues between church and barons of the realm and how they were to be settled.

1166—Assize of Clarendon

This was a special session made up of many persons. It resulted in Henry issuing what is really an edict modifying the administration of criminal law and fixing the procedure for itinerant judges. The roots of "assize" mean to sit together. As used it signifies an assembly of Knights, or other substantial persons, held at a certain time and place, when they sit together with Justice.

1175—Henry II Confirms Earlier Laws

In 1175, King Henry II "appears again to have confirmed the Laws of Edward the Confessor." [15]

1184—Assize of Woodstock

It was not until 1184 that Henry II attempted by the Assize of Woodstock to formulate the rules of forest law. The forests of England were long regarded as belonging to the kings, who concluded that the common law did not apply. This led to continuous friction between king and people. This document was an effort to solve this problem. Its constant favor to the king made for its later failure. Many later charter problems will be more easily understood by facing the details in Appendix "C".

1208—England placed under Papal Interdict

There was constant friction between King John and the Pope. This resulted in the Pope placing all England under an interdict, [16] on March 24, 1208. This interdict prohibited ringing of bells and all worship in churches, and administration of sacraments and Christian burial to the people. John retaliated in many ways.

1209—Pope Excommunicates John

The Pope answered John's militant attitude by excommunicating him in November, 1209. "John was to be regarded as a heathen king with no right to rule." [17]

1210—King John's Brutality Toward Jews

"By the king's order, all the Jews throughout England, of both sexes were seized, imprisoned and tortured severely, in order to do the king's will

with their money; some of them after being tortured gave up all they had and promised more, that they might thus escape." [18] This intolerance probably inspired the similar anti-Jewish attitude in Sections 10 and 11 of Magna Carta, and would make a longing for the protection of a Bill of Rights.

1212—King John Deposed

The Pope "definitely decreed that John, King of England, should be deposed from the throne of that kingdom, and that another more worthy than he, to be chosen by the Pope, should succeed him." [19] The Pope then gave England to Philip, King of the French.

1213—King John's Charter of Restitution

On May 13, 1213, King John issued his charter of restitution. Its main provisions were that John would:[20]

"Keep the subscribed peace in all things"—

"Abide by the commands of our Lord, the Pope"—

"Make full restitution of confiscated property"—

"Publicly revoke the sentence of outlawry against ecclesiastics"—

"Pay 12,750 pounds lawful sterling money to the delegates of the Pope as 'indemnity money'."

1213—John Becomes Vassal of Pope

King John as remission for his own sins turned England over to the Pope on May 15, 1213. Thus he became the vassal of the Pope.[21] This incensed the barons. The immediate result was to stimulate the barons into action and fight for Magna Carta.

1213—King John's Excommunication Absolved

On July 20, 1213, Archbishop Langton absolved King John from his excommunication from the Roman Catholic Church. "John in turn, was sworn to abolish such laws as were unjust and to restore the good laws of King Edward." [16]

1213—Charter of Henry I Inspires Action

"Archbishop Langton on August 25, 1213, privately informed" the "prelates and nobility, that he had found a certain charter of King Henry I by which (if they pleased) they might re-establish their ancient liberties: upon reading and understanding of which the barons, being greatly rejoiced, bound themselves with an oath in the presence of the Archbishop, that whenever an opportunity offered they would contend for those liberties even to death itself." "The same charter . . . . . was produced a twelvemonth afterwards of the meetings of the earls and barons at S. Edmund's Bury." [22]

1214—John's Charter on Ecclesiastical Election

On January 15th, King John in a special charter provided for freedom of elections in the English Church.[23]

1214—Interdict on England Revoked

On June 29, 1214, the interdict which had been placed on England since 1208 was revoked by the Pope.[16]

1214—Pope Tries to Protect King John

On November 5, 1214, Pope Innocent III sent a mandate to England demanding that John should not be troubled by any of the Barons. This stirred the Barons to action.

1214—Barons Decide to Stand Together

On November 20, 1214, as a result of the abuses of John, the Barons met at S. Edmunds Bury and agreed to the following: [24]

1—Demanded the observance of the laws of Henry I.

2—To constrain the king by force of arms if necessary.

3—To withdraw their fealty if he would not yield.

1214—Confirmation of Liberties of English Church

On November 21, 1214, King John granted a charter confirming the liberties of the English Church. Elections of officials in the Roman Catholic Church in England had caused much friction. Both the king and the Pope had interfered. The clergy had made a number of demands. However "the liberty of free ecclesiastical election" of their own officials was the most important demand. This John confirmed.[25]

1214*—"Unknown Charter" of Liberties

This was found in France and was unknown until its publication in 1893. Hence the label "unknown". The exact date is not known. "Our document is not official text, it is a memorandum, it is notes taken by a spectator . . . . . He reports certain of the king's concessions almost in the terms in which they were officially drafted." [26]

The document has 12 paragraphs, the most important is: "King John grants that he will not take any man without trial, that he will not receive anything for doing justice, and that he will not do injustice."

"It is probably a descriptive draft" used in preparation of the Articles of the Barons.[26]

1215—Barons Face John

In January, 1215, the barons came to London and made their demand for redress.[27] An answer was promised by Easter—April 19.

1215—John calls on Pope for Help

A representative of John arrived in Rome February 17, 1215, and persuaded the Pope to help John. On March 14, 1215, the Pope sent letters to the bishops and barons. The Pope made special plea to Archbishop Langton to stand by the King. These letters did not reach England until after Easter.[28]

1215—Papal Confirmation

On March 30, 1215, the Pope confirmed King John's Charter of November 21, 1214.[25]

1215—Barons Repudiate King John

"In the most solemn manner on the fifth day of May, 1215," the barons, "disclaimed all allegiance to the king, and were absolved from their oath of fealty by one of the canons of Durham." Immediately after which they began their attack upon the king's castles.[29]

1215—First Draft of Magna Carta

Failing to get an answer by Easter, April 19, 1215, the barons met again at Stamford. Langton met with the barons and the first draft of the articles of the Barons, later to be called Magna Carta was prepared. John flatly refused to approve this draft. On May 24, 1215, the Barons marched into London.[30]

1215—June 15—Articles of the Barons

When King John met the barons on June 15, 1215, at Runnymede, on the Thames near Windsor Castle, "they first drew up certain articles or heads of agreement, which were afterwards to be reduced to the form of a charter." These articles consisted of 39 unnumbered sections. They were a manifesto prepared by the Barons and represented their selfish viewpoint. The "Unknown Charter" is evidently a link between the Charter of 1101 and these articles. Four days later these articles were developed into the Charter of Liberties—later called Magna Carta.[31]

These articles have frequently been confused in history texts with the four-day-later charter.

1215—June 19—Charter of Liberties, Later Called Magna Carta

The true significance of the Great Charter of Liberties will be better appreciated by facing the many steps that had to be taken in order to make it a reality and then the many steps that had to be taken afterwards to make its ideas stick. When King John and the Barons finally reached an agreement, they had made a number of additions to the articles of agreement of June 15th, and had a charter of 63 unnumbered sections.
Its great contributions are that:

1—It placed the law above the king. As aptly expressed in an inscription in Tewkesbury Abbey, "Magna Carta is the law; henceforward let the king look out." "Here is an epitome of English history; England has never tolerated dictatorship. When the king sought to gather all power into his hands, he had to look out—then and later."

2—It stressed that man should be judged only in the court of his peers and emphasized that the primary function of the judiciary was to protect the rights of persons.

3—It showed the ordinary citizen that it was his duty to stand on his rights.

4—This charter has energized more later thinking in terms of human rights than any other single political document.

5—In Section 61 it recognized the necessity of having sanctions available to enforce the provisions of the charter. Although this particular device was clumsy and was omitted in later developments, it nevertheless pointed the way to the fundamental requirements that all law requires an enforcing agency.

The charter's immediate aim was to stop the friction between the Barons and the King. Writs are on record in the Tower bearing the date of June 19 as the day when peace was fully concluded.

Appendix "D" shows some unappreciated features of Magna Carta.

1215—Covenant of Security

On June 19, 1215, a Covenant of Security was agreed to where John promised to abide by Magna Carta. The barons secured custody of the Tower of London to help establish the charter.[32]

1215—June 27—Directions to Enforce

"By the advice of Archbishop Langton and the barons, the king, on Saturday, the 27th of June, issued out writs to all the sheriffs in England, and to the twelve Knights elected in every county, directing them to compel all

persons to take oath of obedience to the twenty-five barons which the charter had prescribed." [23]

1215—First Commemoration of Magna Carta

This occurred on June 29, 1215, "near London in Staines Wood." It was a great tournament to celebrate the Granting of the Charter.[34]

1215—Pope's Effort to Destroy Magna Carta

"On August 24, the Pope issued out a thundering Bull, which vacated the whole charter as unjust and obtained by compulsion, and prohibited the King to observe it or his Barons to require such observance. This determination of the holy father was eagerly embraced by the King and his adherents; who now thought themselves released from every engagement into which they had entered, and empowered to trample on those liberties which they had solemnly sworn to maintain." [25] This had the immediate but unexpected effect of making the English more determined than ever to maintain their rights free from papal interference.

1215—August 25—Papal Threat

Another papal bull on August 25 warned the Barons that "nothing could be done in the kingdom without papal consent." [35]

1215—Pope Excommunicates the Barons

The revoking of Magna Carta on August 24 stimulated the personal animosity of the Barons toward the Pope. "The Barons still proving refractory, the Pope excommunicated them, first generally, and afterwards specifically by name." [36]

1216—First Charter of Henry III

Henry III succeeded his father John on October 28, 1216. "On the 12th of November, the King by the advice of his council renewed the great charter which was granted by his father, with such alterations and amendments as the circumstances of the times had made necessary." [37] This contained only 42 sections as compared with 63 in John's Charter of 1215. The most important omission was Section 61 which had authorized 25 Barons to enforce the 1215 Charter; the principle of this was restored in the last section of Henry's Great Charter of 1225, and again reaffirmed in 1265.

1216—Personal excommunication of Barons

The general excommunication of the Barons as a group was not effective. On December 16, 1216, the Pope excommunicated each individual baron by name. "When these sentences of excommunication and interdict were published throughout England, and became known to all, the city of London alone treated them with contempt, inasmuch as the barons determined not to observe them, and the priests not to publish them." [38]

1217—Proclamation of Charter Ideas

On the 23rd of June, 1217, "writs were issued to the several sheriffs in England, commanding them to cause the charter of liberties to be publicly read in full county court, and to see that the liberties contained were firmly observed in their bailiwicks." [39]

1217—Second Charter of Henry III

On September 23, 1217, Henry III granted his second charter "containing several emendations and improvements." [40] This had 47 sections and "represents practically the final form taken by the Charter."

1217—First Forest Charter

Sections 44, 47, 48 and part of 53 of John's Magna Carta relate to correction of abuses in forests. The first Forest Charter was issued by the Earl of Pembroke in the name of Henry III on November 6, 1217. This is composed of 17 distinct regulations governing forests. It was discovered after Blackstone wrote his volume.

Here for the first time the forest regulations were placed in a separate document. Hereafter it "was necessary to speak of the **Charters** instead of the Charter."[41]

1218—First use of term "Magna Carta"

In the writ ordering publication of the Charters on February 22, 1218, it became necessary to distinguish between the two charters. Here "Magna Carta" is plainly used for the Charter of Liberties.[41]

1222—Hungarian Bulla Aurea

In 1222 the Hungarians forced their King Andrew II to sign a charter called the Bulla Aurea, that is, Golden Bull.[42] In a manner quite like what had happened seven years before in England, the Hungarian nobles gathered around the king and forced him to seal the charter of 31 sections. It had provisions:

1—That nobles could not be seized without previous summons and legal judgment.

2—Offered protection to the lowest citizen.

3—Legalized rebellion, if the king violated the charter. This was similar to section 61 of the Magna Carta of 1215.

1225—Third Charter of Henry III

On February 11, 1225, Henry III granted the Great Charter.[43] Sir Edward Coke[44] calls this Magna Carta and stresses the greatness of this charter and that Section 29 provided for the following:

1—No man shall be imprisoned except by the common law, statute law or customs of England.

2—No man shall be dispossessed of his property except by due course and process of law.

3—No man shall be outlawed except according to the law of England.

4—No man shall be exiled except according to the law of England.

5—Man must be tried by jury of his equals.

6—No man shall be condemned but according to the law of the land.

7—We shall sell to no man justice or right.

8—We shall deny to no man justice or right.

9—We shall defer to no man justice or right.

This, and not the Magna Carta of 1215 became the legal foundation of later English liberties. "This is the final form of Magna Carta." The enforcement principle of Section 61 of John's Charter of 1215 without its clumsy details was restored in the last of the 37 sections. All subsequent confirmations refer to this and not to John's Charter of 1215.

1225—Henry III Charter of the Forest

On November 6, 1225, Henry III issued his Forest Charter.[45] This is made up of 17 headings outlining the regulations that were to be maintained in the forests.

1227—Henry Annuls Charters

In February, 1227, in a Council at Oxford, the king "annulled and cancelled the charters of the liberties of the forests in all the counties of England, after they had been in practice throughout the whole of England for two years; and as a reason for this he alleged that the charters had been granted, and the liberties written and signed, whilst he was under the care of a guardian, and had no power over his own body or his seal, and therefore, as it had been an unreasonable usurpation it could no longer stand good. On this a great murmur arose amongst the Council." [46] This stirred the Barons to action.

1231—Early Legal Citing

Illustrating the absence of the later label of "Magna" the Charter of 1215 is cited in a legal plea as "Carta de Runemede" as early as 1231.[47]

1237—Henry III Confirms Charters

On January 28, 1237, Henry was forced to "republish the charters and enforce them." This confirmation was short and to the point. Henry "granted and confirmed to the ecclesiastics, nobles, and freemen, of England the liberties and free-customs contained in those charters which had been issued to his faithful subjects during his minority, as well in Magna Carta, as in the Forest Charters, commanding that they should be held and observed forever." [48]

1253—Reaffirmation of all Charters

Henry was frequently in need of funds. These could come only through the barons. Therefore, before funds were granted, Henry was forced to again pledge observance of the charters. This is how on May 13, 1253, Henry III agaïn reaffirmed all the charters. [49]

1258—Oxford Provisions

The term "provisions" is used for a medieval statute for making provisions for important matters. On June 11, 1258, a group of English leaders met at Oxford and drew up a plan for more clearly and effectively establishing rights. This was called the Oxford Provisions and stressed the conception of a limited monarchy.[50]

1265—Second Confirmation Charter of Henry III

The word or promise of Henry III proved worthless. When he got his money help from the Barons he quickly evaded his obligations to enforce the Charter provisions. When Simon de Montfort, Earl of Leicester, captured Henry and his son Edward in battle they were released only on condition that Henry would issue his second confirmation charter.[51] This was done on March 14, 1265, and restored enforcement rights that were in Section 61 of John's Charter of 1215.

1265—Simon de Montfort's Parliament

Simon de Montfort forced the calling of a Parliament that for the first time included representatives of the common people. This was a revolutionary but a great step toward the securing of constitutional government in England.

1267—Statute of Marlborough

On November 18, in 1267, after "the more discreet Men of the Realm being called together, as well of the higher as of the lower estates; It was provided, agreed, and ordained that ....." "The Great Charter shall be observed in all his Articles, as well in such as pertain to the King, as to other;

and that shall be enquired afore the Justices in Eyre in their Circuits, and afore the Sheriffs in their Counties, when need shall be. (2) And Writs shall be freely granted against them that do offend, before the King, or the Justices of the Bench, or before Justices in Eyre, when they come into those Parts; (3) likewise the Charter of the Forest shall be observed in his Articles, and the Offenders, when they be convict, shall be grievously punished by our Sovereign Lord the King in form above mentioned." [53] The preceding statute is the last effort of confirmation of Henry III.

1275—Edward I, Justice Concept

"The King willeth and commandeth, ... that common Right be done to all, as well Poor as Rich, without respect to Persons." [54]

1290—Horn's Mirrour of Justices

This strange book became important because it reflects traditions and current beliefs. It enumerates many abuses of the common law. In its analysis of the then current disregard for Magna Carta it stimulated interest in bringing about the corrective measures that were soon to follow.[55]

1297—Edward I promises to confirm Charters

Edward I was in need of funds for a military venture in Flanders. On August 10, 1297, he sent a promise to all the sheriffs in England that he would confirm the two Charters "on his return, if the people would grant him an aid to supply his present necessities." [56] In August he embarked to Flanders, leaving his son, Prince Edward, regent.

1297—October 10 and 12 Prince Edward Confirms Charters

Parliament had been called, and "on the 10th of October the prince passed the statute usually called "Confirmation of Charters," in the name of his father, and in the form of a Charter."

"On the 12th of October the Great Charter and Charter of Forest were both of them recited and confirmed by Inspeximus, and tested in the name of Prince Edward." [56]

1297—November 5—King Edward sustained Prince Edward

"As soon as the assembly broke up, the prince and his council sent over to the king in Flanders a copy of the Charter of Confirmation. The king after some days deliberation assented; and at Ghent on November 5 affixed his great seal."

"This charter not only re-establishes the charters of King Henry, but provides for their effectual publication; and particularly directs the great charter to be allowed in all points as the common law of the land. It declares all judgments contrary to them to be utterly void; and ordains them to be read twice a year in all cathedrals, and sentences of excommunication be as often denounced, against all that endeavor to infringe them." [57]

1297—Excommunication of Breakers of Charter

The 25th Statute of Edward I referring to the Charter of Henry III was followed by another which provided:

"We will and grant that all Archbishops and Bishops for ever shall read this present Charter in their Cathedral Churches twice in the Year, and upon the reading thereof in every one of their Parish Churches, shall openly denounce accursed all those that willingly do procure to be done anything contrary to the tenor, force, and effect of this present Charter in any Point and Article." [58]

1297—Form of Excommunication for Charter Violation

The preceding acts authorizing excommunication for Carter Violations were followed next by another act giving the exact form of sentence and containing the following:

"And all those that in any point do resist or break, or in any manner hereafter procure, counsel, or any wise assent to resist or break those ordinances, or go about, by word or deed, openly or privately, by any manner of pretence or color: We, the foresaid archbishop by our authority in this writing expressed, do excommunicate and accurse, and from the body of our Lord Jesus Christ, and from all the company of heaven, and from all the sacraments of holy church, do sequester and exclude." [59]

1297—Statute Concerning Tallage

Tallage was an arbitrary tax. Many futile efforts have been made to prove that this statute was a charter. "Confirmation ideas" dominate the brief text. Blackstone rightly regards it "as a contemporary Latin abstract" of the two charters that Edward confirmed on November 5. It should be dated late in 1297. It illustrates the continuing interest in Charter Rights. In 1637 it was adjudicated as a separate act of Parliament.[60]

1299—March 8, Edward Confirms Charters Conditionally

Some of the Barons had doubts about the legality of the Confirmation of November 5, 1297, since it had been sealed in a foreign country, and urged the king to again confirm it in England. On March 8, 1299, "with a saving of the rights of the crown." Edward confirmed the charters, "and directed writs to the several sheriffs on the 26th of March and 2nd of April, reciting all the articles of the Forest Charters verbatim, (the five first chapters relating to the deforestations excepted) commanding that those articles and the great charter in all points to be observed." [60]

1299—May, Edward Confirms Charters Unconditionally

The people were dissatisfied with the partial and reserved confirmation. At the beginning of May, 1299, Edward "confirmed the two charters, absolutely and without restriction." [60]

1299—Study of Forest Problems

Regulations regarding rights in forests were constant controversy. In 1299 Edward created a commission to study the problems. This was done and the recommendation completed late in 1299.

1300—Parliamentary approval

A Parliament was called to study the Forest Commission Report of 1299. This met January 20, 1300, and led to the approval of the Forest Study Commission's Work.

1300—Edward's Approval and Last Confirmation of Charters

"On February 14 King Edward confirmed the report," and "ordained them to remain as a standing evidence of the boundaries of the forest in every county for ever. At the same time the king, by his letters patent, confirmed the two charters; with a special proviso, that if anything had been enacted contrary to their true sense and meaning, it should be remedied or even

annulled by the common consent of the realm." "This seems to have been the final and complete establishment of two charters; of liberties and of the forest." [61] Sir Edward Coke says: "The said two charters have been confirmed, established and commanded to be put in execution by 32 acts of Parliament." [62]

1300—Articles Upon the Charters

In 1300 Parliament again confirmed the liberties in the 1297 Act and also enlarged the scope, saying: "Forasmuch as the articles of the Great Charter of liberties, and of the Charter of the Forest, the which King Henry, father of the King that now is, granted to his people for the weal of his realm, have not been heretofore observed nor kept, because there was no punishment executed upon them which offended against the points of the charters before mentioned: our lord the King hath again granted, renewed, and confirmed them, at the request of his prelates, earls and barons, assembled in his parliament holden at Westminster." [63]

"That is to say, that from henceforth the Greater Charter of the liberties of England, granted to all the commonalty of the realm, and the Charter of the Forest, in like manner granted shall be observed, kept, and maintained in every point, in as ample wise as the King hath granted, renewed and confirmed by his charter." [63]

Coke[64] says that the reasons for this Act following so close to that of 1297 were:

1—Evasions of the king's officers.

2—The king wanted more rights, which were denied.

3—Provision for punishment of violators.

One important improvement was that the charters were to be "delivered to every sheriff of England under the king's seal, to be read four times in the year before the people."

The continued determination of Parliament is shown in Acts of 1341, 1354, 1357, 1362, 1363, 1368, 1371, 1376, 1377, 1379, 1381, 1383, 1384, 1388, 1399, 1400, 1402, 1405, 1407, 1411, 1416, repeating "The Great Charter and the Charter of the Forest will be surely holden and kept in all points."

1300—Edward I Confirms Great Charter of Henry III

After full text of the Great Charter that Henry III had granted in 1225, on March 28, 1300, Edward I said: "We, ratifying and approving . . . . do renew the same; willingly and granting for us and our heirs that this charter . . . . shall be steadfastly, firmly and inviolably observed." [65]

1305—Pope's Willingness to Destroy Charters

On December 29, 1305, King Edward "obtained a bull from Pope Clement the Fifth, annulling all the concessions that had been extorted from him with relation to forests and other liberties; and releasing him from his oath, and other spiritual ties, by which he was engaged to observe them." [61] However, the king did not dare to use this. It is evident that stout hearted Englishmen were determined to maintain their rights, and to ignore papal interference.

1306—Edward grants Concessions to Forest Charter

Edward I "thought proper of his own free will, and without any compulsion, to confirm and enlarge very many of these concessions by the ordinance of the forest, which he published on May 28, 1306."

"It does not appear that he ever in fact attempted any thing afterwards, in breach of the two charters granted by his father, and so often confirmed by himself." [66]

1319—Danish Charter Rights

"The free spirit of the English nation at the era of Magna Carta was not peculiar to the Anglo-Saxon race in that island." In Denmark, "King Christopher II in 1319 was called upon by the Diet or assembly of great men which elected him to sign a charter," providing that:

1—"Feudal nobility and clergy should be secure in their privileges and exemptions."

2—"Free peasants should not be subject to any tax contrary to established laws."

3—"Annual meeting of Parliament."

4—"No man should be imprisoned, or deprived of life and property without public trial and conviction according to law."

5—"No law should be made or altered without consent of Parliament." [67]

1341—Creation of House of Commons

The creation of what is now called the House of Commons in England gave representative government to the masses. With this, the common man regardless of status could work for the election of representatives, who, in turn, could work towards the protection of rights.

1362—Court Proceedings in English

To help the common people understand what was happening in the courts, Parliament required use of "the English tongue" for "whatsoever within the realm, shall be pleaded, defended, answered, debated, and judged." [68] This was a direct contribution to the creation of the urge of the common people to understand and then demand their rights.

1568—Transylvania Establishes Religious Tolerance

In January 1568, King John of Transylvania decreed: "that preachers shall be allowed to preach the Gospel everywhere, each according to his own understanding of it. If the community wish to accept such preaching, well and good; if not, they shall not be compelled, but shall be allowed to keep the preachers they prefer. No one shall be made to suffer on account of his religion, since faith is the gift of God." [69] This saved the Unitarian faith and the Unitarian idea energized much of the later thinking that was directed toward securing religious liberty. This was especially true in the inspiration which it was to later give to Thomas Jefferson for his humanitarian and social justice ideas.

1593—Akbar's Edict of Religious Freedom

Akbar, one of the greatest of the Mogul emperors of India, in 1593 issued an edict of absolute religious freedom for all his subjects.

1606—Virginia's Charter Points Toward Bill of Rights

The original charter of Virginia in 1606, as well as those of 1612 and 1621, in stilted English define rights of colonists. Kent's conclusions are that the ideas of "no taxation without representation"; "equal administration of justice;" "trial by jury;" "necessity of proof before conviction;" and "that no person should suffer without express law either in life, limb, liberty, good name, or

estate nor be bound to answer without due process of law," were in these Virginia charters. As a result of Virginia's pointing the way, Kent also concludes that similar charter provisions were made for Massachusetts in 1629, Maryland in 1632, Maine in 1639, Connecticut in 1662, Rhode Island in 1663, Carolina in 1663, Georgia in 1732." [70]

1611—Anabaptist Liberty of Conscience

Anabaptist was a nickname applied to various sects who denied the validity of infant baptism. From the Anabaptists's viewpoint, infant baptism was a form a religious tyranny, because the adults took a helpless infant and super-imposed their religious views on such infant. In 1611 a group of English Anabaptists stated that "the magistrate is not to meddle with religion or matters of conscience or compel men to this or that form of religion."

1625*—New England Town Meeting

The old New England Town Meeting where all the citizens of the community met and after discussion voted their decisions on local questions was a revival of direct popular assembly, in brief, a pure Democracy. The practical experience gained in the New England Town Meeting had a far-fetching effect in developing the determination that the people themselves are the government.

1628—English Petition of Right

Because of the repeated violation of what Englishmen felt were their established rights,[71] on June 7, 1628, "the Lords Spiritual and Temporal, and Commons in this present Parliament assembled," petitioned the King naming the following specific wrongs that they asked to have corrected:

1—"Collection of unauthorized taxes."

2—"Imprisonment of citizens without any cause to which they might make answer according to the law."

3—"Quartering soldiers in the homes of citizens."

4—"Unwarranted use of marshall law."

The King on June 2, 1628, agreed to protect these demanded rights.

1637—Star Chamber Abuse

In 1637 the English Star Chamber was placed on basis of greatly increased censorship upon printing. Blanket warrants were given to searchers and abuse increased. All this reacted to stimulate interest in Bill of Rights ideas.

1638—Hooker's Sermon

On May 31, 1638, Thomas Hooker delivered one of the great sermons of all times. This sermon inspired the Connecticut citizens later to formulate and establish the "Fundamental Orders of Connecticut."

1638—Maryland

"The first assembly of Maryland in 1638 declared the great charter of England to be the measure of their liberties." [73]

1639—"Fundamental Orders" of Connecticut

The name of this unique document comes from the fact that each of its eleven divisions begins with "It is Ordered, sentenced, and decreed." "The Fundamental Orders were the beginning of Connecticut as a commonwealth. Their spirit was that of a sermon preached by the Rev. Thomas Hooker a short time before their adoption, in the course of which he laid down the

proposition, 'The foundation of authority is laid in the free consent of the people,' and which he closed with the challenge: 'As God has given us liberty let us take it'."

1641—Massachusetts Declaration of Rights

"No man's life shall be taken away: no man's honor or good name shall be stained: no man's person shall be arrested, restrained, banished, dismembered, nor in anyway punished: no man shall be deprived of his wife or children: no man's goods or estate shall be taken away from him, nor in any way damaged under color of the law, or countenance of authority; unless clearly warranted by the laws of this State." [74]

1642—Coke's Institutes of the Laws of England

The second part of the Institutes was built around the Great Charter. However this was not the Magna Carta of 1215, but the Charter of Henry III of 1225.

The analysis that Coke makes of this has already been given under "1225." Coke exalted the Common Law. He constantly stressed that the people are the ultimate source of law. He wrote in English, so that the common people could understand. He became a great inspiration for later workers for Bill of Rights.

1644—Milton's Fight for Freedom of the Press

In 1643 Parliament passed a law "to regulate printing: that no book, pamphlet, or paper shall be henceforth printed, unless the same be first approved and licensed by such," . . . . . John Milton answered this in his immortal "Aeropagitica" and published this in defiance of the law as a protest against the tyranny of the Government. Milton's answer was an eloquent plea for free speech and is one of the outstanding contributions on the subject in all history. It was not effective at once but later it contributed to the establishment of Freedom of the Press in England.

1647-1653—Leveller Tracts

The Leveller Tracts were written in England between May 1647, and August 1653, as protests against unjust and unequal laws and practices. The name was applied in derision by the opposition who claimed that the object was "levelling social inequalities." These tracts are unique in political literature. No other movement had been like it. Here are the very seeds that were to sprout into the Bills of Rights of English-speaking people. Coke's Institutes of the Laws of England and religious convictions dominated. The following are typical concepts:

"For what is done to any one, may be done to every one."

"All power is originally and essentially in the whole body of the people of this nation."

"Open the Press, whereby all treacherous and tyrannical designs may be the easier discovered, and so prevented, which is a liberty of greatest concern to the commonwealth."

"All trials should be only of twelve sworn men."

"No conviction but upon two or more sufficient witnesses."

"Accusers must face accused."

"Free all men from being examined against themselves."

"Proportion punishments more equal to offences."

"No imprisonment for a debt."

"Freedoms of men's persons against arbitrary and illegal imprisonments."

"That no man be attached, imprisoned, but by lawful judgment of a jury."

"All monopolies be forthwith removed, and no person whatsoever may be permitted to restrain others from free trade."

"Exempt matters of religion and God from the compulsion of restrictive power of any authority upon earth." [72]

1650—Connecticut Declaration of Rights

A transcript of the 1641 Act of Massachusetts was enacted in 1650.[74]

1671—Fundamentals of New England

Our Puritan ancestors after struggling for several years made a definite step forward by crystallizing their democratic ideas in what they called the General Fundamentals built around Bill of Rights ideas.

1679—Habeas Corpus Act

Habeas Corpus has been defined "as a common law writ of ancient origin designed as a speedy method of founding a judicial inquiry into the cause of any alleged unlawful custody of an individual or any alleged unlawful actual deprivation of personal liberty." It goes back to the old Roman edict. While we had an adumbration of the idea in Magna Carta, there was no clearly defined procedure for making the idea available until the enactment of the Habeas Corpus Act in England on May 26, 1679.

1680—Cooke's Popularization of Charter Ideas

The barrister, Edward Cooke, sensed that the Charter ideas were not available to the general public. To meet this urgent need he took Sir Edward Coke's elaborate and complicated analysis—already mentioned under 1225—and prepared a small volume with the long title of "Magna Carta Made in the Ninth Year of King Henry III, and Confirmed by King Edward I in the Twenty-eighth Year of His Reign." This made the Charter ideas available to the common man who was to take an increasing interest in Bill of Rights ideas.

1682—William Penn's Vision

William Penn in the preface to the plan of government prepared for Pennsylvania "declared that any government is free to the people under it, where laws rule, and the people are a party to those laws."

1685—Locke's "First Letter on Toleration"

The English philosopher, John Locke, made an outstanding contribution to religious liberty in his "First Letter on Toleration."

The substance of his Toleration Doctrine is as follows:

"The care of souls cannot belong to civil magistrate, because the whole of his power consists in outward force: but true and saving religion consists in the inward persuasion of the mind, without which nothing can be acceptable to God. Such is the nature of human understanding, that it cannot be compelled to the belief of anything by outward force." [75]

1686—Locke's Second Treatise on Government

This small book defended the rights of ultimate sovereignty of the people. It exerted a tremendous influence on many of the American colonists and energized them for the creation of their Bill of Rights. Locke taught that nature gave the following to all:

1—Freedom to order their actions and dispose of their possessions and persons, as they see fit, within the bounds of the law of nature; without asking leave, or depending upon the will of any other man.

2—Equality.

3—Liberty. However, Locke was clear to distinguish between this and license.

4—That all men may be restrained from invading other's rights, and from doing hurt to one another.

5—Freedom of men under government is, to have a standing rule to live by, common to all.

6—Freedom from absolute, arbitrary power.

7—That "consent" makes one a member of any commonwealth.

8—That political power is that power which every man having in the state of nature, has given up into the hands of society.

1689—English Bill of Rights

The English Bill of Rights won after many bitter struggles is a great landmark along the long trail toward Democracy. Its principle provisions were:

1—Suspension or execution of laws without consent of Parliament was illegal.

2—Parliament only could levy money for taxes.

3—Right of petition reaffirmed.

4—Parliament given control of standing army.

5—Protestants may have arms for their defense.

6—Elections of members of Parliament ought to be free.

7—Freedom of speech in Parliament.

8—Prohibition of excessive bail or excessive fines or cruel or unusual punishment.

1691—New York

The general assembly of the colony of New York on May 13, 1691 enacted "Bill of Rights" ideas.

1710—Habeas Corpus Writ Introduced in Virginia

When Colonel Alexander Spotswood became Governor of the Virginia Colony "his coming was distinguished by an event as memorable on American Soil as the granting of Magna Carta had ever been in the history of England. He brought with him the gift of the benefit of the habeas corpus acts which had been denied by the English Government when the General Assembly had endeavored to extend it by their own authority." [76]

1734—Zenger Fights for Freedom of Press in America

John Peter Zenger, publisher of the New York Weekly Journal, believed in liberty of the press and because he was not willing to compromise he was arrested and kept in jail for eight months. He was then tried for libel but was acquitted by the jury. This case did not add anything to the law but it was

an illustration of one man's courage to fight an unjust administration, and from this viewpoint it became an important landmark along the trail of freedom.

1748—Montesquieu's Spirit of Laws

Montesquieu was an outstanding French scholar. He spent many years in studying man's law thinking. The very title of his great book suggested a unique approach. He shows that experience proves that the only security that man can have is under "the shelter of laws." From beginning to end are many illustrations of the need of a Bill of Rights.

The French Edition was followed by one in English in 1750. This had a wide use with the colonial leaders. It became the political Bible of Jefferson. He read it thoroughly between 1774 and 1776, although in 1790 he changed his mind. To the authors of the Federalist it was a source of inspiration. The book made the colonists aware of the broad rights and principles that together were the unwritten constitution of England. "It was a political best-seller." "Its first effect was electric." "Madison's knowledge" of this book "was so accurate that twenty years after he had left Princeton he could quote it freely from memory without error." [91]

Here was a dynamic stimulus for the creation of Bill of Rights ideas.

1756—"Absolute Rights" of Englishmen

Blackstone's "An Analysis of the Laws of England" contained the following concise statements of rights: [77]

"The Rights of Natural Persons are, 1. Absolute, or such as belong to Individuals. 2. Relative, or such as regard Members of Society.

"The Absolute Rights, or Civil Liberties, of Englishmen, as frequently declared in Parliament, are principally three; the Right of Personal Security, of Personal Liberty, and of Private Property.

"The Right of Personal Security, consists in the legal Enjoyment of Life, Limb, Body, Health, and Reputation.

"The Right of Personal Liberty consists in the free Power of Locomotion, without illegal Restraint or Banishment.

"The Right of Private Property consists in the free Use and Disposal of every Man's lawful Acquisitions, without Injury or illegal Diminution."

The above statements of absolute rights in 1764 inspired the Boston patriot, James Otis to write his great pamphlet on the "Rights of the British Colonies."

1759—Blackstone's Charters

In his generation, William Blackstone was the outstanding legal scholar of the world. His text "The Great Charter and Charter of the Forest," assembled many facts regarding the origins and vicissitudes of the Charters. No other text has given such a dynamic word picture of the determination of Englishmen to maintain their rights.

1764—Otis' Rights of British Colonists

The pamphlet by James Otis—the Boston patriot—on "The Rights of the British Colonies," was an indicator of the coming political storm. Otis developed the following:

1—Need of more definite limitations of the legislative power in general.

2—Basic ideas of the later Bill of Rights.

3—Specifically that there was no right of taxation without the consent of the taxed.

4—Otis had access to some source material on the "absolute rights of Englishmen," that later became part of Blackstone's "Commentaries." In a Memorial to the legislature, Otis stressed the rights of individuals in what later came to the public in the great Blackstone's own words.

It is now known that Blackstone was the author of the source material that Otis used. However, we do not know if Otis was aware of this. Otis had the rare ability of taking abstruse legal ideas and stating these in simple language that could be understood by the common man. When the common men comprehended their legal rights, they proceeded to act and to get such rights.

1765—Blackstone's "Commentaries"

Blackstone began his course of lectures on the laws of England in 1753. In giving these lectures he gathered a huge mass of material which he organized and began publishing in 1765 under the title of "Commentaries on the Laws of England," which became popularly known merely as "Commentaries". In his pioneer contribution, Blackstone brought together the law driving ideas of the Anglo-Saxon heritage and made these available so they could easily inspire future groups to demand their legal rights. In the first volume of the "Commentaries," we find a running title at the top of 177 consecutive pages, "THE RIGHTS OF PERSONS." As shown for 1771, 1772, and 1775, these "Commentaries" exerted a tremendous influence.

1765—Colonial Declaration of Rights

Representatives of nine colonies met in New York City on October 19, 1765. They respectfully urged recognition of the following Bill of Rights ideas: [78]

1—That these colonies are entitled to all the inherent rights and liberties of his natural-born subjects within the kingdom of Great Britian.

2—That it is inseparably essential to the freedom of a people, and the undoubted right of Englishmen, that no taxes be imposed on them but with their own consent, given personally, or by their representatives.

3—That trial by jury is the inherent and invaluable right of every British subject in these colonies.

4—That the increase, prosperity, and happiness of these colonies depend on the full and free enjoyments of their rights and liberties.

5—That it is the right of the British subjects in these colonies to petition the King, or either house of Parliament.

1771—Freedom of Press firmly established in England

John Wilkes—the turbulent English political agitator and reformer—set forces in motion that resulted in three important contributions to Democracy. Due to the efforts of the much hated John Wilkes, Freedom of the Press was firmly established in England in 1771. Historians have aptly stated that Wilkes was the leader in bringing about three of the greatest changes in the British Constitution:

1—He got for the press the right to discuss public affairs.

2—He put an end to the secrecy of things said or done in Parliament.

3—He showed up the little share the great mass of people had in the government.

1771—Blackstone's Commentaries reach America

Blackstone's Commentaries began circulating in America in 1771 and by 1776 there were about 2500 copies in use in America. This means that in the narrow strip along the Atlantic Seaboard of about 100 miles in width from Georgia in the South to Maine in the North, this large number of Commentaries made for the creation of law-minded laymen, who, knowing their rights, were willing to demand and fight for their rights.

1772—American Edition of Blackstone's "Commentaries"

In 1772, an edition of Blackstone's "Commentaries" was printed in America. This edition as well as the one from England was the principal source of information for the colonists on the state of English law in general. Furthermore these "Commentaries" furnished the colonists with an effective legal weapon to use in their determination to secure and maintain their rights as Americans. All of this had a cumulative effect toward a Bill of Rights.

1774—Continental Congress Declaration of Rights

All colonies were represented except Georgia. The Congress [79] in October, 1774 declared that the colonists were entitled to:

1—Life, liberty and property.

2—All the rights, liberties and immunities of free and natural-born subjects.

3—Participation in the legislative power.

4—The Common Law of England.

5—Trial by jury of peers.

1775—Burke senses Colonial Political Genius

Burke, on March 22, 1775 on the floor of the House of Commons in an effort to secure justice for the American Colonists said, "In no country, perhaps in the world, is the law so general a study . . . . . I have been told by an eminent bookseller that in no branch of his business, after tracts of popular devotion, were so many books as those on the law exported to the plantations. The colonists have now fallen into the way of printing them for their own use. I hear that they have sold nearly as many of Blackstone's "Commentaries" in America as in England . . . . This study renders men acute, inquisitive, dexterous, prompt in attack, ready in defense, full of resources. In other countries the people, more simple and of a less mercurial cast, judge of an ill principle in government only by an actual grievance; here they anticipate the evil and judge of the pressure of the grievance by the badness of the principle. They augur misgovernment at a distance and snuff the approach of tyranny in every tainted breeze." [80] The growing determination of the colonists to secure their rights is illustrated that on the next day Patrick Henry made his immortal "Liberty or Death" speech.

1775—New York Declaration of Rights

This was signed May 26, 1775, by 100 "Deputies in Provincial Congress" saying: "We the Deputies . . . . . Do in the most solemn manner resolve never to become slaves and do associate under all the ties of Religion, Honor and Love to our Country to adopt and endeavor to carry into execution whatever measures may be recommended by the Continental Congress or resolved upon

by this Provincial Congress for the purpose of preserving our Constitution and opposing the execution of the several arbitrary and oppressive acts of the British Parliament, until a reconciliation between Britain and America, on constitutional principles, which we most ardently desire can be attained." The original is in possession of the Onondaga Historical Association, Syracuse, New York.

1776—New Hampshire's Germ of Bill of Rights

On January 5, 1776, the Provincial Congress meeting at Exeter, N. H. framed a draft of a "form of Government." This contained the germ of a Bill of Rights—without the specific enumeration that was to come from Virginia in June following—when it said, "we never sought to throw off our dependence upon Great Britain, but felt Ourselves happy under her Protection, while we could enjoy our Constitutional Rights and Privileges." These individuals "insisted that they brought with them into this country the privileges of English freemen." [81] Thus a group of Englishmen demanded; and were to fight and die for their rights.

1776—Virginia Adopts "Declaration of Rights."

On May 6th, 1776 a Declaration of Rights was introduced "at a general convention of delegates and representatives from the several counties and corporations of Virginia." Colonel George Mason had prepared the first draft and the text just ahead is substantially the same as his first draft except that Sections 10 and 14 were added.

On June 12th, the following was agreed to unanimously:

A Declaration of Rights made by the Representatives of the good people of Virginia, assembled in full and free convention, which rights do pertain to them and their posterity as the basis and foundation of government.

1—That all men are created equally free and independent, and have certain inherent rights, of which, they cannot, by any compact, deprive or divest their posterity; among which are the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.

2—That all power is vested in, and consequently derived from the people; that magistrates are their trustees and servants, and at all times amenable to them.

3—That government is best, which is capable of producing the greatest degree of happiness and safety, and is most effectively secured against the dangers of mal-administration; and that when any government shall be found inadequate or contrary to these purposes, a majority of the community hath an indubitable, unalienable, and indefeasible right to reform, alter or abolish it, in such a manner as shall be judged most conducive to the public weal.

4—That no man, or set of men, are entitled to exclusive or separate emoluments or privileges from the community, but in consideration of public services; which not being descendible, neither ought the offices of magistrate, legislator, or judge be hereditary.

5—That the legislative and executive powers of the State should be separate and distinct from the judiciary; and that the members of the two first may be restrained from oppression by feeling and participating the burthens of the people, they should, at fixed periods, be reduced to a

private station, and return to that body from which they were originally taken, and the vacancies be supplied by frequent, certain, and regular elections, in which all or any part of the former members, to be again eligible or ineligible as the laws shall direct.

6—That elections of members to serve as representatives of the people, in assembly ought to be free; and that all men, having sufficient evidence of permanent, common interest with and attachment to the community, have the right of suffrage, and cannot be taxed, or deprived of their property for public uses, without their own consent, or that of their representatives, so elected, nor bound by any law to which they have not, in like manner, assented, for the common good.

7—That all powers of suspending laws, or the execution of laws, by any authority, without consent of the representatives of the people is injurious to their rights, and ought not to be exercised.

8—That in all capital or criminal prosecutions, a man hath a right to demand the cause and nature of his accusation, to be confronted with the accusers and witnesses, to call for evidence in his favor, and to a speedy trial by an impartial jury of his vicinage, without whose unanimous consent he cannot be found guilty, nor can he be compelled to give evidence against himself; and that no man be deprived of his liberty, except by the law of the land or the judgment of his peers.

9—That excessive bail ought not to be required, no excessive fines imposed, nor cruel and unusual punishments inflicted.

10—That general warrants whereby an officer or messenger may be commanded to search suspected places without evidence of a fact committed, or to seize any person or persons not named, or whose offence is not particularly described and supported by evidence, are grievous and oppressive and ought not to be granted.

11—That in controversies respecting property, and in suits between man and man, the ancient trial by jury is preferable to any other, and to be held sacred.

12—That the freedom of the press is one of the great bulwarks of liberty, and can never be restrained but by despotic governments.

13—That a well regulated militia, composed of the body of the people, trained to arms, is the proper, natural and safe defense of a free state; that standing armies in time of peace should be avoided, as dangerous to liberty; and that in all cases, the military should be under strict subordination to, and governed by, the civil power.

14—That the people have a right to uniform government; and therefore that no government separate from, or independent of, the government of Virginia, ought to be erected or established within the limits thereof.

15—That no free government, or the blessing of liberty, can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to fundamental principles.

16—That religion, or the duty which we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and, therefore, that all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forebearance, love, and charity towards each other.

1776—Declaration of Independence

The Declaration of Independence was an emotional appeal to mankind for justifying the severance of the American colonies from the Mother Country. It stressed a non-existant equality and fostered a liberty illusion. The idea around which Jefferson built the Declaration was that the colonists were not rebels against established political authority, but a free people maintaining long established and imprescriptible rights against a usurping king. The effect which he wished to produce was to leave a candid world wondering why the colonies had so long submitted to the oppressions of this king. The major premise from which this conclusion is derived is that every "people" has a right to make and unmake its own government; the minor premise is that the Americans are a "people" in this sense.

Jefferson included a statement against Negro Slavery. Congress omitted this and by so doing unfortunately left the germ in the growing social organism that led to the later unnecessary Civil War. If Congress had accepted Jefferson's recommendation against Negro Slavery the Slavery question would have been wiped out and we would not have had the unnecessary suffering of the Civil War. Slavery was morally wrong and should have been abolished at this time. This is a striking illustration as to how even Democracies pay a high price in human blood and suffering when they fail to be guided by sound moral principles.

1776—Pennsylvania's Bill of Rights Ideas

On September 28, 1776, Pennsylvania adopted the following ideas of a Bill of Rights.

1—Equality of all men before the law.
2—Freedom of religion.
3—All persons entitled to protection of life, liberty and property.
4—Right to be heard in one's defense.
5—Right to face accusing witnesses.
6—Right to secure defense witnesses.
7—Trial by jury.
8—Freedom from illegal search and seizure.
9—Freedom of speech, writing and publishing.
10—Freedom of the Press.
11—Right of Petition.
12—Right of peaceable assembly.

1776—Maryland Adopts Bill of Rights

On November 11, 1776, Maryland included a Bill of Rights in its state constitution.

1776—North Carolina's Declaration of Rights

North Carolina on December 17, 1776 enacted a comprehensive Declaration of Rights establishing most of the ideas in the later Bill of Rights.

1—To be informed of accusation.
2—To confront accusers.
3—To introduce defense testimony.
4—Not be required to give evidence against himself.

1777—New York's Effort Toward Bill of Rights

In the original constitution of 1777 we have definite steps toward a Bill of Rights.

1777—Vermont's Bill of Rights

On July 8, 1777, Vermont adopted Bill of Rights ideas very similar to those of Pennsylvania.

1778—Massachusetts Proposal

The following was proposed by the convention meeting at Ipswich, Massachusetts, April 29, 1778:

"That a bill of rights, clearly ascertaining and defining the rights of conscience, and that security of person and property, which every member in the State hath a right to expect from the supreme power thereof, ought to be settled and established, previous to the ratification of any constitution for the State . . . . . Over the class of unalienable rights the supreme power hath no control, and they ought to be clearly defined and ascertained in a Bill of Rights, previous to the ratification of any constitution. The bill of rights should also contain the equivalent every man receives, as a consideration for the rights he has surrendered. This equivalent consists principally in the security of his person and property, and is also unassailable by the supreme power: for if the equivalent is taken back, those natural rights which were parted with to purchase it, return to the original proprietor, as nothing is more true, than that Allegiance and Protection are Reciprocal." These ideas were later made a part of the Constitution in 1780.

1784—New Hampshire Bill of Rights

On June 2, 1784, New Hampshire's Bill of Rights became effective. Its principal provisions were:

1—Equality of all men before the law.

2—Rights of life, liberty—acquiring, possessing and protecting property.

3—Rights of conscience.

4—Freedom of religion.

5—Rights of conscientious scruples about the lawfulness of bearing arms.

1785—Virginia Statute of Religious Liberty

Thomas Jefferson wrote the Virginia Statute for religious freedom, the greatest landmark in the history of Religious Liberty in America. The statute itself reads:

"That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened, in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."

1787—Northwest Ordinance

The Northwest Ordinance enacted by Congress on July 13, 1787 . . . . . establishing the territory out of which the States of Ohio, Indiana, Illinois, Michigan and Wisconsin were later formed, is built on Bill of Rights ideas.

1787—Pickney's Effort for Bill of Rights

In the Constitutional Convention, on August 20, 1787, Charles Pickney of South Carolina moved a series of propositions which were essentially a Bill of Rights, but they were referred to a committee and apparently forgotten.[82]

1787—Mason's efforts for Bill of Rights

In the Constitutional Convention on September 12, George Mason asserted the need for the inclusion of a Bill of Rights.[82]

1787—September 17, U. S. Constitution Signed

On September 17th, 1787, 38 of the 41 remaining deputies signed the engrossed copy.[83] This was without a Bill of Rights. After presentation to Congress the struggle for ratification began. The absence of a Bill of Rights inspired the enemies of the Constitution to attack. George Mason and Elbridge Gerry had refused to sign because of the lack of a Bill of Rights.

1787—Jefferson urges Adoption of Bill of Rights

Jefferson was our Minister to France during the Constitutional Convention. Yet he followed the proceedings. On receiving copy of the proposed constitution in December, 1787, he wrote, "providing clearly and without the aid of sophism, for freedom of religion, freedom of the press, protection against standing armies, restriction of monopolies, the eternal and unremitting force of the habeas corpus laws and trials by jury in all matters of fact triable by the laws of the land . . . . A bill of rights is what the people are entitled to against every government on earth." [84]

Jefferson was deeply religious. He regarded the teachings of Jesus as "the most sublime and benevolent code of morals which has ever been offered to man." This was the source of Jefferson's driving power for human rights. He exerted a greater power for the adoption of our Bill of Rights than any other individual.

1787—Address of the Minority

On December 12, 1787, a number of "Philadelphians demanded first of all that the rights of conscience be held inviolable."

1788—Ratification of United States Constitution

The New Hampshire Convention by vote of 57 to 47 ratified the United States Constitution at 1 P. M. Saturday, June 21, 1788. This was the ninth state to ratify and thus made the United States Constitution a legal reality.[85] With this ratification went a recommendation for a series of 12 amendments containing Bill of Rights ideas. However, "the Government did not declare the Constitution to be in effect until the first Wednesday in March, 1789."

1789—Washington Senses Lack of Bill of Rights

In the adoption of the Constitution, strong recommendations had been expressed urging the need of amendments that would embrace a Bill of Rights. On April 30, 1789, President Washington in his first inaugural address reminded the Congress of the collective desire for a Bill of Rights.[86]

1789—Paine's "Rights of Man"

Thomas Paine had many followers in, and stimulated thinking in America. His "Rights of Man" was published in May 1789. It was written in answer

to Burke's reflections on the Revolution in France and is developed around the following:

"Every age and generation must be as free to act for itself, in all cases, as the ages and generations which preceded it . . . . .

"The circumstances of the world are continually changing and the opinions of men change also; and as government is for the living, and not for the dead, it is the living only that has any right in it . . . . .

"The error of those who reason by precedents drawn from antiquity, respecting the rights of man, is that they do not go far enough into antiquity . . . .

"The duty of man is not a wilderness of turnpike gates, through which he is to pass by tickets from one to the other. It is plain and simple, and consists but of two points. His duty to God, which every man must see; and with respect to his neighbor, to do as he would be done by . . . . .

"His natural rights are the foundation of all his civil rights . . . .

"A constitution is a thing antecedent to a government, and a government is only the creature of a constitution. The constitution of a country is not the act of its government, but of the people constituting a government . . . . . .

"Man worships not himself, but his Maker: and the liberty of conscience which he claims is not for the service of himself, but of his God . . .

"A Declaration of Rights is, by reciprocity, a Declaration of Duties also. Whatever is my right as a man, is also the right of another; and it becomes my duty to guarantee as well as to possess.[87]

1789—France's Declaration of Rights of Man and Citizens

This far-reaching document was adopted by the French National Assembly on August 26, 1789, as a preamble to their Constitution. Its big fundamentals were:[88]

"Men are born, and always continue, free, and equal in respect of their rights. Civil distinctions, therefore, can be founded only on public utility.

"The end of all political association, is, the preservation of the natural and imprescriptible rights of man; and these rights are liberty, property, security, and resistance of oppression.

"The nation is essentially the source of all sovereignty; nor can any individual, or any body of men, be entitled to any authority which is not expressly derived from it . . . . . .

"No man ought to be molested on account of his opinions, not even on account of his religious opinion, provided his avowal of them does not disturb the public order established by the law.

1789—Submission of Bill of Rights

The various states had submitted 124 proposed amendments to the new Constitution. When the ideas in these were condensed and duplications eliminated, Congress finally agreed to 12 proposed amendments.

"The Congress on September 26 passed a concurrent resolution requesting the President to send copies of the proposed amendments to the executives of the eleven states then in the Union and also to North Carolina and Rhode Island." "Copies of the original resolution were accordingly prepared, and it appears that the surviving copies are all virtual replicas of the original." [89]

Later, numbers 1 and 2 were not approved by the States and numbers 3 to 12 became the first ten amendments known as the Bill of Rights.

1791—Bill of Rights added to U. S. Constitution

Engrossed copies were transmitted to the governors of each of the states, in accordance with the request of Congress, by President Washington on October 2, 1789 . . . . . Ratification by eleven states was necessary to give effect to these amendments. On December 15, 1791, the State of Virginia became the eleventh state to ratify the last ten proposals of the resolution and the Bill of Rights became a part of the nation's supreme law.[90]

1945—United Nations Charter

On June 26, 1945, we and 50 other nations pledged each other to promote "respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, religion."

1947—Report of President's Committee on Civil Rights

On October 29, 1947, this report urged 45 correctives to our Bill of Rights muddle. It represents the most advanced stand yet taken to bring justice to non-whites. Lagging public opinion is delaying political implementation of the findings.

1948—Universal Declaration of Human Rights

On December 10, 1948, the General Assembly of the United Nations passed and proclaimed the Universal Declaration of Human Rights. This merely indicates direction. Attainment is still in the future. For every nation, attainment must come by unleashing the inborn and universal Potential Dynamic Power of Freedom of individuals within the nation, as shown on back cover. It must never be superimposed from without.

The text is given in Appendix "E".

STRUGGLE FOR REALIZATION

"The life of law is a struggle." The enactment of our Bill of Rights did not bring realization. Negro slavery was practiced and defended by many who worked to secure the Bill of Rights for themselves. The white man had not learned that "he could not keep the black man in the gutter without also getting in the gutter himself." That "the rights of Democracy are not divisible, and must be available to all, in order to be secure for any" was also to be learned. The pleas of Jefferson and Mason to outlaw slavery were unheeded by the majority. As an illustration how Article I Section 9 and Article IV Section 2, third paragraph, of our Constitution condoned slavery, Chief Justice Taney in 1857 in the Dred Scott decision of the Supreme Court said:[92]

> "There are two clauses in the Constitution which point directly and specifically to the negro race as a separate class of persons, and show clearly that they were not regarded as a portion of the people or citizens of the Government then formed."
>
> "One of these clauses reserves to each of the thirteen states the right to import slaves until the year 1808, if it thinks proper.—And by the other provision the states pledge themselves to each other to maintain the right of property of the master, by delivering up to him any slave who may have escaped from his service, and be found within their respective territories."

As an illustration of white attitudes toward the negro, Taney said:[93]

"It is difficult at this day to realize the state of public opinion in relation to that unfortunate race, which prevailed in the civilized and enlightened portions of the world at the time of the Declaration of Independence, and when the Constitution of the United States was framed and adopted . . . the public history of every European nation displays it in a manner too plain to be mistaken."

"They had for more than a century before been regarded as being of an inferior order, ... that they had no rights which the white man was bound to respect; . . . . . He was bought and sold, and treated as an ordinary article of merchandise and traffic, whenever a profit could be made by it. This opinion was at that time fixed and universal in the civilized portion of the white race . . . . ."

"In no nation was this opinion more firmly fixed or more uniformly acted upon than by the English Government and English people . . . . . ."

"The opinion thus entertained and acted upon in England was naturally impressed upon the colonies they founded on this side of the Atlantic."

To the opponents of slavery Taney's illustration was imagined to be a dictum of the court. The blood bath which later increased social problems of the unnecessary Civil War was the result.

On April 9, 1866, Congress enacted:[94] "That all persons born in the United States . . . . . of every race and color . . . . shall have the right in every state and territory . . . . . to full and equal benefit of all laws and proceedings for the security of person and property as is enjoyed by white citizens." This act provides penalties for non-compliance, places the cases in the United States Courts, authorizes the United States district attorneys to prosecute and authorizes the President, if necessary, to use military force to secure compliance.

Authorizes, "The President of the United States, or such person as he may empower for the purpose, to employ such part of the land or naval forces of the United States, or of the militia, as shall be necessary to prevent the violation and enforce the due execution of this act."

The Fourteenth Amendment superseded this act.

In 1870 Congress re-enacted Civil Rights legislation.[95] This proved ineffective.

On March 1, 1875, Congress passed "an act to protect all citizens in their civil and legal rights." [96] This had enforcement teeth. On October 15, 1883 our Supreme Court held this act unconstitutional.[97]

In discussing the fallacy of this majority decision, Justice Harlan—who was born and lived in Kentucky—in a vigorous and masterful dissent said:[98]

"Substance and spirit of recent amendments have been sacrificed."

"Constitutional provisions adopted in the interest of liberty, ... have been so construed as to defeat the ends the people desired to accomplish, ... and which they supposed they had accomplished by changes in their fundamental law, ..."

"We shall enter upon an era of constitutional law, when the rights of freedom and American citizenship cannot receive from the nation that efficient protection which heretofore was unhesitatingly accorded to

slavery and the rights of the master."

"The statute of 1875, now adjudged to be unconstitutional is for the benefit of citizens of every race and color."

CORRECT OUR "WORST WAR-TIME MISTAKE"

The refusal of our Supreme Court[99]—on June 21, 1943 and December 18, 1944—to apply our Bill of Rights to American citizens of Japanese descent was our worst legal disaster.

Dissenting, Justice Roberts said:

This "is the case of convicting a citizen as a punishment for not submitting to imprisonment in a concentration camp, based on his ancestry, and solely because of his ancestry, without evidence or inquiry concerning his loyalty and good disposition towards the United States." This shows that "constitutional rights have been violated." [100]

Dissenting, Justice Murphy said:

"This exclusion goes over 'The very brink of constitutional power and falls into the ugly abyss of racism'."

"Individuals must not be left impoverished of their constitutional rights on a plea of military necessity that has neither substance nor support." [101]

Eugene V. Rostow, Professor of Law, Yale University, with rare courage says:

"Our war-time treatment of Japanese aliens and citizens of Japanese descent on the West Coast has been hasty, unnecessary and mistaken. The course of action which we undertook was in no way required or justified by the circumstances of the war. It was calculated to produce both individual injustice and deep-seated social maladjustments of a cumulative and sinister kind."

"All in all, the interment of the West Coast Japanese is the worst blow our liberties have sustained in many years. Over one hundred thousand men, women and children have been imprisoned, some seventy thousand of them citizens of the United States, without indictment or the proffer of charges, pending inquiry into their 'loyalty.' "

"For the first time in American legal history, the Court has seriously weakened the protection of our basic civil right, the writ of habeas corpus." "It is hard to imagine what courts are for if not to protect people against unconstitutional arrest. If the Supreme Court washed its hands of such problems, for what purposes would it sit?"

"General DeWitt's Final Report and his testimony before committees of the Congress clearly indicate that his motivation was ignorant race prejudice, not facts to support the hypothesis that there was a greater risk of sabotage among the Japanese than among residents of German, Italian, or any other ethnic affiliation."

"The Japanese exclusion program thus rests on five propositions of the utmost potential menace: (1) protective custody, extending over three or four years, is a permitted form of imprisonment in the United States; (2) political opinions, not criminal acts, may contain enough clear and present danger to justify such imprisonment; (3) men, women and children of a given ethnic group, both Americans and resident aliens, can be presumed to possess the kind of dangerous ideas which require their imprisonment; (4) in time of war or emergency the military, perhaps without even the concurrence of the legislature, can decide what

political opinions require imprisonment and which ethnic groups are infected with them; and (5) the decision of the military can be carried out wthout indictment, trial, examination, jury, the confrontation of witnesses, counsel for the defense, the privilege against self-incrimination, or any of the other safeguards of the Bill of Rights."

"The idea of punishment only for individual behavior is basic to all systems of civilized law. A great principle was never lost so casually."

"That the Supreme Court has upheld imprisonment on such a basis constitutes an expansion of military discretion beyond the limit of tolerance in democratic society. It ignores the rights of citizenship, and the safeguards of trial practice which have been the historical attributes of liberty."

"Three forms of reparation are available, and should be pursued. The first is the inescapable obligation of the Federal Government to protect the civil rights of Japanese Americans against organized and unorganized hooliganism. If a local law enforcement fails, prosecutions under the Civil Rights Act should be undertaken. Secondly, generous financial indemnity should be sought, for the Japanese Americans have suffered and will suffer heavy property losses as a consequence of their evacuation. Finally, the basic issues should be presented to the Supreme Court again, in an effort to obtain a reversal of these war-time cases. In the history of the Supreme Court there have been important occasions when the Court itself corrected a decision occasioned by the excitement of a tense and patriotic moment."

"Similar public expiation in the case of the internment of Japanese Americans from the West Coast would be good for the Court, and for the country." [102]

National interest requires that the Court correct this blunder. In another issue, on April 28, 1949, the Court reversed itself 3 times in the following:

"We conclude that the Schwimmer, Macintosh and Bland cases do not state the correct rule of law." [104]

If our American Way of Life is to be preserved we must make the maintaining of our Bill of Rights for **All**, more important than covering up of political or military blunders.

EPILOGUE — WHAT'S AHEAD

The preceding shows many centuries of struggle to attain our present Bill of Rights. Today we have the cumulative benefit of these many past sacrifices. Yet, we have not succeeded in living up to our own ideals, because of the following:

Many sects of the Christian Church repudiate the Bill of Rights in maintaining or tolerating race distinctions. These should go by the name of the sect or write the word 'Christian' in quotation marks. To Jesus there was no color line. Any color line distinction is anti-Christian.

Many states by discriminatory laws withhold the operation of the Bill of Rights to non-whites.

In denial of the spirit of the United States Constitution, Arkansas, Maryland, Mississippi, North Carolina, Pennsylvania, South Carolina and Texas require a religious test for holding office.

Arkansas, Florida, Mississippi, Tennessee and Utah—following ignorant religious leaders—deny academic freedom to teachers of science with regard to the evolution of man.

The United States Government flatly denied the rights of many citizens of Japanese ancestry and forced these into concentration camps without any regard as to the individual's loyalty.

One of the purposes of the United Nations Charter[103] is "assisting in the realization of human rights and basic freedoms for all without distinction as to race, sex, language or religion." We have failed to meet this.

These are tragic illustrations of our own shortcomings, which we ought to correct.

Two great opportunities for creative and adventurous living lie ahead:

1—Recognizing and practicing in our Living-Together relations that the rights of Democracy are not divisible and must be available to all, in order to be safe and secure for any.

2—World Security Under Enforcible Law is necessary for the creation and maintenance of an adequate Bill of Rights. Civilization is at the forks of the road; one, is enforcible international law, the other, international anarchy. The United Nations Charter may become the most significant legal document in all history, or a mere scrap of paper. As to which, depends on our attitudes. Of the 158 steps toward an adequate Bill of Rights, 127 were taken by England and our United States. No two nations have ever had such an opportunity for leadership to re-direct the thinking and altering the behavior of humanity. Rome tried it with arms, and failed. We can work the idea of "sacredness of human personality" under enforcible law and win. This glorious past and challenging future ought to inspire our citizens to make and live the following pledge:

> I hereby pledge myself to work in every way I can with the citizens of this and the other nations of the world for the development, through the United Nations or otherwise, of a world government, based on law, with adequate power, effective to prevent aggressive war and without impairment of national autonomy or control of matters other than war.

APPENDIX "A"

RIGHTS OF CITIZENS

GUARANTEED BY THE UNITED STATES CONSTITUTION

The term "Bill of Rights" has been used for Rights 10 to 38 below.

Roman numeral indicates number of "Article" and the figure to the right the "Section" number, thus, I-8.

Numbers at left of letters indicate number of "Amendment," thus 1-A.

1—Writ of Habeas Corpus, insures that there shall be no illegal imprisonment. (I-9)

2—No Bill of Attainder shall be passed. (I-9)

3—No Ex-Post-Facto Law shall be passed. (I-9)

4—Trial of all crimes, except in cases of impeachment, shall be by jury. (III-2)

5—Trial must be held in State where the crime was committed. (III-2)

6—No conviction of treason unless on the testimony of two witnesses. (III-3)

7—No attainder of treason shall work corruption of blood or forfeiture except during the life of the person attained. (III-3)

8—Citizens of each state shall be entitled to all privileges and immunities of the citizens in the several states. (IV-2)

9—No religious test shall ever be required as a qualification to any office or public trust under the United States. (VI)

10—No state religion may be established. (1-A)

11—Liberty to worship as he pleases. (1-A)

12—Freedom of speech. (1-A)

13—Freedom of the press. (1-A)

14—Right of peaceful assembly. (1-A)

15—Right of petition. (1-A)

16—Right to keep and bear arms. (2-A)

17—Soldiers may not be quartered in any house. (3-A)

18—Security in their persons, houses, papers, and effects. (4-A)

19—Freedom from unreasonable searches and seizures. (4-A)

20—Freedom from search warrants, but upon probable cause supported by oath. (4-A)

21—No person may be held to answer for a crime unless by indictment of a grand jury. (5-A)

22—No person may be tried twice for the same offense. (5-A)

23—No person need be a witness against himself. (5-A)

24—Cannot be deprived of life, liberty, or property without due process of law. (5-A)

25—Private property may not be taken for public use without just compensation. (5-A)

26—Right to a speedy and public trial. (6-A)

27—Trial by impartial jury of the state and district wherein the crime has been committed. (6-A)

28—District must be previously defined by law. (6-A)

29—Must be informed of the nature and cause of the accusation. (6-A)

30—Right to face witnesses against himself. (6-A)

31—Right to have compulsory processes for obtaining witnesses in his favor. (6-A)

32—Right to have the assistance of Counsel for his defense. (7-A)

33—In suits where the value in controversy shall exceed twenty dollars the right of trial by jury shall be preserved. (7-A)

34—The common law must be followed. (7-A)

35—Excessive bail prohibited. (8-A)

36—Excessive fines prohibited. (8-A)

37—Cruel and unusual punishments prohibited. (8-A)

38—Rights not enumerated in the Constitution belong to the people. (10-A)

39—Human slavery prohibited. (13-A)

40—No state may destroy citizenship. (14-A)

41—No state may deprive any person of life, liberty, or property without due process of law. (14-A)

42—No state may deny any person within its jurisdiction equal protection of its laws. (14-A)

43—No citizen may be denied the right to vote on account of race, color, or previous condition of servitude. (15-A)

44—Both sexes have the right to vote. (19-A)

APPENDIX "B"

PROPOSED

BILL OF DUTIES FOR EVERY CITIZEN

What citizens ought to do to understand and maintain our Democracy.

1—Be other-fellow-minded. For every right we demand for ourselves it is our duty in similar circumstances to grant that same right to others. Starting this at home will prepare us to become other-nation-minded, and thus assume our international obligations.

2—Be temperate, tolerant and charitable toward all. Recognize the right of men to be different.

3—Maintain Democracy's freedoms and rights for all including minority groups and those with whom we disagree.

4—Be alert to stress that Democracy provides maximum opportunities for exercise of discriminations, choices, initiative and diversity of human capacities.

5—Insist on subordination of the State to the fundamental rights of the individual, maintain that the State exists solely as a servant of the people. The people's collective will must always be the sovereign power.

6—Select delegated leaders of the best and wisest with responsiveness and accountability to the electors doing the delegating. Keep public officers the servants and agents of the people.

7—Maintain opportunities for the common man to make decisions between right and wrong proposals. Such decisions to be on the basis of unhampered, uncoerced majority vote.

8—Prohibit any religious test ever being applied to any individual for holding office or testifying in court.

9—Require that tests of sound character and fitness be applied to every candidate for office.

10—Face that Democracy is for adventurous and dangerous living. Hence Democracy is not safe. It must be defended, guarded and adapted to changing conditions in order that it may be preserved. It is at once the most flexible, but also the most difficult and restraint requiring way of Living-Together that man has ever tried.

11—Be alert to locate, expose and oppose the enemies of Democracy. Vigilance, intelligence, discipline, moral courage and consecration are needed.

12—Face the limitations of Democracy. Stress that the voice of the people is not infallible. Democracies make mistakes. However, they have the facilities for correcting their mistakes.

13—Beware of all Utopian plans. Always face that we must deal with human beings as they are.

14—Vote at every election.

15—Abide by majority decisions.

16—Check and when necessary constructively criticize the acts of officials.

17—Always place a time limit on delegated power.

18—Be on alert to watch for and act to curb governmental extravagance.

19—Stress that the United States Constitution is not a final answer to any problem, rather it is a formula to get new answers without violence as new problems arise. "Constitutions are intended to preserve practical and substantial rights, not maintain theories." Insist on keeping laws in step with man's social needs.

20—Refuse to tolerate property concepts that do not square with public welfare. Insist that "property has its duties as well as its rights."

21—Face that there are no absolute freedoms and liberties for any individual. All have boundaries. All are limited by the similar freedoms and liberties of some other individual.

22—Cooperate energetically in providing and maintaining educational facilities, adequate for training all for citizenship duties. "The World We Would Build" requires better thinking processes. The four basic attitudes needed are:

(a) Look for proof. Maintain the verifying attitude. When necessary have the courage to be agnostic—that is not knowing.

(b) Locate dependable sources of information.

(c) Draw sound deductions from established facts without prejudice.

(d) Be willing to modify viewpoints when additional facts become available.

23—Stress that Jewish religious thinking created and initiated the Democracy concepts of "rights of man;" "separation of legislative, executive and judicial functions;" "consent of governed;" "free speech;" "social justice;" "personal responsibility;" "separation of religion and state;" and greatest of all the "sacredness of human personality" and thus stimulate tolerance for Jews.

24—Be on alert to keep church and State separate.

25—Demand that all property used for religious purposes should be taxed on a basis similar to other property. Ecclesiastical institutions must stand on their own feet without hidden subsidies from the State. This would also deter church competition.

26—Be ready to sacrifice, fight, suffer and if necessary die to maintain our Democratic Way of Life.

APPENDIX "C"

MEANING OF FORESTS

The word "forest" has an exact technical meaning when applied to certain wide districts scattered irregularly through England and where it was reserved to the crown for purposes of sport.

The wild game "was protected by severe regulations of the forest law." "A forest was a district where this law prevailed to the exclusion of the Common Law which ruled outside."

"A forest was not necessarily covered with trees throughout the whole or even the greater part of its extent. Miles of moorland and heath and undulating downs might be included and even fertile valleys with plowed fields and villages nestling among them."

"Within the imaginary line, the king's power was supreme and he used it frankly for the preservation of beasts of the chase."

"The men who happened to dwell there were subject to a law, in the expressive words of Dr. Stubbs, 'cruel to man and beast.' If accused of forest offences, they had no protection from the common law of England any more than from the law of a foreign land."

"The local magistrates who ruled the rest of England were excluded from the forests by a separate set of officials."

Quoted part from McKechnie's "Magna Carta" pp 415, 417

APPENDIX "D"

UNAPPRECIATED ASPECTS OF KING JOHN'S MAGNA CARTA OF 1215

1—It was not signed by the Barons or King John. The king merely authenticated it by impress of his seal.

2—Magna Carta was sealed on Friday, June 19th, and not on June 15th.

3—The phrase "English Church" appears here for the first time in any formal document.

4—It is of mixed origin.

5—For the most part was compiled from the ancient customs of the realm, or the laws of King Edward, the Confessor.

6—The Charter contains little that is absolutely new.

7—The various ideas are strung together in a disorderly manner.

8—It is feudal, contractual and in parts at least, reactionary in tone.

9—Its aim was to protect the Barons rather than the common man.

10—"The Barons were goaded into opposition by their own personal and class wrongs, not by any altruistic impulses."

11—"The importance of the Charter for the men of 1215 . . . . was that it was something definite and utilitarian—a legal document with specific remedies for current evils."

12—"The Barons had no suspicion that they would one day be called the founders of English liberty."

13—Its substance consists of a number of legal enactments and political and civil rights.

14—Some sections are trivial.

15—Parts are brutal. For instance, intolerance toward Jews.

16—It did not guarantee trial by jury.

17—From the Norman Conquest in 1066 two views were in conflict. The monarchic struggling to create order out of anarchy, and the baronial standing for local autonomy, with strong opposition to autocratic power. This Charter reflects that struggle.

18—The essential nature of what took place at Runnymede was that it was a bargain struck between the king and his rebel magnates.

19—It was a legal document with specific remedies for current evils.

20—Constitutional principles were conspicuously absent.

21—Its great importance lay in the fact that it ennunciated a definite body of law, claiming to be above the king's will and admitted as such by John.

22—The Great Charter never spoke of "freemen" when it meant to include the ordinary peasantry or villagers.

23—It was a long time until the term "freemen" would include all Englishmen.

24—"The bulk of the English peasantry were protected by Magna Carta merely because they formed valuable assets of their lords."

25—The Barons knew that a right is valueless without an appropriate remedy to enforce it.

26—In Section 61, King John agreed:

1—"That the Barons may elect 25 Barons of the kingdom, whom they please, who shall, with their whole power, observe, keep, and cause to be observed, the peace and liberties which we have granted to them, and confirmed by this charter."

2—The 25 Barons were authorized to select four of their number to check and report on observance of the Charter.

3—If a charter violation pointed out by the four Barons was not corrected in 40 days, then they were to "lay the cause before the residue of the 25 Barons and they, the 25 Barons, with the community of the whole land" were authorized to take possession and enforce.

27—The preceding is the germ of the Security Council in Dumbarton Oaks proposals and now in the United Nations Charter.

28—The section numbers used for reference are not in the original. These were added long afterwards.

29—This Charter lasted less than 10 years when it was replaced by the Charter of Henry III in February 11, 1225.

APPENDIX "E"

UNIVERSAL DECLARATION OF HUMAN RIGHTS

WHEREAS recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

WHEREAS disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

WHEREAS it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

WHEREAS it is essential to promote the development of friendly relations among nations,

WHEREAS the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

WHEREAS Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

WHEREAS a common understanding of these rights and freedoms is of the greatest importance for the full realisation of this pledge,

Now Therefore The General Assembly Proclaims

THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

ARTICLE 1 All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

ARTICLE 2 (1) Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

(2) Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether this territory be an independent, Trust, Non-Self-Governing territory, or under any other limitation of sovereignty.

ARTICLE 3 Everyone has the right to life, liberty and the security of person.

ARTICLE 4 No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

ARTICLE 5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

ARTICLE 6 Everyone has the right to recognition everywhere as a person before the law.

ARTICLE 7 All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

ARTICLE 8 Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

ARTICLE 9 No one shall be subjected to arbitrary arrest, detention or exile.

ARTICLE 10 Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

ARTICLE 11 (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

ARTICLE 12 No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

ARTICLE 13 (1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

ARTICLE 14 (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

ARTICLE 15 (1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

ARTICLE 16 (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

ARTICLE 17 (1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

ARTICLE 18 Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

ARTICLE 19 Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

ARTICLE 20 (1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

ARTICLE 21 (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

ARTICLE 22 Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

ARTICLE 23 (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions for work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration insuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

ARTICLE 24 Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

ARTICLE 25 (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

ARTICLE 26 (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

ARTICLE 27 (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

ARTICLE 28 Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

ARTICLE 29 (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

ARTICLE 30 Nothing in this Declaration way be interpreted as implying for any State, groups or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

* * * * * * * * * * * *

The preceding was passed and proclaimed by the General Assembly of the United Nations on the tenth day of December, 1948.

The "Evolution of Concept of International Common Law" traces the slow growth from 3400 B.C. to date of ideas that are adequate precedents for the ideas in appendix "E". This may be obtained free from the Better World Fund, 1325 Cambridge Blvd., Columbus, Ohio.

SUSTAINING DATA SOURCES

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3—II Samuel 11:2 13:14
4—Kings 6:21-22
5—Ex. 23:9; Lev. 19:10; Ex. 22:21; Lev. 19:33, 34
6—II Chron. 28:5-15
7—Jer. 7:6; 22:3
8—Ez. 22:7, 29
9—Zech. 7:10
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12—Thompson's Magna Carta, p. 397, 528
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15—Thompson's Magna Carta, p. 410
16—Catholic Encyclopedia, Vol. 8, p. 15
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21—Wendover's Flowers of History, Vol. II, p. 268
22—Blackstone's The Great Charter and Charter of the Forest, p. III
23—Barrington's Magna Carta, p. 132
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25—Thompson's Magna Carta, p. 411
26—Petit-Dutaillis' Studies Supplementary to Stubbs' Constitutional History, p. 116-126
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28—Barrington's Magna Carta, p. 147
29—Blackstone's The Great Charter and Charter of the Forest, p. XIII
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32—Barrington's Magna Carta, p. 154-155
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98—109 U. S. Supreme Court, p. 26, 57, 61
99—Hirabayashi Case, 320 U. S. p. 81. Korematsu Case, 323 U. S. p. 214, Endo Case, 323 U. S. p. 283
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POTENTIAL DYNAMIC POWER OF FREEDOM

Freedom is the most difficult and restraint-requiring way of living with others that man has ever tried. Freedom is usually regarded as absence of restraint. This is wrong. Freedom is never found, but must be created under law by man. It can live only under an adequate Bill of Rights.

All races are of one blood. Freedom requires that we abolish all discrimination against individuals on account of race, color, religion or nationality.

The urge for freedom is inborn and universal. Its distinctive aspects are:

1—Power or capacity to act.

2—Protection of individual from whims and specific acts of government and other individuals.

3—Exercise of specific purposes not injurious to others.

4—"All power tends to corrupt." Therefore, the preservation of freedom requires that any increase in power to an individual or group must be balanced by a corresponding accountability and responsibility to the public.

5—For individuals freedom can exist and be maintained only under law.

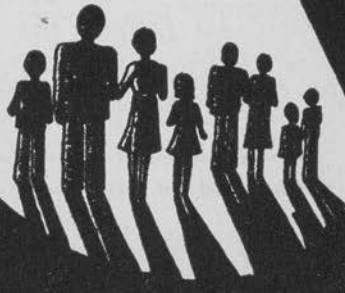
6—Freedom for the public will be weakened, and may later be lost, by tolerating concerted, arbitrary work stoppages of groups in activities where continuity is vital to the public welfare. These must be brought under law to protect the public's freedom.

7—Freedom for nations is possible only by "strengthening the United Nations into a World Government with Limited Powers adequate to Prevent War."

Since freedom springs from the "free will" of man's potential Divinity, its inherent, potential, dynamic propulsive power — if unleashed — is so great that no totalitarian or regimented program could compete with it.

THE JAPANESE IN OUR MIDST

1943



The principle on which this country was founded and by which it has always been governed is that Americanism is a matter of the mind and heart; Americanism is not, and never was, a matter of race or ancestry. Every loyal American citizen should be given the opportunity to serve this country wherever his skills will make the greatest contribution.

—Franklin D. Roosevelt.

In 1942, "The Japanese in Our Midst" appeared, meeting with hearty approval from many quarters. Even now — months after the second printing is exhausted — orders for it are still coming in. However, rather than reprint, it has seemed best to prepare this new booklet, drawing on events and documents of the past eventful year.

Additional Copies may be ordered from:

COLORADO COUNCIL OF CHURCHES
(Japanese Services)
302 Trinity Building Denver 2, Colorado

SINGLE COPY, POSTPAID	10 cents
12 COPIES	$ 1.00
100 COPIES	6.00
500 COPIES	25.00

This booklet was prepared and published under the auspices of the Colorado Council of Churches

The JAPANESE In Our Midst

1943

TO THE PROBLEMS centering around the uprooting of some 100,000 Japanese and Japanese Americans from our west coast there is need for a worthy solution.

According to available reports, the Senate Committee on Military Affairs, after full investigation by its sub-committee under Senator Chandler, recommended a four-point program: namely, segregation and internment of the "disloyal"; application of selective service to eligibles in the Centers; resettlement for employment in appropriate areas of normal life of those checked against FBI and Army Intelligence records; retention of the remainder in Centers for the duration.

We approve the conclusion of Dillon S. Myer, Director of the War Relocation Authority: *Relocation Centers are undesirable institutions and should be removed as soon as possible;* they *were a mistake in the first place, but cannot be abandoned tomorrow.*

Of great interest is a statement from the War Department to the *nisei** as indicating the path toward a partial solution: *In any time of crisis . . . the best interests of the few must sometimes be sacrificed for what seems the good of the many. The proof of a nation's good faith is to be found in whether it moves to restore full privileges at the earliest opportunity. . . . What is wanted by your government is that your strength should be added to that of the rest of the nation in its present fight with its enemies, and that ways may be found to restore you as quickly as may be to your normal and rightful share in the present life and work of the people of the United States.*

Resettlement is the major task which WRA has set for itself. This program calls for the removal from Centers and their employment in normal walks of life—agriculture, industry, civil service, the professions, etc.—of thousands of evacuees together with their families. This takes people off public support who never wished to be there—to the relief of both taxpayer and evacuee; it helps to supply manpower for areas where shortages are acute. Resettlement aims to disperse widely those formerly located in congested areas on the west coast. The evacuees are increasingly in favor of this dispersion.

In order to further these plans, a growing number of American communities must implement their belief in democracy and the American way of life by accepting these people, providing job and home opportunities for them. It should be remembered that they total but about 100,000 people; that two-thirds of them are American citizens. It is estimated that half are Christians—for the most part members of our Protestant churches and Sunday schools.

*Nisei: Second generation, born in America.

Resettlement Imperative

THE FOLLOWING CONSIDERATIONS indicate the grave urgency for an adequate resettlement program:

1. The virtual internment of the loyal with the disloyal, in the Centers, with like treatment for all, has violated the principle of selective discrimination.

Recognizing that the authorities carried out the evacuation as humanely as possible, this liquidation en masse of a racial minority of our citizens sets some uncomfortable precedents. . . . While the majority were treated as dangerous suspects and kept under guard behind barbed wire, a number have been called on for the highest proof of devotion to America and are serving in the armed forces, while in many cases their parents and brothers are interned. The measure was definitely what one would expect in a totalitarian, not a democratic, nation, because it has made no attempt at selective discrimination. It is not a reprisal for proved disloyalty.

—William Henry Chamberlain, *Harper's,* Oct., 1942.

2. It must be remembered that, although internment was effected without trial, and with no charges of misconduct or disloyalty, an implied stigma of guilt has nevertheless carried over to the evacuees. This has damaged their morale, and does in fact complicate their rehabilitation.

Note the statement of Colonel William P. Scobey of the War Department General Staff: *The mass evacuation of Japanese did not imply disloyalty on the part of all Japanese . . .*

It is never too soon to right a fundamental wrong. Resettlement would certainly accomplish this in part.

3. In a sense far different from what their critics have in mind, these Centers are "trouble-breeders."

Lack of meaningful work, with liberties curtailed, amid the sameness of drab living on noise, dust and heat, is a perfect set-up for the smashing of personality. So long as these people are kept confined, we may expect increased embitterment and frustration.

Family morale is reaching the snapping point, even among these people with whom for generations the ties of family responsibility and parental authority have always been strong. Low delinquency records on the coast (see Wickersham report) indicate that these tendencies toward family disintegration were inoperative prior to evacuation. This trend can be arrested only by restoring the semblance of normal environment by getting these people "out."

Paralyzing fear of not being wanted—of not belonging—will endure so long as the Centers are continued. The highly desirable process of Americanization is bound to be retarded in an atmosphere of internment. The Centers incubate trouble. They must not be permanent.

4. These ten Relocation Centers are costing the American people scores of thousands of dollars per day. More than that, they are daily casting into the discard thousands of man-hours of labor—even driving the War Manpower Commission to the highly doubtful expedient of flying in workers from lands to the south to meet a needlessly acute labor shortage. This situation does not add up to common sense.

5. At this time of national crisis—when, if ever, unity is imperative—the continued maintenance of these segregated Centers creates disunity. So long as they are maintained at public expense, they will be popular footballs of unprincipled critics and politicians. Groundless rumors have already been concocted by agencies of national divisiveness. Groups which — in their own imagination — rate high in patriotism are the worst offenders in their attempts to block the resettlement program.

The resettlement program can in no sense be called "a silly social experiment," "ill-advised," "unpatriotic," "surreptitious." Even before it was initiated by the WRA, it had the stamp of approval of the War Department, the Department of Justice, the FBI, and the War Manpower Commission. The program has since received the unqualified backing of Protestant church forces through the Federal Council of Churches, the Home Missions Council and various denominational agencies. Catholics are also cooperating. These facts would seem to be sufficient to give pause to the numerous local organizations which in the name of patriotism and safety urge discontinuance of resettlement.

Critics and Criticisms

IT IS WELL TO NOTE the sources from which criticism largely stems. One group is primarily opposed to the Administration and "bureaucracy" and stands ready to attack any phase of the WRA program in order to discredit either or both of these. Another group has always been quick to take advantage of racial antipathies to further their own ends—economic, political, or what not—and for them the Oriental has long served as a convenient scapegoat.

It is true that there are the professional anti-Orientals, such as the Hearst Press, certain politicians, merchants, farmers, and realtors, who itch for an opportunity to turn the anti-Japanese agitation to their own profit.

—Galen M. Fisher in *Touchstone of Democracy.*

These, who organized to bring about eviction, are now opposing resettlement; this in spite of the fact that resettling the evacuees inland at this time would tend to reduce the numbers eventually returning to the west coast.

Opposition does not end at this point: these people further oppose the maintenance of proper educational facilities in the Centers; they oppose the Army's program for enlistment of persons of Japanese ancestry; they object to freedom of movement for these soldiers in uniform when on furlough. In short, they have persistently opposed any constructive move on the part of WRA or the War Department which might look toward the restoration of the rights which compulsory evacuation took away. We are witnessing the spectacle of a small group assuming to speak for an entire

section of the nation and then endeavoring to pass on their prejudices to the nation as a whole.

Well does J. P. McEvoy raise the question *how the sunkist hysteria of West Coast pressure groups could transmute an old local, political, economic and race feud into a national burden and an international reproach.*

—*Reader's Digest,* March, 1943.

This critical attitude on the part of these pressure groups has carried them to unbelievable lengths: at different times they have even advocated the wholesale deportation of both aliens and citizens; they have clamored for the liquidation of citizenship rights for those of Oriental stock, involving revision of Amendment XIV of the Constitution; at times they have had the temerity to advocate violation of constitutional provisions covering voting privileges for citizens if of Oriental extraction. Reply to such proposals is superfluous. They condemn themselves.

Some criticisms have doubtless arisen from confusion as to the exact differences in status of the following persons: (a) free citizens; (b) citizens temporarily restricted by evacuation; (c) aliens against whom no charges have been made by intelligence agencies; (d) aliens detained for investigation; (e) aliens interned for the duration; (f) war prisoners. These various kinds of individuals call for differing treatment on their merits. Thus, to compare Japan's treatment of prisoners or those under charge of espionage, with America's treatment of evacuees leads only to confusion. Lack of clarity furnishes fertile soil for vicious rumors which could too easily incite to acts of violence against innocent people. What finer grist for the Axis propaganda-mill!

Stock-phrase slogan campaigns give the opposition away. Officially disproved rumors are repeated again and again. Talk of "tile baths," "frigidaires," "carloads of bacon," "$100 salaries," "unrationed foods," smacks either of ignorance or malice.

"Coddling?"

THE CHARGE HAS BEEN MADE that the evacuees are being coddled, whereas Americans have to suffer for their country. Well, how much coddling and pampering can be realized on a permitted maximum of 45c a day for food per evacuee? Or, in ill-equipped one-room barracks for a family of six? The best answer to this charge may easily be had by anyone who will honestly stand up and take it in any one of these camps for a week. Extreme winter cold or summer temperatures up to 140° are hardly the atmosphere in which coddling is usually conducted!

However, having said this much, it must be affirmed that "coddling" is not the issue. Evacuees prefer freedom to any amount of food or creature comforts. The stinging issue is rather the blind race-prejudice and the injustices which these folk have had to endure and with which they are constantly faced.

As for the older generation, who came to this country at the turn of

the century, they are facing advanced age; there are few of middle years due to the intervention of immigration restrictions. This group, with an average age around sixty years—largely business, agricultural and professional men — have spent the better portion of their lives establishing themselves economically. At the stroke of evacuation, obliged to leave customers and clients, to sell properties and business equipment at a heavy loss and to go to the Centers almost empty-handed, it is too much to expect this group now to re-establish themselves. For the most part, they have accepted their lot as Government wards uncomplainingly but reluctantly through financial necessity. In the words of one Caucasian officer on a Center staff who had completed investigation of evacuee finances, *they have taken a terrific beating.* Some of those who are younger, though they have lost much in this dislocation ordeal, may yet have opportunity for recovery. It is common justice that they be given a chance.

Chester Rowell of the San Francisco *Chronicle* wrote on January 23, 1943: *The outcry in Congress against assumed "coddling" in the resettlement camps is, in the first place, contrary to facts. It is denied by those who know the conditions in these camps by observation, and it is inconsistent with all we know through other sources.*

Governor Herbert B. Maw of Utah has this to say: *These Japanese are pioneering a project . . . They are not being pampered . . . It is not luxury when six persons of a family live in a single room . . . I found these thousands are not getting more than their share of sugar, meat, and any other commodity. The rationing regulations are rigidly adhered to by the Project Director's staff.*

Will They Work?

BEFORE THE EVACUATION the Japanese were known far and wide for their industry and thrift. They were a true cross section of our community life, with aptitudes and experience in most occupations, industries, businesses and professions. Now the basis of our manpower program is to use people in lines in which they are qualified. The test of willingness to work can be made only on this basis.

Centers afford little opportunity for the use of skills available. Most of those employed are obliged to do work for which they were not trained and which is outside their primary interest. The sum of $16 a month (with keep) for unskilled labor and $19 per month for professional service furnished little incentive. Very few positions pave the way for future employment. Nevertheless, opportunities for work do not go begging. WRA reports that *no less than 48,483 were voluntarily employed in the Centers as of January 1943. Their total production figure of 1942 was $800,000; it is estimated that this figure for 1943 will total $2,000,000.*

Beside the regular work as conducted in any normal city by the police and fire departments, the schools, the hospitals and department of public sanitation, in these Centers there is the mess-hall feeding of the entire populace. Next in importance there is the raising of vegetables, hogs,

cattle and poultry for resident consumption. In addition, two Centers operate camouflage-net factories for the Army, employing some 500 laborers each. One Center has a factory where furniture is made for Center schools. Over 1000 acres of virgin land surrounding Heart Mountain Center (Wyoming) was cleared; at Jerome, Arkansas, acres of wooded swampland was reclaimed.

Labor offers from the "outside" have been largely for domestic service for girls, and beet culture and harvesting for men. Nearly 10,000 workers were made available for outside work in 1942—chiefly in sugar beet fields. The supply of persons experienced along these two lines being soon exhausted, many entirely inexperienced have stepped into the gap.

We can just as well face the facts. If it had not been for Japanese labor, much of the beet crop of Utah and Idaho (in 1942) would have been plowed up . . . These are industrious people who want work, and if they save our crops, they must be made to feel that they are wanted and must not be discriminated against. Suggestions that relocation evacuees be put into concentration camps and paid $30 a month are ridiculous. We are fighting this war to end slavery wherever it exists.

—S. J. Boyer, State Labor Commission of Utah.

Western Farm Life (Denver) in 1942 reported that *8,019 evacuees harvested approximately 915,000 tons of beets from 80,000 acres in western states—enough to produce 265,000 pounds of sugar.*

If we treat these evacuees like citizens and friendly aliens and not like enemy slaves, we will be able to get work done.

—H. C. McShane, U. S. Employment Services, Salt Lake City.

But the job of converting those 1000 acres of sagebrush and saltsage (in Heart Mountain WRA Project) *to truck gardens is far and away the toughest farm operation being conducted this year in either Wyoming or Montana.*

—Bob White, Billings *Gazette,* July 4, 1943.

The newspaper reporters looked back up the hill where the Center's 4000-acre gardens (in Minidoka WRA Project) *had been hacked out of the sagebrush. We looked at the workers pulling radishes and weeding other vegetables, and felt that irrigation water running down the rows of food was the most exciting thing found on the visit. People who had been tested had turned the desert into a garden for other farmers to use when the war is won.*

—F. B. Patterson, Salt Lake *Tribune,* July 4, 1943.

"They Won't Fight"

A UNIVERSITY DEAN in charge of draft deferment before the evacuation wrote: *I have interviewed hundreds of men regarding selective service. Last spring (1941) I noticed that practically no American of Japanese ancestry had asked for deferment for 'special' jobs. After the treacherous attack on Hawaii, over a dozen 'nisei' called in my office to find out how to volunteer to fight for the United States. Of the recent members of the Japanese Students' Club, I checked 83 who have volunteered or are serving under selective service in the American Army.*

At present more than 9,000 *'nisei'* are in our uniforms—this in spite of the fact that, for a year after the war began, they were neither drafted nor permitted voluntary enlistment. Even those who had carried 1-A cards were given 4-C. This denial of the right to fight, along with forced evacuation and confinement in the Centers, left deep marks on the mind and spirit of these young men, seriously affecting their morale. Like results followed, due to the transfer inland of those retained in the Army, to occasional demotion at the time of transfers, or, again, assignment of others in uniform to serve as bartenders at officers' quarters.

The cumulative effect of the year became evident when volunteering once more was opened to young men of Japanese parentage. The War Department received applications by telegraph from volunteers in free territory. In Hawaii, where there had been no general evacuation nor confinement in Centers, 10,000 offered their services against an expectancy of 1,500. In Centers, against an expectancy of 2,000 but 1,300 volunteered. However, even here the ratio was as high as it had been for the country as a whole where volunteering had been for gaining certain advantages—securing officer commissions, to get into the signal corps, or in the air service—whereas in this case volunteering was permitted only for admission to a special Japanese combat unit, disapproved by many as involving racial segregation to which they were opposed. Eight times as many as volunteered inserted in the questionnaires, "willing to be drafted." This—the regular procedure for other Americans—they explained was as good a test of loyalty as volunteering. Hundreds had already enlisted for training in the Army Intelligence Service and many of these are now with their regiments. Others are now in the midst of this very specialized training.

They are *willing to fight.*

Induction of volunteers and continued volunteering is increasing their number in the services. As this goes to press, it seems probable that soon selective service will again be applied to Americans of Japanese ancestry—thus returning the *nisei* to regular American status as they have desired from the beginning.

Meanwhile we hear of some of the early volunteers or draftees in various theatres of war. Our first war-prisoner was taken by a soldier of Japanese ancestry at Honolulu, December 7, 1941, who arrested the operator of a midget submarine as he came ashore. A *nisei* in a Liberator on flight over Europe received an award for meritorious service; later, with others, he was presented to the King and Queen of England. Three *nisei* in Hawaii received similar awards for "meritorious services between December 20, 1942, and February 28, 1943." In May it was announced that 175 were then on special missions for the United States in the South Pacific and others in Africa and in Europe. Some were taken prisoner by the Japanese in the Pacific islands. Colorado friends received letters from one—an officer—in New Guinea. A recent newsreel showed some *nisei* among the attacking force at Attu, Alaska.

There seems to be no occasion to dispute the statement of *Collier's* last March when it said: *In opening the Army to the "nisei" we think the War Department did its best single day's work in months.*

Japanese born to American loyalty can be as true to that as any divine-mission-fanatic is to the Mikado, and many of them are as fine workers and soldiers as we have today, and many are giving their lives as proudly under the Stars and Stripes to the cause which they hold to be their own.

—Upton Close, May 16, 1943, broadcast.

Are They Loyal?

THIS IS CERTAINLY a fair question. Its determination, however, should be left to constituted experts in the field. It hardly behooves amateurs — whether of the common run of the mill or those with dignified connections — to pose as super-sleuths.

By this query the evacuees have been put on the spot possibly more than by any other one test. For good reason, this question has tended to nettle them. For instance, at the time of the general up-rooting from their west coast homes, the prospective evacuees were told that obedient, quiet cooperation with the government's plan would indicate to the world the genuineness of their loyalty. They cooperated, accepting the challenge as their contribution and sacrifice to the war effort. But it was not long before the removal was itself considered by the unthinking, and utilized by the unscrupulous, as proof positive of disloyalty!

Already a whispering campaign against the loyalty of the Japanese in the Hawaiian Islands had risen to such volume that it actually constituted a prime factor causing evacuation from the west coast. Indeed this was the case in spite of positive evidence to be had from the islands that the espionage there had been the work of imported agents attached to the Japanese Consulate, and the entire absence of espionage or sabotage on the part of residents. It cannot be too often repeated that sworn statements are on file from Army Intelligence officers, from Police Commissioner Gabrielson of Honolulu, from Secretary of War Stimson, and from J. Edgar Hoover of the FBI who says: *There was no sabotage committed (in Hawaii) prior to December 7, on December 7, or subsequent to that time.*

General Emmons, then Military Governor of the Islands, later said: *"Their role has not been an easy one. Open to distrust because of their racial origin, and discriminated against in certain fields of defense effort, they nevertheless have borne their burdens without complaint and have added materially to the strength of the Hawaiian area. They have behaved themselves admirably under most trying circumstances . . .*

In fact, the entire situation in the Islands, which were far more in danger of attack than ever the jittery west coast, gives eloquent testimony to what happens when loyalty is taken for granted—not called in question—but accepted as the prevailing fact in a situation. Be it noted that charges of disloyalty have never there been preferred, with the result that thousands volunteered for miliary service where hundreds were asked for. No, it is a fact that on the fateful day of Pearl Harbor, Honolulu Japanese stormed

the blood-bank center with offers of blood, and did yeoman service assisting the wounded and dying. Rewards for the good faith shown were amply forthcoming.

Amid the strains accompanying the mainland removal of the 110,000 evacuees, there has been no case of proven disloyalty among the resettled evacuees anywhere—in spite of insinuations and innuendoes to the contrary. Governor Warren of California (then Attorney General) is authority for the statement that there was no sabotage in that state prior to the evacuation.

It is not to be denied that under the confusion of war—internment and threat of deportation of senior members of families, the loss of property and sources of future income, and the denial to the aliens of American citizenship—there has resulted an expression by many of a readiness to consider going to Japan. But **even such choice on their part should not be construed as subversive to the interests of the United States. Such construction would be over-simplification of the issues.** Their fateful decision has resulted from many factors beyond their control which have left them little choice. Even so, many such should be, and are being, segregated and given a chance to go to Japan. In many cases, the dilemma is not of their making and their decisions should not be thought strange.

Particularly distressing is the situation among many of the youngsters in the Centers on the verge of maturity who were suddenly faced with the necessity of stating categorically on the re-registration sheets whether they would forswear allegiance to Japan. With their parents in detention camps and facing deportation, they did not know what their future, with no means of support, could be. Trapped, they saw no alternative to saying "No." By sympathy and ingenuity on the part of Hearing Boards many of these unfortunates need not be condemned to return to Japan—where they would not be welcome and would prove to be only misfits — but they must be saved to American life where alone they can feel at home.

By and large, the general willingness to be drafted, the genuine desire to get into appropriate forms of war service in field and factory, means a real, deep-running loyalty on the part of the vast majority. Any exceptions will be sifted out by the proper agencies—the WRA, the Federal Bureau of Investigation and the Department of Justice.

To our knowledge not one instance of disloyal activity on the part of any of the 12,000 persons of Japanese ancestry on leave from relocation Centers has been reported.

—Dillon S. Myer.

The Restoration of Rights

YOUR GOVERNMENT *would not take these steps (Army enlistment) unless it intended to go further in restoring you to a normal place in the life of the country, with the privileges and obligations of other American citizens.*

—From War Department letter to the Centers.

The extension of the resettlement already begun, if successful, will be the beginning of the final restoration to normal life of those Americans of Japanese ancestry who can qualify as normal American citizens.

—Chester Rowell, San Francisco *Chronicle*, January 21, 1943.

Anything that can legitimately be done to compensate loyal citizens of Japanese ancestry for the dislocation to which they have been subjected, by reason of military necessity, has our full approval.

—General John J. McCloy, Assistant Secretary of War.

The restoration of civil rights to a people once dispossessed is always a long battle.

—Larry Tajiri, Editor, *Pacific Citizen.*

Unquestionably, citizens have been dispossessed of rights: by curfew; by forced cessation of businesses, occupations, and professions; by enforced sales, property losses and elimination of incomes. Free food and medicines together with a small clothing allowance and monthly wage of $19 or less for those for whom work is provided—these hardly constitute the *freedom from want* offered to all peoples.

Confinement behind barbed wire fences and under watch-towers with searchlights, threats from publicity agencies of mob action, refusal of resettlement privileges by certain state, town and community officials and groups—these scarcely provide the *freedom from fear* held out to our allies and enemies.

Where in the program to date can one find room for the *pursuit of happiness*—man's unalienable right?

As suggested above, if successful, resettlement will be the **beginning** of the restoration of rights cancelled by evacuation.

We would not overlook certain preliminary measures taken both by voluntary groups and by government departments—especially by the Army. Among students pursuing advanced courses prior to evacuation, a percentage have been permitted, and some assisted, to continue their studies in new settings. Families of mixed race have been allowed to return to evacuated territory. The *right to fight* has been at least partially restored by enlistment in recent months and will presumably soon be fully restored by selective service. Soldiers in uniform on furlough are now permitted to visit their former homes. Young women of Japanese parentage may now enter the WACs, and not in segregated units. While permission to take advantage of seasonal labor opportunities can hardly be considered in the same class, indefinite leave for resettlement is a real step forward.

It is not to be denied that resettlement will be fraught with difficulties. Temporary government subsidies may be required by families who have incurred large losses or who had little or no savings. There will probably be some failures. The process will require courage on the part of the settler, sympathy on the part of employers, active promotion by the community seeking the integration of the newcomer into church and social life, and patience on the part of everyone.

The Larger Issues

WE MUST NOT lose sight of the fact that the war with Japan has strongly accentuated one of the racial problems long challenging the United States for solution. Internally, we face situations which require fair play and justice—involving integration not only of Americans of Japanese parentage, but also of Indians, Negroes, Spanish Americans, Chinese and others. Internationally, we are plagued with the inequality of our immigration and naturalization policies as applied at present to Chinese, Filipinos, Japanese, Koreans, residents of India, and other eastern peoples. It is well known that neither naturalization of Orientals long resident in the States, nor the incorporation of Oriental quotas in our immigration regulations (involving only about a thousand from all Oriental countries annually) would seriously injure our economic, political or social life.

It must be borne in mind that the inequities of our laws and practices with reference to racial groups are based on biological theories of race superiority now scientifically proven false. These policies all too easily play into the hands of military Japan with her sinister call for a union of the colored races against the white; she is enabled to quote chapter and verse against the United States as an illustration of "white superiority." Some Chinese and others have already been taken in. An alert international strategy on our part would reinforce justice now with a demand for revision of statutes which discriminate between race groups and lose sight of the individual. Never has the time for such modification been more opportune.

The great, emergent problems of our day center around racialism and nationalism. These together form themselves into a barrier to be surmounted by the resourceful and pooled effort of mankind.

Surely American democracy—undergirded by genuine Christianity—has within it enough vitality and resilience to meet these difficulties and to discover the way to a worthy solution in cooperation with men of good-will everywhere.

Some Quotations

Antagonism toward any people as people because of color, race, or religion, is a vestige of barbarism.

—W. J. Cameron, Ford Hour, February 1942.

If democracy is only to be for white people, our war aims are meaningless and there is little distinction between them and Hitler's aim to conquer the world for Aryan people.

—National Lawyers' Guild, *Native Sons vs. Regan.*

This nation still respects individual rights. When this war is over, there can be real peace only if those at home put down whatever un-Christian hatred they have, whatever prejudices, and instead advocate true equality to all. In that way only, will the fallen be honored.

—PFC Emil W. Klimack, Lowry Field, in *Rocky Mtn. News.*

We will accept no theory of a master race, and least of all the theory of an American national race.

—Henry A. Wallace.

Just as the difficult matter of using the man- and woman-power of truly loyal Americans of Japanese ancestry is being worked out on the coast, some persons have let go a propaganda of race hatred which would soon spread to set us against all Asiatics and be the very thing for which Tojo prays . . .

—Upton Close, broadcasting May 16, 1943.

Only as we make amends by incorporating them again after the war into the full privileges of American life, can we realize our professions of justice and democratic equality, and, internationally, of the larger aims of the war.

—Roger N. Baldwin, *Asia,* September 1942.

Anyone, though his ancestors go back to the Mayflower, who does not seek to redress the grievances we have done to these citizens without a trial or proven charge is a saboteur of American democracy . . .

The action of the church in seeking to bring understanding to our people and to have a concrete fellowship with the evacuees is proof both of the reality of its Christian life and of its high and genuine patriotism and faith in democracy.

—Raymond A. Waser, Denver.

It is a dangerous and damnable business to be using the war, or let it be used, as a pretext to strip one group of American citizens of basic civil rights for the benefit of other Americans.

—Minneapolis *Star Journal.*

American democracy and the Constitution of the United States are too vital to be ignored and flouted . . .

—The Washington *Post,* April 15, 1943.

The man who is determined to keep alive Oriental exclusion at home is putting race prejudice ahead of winning the war. If this is to be the pillar of our society . . . we cannot win.

—Pearl Buck.

Laws which discriminate racially should be repealed without delay, including those that exclude on the basis of race — from immigration, ownership of property and citizenship.

—Santa Barbara Presbytery, California.

It is un-American to penalize persons of Japanese descent in the United States solely for the crimes of the government and military caste of Japan.

—Pasadena Committee for Fair Play.

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Suggested Action:

(a) Help resettle evacuees in your locality.
Apply to nearest WRA office or office of the United States Employment Service for laborers, domestics, technicians, agriculturalists, horticulturalists, poulterers, etc.

(b) Welcome newcomers in your community. Get acquainted with them; introduce them into your church, social organizations, clubs.

(c) Maintain interest in them till they become integrated into the life of your community.

(d) Be alert lest any local prejudice or injustice—social or economic—interfere with their adjustment.

IF INTERESTED in securing elimination of racial discrimination in our Immigration and Naturalization laws and procedures, write this fact, with your reasons, to your Senators and Representatives, and particularly to Samuel Dickstein, Chairman, House Committee on Immigration and Naturalization, Washington, D. C.

If we do not extend humanity's kindness and understanding to these people, if we deny them the protection of the bill of rights, if we say they may be denied the privilege of living in any of the 48 states without hearing or charge of misconduct, then we are tearing down the whole American system.

—Ralph L. Carr, Ex-Governor of Colorado.

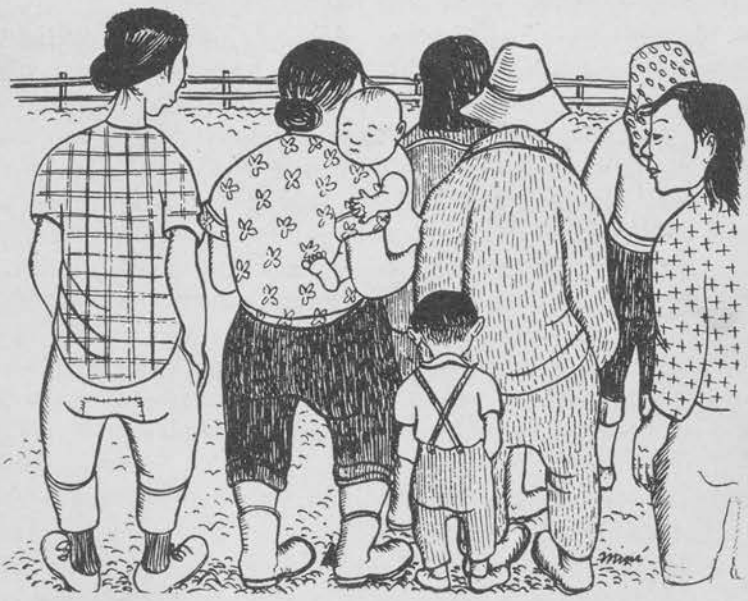
Let's not try to insult and humiliate a gifted fellow American just because her eyes are capped by a Mongoloid fold. Let's not try to show patriotism by ignorance, cruelty or wanton rudeness. In short—let's not be childish.

—Lee Casey in *Rocky Mtn. News.*

It has become clear that a curtailment of the rights and privileges of the American-born Japanese of this country will furnish one of the gravest tests of democratic institutions in our history. The preservation of liberties will depend on clear vision. Realism must go hand in hand with a profound sense of responsibilities for the maintenance of the American way of life.

—Tolan Congressional Committee Report.

THE DISPLACED JAPANESE-AMERICANS



American Council On Public Affairs

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American Council on Public Affairs
2153 FLORIDA AVENUE - WASHINGTON, D. C.

WHEN the facts about Japanese brutality to the soldier prisoners from Bataan were made known, Americans were more outraged than they had been since December 7, 1941. Instinctively they contrasted that frightfulness with our treatment of Japanese held in this country; and, without being told, Americans knew that prisoners in the U.S. were fed three meals a day and had not been clubbed or kicked or otherwise brutalized. Too few, however, realize what persistent and effective use Japan has been able to make, throughout the entire Far East, of U.S. imprisonment of persons of Japanese descent. This propaganda concerns itself less with *how* the U.S. treats the people imprisoned than *who* was imprisoned. By pointing out, again and again, that the U.S. put behind fences well over 100,000 people of Japanese blood, the majority of them citizens of the U.S., Japan describes to her Far Eastern radio audiences one more instance of American racial discrimination. To convince all Orientals that the war in the Pacific is a crusade against the white man's racial oppression, the enemy shrewdly notes every occurrence in the U.S. that suggests injustice to racial minorities, from the Negroes to the Mexicans and Japanese.

The enemy, of course, deliberately refrains from making distinctions among the various kinds of detention we have worked out for those of Japanese blood in this country. Unfortunately, Americans themselves are almost as confused as the Japanese radio about what has happened to the Japanese minority in this country—one-tenth of 1 per cent of the nation's total population. There are three different types of barbed-wire enclosures for persons of Japanese ancestry. First there are the Department of Justice camps, which hold 3,000 Japanese aliens considered by the F.B.I. potentially dangerous to the U.S. These and these alone are true internment camps.

Second, there are ten other barbed-wire enclosed centers in the U.S., into which, in 1942, the government put 110,000 persons of Japanese descent (out of a total population in con-

tinental U.S. of 127,000). Two-thirds of them were citizens, born in the U.S.; one-third aliens, forbidden by law to be citizens. No charges were brought against them. When the war broke out, all these 110,000 were resident in the Pacific Coast states—the majority in California. They were put behind fences when the Army decided that for "military necessity" all people of Japanese ancestry, citizen or alien, must be removed from the West Coast military zone.

Within the last year the 110,000 people evicted from the West Coast have been subdivided into two separate groups. Those who have professed loyalty to Japan or an unwillingness to defend the U.S. have been placed, with their children, in one of the ten camps called a "segregation center" (the third type of imprisonment). Of the remainder in the nine "loyal camps," 17,000 have moved to eastern states to take jobs. The rest wait behind the fence, an awkward problem for the U.S. if for no other reason than that the Constitution and the Bill of Rights were severely stretched if not breached when U.S. citizens were put in prison.

Back in December, 1941, there was understandable nervousness over the tight little Japanese communities scattered along the West Coast. The long coast line seemed naked and undefended. There were colonies of Japanese fishermen in the port areas, farmlands operated by Japanese close to war plants, and little Tokyos in the heart of the big coastal cities. There were suspected spies among the Japanese concentrations and there was fear of sabotage. Californians were urged to keep calm and let the authorities take care of the problem. In the first two weeks the Department of Justice scooped up about 1,500 suspects. A few weeks later all enemy aliens and citizens alike were removed from certain strategic areas such as Terminal Island in Los Angeles harbor, and spots near war plants, power stations, and bridges. But Californians did not completely trust the authorities. While the F.B.I. was picking up its suspects, civilian authorities were besieged with telephone calls from citizens reporting suspicious behavior of their Oriental neighbors. Although California's Attorney General Warren (now governor) stated on February 21, 1942, that "we have had no sabotage and no fifth-column activity since the beginning of the war," hysteria by then had begun to spread all along the coast. Every rumor of Japanese air and

naval operations offshore, and every tale of fifth-column activity in Hawaii, helped to raise to panic proportions California's ancient and deep antagonism toward the Japanese-Americans.

For decades the Hearst press had campaigned against the Yellow Peril within the state (1 per cent of the population) as well as the Yellow Peril across the seas that would one day make war. When that war prophecy came true, the newspapers' campaign of hate and fear broke all bounds. And, when Hearst called for the removal of all people of Japanese ancestry, he had as allies many pressure groups who had for years resented the presence of Japanese in this country.

The American Legion, since its founding in 1919, has never once failed to pass an annual resolution against the Japanese-Americans. The Associated Farmers in California had competitive reasons for wanting to get rid of the Japanese-Americans who grew vegetables at low cost on $70 million worth of California land. California's land laws could not prevent the citizen-son of the Japanese alien from buying or renting the land. In the cities, as the little Tokyos grew, a sizable commercial business came into Japanese-American hands—vegetable commission houses, retail and wholesale enterprises of all kinds. It did not require a war to make the farmers, the Legion, the Native Sons and Daughters of the Golden West, and the politicians resent and hate the Japanese-Americans. The records of legislation and press for many years indicate that the antagonism was there and growing. War turned the antagonism into fear, and made possible what California had clearly wanted for decades—to get rid of its minority.

By early February both the Hearst press and the pressure groups were loudly demanding the eviction of all people of Japanese blood—to protect the state from the enemy, and to protect the minority from violence at the hands of Filipinos and other neighbors. A few cases of violence had, indeed, occurred, and spy talk ran up and down the coast. On February 13, a group of Pacific Coast Congressmen urged President Roosevelt to permit an evacuation; a week later the President gave that authority to the Army. On February 23, a Japanese submarine shelled the coast near Santa Barbara. Lieutenant General John L. DeWitt, on March 2, issued the order that all persons of Japanese descent, aliens and citizens, old and

young, women and children, be removed from most of California, western Oregon and Washington, and southern Arizona. The greatest forced migration in U.S. history resulted.

MIGRATION EASTWARD

At first the movement inland of the 110,000 people living within the prohibited zone was to be voluntary. The Japanese-Americans were merely told to get out. Within three weeks 8,000 people had packed up, hastily closed out their business affairs, sold their possessions or left them with neighbors, and set forth obediently toward the east. But Arizona remembered all too well how California had turned back the Okies in the past, and many Japanese-Americans were intercepted at this border. Kansas patrolmen stopped them. Nevada and Wyoming protested that they did not want to receive people found too dangerous for California. About 4,000 got as far as Colorado and Utah. It became apparent that the random migration of so many unwanted people could result only in spreading chaos. By March 29 voluntary evacuation was forbidden, and the Army made its own plans to control the movement.

The *évacués* reported to local control stations where they registered and were given a number and instructions on what they could take (hand luggage only) and when they should proceed to the first camps, called assembly centers. Although they were offered government help in straightening out their property problems, many thousands, in their haste and confusion, and in their understandable distrust of government, quickly did what they could for themselves. They sold, leased, stored, or lent their homes, lands, personal belongings, tractors, and cars. Their financial losses are incalculable.

The Army, in twenty-eight days, rigged up primitive barracks in fifteen assembly centers to provide temporary quarters for 110,000. Each *évacué* made his own mattress of straw, took his place in the crowded barracks, and tried to adjust to his new life. By August 10 everyone of Japanese descent (except those confined to insane asylums and other safe institutions) was behind a fence, in "protective custody." They were held here (still within the forbidden military zone) until a newly created civilian agency, the War Relocation Authority, could establish other refuges farther inland. WRA's job was to

hold the people until they could be resettled in orderly fashion.

WRA appealed to the governors of ten nearby western states. With one exception, Colorado's Governor Carr, they protested that they did not want the Japanese-Americans to settle in their domain, nor did they want any relocation center erected within their borders unless it was well guarded by the Army. Finally nine remote inland sites were found, all of them on federally owned land. (One assembly center in eastern California became a relocation camp.) Most of them were located, for lack of better acreage, on desolate but irrigable desert tracts. More tar-papered barracks were thrown up, more wire fences built, and once more the people moved. By November, 1942, all the *évacués* had packed up their miserably few possessions, had been herded onto trains, and deposited behind WRA's soldier-guarded fences, in crowded barracks villages of between 7,000 and 18,000 people.

They felt bitterness and anger over their loss of land and home and money and freedom. They knew that German and Italian aliens—and indeed, Japanese aliens in other parts of the U.S.—had been interned only when the F.B.I. had reason to suspect them. Second-generation citizens of German and Italian origin were not evacuated from California; nor were the second-generation citizens of Japanese descent elsewhere in the U.S. put behind fences.

Although the *évacués'* resentment at regimentation within WRA's little Tokyos is deep, it is seldom expressed violently. Considering the emotional strains, the uprooting, and the crowding, no one can deny that the record of restraint has been remarkable. Only twice have the soldiers been asked to come within a WRA fence to restore order.

CODDLING, AT 31 CENTS A DAY

But WRA and its director, Dillon Myer, have been under almost continual attack by congressional committees in Washington, and by a whole long list of badgering groups and individuals on the West Coast. The Dies Committee goes after WRA* and the Japanese minority at frequent intervals. Even

**Herman P. Eberharter, a member of the Dies Committee, has said of its September, 1943, findings, ". . . the report . . . is prejudiced, and most of its statements are not proven." The committee wound up by suggesting three policies, all of which the WRA had already adopted.*

Hedda Hopper, the movie gossip, prattles innuendoes. Not wishing to "imply anything," she noted last December that "we've had more than our share of explosions, train wrecks, fires, and serious accidents" since WRA has released so many of the *évacués*. Actually, not one of the 17,000 has been convicted of anti-American activity.

WRA has usually been criticized for the wrong reasons. It has been accused of turning loose, for resettlement, "dangerous Japs." The implication usually is that no Japanese-American should be released, although from the very beginning WRA's prescribed purpose was to help the *évacués* to find some place to live outside the prohibited zone. Again and again, the pressure groups and California Congressmen have urged that WRA's ten centers be turned over to the Army. (In February the President, instead, dropped WRA intact, with its Director Dillon Myer, into the Department of Interior.) Most frequently Mr. Myer has been charged with pampering the Japanese-Americans. Almost every day the Hearst papers fling the word "coddling," with the clear implication that all persons of Japanese descent, citizen or no, women and infants, should be treated strictly as prisoners of war, which of course they are not.

No one who has visited a relocation center and seen the living space, eaten the food, or merely kept his eyes open could honestly apply the word "coddling" to WRA's administration of the camps. The people are jammed together in frame barracks. A family of six or seven is customarily allotted an "apartment" measuring about twenty by twenty-five feet. It is a bare room, without partitions. The only privacy possible is achieved by hanging flimsy cotton curtains between the crowded beds.

Furniture is improvised from bits of scrap lumber: a box for a table, three short ends of board made into a backless chair. The family's clothing and few personal possessions are somehow stuffed neatly away—on shelves if scrap lumber, a priceless commodity in all camps, is available. Otherwise, they are stuffed away under the beds. The quarters are usually neat. There are no cooking facilities and no running water in the barracks, unless the *évacué* has brought his own electric plate or had a friend "on the outside" send one in. As in Army camps, each block of twelve or fourteen barracks

(250 to 300 people) has its central mess hall, laundry building, public latrines, and showers.

With faithful regularity, irresponsible yarns are circulated that the *évacués* are getting more and better food than other Americans. Actually, the food cost per day is held below 45 cents per person. For 15 cents a meal the food is possibly adequate, but close to the edge of decent nutrition. In most camps, located far from dairy districts, milk is provided only for small children, nursing and expectant mothers, and special dietary cases. There are two meatless days a week and a heavy emphasis on starches. Nearly a third of the food requirements are grown on the irrigated fields of the camp itself. This reduces the actual cash outlay for food to 31 cents per person.

Practically everyone who wants a job can work, and most of the able bodied do. They plant and till the camp's vegetable acreage, prepare the food in the mess halls, do stenographic work for the Caucasian staff, work in the cooperative store.* In some centers they make furniture for the administration building or cotton mattresses to take the place of the hard straw pallets. Some are barbers and cobblers for the community, doctors in the hospital, scrubwomen in the latrines, garbage collectors. The maximum wage (a doctor, for instance) is $19 a month; the minimum, $12; the average, $16. In addition, those who work get a clothing allowance for themselves and their dependents—at the most, $3.75 a month for an adult in the northernmost center.

Individual enterprise is forbidden. To set up one's own dressmaking service within the community, or to sell shell jewelry or anything else to the outside is prohibited. In order to keep the center wage uniform, all economic activities must be conducted through the community cooperative, which pays its barbers and other workers the standard stipend. With their small monthly wage, and by dipping into their prewar savings, most *évacués* buy extras to eat, but they can get only nonrationed food, since they possess no ration books. They send to the mail-order houses for some of their clothes, buy

**WRA has a lexicon of its own: Caucasian is the term for appointed administrative personnel, to distinguish them from the "évacués," sometimes called "colonists"; beyond the gate is "the outside."*

shoes, yard goods, and clothing at the cooperative store. Their children go to school in the barracks village, and when they are sick, to the center hospital.

Thus the pampering and thus the humiliation. A doctor distinguished in his profession, who lived with grace and charm in a decently comfortable home before the war, is today huddled in a small room with all his family. He practices his profession for $19 a month at the center hospital, serving under a Caucasian of lesser accomplishments, hired for considerably more money. A man who spent twenty years building up his own florist business or commission house, or who operated a large vegetable farm in one of California's valleys, is merely "stoop labor" on the center's acreage.

The record of Japanese-Americans during the depression indicated that they did not take to public relief. They were too proud. They stuck together, helped each other, and almost never appeared on WPA or home-relief lists. To virtually all of them it is now galling to be distrusted wards of the nation, their meager lodging and food a scanty handout, the payment for their labor somewhat the same.

"POLITICS"

They have always been an isolated, discarded, and therefore ingrown people. Today this is more true than ever. The barracks village as a rule is literally isolated. At Manzanar, California, for example, the center is but a tiny square in a vast and lonely desert valley, between two great mountain ranges. Spiritually the people are just as isolated as that. Thrown together in a compact racial island of their own frustrated people, they grow in upon themselves and each other; they become almost completely detached from American life, the war, the world. Their small children speak more Japanese than they would if they competed daily with other American school children. The teen-age boys and girls are ostentatiously American in clothes, slang, and behavior. It is as if they were trying too hard to convince themselves that they *are* Americans. They know that they must and will go out the gate soon.

The adults think about themselves, and about the past they left. With time and distance, California's farm valleys, towns, and cities become more golden-hued than ever to the *évacués*.

They brood vaguely and fearfully on the future; the war, sometimes, seems like a vague abstraction, the cause of their troubles. And they think about rumors—which they often trust more than they do printed, official announcements. It may be a rumor that the Army will take over. Or that the *évacués* in this center will all be transported to another. This is the most nightmarish rumor of all to people who have moved so much in the past two years.

They think, too, about the endless details of their camp life. Each group of 250 or so *évacués* has a block manager who gets $16 a month for listening to their complaints and, if possible, straightening out innumerable daily problems. The food in the mess hall is badly prepared; there is no toilet paper in the ladies' latrine; the neighbors play the radio too late and too loud; the roof of No. 29 barracks has a small leak.

Finally, there are gossip and politics. The Japanese-Americans back in California went their way without much participation in politics as most American citizens know it. In the barracks village of WRA there is little real self-government. Most of the centers have a Council made up of block representatives or managers. But there is only a slight area within which such a congress can make community decisions. Usually at the meeting of the Council the members do little more than listen to new rules, new plans of WRA, handed down from Washington or the local director. The block representatives are expected to pass on this information to all the people.

Originally WRA ruled that citizens alone could hold office in the centers, but this proved to be unwise. Two-thirds of the *évacués* are citizens, but most of these American-born Nisei are from eighteen to twenty-eight years of age—too young to take on such responsible jobs as the block manager's. Besides, among the Japanese-Americans born here are hundreds of Kibei—young men who were sent to Japan for part of their education. Not all—but a large percentage of them—are pro-Japan, particularly those who gained the latter part of their education in Japan. Disliked by the Nisei majority, outnumbered and maladjusted, the Kibei often have become a nuisance, creating little areas of disaffection in the center.

Thus it turned out that the Issei—the aliens, parents of the Nisei and Kibei—could best provide the authority, stability,

and seasoned wisdom needed in a block manager. They possessed a tradition of family and community leadership, and had commanded respect in the past. Above all they usually have an earnest desire to make the block of 250 or more people in which they live function in an orderly and quiet fashion. They are aliens primarily because U.S. law forbade them to become citizens. Many of them have a real loyalty to the U.S., not because the U.S. has invited their loyalty but because they look to their children's American future for their own security.

Politics in the centers has nothing to do with office or votes or *apparent* power. But it *is* power—the power of demagoguery, of spreading the infection of bitterness, exaggerating an instance or affront into an issue that may even get to the point of a small strike against WRA. The leaders have not invariably been pro-Japan. Some, both aliens and citizens, who had been good Americans became indignant at their loss of freedom and their right to participate in the life of the nation.

It may be that the administration was not willing to permit a big funeral for a man accidentally killed when a work truck overturned; it may be that three or four of the Caucasian staff displayed signs of race discrimination; it may be a rumor more plausible than fact. The "politicians" take any one of these, or a series, and worry it into a big camp issue. How great an issue it becomes depends most of all on the degree of confidence the center as a whole has in its director and the coolness and fairness with which he customarily handles his people. Too often the administration is out of touch with the main issues and grievances within the camp. WRA suffers, like every other agency, from the manpower shortage. Competent center directors and minor personnel are scarce. Often enough the director finds his Caucasian staff more of a problem than the *évacués*.

The two so-called "riots," which brought the Army over the fence, arose from the accumulation of small grievances, whipped up to a crisis by groups struggling for power and eager to put the administration on the spot. There was, in each instance, a strike. Actually a strike in a relocation center is self-defeating since almost all labor in the community works to provide goods and services for the *évacués* themselves; no

more than a handful work in the staff mess and office building. Only when violence occurred, and the director thought he needed help in maintaining order, was the Army invited in.

But trouble rarely reaches either the strike stage or violence. The people in the Pacific Coast's little Tokyos rarely appeared on police blotters in the past, and now the crime record of WRA centers compares favorably with that of any small cities of their size, or, indeed, with any Army camp. Most of the policing is done by the *évacués* themselves, appointed to the "internal security" staff of each center.

Policing should be simpler than ever from now on. The ideological air has been cleared; the pro-Japan people have been moved out. The process of sifting the communities, separating the loyal and the disloyal, is virtually complete. The "disloyal" have been sent to a segregation center in northeastern California, leaving the other nine centers populated only by the loyal.

REGISTRATION AND SEGREGATION

To all the *évacués* the two words, registration and segregation, are almost as charged with emotion as that disturbing term, evacuation. Quite simply the two nouns mean that a questionnaire was submitted to all adults in the centers to determine their loyalty or disloyalty. On the basis of this, plus F.B.I. records and in some instances special hearings, WRA granted or denied the *évacués* "leave clearance," the right to go East and find a job. The same information was used as a basis for segregating the "disloyal" in a separate center. About 18,000 (the "disloyal" and all their dependents) will sit out the war at Tule Lake, within a high, manproof, barbed-wire enclosure, unless Japan shows more enthusiasm than she has to date for their repatriation. (These 18,000 must not be confused with the few thousand interned by the Department of Justice.)

But separating the loyal and the disloyal is not so simple a job as it might seem. Loyalty is difficult to measure accurately on any scales, and the sifting of the *évacués* was clumsily handled. The process began in February, 1943, when the Army decided to recruit a combat unit of Japanese-Americans. A registration form was printed containing twenty-eight questions to determine loyalty and willingness to fight. It was to

be filled out by all men of military age. Someone realized that it would be well to have just such records on all adults in the centers. Plans were suddenly changed and everyone from seventeen years of age up was given the twenty-eight questions.

Nothing is more disastrous in a rumor-ridden, distrustful, neurotic community like a relocation center than to make one explanation of purpose today and a quite different one tomorrow. The people, newly arrived in the WRA centers, were still stunned by their evacuation, loss of property and freedom, and were acutely conscious of their stigma as "enemy." There was misunderstanding about the purpose of registration at most of the centers. The questionnaire was so carelessly framed its wording had to be changed during the process of registration. A few thousand refused to fill out the form at all. Others, remembering that they had lost business, home, and their civil rights, wrote angry ("disloyal") answers. They had no enthusiasm for defending a democratic America that had imprisoned them for no crime and without trial.

WRA, in an effort to be fair, has granted hearings in recent months for those who wished to explain the answers they made in anger or confusion. Pride made a few people stick to what they first wrote. There is little question that the majority of adults sent to Tule Lake feel loyalty to Japan, but there are also behind Tule's fences a few thousand who are not disloyal.

Most of the Issei who chose Tule Lake are there because of firm ties of loyalty to Japan, or strong ties of family relationships. Some Issei were afraid of bringing reprisals upon their relatives in Japan by affirming loyalty to the U.S. The parents who chose Tule Lake usually have taken all their children with them. Only a few sons and daughters over seventeen, who had the right to choose for themselves, could resist strong family pressure. It is ironic and revealing that at the high school at Tule Lake, civics and American history are popular elected courses.

Japan, however, makes no legal claims of protective interest in the Nisei or Kibei. When the Spanish consul visits Tule to report conditions to Japan, he is legally concerned only with the welfare of the Issei, the nationals of Japan. And, under U.S. law, the Nisei and Kibei cannot abrogate their American citizenship during wartime, even if they want to.

Their expatriation, and even the repatriation of most of the Issei to Japan, during the war, is unlikely. Negotiations for the exchange of civilian war prisoners have been slow, and the delay is due to Japan, not to the U.S. State Department.

To a minority living at Tule Lake, Japan's unwillingness to arrange frequent exchange of prisoners is not disheartening. This minority does not want to set sail for Japan; it wants to stay in the U.S. People are at Tule Lake for many complicated reasons besides "disloyalty" and family relationships. There is evidence, for example, that some chose this kind of imprisonment for reasons of security and weariness. This is indicated by the percentages of people in the various centers who said they wanted to be segregated. When the decision was made last fall to turn the Tule Lake camp into a segregation center, nearly 6,000 out of 13,000 residents of that center decided to stay put. This high percentage of "disloyal," the highest in any center, is explained in part by unwillingness to be uprooted and moved again. In the Minidoka relocation center, in Idaho, only 225 people out of 7,000 chose to go to Tule.

There are a few tired and discouraged people from other WRA centers who went to Tule Lake because they knew that the barbed-wire fences in that camp would stand permanently throughout the war. They reasoned that they would have certain refuge for the duration, while the other centers, according to *évacué* rumor, might be abruptly closed, and everyone turned loose without resources.

Some chose Tule Lake imprisonment as a gesture against what they consider the broken promises of democracy. For example, there is a young Nisei who enlisted in California early in 1941 because he felt strongly about fascism. He was abruptly thrown out of his country's army after Japan attacked the U.S. and put behind the fences along with all the other *évacués*. In February, 1943, when he was handed a questionnaire on loyalty and his willingness to defend the U.S., he was too angry to prove his "loyalty" that way; he had already amply demonstrated it. He is at Tule Lake, not because of his love for Japan, but as a protest to the government he honestly wanted to serve back in 1941.

There is the Japanese-American who fought in the last war in the U.S. Army, and is a member of the American Legion.

When the Japanese struck Pearl Harbor, he offered his services to the Army and to industry in California. He was turned down. Sent to a relocation center he became a "troublemaker," with the slogan, "If you think you are an American, try walking out the gate." He was packed off to an "isolation center," and finally wound up at Tule Lake. Last year the U.S. Treasury received a check from him, mailed from behind Tule's barbed wire. It was a sum in excess of $100 and represented his income tax for the calendar year, 1942, when he had received belated payment for his 1941 services as navigator on a Portuguese ship. He insisted on paying his tax, as usual. He has, of course, no wish to go to Japan. He too sits out the war at Tule Lake in protest against the failure of democracy.

The minority who are in Tule for reasons of weariness or protest are not important numerically. But they show what can happen to people who are confused, discouraged, or justifiably angry. They reveal some ugly scars inflicted by our society. It is too early to speculate about what will happen to these 18,000 prisoners. A few thousand, at the most, may get aboard the *Gripsholm*. Will all the rest be shipped finally to a defeated Japan? Or will they be a postwar U.S. problem?

RELOCATION

Where the Tule Lake prisoners will end their days is less important to consider than what is to become of those "loyal" *évacués* who are still in the nine other centers. Everyone deemed loyal, by the sifting process of registration and hearings, has been granted "leave clearance." Fortified with a handful of official papers, a numbered identification card bearing his picture and fingerprints, an *évacué* can set forth to the East. He gets his railroad fare, $3 a day travel money, and if he has no savings, $25 in cash.

During the last twelve months, 17,000 *évacués* have had the courage to go "outside." They are, with rare exceptions, young and single, or married but childless. A Nisei has to muster considerable courage to go out into the society that rejected him two years ago. From behind the fence "the outside" has become vague, enormous, and fearful. The huddling together, which is resented, is nonetheless a cohesive, protective force, hard to overcome. As he leaves the soldier-guarded gate,

the young Nisei is about as lonely as any human being could be; he faces even more prejudice than his father did as immigrant contract labor.

The most powerful magnets to draw him out are letters from friends who have already gone east. Those who have made the plunge usually report back to their friends enthusiastically. The people who have started a new life—most of them from eighteen to thirty years old—are the pioneers. In the factories and in the restaurants and hotels, in the offices and in the kitchens where they work, they are building a future not merely for themselves, but for those who may follow. When they write back, "We can eat in *any* restaurant in New York," they spread a little hope. Or, "I attracted very little attention on the train." Or, "In Chicago, nobody seems to care that I have a Japanese face." They tell of the church groups who are almost alone in providing some kind of organized social protection for those who relocate in cities like Chicago.

They are being sent "outside" wherever a not-too-prejudiced community provides opportunity. Seven WRA regional officers have staffs scouting for job prospects, talking to employers of farm and industrial labor, sounding out public opinion, and, in general, smoothing the way. Illinois has taken more relocated American Japanese than any other state—4,000. Most of these have found jobs in and around Chicago. Winnetka housewives compete for Nisei servants, and even the Chicago *Tribune* has been calm. Only Hearst howls.

Ohio's industrial cities have taken about 1,500 from the relocation centers. Although special clearances have been needed for the eastern defense area, a few hundred have already gone to New York City, and the stream to the northeastern states will increase steadily. Scattered throughout midwestern states like Wisconsin, Montana, and Iowa are hundreds more.

There are, of course, areas of resistance. Antagonism to WRA's *évacués* is apt to increase not diminish when the European war ends and the casualty lists come only from the Pacific. Utah has taken about 2,000 *évacués*—mostly in Ogden and Salt Lake City where at first they were quietly absorbed. But last month the state A.F. of L. petitioned Salt Lake City authorities to deny business licenses to people of Japanese ancestry. Two thousand have gone to Colorado, but recent campaigns like

Hearst's in the Denver *Post* and proposed new discriminatory legislation keep the state aroused. Wayne W. Hill, a state representative in Colorado, wearing the uniform of a sergeant in the U.S. Army, got emergency leave from his camp last month to beg the Colorado Legislature not to pass a bill barring Japanese aliens from owning land. About to be discharged from the Army, he said, "I am just as willing to die a political death as I am to die in battle to preserve American freedom." He was warmly applauded, but the House passed the bill; the Senate turned it down fifteen to twelve.

Arizona has had such a spree of race hating in the last year that WRA does not try to place people of Japanese ancestry there. A year ago the governor signed a bill making it impossible to sell anything—even a pack of cigarettes—to a person of Japanese descent without first publishing in the newspaper, days in advance, one's intention to do so, and filing documents with the governor. The law was declared unconstitutional after a few months' operation. It was not aimed merely at the new WRA settlers who number fifty-seven. It was intended to strangle Arizona's prewar Japanese-American population (632), many of whom make a good living in the highly competitive business of vegetable farming.

With only 17,000 young, unencumbered, and fairly bold Nisei out on their own, the biggest and hardest job of resettlement remains. The supply of young people without dependents is not unlimited. Early this year the Army, which had previously accepted only volunteers,* decided to draft the Nisei, like Negroes, for segregated units. This new turn of events will draw off a few thousand *évacués*. But the most difficult problems are obviously the large families and the older people. Depending heavily on the well-known tightness of the family unit of its *évacués*, WRA believes that many of the young men and women already relocated will soon bring their parents and small sisters and brothers out. Perhaps these Nisei who are so aggressively American themselves will not want their families held behind the fences.

**No less than 1,200 Nisei have already volunteered from behind the wire fences of the centers. Including Hawaiian Nisei, the total in the armed forces in January was close to 10,000. Some are doing intelligence work in the South Pacific. An all-Japanese-American battalion did distinguished service in Italy, with heavy losses.*

However, in WRA centers there are hundreds of families with several young children, none old enough to leave alone. He is a courageous father who dares to start a new life with these responsibilities when, at the center, food, shelter, education, medical care, $16 a month, and clothing are provided. Farm families are often afraid to go to the Midwest to try a totally new kind of agriculture. And many feel that they are too old to start again as day laborers. There are the men who had retail, export, import, wholesale, commission businesses. The concentrated little Tokyos in California made possible a whole commercial structure in which the Japanese provided goods and services for each other. Presumably there will be no more little Tokyos to serve.

Even if the *évacués* were allowed back on the Pacific Coast tomorrow, they could not readily establish themselves in the old pattern. Quite apart from race prejudice, the gap they left has closed in two years. Except for the few who own land, they would have to build in California as patiently as they now do in the East. They have been more thoroughly dislocated than they realize as they think nostalgically about California.

No one can gauge how soon the prewar unwillingness to accept charity or government relief deteriorates into a not-unpleasant habit of security. It is too much to expect of any people that their pride be unbreakable. Some of the old farm women who were "stoop labor" all their lives, even after their Nisei sons' landholdings or leased acres became sizable, have had the first rest in their history. Most of the old bachelors who had always been day laborers frankly enjoy the security of the centers.

If the war lasts two more years, and if WRA has succeeded in finding places for 25,000 more Japanese-Americans in the next twenty-four months (and WRA hopes to better that figure), it will be a job well done. That would leave some 45,000 in the relocation centers, as continuing public wards, not to mention over 20,000 at Tule Lake and the Department of Justice internment camps. Whatever the final residue, 25,000 or 45,000, it is certain that the "protective custody" of 1942 and 1943 cannot end otherwise than in a kind of Indian reservation, to plague the conscience of Americans for many years to come.

"MILITARY NECESSITY," "PROTECTIVE CUSTODY"

Meanwhile in the coming months, and perhaps years, a series of cases testing the constitutionality of evacuation and detention, even suits for recovery of property will come before the higher courts. Verdicts of "unconstitutional," or even eventual settlement of property claims cannot undo the record. It is written not only in military orders, in American Legion resolutions, Hearst headlines, and Supreme Court archives. It is written into the lives of thousands of human beings, most of them citizens of the U.S.

When future historians review the record, they may have difficulty reconciling the Army's policy in California with that pursued in Hawaii. People of Japanese blood make up more than one-third of the Hawaiian Islands' population, yet no large-scale evacuation was ordered after Pearl Harbor and Hickam Field became a shambles. Martial law was declared; certain important constitutional rights of *everyone* were suspended. The Department of Justice and the military authorities went about their business, rounded up a few thousand suspects. In Hawaii, unlike California, there was no strong political or economic pressure demanding evacuation of the Japanese-Americans. Indeed, had they been removed, the very foundation of peacetime Hawaiian life, sugar and pineapple growing, would have been wrecked. General Delos C. Emmons, who commanded the Hawaiian district in 1942, has said of the Japanese-Americans there: "They added materially to the strength of the area."

For two full years the West Coast "military necessity" order of March, 1942, has remained in force—an unprecedented *quasi*-martial law, suspending a small minority's constitutional rights of personal liberty and freedom of action. Those loyal *évacués* who can take jobs in war plants in the East have reason to ask why they are forbidden to return to California to plant cabbages. Mr. Stimson and Mr. Knox have assured the nation that the Japanese enemy is *not* coming to our shores. The Pacific Coast is now a "defense command," no longer "a theatre of operations," in the Army's own terminology. Each month the March, 1942, order seems more unreasonable.

Perhaps the Army forbids the *évacués* to return home less for military reasons than because of strong California pres-

sures and threats. The Hearst papers on the Pacific Coast promise pogroms if any Japanese citizen or alien is permitted to come home. New groups like the Home Front Commandos of Sacramento have risen to cry: "They must stay out—or else." The Associated Farmers and the California Grange, the American Legion and the Sons and Daughters of the Golden West reiterate the theme of *or else*. Politicians listen and publicly urge that the despised minority be kept out of California for the duration.

There are Californians who care about civil liberties and human justice and see the grave danger of continued *quasi*-martial law but they have difficulty getting their side heard. The California C.I.O., the League of Women Voters, and segments of the church are all putting up a fight against continued "protective security." They work side by side with the Committee on American Principles and Fair Play, a group that includes such distinguished Californians as President Robert G. Sproul of the University of California, Ray Lyman Wilbur, and Maurice E. Harrison.

Lieutenant General John L. DeWitt, who ordered the evacuation in 1942, encouraged California's racist pressure groups when he said, "I don't care what they do with the Japs as long as they don't send them back here. A Jap is a Jap." General Delos C. Emmons, who succeeded DeWitt on the West Coast last September, says very little. He is the same General Emmons who decided *not* to order wholesale evacuation of the Japanese from Hawaii.

The longer the Army permits California and the rest of the Pacific Coast to be closed to everyone of Japanese descent the more time is given the Hearst papers and their allies to convince Californians that they will indeed yield to lawlessness if the unwanted minority is permitted to return. By continuing to keep American citizens in "protective custody," the U.S. is holding to a policy as ominous as it is new. The American custom in the past has been to lock up the citizen who commits violence, not the victim of his threats and blows. The doctrine of "protective custody" could prove altogether too convenient a weapon in many other situations. In California, a state with a long history of race hatred and vigilante-

ism, antagonism is already building against the Negroes who have come in for war jobs. What is to prevent their removal to jails, to "protect them" from riots? Or Negroes in Detroit, Jews in Boston, Mexicans in Texas? The possibilities of "protective custody" are endless, as the Nazis have amply proved.

drawings by Mine Okubo

Looking Toward the Future

By Bill Hosokawa

Committee's Note: *This editorial, which appeared in the July 10 and 17, 1943, issues of the Heart Mountain Sentinel, was written by its editor-in-chief, Bill Hosokawa, an American of Japanese ancestry. Mr. Hosokawa, a graduate of the University of Washington School of Journalism, had a distinguished press career in Shanghai and Singapore before Japan's attack on Pearl Harbor. In October, 1941, he returned to the United States, and when Japanese relocation took place was sent to Heart Mountain, Wyoming. Here he founded and edited the Sentinel, making it distinguished for its generally high standards, deep loyalty to American ideals of democracy, and wise, steadying advice to the more than 10,000 uprooted, homeless people of Japanese blood at the Relocation Center. In October, 1943, he left Heart Mountain to join the editorial staff of the Des Moines, Iowa, Register.*

A true victory, it has often been said, lies in winning the peace as well as the war. Today, with victory lying surely and certainly in the not too-distant future, the progressive minds of the Allied Nations are making plans for that peace.

Although it has been our obligation to follow the course set for us by others, we want sincerely to contribute to a better nation and a finer world. We, of Japanese ancestry, believe firmly that good can come out of this situation that has brought discredit to one minority and can, without doubt, injure other minorities.

We will not consider the discriminations, the brutal powers of pressure groups, the lack of understanding and multitudinous forces forged together in the heat of war hysteria that have resulted in the pyramiding losses—both human and economic—directly chargeable to evacuation of more than 100,000 hard-working, frugal people from their homes.

We will, however, consider this unprecedented experiment of a democratic nation a success when foresighted men will write into the approaching peace an opportunity for our own minority group and every other minority to become better Americans.

We feel that this can only be accomplished through the establishment of a permanent agency of the United States government to deal exclusively with minority groups. Such an agency should be founded out of the sphere of politics and under such Civil Service Commission regulations as to place it beyond the reach of the professional "bleeding hearts" who ordinarily sponsor lost causes, or labor manipulators and their ilk who capitalize on minorities.

Such an agency should have the authority and objective of dealing with education, housing, working conditions, and discriminations with the ultimate purpose of assimilating such groups into the life stream of America.

At the present time there are no fewer than a dozen federal agencies that touch upon the problem of alien immigrants and then principally in matters of regulations. There is not a single government agency with more than a passing interest in making better citizens of those who have sought this nation's way of life.

Millions of immigrants from every walk of life and from every nation have heard or read these words:

"Give me your tired, your poor, your crowded masses

Yearning to breathe free; the overflow from your teeming shore

Send these, the homeless, the tempest 'tossed to me

I lift my lamp beside the golden door."

Surely, America, it was not for the purpose of creating new Little Tokyos and Chinatowns and Harlems and Hunkytowns and Spikvilles.

Besides the nearly 70,000 of us—of Japanese ancestry there are in the United States the 13,196,000 and more so-called colored races including the Indians, Chinese, Filipinos, Hindus and Negroes—all native born. There are more than 4,770,000 native born Jewish people. All minorities. There are more than forty other minorities in this country representing the continents of the world.

These people—as we have—looked to the United States as a haven.

We, the people of Japanese ancestry, can look with pride at our recerd. We challenge any individual or group, including the witch hunters of the un-American Dies Committee, to find another minority with a better record in two generations. Check our delinquencies, check the relief rolls for the unfortunate who received doles; check our educational records.

Our complaint is no different than that of many other minorities. We have sent our children through the elementary schools, the secondary schools and to college—and check their records while you're at it. We're proud of them. But after completing our educations many of us have been forced to take jobs in fruit stands, in produce houses, on the farms and as domestics and menials.

Perhaps you are unfamiliar with our faces. Perhaps you have been misguided by too many "movie Japs" and too many buck-toothed, myopic Japs from the cartoons.

You will find, however, that every race has its different facial characteristics and who is to point at the other. Those differences should be unimportant but we point them out that they might make you realize that surface appearances are unimportant in contributing to the principles for which this nation and its minorities stand. Check our records and learn for yourself how many artists, poets, painters, physicians, research scientists, professional men, social workers, missionaries, and religious workers are among us. They contribute to America, and can contribute more.

Our parents chose America as their homes and were deprived of becoming citizens. We are native born Americans and although the fight to remain Americans this year has been trying, it will have been worth it a hunderd times over if our future paths are clear.

The daily paper shows the pictures of race riots in Detroit, Beaumont, Mobile, Los Angeles, Newark, Chicago and other places. It shows discriminations in the war situation: the armed forces; government employment; the voluntary services, industry, public housing and the training for men in service and industry.

It also shows persons like Wendell Willkie, Ernest Emerson Angell, Edward L. Bernays, Prof. Lyman Bryson, Dr. Harry Emerson Fosdick, Pearl Buck, Prof. Broadus Mitchell, Mrs. Allan Knight Chalmers and a score of others shocked into action and demanding investigations.

Unfortunately, the action of these people, despite their positions in society, probably will go for naught.

Others from their ivory towers, have looked down and attempted to find fellowship among the races of this nation.

We feel, and feel deeply, that minorities in this nation will not become a part of the American scheme of things until the federal government, itself, takes an active and progressive interest in solving today's problems.

We are American. We have seen the smoke of a thousand supper fires lift from the quiet valleys. We have trundled coal and iron ore and lime into the blazing maws of your furnaces to make the molten steel for your rolling mills. And then we gandy-danced the roadbeds doing the dirty, the hard and thankless jobs. We were the stoop labor in the farm fields. We were the fish-gutters and flunkies.

But we've made our record in America—look at us and let us—and millions of other minorities have the decency of respect.

(Reprinted under the auspices of the Committee on Japanese Americans of the Women's International League for Peace and Freedom. For additional copies, address—NATIONAL LITERATURE DEPARTMENT of the W. I. L., 1924 Chestnut Street, Philadelphia, Pennsylvania.)

One World in School

LouElla Miles

AMERICAN TEACHERS ASSOCIATION STUDIES

American Teachers Association Studies

ONE WORLD IN SCHOOL

A Bibliography

By

LOUELLA MILES
Chairman, School Committee
Saint Paul Council of Human Relations

Cover Design
by
Henry Bannarn

". . . The fact is that an educational offensive against racial intolerance going deeper than the reiteration of 'glittering generalities' in the nation's creed, has never been seriously attempted in America . . ."

Gunnar Myrdal

THE AMERICAN TEACHERS ASSOCIATION
P. O. Box 271, Montgomery 1, Alabama
July, 1946

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FOREWORD

America has yet to win its greatest battle. This is the battle for freedom from want, fear, prejudice and discrimination at home. The elimination of these omnipresent evils on the home front is basic to their elimination in the international scene. The final hope for lasting peace and understanding lies in the concerted will of people everywhere to have such peace.

The workshop in which we learn basic and lasting lessons in peace and understanding is our daily contact with people and our whole environment. Finally, the adhesive confidence which can cement together the foundations of peace is to be found in the minds of human beings. All of our agencies for education, if they would stimulate world peace through understanding, must stimulate it in its most tangible form, which is in individual, group, and inter-group relations. Herein lies our great task for tomorrow!

With faith in this point-of-view the American Teachers Association publishes *One World in School.* This publication, a stimulating bibliography in inter-group relations, comes off the press concurrently with the 1946 convention of the Association. This convention will have as its basic consideration, "The American Teacher's Opportunity and Obligation in Inter-Group Education." This publication has the possibility of stimulating thought and reading in this area . . . among the members of the Association and among all teachers in America. But its contents should further serve as a valuable stimulation to reading and learning as well as action on the part of Americans of various interests and activities. For persons who believe that the first basis for peace, so far as America is concerned, depends upon the conquering of want, fear, prejudice and discrimination in our every day lives and in the demonstration in these United States that people can live together and well in a democracy, this publication constitutes a ready and stimulating reference. For those who do not so believe it is even more important.

The growth of interest and activities among many organizations and educators in the stimulation of democratic relations through inter-group understanding constitutes not only one of the greatest developments in education in the last decade, but also a real indication of America's increasing mindfulness of and will to do something about some of our domestic problems of long standing. That Miss LouElla Miles, after retirement from a rich career as social science teacher in Central High School in St. Paul, should devote her time and efforts energetically to the development of inter-group understanding, has a significance which seems indicative of a trend in America. That she is now sharing her experiences with many Americans through *One World in School* is a happy circumstance and should prove to be a fruitful one.

This project represents inter-group effort throughout. The cover design was created and executed through a commission contributed by the Minnesota Jewish Council. It was done by a Negro. As one reads the list of con-

tributors he will discern the racial and religious, as well as sectional, groups which have participated. This cooperation adds to the intrinsic value of the publication. Appreciation is here expressed to all contributors. But the real value of all contributions will be measured by the degree to which others translate them into social purpose and action.

This publication presents to America an opportunity and an obligation!

WALTER N. RIDLEY

ACKNOWLEDGMENTS

For the writer this bibliography represents a rich experience in the search for tools which are of value in inter-group education. Many individuals and activities have contributed to this experience. Especial gratitude is given to Mrs. Helen Parker Mudgett, Dr. Marion Edman, and Miss Ethel Alpenfels for frequent suggestions in the whole field; to Miss Margaret Heaton and Mr. Leo Shapiro for a helpful conference about books at the University of Chicago Workshop; to Dr. Charles S. Johnson and his staff who made the Institute on Race Relations at Fisk University an inspiring experience; to Dr. Theodore Brameld and others for the benefits derived from the Workshop in the University of Minnesota; and to those who were fellow history teachers at Central High School (St. Paul) for years of pleasant and profitable association.

LE. M.

May 1, 1946

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INTRODUCTION

"Now to the portents of these windy skies
Lift the clear candor of those steel blue eyes
And throw
Your faded maxims to the winds, and know
Democracy a problem, not a cure;
A door thrown open, not a door made sure;
And every ill that face of man has scarred
Will enter at the door, if none stand guard;
Nay, more,
If none go forward from that open door
To wage with eternal wrong the eternal war."

ARTHUR COLTON

If America were as she should be, we would secure our "intercultural education" as we live together, go to school together, work together, play together, and worship together, without artificial barriers and without regard to superficial differences in physical appearance or ethnic origin. Since the world's peoples are represented in our citizen-groups, an American classroom should be the harmonious reflection of one-world-in-school.

But America is not that way—not yet. We have still to strive for the difficult goal of democracy, cultural pluralism without loss of unity. Therefore, we are obliged consciously to seek contacts between groups and plan activities which will bring better inter-group understanding, appreciation, and acceptance. We have to work at the business of making our classrooms better preparation for tomorrow's multiple citizen-groups.

Even in a brief bibliography such as this, perhaps it is not unfitting to make a statement of principles. Some of us like to have, in addition to the religious concept of the dignity and worth of every human being, some concrete, down-to-earth objectives. We want to know how intercultural education can help toward making the abstraction, democracy, into a matter of daily experience.

Probably there would be fairly common agreement that the promise of democracy involves the equal availability of all the benefits of society to all citizens, regardless of race, creed, national origin, or place of habitation—be it rural or urban. Certainly among the definite objectives would be found:

1. An education suited to one's abilities and desire.
2. Occupational or professional training.
3. A job upon reaching maturity.
4. Equal pay for equal work upon the job, and equal opportunity for upgrading and promotion.
5. Accessibility to the things which make life worth living and which, with equal economic opportunity, one can hope to provide for himself, such as proper housing, health care, and recreation.

The ideal way in which we should proceed to attain these ends would be to have the contacts between groups so numerous and varied that people would perforce reach the conclusion that there is no such thing as a group-

stereotype but only a vast and infinitely variable collection of human beings each of them different, all of them rights-worthy.

Such a procedure is not, however, practical, and so we have to turn to literature, pictures, and other media in order to live for a time with people unlike ourselves, and secure thereby not only factual knowledge of their lives and problems but, more important, the sensitivity which comes through emotional experience. This bibliography is one small guide to some materials which may help teachers, students, and lay-readers gain a clearer realization both of the difficulty of the road and of the value of the final goal.

It is the privilege of the elementary school to lay the foundation for the upper divisions. Wherever possible, inter-group contacts should be arranged. If the community happens to be a singularly homogeneous one, heavy reliance will have to be placed upon books and pictures. Through precept and example children should be taught simply and naturally to accept individuals for their own worth; they should be taught to appreciate the contributions of all the varied peoples that make up the United States and that never, not even in the beginning, was America the work only of white, Anglo-Saxon, Protestant Americans.

Since the elementary school has been in the van of inter-cultural education, many bibliographies are available. Some of the better known can be found in Appendix B.

There have been fewer efforts to provide bibliographical aids for older students and for teachers. This bibliography attempts to do something toward meeting this need and toward suggesting possible ways of using materials. Intercultural education is still in the developmental stage, and we are all bravely experimenting with whatever skills we have.

In general, each section contains four main types of materials: books, pamphlets, periodical articles, and audio-visual aids. The sections are uneven, representing great differences in the amount of material, of any sort, which is obtainable. The paucity of books on such a group as the Mexican-American is mute testimony of its neglect at the hands of society.

Among the books there is a rough division between those designed for general reading and those for more detailed study. In a field as new as intercultural education, teachers are at all levels of development in their thinking: some are eager and ready for the most exhaustive analysis of certain problems; others have yet to have their interest awakened.

Also included are rather a large number of novels. They appear in recognition of the fact that prejudice is not wholly—or perhaps even chiefly—a matter of the mind, but of the emotions. Therefore, sometimes the quickest road to understanding is the novel's invitation to vicarious experience.

Finally, in audio-visual aids there is the further recognition that as a people we are beginning to become ear- and picture-minded. The suggestions in these sections are highly tentative since accessibility to films and recordings is somewhat limited. Teachers should, however, procure catalogues from the leading film libraries so that they can explore the possibility of incorporating some of these materials into their programs.

Part One: Basic Concepts and Techniques of Intercultural Education

I

INTERCULTURAL EDUCATION

Most of us working in the field of intercultural education have experienced the "blank look" with which some people regard us when we use the term, "intercultural." Sometimes too there is the danger that we ourselves shall be lost among the trees of particularism. Therefore, this first section is designed to suggest materials on some of the basic questions involved in this new educational adventure. Typical questions are: What is intercultural education? What has become of the "melting pot"? What is ethnocentrism, acculturation, assimilation, cultural pluralism? What can schools do to promote cultural democracy? What methods have been found most effective? The citations which follow will not answer fully all of these questions, but they may be helpful in setting teachers on the road to answers.

A. Books

> "It is curious, but a fact, that in a country in which the adjustment of different national and racial groups forms one of the major tasks of civic statesmanship, a direct discussion of that topic is usually avoided. . . ."
>
> BRUNO LASKER

Aries, Leonard P., *Let's Talk It Over! A Manual on Our American Way.* Chicago, Willett, Clark and Co., 1941. For high school teachers to assist in conducting group discussions.

Brameld, Theodore, *Frontiers of Intercultural Democracy.* New York, Harpers, 1946. Based on a survey made for the Bureau for Intercultural Education. Helpful to administrators, community agencies, faculties of teachers colleges, and others.

Brown, Spencer, *They See for Themselves, A Documentary Approach to Intercultural Education in the High School.* New York, Harpers, 1945. Describes a community study made by students of eleven high schools in New York City under the direction of the Bureau for Intercultural Education. Their findings were presented in the form of documentary plays. Offers many helpful suggestions whether or not the play-form of presentation is adaptable to other school situations.

DuBois, Rachel Davis, *Build Together Americans: Adventures in Intercultural Education for the Secondary School.* New York, Hinds, Hayden and Eldredge, 1945. By a pioneer in the field. Contains many practical suggestions. Has a richly varied bibliography.

Duncan, Ethel M., *Democracy's Children.* Hinds, Hayden and Eldredge, 1945. As the sub-title indicates the book concerns "Adventures in Intercultural Education for the Elementary School."

Holbrook, Sabra, *Children Object*. New York, Viking, 1943. An account of Youth Builders Clubs which proves that children can discuss vital problems freely and constructively.

Lasker, Bruno, *Race Attitudes in Children*. New York, Henry Holt, 1929. A study of attitudes, how they have been acquired, how they may be modified.

MacIver, Robert Morrison, ed., *Group Relations and Group Antagonisms; A Series of Addresses and Discussions*. New York, Harpers, 1944. Presented before the Institute for Religious Studies. A good book for those who are just beginning to think on the problem.

Mahoney, John Joseph, *For Us the Living; An Approach to Civic Education*. New York, Harpers, 1945. Every teacher should read this fine book on democracy. See particularly, ch. X, "Concerning Prejudice" and ch. XIV, "Suggested School Procedures."

Syrkin, Marie, *Your School, Your Children; A Teacher Looks At: What's Wrong with Our Schools*. New York, L. B. Fisher, 1944. Discusses the problem of dealing with the personal attitudes of students.

Taba, Hilda and Van Til, William, eds., *Democratic Human Relations*. Washington, D. C., National Council for the Social Studies, 1946. The Council's yearbook. Discusses and evaluates promising practices now being tried by teachers in their efforts to combat the growth of intolerance and prejudice.

Vickery, William E. and Cole, Stewart G., *Intercultural Education in American Schools; Proposed Objectives and Methods*. New York, Harpers, 1943. This is an indispensable book with which to begin. Prepared for the Bureau for Intercultural Education, 1697 Broadway, New York 19, N. Y. Write them for list of publications.

Warner, William L., Havighurst, B. J. and Loeb, M. B., *Who Shall Be Educated?* New York, Harpers, 1944. A study of the social caste and class system in our schools and of our present methods of deciding who shall have what training. Suggestions as to how our schools can function in "a status system that is only partially equalitarian." A good book for those interested in guidance.

Wise, James Waterman, *Springfield Plan*. Photographs by Alexander Alland. New York, Viking, 1945. This book, supplemented by *The Story of the Springfield Plan* by Clarence L. Chatto and Alice L. Halligan (New York, Barnes and Noble, Inc., 1945), presents the much publicized work which is being carried on in Springfield, Massachusetts. Useful, though readers need not assume that Springfield is unique in its methods or that its methods would be equally successful elsewhere.

B. Periodicals

American Unity. Published by the Council Against Intolerance in America, 17 E. 42nd St., New York 17. Write for samples and list of other materials.

Edman, Marion, "Building Unity Within A Community," *Elementary English Review*, May, 1944.

————, "After Workshop—What?" *Journal of Educational Sociology*, May, 1945.

Harvard Educational Review, March, 1945. Special intercultural education issue.

Heikkinen, Elvi and others, "Why I've Abandoned Teaching Tolerance," *Clearing House*, Oct., 1945.

Journal of Educational Sociology, Feb., 1943. Special issue called "United We'll Stand."

Journal of Negro Education, Summer, 1944. Special number called "Education for Racial Understanding."

Montagu, M. F. Ashley, "Democracy, Education and Race," *School and Society*, April 1, 1944.

Mudgett, Helen Parker, ed., *Education*, Jan., 1946. Special issue on intergroup education.

Watts, Marjorie S., "Intercultural English; an Experiment," *English Journal*, Feb., 1945.

»·«

"Let us teach our children what we know about the peoples of the earth and about their respective values for one another and for civilization as a whole. Let us emphasize their likenesses and create interest in their differences which enrich the common heritage and make the world the richly variegated experience it can be." M. F. ASHLEY-MONTAGU

C. Audio-Visual Aids

Films

A short motion picture has been made by Warner Brothers called "It Happened in Springfield." Teachers might interest theatre managers in securing its showing or in a return engagement in case sufficient P.T.A. groups might be induced to make it the topic of discussion at a regular meeting, thereby dramatically bringing some of the objectives of intercultural education to the attention of parents.

If it seems impractical to secure the motion picture, the Council Against Intolerance in America has a film strip on the same subject. Address 17 East 42nd Street, New York 17, N. Y. Rental, ten cents in stamps. Purchase price, $2.50.

II

RACE AND CULTURE

Increasingly, teachers are coming to realize that the scientific approach to intercultural education is the most satisfactory. Therefore, they are turning to anthropology for the facts of race and culture and to psychology for the methods of analyzing and combating prejudice.

A school's first steps in the direction of incorporating such materials into its system may well be special assembly programs, pageants, exhibits, and other familiar features of the various "weeks" which dot the academic calendar-year. However, alert teachers and school administrators will not be long content with these semi-detached, non-related projects; they will wish to integrate materials on race and culture into the fabric of the school's curriculum.

The chief responsibility for so enriching the educational program falls necessarily on the teachers of Social Studies. Upon them also falls the task of reconciling a current trend with a current necessity: our recent yesterdays, crowded as they have been with events of incalculable importance, clamor for attention; they pose problems for the solution of which we must turn backward in history. Somehow teachers must decide on the optimum division of schooltime between the consideration of men's present problems and the study of Man's past in the light of which only can we hope to find today's answers.

It must be admitted that many school administrators have failed to make a proper division. A most cursory examination of curricula will show that pupils can go from kindergarten through college without making even a bowing-acquaintance with peoples whose culture differs substantially from their own. Perhaps the only exception to this statement is the brief appearance of American Indians and Eskimo in the work of some grades. Even here it would probably be a rare pupil—who possibly had had a rare teacher—who would learn that according to some anthropologists, the culture of the Eskimo, when expressed in terms of what men have done with what nature has provided, is the most successful known.

Yet many educators believe that the solution of inter-group antagonisms must come through a proper understanding and appreciation of the contributions all races and peoples have made to society and *especially* of the great gifts brought by man when he walked the earth without racial designation or any political affinity save that of his humanity. The study of early man is part of the subject matter of anthropology. Until such time as courses in anthropology are commonly found in high school curricula, we may have to be content with strong units coming at appropriate places in survey courses in world history, geography, social problems, biology, *et cetera*. Such a unit should contain scientific facts about the origin of man, an enumeration of his major contributions, criteria of modern man's

racial divisions, and a constant, never-ceasing emphasis upon the fact that what we call civilization has been the work of early Man and *all* his later children.

The materials suggested in this section are to help teachers plan such units. Many of the books and pamphlets can, and should, be put into the hands of students of high school age. Elementary teachers, as is so often the case, must do much more pre-digesting and pre-planning. But, as is also often the case, elementary school teachers have the exciting adventure of being co-builders with their pupils: in this unit they have the opportunity to open the eyes of children to the three-dimensional world which stretches sideways to include all of today's peoples and backwards to include all of the peoples of the past.

A three-dimensional world makes it easy to see that, as all of the men of the past have made us, so, too, we make the future for all.

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> "Differences which pass unregarded when they hold between various breeds of mice are, between various breeds of men, the occasion of persecution and deportations. Nevertheless from the zoological point of view they remain surprisingly small and arbitrary." RUTH BENEDICT

A. Books for Teachers and Selected Students

For General Reading

Barzun, Jacques, *Race, A Study in Modern Superstition*. New York, Harcourt, Brace, 1937. Very readable and thought provoking.

Benedict, Ruth, *Race: Science and Politics*. New York, Modern Age Books, 1940. Perhaps the best single book with which to begin.

Boaz, Franz, *Race and Democratic Society*. New York, J. J. Augustin, 1945. Collected from the writings of the dean of modern anthropologists.

Dover, Cedric, *Half-Caste*. London, M. Secker and Warburg, 1937. Gives scientific facts about race mixture.

Locke, Alain and Stern, Bernhard J., eds., *When Peoples Meet; A Study in Race and Culture Contacts*. New York, Progressive Education Association, 1942. An anthology, 768 pages, covering contacts between different cultures from earliest times.

Mead, Margaret, *And Keep Your Powder Dry; An Anthropologist Looks at America*. New York, William Morrow, 1942.

Montagu, M. F. Ashley, *Man's Most Dangerous Myth: The Fallacy of Race*. New York, Columbia University Press, rev. 1945. Most exciting reading.

Pierson, Donald, *Negroes in Brazil; A Study of Race Contact at Bahia*. Chicago, University of Chicago Press, 1942. Included because Brazil has had an enviable record in racial matters.

Seligman, H. J., *Race Against Man*. New York, Putman, 1939. Scholarly and enjoyable reading. Gives account of recent findings in biology and anthropology.

*Cole, Mabel C., and Cole, Fay-Cooper, *The Story of Man, His Earliest Appearance and Development to the Portals of History*. Chicago, University of Knowledge, Inc., 1937. Could be used as a text.

Hoffman, Malvina, *Heads and Tales*. Garden City, N. Y., Garden City Publishing Co., 1943. A thrilling story of the races of man as told by a sculptor. Profusely illustrated.

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"Race in our society is not a term which clearly and dispassionately defines certain real conditions which can be demonstrated to exist, but the word acts more as a stimulus which touches off a series of emotional changes that usually bear as much relation to the facts as bees bear to bonnets."

M. F. Ashley-Montagu

"It is hard for one race to appreciate the customs of another. It is hard for us to believe that a people can get a deep satisfaction from any religion but our own. We cannot think that a family life different from ours is really proper; that an economic system can be 'successful' other than the one we practice; that any ideal and ambitions can grip a person except those that are so full of meaning to us."

E. R. Embree

For Further Study

Boas, Franz, *Anthropology and Modern Life*. New York, W. W. Norton and Co., rev. 1932.

————, *Race, Language and Culture*, New York, Macmillan, 1940.

Benedict, Ruth, *Patterns of Culture*. Boston, Houghton Mifflin, 1934. Can now be obtained in Pocket Book Edition, 25c.

Huxley, Julian S. and Haddon, A. C., *We Europeans; A Survey of 'Racial' Problems*. New York, Harpers, 1936.

Klineberg, Otto, *Race Differences*. New York, Harpers, 1935.

Linton, Ralph, ed., *The Science of Man in the World Crisis*. New York, Columbia University Press, 1945. Scholarly and timely.

————, *The Study of Man*. New York, D. Appleton-Century Co., 1936.

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"All available means should be used to clear away the cobwebs of prejudice and open the eyes of the people to the fact that historic background is the determinant of social behavior and that behavior changes with social status."

Franz Boas

For Serious Thought

DuBois, W. E. Burghardt, *Color and Democracy: Colonies and Peace*. New York, Harcourt, Brace, 1945.

Lin Yu-t'ang, *Between Tears and Laughter*. New York, John Day, 1943.

* Could be used by students. Also of value for students—and for adults—would be selected passages from the novel, *The Long Journey*, by Johannes V. Jensen, translated from the Danish by A. G. Chater and published by Alfred A. Knopf, Inc., New York, 1945. The first section, "Fire and Ice," gives a vivid and imaginative account of early man's adaptation of fire.

Lips, Julius E., *The Savage Hits Back*. New Haven, Yale University Press, 1937.

Romulo, Carlos P., *Mother America, A Living Story of Democracy*. Garden City, N. Y., Doubleday, Doran, 1943.

Shridharani, K. J., *Warning to the West*. New York, Duell, Sloan and Pearce, 1942.

B. Pamphlets

For Teachers

Benedict, Ruth, *Race and Cultural Relations; America's Answer to the Myth of a Master Race*. Washington, National Council for the Social Studies, 1942. 30c.

The Role of the Races in Our Future Civilization, A Symposium. League for Industrial Democracy, 112 E. 19th Street, New York, 50c.

For Students

Alpenfels, Ethel J., *Sense and Nonsense About Race*. New York, Friendship Press, 1946. 25c. Prepared for students after much experience in classroom teaching; latest work and very attractive. It is the first of a series prepared by the Missionary Education Movement, 146 Fifth Ave., New York 10, N. Y. The others are *Seeking to Be Christian in Race Relations*, by Benjamin E. Mays; and *Know—Then Act*, by Margaret C. McCulloch.

Benedict, Ruth and Weltfish, Gene, *The Races of Mankind*. Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York 20, N. Y., 1943. 10c. Sufficient copies of this pamphlet should be available so that every student can read it as the basis for discussion.

A Primer on Race. Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y., 1945. 10c. Attractive but very brief.

C. Periodicals

Redfield, Robert, "What Do We Know About Race?," *Scientific Monthly*, Sept., 1943. Fine study of race as a social phenomenon.

Shapiro, Harry L., "Anthropology's Contribution to Interracial Understanding," *Science*, May 12, 1944.

Wirth, Louis, "Race and Public Policy," *Scientific Monthly*, April, 1944. A study of the nature and causes of prejudice and its consequences.

D. Plays Suitable for Junior High Schools

Meet Your Relatives, based on *The Races of Mankind*. Secure from the Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York 20, N. Y. 10c.

Divide and Conquer, a short play for four boys. Green Publishing Co., Amityville, N. Y. 15c.

Look Beyond the Label, by Irene Jagorski. Bureau for Intercultural Education, 1697 Broadway, New York 19, N. Y. 10c.

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"Do not obtain your slaves from Britain because they are so stupid and so utterly incapable of being taught that they are not fit to form part of the household of Athens." CICERO TO ATTICUS, FIRST CENTURY B. C.

E. Audio-Visual Aids

The Cranbrook Exhibit of the Races of Mankind. Prepared by the Cranbrook Institute of Science (Detroit) under the direction of Dr. Robert T. Hatt. This is the most dramatic presentation of the scientific facts of race available. Write to the Race Relations Division of the American Missionary Association, 237 Fourth Avenue, New York 10, N. Y.; or to the Department of Social Science, Fisk University, Nashville, Tenn.

If teachers find that securing the original Cranbrook Exhibit is not feasible, many of its excellent features can be cheaply and easily obtained through:

1. Photomural Copies of the Cranbrook Exhibit. Write to Public Affairs Committee, Inc., or to the Civil Liberties League, Chicago, Ill.
2. Poster Set: "The Races of Mankind." Consists of 15 posters. Can be Purchased from the Race Relations Division of the American Missionary Association. $5.00.
3. Film Strip: "We Are All Brothers—What Do We Know About Race?" A 35 mm film strip based on the *Races of Mankind*. Secure from New York University Film Library, Washington Square, New York 12, N. Y. $1.25. This film strip may be used in biology classes as well as in social studies.

III

PREJUDICE

The goal of democracy would be more easily and quickly won if the presentation of the facts of race and culture were sufficient to break down the barriers which divide group from group. Unfortunately, prejudice has its roots not only in ignorance but also in emotion. Therefore, we have to turn to psychology, and perhaps to psychiatry, for help in discovering the causes of our felt-antagonisms and for methods whereby these antagonisms can be immobilized and finally destroyed.

From psychology we learn that there are no "natural" prejudices; that in-group *versus* out-group sentiment is learned from the group of which one is a member; that an acquired attitude of mind can be altered; more important, perhaps, that our attitudes have been undergoing constant changes and that consequently there is hope for each one of us: one can if one will, *learn* to live comfortably with all good men whatever their race, religion, economic status, or nationality background.

Another thing we learn from psychology is that the manifestation of prejudice exposes *one's own* inner weaknesses. Tests have shown that there is a close correlation between insecurity, maladjustment, lack of a sense of personal worth, and prejudice. One can almost go so far as to make this statement: a man who is fearful *for* himself is fearful (prejudiced) *of* others.

This section makes no attempt to go deeply into the subject of psychological behavior patterns. It does aim to suggest, however, some materials which may be helpful to teachers when they set about analyzing their own thinking. Nor are high school students too young to learn something of the roles played by frustration and the practice of scapegoating, by generalizations and stereotypes, by propaganda and mass control of thinking.

Yet there is need for wisdom and caution in our use of material on propaganda. For a number of years we taught students to be on guard against those who would strive to influence them through "propaganda." In our zeal to protect them against evil influences—forgetting that propaganda may be for either good or evil purposes—we have tended to make them suspicious of anyone or anything which makes a direct appeal to reason and/or sympathy.

Confront high school pupils with a study made by government experts and they will say: "Oh, you can't fool me. That is propaganda." Let them buy for themselves some cheap pulp-sheet which discloses a plot to seize financial control of the world, or to push all white people off the sidewalks, come Thursday, and they will think: "Ah, this is the real dope."

Unfortunately, this particular type of mental behavior is not confined to high school students. Far too many adults have found in the refusal to believe unpleasant facts—which, accepted as facts, might impel them to action—an easy escape from any sense of responsibility. A penetrating study

which bears upon this phenomenon can be found in Franz Alexander's *Our Age of Unreason* (Lippincott, 1942).

What teachers must now do—had they realized this earlier there might not have been so many of the adults described in the above paragraph—is attempt to help students to examine critically materials presented for their consideration. Students must be taught to ask themselves: (1) to what end is this appeal being made? (2) if we were to act on this appeal, would our action be for the ultimate good of society? (3) if we accept the premise upon which this appeal is made, how can we learn to think straight?

In many school programs the twelfth grade social studies course is called "Problems of Democracy." Some of the sub-topics, such as "Public Opinion," "Thinking for Ourselves," or "How to Think Straight," provide excellent opportunities for incorporating a unit on prejudice. Through some of the materials listed below, students might learn to recognize their own inconsistencies and irrationalities. They might even come to see that they are not always "wise guys" who "don't believe all they read," but too often pathetic—and potentially dangerous—products of stereotyped group-thinking.

A. How to Analyze Crooked Thinking

Allport, G. W., *The A B C's of Scapegoating*. Central Y.M.C.A. College, Chicago, Ill. 25c.

Claessens, August, *Race Prejudice; A Description of the Various Factors in Racial Animosities, Discriminations, and Conflicts, and the Conditions under which These Antagonisms Are Increased or Eliminated*. Rand School Press, 7 E. 15th Street, New York 3, N. Y., 1943. 25c.

Elliott, John H., *Building Bridges between Groups That Differ*. National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, N. Y. 25c. A pamphlet for young people's discussion groups.

Gould, Kenneth, *They Got the Blame; The Story of Scapegoats in History*. Association Press, 347 Madison Avenue, New York, N. Y., 1942. 25c. Most readable study of scapegoating.

Lee, Irving J., "A Way With Prejudice," *Social Action*, October, 1942. Council for Social Action of the Congregational and Christian Churches, 289 Fourth Avenue, New York, N. Y. 15c.

Leiper, Henry Smith, *Blind Spots: Experiments in the Self-Cure of Race Prejudice*. New York, Friendship Press, rev. 1944. Very helpful book.

Mudgett, Helen Parker, *Democracy for All, A Study Program*. General Extension Division, University of Minnesota, Minneapolis, Minnesota, 1945. 50c. A study program for adult education. However, there is nothing better for teachers to aid in self-examination and in suggestions as to what can be done.

Powdermaker, Hortense, *Probing Our Prejudices, A Unit for High School Students*. New York, Harpers, 1944. A manual prepared under the direction of the Bureau for Intercultural Education. The only thing of its kind and good. Cloth bound, $1.00; paper bound, 65c.

B. How to Start Straight Thinking

Allport, Gordon W., ed., "Controlling Group Prejudice," *The Annals of the American Academy of Political and Social Science*. March, 1946.

Childs, H. L., *An Introduction to Public Opinion*. New York, Wiley and Sons, Inc., 1940. Interesting chapters on "Propaganda and Dictatorships," and "Propaganda and Democracy."

Clarke, Edwin L., *The Art of Straight Thinking; A Primer of Scientific Method for Social Inquiry*. New York, D. Appleton and Co., 1929. A helpful book for teachers.

Doob, Leonard William, *Propaganda; Its Psychology and Technique*. New York, Henry Holt, 1935. A standard work.

Freeman, Ellis, *Conquering the Man in the Street; A Psychological Analysis of Propaganda in War, Fascism, and Politics*. New York, The Vanguard Press, 1940. Interesting reading on the psychology of propaganda.

Hayakawa, S. I., *Language in Action*. New York, Harcourt, Brace, 1941. Excellent help toward straight thinking.

Miller, Clyde R., *The Process of Persuasion*. New York, Crowell, 1946. A good book for people who wish to influence public opinion.

Thouless, Robert H., *How to Think Straight; the Technique of Applying Logic Instead of Emotion*. New York, Simon and Schuster, 1939. Chapter II is good on prejudice. The appendix has an interesting section on the tricks commonly used in argument.

C. Periodicals

Allport, Gordon W., "Catharsis and the Reduction of Prejudice," *Journal of Social Issues*, Aug., 1945.

Hartley, Eugene L., "Psychological Investigations and the Modification of Racial Attitudes," *Journal of Negro Education*, Summer, 1944.

National Education Association, Department of Supervision and Curriculum Development, "We, The Children," *Educational Leadership*, March, 1945. Special issue: boys and girls discuss intercultural understanding.

Weltfish, Gene, Issue Editor, "Racial and Religious Prejudice in Everyday Living," *Journal of Social Issues*, Feb., 1945; May, 1945. First two numbers of a new journal published quarterly by the Society for the Psychological Study of Social Issues. Association Press, 347 Madison Avenue, New York 17, N. Y.

D. Suggestions for English Teachers

While the direct approach through social studies is the most obvious one, there are indirect approaches which may be fully as effective. One is through literature which presents individuals struggling with prejudices and their consequences. The following list suggests books which are worth reading and using for class discussion. It might be that there could be collaboration between teachers so that, while students are studying prejudice in Social Studies, they could read and discuss these books in English class.

Somewhere in their English course, students should certainly become aware of "stereotypes" in literature and of their importance in our thinking. A valuable little pamphlet, *How Writers Perpetuate Stereotypes,* has been prepared by the Bureau of Applied Social Research of Columbia University and may be secured from the Writers' Board, 122 East 42nd Street, New York 17, N. Y.

Fast, Howard, *Freedon Road.* New York, Duell, Sloan and Pearce, 1944. Accepts and presents in fiction the interpretation of the Reconstruction Period as given by W. E. B. DuBois in *Black Reconstruction.*

Fisher, Dorothy Canfield, *Seasoned Timber.* New York, Harcourt, Brace, 1939. The story involves the decision faced by a struggling academy when offered a bequest on condition that no Jewish student ever be admitted.

Graham, Gwethalyn, *Earth and High Heaven.* Philadelphia, Lippincott, 1944. There is an interesting study of three tension-situations in this story: Christians against Jews; French against English; and younger generation against older.

Halsey, Margaret, *Some of My Best Friends Are Soldiers.* New York, Simon and Schuster, 1944. Students will enjoy this lively story of how the hostesses in the U.S.O. meet a crisis in prejudice.

Herrick, Arnold and Askwith, Herbert, eds., *This Way to Unity; For the Promotion of Good Will and Teamwork Among Racial, Religious and National Groups.* New York, Oxford Book Co., 1946. This anthology includes a number of short stories which could be used both for subject matter and as models for the study of short story writing.

Kendrick, Baynard, *Lights Out.* New York, William Morrow and Co., 1945. The story of a blinded soldier learning to live in a world of darkness and of how he, a Southern white boy, discovers that the companion he most loves is a Negro.

Lessing, Gotthold E., *Nathan the Wise.* (1777). Translated by Ellen Frothingham. New York, Henry Holt, 1867. Could be presented as a dramatic reading in class, to be followed by a lecture on the treatment of the Jew in literature using Scott's Isaac and Rebecca, George Eliot's Daniel Deronda, and Shakespeare's Shylock as contrasting treatments. For other suggestions see: Modder, M. F., *The Jew in the Literature of England.* Philadelphia, Jewish Publication Society, 1939.

Miller, Arthur, *Focus.* New York, Reynal and Hitchcock, 1945. A timid negative sort of man finds himself in what he believes to be a terrible dilemma when he is mistaken for a Jew.

E. Audio-Visual Aids

Films

Two films useful for showing the odds against which a person, become an object of prejudice, must battle are:

"Louis Pasteur, The Benefactor." 15 mins. Sound.
"White Angel" (Florence Nightingale). 17 mins. Sound.

These films may be secured from different sources. Consult, for example, New York University Film Library, 71 Washington Square, New York 12, N. Y.

Film Strips

The Council Against Intolerance in America has prepared a film strip, "Forward—All Together," which can be borrowed for ten cents in stamps or purchased for $2.50. Write Film Publishers, Inc., 12 East 44th Street, New York, N. Y. Other film strips in preparation are "The Negro in American Life" and "The Jew in American Life."

Posters

The Institute for American Democracy, Inc., 369 Lexington Avenue, New York, N. Y., has a series of two-color posters on unity themes. May be secured free of charge by addressing the Institute. Ask for other materials suitable for schools.

Recordings

The Institute for Democratic Education, Inc., 415 Lexington Avenue, New York, N. Y., has completed its 10th series of platters called, "Lest We Forget These Great Americans." May be secured free of charge for radio broadcasts or for school programs. (Be sure to mention the type of machine on which you wish to use these records in making the request.) The current series consists of thirteen 15-minute platters. Included among the subjects are Franz Boas (would be excellent for use in connecton with study of Race and Culture), George Washington Carver, Woodrow Wilson, Franklin Delano Roosevelt, Wendell Willkie, Justice Holmes, etc. These recordings will not be listed again but their importance is great. Excellent scripts, first class artists.

Catalogues

The Connecticut Inter-Racial Commission has published (1945, 1946) a "selected list of films, film-strips, recordings and radio scripts" under the title, *Aids in the Teaching of Intercultural Education.* Compiled by Joseph P. Maguire, this list should prove invaluable to every teacher, not only for the subject of "Prejudice," but also for all subsequent topics treated in this bibliography. For copies, write Connecticut Inter-Racial Commission, State Office Building, Hartford, Connecticut.

IV

ANTI-SEMITISM: A STUDY IN PREJUDICE

Anti-Semitism is the most serious threat to American unity and the most alarming because its increase so closely parallels the conditions in Germany before Hitler's seizure of power. The problem is very old and complex; but, while the problem is difficult, there is good reason to believe that the knowledge of facts will dispel some prejudices and that students can be taught to examine their own attitudes and to develop fairness and straight thinking.

Note: In this section, books marked with an asterisk are suitable for use by high school students.

A. Historical Background

An understanding of anti-Semitism requires a knowledge of Jewish history and social-economic conditions, not only in the United States, but also in Europe because the great influx of Jewish immigration has come within the past fifty years. These last Jewish Americans, especially those who are concentrated in our larger cities, are often very close to their European background.

General History

Browne, Lewis, *Stranger Than Fiction.* New York, Macmillan, 1925. Beautifully written history from Old Testament times to modern.

Sachar, A. L., *History of the Jews.* New York, Knopf, rev. 1940. Scholarly, unbiased, very readable.

Samuel, Maurice, *The World of Sholom Aleichem.* New York, Knopf, 1943. Picturesque and detailed account of life in Russia.

Schwarz, Leo W., ed., *Memoirs of My People.* New York, Farrar and Rinehart, 1943. Interesting collection of materials from Jewish literature.

Steinberg, Milton, *The Making of the Modern Jew.* Indianapolis, Bobbs-Merrill, 1934. Gives the whole story with wonderful clarity.

Wirth, Louis, *The Ghetto.* Chicago, University of Chicago Press, 1928. Valuable as historical background and sociological study.

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"People who have been living in a ghetto for a couple of centuries are not able to step outside merely because the gates are thrown down, or to efface the brands on their souls by putting off the yellow badges."

ISRAEL ZANGWILL

Jews in Germany

Heiden, Konrad, *The New Inquisition.* New York, Modern Age Books, 1939. An account of conditions in Nazi Germany.

Janowsky, O. I., *People at Bay.* Oxford University Press, 1938. An excellent study of the Jewish problem in East Central Europe.

Lowenthal, Marvin, *The Jews of Germany.* Philadelphia, The Jewish Publication Society of America, 1936. Scholarly history of Jews in Germany

from earliest times. Most valuable chapters for our purpose are 19-22, covering the period of the Republic, the rise of Hitler, and the Nazi period.

Sachar, A. L., *Sufferance Is the Badge.* New York, Knopf, 1939. Survey of condition of Jews in the turbulent world. Chapter II covers Germany under the Republic and Third Reich. Chapter XIX concerns the United States.

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"It is well to remember at all times that the rights of minorities are sacred, not because they are those of minorities, but because they are essential human rights and their denial to any minority is but the way by which the suppression of the rights of all of us begin."

O. I. JANOWSKY

Jews in the United States

These books, which can be used to supplement the usual material in American history, show that in all stages of our history Jews have been an integral part of our common life.

*DuBois, R. D. and Schweppe, E., eds., *Jews in American Life.* New York, Thomas Nelson, 1935. A small, usable book.

Friedman, L. M., *Jewish Pioneers and Patriots.* Philadelphia, Jewish Publication Society of America, 1942. Collection of interesting stories about Jews in the New World.

Janowsky, O. I., ed., *The American Jew.* New York, Harpers, 1942. One of the best books.

**Jews in America,* by the editors of *Fortune.* New York, Random House, 1936. This should be used only to answer charges which come up. It is "defensive" material and should never be the first approach.

*Kallen, H. M., "National Solidarity and the Jewish Minority," *Annals of the American Academy of Political and Social Science,* Sept., 1942.

Lebeson, Anita, *Jewish Pioneers in America.* New York, Brentano's, 1931. Interesting material about those who came before 1848.

*Levinger, L. J., *A History of the Jews in the United States.* Cincinnati, Union of Hebrew Congregations, 1935. This is a standard history and can be used by students as well as teachers.

*Masserman, Paul and Baker, Max, *The Jews Come to America.* New York, Bloch Publishing Co., 1932. Written as a text for older students.

*Saenger, Gerhart, *Today's Refugees, Tomorrow's Citizens.* New York, Harpers, 1941. A book which helps toward understanding the new immigration and its contributions.

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"No land can remain half-bigot and half-tolerant. The fight against fanaticism is one fight, no matter who the victims are. In waging the fight to save himself or his kind, every one must be prepared to shed his prejudices as well as his blood to save even those whom he feels impelled to despise."

MARVIN LOWENTHAL

Jewish Contributions to American Life

*Ewen, David, *The Story of George Gershwin.* New York, Henry Holt, 1943.

*Frank, Stanley, *The Jew in Sports*. New York, Miles Publishing Co., 1936.

Gershenfeld, Louis, *The Jew in Science*. Philadelphia, Jewish Publication Society of America, 1934.

Kagan, S. R., *Jewish Contribution to Medicine in America*. Boston, Medical Publishing Co., 1934.

*Oppenheimer, F. J., *Ezekiel to Einstein*. New York, Liveright, 1940.

*Roth, Cecil, *The Jewish Contribution to Civilization*. New York, Harpers, 1940.

*Schwarz, Leo W., ed., *Golden Treasury of Jewish Literature*. New York, Farrar and Rinehart, 1937.

*————, ed., *The Jewish Caravan. Great Stories of Twenty-five Centuries*. New York, Farrar and Rinehart, 1935.

When much is being said and written that is bitter and without reason or dignity, there is need to lift our thoughts above considerations of petty irritation, personality traits and manners, and to return to what intelligent and cultured scholars have thought about the Jewish people and their contribution to modern civilization. Such books as the following help to restore balance.

Baron, Salo, *A Social and Religious History of the Jews*. New York, Columbia University Press, 1937.

Bevan, E. R. and Singer, C., eds., *The Legacy of Israel*. Oxford, Clarendon Press, 1927.

Elbogen, I., *A Century of Jewish Life*. Philadelphia, Jewish Publication Society of America, 1944.

B. Jewish Religion

Since consciously or unconsciously the non-Jewish mind is conditioned by the centuries in which the difference in religion formed the basis for persecution, it is essential that we have some understanding of the religious faith and practices of Judaism. This is difficult, not only because of long-held misconceptions but even more because there are great variations among groups and individuals of the Jewish faith, as there are among Christians. No single book or person can speak for "Judaism." We have selected a few which are typical of some groups of Jewish thinkers.

General

Asch, Sholom, *What I Believe*. New York, Putnam, 1941. Deeply philosophical; few Jews agree with him.

Cohon, Samuel S., *What We Jews Believe*. Cincinnati, Union of Hebrew Congregations, 1931. Represents a large section of opinion.

Finkelstein, Louis, *Beliefs and Practices of Judaism*. New York, Devin-Adair, 1941. A short, clear account of value to non-Jews.

*———— and others. *The Religions of Democracy*. New York, Devin-Adair, 1941. Presents basic concepts of Judaism, Catholicism, and Protestantism.

Levertoff, Olga, *The Jews in a Christian Social Order*. New York, Macmillan, 1942. A small book in a deeply religious spirit.

Maritain, Jacques, *A Christian Looks at the Jewish Question*. New York, Longmans, Green, 1939. An eminent French cleric gives the view of a Catholic.

The Jewish View of Jesus

*Asch, Sholom, *The Nazarene*. New York, Putnam, 1939. A novelized account of the life of Jesus.

Enelow, H. G., *A Jewish View of Jesus*. New York, Bloch Publishing Co., 1931. Clear and simple statement of Jewish interest in Jesus and attitude toward him.

Klausner, Joseph, *Jesus of Nazareth; His Life, Times and Teaching*. New York, Macmillan, 1925. A standard work.

Moehlman, C. H., *The Christian-Jewish Tragedy*. Rochester, N. Y., Leo Hart, 1933. Written by a Christian theologian. Good for one who wishes to struggle with the problem of the religious base of anti-Semitism.

Trattner, E. R., *As a Jew Sees Jesus*. New York, Scribners, 1931. Another standard book.

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"I have never heard of a Greek being accused of killing Socrates, although he was tried by five hundred judges, every one of them a Greek. Yet if you ask a Christian school boy who killed Socrates he will not say the Greeks. Ask him who killed Caesar and he will not say the Romans, but Brutus, Cassius, and the others. Ask him who killed Lincoln; he will not say the Americans. But if you ask him who killed Jesus he will not say the Roman soldiers but the Jews. I asked a school boy once in New York whether he meant the Jews of Harlem or of Bronxville. He answered he did not know which of them killed Christ." BRUNO LASKER

C. Anti-Semitism in Our Time

*Browne, Lewis, *How Odd of God!* New York, Macmillan, 1934.

*————, *See What I Mean?* New York, Random House, 1943. This is fiction dealing with anti-Semitic organizations. Both of Dr. Browne's books are good for students.

*Carlson, John Roy, *Under Cover*. New York, Dutton, 1943. Shows how anti-Semitism is the common ingredient of all native fascist movements.

*Clinchy, E. R., *All in the Name of God*. New York, John Day, 1934. Brief, readable account of bigotry in the United States through all our history.

*Eakin, Mildred, *Getting Acquainted with Jewish Neighbors*. New York, Macmillan, 1944. A little book for church school teachers but good for general reading.

Fineberg, S. A., *Overcoming Anti-Semitism*. New York, Harpers, 1943. Excellent work but best for Jewish readers.

Frankenstein, Ernst, *Justice for My People; The Jewish Case*. New York, Dial Press, 1944. Includes a plea for Palestine.

Golding, Louis, *The Jewish Problem.* Penguin Books, 1938. A good book with which to begin one's study.

Goldstein, Israel, *Toward a Solution.* New York, Putnam, 1940. Especially pages 55-63.

Graeber, I. and Britt, S. H., eds., *Jews in a Gentile World.* New York, Macmillan, 1942. Contributions by several writers of distinction. See especially Miriam Beard's article on the alleged economic basis of anti-Semitism.

Janowsky, O. I., ed., *The American Jew.* New York, Harpers, 1942. See Jacob Weinstein's article on "Anti-Semitism," pages 183–204, and George N. Schuster's article on "The Jewish Community and the Outside World," pages 261-269.

Lazaron, Morris S., *Common Ground.* New York, Liveright, 1938. An excellent plea for understanding; good for the insight it gives non-Jews on the complexities and divisions among Jews today.

*Livingston, Sigmund, *Must Men Hate?* New York, Harpers, 1944. A small book full of useful ammunition for those who wish to answer false charges.

Myers, Gustavus, *History of Bigotry in the United States.* New York, Random House, 1943. This is the great standard work.

*Nunberg, Ralph, *The Fighting Jew.* New York, Creative Age Press, 1945. Refutes the myth that Jews avoid combat service.

Parkes, James W., *The Jew and His Neighbor; A Study of the Causes of Anti-Semitism.* New York, R. R. Smith, 1931.

Samuel, Maurice, *The Great Hatred.* New York, Knopf, 1940. He studies the anti-Semite rather than the Jew. Explains anti-Semitism as the result of a split personality due to the rejection by Christians of the real meaning of Christ.

Steinberg, Milton, *A Partisan Guide to the Jewish Problem.* Indianapolis, Bobbs-Merrill, 1945. An especially valuable book for non-Jews.

Strong, Donald, *Organized Anti-Semitism in America.* Washington, D. C., American Committee on Public Affairs, 1941. This is a handbook which names organizations and individuals who have been active in promoting disunity for selfish purposes.

*Valentin, Hugo, *Anti-Semitism Historically and Critically Examined.* New York, Viking, 1936. An excellent single volume treatment of the subject.

*Wise, J. W., and Levinger, L. J., *Mr. Smith Meet Mr. Cohen.* New York, Reynal and Hitchcock, 1940.

D. Fiction Which Helps Toward Understanding

European Scene

Asch, Sholem, *Three Cities.* New York, Putnam, 1933.

————, *The Mother.* New York, Liveright, 1930.

Feuchtwanger, Lion, *The Jew of Rome.* New York, Viking, 1936.

————, *Power.* New York, Viking, 1927.

Fineman, Irving, *Hear, Ye Sons.* New York, Modern Library, 1933.

Golding, Louis, *Magnolia Street.* New York, Farrar and Rinehart, 1932.

————, *Mr. Emmanuel.* New York, Viking, 1939.

Nathan, Robert, *Road of Ages.* New York, Knopf, 1935.

Singer, I. J., *The Brothers Ashkenazi.* New York, Knopf, 1936.

American Scene

Cahan, Abraham, *The Rise of David Levinsky.* New York, Harpers, 1917.

Graham, Gwethalyn, *Earth and High Heaven.* Philadelphia, Lippincott, 1944.

Halsey, Margaret, *Some of My Best Friends Are Soldiers.* New York, Simon and Schuster, 1944.

Lawrence, Josephine, *Let Us Consider One Another.* New York, Appleton-Century, 1945.

Meller, Sidney, *Roots in the Sky.* New York, Macmillan, 1938.

Miller, Arthur, *Focus.* New York, Reynal and Hitchcock, 1945.

Sinclair, Jo, *Wasteland.* New York, Harpers, 1946.

E. Biography

*Dilliard, Irving, ed., *Mr. Justice Brandeis, Great American; Press Opinion and Public Appraisal.* St. Louis, Modern View Press, 1941.

*Duffus, R. L., *Lillian Wald, Neighbor and Crusader.* New York, Macmillan, 1938.

*Fast, Howard, *Haym Solomon.* New York, J. Messner, 1941.

*Ferber, Edna, *A Peculiar Treasure.* Garden City, N. Y., Doubleday, Doran, 1939. Fictionalized biography.

Harvey, Rowland Hill, *Samuel Gompers, Champion of the Toiling Masses.* Stanford University, California, Stanford University Press, 1935.

Hellman, George S., *Benjamin N. Cardozo, American Judge.* New York, McGraw-Hill, 1940.

Lewisohn, Ludwig, *Up Stream.* New York, Boni and Liveright, 1922. Autobiography.

————, *Midchannel.* New York, Harpers, 1929. Autobiography.

————, and Lewisohn, Edna, *Haven.* New York, Dial Press, 1940. Autobiography.

Lowenthal, Marvin, *Henrietta Szold, Life and Letters.* New York, Viking, 1942. Biography of an American Jewish woman, founder of Hadassah, and leader in Zionist movement.

Mason, A. T., *Brandeis: Lawyer and Judge in the Modern State.* Princeton, Princeton University Press, 1933.

*————, *Brandeis and the Modern State.* Washington, D. C., National Home Library Foundation, 1936.

Werner, M. R., *Julius Rosenwald; The Life of a Practical Humanitarian.* New York, Harpers, 1939.

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"The elimination of anti-Semitism is part of the general and painfully slow process which has raised man from primitive tribalism to the level of a rational human being. It depends on the gradual recognition of cultural differentiation as an asset rather than a liability." NATHAN REICH

F. Books for Younger Students

History and Biography

Beard, Annie E. S., *Our Foreign Born Citizens.* New York, Crowell, rev., 1932. Included are brief sketches of several Jews.

Cooper, A. C., and Palmer, C. A., *Twenty Modern Americans.* New York, Harcourt, Brace, 1942. Includes C. P. Steinmetz and Yehudi Menuhin.

Fast, Howard, *The Romance of a People.* New York, Hebrew Publishing Co., 1941. Illustrated.

Ish-Kishor, S., *Jews to Remember.* New York, Hebrew Publishing Co., 1941.

Lownsbery, Eloise, *Saints and Rebels.* New York, Longmans, Green, 1937. Includes Henrietta Szold.

Pessin, Deborah, *Giants on the Earth: Stories of Great Jewish Men and Women from the Time of the Discovery of America to the Present.* New York, Behrman's Jewish Book House, 1940. Finely written collection of biographies.

Roth, Cecil, *Short History of the Jewish People.* London, Macmillan, 1936.

There Were Giants in the Land, by various authors. New York, Farrar and Rinehart, 1942. Includes Dr. Joseph Goldberger by Paul DeKruiff and Benjamin Cardozo by Fannie Hurst.

Unterman, Isaac, *The Jewish Holidays.* Philadelphia, Federal Press, 1939.

Zeligs, D. F., *A History of Jewish Life in Modern Times.* New York, Bloch Publishing Co., 1938.

Fiction

Allen, Adam, *New Broome Experiment.* Philadelphia, Lippincott, 1944.

Blandford, Benjamin W., *Off the Capes of Delaware, Stories of American Jewish Heroes.* Cincinnati, Riverdale Press, 1940.

Deutsch, Babbette, *The Welcome.* New York, Harpers, 1942. About a Jewish refugee.

Gollomb, Joseph, *Up at City High.* New York, Harcourt, Brace, 1945.

Means, F. C., *Children of the Promise.* New York, Friendship Press, 1941.

Tunis, John, *Keystone Kids.* New York, Harcourt, Brace, 1943.

Religion

Baxter, E. M., *How Our Religions Began.* New York, Harpers, 1939. Usable for both Jews and non-Jews.

Edidin, B. M., *Jewish Customs and Ceremonies.* New York, Hebrew Publishing Co., 1943. Written for Jewish children but may be used to interpret them to non-Jewish children.

Fitch, F. M., *One God: the Ways We Worship Him.* New York, Lothrop, Lee and Shepard Co., 1944. A very beautiful book prepared by representatives of three faiths—Jewish, Catholic, and Protestant. The best book available.

Gaer, Joseph, *How the Great Religions Began.* New York, Robert McBride, 1929. All the great religions are included. Very attractive and readable.

Zeligs, Dorothy F., *Story of Jewish Holidays and Customs for Young People.* New York, Bloch Publishing Co., 1942. This is good for Jewish and non-Jewish children.

G. Pamphlets

Americans All, A Short History of Jews in America. Anti-Defamation League, 212 Fifth Avenue, New York 10, N. Y.

Clinchy, Everett R., *Growth of Good Will.* National Conference of Christians and Jews, 381 Fourth Avenue, New York, N. Y. 10c.

Davie, Maurice R. and Koenig, Samuel, *The Refugees Are Now Americans.* Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York 20, N. Y. 10c.

Feige, Gregory, *Catholics and Jews.* Catholic Association for International Peace, 1312 Massachusetts Avenue, N.W., Washington, D. C. 30c.

Fredman, J. George, *Brothers in Arms.* Jewish War Veterans of the United States, 276 Fifth Avenue, New York, N. Y.

Jensen, Ellis, ed., *Speak Up for Good Will.* National Conference of Christians and Jews. 10c.

Marcus, Jacob R., *Jews in American Life.* Community Service Department, American Jewish Committee, 386 Fourth Avenue, New York 16, N. Y.

Moller, Elise F., *Jewish Holidays—Do You Know Them?* Woman's Press, 600 Lexington Avenue, New York 22, N. Y. 15c.

"Opportunity Limited," *Jewish Affairs,* Vol. I, No. 2. Office of Jewish Information, American Jewish Congress, 1834 Broadway, New York 23, N. Y.

Why Are Jews Persecuted? Queen's Work (Catholic), 3742 West Pine Blvd., St. Louis, Mo. 10c.

H. Periodicals

Teachers might be interested in familarizing themselves with two important Jewish periodicals: *Commentary,* published monthly by the American Jewish Committee, 425 Fourth Avenue, New York 16, N. Y.; and *The Menorah Journal,* published quarterly at Federal and Nineteenth Streets, Camden, N. J. A third periodical, *Common Ground,* published quarterly by the Common Council for American Unity, 222 Fourth Avenue, New York 3, N. Y., has so many articles bearing not only upon the Jewish group, but also

upon all matters of intercultural interest, that teachers might well become regular subscribers.

Allport, Gordon W., "The Bigot in Our Midst," *Commonweal*, Oct. 6, 1944.

Katsh, Abraham I., issue editor of special number, "The Jew in the Post-war World," *Journal of Educational Sociology*, Jan., 1945.

Stegner, Wallace, "Who Persecutes Boston?," *Atlantic Monthly*, July, 1944.

Swing, Raymond G., ed., "Calling America," special issue of *Survey Graphic* on the Challenge to America, Feb., 1939.

I. Audio-Visual Aids

Photographic Exhibit

"The Jew in American Life," The Council Against Intolerance in America, 17 East 42nd Street, New York 17, N. Y. A set of 25 placards showing photographic material on Jewish contributions, size 24 inches by 36 inches. May be rented or purchased.

Films

"The Life of Emile Zola." 32 mins. Sound. New York University Film Library. Can be used in World History or in connection with a unit on prejudice.

"Sons of Liberty." 18 mins. Sound. Teaching Film Custodians, Inc., 25 West 43rd Street, New York, N. Y. This is the story of Haym Solomon. Use when studying the American Revolution.

Recordings

"Red Death." Story of Dr. Joseph Goldberger. One of the "Cavalcade of America" series. Another recording of Dr. Goldberger's fight against disease can be found in the previously mentioned, "Lest We Forget These Great Americans."

The Judgment

Because you were immigrants harassed and poor,
and by dint of skill and labor and vision
you prospered and acquired wealth and pride and ease—

Because your sons and daughters cherished wisdom,
crowded academies and halls of learning,
received high honors and performed high deeds—

Because you prized your freedom and your rights,
rallied the oppressed, awakened the exploited,
fought for total justice and for truth—

Because with deep and reckless fervor, you gave
your blood and gold and talents manifold
when war had struck and stunned our sorrowed land—
For this—

And because your Holy Books and Sacred Tablets
Pillars unshakable and beyond the grasp of time,
Uphold the altar of our morals and the temple of our laws—

And because you gave us God and Faith and Creed,
and prodigal beyond all measure of largesse,
you added our Lord, the Christ we worship and exalt—

WE PRONOUNCE YOU GUILTY!

From: *I Bring a Sword*,
by Paul Eldridge

Dedication on Iwo Jima

"Somewhere in this plot of ground there may lie the man who could have discovered the cure for cancer. Under one of these Christian crosses or beneath a Jewish Star of David, there may rest a man who was destined to be a great prophet . . .

"Now they lie here silently in this sacred soil, and we gather to consecrate this earth in their memory . . .

"Here lie officers and men. Negroes and white, rich men and poor . . . Here are Protestants, Catholics and Jews . . . Here no man prefers another because of his color. Here there are no quotas of how many from each group are admitted or allowed. Theirs is the highest and purest democracy.

"Any man among us the living who . . . lifts his hand in hate against a brother or thinks himself superior to those who happen to be in the minority, makes of this ceremony and of the bloody sacrifice it commemorates, an empty, hollow mockery."

CHAPLAIN ROLAND B. GITTELSOHN
on the occasion of the dedication of the
Fifth Marine Cemetery.

A Pledge for American Unity

I I will spread no rumor and no slander against any sect.

II I will never try to indict a whole people by reason of the delinquency of any member.

III I will daily deal with every man in business, in social and in political relations, only on the basis of his individual worth.

IV In my daily conduct I will consecrate myself, hour by hour, to the achievement of the highest ideal of the dignity of mankind, human equality, human fellowship and human brotherhood.

HONORABLE JOSEPH PROSCHAUR

Part Two: Peoples in a Democracy

I

GENERAL

It was the initial thought of the person who compiled this bibliography to title this section, "Minorities in a Democracy." Upon reflection, however, she decided to strike a positive note; in place of the deprecatory, "Minorities," she put the proud word, "Peoples."

There is more to this choice than the passing thought will discover. First, it admits without argument or apology that there is nothing inconsistent in the idea that a democracy made up of more than one people—or, if you like, made of more than one homogeneous group—can function successfully. Second, it indicates that the peoples of a democracy are fit subject for consideration. Often enough we gather material on the natural resources of our country. Less frequently do we systematically examine our human resources.

More specifically, we seldom thoughtfully appraise the various characteristics and potentialities of *all* our peoples. Rather, we are inclined to deprecate or ignore variations from the "best" physical type or language habit or religious profession. David L. Cohn has written amusingly of the fact that probably no short, bald-headed man ever won his fair lady, in fiction. It might also be said that, in spite of the fact that many Americans do speak in nasal tones, it is unlikely that a lover will ever be described as talking through his nose to his adored. And the chances are that Seventh Day Adventists will not crowd the pages of our best-sellers.

In other words, we have commonly been so circumscribed by what is alleged to be the typical American that our writers have, indeed, been compelled to produce fiction. In a country which even at the time of the American Revolution was only partly of English origin, we still have to hunt for a fictional hero—unless the author is frankly writing "folk tales"—whose name is not Anglo-Saxon.

This discrepancy between the fiction that the bulk of the American population is homogeneous—with just enough odd people around to play "character roles" and to make up convenient pools of cheap labor—and the fact that we are a nation of many peoples constitutes the most serious problem confronting our country. This discrepancy itself is *the* problem because (1) it prevents many men of good will from taking seriously the difficulties of groups which differ markedly either in physical appearance or habits from the fictional Americans; (2) it blinds them to the dimensions of the problem—not understanding that we are a *nation of minority groups,* they cannot understand how broad is the field that can be sown with the seeds of group-hatreds; (3) it allows them to continue to cherish pet beliefs in their own superiority and invulnerability *at a time* when all that they call good in civilization stands in jeopardy.

No teacher should dare to neglect the job of orienting her pupils to the

United States as it is in fact, *not* in fiction. She should teach that many men with hands of different colors and names with different sounds have made America and in the making have earned the right to a place in the nation's annals. Some of the books in this section suggest the kind of reading which will help both teacher and student better to appreciate all our groups.

In addition, no teacher should dare to overlook those special groups in our population which have been most consistently denied the rights of full participation in our society. "Minority groups," these are often, though erroneously, called. Membership in these groups has varied from time to time and from place to place. Today, the chief groups are the Negro, Oriental American, Mexican, Indian, and in a quite different sense and for vastly different reasons, the Jew.

Incorporating these groups into the body politic of America is today's most important task. Failure to work at this task makes a mockery of our professed belief in free, democratic institutions. Failure to accomplish this task will bring an end to our hope for a free, democratic, *and* peaceful world.

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"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

EMMA LAZARUS, as inscribed on The Statue of Liberty

A. Books for General Reading

Adamic, Louis, *From Many Lands.* New York, Harpers, 1940. Stories of various groups. Adamic's works are indispensable.

————, *A Nation of Nations.* New York, Harpers, 1945. Traces the contributions of many ethnic groups.

Alland, Alexander, *American Counterpoint.* New York, John Day, 1943. A beautiful book, showing pictures of many groups.

Brown, Francis J. and Roucek, Joseph Slabey, eds., *One America, the History, Contributions, and Present Problems of Our Racial and National Minorities.* New York, Prentice Hall, 1945. A very useful book.

National Education Association, Department of Supervisors and Directors of Instruction, *Americans All, Studies in Intercultural Education.* Washington, D. C., 1942. Reports on many individual projects and activities.

Schrieke, Bertram, *Alien Americans; A Study of Race Relations.* New York, Viking, 1936. A good study by a Dutch anthropologist.

Shalloo, J. P., and Young, Donald, eds., "Minority Peoples in a Nation at War," *Annals of the American Academy of Political and Social Science,* September, 1942. Accurate statistics and valuable articles.

Sickels, Alice L., *Around the World in Saint Paul.* Minneapolis, University of Minnesota Press, 1945. The story of the famous Saint Paul Festival of Nations.

Stegner, Wallace, and the editors of *Look, One Nation.* Boston, Houghton Mifflin, 1945. A book students will enjoy. Contains excellent material.

Wittke, Carl, *We Who Built America; The Saga of the Immigrant.* New York, Prentice-Hall, 1939. History of immigration, both old and new. Good chapters on "Nativism" and "Closing the Gates."

Note: A valuable addition to materials on this subject will be the series, "The Peoples of America," announced by the J. B. Lippincott Company. General editor is Louis Adamic. Teachers might well write Lippincott, asking to be put on a mailing list for further information relative to this series.

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Teachers desiring to go more extensively into the field of nationality groups might profitably consult certain specialized bibliographies such as:

Bureau for Intercultural Education, 1697 Broadway, New York 19, N. Y. *Immigrant in Fiction and Biography,* compiled by Joseph S. Roucek, 1945. 20c.

Common Council for American Unity, 20 W. 40th Street, New York 18, N. Y. *Recommended Reading Lists.* Free.

Council on Books in Wartime, 400 Madison Avenue, New York, N. Y. *Americans All: Children's Books.* Free.

Mitchell, L. S. and others, *People of the U. S. A., Their Place in the School Curriculum.* New York, Progressive Education Association, 1942. Paper bound, $1.00.

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"Democracy believes that racial, cultural, and political minorities should be tolerated, respected, and valued. It rejects completely the totalitarian view that the health of a society is measured in terms of the extent of conformity and acquiescence." EDUCATIONAL POLICIES COMMISSION

"No majority is free as long as it holds a minority enslaved. The liberty of no individual can rise higher than its source; and this source is the general liberty of man." MARVIN LOWENTHAL

B. Pamphlets and Periodicals

Common Ground. Quarterly magazine published by the Common Council for American Unity, 222 Fourth Avenue, New York 3, N. Y. $3.00. Every school should have this.

Jones, Ilion T., *Minorities Are People.* Department of Social Education and Action, Presbyterian Church in U. S. A., Witherspoon Building, Philadelphia 7, Pa. 15c.

National Association for the Social Studies, *Diversity within National Unity, A Symposium.* Washington, D. C., 1945.

National Education Association, Department of Supervision and Curriculum Development, Washington, D. C. "We Americans," *Building America.* Vol. VI, No. 1.

Swing, Raymond G., ed., "Calling America," special issue of *Survey Graphic* on the Challenge to America, Feb., 1939. Regular issues contain much material on this subject. Published by Survey Associates, 112 East 19th Street, New York, N. Y. Subscription, $3.00 a year.

C. Books for Younger Students

Beard, Annie E. S., *Our Foreign Born Citizens, What They Have Done for America.* New York, Crowell, rev. 1932. Old but useful.

Fernald, Helen Clark, *Jonathan's Doorstep.* New York, Longmans, Green, 1943. Beautifully told story of meeting between young Americans of the "old-stock" and a group of newcomers.

McLellan, Mary B. and DeBonis, Albert V., eds., *Within Our Gates; Selections of Tolerance and the Foreign-Born of Today.* New York, Harpers, 1940. Human interest stories of many groups.

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"Most of us, old-stock and new Americans, are unaware of the human resources we have here, and of the opportunity to create a great culture on this continent; a culture which would approach being universal or pan-human and more satisfying to the human make-up than any culture that has yet appeared under the sun. NOR ARE WE AWARE OF THE DANGERS AHEAD OF US IF WE FAIL TO TAKE ADVANTAGE OF THIS OPPORTUNITY." LOUIS ADAMIC

D. Audio-Visual Aids

Films

"Americans All." 16 mins. Sound. March of Time, 369 Lexington Avenue, New York City. Telling presentation and discussion of racial and religious intolerance and of the organized efforts that can be made to eradicate it.

Recordings

"Americans All—Immigrants All." 30 mins. Office of Education, Washington 19, D. C. A series of twenty-four recordings, including most of our minority groups.

"I'm an American." 15 mins. Immigration and Naturalization Service, Office of Education, Washington 19, D. C. A series of twenty-seven recordings.

"One Nation Indivisible." 30 mins. Office of Education. Includes several minorities.

"We Hold These Truths." 60 mins. New Tools for Learning, 280 Madison Avenue, New York, N. Y. To commemorate the 160th anniversary of the Bill of Rights. Script by Norman Corwin.

"Ballad for Americans." Victor Recording. Sung by Paul Robeson.

II

THE NEGRO

Carey McWilliams says: "While undoubtedly there is a great deal more to be learned about the Negro, relatively he has been overstudied. In point of fact, there is something rather unwholesome about the accumulation of such a bulky literature on a particular problem when that writing is so barren, as it happens to be in the case of the Negro, of definite suggestions for social action." To some of us it does, indeed, seem that it might be well to declare a holiday on *books* about the Negro until there is genuine evidence of a real intent to *do* something to correct the inequalities and injustices of his position.

From the mass of literature which has already been prepared, however, this bibliography selects some which may be of special interest to teachers, whether their interest in this problem is new enough to be stimulated with general reading or old enough to demand detailed and serious study; for study the Negro we must: just as his life is inextricably intertwined with the lives of other Americans, so his history is an integral part of all American history and should be so taught.

The materials suggested here will help teachers provide a new interpretation of American history, or a new emphasis at points where it is needed. Moreover, the progress of Negro Americans in the short period since emancipation is so unique a phenomenon that it seems entirely justifiable to plan a *separate* unit—to follow the Civil War—in which Negro achievements of the last eighty years, including contributions to art, literature, science, music, and economic advancement, could be surveyed. Much of the bibliographical material listed below would be of valuable help in preparing such a unit.

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A Pledge

THE BELIEVING: I believe in the brotherhood of man. I believe in the essential right of my Negro fellow man to equal justice under the law; to the same political, economic and educational opportunities as any other American. I believe in the immediate right of the young man of color to serve his country under its flag without suffering the stigma of segregation.

THE DOING: I will make plain, by personal example on every occasion, that I am on the side of those who suffer from unfair discrimination. I will help, with my counsel, with my work, and with my material resources when my contribution can be useful in making these beliefs effective. . . . I will assist, by every means within my power, this effort to make an America of justice and equality for our Negro fellow citizens.

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

A. General Reading for Teachers

Bontemps, Arna, *They Seek a City*. Garden City, N. Y., Doubleday Doran, 1945. Stories of Negro pioneers, from early days to the present, who have migrated to the North seeking new lives.

DuBois, W. E. Burghardt, *Black Folk, Then and Now; An Essay in the History and Sociology of the Negro Race*. New York, Henry Holt, 1939. Good on the African background.

————, *Black Reconstruction; An Essay Toward a History of the Part Which Black Folk Played in the Attempt to Reconstruct Democracy in America, 1860–1880*. New York, Harcourt, Brace, 1935. Dr. DuBois is responsible for the new interpretation of the Reconstruction Period and his view has come to be respected by many historians.

————, *Dusk of Dawn; An Essay Toward an Autobiography of a Race Concept*. New York, Harcourt, Brace, 1940. Unusually fine.

Embree, Edwin R., *Brown Americans, the Story of a Tenth of the Nation*. New York, Viking, 1943.

————, *Thirteen Against the Odds*. New York, Viking, 1944. Both of Dr. Embree's books should be in every school library.

Johnson, Charles S., *The Negro in American Civilization; A Study of Negro Life and Race Relations in the Light of Social Research*. New York, Henry Holt, 1930. A standard work by the head of the Sociology Department of Fisk University. Nothing has taken its place.

————, *A Preface to Racial Understanding*. New York, Friendship Press, 1936. Brief and readable.

————, and Associates, *To Stem This Tide, A Survey of Racial Tension Areas in the United States*. Boston, Pilgrim Press, 1943. Excellent study of race frictions. Paper bound copy may be had for 50c.

Johnson, James Weldon, *Along This Way; The Autobiography of James Weldon Johnson*. New York, Viking, 1933. Delightful autobiography of a great man.

LaFarge, Father John, *Race Question and the Negro; A Study of the Catholic Doctrine on Interracial Justice*. New York, Longmans, Green, 1943. By an eminent student of social problems.

Lee, Alfred McClung and Humphrey, N. D., *Race Riot*. New York, Dryden Press, 1943. A study of the Detroit riot and suggestions as to prevention.

Locke, Alain, ed., *The New Negro; An Interpretation*. New York, A. and C. Boni, 1925. Stimulating.

Logan, R. W., ed., *What the Negro Wants*. Chapel Hill, University of North Carolina Press, 1944. Frank statements by fourteen Negro leaders.

McWilliams, Carey, *Brothers Under the Skin*. Boston, Little, Brown, 1943. Any person unfamiliar with this book should immediately add it to his shelves. Contains chapters not only on the Negro but also upon other groups. May be used for all subsequent sections to excellent advantage.

Moon, Bucklin, ed., *Primer for White Folks*. Garden City, N. Y., Doubleday, Doran, 1945. An anthology of writings about Negro life by well-known authors.

Odum, Howard W., *Race and Rumors of Race*. Chapel Hill, University of North Carolina Press, 1944.

Ottley, Roi, *New World A-Coming; Inside Black America*. Boston, Houghton Mifflin, 1943. Fascinating story of life in Harlem and of Negroes today.

Powell, A. Clayton, *Riots and Ruins*. New York, R. R. Smith, 1945. A stirring expression of how the Negro feels about discrimination.

Redding, J. Saunders, *No Day of Triumph*. New York, Harpers, 1942. A story of conditions in the South which will shock the feelings of middle class people.

Siegfried, André, *America Comes of Age, A French Analysis*. New York, Harcourt, Brace, 1927. Chapters VI-X. It is good for us to see ourselves through the eyes of a foreign visitor.

Terrell, Mary Church, *A Colored Woman in a White World*. Washington, D. C., Ransdell, Inc., 1940. By a woman who has lived a rich life.

White, Walter, *A Rising Wind*. Garden City, N. Y., Doubleday, Doran 1945. Report of his visit among Negro soldiers in Europe and in the Pacific.

Wright, Richard, *Black Boy; A Record of Childhood and Youth*. Cleveland, World Publishing Co., 1945. The story of his own life in the South.

————, *12 Million Black Voices; A Folk History of the Negro in the United States*. New York, Viking, 1941.

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AMERICA?

America is the Black Man's country,
The Red Man's, the Yellow Man's,
The Brown Man's, the White Man's.

AMERICA?

An international river with a legion of tributaries!
A magnificent cosmorama with myriad patterns and colors!
A giant forest with loin-roots in a hundred lands!
A cosmopolitan orchestra with a thousand instruments playing
America!

MELVIN B. TOLSON, from title poem in *Rendezvous with America*

B. Further Study on Social and Economic Problems

Anyone interested in more extensive study of the Negro should familiarize himself with the general plan of two important series: first, that published by the American Council on Education for the American Youth Commission and dealing with the problems of Negro youth; second, that called, "The Negro in American Life," sponsored by the Carnegie Foundation under the general editorship of Gunnar Myrdal, Swedish economist,

and published by Harpers. The several volumes comprising each series are as follows:

American Council on Education Series

Atwood, Jesse Howell and others, *Thus Be Their Destiny; The Personality Development of Negro Youth in Three Communities.* 1941.

Davis, Allison and Dollard, John, *Children of Bondage; The Personality Development of Negro Youth in the Urban South.* 1940.

Frazier, E. Franklin, *Negro Youth at the Crossways; Their Personality Development in the Middle States.* 1940.

Johnson, Charles S., *Growing Up in the Black Belt; Negro Youth in the Rural South.* 1941.

Reid, Ira DeA., *In a Minor Key; Negro Youth in Story and Fact.* 1940.

Sutherland, Robert L., *Color, Class, and Personality.* 1942. The summary and most valuable volume.

Warner, W. Lloyd and others, *Color and Human Nature; Negro Personality Development in a Northern City.* 1941.

Negro in American Life Series

Herskovitz, Melville, *The Myth of the Negro Past.* 1941.

Johnson, Charles S., *Patterns of Negro Segregation.* 1943.

Klineberg, Otto, *Characteristics of the American Negro.* 1944.

Sterner, Richard, *The Negro's Share; A Study of Income, Consumption, Housing and Public Assistance.* 1943.

Myrdal, Gunnar, *An American Dilemma; The Negro Problem and Modern Democracy.* 1944. 2 vols.

> "The American Negro problem is a problem in the heart of the American. . . . The American Dilemma . . . is the ever raging conflict between, on the one hand, the valuations preserved on the general plane which we call "The American Creed," where the American thinks, talks and acts under the influence of high national and Christian precepts, and, on the other hand, the valuations on specific planes of individual and group living where personal and local interests; economic, social, and sexual jealousies; considerations of community prestige and conformity; group prejudices against particular types of people; and all sorts of miscellaneous wants, impulses, and habits dominate his outlook." GUNNAR MYRDAL

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Cayton, Horace R. and Mitchell, George S., *Black Workers and the New Unions.* Chapel Hill, University of North Carolina Press, 1939.

Davis, Allison and others, *Deep South; A Social Anthropological Study of Caste and Class.* Chicago, University of Chicago Press, 1941.

Dollard, John, *Caste and Class in a Southern Town.* New Haven, Yale University Press, 1937. One of the best scientific studies.

Drake, St. Clair and Cayton, Horace R., *Black Metropolis; A Study of Negro Life in a Northern City.* New York, Harcourt, Brace, 1945. An important contribution to study of urban problems. Negroes in Chicago.

Frazier, E. F., *The Negro Family in the United States.* Chicago, University of Chicago Press, 1939.

Northrup, Herbert R., *Organized Labor and the Negro.* New York, Harpers, 1944.

Powdermaker, Hortense, *After Freedom; A Cultural Study in the Deep South.* New York, Viking, 1939. Similar to Dollard but more simply told.

Raper, Arthur F. and Reid, Ira DeA., *Sharecroppers All.* Chapel Hill, University of North Carolina, 1941. A vivid picture of the lives of both Negro and white.

Weaver, R. C., *Negro Labor.* New York, Harcourt, Brace, 1946.

C. Fiction*

Appel, Benjamin, *The Dark Stain.* New York, Dial Press, 1943.

Carter, Hodding, *The Winds of Fear.* New York, Farrar and Rinehart, 1944.

Himes, Chester, *If He Hollers Let Him Go.* Garden City, N. Y., Doubleday, Doran, 1945.

Moon, Bucklin, *The Darker Brother.* Garden City, N. Y., Doubleday, Doran, 1943.

Petry, Ann, *The Street.* Boston, Houghton, Mifflin, 1946.

Smith, Lillian, *Strange Fruit.* New York, Reynal and Hitchcock, 1944.

Wright, Richard, *Native Son.* New York, Modern Library, 1942.

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To America

How would you have us—as we are,
Or sinking 'neath the load we bear?
Our eyes fixed forward on a star?
Or gazing empty at despair?

Rising or falling? Men or things?
With dragging pace, or footsteps fleet,
Strong, willing sinews in your wings?
Or tightening chains about your feet?

JAMES WELDON JOHNSON

D. Books for Students

Historical Background

Bontemps, Arna, *They Seek a City.* Garden City, N. Y., Doubleday, Doran, 1945.

Botkin, B. A., ed., *Lay My Burden Down; A Folk History of Slavery.* Chicago, University of Chicago Press, 1945. Stories of slave days told by men and women born in slavery.

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* May be recommended to students at the discretion of the teacher.

Brawley, Benjamin Griffith, *A Short History of the American Negro*. New York, Macmillan, 4th rev. ed., 1939.

————, *Negro Builders and Heroes*. Chapel Hill, University of North Carolina, 1937. Sketches of leaders and their achievements.

————, *The Negro Genius; A New Appraisal of the Achievement of the American Negro in Literature and the Fine Arts*. New York, Dodd, Mead, 1937. Traces Negro contributions to America from earliest times.

Brown, Ina C., *The Story of the American Negro*. New York, Friendship Press, 1936. Brief, interesting and easy reading.

Buckmaster, H., *Let My People Go; The Story of the Underground Railroad and the Growth of the Abolition Movement*. New York, Harpers, 1941.

Conrad, Earl, *Harriet Tubman, Negro Soldier and Abolitionist*. New York, International Publishers, 1942. Thrilling story of the "Moses of her people."

Douglass, Frederick, *Life and Times of Frederick Douglass*. New Memorial Edition, New York, Pathway Press, 1941. Selected chapters make good reading.

Embree, Edwin R., *Brown Americans, The Story of a Tenth of the Nation*. New York, Viking, 1943. Probably the best book for general purposes.

Eppse, Merl R., *The Negro, Too, in American History*. Chicago, National Educational Publishing Co., 1938. Mr. Eppse writes a history which is focused on the Negro at every stage of American development. Perhaps this represents too great a swing of the pendulum in the direction opposite that generally taken. If this be so, then it can be regarded as a passing phase born of the great need for supplementary material on the Negro in which all American schools and students stand.

Fast, Howard, *Freedom Road*. New York, Duell, Sloan and Pearce, 1944. Students will enjoy this novel of the period just after the Civil War.

Fauset, Arthur Huff, *Sojourner Truth, God's Faithful Pilgrim*. Chapel Hill, University of North Carolina Press, 1938. Life of a Negro heroine.

Jenness, Mary, *Twelve Negro Americans*. New York, Friendship Press, 1936. Lives of some little known Negroes.

Woodson, Carter G., *The Negro in Our History*. Washington, D. C., Associated Publishers, rev. 1945. A standard work intended for college students.

————, *The Story of the Negro Retold*. Washington, D. C., Associated Publishers, 1942. More simply told and meant for high school students.

Negro Leaders and Achievements

Beecher, John, *All Brave Sailors; The Story of the SS Booker T. Washington*. New York, L. B. Fisher, 1945. Story of a vessel with an interracial crew.

Bontemps, Arna, *We Have Tomorrow*. Boston, Houghton, Mifflin, 1945. Stories of the younger leaders.

Brown, Sterling, and others, eds., *The Negro Caravan, Writings by American Negroes*. New York, Dryden Press, 1941. The most complete anthology.

Calverton, V. F., ed., *Anthology of American Negro Literature*. New York, Modern Library, 1929.

Cook, Mercer, *Five French Negro Authors*. Washington, D. C., Associated Publishers, Inc., 1943.

Cullen, Countee, *Caroling Dusk*. New York, Harpers, 1927. An anthology of verse by Negro poets.

DuBois, W. E. Burghardt, *The Gift of Black Folk; The Negroes in the Making of America*. Boston, Stratford Co., 1924.

Handy, W. C., *Father of the Blues; An Autobiography*. New York, Macmillan, 1941.

Hare, Maud Cuney, *Negro Musicians and Their Music*. Washington, D. C., Associated Publishers, 1936.

Helm, MacKinley, *Angel Mo' and Her Son, Roland Hayes*. Boston, Little, Brown, 1942.

Henderson, Edwin Bancroft, *The Negro in Sports*. Washington, D. C., Associated Publishers, 1939.

Holt, Rackham, *George Washington Carver, an American Biography*. Garden City, N. Y., Doubleday, Doran, 1943.

Johnson, J. Rosamond, ed., *Rolling Along in Song; A Chronological Survey of American Negro Music*. New York, Viking, 1937.

Johnson, James Weldon and J. Rosamond, *The Books of Negro Spirituals*. New York, Viking, 1940. Includes *The Book of American Negro Spirituals* and *The Second Book of Negro Spirituals*.

Kerlin, Robert T., *Negro Poets and Their Poems*. Washington, D. C., Associated Publishers, 1935.

Locke, Alain, *The Negro in Art; A Pictorial Record of the Negro Artist and of the Negro Theme in Art*. Washington, D. C., Associates in Negrc Folk Education, 1940.

————, *The Negro and His Music*. Washington, D. C. The Associates in Negro Folk Education, 1936. Bronze Booklet, 25c.

Loggins, Vernon, *The Negro Author, His Development in America*. New York, Columbia University Press, 1931.

Lotz, Philip Henry, ed., *Rising Above Color*. New York, Association Press; New York, Fleming H. Revell Co., 1943.

Miller, Margery, *Joe Louis: American*. New York, Current Books, Inc., 1945.

Porter, J. A., *Modern Negro Art*. New York, Dryden Press, 1943.

Redding, J. Saunders, *To Make a Poet Black*. Chapel Hill, University of North Carolina Press, 1939. Background of Negro literature.

Robeson, Eslanda Goode, *Paul Robeson, Negro*. New York, Harpers, 1930.

Schoenfeld, Seymour J., *The Negro in the Armed Forces, His Value and Status, Past, Present, and Potential.* Washington, D. C., Associated Publishers, 1945. A brief account from 1861 to date.

Vehanen, Kosti, *Marian Anderson, A Portrait.* New York, Magraw-Hill, 1941.

Washington, Booker T., *Up From Slavery.* Garden City, N. Y., Sun Dial Press, 1937. The standard expression of the compromise, or accommodation, policy which dominated the field for several decades.

Watkins, S. C., ed., *Anthology of American Negro Literature.* New York, Modern Library, 1944.

Problems Faced by Negroes Today

In many high schools the senior year of social science studies is something in the nature of a "Problems of Democracy" course. It generally includes a consideration of economic, social, and political problems. With the clear statement of the issues involved and with the formulation of possible solutions, the Negro, like others, is deeply concerned. In books which have been cited earlier and in pamphlets listed below, students can find material touching on such topics as Housing, Recreation, Health, Delinquency and Crime, Employment, and Political Rights for help with the preparation of special papers and reports on these vital matters.

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"On a train in Texas, German prisoners eat
With white soldiers, seat by seat,
While black American soldiers sit apart—
The white men eating meat, the black men—heart.
Now with that other war a century done
Not the live North but the dead South has won.
Not yet a riven nation comes awake.
Whom are we fighting this time, for God's sake?
Mark well the token of the empty seat—
It is again ourselves whom we defeat."

WITTER BYNNER

Fiction About Negroes

Bontemps, Arna, *Black Thunder.* New York, Macmillan, 1936. Story of the Gabriel insurrection.

Buckmaster, Henrietta, *Deep River.* New York, Harcourt, Brace, 1944. Story of Negroes and whites working together just before the Civil War.

Cook, Fannie, *Mrs. Palmer's Honey.* New York, Doubleday, and Co., 1946. Negro community in St. Louis today.

Heyward, DuBose, *Mamba's Daughters.* Garden City, N. Y., Doubleday, Doran, 1929. Charleston, South Carolina Negro community and a brave matriarch.

Hughes, Langston, *Not Without Laughter.* New York, Knopf, 1930. Story of a Negro family in Kansas.

Hyland, James A., *The Dove Flies South.* Milwaukee, Bruce Publishing Co., 1943. Makes students put themselves in the place of the Negro.

Johnson, James Weldon, *The Autobiography of an Ex-Colored Man.* New York, Knopf, 1927. This is fiction and not to be confused with the life of the poet himself.

Stern, Philip V., *The Drums of Morning.* Garden City, N. Y., Doubleday, Doran, 1942. Stirring historical novel of abolition days.

West Indian Heroes

The following biographies are listed because as literature they are part of the American heritage and because as biographies they portray characters who have had a continuing influence upon American history.

Korngold, Ralph, *Citizen Toussaint.* Boston, Little, Brown, 1944.

Vandercook, John W., *Black Majesty, the Life of Christophe, King of Haiti.* New York, Harpers, 1928.

Waxman, Percy, *The Black Napoleon, the Story of Toussaint L'Ouverture.* New York, Harcourt, Brace, 1931.

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"These truly are the Brave,
These men who cast aside
Old memories, to walk the blood stained pave
Of Sacrifice, joining the solemn tide
That moves away to suffer and to die
For freedom—when their own is yet denied!
O Pride, O Prejudice! When they pass you by,
Hail them, the Brave, for you now crucified."

ROSCOE JAMISON

E. Books for Younger Students

History

Curtis, Anna L., *Stories of the Underground Railroad.* New York, Island Workshop Press Co-op., 1941.

Fauset, Arthur Huff, *For Freedom; A Biographical Story of the American Negro.* Philadelphia, Franklin Publishing and Supply Co., 1927.

Graham, Shirley and Lipscomb, George D., *Dr. George Washington Carver, Scientist.* New York, J. Messner, 1944.

Jackson, Jesse, *Call Me Charley.* New York, Harpers, 1945.

Newcomb, Covelle, *Black Fire; A Story of Henri Christophe.* New York, Longmans, Green, 1940.

Richardson, Ben, *Great American Negroes.* New York, Crowell, 1945. Sketches of best known Negroes.

Shackelford, Jane Dabney, *The Child's Story of the Negro.* Washington, D. C., The Associated Publishers, 1938.

Swift, Hildegarde, *The Railroad to Freedom; A Story of the Civil War.* New York, Harcourt, Brace, 1932.

Fiction

Allee, Marjorie Hill, *The Great Tradition.* Boston, Houghton Mifflin, 1937.

Fauset, Jessie Redmon, *The Chinaberry Tree; A Novel of American Life.* New York, Frederick A. Stokes Co., 1931.

————, *Plum Bun, A Novel Without a Moral.* New York, Frederick A. Stokes, Co., 1929.

McMeekin, I. M., *Journey Cake.* New York, J. Messner, 1942.

Means, Florence Crannell, *Shuttered Windows.* Boston, Houghton Mifflin, 1938.

Miers, Earl Schenck, *Big Ben.* Philadelphia, Westminster Press, 1942. Paul Robeson.

Tunis, John, *All American.* New York, Harcourt, Brace, 1942.

F. Pamphlets

American Council on Race Relations, 32 West Randolph, Chicago 1, Ill.

McEntire, David, and Powers, Robert B., *Police Training Bulletin, A Guide to Race Relations for Police Officers.* Based primarily on results of training conference in the Richmond, California Police Department. 10c.

Weaver, Robert C., *Hemmed In, ABC's of Race Restrictive Housing Covenants.* 1945. 10c.

American Teachers Association, P. O. Box 271, Montgomery 1, Ala.
The Black and White of Rejections for Military Service. 1944.

The Columbus Council for Democracy, 9 East Long Street, Columbus 9, Ohio.
Wyer, Samuel S., *Digest of Myrdal's an American Dilemma.* 1944. 10c.

Council for Social Action, Congregational and Christian Churches, 289 Fourth Avenue, New York 10, N. Y.
Gallagher, Buell G., *The American Caste System,* January 15, 1941. 15c.
Johnson, Charles S., *Race Against Humanity.* January, 1943. 15c.
Smith, Lillian, *Humans in Bondage.* February 15, 1944. 15c.

Federal Security Agency, Office of Education, Washington, D. C.
Caliver, Ambrose, *Postwar Education of Negroes.*

International City Managers Association, 1313 East 60th Street, Chicago 37, Ill.

Weckler, J. E. and Hall, Theo E., *The Police and Minority Groups.* 1944. 50c.

Minnesota Governor's Interracial Commission, St. Paul, Minn.
The Negro Worker in Minnesota. 1945. Free.

National Federation for Constitutional Liberties, 205 East 42nd Street, New York 17, N. Y.
McWilliams, Carey, *Race Discrimination—and the Law.* 10c.

National Urban League, 1133 Broadway, New York 10, N. Y.
Interracial Planning Bulletins: No. 1, Employment; No. 2, Housing. 25c each.

Paulist Press, 401 West 59th Street, New York, N. Y.
The Negro Worker in Free America. 5c.

Public Affairs Commitee, Inc., 30 Rockefeller Plaza, New York 20, N. Y. 10c each.
Brown, Earl S., *Why Race Riots? Lessons from Detroit.*
———— and Leighton, George R., *The Negro and the War.*
Lee, Alfred McClung, *Race Riots Aren't Necessary.*
Northrup, Herbert R., *Will Negroes Get Jobs NOW?*
Stewart, Maxwell S., *The Negro in America.*

Queen's Work, 3742 West Pine Boulevard, St. Louis, Mo.
Madigan, James J., *The Catholic Church and the Negro.* 1941. 10c.

Rosenwald Fund, 4901 Ellis Avenue, Chicago 15, Ill.
They have very good free material. Ask for samples.

Smith, Lillian, Clayton, Ga.
There Are Things To Do. 5c.
Two Men and a Bargain. 10c.
The White Christian and His Conscience. 5c.

Southern Regional Council, Inc., 63 Auburn Avenue, N.E., Atlanta, Ga.
America's Tenth Man. 10c.
The Changing Character of Lynching. 25c.
The Mob Still Rides. 10c.
Understanding Our Neighbors. 10c.

The Woman's Press, 600 Lexington Avenue, New York 22, N. Y.
Shaw, Esther Popel, *Personal Adventures in Race Relations.* 15c.

G. Periodicals

Teachers could well subscribe to one, or several, of the following periodicals published by Negroes and written largely by Negroes. Social studies teachers in particular will want to bring these to the attention of school librarians so that students will have easy access to some of the best contemporary materials.

The Crisis, Official magazine of the N. A. A. C. P., 20 W. 40th St., New York 18, N. Y.

Ebony, published monthly by Negro Digest Publishing Co., 5619 South State Street, Chicago, Ill. Compares favorably with *Life.*

Eyes, published monthly by Eyes, Inc., 116 E. Burlington Street, Iowa City, Iowa.

Journal of Negro Education, Howard University, Washington, D. C.

Journal of Negro History, 1538 Ninth Street, N.W., Washington 1, D. C.

Negro Digest, 5619 South State Street, Chicago 16, Ill.

Opportunity, Official publication of the Urban League, 1133 Broadway, New York, N. Y.

Phylon, Atlanta University, Atlanta, Ga.

There is, of course, a vast amount of periodical material relating to the Negro. The files of certain magazines will uncover much that is valuable; out of this wide range of possible selections the following citations are suggested:

Dunne, George H., "The Sin of Segregation," *Commonweal,* Sept. 21, 1945.

————, "Short Case," *Commonweal,* March 1, 1946.

Embree, Edwin R., "Balance Sheet in Race Relations," *Atlantic Monthly,* May, 1945.

Fortune, "The Negro's War," June, 1942.

Journal of Educational Sociology, Jan., 1944. Special number on Negroes.

The Journal of Negro Education, Yearbook, July, 1934. "Physical and Mental Abilities of the American Negro."

————, Yearbook, July, 1939. "Present and Future Position of the Negro in the American Social Order."

————, Yearbook, July, 1941. "Racial Minorities and the Present International Crisis."

Montagu, M. F. Ashley, "Intelligence of Northern Negroes and Southern Whites in the First World War," *American Journal of Psychology,* April, 1945.

Myrdal, Gunnar, "The Negro and America's Uneasy Conscience," *Free World,* Nov., 1943.

New Republic, "The Negro, His Future in America," Oct. 18, 1943. A special section.

Reddick, L. D., issue editor, "Race Relations on the Pacific Coast," *The Journal of Educational Sociology,* Nov., 1945.

Robson, William N., "Open Letter on Race Hatred and Other Radio Programs," *Theater Arts Magazine,* Sept., 1944.

Survey Graphic, "Color, Unfinished Business of Democracy," Nov., 1942. Special number.

Waite, Judge Edward F., "The Negro and the Supreme Court," *Minnesota Law Review,* March, 1946.

Weaver, Robert C., "The Negro Comes of Age in Industry," *Atlantic Monthly,* Sept., 1943.

H. Audio-Visual Aids

Photographic Exhibits

"The Negro in American Life." Council Against Intolerance in America, 17 East 42nd Street, New York 17, N. Y. A set of twenty-five placards, 20 inches by 30 inches, showing contributions of Negroes. May be secured

by loan for payment of transportation costs, or may be purchased outright.

"Pictures for Democracy." Council Against Intolerance.

"Portraits of Outstanding Americans of Negro Origin." Harmon Foundation, 140 Nassau Street, New York, N. Y. Photogravure reproductions of paintings of twenty-three outstanding Negroes. Size 10 inches by 12 inches, $3.50. Student portfolio, size 3 inches by 4 inches, 25c (minimum order, $1.00).

"Sculpture by Richmond Barthe." Harmon Foundation. Photogravure copies. Portfolio of 20 items, 10 inches by 12 inches, $2.00. Envelope of 6 items, 3 inches by 4 inches, 15c.

Films

For film materials teachers can address letters of inquiry to:

1 Their own university library.

2 New Tools for Learning, 280 Madison Avenue, New York 6, N. Y.

3 New York University Film Library, 71 Washington Square, New York 12, N. Y.

4 Education Film Guide, H. W. Wilson Co., 950-972 University Avenue, New York 52, N. Y. Perhaps the most complete guide.

Some suggestions on films are:

"The Story of Dr. Carver." 10 mins. Sound. Teaching Film Custodians.

"Let My People Live." 15 mins. Sound. National Tuberculosis Association.

"The Negro Soldier." 40 mins. Sound. O. W. I.

"One Tenth of Our Nation." 25 mins. Sound. College Film Center, 84 East Randolph Street, Chicago 1, Ill. Negro education.

"Haiti's Black Napoleon." 10 mins. Sound. Teaching Film Custodians. Story of Henri Christophe.

"Negro Colleges in Wartime." 8 mins. Sound. O. W. I.

Of special interest to art classes would be two films on Negro artists which are available at the Harmon Foundation.

A group of films which can be used to present the Negro as part of the whole problem of Southern agriculture are:

"And So They Live." 25 mins. Sound. New York University Film Library. Rural whites.

"As Our Boyhood Is." 18 mins. Sound. Educational Film Library Assoc., 45 Rockefeller Center, New York 20, N. Y. Rural Negroes.

"Henry Browne, Farmer." 10 mins. Sound. Castle Films, R.C.A. Building, Rockefeller Center, New York 20, N. Y. Progressive Negro farmer with son in Air Corps.

"America's Disinherited." 25 mins. Sound. New York University Film Library. Share croppers.

Recordings

"Freedom's People." 30 mins. U. S. Office of Education. Series includes Negro's contributions to literature, art, etc.

"Southern Exposure."
"Jim Crow Train."
"Bad Housing Blues."
} Keystone Recordings. Josh White singing.

"Freedom Road."
"A Negro Speaks of Rivers."
} Asch Recordings. Words by Langston Hughes. Josh White singing.

"I Hear America Singing." Victor Recording. John Charles Thomas singing.

"An Open Letter on Race Hatred." Columbia Broadcasting Company.

III

ORIENTAL-AMERICANS

The Orientals—Chinese, Japanese, Filipino, and Hindu—are comparatively recent immigrants. Except on the West Coast we have not, until World War II, been greatly concerned about them, and therefore little has been written about them or their problems.

Yet far from being integrated into a democratic way of life, they too have been victims of the race-caste system, of the existence of which so many of us are unaware. Teachers can awaken students of American history to the importance of this group at several points: the building of transcontinental railways and the development of the Pacific Coast provide excellent opportunities for introducing an account of the major Asiatic immigrations and the subsequent contributions of these groups to our western advancement.

The effects of prejudice can also be studied in this connection, showing the way in which—despite genuine contributions to our national life—one group of them, the Japanese-Americans, were uprooted from their homes by forced evacuation, alleged to be a military necessity.

Teachers should remember that with the Oriental-American a new combination of factors makes its appearance; with them, unlike the Negro whose culture is more indigenously American than is that of the majority of whites, appear variations in *both* race and culture. Therefore, an attempt to understand their cultural background becomes a part of our task.

A. Books for Teachers

Asiatic Background

Christy, A. E., ed., *The Asian Legacy and American Life*. New York, John Day, 1945.

Forman, Harrison, *Report from Red China*. New York, Henry Holt, 1945.

Goodrich, L. Carrington, *A Short History of the Chinese People*. New York, Harpers, 1943.

Lattimore, Owen and Eleanor, *The Making of Modern China, A Short History*. New York, W. W. Norton and Co., 1944.

Lin Yu-t'ang, *My Country and My People*. New York, John Day, rev. 1939.

Mears, Helen, *The Year of the Wild Boar; An American Woman in Japan*. Philadelphia, Lippincott, 1942.

Sansom, G. B., *Japan, A Short Cultural History*. New York, D. Appleton-Century, rev. 1945.

Archer, John Clark, *Faiths Men Live By*. New York, Thomas Nelson, 1934.

Ballou, Robert O., ed., *The Bible of the World*. New York, Viking, 1939.

These two books, and particularly the second which provides the actual Scriptures of the major religions, are invaluable.

Orientals in the United States

Buck, Pearl S., *American Unity and Asia.* New York, John Day, 1942.

Ichihashi, Yamato, *Japanese in the United States; A Critical Study of the Problems of the Japanese Immigrants and Their Children.* Palo Alto, Stanford University Press, 1932. Very complete source of information.

Leighton, A. H., *The Governing of Men; General Principles and Recommendations Based on Experience at a Japanese Relocation Camp.* Princeton, N. J., Princeton University Press, 1945.

McWilliams, Carey, *Prejudice; Japanese-Americans: Symbol of Racial Intolerance.* Boston, Little, Brown, 1944. This is the best single book available.

Strong, Edward K., and others, eds., *Vocational Aptitudes of Second-Generation Japanese in the United States.* Palo Alto, Stanford University Press, 1933. Some teachers will be interested in the results of various tests covering intelligence, honesty, character, etc.

B. Books for Students

Asiatic Background

Seeger, Elizabeth, *The Pageant of Chinese History.* New York, Longmans, Green, 1934.

Dilts, Marion May, *The Pageant of Japanese History.* New York, Longmans, Green, 1938.

Sugimoto, Etsu, *A Daughter of the Samurai.* Garden City, N. Y., Doubleday, Doran, 1935. Best known picture of life in Japan.

Yashimo, Taro, *The New Sun.* New York, Henry Holt, 1943. Told mostly in pictures by a Japanese artist who was an opponent of the rising militarism.

Orientals in the United States

Brown, Frances J. and Roucek, Joseph Slabey, eds., *Our Racial and National Minorities: The History, Contributions, and Present Problems.* New York, Prentice-Hall, 1937.

Dobie, Charles Caldwell, *San Francisco's Chinatown.* New York, D. Appleton-Century, 1936.

Glick, Carl, *Shake Hands with the Dragon.* New York, McGraw-Hill, 1941.

————, *Three Times I Bow.* New York, McGraw-Hill, 1943.

These two books by Carl Glick deal with the Chinese in New York.

Leong, Gor Yun, *Chinatown Inside Out.* New York, B. Mussey, 1936.

Lowe, Pardee, *Father and Glorious Descendent.* Boston, Little, Brown, 1943.

Palmer, Albert W., *Orientals in American Life.* New York, Friendship Press, 1934.

Schrieke, Bertram, *Alien Americans; A Study of Race Relations.* New York, Viking, 1936.

Wittke, Carl, *We Who Built America; The Saga of the Immigrants.* New York, Prentice-Hall, 1939.

Biography

Eckstein, Gustav, *Noguchi.* New York, Harpers, 1936. Life of a Japanese scientist.

Matsui, Haru, *Restless Wave; An Autobiography.* New York, Modern Age Books, 1940. The story of a Japanese girl in Japan and in America.

Fiction (chiefly) for Younger Students

Chin, Stanley Hong and Fowler, Virginie, *Two Lands for Ming.* New York, Scribner, 1945. A Chinese boy in China and in the United States.

Felsen, Henry Gregor, *Navy Diver.* New York, Dutton, 1942.

————, *Submarine Sailor; with a 32 Page Supplement of Submarine Photographs.* New York, Dutton, 1943. Both of these books deal with Japanese on the West Coast and aim to create friendly understanding.

Means, Florence Crannell, *The Moved Outers.* Boston, Houghton Mifflin, 1945. The most recent in her series of stories which interpret the children of the minorities. (Japanese).

Sze, Mai-Mai, *Echo of a Cry.* New York, Harcourt, Brace, 1945.

C. Pamphlets

Chamberlin, William Henry, *Modern Japan.* Institute of Pacific Relations, 1942. 40c.

McWilliams, Carey, *What About Our Japanese Americans?* Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York 20, N. Y. 10c.

Nishi, Setsuko, *Facts About Japanese Americans.* American Council on Race Relations, 32 W. Randolph Street, Chicago 1, Ill. 50c.

People of China; Who They Are, How They Live, What They Like, Why They Are Fighting. East West Association, 40 E. 49th Street, New York, N. Y., 1943. 40c.

Taylor, George E., *Changing China.* Institute of Pacific Relations, 1 East 54th Street, New York, N. Y., 1942. 40c.

U. S., War Relocation Authority, *Myths and Facts About Japanese Americans.* Washington, D. C., 1945.

————, *Nisei in Uniform,* Washington, D. C., U. S. Government Printing Office, 1944. 15c.

D. Periodicals

Close, K., "Ordinary American: Finch, Hero of American Soldiers of Japanese Ancestry," *Survey Graphic,* Feb., 1945.

Fisher, Galen, "Are the Evacuees Being Coddled?," *Christian Century,* Sept. 1, 1943.

Fortune, "Issei, Nisei and Kibei," April, 1944.

Kuroki, Ben, "Fighting Together," *Common Ground,* Summer, 1944.

McWilliams, Carey, "The Nisei Speak," *Common Ground,* Summer, 1944.

Morgan, Cecil, "Relocating the Japanese Americans—A Progress Report," *Journal of Educational Sociology,* Feb., 1945.

Morimitsu, George, "These Are Our Parents," *Asia and the Americas,* Oct., 1943.

Oakes, Vanya, "Test Case for Democracy," *Asia and the Americas,* March, 1945.

E. Audio-Visual Aids

Films

"Challenge to Democracy." 20 mins. Sound. W. R. A. Can be used in connection with the pamphlet, *What About Our Japanese Americans?,* or with chapters from *Brothers Under the Skin.*

"Go For Broke." 10 mins. Sound. W. R. A. About Japanese-American soldiers in Italy.

"Barriers and Passes." 40 mins. Silent. Presbyterian General Distributing Agency, 146 Fifth Avenue, New York 10, N. Y. Scenes in relocation camps.

Recordings

One program in the previously mentioned, "Americans All—Immigrants All," is on the Orientals.

»·«

"Our relations with this small group of 70,000 American citizens (Japanese Americans) may well prove to be the key to the complex problem of our relations with the people of post-war Japan as well as with the other peoples of the Far East." CAREY MCWILLIAMS

IV

MEXICAN-AMERICANS

These are truly our "forgotten Americans" although of the approximately 3,500,000 of them about half are descendants of the Mexican nationals who, one hundred years ago, became citizens of the United States by annexation. We did confer citizenship upon them, but subsequently we have done little or nothing to assimilate them or help them adjust to a different way of life. Today, their descendants are victims of a class-caste system in our Southwest and in California. They are without articulate leaders, without organization, almost without hope. There is almost no literature about them, except for technical government reports.

It is important, therefore, that good use be made of the materials available. For example, when studying the period of the Mexican War and the Mexican Cession, teachers can make this the occasion for telling the story of the descendants of those Mexicans who chose citizenship under a new flag in preference to abandoning their homes. In every possible way, it should be brought to students' attention that in about fifty percent of the cases where the word, "Mexican," is used, it is used improperly: the offspring of parents whose citizenship dates back one hundred years certainly have the right to be called *American.* Students should be constantly reminded that the plight of "Mexican" migrant agricultural workers is in many cases the plight of *American* citizens of generations' standing.

A. Books

Bogardus, Emory S., *The Mexican in the United States.* Los Angeles, University of Southern California Press, 1934.

McWilliams, Carey, *Factories in the Field; The Story of Migratory Farm Labor in California.* Boston, Little, Brown, 1939.

————, *Ill Fares the Land; Migrants and Migratory Labor in the United States.* Boston, Little, Brown, 1942.

————, *They Came from Mexico.* Philadelphia, Lippincott. Announced for 1946.

Sanchez, George I., *Forgotten People; A Study of New Mexicans.* Albuquerque, University of New Mexico Press, 1940.

Fiction and Popular Reading

Bright, Robert, *The Life and Death of Little Jo.* Garden City, N. Y., Doubleday, Doran, 1944. Life in a poor Mexican village in New Mexico.

Cather, Willa, *Death Comes for the Archbishop.* New York, Modern Library, 1931. Fine picture of life in the Southwest; excellent for the recall of an earlier period.

Crichton, Kyle, *The Proud People.* New York, Scribner, 1944. The story of an upper class "Spanish" family in New Mexico.

Fergusson, Erna, *Our Southwest.* New York, Knopf, 1940.

Gunthrop, Maude Robson, *With a Sketch Book Along the Old Mission Trail.* Caldwell, Idaho, Caxton Printers, 1940.

Long, Haniel, *Piñion Country.* New York, Duell, Sloan and Pearce, 1941.

Means, Florence Crannell, *Teresita of the Valley.* Boston, Houghton Mifflin, 1943. For younger readers.

Otero, Nina, *Old Spain in Our Southwest.* New York, Harcourt, Brace, 1936.

NOTE: Students should be reminded that many of the books listed in Section 5, Topic I have chapters on the Spanish Americans. See particularly Chapter 3 in McWilliams, *Brothers Under the Skin.*

»·«

"Give the Mexican a fair chance and he would become as self-sufficient as other people. Encourage him without prejudice to express himself and he might help put materialism to rout, and do his part to create a new and better civilization." E. S. BOGARDUS

B. Pamphlets and Periodicals

Bogardus, Emory S., "Current Problems of Mexican Immigration," *Sociology and Social Research,* Nov.-Dec., 1940.

Burris, Quincy Guy, "Juan: A Rural Portrait," *Survey Graphic,* Dec., 1944.

Home Mission Council of North America, 297 Fourth Avenue, New York, N. Y. Several pamphlets on migrants available.

Jones, Robert C., *Mexican War Workers in the United States.* Pan American Union, Division of Labor and Social Information, Washington 6, D. C., 1945.

Knott, Sarah Gertrude, "North of the Border," *Survey Graphic,* June, 1940.

Laughlin, Ruth, "Coronado's Country and Its People," *Survey Graphic,* May, 1940.

McWilliams, Carey, "The Forgotten Mexican," *Common Ground,* Spring, 1943.

National Education Association, Department of Supervision and Curriculum Development, Washington, D. C. "Spanish Speaking People," *Building America,* Vol. VIII, No. 5. Illustrated.

Pillsbury, Dorothy L., "Ancient Adobe Soil," *Common Ground,* Summer, 1943.

————, "Adobe Christmas," *Common Ground,* Winter, 1944.

Taylor, Paul S., *Adrift on the Land.* Public Affairs Committee, Inc., 30 Rockefeller Plaza, New York 20, N. Y. 10c.

Survey Graphic, "Mexicans in Our Midst, Newest and Oldest Settlers of the Southwest," May, 1931. Special issue.

U. S. Office, Coordinator of Inter-American Affairs, *Spanish Speaking Americans in the War,* 1943.

Woodbridge, Hensley C., "Mexico and U. S. Racism," *Commonweal,* June 22, 1945.

C. Audio-Visual Aids

Films

Lack of materials on our own Spanish-Americans make films of our neighbors south of the Rio Grande the only ones available.

"Cuernavaca." 10 mins. Sound. Office of Inter-American Affairs, 444 Madison Avenue, New York 22, N. Y. Travelog.

"Day Is New." 10 mins. Sound. Office of Inter-American Affairs. Daily life and habits of Mexican people.

"Mexico Builds a Democracy." 11 mins. Sound. Encyclopedia Britannica Films, Inc., 20 N. Wacker Drive, Chicago, Ill.

"Mexican Moods." 10 mins. Sound. Office of Inter-American Affairs.

Recordings

One program in the previously mentioned, "Americans All—Immigrants All," is on Mexican-Americans.

»·«

"There is no question but that the development of large fruit, truck, and vegetable areas in the Southwest between 1910 and 1930 came about largely through the use of unskilled Mexican labor . . . His labors are the basis of that pyramid of economic prosperity which the Southwest so proudly displays . . . Texas became a great reservoir of cheap labor from which workers were siphoned off in all directions . . . The Mexican, unfortunately, has never been able to capitalize on the unseemly lust for his services." CAREY MCWILLIAMS

"We on the land have always recognized that California agricultural labor requirements make impossible to these people so employed the full effects of American citizenship and the possibilities of partaking of our normal standards of life." DR. GEORGE CLEMENTS

V

INDIANS

In all sections of our country today the Indians are becoming conscious of themselves as a distinct minority. They are drawing together from all the various tribes and demanding full participation in democratic citizenship and a share in the benefits of modern standards of living. Many books have been written and studies made by ethnologists, but these are chiefly concerned with Indians of the past. We are suggesting a few books which may help in the consideration of the present day Indian as one of our unassimilated minorities.

A. General Reading

"Apart from historical or chronological considerations, the Indian problem is central to the whole question . . . For it was with the Indian that our patterns of 'color reaction' and 'color behavior' were first conditioned."

CAREY MCWILLIAMS

Anderson, Eva Greenslit, *Chief Seattle.* Caldwell, Idaho, Caxton Printers, 1943.

Bronson, Ruth Muskrat, *Indians Are People, Too.* New York, Friendship Press, 1944.

Debo, Angie, *And Still the Waters Run.* Princeton, Princeton University Press, 1940. Detailed history of five tribes (Oklahoma).

Deloria, Ella, *Speaking of Indians.* New York, Friendship Press, 1944.

Douglas, Frederic H. and d'Harnoncourt, Rene, *Indian Art of the United States.* New York, The Museum of Modern Art, 1941.

Embree, Edwin R., *Indians of the Americas; Historical Pageant.* Boston, Houghton Mifflin, 1939.

Haines, Francis, *Red Eagles of the Northwest; The Story of Chief Joseph and His People.* Portland, Oregon, The Scholastic Press, 1939. The story of the Nez Perces and Chief Joseph.

Hannun, Alberta, *Spin a Silver Dollar; The Story of a Desert Trading Post.* New York, Viking, 1945. Color illustrations by a young Navajo boy.

Holling, H. C. and Lucille, *The Book of Indians.* New York, Platt and Munk Co., 1935. Written for children but everyone will enjoy the illustrations. Includes Indians of the Forest and Lake, the Plains, the Desert and Mesas, and the Northwest regions.

LaFarge, Oliver, *As Long as the Grass Shall Grow.* New York, Longmans, Green, 1940. Probably the best single book. Beautifully illustrated.

————, ed., *Changing Indian.* Norman, University of Oklahoma Press, 1942.

Leighton, Alexander H. and D. C., *The Navajo Door; An Introduction to Navajo Life.* Cambridge, Massachusetts, Harvard University Press, 1944.

MacGregor, Frances Cooke, *Twentieth Century Indians.* New York, Putnam, 1941. Policies and problems. Includes all regions.

Marriott, Alice, *The Ten Grandmothers.* Norman, University of Oklahoma Press, 1945. One of the few books about the Plains Indians.

Miller, Joseph, *Arizona Indians: The People of the Sun.* New York, Hastings House, 1941. Small book, mostly photographs.

Reichard, Gladys, *Dezba, Woman of the Desert.* New York, J. J. Augustin, 1939. Fine account of pastoral life of Navajos. Many illustrations.

Sass, H. Ravenal, *Hear Me, My Chiefs!* New York, W. Morrow and Co., 1940.

Scacheri, Mario and Mabel, *Indians Today.* New York, Harcourt, Brace, 1936. Southwest Indians. Written for children but its photographic illustrations make it valuable for any reader.

Sullivan, Belle Shafer, *The Unvanishing Navajos.* Philadelphia, Dorrance and Co., 1938.

Underhill, Ruth M., *First Penthouse Dwellers of America.* New York, J. J. Augustin, 1938. Life among the Pueblo Indians.

Wissler, Clark, *Indian Cavalcade; or Life on the Old-Time Indian Reservations.* New York, Sheridan House, 1938.

B. Further Study

Ford, Clellan S., *Smoke from Their Fires: The Life of a Kwakiutl Chief.* New Haven, Yale University Press, 1941.

Linton, Ralph, ed., *Acculturation in Seven American Indian Tribes.* New York, D. Appleton-Century, 1940.

Mead, Margaret, *Changing Culture of an Indian Tribe.* New York, Columbia University Press, 1932.

Roediger, Virginia More, *Ceremonial Costumes of the Pueblo Indians, Their Evolution, Fabrication, and Significance in the Prayer Drama.* Berkeley, University of California Press, 1941. Detailed, authentic, beautiful.

Simmons, Leo W., *Sun Chief.* New Haven, Yale Press, 1942. A study of Hopi culture.

Thompson, Laura and Joseph, Alice, *The Hopi Way.* Chicago, University of Chicago Press, 1945. This is Volume I of a series of tribal monographs prepared by the U. S. Indian Service and the Committee on Human Development of the University of Chicago. The second monograph in this series, *Warrior Without Weapons,* will be off the press soon.

Wissler, Clark, *Indians of the United States; Four Centuries of Their History and Culture.* New York, Doubleday, Doran, 1940.

C. Fiction

*Armer, Laura Adams, *Waterless Mountain.* New York, Longmans, Green, 1931.

*Arnold, Adelaide Wilson, *A Son of the First People.* New York, Macmillan, 1940.

Bandelier, Adolph F., *The Delight Makers.* New York, Dodd, Mead, rev. 1916.

Corle, Edwin, *People on the Earth.* New York, Random House, 1937.

Fast, Howard, *The Last Frontier,* Garden City, N. Y., Sun Dial Press, 1944.

*Gates, Doris, *North Fork.* New York, Viking, 1945.

LaFarge, Oliver, *The Enemy Gods.* Boston, Houghton Mifflin, 1937.

————, *Laughing Boy.* Boston, Houghton Mifflin, 1929.

McNickle, D'Arcy, *The Surrounded.* New York, Dodd, Mead, 1936.

*Means, Florence Crannell, *Tangled Waters; A Navajo Story.* Boston, Houghton Mifflin, 1936.

Underhill, Ruth M., *Hawk Over Whirlpools.* New York, J. J. Augustin, 1940.

Waters, Frank, *People of the Valley.* New York, Farrar and Rinehart, 1941.

D. Pamphlets and Periodicals

Indians at Work. Monthly magazine published by Indian Service, Department of the Interior, Washington, D. C.

National Education Association, Department of Supervision and Curriculum Development, Washington, D. C.
Our Minority Groups: 1. The American Indians.

Office of Indian Affairs, Education Division.
Quill and Bead Work of the Western Sioux.
Navajo Native Dyes.
Pueblo Embroidery.
Seneca Splint Basketry.
Crafts of the Ojibway.
Arts and Crafts of the Iroquois.
Workaday Life of the Pueblo Indians.

Southwest Museum, Los Angeles, California. Write asking for list of monographs on Indian tribes. These are reasonable in cost.

E. Audio-Visual Aids

Photographic Exhibits

It is possible to borrow excellent sets of photographs from the Office of Indian Affairs, Department of the Interior, Washington, D. C.

* May be recommended to younger students.

Films

The Indian Irrigation Service, Department of the Interior, has two very good films, one on the Mojave Desert region and the other on the Pueblos of New Mexico.

Good film libraries have a wide selection of films on the Indians. Unfortunately they are restricted to Indians of the Southwest. Of these, good examples are:

"Apache Indians." 10 mins. Sound.

"Hopi Indians." 10 mins. Sound.

"Indian Life Today." 15 mins. Sound.

"Navajo Indians." 10 mins. Silent.

"Pueblo Dwellers." 15 mins. Silent.

The Harmon Foundation, 140 Nassau Street, New York, N. Y., also has a good film called "Indian Arts and Crafts" (1 reel, silent) which could be used advantageously.

Appendix A

ORGANIZATIONS WHICH SERVE AS RESOURCE AGENCIES

It is helpful to be on the mailing list of these agencies in order to keep informed about new materials. All of them are ready to answer inquiries and advise teachers.

American Council on Race Relations, 32 W. Randolph Street, Chicago 1, Ill.

American Friends Service Committee, 20 S. Twelfth St., Philadelphia 7, Pa.

American Teachers Association, P. O. Box 271, Montgomery, Ala.

Anti-Defamation League, 212 Fifth Avenue, New York 10, N. Y.

Bureau of Educational Research, Howard University, Washington, D.C.

Bureau for Intercultural Education, 1697 Broadway, New York 19, N. Y.

Building America, Americana Corporation, 2 West 45th Street, New York, N. Y.

Common Council for American Unity, 20 West 40th Street, New York 18, N. Y.

Community Service Department, American Jewish Committee, 386 Fourth Avenue, New York, N. Y.

Coordinator of Inter-American Affairs, State Department, Washington, D.C.

Council Against Intolerance in America, 17 East 42nd Street, New York 17, N. Y.

Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue, New York 10, N. Y.

Department of Social Education and Action, Presbyterian Church, 850 Witherspoon Building, Philadelphia 7, Pa.

Division of Education, American Unitarian Association, 25 Beacon Street, Boston, Mass.

East-West Association, 40 East 49th Street, New York 17, N. Y.

Federal Council of Churches of Christ in America, Department of Race Relations, 297 Fourth Avenue, New York 10, N. Y.

Julius Rosenwald Fund, 4901 Ellis Avenue, Chicago 15, Ill.

Library of Jewish Information, American Jewish Congress, 1834 Broadway, New York 23, N. Y.

Missionary Education Movement, 156 Fifth Avenue, New York 10, N. Y.

National Association for the Advancement of Colored People, 20 W. 40th Street, New York 18, N. Y.

National Conference of Christians and Jews, 381 Fourth Avenue, New York, N. Y.

National Council for the Social Studies, 1201 Sixteenth Street, N.W., Washington, D. C.

National Urban League, 1133 Broadway, New York 10, N. Y.

Progressive Education Association, 221 West 57th Street, New York, N. Y.

Southern Conference for Human Welfare, 506-507 Presbyterian Building, Nashville 3, Tenn.

Southern Regional Council, 63 Auburn Avenue, Atlanta 3, Ga.

United States Office of Education, Washington, D. C.

United States Office of Indian Affairs, Washington, D. C.

Appendix B

BIBLIOGRAPHIES FOR ELEMENTARY GRADES

(See reference in Introduction, Page viii)

BUREAU FOR INTERCULTURAL EDUCATION

Intercultural Books for Children, by Helen Trager. 5c. Mrs. Trager has done a most careful job of evaluating books for children. Every teacher should have this publication.

Children's Literature and the Negro Stereotype, by Celia Stern and William Van Til. 5c.

COUNCIL AGAINST INTOLERANCE IN AMERICA

Books About the Negro for Children. The James Weldon Johnson collection in the New York Public Library. 1944. 5c.

JULIUS ROSENWALD FUND

The Negro, A Selected List, compiled by the Division of School Libraries, State Department of Education, Nashville, Tenn. Free.

NATIONAL COUNCIL OF TEACHERS OF ENGLISH

We Build Together, by Charlemae Rollins. 1941. 25c.

"The Child and His Books in Wartime," Special issue of *Elementary English Review,* October, 1943.

NEW YORK PUBLIC LIBRARY

The Negro, A Selected List. Free.

We Americans, Annotated List (Nationalities). Free.

WILSON LIBRARY BULLETIN, H. W. Wilson, 950-972 University Avenue, New York 52, N. Y.

Reading for Democracy, by Fannie Goldstein, 1944. 15c.

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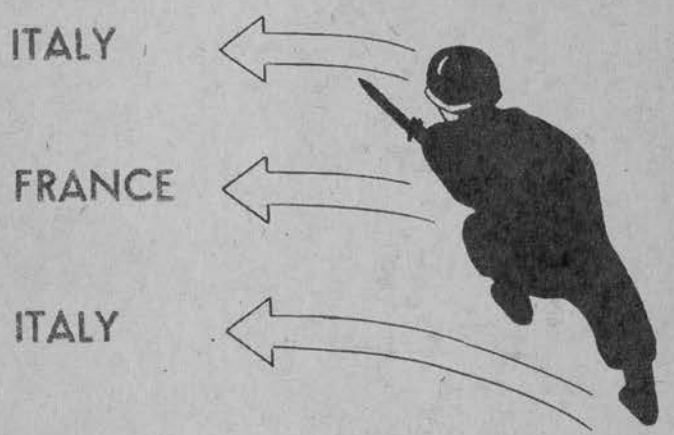

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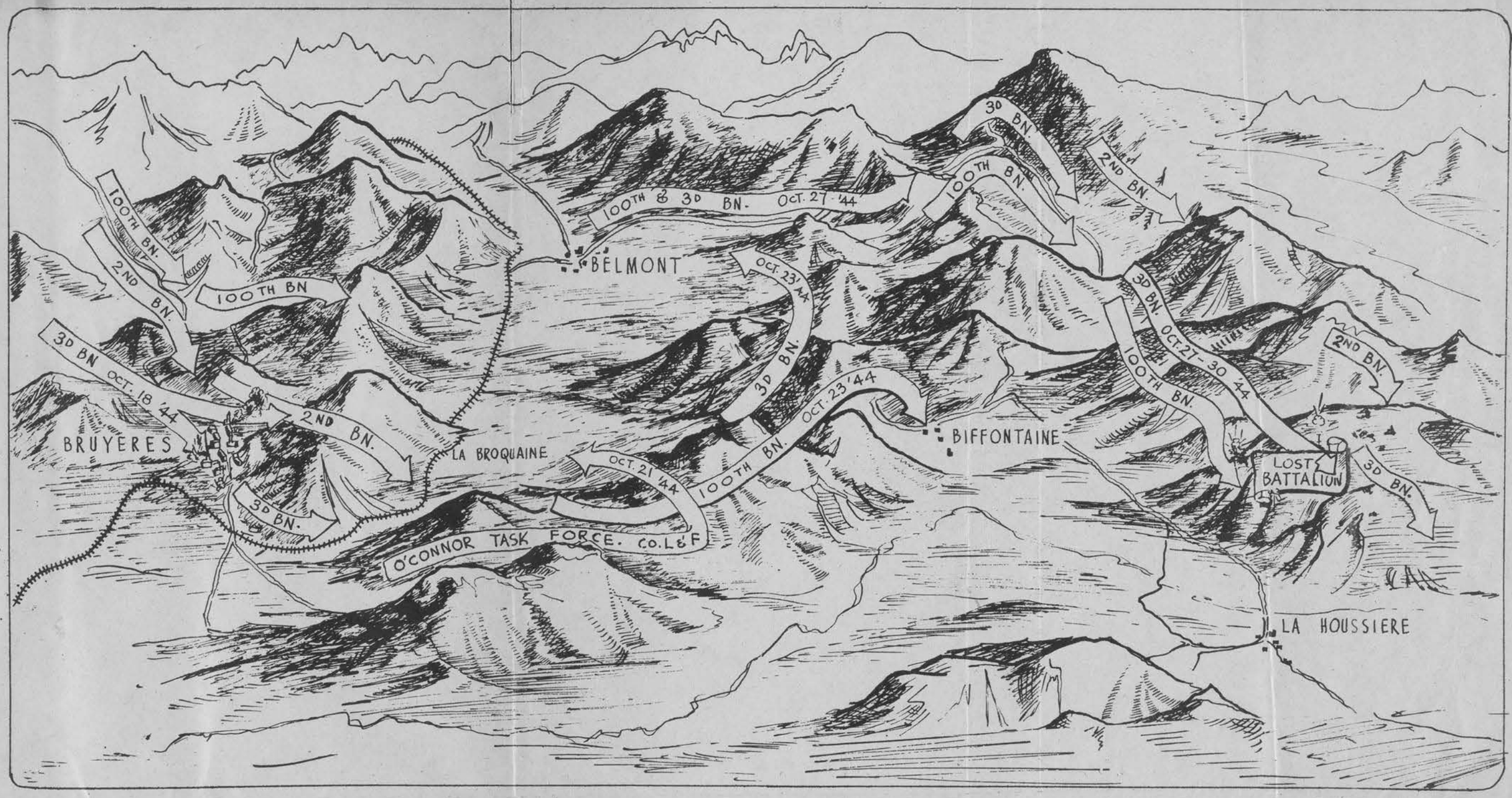
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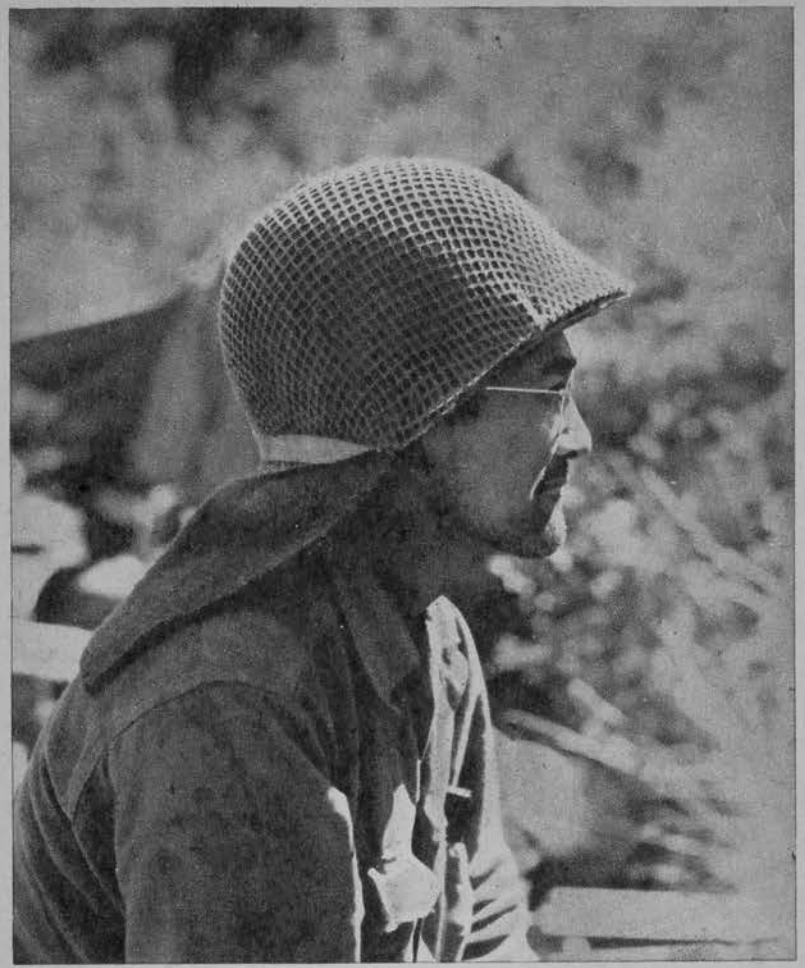
present Combat Team Commander.



DEDICATION

To the men and women of every race, color, and creed who have given their lives that the peoples of the earth might live, one with the other, in peace and freedom, this volume is dedicated.

"Americanism is a matter of the mind and heart; Americanism is not and never was a matter of race and ancestry." Franklin D. Roosevelt

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THE JAPANESE – AMERICAN CREED

I am proud that I am an American citizen of Japanese ancestry, for my very background makes me appreciate more fully the wonderful advantages of this nation. I believe in her institutions, ideals, and traditions; I glory in her heritage; I boast of her history; I trust in her future. She has granted me liberties and opportunities such as no individual enjoys in this world today. She has given me an education befitting kings. She has entrusted me with the responsibilities of the franchise. She has permitted me to build a home, to earn a livelihood, to worship, think, speak, and act as I please—as a free man equal to every other man.

Although some individuals may discriminate against me, I shall never become bitter or lose faith, for I know that such persons are not representative of the majority of the American people. True, I shall do all in my power to discourage such practices, but I shall do it in the American way: aboveboard; in the open; through courts of law; by education; by proving myself to be worthy of equal treatment and consideration. I am firm in my belief that American sportsmanship and attitude of fair play will judge citizenship and patriotism on the basis of action and achievement, and not on the basis of physical characteristics.

Because I believe in America, and I trust she believes in me, and because I have received innumerable benefits from her, I pledge myself to do honor to her at all times and in all places; to support her constitution; to obey her laws; to respect her flag; to defend her against all enemies, foreign or domestic; to actively assume my duties and obligations as a citizen, cheerfully and without any reservations whatsoever, in the hope that I may become a better American in a greater America.

INTRODUCTION

In these pages is the battle record of the 100th Infantry Battalion and the 442d Regimental Combat Team, units of the Army of the United States made up of Americans of Japanese ancestry. This is the story of their part in the battle against the armies of the Third Reich, "destined to last a thousand years." Their missions led them from the beaches of Salerno all the long way up the boot of Italy, then to the deep, shell-scarred forests of the Vosges in Eastern France and to the treeless barren crags of the *Alpes Maritimes* of Southern France. Finally, they were called back to Italy to fire the opening gun in the last great push that saw the Allied armies pour through the valley of the Po in a flood that brought an empire crashing at their feet.

Although it will not again be mentioned in this history, this is also the climax of the Nisei's battle against suspicion, intolerance, and a hatred that was conceived in some dark corner of the American mind and born in the flames that swept Pearl Harbor.

Let it also be understood that this is not a statement of the contribution of America's Japanese-Americans to her war effort. Nisei have fought in every theatre of war, against the Axis enemy and against the Japanese.

This volume proposes only to trace the course of two great infantry units, later to become one, together with their supporting artillery and engineers. Many stories circulated by overenthusiastic correspondents have given rise to a popular fiction that these were supermen. They were not. They could die and be wounded as easily as other men, and were. They had the same weaknesses and shortcomings that other soldiers were heir to. Above all, however, they had the fire, the courage, and the will to press forward that make crack infantry of the line. They would, and often did, drive until they fell from wounds or exhaustion; they were never driven to a backward step in many months of battle against an enemy who counterattacked skillfully and often. More than one commander acclaimed them as the finest assault troops he had ever led.

Section I

ACTIVATION and TRAINING

Hawaii had been the first territory of the United States to feel the violence of war when Pearl Harbor and a great part of the Pacific Fleet went up in flames. Therefore, it seems only fitting that the first Japanese-American unit was organized in Hawaii, made up of Hawaiian residents of Japanese extraction. The activation of the Hawaiian Provisional Battalion took place 5 June 1942. Its soldiers came from the many units which had made up the Hawaiian National Guard. Lieutenant Colonel Farrant L. Turner, former executive officer of the 298th Infantry, took command. The day that the official activation took place, the battalion sailed from Honolulu Harbor. On week later the ship docked at San Francisco, and the same day, 12 June 1942, the unit was redesignated the 100th Infantry Battalion (Separate).

The battalion took its basic training at Camp McCoy, Wisconsin, moving to Camp Shelby, Mississippi, 7 January 1943 for advanced training and maneuvers. Here the unit first trained with the 85th Division whom they were to meet again under different circumstances in the Italian campaign.

Shortly thereafter, the War Department, continuing its policy of permitting the Japanese-Americans to bear arms in defense of their country, activated the 442d Regimental Combat Team on 1 February 1943. This unit was composed of the 442d Infantry Regiment; the 522d Field Artillery Battalion; and the 232d Combat Engineer Company. Colonel Charles W. Pence was the Combat Team commander.

Consequently, when the 100th Battalion returned from maneuvers 15 June, they found the 442d Combat Team with its complete complement of men and materiel, well into its training program. There was time to renew old friendships. These were many, since most of the troops of the 442d at this time were volunteers from the Territory of Hawaii, although the cadre had come from Nisei then in the Seventh Service Command.

Two months later, 11 August 1943, the 100th Battalion left Camp Shelby, staged at Camp Kilmer, New Jersey, and departed via the New York Port of Embarkation. One battalion was on the way.

The 442d Combat Team continued its training until the end of 1943, when calls for replacements for the 100th Battalion began to come in. The fighting at Cassino and Anzio had used up its available strength and more. Men and officers were shipped out, but training went on. From 27 January to 17 February 1944, the Combat Team participated in "D" Series Maneuvers with the 69th Division in the DeSoto National Forest, Mississippi. The 522d Field Artillery Battalion, which had been on maneuvers in Louisiana, returned to the fold in time to catch the tag end of these problems. As a result of the excellent showing the unit made, alert orders were soon forthcoming.

Since there were not sufficient men left to fill three battalions after the calls that had been made on the regiment for replacements, the 2d and 3d Battalions were brought to strength by further draining the 1st Battalion. Finally, in a haze of waterproofing, crates, shipping lists, and inspections, the Combat Team, less one infantry battalion, left Camp Shelby 22-23 April 1944 for the Camp Patrick Henry, Virginia, staging area. The few officers and men who were left in the 1st Battalion furnished the cadre for the 171st Infantry Battalion (Separate) which later trained most of the replacements for the Combat Team. May Day, 1944, saw the men filing up the gangplanks at the Hampton Roads Port of Embarkation. On 28 May, the ships docked at Naples Harbor after a long, thoroughly uneventful voyage.

Section II

THE 100TH INFANTRY BATTALION ROAD TO ROME

Fifteen months after the 100th Infantry Battalion had been activated, the men stepped down the gangplank on an alien shore. The port: Oran, North Africa. The date: 2 September 1943. One week later, on the 8th, the battalion was assigned to the already battle-tested 133d Infantry of the 34th Division, victors at Hill 609 in Tunisia. The battalion took the place of the 2d Battalion of the 133d, then acting as security guard for Allied Force Headquarters in Algiers.

Then came the news the world had long been waiting for, the landings on the beaches of Paestum and Salerno on 9 September 1943. On the 22d, D plus 13, the 133d landed at Salerno beach and began the march inland. Immediately, the two extra rifle companies (E and F) which the 100th had been authorized on activation were placed under Fifth Army control to guard airfields and supply dumps. The employment of these extra companies remained a recurrent problem all through the campaign until heavy losses absorbed and deactivated them. After a few days awaiting orders in an assembly area, the 133d, with it the 100th, took off 27 September in pursuit of the retreating enemy. Successively, the battalion occupied Montemarano and, after a short, sharp battle, the important road junction of Chiusano where they set up a road block. Meanwhile, the 10th German Army had been slowly withdrawing to the high ground northwest of Benevento, key road and rail center on th Fifth Army's right flank. Quickly, the other two battalions of the regiment swept ahead and seized the approaches to Benevento, and the 100th was ordered to move up and support the attack. Enroute, new orders shifted them to the left of the 3d Battalion which would assault the town while the 100th swung through to take the heights to the northwest. After a spectacular twenty-mile forced march, both units secured their objectives. The only opposition came from harassing artillery as they

slogged through a pouring rain that turned roads into ankle deep quagmires. Now the 45th Division took up the pursuit, supported by the 133d, until 5 October, when the regiment went into Corps reserve near San Martino. Casualties had been comparatively light: three men killed, and two officers and 29 men wounded or injured. On the 10th, the 100th, in division reserve, had moved up in preparation for the first Volturno River crossing. The initial smash was successful, however, and the division went across around midnight of the following day in the vicinity of Limatola, the 100th Battalion still in reserve.

Mid-month found all units steadily moving forward, with the 100th in the vicinity of Bagnoli. In the meantime, the Red Bull Division was making plans for the second crossing of the Volturno on 18 and 19 October. The 133d was ordered to occupy the central sector of the division layout, assaulting to secure a bridgehead astride the Dragoni-Alife road. The 100th would delay its crossing for a few hours to protect the rear of the regiment. The 1st Battalion made its crossing under a smoke screen the afternoon of the 18th and the 100th, after cleaning up the remaining pockets on the south bank, crossed late the following night. They then moved up to the flats south of Alife, sending patrols out to contact the enemy, the 29th Panzer Grenadier Regiment, which was defending behind thick minefields and dug-in machine gun nests. The night of 20 October, the 100th moved out to seize the road junction 1,000 yards east of St. Angelo d'Alife. Before the battalion could get into the high ground it was caught in a murderous fire from the German defense perimeter, backed up by artillery and the multi-barrelled "screaming meemies," and casualties soared. The battalion hung on in the face of the concentrated fire while the 1st Battalion swung around to the right flank in an attempt to envelop the resistance. Failing this, the 100th was pulled back to an area that offered more protection, and remained there for two days while the regiment was reorganized under a new commander. The morning of the 22d, with the 100th and 3d Battalions in assault, the regiment renewed the drive on Alife. A and C Companies advanced slowly across the flats and by dark had driven half way to their objectives where they halted in the face of intense machine gun and

sniper fire. Meanwhile, the Germans had brought up a company of tanks to bolster the sagging defenses. One of these was destroyed at 25-yard range by the battalion's tank buster, Private Masao Awakuni, bazooka man extraordinary. The remainder were driven off by artillery fire. Forty-eight hours after the jump off, A and C Companies had stormed and seized Alife, where they were relieved by E and F Companies, who were then ordered to push on and seize the heights west of Castello d'Alife. By 0900 of the 25th, the 100th had advanced to within a thousand yards of the crest of "Castle Hill" and was ordered to dig in there while another battalion swung around on the enemy's left rear and drove them back. The action was successful, and the regiment consolidated, having driven the enemy out of another of his " strong delaying positions" that characterized his defensive tactics throughout the Italian campaign. This particular one cost the 100th 21 killed and 66 wounded.

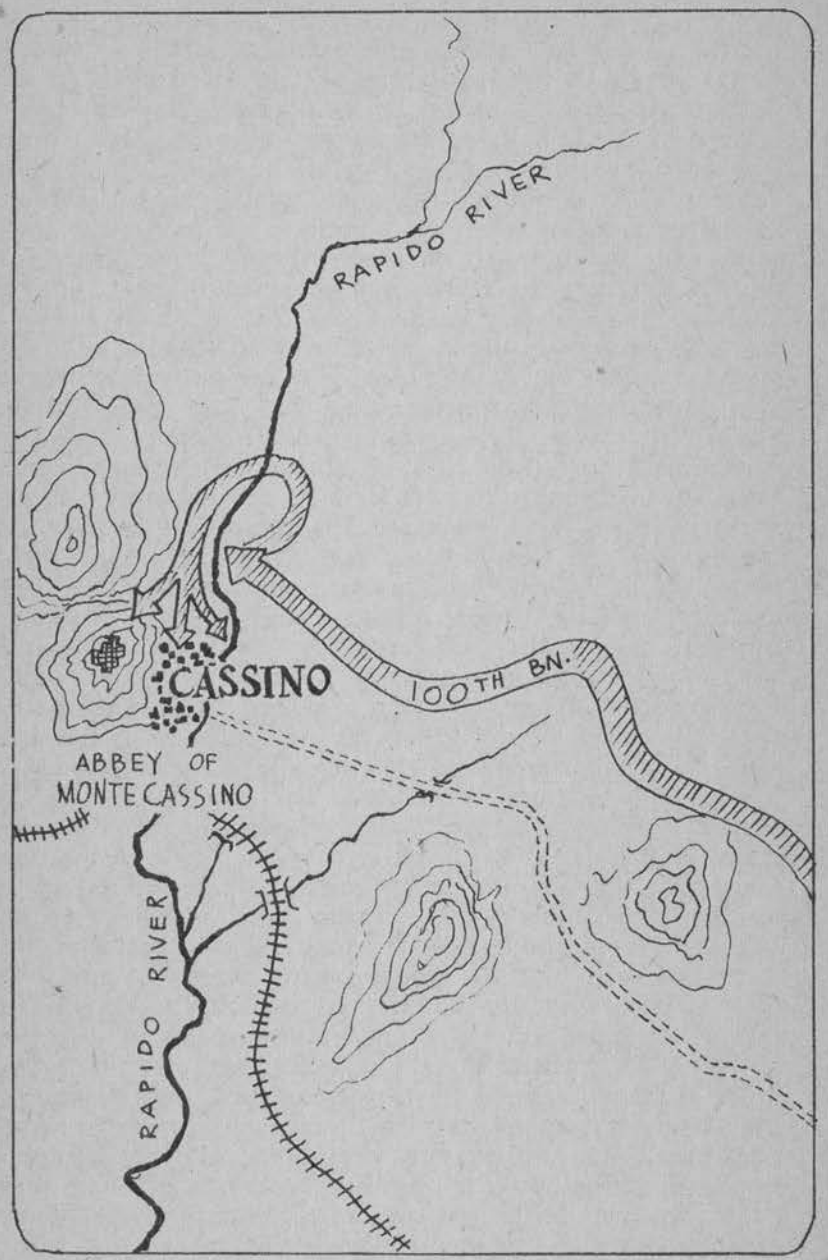
Four days later, 29 October, Lieutenant Colonel Farrant L. Turner, who had commanded the 100th since the day it was activated, was relieved. Major (later Lieutenant Colonel) James J. Gillespie took over the battalion in time to prepare for the third and last crossing of the serpentine Volturno River. By 1 November, the 133d controlled the high ground near Giorlano which overlooked the Volturno where the battalion would have to make its crossing. The enemy, as always, held the high ground on the other side. At daylight of the 1st, the 100th cleared what opposition remained as far as the river bank, losing 12 casualties to six strafing Messerschmitts in the process. This, of course, was in the days before the *Luftwaffe* started having troubles of its own. The next two days were spent in pre-assault planning. The night of the 3rd, the attack was mounted with the 100th echeloned to the left rear of the division so that contact could be maintained with the 45th Division. Troop opposition was light, being confined to small arms fire, but the inevitable mines took a heavy toll as the battalion struggled through the dark. By 0740 of the 4th, the 100th was astride the railroad 2,000 yards from the river and making good headway when the enemy defense began to harden, requiring stiff fighting to dig them out of the battalion sector. The morning of the 5th, the

1st Battalion of the 133d was counterattacked and driven off Hill 550. A coordinated attack was then planned with the 1st Battalion retaking the hill it had lost while the 100th stormed Hills 590 and 610 on the next ridge line to the northwest. The assault jumped off in daylight in the face of heavy enemy artillery fire and progressed rapidly, catching the Germans off guard. Both objectives having been taken, the battalion rolled on to take Hill 600 near Pozzilli in the face of determined enemy resistance. The enemy tried desperately to retake these heights with assaults from the front and flanks, but was consistently driven back, partly through the efforts of Lieutenant Neill M. Ray and Corporals Katsushi Tanouye and Bert K. Higashi of D Company's mortar platoon. These men remained at an observation post in advance of the line of platoons and directed mortar fire each time the enemy tried to form for a counterattack through the morning of the 6th, even though their position was made almost untenable by constant shelling. They remained at their posts until all three were killed instantly by a direct hit. At the same time, E and F Companies had been moved into line to close the gap between the 34th and the 45th Divisions on the left, thus cutting down the threat from the flank.

Meanwhile, the 45th Division had broken through into Venafro and the enemy began another withdrawal, enabling the battalion to pull back for a short rest on the 11th. Casualties had been heavy: three officers killed and 18 wounded; 75 men killed and 239 wounded; one man missing. These losses, together with the endless rain and fog and cold, combined to lower the spirits of the men. Then, to cap the climax, the battalion was recommitted in the vicinity of Colli-Rochetti the day before Thanksgiving, relieving elements of the 504th Parachute Regiment. Immediately, the battalion was ordered to attack the hills to its front to secure a Line of Departure for the 133d in a general assault which was to take place 1 December. The 34th had been ordered to attack down the Coli-Atina road, which ran east and west, and seize the high, difficult terrain around Atina. Such a move would flank the Liri Valley and force the Germans to abandon their Cassino defenses where the high command anticipated they would make their winter stand.

Early, the morning of 29 November, the battalion jumped off against Hills 801, 905, and 920. Resistance was fierce, and the enemy threw artillery, mortar, and nebelwerfer in an effort to stall the attack. The riflemen of A, B and C Companies who had moved up the reverse slopes of all three mountains hung on grimly, and on the 30th, with the troops moving behind heavy artillery concentrations, the high ground was taken. There the battalion stayed for nine days while the other battalions of the regiment tried to push through on the right and break the stalemate, but to no avail. Finally, 9 December, the 100th came down from the hills and counted its losses: two officers and 43 men killed; five officers and 135 men wounded or injured; six men died of wounds; two men were missing. E and F Companies had both been disbanded to fill the ranks but fighting strength remained low. Lieutenant Colonel Gillespie, the commanding officer, had been lost through illness, and was replaced temporarily by Major Alex E. McKenzie, then by Major William H. Blytt of the 133d. On the 10th, the 100th went back to Alife, where they rested and trained until the 30th. In that area, Major Caspar Clough, Jr., formerly with the 1st Division, took over the battalion.

New Year's Eve of 1944 saw the 100th close into the Presenzano area under control of the veteran II Corps. The next few days were spent in reconnaissance to the front and flanks, preparatory to joining the 1st Special Service Force near the Radicosa Hills on the 6th. The night of 7 January, the battalion engaged in an attack on Hill 1109, one of a series of mountains overlooking Cassino. The objective was taken against light resistance and held until the 11th when the 100th jumped off against the last barrier, meeting heavy fire from artillery and mortars as well as from carefully laid out defensive positions. Finally, the Special Service Force executed a coordinated attack, sending its 1st Battalion down the ridge while the 100th attacked to the front behind a thunderous demonstration of fire power. On the 13th, Hill 1270 fell. Two days later, led by Lieutenant Harry I. Schoenberg's A Company, the battalion struck out for San Michele, situated on the bluffs below Hill 1270 and looking across the valley at Cassino. The town fell by 1930 hours and for the next six days, after



going back to control of the 133d, the battalion waited for the assault on Cassino, and patrolled to the front and flanks. At 2330 hours of the 24th, the 133d initiated the first attack against Cassino by way of the Rapido River. After an hour and twenty minutes' barrage, the 100th jumped off with Companies A and C leading, along with elements of the Ammunition and Pioneer platoon. By the following morning, the two companies had gained the river wall, and held there to establish a Line of Departure for an attack across the river. The morning of the 25th, B Company, which had secured the original Line of Departure, was moved up to force the river line, but the enemy was not to be fooled twice. The company was caught in a terrific artillery concentration, and only fourteen men reached the river. The remainder were killed, wounded, driven back, or forced to find shelter where they could. Still, the order was to attack. The commanding officer, Major Clough, was wounded the same day and Major Dewey of the 133d took command. On the 25th, when Major Dewey went on a reconnaissance with the executive officer, Major Johnson, and Captain Mitzuho Fukuda, commanding officer of A Company, the party was caught by machine gun fire. Major Dewey and Major Johnson were hit, and in trying to disperse, one of the party tripped a mine which killed Major Johnson. Its leaders lost, the 100th was pulled back to San Michele. Providentially, Major James W. Lovell, the battalion's original executive officer, returned from the hospital and took command on 29 January, readying the unit for an attack on the castle northeast of Cassino, halfway up the mountain to the famous monastery. The 135th and 168th were to attack the monastery and the remaining two battalions of the 133d were to take Cassino itself from the rear. At 0645, 8 February, the battalion moved out and advanced rapidly, despite heavy shelling, until ordered to hold on Hill 165 and protect the right of the regiment. All other units had been stopped by fierce resistance. Both flanks of the battalion were now exposed, and a change in the wind pulled away its smoke screen, exposing it to direct observation and murderous fire. Grimly, the 100th held for four days and then withdrew on order, sending B Company into that part of Cassino that had been taken, and with-

drawing the rest of the battalion to regimental reserve. Major Lovell had again been wounded seriously on the first day of the attack, and Major Clough returned to command. The division launched another abortive attack on 18 February sending the 100th to storm the same objective. Four days later, the battalion pulled back to Alife for rest and reorganization.

For the 100th Battalion and for the 34th Division, this was the end of the forty-day struggle against impossible odds, plus the cream of the German Army. Rest meant relief from cold, bitter weather that left men chilled to the bone and swelled their feet to the point where it was torture to take a step. The ranks were thin, so thin that when the medics carried a man out now, there was no one to take his place, only a gap in the line and an empty foxhole where he had been. This was the end of the fighting in Cassino itself, fighting that was never measured in yards or miles. It was measured instead, in houses taken, in rooms of houses, and in cells of the jail wrested from the German paratroopers one by one.

These men had seen all that there was to see, endured all that there was to endure. They had seen Cassino and the ancient Abbey crumble under the weight of thousands of tons of bombs and shells. They had attacked, only to find the German infantry risen from the rubble and the ashes to drive them back. They had learned that air power was not enough.

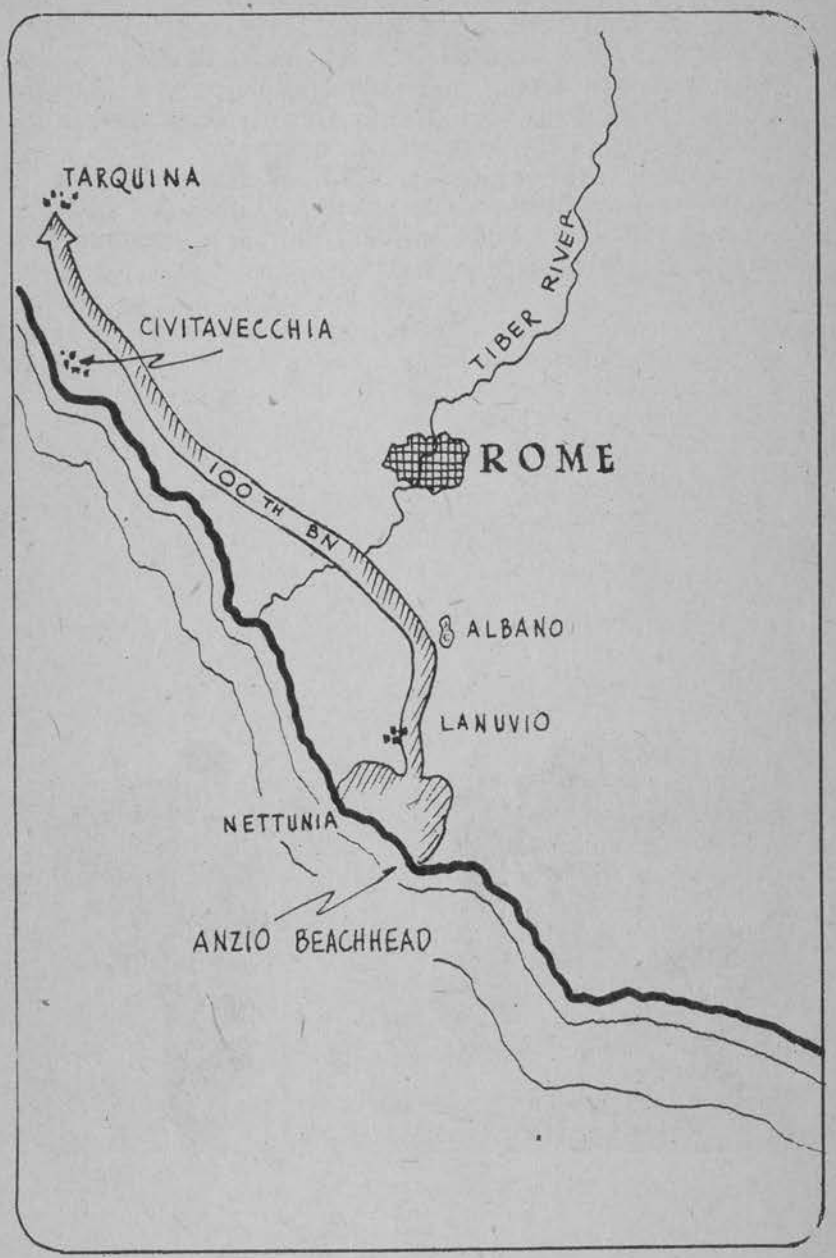
The attack on Cassino had failed, that much was clear. But history will record that when the line was finally broken and the enemy reeled back, five fresh divisions took on the job that one division so gallantly attempted and so nearly completed. History will also record that among the foremost in the ranks of that division were the men of the 100th Infantry Battalion. Among their ranks were fewer and fewer of the men who had started overseas with the battalion, because casualties had again been heavy: four officers and 38 men killed; 15 officers and 130 men wounded or injured; six men died of wounds; two men missing: and one officer and one man, prisoners.

In the meantime, all was not too well at Anzio. The battle had been long and decimating; reinforcements were badly needed. So, on 26 March, the 34th Division landed

at Anzio Harbor, with it the 100th. On 30 March, the 2d Battalion of the 133d returned, replacing the 100th. Fifth Army, however, left the battalion with the 34th Division. During this time, replacements from the 442d Combat Team (The Combat Team was in Camp Shelby and preparing to come overseas) had come in, bringing the battalion nearly up to strength. Through April and on into May, the opposing forces fenced and sparred, sending out patrols and raiding parties for prisoners and information. The German "Anzio Express" and smaller guns constantly kept the beachhead under fire, causing casualties and keeping nerves stretched taut.

Finally, on 24 May, 1944, the Anzio beachhead which had smoldered so long, burst into flame and exploded in the faces of the Germans. Behind tremendous air and artillery preparations, the race for the Eternal City was on. The 100th Battalion was initially given the mission of protecting the VI Corps' right flank along the Mussolini Canal, with a frontage that eventually reached 14,000 yards. The great drive rolled on until the 2d of June, when the enemy put up a last ditch defense around Lanuvio and La Torretto, creating a bulge in the 34th Division's line which had to be reduced, and the battalion was ordered to take on the job. After an intense 36-hour battle in which the 100th suffered 15 killed, 63 wounded, and one missing, the line was cracked and the Road to Rome was open. For this single action, six members of the battalion were awarded the Distinguished Service Cross, and one, the Silver Star. About noon of 3 June, Lieutenant Colonel Gordon Singles, who had assumed command of the battalion at the beachhead, was put in command of a task force. This force crushed the last German resistance in the sector. The next day the task force began to roll. They swept through Arricia and Albano, marching, riding when they could on what they could, until they were ordered to stop eleven kilometers from Rome while armor took up the chase. At 2200 hours, 5 June 1944, the 100th Battalion boarded trucks and rolled through Rome, along with the rest of the Red Bull Division until that outfit was finally relieved after the capture of the old port of Civitavecchia, many miles from the Eternal City.

It was there that the 442d Combat Team caught up



with the 100th in the middle of June, having come from Naples through Anzio and Rome There also the 100th became the First Battalion of the 442d Combat Team, which was only fitting, since the original 1st Battalion of the 442d had been bled dry to furnish replacements for th 100th during the long winter campaign.

This was the beginning of an association that was to become famous through two armies: The 442d Infantry Regiment, the 522d Field Artillery Battalion, and the 232d Combat Engineer Company.

Men of the 100TH INFANTRY BATTALION moving up to the front in the Velletri area.

Section III

THE 442ND COMBAT TEAM ROME TO THE ARNO – "AIRBORNE"

Several days after the 100th Battalion had been attached to the 442d Combat Team, the two merged in a bivouac area a few miles from the port of Civitavecchia. The Red Bull Division had been pulled up short for a rest in this area while the 36th Division took up the chase of the retreating enemy. Here the troops trained until 21 June, when they entrucked and moved to another bivouac area southwest of Grosetto. From here, reconnaissance was instituted and final preparations were made to take the unit into combat. Five days later, on the 26th, the regiment was committed to action in the vicinity of Suvereto. The 2d Battalion passed through the 142d Infantry. The 3rd Battalion passed through the 517th Parachute Infantry Regiment. The 100th Battalion was being held in reserve. The regimental objective was a key road junction beyond the town of Sassetta. On the left, the 3d Battalion advanced slowly, against stiff small arms resistance, although artillery fire was light. On the right, the 2d Battalion's advance slowed and stopped in the face of murderous artillery fire. At this point, around 1200 hours, the 100th was committed, driving through a gap between the two assault battalions to seize the high ground around Belvedere, and cut the Suvereto-Sassetta road. Immediately, A and B companies swung northeast to seize a hill which the Germans had neglected to cover and which overlooked Belvedere. From here they observed the enemy's defensive positions, and several artillery pieces which had been shelling the 2d Battalion. Company A now launched an attack on Belvedere and Company B swung back to cut the road south of the town.

This assault on their flanks and rear completely demoralized the enemy, and the defenders were quickly chopped up in small groups and annihilated or captured with all their arms and equipment. The bag for the day was one SS battalion completely destroyed.

The 3d Battalion, continuing the frontal attack, had cleared Suvereto at 1500 hours, and the regiment pushed

out along the Suvereto-Sassetta road in a column of battalions — 100th, 3d, and 2d. For the Belvedere action, the 100th Battalion was later awarded a Presidential Citation.

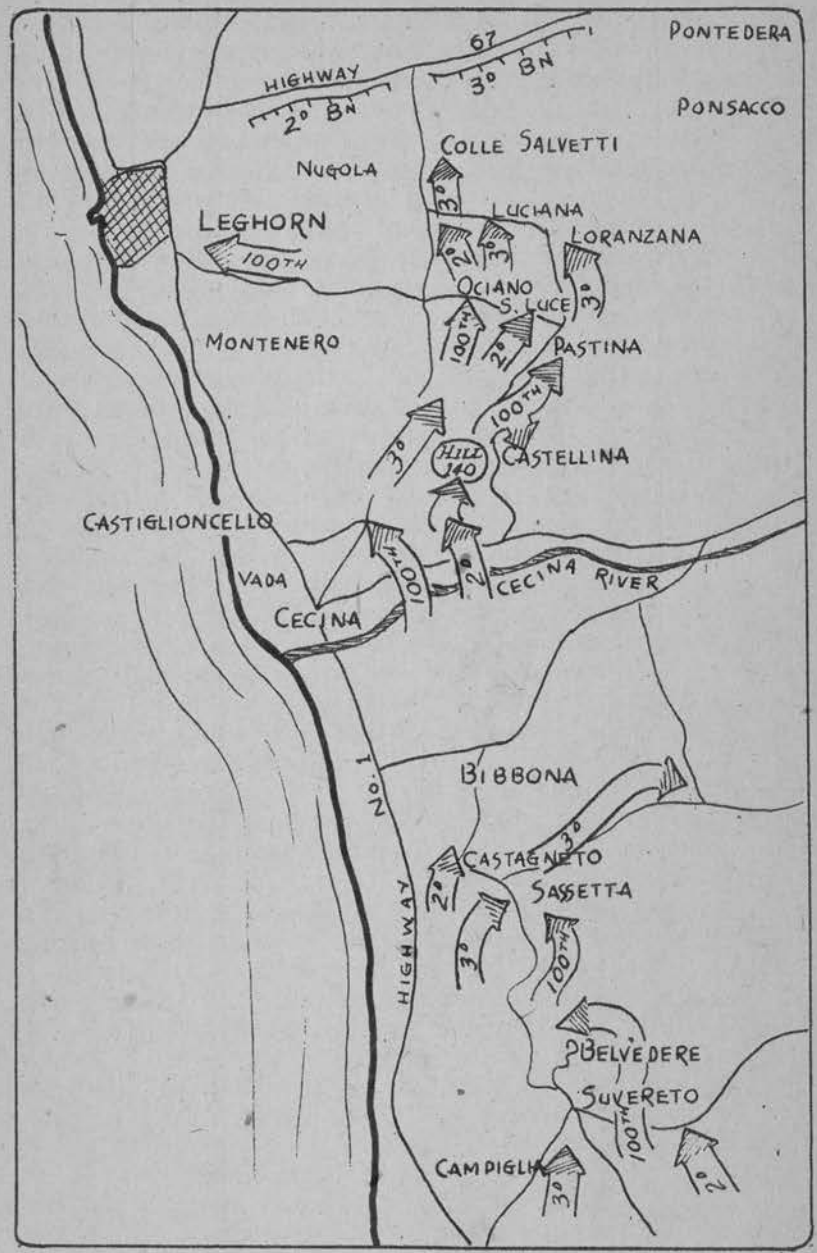
The following day, the 100th stormed into Sassetta, while the 3d Battalion executed a flanking movement and seized the high ground overlooking the town from the north. The 522d Field Artillery Battalion, Cannon Company, and the massed mortars and machine guns of the 100th and 3d Battalions supported the attack, picking off enemy stragglers and nipping one counterattack in the bud.

Following this breakthrough, the Combat Team, less the 3d Battalion, went into division reserve near Bibbona to rest for a day or two and meditate on some of the lessons the new men had learned in their first few days of battle; lessons that proved valuable in some of the bitter days that came later. Probably the most important thing the young regiment discovered, much to everyone's surprise, was the fact that advice, even from battle-wise veterans, was well-meaning but practically useless. A well-trained soldier acquires his final polish in battle, and in no other way. The experience had proved fatal to some, but to most of the men it had been the best teacher of all.

Meanwhile, the 3d Battalion had been swung far to the right of the division sector to block against a possible counterattack from the northeast, where the 1st Armored Division had opened a gap between the two divisions. When this threat failed to materialize, the 3d Battalion rejoined the Combat Team. All three battalions crossed the Cecina River on 1 July with the 2d and 100th in assault, and drove north to cut off an important road junction five miles northeast of Cecina. Th objective was secured after the 522d Field Artillery and the regimental Cannon Company poured a paralyzing concentration of fire on the German troops defending there.

The following day, the regiment pushed on to cut the east-west road from Castellina to the sea. Here, however, the enemy elected to put up his most determined stand since his defenses before Rome, and the attackers ran into a storm of fire of all types. Our troops were limited to small gains for the next two days, though they kept up a steady pressure against the enemy.

On 4 July, the 3d Battalion moved in to relieve the 100th; the 2d and 3d Battalions went on to grind out a



costly yard by yard advance against Hill 140 and the ridge line running west from it to the coastal plain. By the afternoon of the 5th, the 3d Battalion had overrun strong enemy defenses dug into caves, and the 2d Battalion, after two days of butting into the enemy's interlocking fires on a hillside that contained little cover and no concealment, stormed and seized their part of Hill 140 in a vicious night attack before dawn of 6 July. Enemy casualties on the positions overrun by the regiment approximated 250.

Here the 100th Battalion swung around the right flank of the 2d, and driving abreast of the 3d, cut the Castellina road and cleared Castellina by the evening of the 7th. Still the enemy gave ground grudgingly, and it became evident that here in these hills and not in the port itself would the battle of Leghorn be fought. Accordingly, the regiment settled down to its task and battled the enemy where he chose to stand, seeking to destroy his defenses.

The 2d Battalion relieved the 3d on the 10th of July, and the 100th and 2d again jumped off abreast with the mission of clearing the hilltop town of Pieve di San Luce. They had advanced only a short distance when they were stopped decisively by heavy fire from their objective and from Pastina, which lay in the hills to the right front of the 100th. Immediately the 100th took to the high ground to clear Pastina, while the 2d Battalion dug in in the valley below and hung on against all the artillery the enemy could muster. After a two-day battle, Pastina fell at 2300 hours 12 July to the combined efforts of the 100th and deadly spot shooting by the 522d Field Artillery Battalion.

Here the 3d Battalion took over again from the 100th and drove north, abreast of the 2d Battalion, as far as Lorenzano, where the advance spluttered and ground to a halt against one of the enemy's inevitable hill positions. On 14 July, the 168th Infantry relieved the 3d Battalion in front of Lorenzano, leaving that battalion free to swing back to the left of the sector and replace the 2d Battalion on the night of the 15th. In the meantime, the 100th Battalion had passed to division control and was driving northwest on the Orciano-Leghorn road, establishing a series of roadblocks to protect the left flank of the regiment and at the same time to threaten the city of Leghorn itself.

The 3d Battalion, 442d, having relieved the 2d Battalion, drove north for the little hilltop town of Luciano,

which controlled the roadnet around Leghorn. At Luciano, the enemy had chosen to make his stand. All through the 16th and 17th, the battle for the town raged. The 522d and other elements of division artillery poured thousands of rounds into the defenders' positions. The 232d Engineer Company, with assistance from the division engineers, worked under small arms fire to clear mines so that the ammunition and supplies could come up. The 2d Battalion had moved up the ridge to the left and rear of Luciano, clearing enemy positions there, and covering that flank. Luciano fell the night of the 17th, and the following day, the 3d Battalion swept on, liberated Colle Salvetti, and occupied the last high ground south of the Arno River. Observation Posts could see the famed Leaning Tower of Pisa in the distance. The same day, Leghorn was entered with little opposition by elements of the 91st Division, followed by the 100th Battalion, 442d.

Both the 2d and 3d Battalions now pushed cautiously out, finally setting up an Outpost Line of Resistance along Highway 67 on the 20th of July, while the 100th occupied and policed Leghorn. One patrol from the 3d Battalion penetrated the southern outskirts of Pisa the night of the 20th and returned 36 hours later with a great deal of valuable information on defenses in the city.

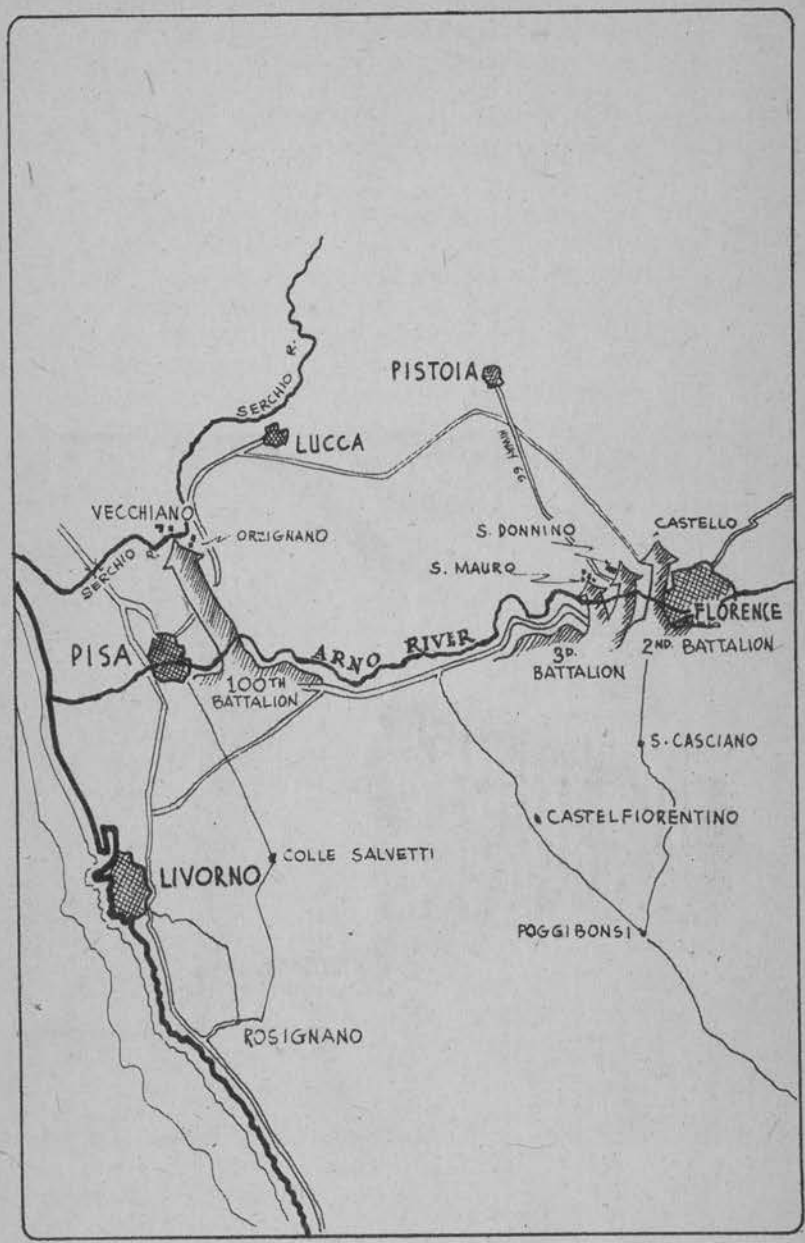
On the 22d, the regiment, less the 100th, was relieved and closed into an assembly area near Colle Salvetti; from there, it moved to a division rest area around Vada on the 24th, being joined by the 100th the next day. In this area the 100th Battalion (Separate) was redesignated as the 100th Battalion, 442d Infantry Regiment, effective 10 August 1944, and was reorganized as such.

After a long, pleasant rest, together with some training around Vada, the Combat Team was detached from the 34th Division and assigned to IV Corps. The 100th Battalion was sent to take up a line along the Arno River four kilometers east of Pisa, while the remainder of the 442d Combat Team moved into the 85th Division sector near Castelnuovo, 17 August, only to be detached the following day and sent to the veteran II Corps' 88th Division. On the 20th, the 2d and 3d Battalions moved into line along the Arno near Scandicci, immediately west of Florence. Now began a period of intensive patrolling and

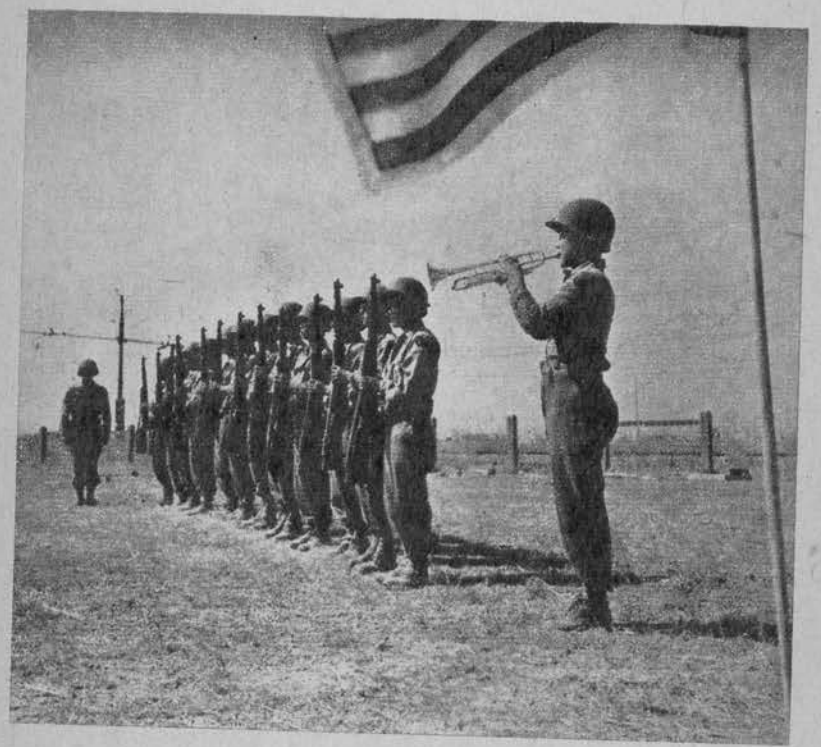
much activity. Reconnaissance patrols probed the enemy's positions day and night, while night raiding parties forded the Arno River to take prisoners and gain information on the enemy's dispositions. The purpose of all this activity was to give the Germans an impression of great strength and to screen major troop movements elsewhere on the Army front. This fencing and probing continued until 1 September, when the entire Fifth Army front exploded into action. The drive for the Gothic Line had begun. The 2d and 3rd Battalions forced a crossing of the Arno in their sector, pushing north astride Highway 66. Many miles to the west, the 100th Battalion also forced a crossing in the Pisa sector. All elements were relieved shortly thereafter, and subsequently assembled at Rosignano. Later the regiment less its vehicles embarked at Piombino for Naples to begin the first leg of the journey to France. On the 26th of September, the men of the Combat Team boarded Coast Guard troop transports in the Bay of Naples and turned their faces toward the French shores and the Seventh Army.

The Anti-Tank Company was detached from the Combat Team 15 July 1944 and ordered to join the 1st Airborne Provisional Division (later the 1st Airborne Task Force) south of Rome. This was effected, and the company was reorganized for glider operations. Training began 28 July and lasted until 14 August, D-1, for the strike at Southern France. Fifteen August, the gliders carrying Anti-Tank Company, newly equipped with jeeps and British six-pounders, took off. Landing was effected on the French coast around Le Muy, and the troops took up blocking positions to protect the paratroops who had landed ahead of them. Here they remained until the 17th when troops of the 45th and 36th Division broke through from the beach to relieve them.

Still supporting the 517th Parachute Infantry, the company then took part in the drive toward the Franco-Italian border, jumping off from Le Muy, 18 August. The drive continued against scattered enemy resistance until the force ran into strong defensive positions around



Col du Braus, overlooking the border town of Sospel. This was reduced by early September. On 11 October, Anti-Tank Company was detached from the 517th, given a rest, and sent back to rejoin the Combat Team. The company returned to regimental control 26 October 1944, in time to assist in the battle to relieve the "lost battalion."



Rifle Squad of the 2ND BATTALION present arms in honor of their fallen comrades in the Cecina area.

Section IV

THE BATTLE OF BRUYERES – "LOST BATTALION" "THE CHAMPAGNE CAMPAIGN"

Following the trip across from Naples, and a losing battle with wind, rain, and an alien sort of mud that seemed to be largely glue at the staging area near Marseille, the 442d Combat Team moved toward the Seventh Army front not far from Epinal. All elements except the 3d Battalion made the trip by motor. The 3d rattled up the Rhone Valley in a weird assortment of "40 and 8" boxcars, some with and some without roofs to keep out the constant drizzle. After a three-day breathing spell during which the Combat Team was attached to the 36th Division and commanders reconnoitered the sector, the 100th and 2d Battalions began the attack on the key road and rail center of Bruyeres. The 3d then closed in in reserve behind the 100th. The 522d Field Artillery Battalion was in direct support, and the 232d Combat Engineer Company played its usual role, lifting mines and reducing blocks so supplies could move.

The attack launched on the 15th progressed slowly all that day and the next, consisting of a yard by yard advance in the face of a determined enemy. Heavy mortar and artillery shells burst in the trees overhead, raining steel on the doughboys below who could find few ways to protect themselves from the vicious tree bursts. Illustrative of the caliber of resistance is the following. On the morning of the 16th, the 100th Battalion, attacking on the left, had presumably cleared a roadblock. After the battalion had passed on, a few enemy diehards cut loose a blast of small arms fire on the engineer party that came forward to remove it causing five casualities. The engineers withdrew to cover, reorganized, and promptly launched an attack on the defenders, driving them out. They then proceeded with the day's work of blasting out the tangle of logs, wire, and mines that made the road impassable. This was indeed, a new and more devastating war than any our troops had previously experienced.

By noon of the 17th, the 100th Battalion had advanced

as far as the first of four conical hills that towered over Bruyeres. The 2d Battalion on the right kept pace, driving back two determined counterattacks and launching an attack on Hill "B," second of the four hills. Meanwhile, the 3d Battalion swung quietly into position on the right of the 2d Battalion on the night of the 17th. The following morning, all three battalions mounted a battering-ram attack behind a screen of fire from the 522d and other elements of division artillery. Hill "A" fell to the 100th at 1400 hours that day, yielding more than 30 prisoners, and by the end of the day, Hill "B" had fallen to the combined efforts of the 2d and 3d Battalions. L Company of the 3d Battalion had also pushed into the north end of Bruyeres and was proceeding to a linkup with the 143d Infantry, which had attacked the town from the south. Hill "D" fell to the 3d on the 19th, and Hill "C," now somewhat in rear of the advancing troops, fell to the 100th on the 20th. The rear areas of both the 2d and 3d Battalions had now developed into a bedlam, with large pockets of enemy troops (left on Hill "D" and by-passed in the attack) opening fire on the reserve companies and command posts. Consequently, when the leading elements were held along the railroad line two kilometers east of Bruyeres, the reserve companies slowly reduced the resistance in the rear.

Resistance along the railroad embankment had developed somewhat slowly, but when the battalions were in complete contact with the enemy position, the battle mounted in fury. The Germans, aided by extensive minefields sown in the wooded ground before the embankment, thrust back every attempt of the assaulting troops to drive them out. It now became evident that, having lost Bruyeres, the enemy was determined to hold this last high ground before the valley running south from St. Die. After repeated failures on the part of our troops to secure a foothold across the embankment, it was decided that a direct frontal assault would be too costly.

In line with this decision, the regimental commander formed a task force comprised of Companies F and L, reserve companies of the leading battalions. He then placed Major Emmet L. O'Connor, 3d Battalion executive officer, in command, and formed the staff and command group from personnel of regimental and 3d Battalion headquarters. This

task force moved without detection during the night of 20 October to a position in the enemy's left rear. At dawn of the 21st, the commander launched his attack after a preparation of prearranged fires controlled by a forward observer with the task force. Three hours after this surprise assault, the 2d and 3d Battalions attacked the enemy's main line of resistance. Caught in this deadly pincers, those enemy troops not killed by small arms or caught in the devastating artillery fire, fled. The task force sustained only two casualties, so great was the surprise they enjoyed. For this action, Companies F and L, with the task force command group, were awarded a Presidential Citation by the War Department.

As the attack continued in force, the 2d and 3d Battalions advanced and cleared the hill mass southeast of Belmont. The 100th crossed the ridge preparatory to launching an attack on Biffontaine on the other side. Meanwhile, an armored task force had occupied Belmont. Resistance continued heavy on the 22d, even though the enemy was slowly forced to withdraw. By-passed groups of enemy made supply difficult; in the case of the 100th, it was almost impossible. It was only through a determined effort by a carrying party, protected by a platoon of light tanks, that this battalion was supplied at all. The following day, the 100th launched an attack on Biffontaine, while the other two battalions continued to mop up the recently reduced hill mass. Biffontaine fell late on the 23d. Twenty-four October, all elements of the Combat Team were relieved by other units of the Texas Division, and withdrawn to the vicinity of Belmont for a rest. Though the area was still under shell fire from the enemy's heavy guns, some relaxation was achieved.

On the 26th of October, Colonel Pence was directed to relieve the 3d Battalion, 141st Infantry, with one battalion, 442d Infantry, and elected to send the 2d into the line. The relief was effected at 0300 hours on 26 October on the extreme left of the division sector. The following day, however, the entire Combat Team was ordered into the line in an effort to relieve pressure on the 1st Battalion, 141st Infantry. In a push down the long heavily-wooded ridge that extended southeast and dominated the valley from Biffontaine to La Houssiere, the 1st had overextended itself

and had been cut off by strong enemy forces.

Moving quickly, the 3d and 100th Battalions pushed off from Belmont in pitch darkness at 270400 October. By 1000 hours they had passed through the remainder of the 141st, which had been trying to break through to its besieged troops. The 442d launched its attack, battalions abreast, with the 100th on the right.

Progress was slow on the 27th. The terrain was next to impossible, heavily forested and carpeted with a dense growth of underbrush. Fighting went back to the days of America's Indian wars; every tree and every bush were carefully investigated before the troops passed on. Then, abruptly, the enemy drove the friendly troops off the high ground to the left flank of the 3d Battalion, opening that battalion to two major counterattacks, supported by a Mark IV tank and an armored car. Only after three hours of

105 mm Howitzer of the REGIMENTAL CANNON COMPANY firing a mission in support of attack to relieve the "LOST BATTALION."

violent action were the troops able to beat off the threat and disable the tank.

The following day, both battalions continued the drive forward in the teeth of stubborn resistance and heavy artillery and mortar fire. Casualties went up and up, caused largely by tree bursts, from which there was no escape. Our own artillery was active, and the Cannon Company and 4.2 mortars performed yeoman service, but the Germans were below ground, while our troops were up and moving forward. At the end of the day, the regiment was 1,500 yards nearer to the "lost battalion," but only at terrible cost in men and materiel. During the night, biting cold and rain kept the men from resting.

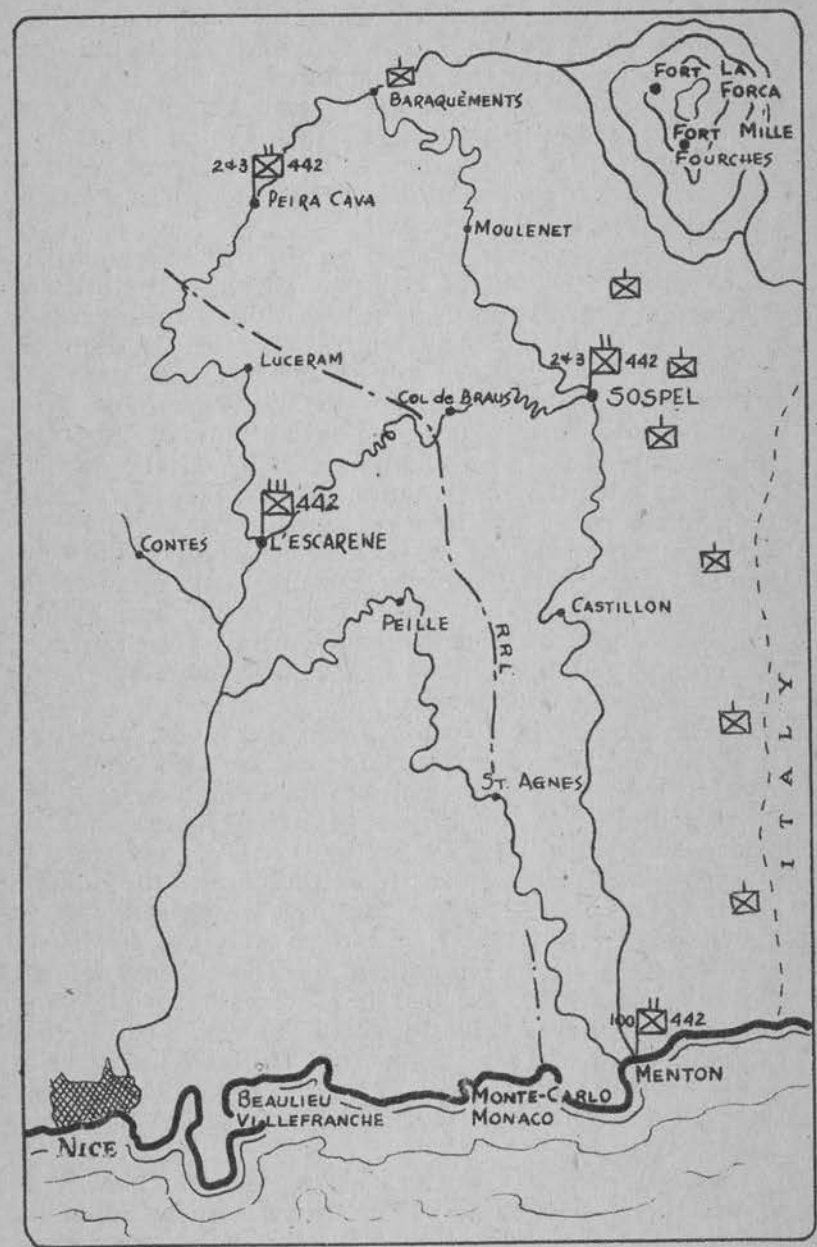
On the 29th, the regiment jumped off again, cleared one knoll, and ran into the enemy's main defensive position thrown astride the ridge where it was so narrow that maneuver was impossible. Any attack was hopelessly canalized into a direct frontal assault. In the meantime, word had come to the battalion command posts that the situation of the "lost battalion" was becoming desperate. Relief must be effected immediately. Consequently, a position that would normally have taken two days to reduce had to be reduced at once. At the time of the attack, the 3d Battalion was directly under the enemy positions. The 100th had dropped back to the right rear of the 3d and was not in a position to attack, due to the narrow conformation of the ridge. The commanding officer of the 3d Battalion, Lieutenant Colonel Alfred A. Pursall, therefore, elected first to turn the enemy's right flank, but the bluff there was so steep that the men could not maneuver or move quickly. The enemy easily turned back the thrust. While the men regrouped, a platoon of tanks came up; supported by direct fire from the 75s, the troops were able to advance some distance in an attempt at infiltration before they were pinned down by the enemy's relentless small arms and mortar fire. There they remained, unable to advance, unable to turn back; they could look for no other support than that which they already had. Here was a situation in which battle craft and the weight of supporting fires were worse than useless. All the weapons of modern warfare were available but could not be effectively employed. There was one chance left. The battalion took it. As the word to fix bayonets came

down the line, I and K Companies moved forward in the assault, firing from the hip. Men fell; others took their places. The dead lay where they had fallen, inches from enemy holes, over enemy gun barrels, inside enemy dugouts. The remnants of the enemy force that had so confidently held the positions a short 30 minutes before threw down its arms and fled. For once, there was no counterattack, only the interminable artillery.

In a surprise move three thousand yards to the left rear, the 2d Battalion, led by Lieutenant Colonel James M. Hanley, had taken an important hill which the enemy had neglected to secure in sufficient strength. The 2d reached the top of the hill and stormed down on the unwary Germans. The hill fell and the battalion left a hundred enemy dead behind them, taking 55 prisoners. This was a fitting climax to a struggle equally as long and hard as that which had occupied the other two battalions.

On the 30th, although the back of the German resistance had been broken and infantry action was sporadic, the artillery kept pouring in. Finally, at 1500 hours that day, with the 3d and 100th Battalions moving as much abreast as possible, a patrol from I Company, led by Technical Sergeant Takeo Senzaki, made contact with the "Lost Battalion." Shortly thereafter, the main bodies linked up. The impossible had been accomplished.

The next day the 100th deployed south to protect the right flank and regimental supply route. This move enabled the 3d Battalion to advance to the division objective, the end of the long ridge, poking like a giant finger into enemy territory. On 1 November, the 3rd consolidated its gains and dug in against artillery fire which came in day and night, at times adding up to hundreds of rounds pouring in from the front and both flanks in a single barrage. On the 3d and 4th, the 2d Battalion returned to control of the regiment and took up positions to the left rear of the 3d, protecting this flank. The regiment now assumed the shape of an arrow, still pointing at the enemy's heart. Meanwhile, the 522d zeroed in protective fires, and th 232d Engineers labored day and night to keep the one supply route open, working under fire to lay logs and planks for miles through the sea of mud that had once been a trail.



The 3d Battalion tried until the 8th to clear the hill to the valley below, finally succeeding in clearing part of it with the aid of the 2d Battalion's G and E Companies, but the effort was too great. Average company strength in the regiment was 35 men. Company I had a total of five riflemen, plus a few men from the weapons platoon. Company K was commanded by S/Sgt. Tsutomu Yoshida, a squad leader (later lieutenant).

The regiment was relieved on the 8th and moved to the Lepanges area, out of artillery range, on the 8th and 9th. Here the men washed, drew new clothes and gradually assumed the semblance of human beings again. On the 10th, the 100th was detached, sent to another rest area, and subsequently ordered south to the Maritime Alps sector under Seventh Army control. The morning of the 13th, the regiment took over holding positions on the division left flank, with the 2d Battalion on line and the 3d Battalion in reserve. There they remained until the 17th. For these few days, weather was the worst enemy. Then the Combat Team pulled back to Docelles, leaving there the following day for Nice. They carried with them a commendation from the Commanding General, 36th Division, and more important to the men, the respect and admiration of the division's doughboys.

The month the Combat Team spent with the 36th Division had been a month of great heroism and great tragedy. At the time they went into the lines, these had been the only fresh troops the Seventh Army possessed. They were committed against an enemy whose orders were to hold to the last man. In destroying this enemy, the Combat Team was so badly battered that it was impossible to go on without reinforcements, and these were not forthcoming. Perhaps if it had not been for the urgency of the mission to reach the "lost battalion" casualties would have been lower, but even this is doubtful. Suffice it to say that the 442d Combat Team contributed mightily to the drive of the Seventh Army when its contribution was needed most. That, after all, is the highest accolade of any regiment of infantry.

After a three-day run down the flooded Rhone Valley by truck, the Combat Team closed into an assembly area near Nice the night of 21 November, expecting several

days' rest before being committed to action. Instead, it was found that the 100th was already holding a sector high in the mountains to the north of Nice, near St. Martin Vesubie. Two days later, on the 23d, the remainder of the Combat Team was sent into line, occupying a line between the coast resort of Menton and the little town of Piera Cava, ski mecca 20 miles to the north. The 100th held the coastal area, having been relieved in the north; the 3d held the center sector around the Franco-Italian border town of Sospel, and the 2d Battalion held the Piera Cava region. Although battalions rotated, the regiment held the same sector throughout the winter on the Riviera.

Although this was in many ways a forgotten front, it was vitally important. A determined German push here could conceivably have carried down the coast, disrupting Allied installations as far west as Marseille. The Combat Team, attached for operations to the 44th Anti-Aircraft Artillery Brigade, was assigned the mission of defending the area against such an eventuality, and of patrolling aggressively to keep the German 34th Division, posted across the border in Italy, worried and off balance. This was accomplished by the use of frequent patrols and raiding parties, as well as occasional "shoots" by the 522d Field Artillery, the regimental Cannon Company and supporting 75's and medium artillery.

Here the regiment stayed for four months. There was little action, but men were killed and wounded. The medics still performed their heroic service, and the supply teams, operating with borrowed pack mules, kept the food and equipment going up to the men on their lonely mountain outposts. Still, there was time for play. Rest centers opened in Nice and Cannes, and, while the weather and quantities of mines were not conducive to lolling on the beach, there were girls and dancing, lights and music, and a chance to forget the war for a few days in hotels once inhabited by the world's idle rich.

As all good things must, this also came to an end. In March, word got around that the outfit was moving out. Rumors flew, for the destination was a closely kept secret. CBI? Italy? The States? After much speculation, a French division took over the Combat Team's sector, relief being completed 16 March 1945. The 522d Field Artillery

Battalion was separated from the Combat Team and sent north to help support the Seventh Army's jump across the Rhine. The men regretted the loss as they had learned to respect the shooting abilities of their mates and the ability and gallantry of the forward observer parties. Shortly before the relief was effected, Colonel Charles W. Pence, still suffering from an injury received in the fighting in the Vosges, had also been ordered to other duties, to be replaced by his executive, Colonel Virgil R. Miller. Lieutenant Colonel Gordon Singles, commanding the 100th Battalion, was also transferred to a new command. Lieutenant Colonel (then Major) Jack E. Conley, took command of the battalion. Lieutenant Colonel James M. Hanley was named regimental executive officer, and Major Robert A. Gopel took command of the 2d Battalion. So, under new management, the unit moved to an assembly area at Antibes, left there March 17th, 18th, and 19th, arriving in Marseille staging area the same days. Finally, on March 20th, 21st, and 22d, the outfit boarded LST's. Destination: Italy!

Preparing mule train for the trail to supply outpost on the Maritime Alps.

Section V

RETURN TO ITALY – MASSA TO GENOA END OF THE WEHRMACHT

Debarking at Leghorn, which it had fought for many months before, the Combat Team moved to a Peninsular Base Section staging area near Pisa, and drew entirely new equipment. It then moved, under control of IV Corps, to an assembly area at San Martino, near Lucca. Finally, on 3 April, the Combat Team was detached from Corps, assigned direct to Fifth Army, and attached to the 92d Division for operations. General Almond assigned the Combat Team the sector from Highway One east to include the Folgorito ridge line, a 3,000-foot hill mass which rose abruptly from the coastal plain, dominating Massa, Carrara, and the great naval base of La Spezia.

The mission of the 92d Division with the 442d and 473d Infantry Regiments attached was to launch an offensive some time before the main weight of the Fifth Army was hurled at Bologna. It was believed that such a move would lead the enemy to divert some of his central reserve, then massed in the Po behind Bologna, to meet this threat to his flank.

Under cover of darkness 3 April, the 100th Battalion moved into a forward assembly area in the vicinity of Vallechia. The 3d Battalion detrucked at Pietrasanta, and marched eight miles over mountain trails to Azzano, a mountain village which was under full enemy observation during daylight. There the unit remained hidden until the next night, when it moved out, led by a Partisan guide, and gained the ridge line between Mount Folgorito and Mount Carchio.

This move had been a long gamble on the part of Colonel Miller, the regimental commander. It was necessary that the troops achieve this ridge line without detection since it was a Herculean task in itself merely to scale the sheer mountain walls. It would have been an impossibility to take the positions by storm. Success meant that a position which had resisted the 92d Division for six months would

probably fall in two days. Failure meant that the regiment would be forced to make a costly frontal attack on these same positions. Our troops did not fail.

Gaining the ridge line, the 3d Battalion jumped off at 050500 April, enveloping the enemy from the rear. At the same time, the 100th Battalion attacked the enemy positions on the ridge line which ran southwest from Mount Folgorito to the coastal plain.

The attacking battalions, having moved toward each other for 24 hours, made contact on Mount Cerretta late the following day. They had been supported by three battalions of artillery plus a very effective air strike, and enemy casualties were extremely heavy. Exploiting the initial advantage, the 2d Battalion had followed the route of the 3d during the night of 5 April, and at 061000 swung north from Mount Folgorito to seize Mount Belvedere. This was a long mountain top, having a knoll at each corner and forming a rough rectangle. Resistance was heavy and the mountain was not occupied by nightfall.

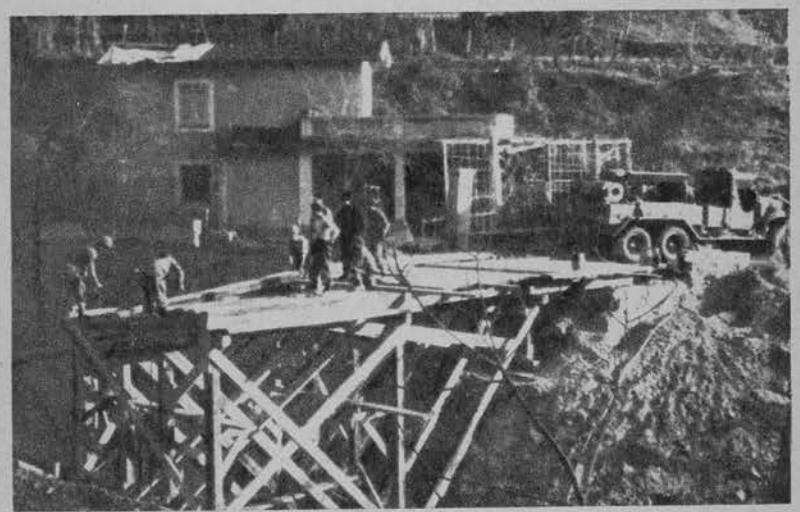
On the 7th, the 100th consolidated its gains, while the 3d made an attack on the Colle Piano spur, and the 2d resumed its attack on Mount Belvedere. Elements of the 3d Battalion missed direction and ended up attacking the town of Strinato, but in doing so, captured four heavy enemy mortars, so the time was well lost. These operations continued through the following day, with the 3d Battalion finally clearing Colle Piano and moving down to occupy the valley community of Montignoso. The 2d Battalion launched an early morning attack, cleared Belvedere, and moved on to take Altagnana. In attempting to take Pariana, on the same slope and to the west of Altagnana, F Co. was met by violent resistance and was forced to withdraw until the following morning. Supported by mortar fire, the company then made a coordinated assault, took the town and wiped out the remainder of the crack Kesselring Machine Gun Battalion, which had already been badly mauled.

Meanwhile the remainder of the 2d Battalion advanced to the Frigido River line on the 9th. The 3d Battalion advancing abreast and on the left of the 2d, reached a point two miles from the river after reducing an enemy position on Colle Tecchione. The 100th remained

to garrison the Mount Folgorito-Mount Belvedere ridge against enemy positions known to be to the east, or regimental right rear. The advance continued for the next two days with light opposition, the 100th coming from reserve on the 11th to take over the 3d's place in the line. The 3d Battalion then swung to the west and entered Carrara, which had already been partly secured by Partisans. The Anti-Tank Company established blocks on main roads to the east. The engineers, trying desperately to keep supply routes open to the advancing troops, lost four bulldozers, all being blown up by deeply buried demolition charges.

After consolidating its positions and allowing a little time for supplies to catch up, the regiment continued the attack on the 13th.

Elements of the 100th Battalion swung toward the coastal sector to make contact with the 473d Infantry, but ran into strong enemy pockets that had been by-passed and a stiff fire-fight developed. Meanwhile, the remainder of the battalion assembled in Gragnana, from where B Company was sent to Castelpoggio to reinforce the 2d Battalion, which had launched an attack on Mount Pizzacuto.



The COMBAT ENGINEERS worked long and hard to keep the supply net open.

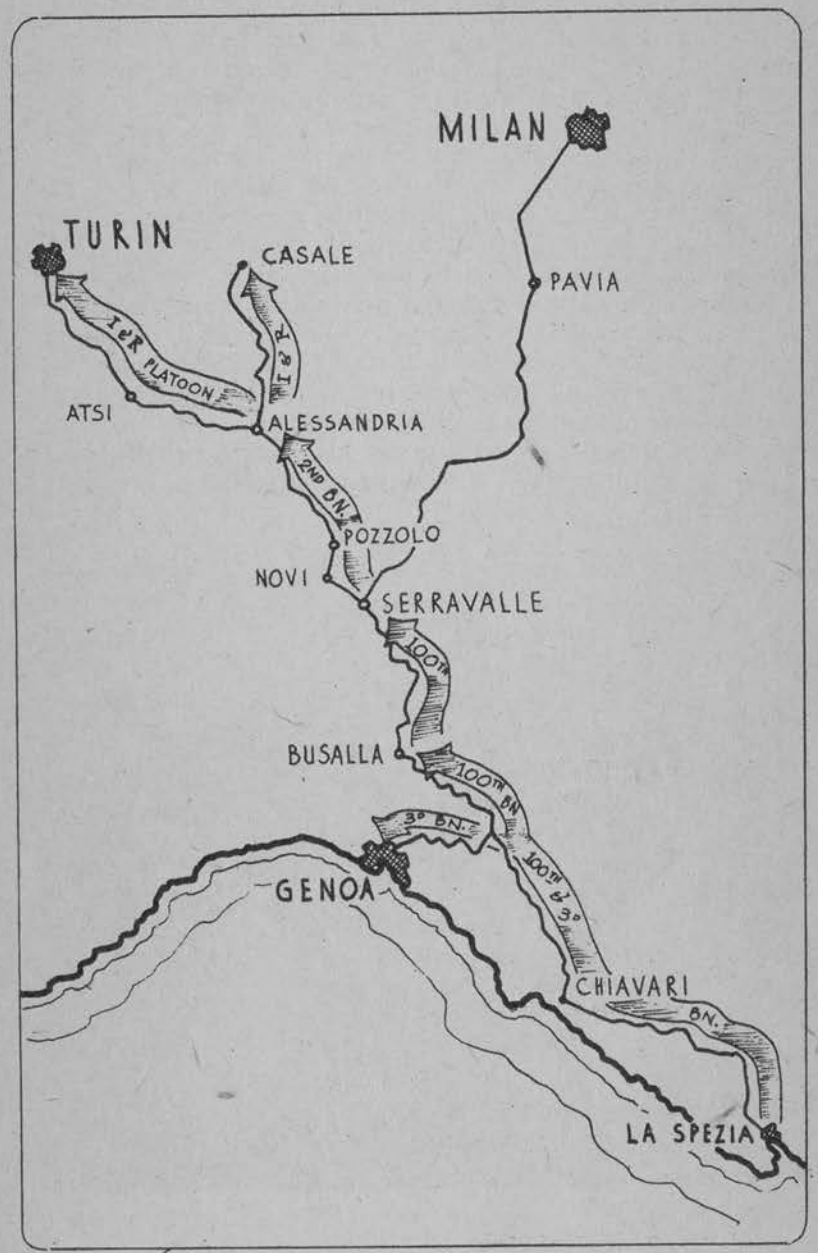
On 14 April, the resistance in the 100th sector had been cleared only after a full-scale attack by C Company. Early that morning the enemy launched a strong attack on Castelpoggio, thinking that only the 2d Battalion command group was in the town. On being greeted by a hail of fire from B Company men stationed in strategic buildings, the enemy withdrew in rout after a fierce fire-fight. An entire enemy battalion was badly mauled in this abortive attempt to cut off the 2d Battalion. Assault companies of the 2d then took Mount Pizzacuto at 0900 hours.

Our troops were now committed over so wide an area that it was necessary to call on the 232d Engineers to lay aside their bulldozers and occupy La Bandita ridge, which dominated the supply route through Castelpoggio. The engineers relieved I Company in position and held the ridge, successfully driving off one counterattack. The attack continued, Mount Grugola being taken by the 2d Battalion while the 100th assisted the 473d in clearing the town of Ortonovo. The 3d Battalion then relieved the 2d and pushed on to Mount Tomaggiora and Pulica, where the advance was stopped.

The enemy held this line desperately until the 20th, having heavily organized this last high ground before Aulla, vital communication center, through which ran all roads from La Spezia to the Po Valley. On the 20th, the 2d and 100th Battalions swung to the right of the 3d Battalion to cut Highway 63 and turned west to take Aulla and envelope the resistance holding up the division advance.

Both battalions ground out a slow costly advance until 23 April, when elements of the 2d Battalion executed a brilliant flanking movement and seized the town of San Terenzo. This move resulted in the capture of 115 enemy and the rout of a greater number. Many of these prisoners were Italian. It therefore became evident that the Germans were pulling out, leaving their former ally to hold the sack. This was confirmed when the 3d Battalion took the strong point at Mount Nebbione the same day and found only a holding detachment left there.

A task force, composed of Companies B and F, was then formed to exploit the apparent breakthrough. This force drove down to seize the high ground south of Aulla, which fell on the 25th with comparatively little resistance



as the task force and 2d Battalion linked up. For the next two days as much of the regiment as trucks could be found for followed the advance of the 473d, which had exploited the breakthrough and was now driving on Genoa. Finally, on the 27th, the regiment was ordered to flank Genoa from the north, seize Busalla, and block the pass at Isola del Cantone to the north, so as to cut off the enemy's escape route to Turin. The 100th immediately moved out on this mission, occupying Busalla at 1000 hours of the 28th after an all night foot march, inasmuch as it was impossible to repair bridges in time to get trucks across. Late the same afternoon, the 3d entered Genoa, riding commandeered street cars. Elements of the 3d had also accepted the surrender of a thousand enemy in the hills directly to the southeast even as Genoa was being entered. The battalion then set up defensive positions to the north and west of the city, where it remained in occupation until the cessation of hostilities.

END of THE WEHRMACHT.

On the 29th, the 100th moved into regimental reserve at Bolzaneto, while the 2d passed through its positions and occupied Alessandria, where it accepted the surrender of over 1,000 enemy from nearby towns. The following day, the regimental Intelligence and Reconnaissance platoon, with a section of H Company's machine guns attached, raced north and entered Turin, which was held but not entirely subdued by the Partisans. While this had been going on, by-passed pockets of enemy had outdone each other in the race to surrender to the Americans.

At long last, on 2 May, the end came to the Wehrmacht in Italy. To the once great army that had fought so bitterly from Salerno to the Po, that had used every stratagem in the book to delay the inevitable, there were no tricks left; only the bitter taste of final defeat.

For the men of the Fifth, among them the 442d, the long hard years were over; with victory came the hope that now, if they were lucky, they might live out their lives in peace, peace that so many had suffered and died for.

Section VI

THE FORGOTTEN MEN

In any summary of this type it is impossible to cover adequately the contributions that individuals and supporting units make to the victories of an entire combat team.

To the infantryman, the combat aid men have been the unsung heroes of this war. There have been no other troops in the combat team who have suffered more casualties or earned greater respect than the "medics." These troops were unfailing in their treatment of the wounded. Unarmed, they exposed themselves to fire times without number, moving through barrages that pinned the infantry to the ground. Where the wounded were, no matter how far in front, there were the aid men and litter bearers. Nor were these activities limited to the medical detachment. When casualties were heavy and there were no roads, litter bearers came from Anti-Tank Company, Service Company, Regimental Headquarters Company, the 206th AGF Band, and from the battalion headquarters companies. These men laid down their arms and went forward to aid in the evacuation of the wounded. There was always danger. There was always the back-breaking labor of carrying a wounded man over hundreds of yards of broken ground. Still the litter teams went out and always the wounded came back. No single group of men deserves more recognition or greater praise.

Wire crews also worked night and day to keep communications operating. Theirs was a vital function, for without this lifeline, the regiment was lost. Under fire, they spliced wires, laid new lines, repaired equipment, worked 24 hours a day for days on end. To these men and to the radio crews only one tribute need be paid: communications worked when they were needed.

One of the great combinations that have been brought to perfection in this war is the infantry-artillery team. Between them, the 522d Field Artillery Battalion and the Regimental Cannon Company fired over 200,000 rounds of artillery in support of the infantry. Time and again the forward observers blasted a path for the doughboys through enemy positions. Not infrequently, they were able

to drive the enemy back or break up counterattacks by sheer weight of metal alone.

Credit also goes to the 232d Combat Engineers, who, more than any others, kept the supply routes open. They neutralized mines, repaired roads and bridges. At times they were called on to build roads where none existed before. When the situation demanded it, they laid aside their tools, took up their rifles, and coolly went into the lines as infantry.

And there were others: the Supply Sections of the various battalions, and Service Company, leading jeeps or mules with equal facility and carrying rations on their backs when grave emergencies arose. The men who kept the jeeps and trucks on the road deserve recognition here as do the cooks and supply sergeants. The clerks, though they did not fight, saw that the records of the fighting men were in order.

This, then, is what we mean by a combat team. Every man on that team is vital and necessary to it, from the regimental commander to the last Kitchen Police. If each man does his job, you have a team that will not be beaten. Such was the 442d Combat Team.

DECORATIONS

The following decorations have been presented to Japanese-American troops for action in the European and Mediterranean Theaters of Operations, as of 7 Aug 1945:

Distinguished Unit Citation	3
Distinguished Service Cross	42
Distinguished Service Medal	1
Legion of Merit	13
Silver Star	249
Oak Leaf Cluster to Silver Star	5
Soldiers Medal	11
Bronze Star	579
Oak Leaf Cluster to Bronze Star	24
Army Commendation	13
Division Commendation	62
Total	1002

CASUALTY TABLE	KIA		DOW		MIA		WIA		WIA *Not Hospitalized*		IIA	
	O	EM	O	EM	O	EM	O	EM	O	EM	O	EM
NAPLES - FOGGIA (100TH BN, only) Sep 43-21 Jan 44	7	111		21		3	20	390			5	27
ROME - ARNO (100TH BN & 442d CT) 25 Jan - 8 Sept 44	16	192		31	2	15	64	771	18	119	6	38
SOUTHERN FRANCE (AT Co, 442d CT, only)								2			1	12
RHINELAND - VOSGES (442d CT) 10 Oct - 20 Nov 44	7	135	1	17	4	38	47	824	22	299	2	26
RHINELAND - MARITIME ALPS (442d CT) 21 Nov 44 - 17 Mar 45 . .	1	7		3	1	1	4	49	4	39	2	4
PO VALLEY (442d CT, less 522d FA) 5 Apr - 8 May 45	4	89		8		3	20	442	10	392		58
TOTAL	35	534	1	80	7	60	155	2478	54	849	14	163

KEY: KIA – Killed in action. DOW – Died of wounds. MIA – Missing in action. WIA – Wounded in action. IIA – Injured in action.

GO FOR BROKE

The
JAPANESE EVACUATION

A message from the American Friends Service Committee to the Society of Friends and to our fellow Christians.

MID-WEST BRANCH OF THE
AMERICAN FRIENDS SERVICE COMMITTEE
189 WEST MADISON STREET
CHICAGO, ILLINOIS

The
Japanese Evacuation

The forced mass evacuation of more than 100,000 Japanese from the West Coast creates a special responsibility for us to help preserve the ideal of brotherhood, and of political and religious freedom in our country. These fellowmen, nearly all of whom have thought of themselves as members of our nation, and two-thirds of whom are American citizens, have been placed under a ban without accusation and without trial. Bewildered and grieving old women and men, the sick and feeble, babies and young children—all have been forced to leave their homes and most of their possessions. Nearly two thousand students in our universities and colleges have had to leave their studies.

The fault rests squarely upon us as a people who have permitted prejudice, fear and hatred to flower into intolerance and violence, and now in a war situation have allowed the government to arrange this evacuation in direct violation of our heritage of social and racial justice. The United States was founded upon the premise that individuals of many differing races, re-

ligious beliefs, and cultural patterns could live together harmoniously and could create a strong, just and tolerant nation.

As a people and as a government we must not blind ourselves to the implications of such action. If one minority of our citizens, without trial and without proven guilt, can be forcibly moved under pressure, any minority under different circumstances of inflamed public opinion runs the danger of losing its democratic rights. Naturally, we recognize the right and obligation of the government to protect itself against sabotage, and to detain individual aliens definitely proved to be engaged in such activities, but we cannot concede the right of a government to take such arbitrary mass action against a group as a whole, most of whom are loyal champions of democratic institutions, and grievously disturbed by the Japanese attack upon the United States.

This action toward Japanese as a group intensifies the racial tensions and unrest already present in this country, particularly among Negroes, who wonder now whether the few rights they have won may not be taken from them, and who ask how much longer they are to be denied their full share of opportunity in American life. This compulsory mass evacuation adds one more

tragic chapter to the sad history of racial discrimination and intolerance, of anti-alien land laws, of discriminatory exclusion acts, to the prejudices and misunderstandings and economic exploitation, all of which had some part to play in the desperate plunge of the Japanese military into war against the United States. We should not now by our deliberate action add fuel to the flames of Japanese propaganda within Japan and throughout Asia and Africa against us and the white man in general. We should not follow the evil Nazi policy of forcing people from their homes because of race or origin.

An unbelievably bitter world will confront us at the end of the war. If we are to attempt to weave a pattern of world fellowship in which the threads of different cultures add luster and beauty to the design, we must begin now in our own nation to share the rights and privileges we claim. Greed, selfishness, fear and injustice will never make a united nation nor a peaceful world.

During this movement of the Japanese people, the American Friends Service Committee, in cooperation with many other organizations and individuals, has sought to do what it could to minister to the emergency needs of individuals and especially

of old people and children. Many in the affected areas have already expressed in many concrete ways their fellowship with the misfortunes of their Japanese neighbors. And now the American Friends Service Committee in cooperation with churches and other interested agencies, has been officially requested by the War Relocation Authority to render special service in connection with the transfer of Japanese students from proscribed areas on the West Coast to inland institutions. After due deliberation, this responsibility has been accepted.

It seems appropriate, however, that in undertaking this service, a statement should be made to our constituency making it perfectly clear that we do not accept this evacuation as a matter of course, nor approve it in principle. The events of the past few months have caused us deep humiliation and profound concern.

While evacuation is largely centered on the West Coast and has been caused by pressure within those states, it behooves us all to examine our own spirits to see whether our own lives are free from the corrupting influences which are responsible for the oppression of fellow citizens.

As part of that penitence, we have felt that we should share in such ways as our

limited resources permit in breaking the force of this calamity which has come upon the Japanese population. One of the ways we can help is in the relocation of students so that they may continue their preparation for a useful life among us.

The opportunity to place Japanese students in educational institutions so that they can pursue their studies and be integrated in the life of communities throughout the land is the more important because it is based upon the recognition that it would be contrary to the American pattern of life to segregate them indefinitely in detention camps or ghettos. This principle must determine the eventual disposition not only of students but of all the evacuated Japanese, and we believe that the responsibility at the earliest possible moment to take steps looking toward a permanent solution in accordance with this principle rests upon the people of the entire nation as well as upon the government.

It may be that opportunities to help in such efforts will be open to us, and if so we hope we shall be wisely guided in meeting them. But most of all we wish to call for a reexamination of the spirit of our own lives and a dedication anew to a reverence for that of God which is in every man.

Copies may be obtained from

AMERICAN FRIENDS SERVICE
COMMITTEE

20 South Twelfth Street, Philadelphia, Pa.

No. 213 7-42 5M

70,000
AMERICAN REFUGEES

About the Author

Truman B. Douglass is minister of Pilgrim Congregational Church, St. Louis, Missouri, where he has served for the past eight years. From 1930 to 1935 he was minister of Pilgrim Congregational Church, Pomona, California. He received his education at Pomona College, Claremont, California, at Columbia University and Union Theological Seminary, New York. Dr. Douglass is chairman of the Congregational Committee for Work with Japanese Evacuees, established by authorization of the General Council and working under the direction of the Council for Social Action.

★

CITIZENS COMMITTEE FOR RESETTLEMENT
of the Congregational Christian Committee
for Work with Japanese Evacuees

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Truman B. Douglass, Chairman

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Stephen Pronko, Chairman Executive Committee

Clarence S. Gillett, Executive Director

★

PRICE TEN CENTS

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70,000 AMERICAN REFUGEES

By TRUMAN B. DOUGLASS

In the winter and spring of 1942, seventy thousand American citizens, charged with no crime, were torn from their homes, forced to leave their properties, businesses and professions, and were sent to concentration centers in semi desert regions where they are now living under armed guards and in barracks unsuited to the family life which they so deeply cherish.

This did not occur in a foreign country, under tyrannical dictatorship. It happened in America, under the flag which stands for "liberty and justice for all."

From a hard-headed, practical viewpoint, the enforced semi-idleness of thousands of persons who possess many types of essential skills and who are eager to work, constitutes a waste of human resources which our country cannot afford at a time when we are faced with a critical dearth of manpower in our industrial plants, in maintaining necessary civilian services in our communities, and in the production of food for ourselves and our military allies.

For those who are genuinely devoted to the principles of liberty and justice for all, the assignment of these Americans to the status of refugees and second-class citizens has tragic and ominous implications. The forcible uprooting of tens of thousands of law-abiding, useful citizens is an unprecedented event in American history. It compels us to ask some searching questions concerning the health and successful functioning of our democracy. More than this, it lays upon every responsible citizen the obligation to do his part in righting the wrong which has been done and in defending and preserving the integrity of the democracy for which men are giving their lives on battlefields around the world.

This pamphlet sets forth the relevant facts in connection with the evacuation, and suggests ways in which the reader may help remedy this injustice and check this needless waste of human resources.

THE FACTS IN THE CASE

Who Are The Refugees?

On the day of the Japanese attack on Pearl Harbor there were in the United States about 132,000 persons of Japanese ancestry. Approximately two-thirds of these were, and are, American citizens. The great majority of them lived on the Pacific Coast, in the states of California, Oregon, and Washington.

On February 19, 1942, the President issued a proclamation authorizing the Secretary of War to prescribe military areas "from which any or all persons may be excluded, and with respect to which the right of any person to enter, remain in, or leave shall be subject to whatever restrictions the Secretary of War or the appropriate military commander may impose in his discretion."

Under the authority of this proclamation all Japanese and persons of Japanese ancestry, numbering 104,000, were evacuated from the designated area on the Pacific Coast and were sent to ten relocation centers. Comparable only to our tragic treatment of American Indians, this action was taken against all the members of a single racial group.

False Rumors of Sabotage

Following the attack on Pearl Harbor, rumors were rife charging that "Japanese" residents of Hawaii had engaged in large-scale acts of sabotage. None of these charges has been substantiated. All of them have been specifically denied by persons in high authority in Hawaii, including the F.B.I. and the Military Intelligence. It is unfortunate, to say the least, that the official denials were not forthcoming until three months after the attack, thus giving abundant opportunity for the wide dissemination of propaganda instigated by racial bigots.

There is no verified evidence that any act of sabotage has been committed either before or since Pearl Harbor by Japanese Americans in Hawaii or on the Pacific Coast. Without exception, all investigations of the facts have sustained the conclusions summed up by Blake Clark, formerly a professor in the University of Hawaii and author of the important book, "Remember Pearl Harbor."

California evacuees being removed to Assembly Centers

"Just the day before I left Honolulu," writes Professor Clark, "the chief agent of the Federal Bureau of Investigation in Hawaii told me 'You can say without fear of contradiction that there has not been a single act of sabotage — either before December 7, during the day of the attack, or at any time since.'

"Chief Gabrielson of the Honolulu police, which works in close collaboration with the army, told me the same thing. 'If the Japanese here had wanted to do damage, December 7 offered them a golden opportunity,' he added.

"Where were the Japanese on that Sunday if they were not out sabotaging?' you ask the chief of police. 'Hundreds of them were actively defending the territory,' he will tell you. 'Members of the Oahu Citizens' Defense Committee, most of them Japanese, rushed to their posts as volunteer truck drivers. They stripped a hundred delivery trucks of their contents, inserted into them frames prepared to hold four litters, and went tearing out to Pearl Harbor to aid the wounded. Some of these Japanese got there so promptly that their trucks were hit by flying shrapnel. They proudly display these pieces of steel now as souvenirs.'

"When the call came over the radio for blood donors, again the Japanese were among the first to respond, and by the hundreds. They stood in line at Queen's Hospital for hours, waiting to give their blood to save the lives of American soldiers."

Non-Military Influences

The demand for the indiscriminate evacuation of these citizens from the West Coast area was undoubtedly increased by agitation carried on by persons who were not exclusively, or even primarily, concerned for matters of military safety. Very few white residents questioned the necessity of clearing vital military areas of Japanese residents, but many eminent citizens, including the Tolan Commission, opposed mass evacuation, without any hearings, of one racial group. The fact that there was an interval of approximately six weeks between the attack on Pearl Harbor and the emergence of any concerted demand for the evacuation of persons of Japanese ancestry is significant. It strongly suggests that this period was being used by professional anti-Orientalists, such as the Hearst press, in preparing to exert organized pressure on the government and the military authorities. That the agitation for removal was carefully engineered is implied in an editorial in the San Francisco *Chronicle* of February 6, 1942: "The supposed 'hysteria' over enemy aliens and their descendants scarcely exists among the people themselves, but the excitement is visible almost entirely in political and journalistic quarters. . . . They are seeking to capitalize on a supposed excitement of others which is mostly a figment of their own imaginations." Certain prominent politicians played upon hysteria in order to make political capital. There can be no doubt that unscrupulous and greedy merchants, farmers and realtors were eager to turn the misfortunes of Japanese Americans to their own profit.

That six week period, plus the months the evacuees were in the Assembly Centers, were ample to allow hearings, if General DeWitt had authorized them.

It is significant that in Hawaii, which is obviously an area of critical military importance, no such concentration and evacuation as have occurred on the mainland have been carried out. Why this difference of policy? Is it not due in good part to the better inter-race relations which have prevailed in the Islands? There is a strong presumption that other methods of insuring military safety might have been used on the Pacific Coast except for the prejudiced attitudes existing in the white community. This confusion of the problem of national safety with the dogmas of racism is one of the most ominous consequences of the evacuation.

Indiscriminate Evacuation

The evacuation was indiscriminate, in the sense that no attempt was made to determine loyalty or disloyalty in individual cases. Happily, an approach to the method of individual hearings is now being made, as the War Relocation Authority, utilizing the records of the F.B.I. and the Military and Naval Intelligence, has developed well-guarded procedures for releasing citizens of Japanese ancestry from the relocation centers. In the evacuation, however, aliens and citizens alike were removed from their homes, the sole test being whether or not there was "Japanese blood" in their veins. This policy has no parallel in American history. The indiscriminate uprooting of thousands of American citizens, without even a declaration of martial law, is difficult to bring within the framework of American justice.

They Are Americans

No evidence has been brought forward by responsible persons that the majority of these evacuees can be suspected of disloyalty. Nearly 5,000 young men of Japanese parentage are in the armed forces of our country. Another 4,000 volunteers will soon be inducted and 8,900 others have indicated their willingness to be drafted like other citizens. Japanese blood has been spilled in *defense* of the United States and given to save the lives of our soldiers and sailors. Of those born in this country, fewer than ten percent have received any part of their education in Japan. The great majority of the young people have never been to Japan; they are unacquainted with Japanese ways, and most of them do not read the Japanese language or even speak it freely. They are Americans. Citizens of Japanese ancestry are under the disadvantage of being more readily identifiable than persons whose parents or grandparents came from other nations which are now our military enemies. As one young man put it: "We are Americans with a racial mask which we cannot put off. Because we look like Japanese, people treat us that way."

Complex Forces At Work

From the foregoing paragraphs it will be seen that the Pacific Coast evacuation was not prompted wholly by fear of espionage and sabotage, or by the difficulty of distinguishing

between the loyal and disloyal members of the Japanese American community. As Galen Fisher summarizes the situation:

> "The social historian would add that complex forces were at work: the treachery of the Japanese Government; the unpreparedness of the American forces at Pearl Harbor (with the resultant attempt to find a scape-goat); the tradition of vigilantism in the west; certain economic and political interests eager to profit by expulsion of the Japanese; anti-Oriental prejudice, the present outburst being only the latest of the racial eruptions that began seventy years ago; and the general acceptance by the public of the rumors of sabotage by Japanese residents in Hawaii."

THE ISSUES AT STAKE

It is urgently important that Americans of good will shall not overlook the larger implications of the evacuation. Each of the questions propounded below deserves full-length discussion. In this pamphlet there is space for only a brief allusion to them.

1. *Can we Americans offer resistance to rumor and propaganda?*

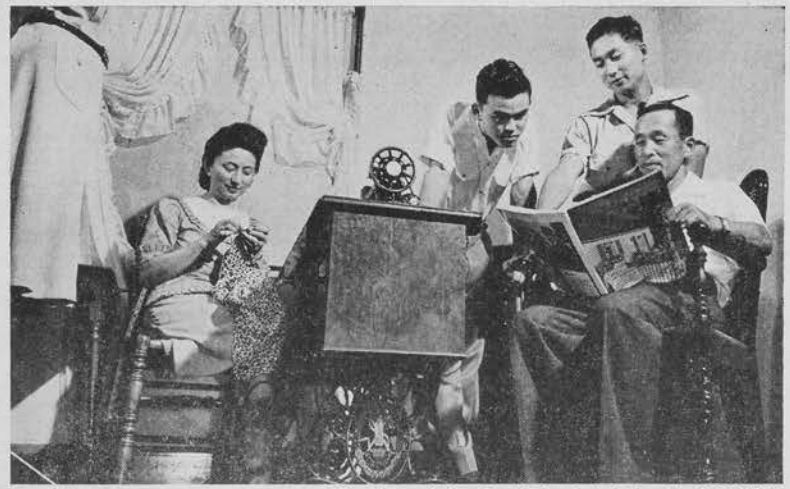
What has been done cannot be wholly undone. There is no reasonable hope of returning these people to their homes, at least for the duration of the war. But our action from now on — our treatment of the evacuees — will determine whether the scare-mongers are to carry the day, or whether we are capable of correcting our judgments and attitudes in the light of available facts.

2. *Can we discount unscrupulous politicians who attempt to make capital of prejudice against minorities?*

This issue is obviously fundamental for the working of our democracy. If such manipulating of suspicion is allowed to go unchecked, the same weapon can be turned against other minorities, and the fabric of our national life will be rent asunder.

3. *Can we safeguard the Bill of Rights?*

"The theory of justice frankly acknowledged in every totalitarian state is that the interest of the state as interpreted by the dictator is supreme. The individual has no right against



Courtesy of the St. Louis Post—Dispatch PICTURES

The Henmis, parents and sons, all work as domestic employees for a St. Louis family

it." This is essentially the theory on which the evacuation of American citizens of Japanese ancestry has been effected. There is clear recognition in our domestic law that in war time enemy aliens may be restricted in their movements or interned. But the mass confinement of American citizens creates, in fact, a second-class type of citizenship which threatens the whole conception and practice of equality before the law. Here again we are faced with a dangerous precedent which may be used against other minorities.

4. *Can we demonstrate the genuineness of the democratic faith for which we are fighting*, and for the defense of which we are seeking support from the common peoples in all parts of the world? It becomes more clearly apparent, with every day that passes, that hundreds of millions in Asia and Africa — potential friends and allies — will make momentous decisions affecting the future of the world on the basis of the treatment which is accorded colored minorities in America. The Axis radio waves going out across two continents ceaselessly carry the news that thousands of America citizens are now in concentration camps because their skin is yellow. Anyone who has studied samples of Japanese propaganda cannot fail to be impressed by the adroit use which is made of these incidents

in persuading members of the colored races that they cannot expect justice and fairplay from America. "The issue must be faced. Democracy will go down first of all on the rocks of racial prejudice and discrimination. We cannot wait until the war is over. For one of the fundamental issues in this world-wide war is that of race equality or inequality."

5. *Finally, the plight of our Japanese American neighbors confronts every Christian with a test of the alertness and vitality of his own compassion and active good will.*

Will we stand by our belief in the universal brotherhood of man? The fact that our nation is at war with Japan does not alter the obligation to deal with these neighbors and fellow-citizens as individual human beings, and to refuse to set them apart because of the irrelevant fact of national ancestry any more than we do the corresponding German and Italian-descended residents among us.

War brings many tragedies, and these fall on both the innocent and the guilty. It is important to distinguish, however, between the kind of suffering which accompanies our involvement in a total war that leaves none of us untouched, and the kind of suffering which results from the manipulation of war-time psychology in the service of prejudice and greed. Undoubtedly many persons who are loyal to our American principles consented unprotestingly to the evacuation procedure because of a sincere belief that the presence of large numbers of persons of Japanese ancestry on the Pacific Coast constituted a real and acute threat to our national safety, and they believed the Government would handle the situation wisely. They were also hindered from arriving at a balanced judgment because many of the relevant facts were not then available. But the critical test of our sincerity, both as Americans and Christians, comes now—when the facts are at hand, when their implications can be calmly considered, and when ways have been opened for positive action toward the amelioration of wrongs and injustices. The questions raised in the foregoing paragraphs are not intended to create distrust of the policy of our government (which is now definitely committed to the release and resettlement of Japanese Americans); but are rather an urgent invitation to all of us to ask ourselves, "What are we going to do about it?" Shall the issue go by default to the racial bigots, because the people of good will fail to take the constructive action which is now open to them?

"Sometimes when I'm alone I begin to think and wonder, and I seem to lose faith — faith in Uncle Sam — faith even in God."

THE PICTURE TODAY

Nearly 100,000 persons are now held in ten Relocation Centers. Of these, two-thirds are American citizens.

Despite sincere efforts by the Government to provide tolerable living conditions, these are far from satisfactory. The camps are situated in arid regions where the making of attractive surroundings is accomplished with great difficulty. The food is simple, costing an average of 40 cents a day per capita. The buildings are constructed on the pattern of barracks, and are generally unsuited to family life. There is little opportunity for privacy. Internees must eat *en masse* in common mess halls. Entire families occupy a single room, and it was not uncommon for a while to find more than one family living in quarters without partitions.

Much more trying than these physical discomforts are the sting and stigma of segregation. This hardship is felt with special keenness by the young men and women who were born in this country and have known no other home. It must not be forgotten that these young people think and feel as Americans. They are Americans. They do not wish to be Japanese. All their

interests and loyalties are attached to America. They desire to have a responsible and productive part in our national life. Young men who are serving in the armed forces of our country are obliged to pass barbed wire and soldiers with fixed bayonets when they visit members of their own families.

No other recent immigrants have made so commendable a record in displaying the basic qualities of good citizenship and community standards. The rate of crime and delinquency among them is the lowest of any group in America—much lower than that of the "native white" population. The percentage of young people in college is the highest to be found in any section of the American community. During the depression years there were almost no persons of Japanese ancestry on relief.

While the spirit in which the evacuees have endured their hardships is altogether remarkable, it is not surprising that there should be signs of increasing discouragement and cynicism among the younger members of the communities. Help must come soon or our nation will suffer an unnecessary and tragic loss as the faith of these young citizens in American institutions and justice is slowly destroyed. We shall be in danger of having a second American Indian problem.

WHAT CAN BE DONE?

There is little prospect that the evacuees can be returned to their homes on the Pacific Coast while we are at war. The only alternative to their continued confinement in concentration camps is to receive them into communities in the Midwest, where they will not embarrass the military authorities by their proximity to critical defense areas. The procedure which is contemplated is one of wide dispersion. Members of the younger generation, especially, wish to scatter, avoiding the establishment of concentrated communities of Japanese Americans which may grow into future "little Tokyos." They wish to find homes and jobs in many communities, thus becoming an integral part of our American life.

Helping Our Government

The War Relocation Authority has been established as an independent agent of the Federal Government and is in charge

of all aspects of the life of the evacuees. The program of this agency includes the development of what are now well-formulated procedures for the release of Japanese Americans from the Relocation Centers as rapidly as jobs and living quarters are made available. Approximately 30,000 persons are now in the group ready for prompt release.

This is the sincere effort of our Government to relieve injustices which have been deemed necessary under the war-time emergency. Those ill-informed and prejudiced persons who are opposing this procedure are guilty of unpatriotic efforts to obstruct a well-considered and just policy of our Government.

Approval of Government Officials

The sincerity and good faith of the Government are attested by the following statements from high officials.

President Roosevelt has given his approval to the War Department's plan to create a "combat team" for the Army, composed of American citizens of Japanese descent. In a letter to Secretary Stimson, approving this plan, the President further states:

> "No loyal citizen of the United States should be denied the democratic right to exercise the responsibilities of his citizenship, regardless of his ancestry. . . . (The principle on which this country was founded and by which it has always been governed is that) Americanism is a matter of the mind and heart; Americanism is not, and never was, a matter of race or ancestry. . . . Every loyal American should be given the opportunity to serve this country wherever his skills will make the greatest contribution — whether it be in the ranks of our armed forces, war production, agriculture, government service, or other work essential to the war effort.
>
> "I am glad to observe that the War Department, the Navy Department, the War Manpower Commission, the Department of Justice and the War Relocation Authority are collaborating in a program which will assure the opportunity for all loyal Americans, including Americans of Japanese ancestry, to serve their country at a time when the fullest and wisest use of our manpower is all-important to the war effort."

In Hawaii, Lieutenant General Delos C. Emmons, has assured the War Department of his hearty cooperation in helping to organize combat units of Japanese Americans in that territory.

He has said that a large percentage of the officers of these units will be citizens of Japanese ancestry. General Emmons says:

> "Americans of Japanese descent in Hawaii have contributed generously to the nation's war effort, and Secretary Stimson's plan offers additional opportunity to serve their country. Open to distrust because of their racial origin and discriminated against in certain fields of the defense effort, they nevertheless have borne their burdens without complaint and have contributed materially to the strength of the Hawaiian area. They have behaved themselves admirably under most trying conditions, have bought great quantities of war bonds and by the labor of their hands have added to the common defense."

In re-opening the Army to Japanese Americans wishing to volunteer for combat service, Mr. Henry L. Stimson, Secretary of War, said on January 28, 1943:

> "It is the inherent right of every faithful citizen, regardless of ancestry, to bear arms in the nation's battle. When obstacles to the free expression of that right are imposed by emergency considerations, those barriers should be removed as soon as humanly possible. Loyalty to country is a voice that must be heard, and I am glad that I am now able to give active proof that this basic American belief is not a casualty of the war."

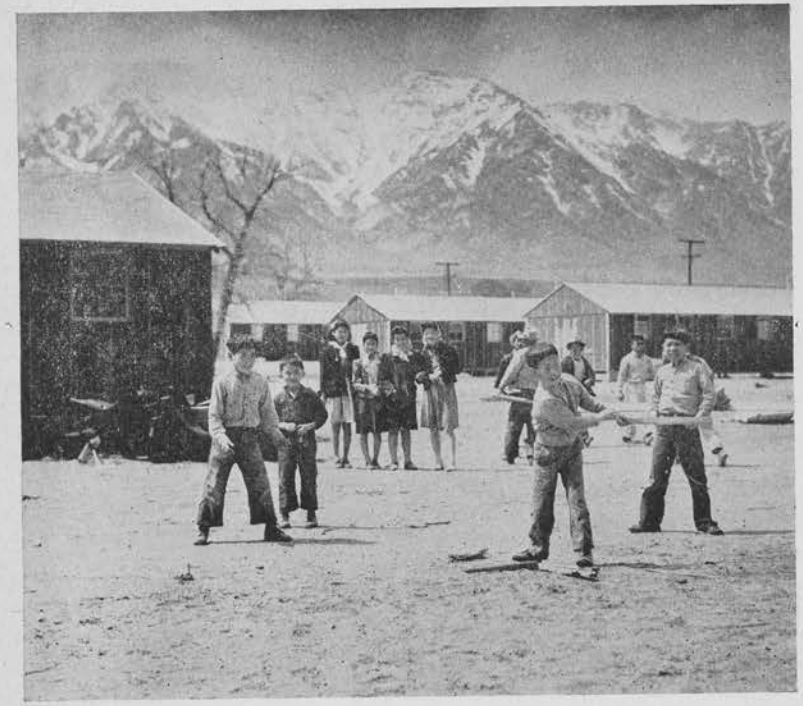
(It is noteworthy that within the first two weeks following the announcement in Hawaii that Japanese American volunteers would be accepted in the Army, enlistments reached 7,500 and soon totaled nearly 10,000—more than six times the number that had been asked for.)

From the Assistant Secretary of War, John J. McCloy, comes the following statement:

> "Anything that can legitimately be done to compensate loyal citizens of Japanese ancestry for the dislocation to which they have been subjected, by reason of military necessity, has our full approval."

The Select Committee of the House of Representatives, investigating national defense migration, made the following comment in a recent report to the House:

> "The nation must decide and Congress must gravely consider, as a matter of national policy, the extent to which citizenship, in and of itself, is a guaranty of equal rights and privileges during time of war. Unless a clarification is forthcoming, the evacuation of the Japanese population will serve as an incident sufficiently disturbing to lower seriously the morale of vast groups of foreign-born among our people."



The "junior" baseball team at Manzanar

Resettlement Now Going On

In cooperation with the War Relocation Authority, and under the direction of the National Student Relocation Council, approximately a thousand college and university students of Japanese ancestry have been placed in institutions of higher learning outside the evacuated areas. This is a significant beginning, but many more students remain to be placed.

The more pressing problem is that of helping families and individuals establish themselves in many different communities. There is good reason to believe that Government authorities are looking very definitely to the churches to do the pioneer work in this field.

Before being released from the centers, all persons are carefully investigated and checked by the proper officials. The Gov-

ernment then requires certain assurances from persons living in the communities where the evacuees are to be received. These requirements are reasonable and simple:

1. Assurance of a job at the prevailing wage for this type of work in the community.

2. Assurance of housing, at least temporarily.

3. Assurance that the new-comer will not be subjected to indignity or abuse. This should be a simple matter. The Japanese American is just as much an American citizen as any of us. Persons are released from the Relocation Centers only after thorough investigation by the War Relocation Authority and check with the records of the F.B.I. and the Intelligence Services. In this matter of community acceptance, a statement by a responsible group of churchmen or other citizens or a clergyman or public official should provide the W.R.A. with the necessary assurance.

In the Relocation Centers are citizens who have filled a great variety of positions in civilian life, and who will be valuable additions to our communities in this time of acute manpower shortage. Persons are available to fill positions as domestic servants, secretaries and stenographers, accountants, farmers and gardeners, laboratory technicians, nurses, doctors, pharmacists, and many other jobs requiring specialized skills.

WHAT CAN YOU DO?

1. *Know the facts.*

A carefully selected reading list has been inserted in this pamphlet. Most of these materials may be found in your public library. The Citizens Committee for Resettlement, 6501 Wydown Blvd., St. Louis 5, Mo., will gladly furnish speakers and assistance to any study groups desiring further information or more extended bibliographies. A study-packet is available from the above address at a cost of twenty-five cents.

2. *Help others to know the facts.*

Many false rumors and erroneous opinions are in circulation. Meet prejudice with accurate information. Why not take the lead in promoting wide distribution of this pamphlet in your church and community?

3. *See that a committee is formed in your church or community.*

The task of resettlement is one which must be done locally, or it will not be done at all. Your church will be missing a supreme opportunity for enlightened Christian action if it does not take definite steps toward finding jobs and preparing your community for the reception of these uprooted fellow-citizens. If your church has a vigorous Committee for Social Action, encourage it to take the initiative in this matter. In many instances it will be preferable to form a new group for this specific purpose.

4. *Call attention to this source of employees when your friends talk about the manpower shortage.*

Tell them of the variety of skills available, and offer to put them in touch with the Committee for Work with Japanese Evacuees.

5. *Help in finding housing.*

Enlist the interest of persons who will help in making temporary shelter available while evacuees are finding permanent dwellings.

6. *Notify us promptly of offers of employment.*

These must be cleared through the War Relocation Authority. We will communicate with the proper Regional Office.

7. *Cooperate with your denominational committee.*

At the General Council of Congregational Christian Churches, meeting at Durham, New Hampshire, action was taken authorizing the formation of the Committee for Work with Japanese Evacuees. The Committee has now established a central office in St. Louis. Recently the Federal Council of Churches has organized a Committee on Resettlement of American Japanese, of which Mr. George Rundquist is director. Our Committee is cooperating fully with this and other active groups.

8. *Fill out and return the enclosed post card.*

Let us know what you will do.

« »

STATEMENTS

From some prominent people who know

KENDALL J. FIELDER, Headquarters Hawaiian Department
Colonel, G.S.C., A.C. of S., G-2
Office of the Assistant Chief of Staff for Military Intelligence:

I was surprised to learn that some of the many Island rumors about the Hawaiian Islands during the first few days of the war are still prevalent on the mainland. They have been repeatedly denied by all authorities. . . .

Having been in charge of military intelligence activities since June, 1941, I am in a position to know what has happened. There have been no known acts of sabotage, espionage, or fifth column activities committed by the Japanese in Hawaii either on or subsequent to December 7, 1941.

AUGUST VOLLMER, Criminologist. Formerly, Chief of Police, Berkeley, California; Professor of Police Administration in University of Chicago and University of California:

. . . Most of the native born persons of Japanese parentage are undoubtedly good citizens and will not give the government any trouble if released.

JAMES CHAMBERLAIN BAKER, Bishop of the Methodist Church for the California Area:

I have known intimately many Japanese American citizens. I am proud of them as *fellow-citizens* and should count it a privilege to have them as my neighbors. They are persons of character and are devoted to the ideals of American democracy.

The War Relocation Authority in its scattered resettlement policy, can be depended upon to select only such loyal Americans as will be genuine assets in any community. The willingness to welcome these fellow-citizens is a searching test of the reality of our own Americanism.

NEWTON E. MOATS, President of Seattle Council of Churches:

Some of the finest and most loyal citizens in America are included among those who are evacuated. It has been my privilege to become intimately acquainted with second generation Japanese doing work in our Christian Churches in Seattle and the surrounding territory. . . .

ROBERT A. MILLIKAN, Chairman of the Executive Council, California Institute of Technology, Pasadena:

The *wholesale* condemnation of the American Japanese as treacherous, disloyal, and generally undesirable seems to me unfair, and very unfortunate. . . .

RAY LYMAN WILBUR, Chancellor of Stanford University; Chairman of Bay Region Division Institute of Pacific Relations; formerly Secretary of the Interior:

I have had considerable experience with the Japanese, both foreign and native born, during the past fifty years. I have had more experience with university students and medical students, particularly those who were born in the United States, than I have with any other groups of Japanese. I have found these students dependable, reasonable, always willing to abide by the regulations and the laws, industrious, loyal to the United States and having as much university spirit or public spirit as their fellow students. Many of them have fitted well into the life of the surrounding communities and of the university, itself.

MR. DILLON S. MYER, Director of the War Relocation Authority, said in a letter to the Executive Director of the American Civil Liberties Union: "I know that organizations such as yours will be of great help to us in making clear to the American People that the overwhelming majority of the evacuees are loyal to this country and want only to be free to make their contribution to the winning of the war and to the life of their communities after the war."

(Monthly Bulletin of American Civil Liberties Union, November, 1942.)

MR. MILTON EISENHOWER, as Director of the War Relocation Authority (since resigned, and succeeded by Dillon S. Myer) made the following statement in July, 1942 to a Congressional Committee, in connection with the then pending budget of the W.R.A.:

"I would say that from 80 to 85 per cent of the nisei (American-born citizens of Japanese ancestry) are loyal to the United States. I just cannot say things too favorable about the way they have cooperated under the most adverse circumstances."

MRS. PEARL S. BUCK, Nobel prize winner and best-known interpreter of the Orient to America through her many novels and essays:

"But these Japanese Americans for whom I speak are not our enemies. They have come out from Japan. They have become Americans, because Japan could no longer be their country. They have chosen our country, a democracy, for theirs. . . . They are here because they do not want to go back to Japan. They cannot go back to Japan. They do not believe in what Japan is. There is no home for them in Japan any more. . . .
"This is our opportunity today. Let us make the most of it. Let us not simply shut up in isolation or condemn to loneliness of spirit any Japanese whom we happen to find on our land, regardless of whether he is American or not. That is the sort of thing fascism does, blind, simple, stupid, unreasoning. No, let us remember that among these Japanese may be the Americans who one day will be able to make Japan ready for the sort of world we want after the war. It depends on us and how we prepare those future leaders, who may be here in our midst at this very moment, as Sun Yat-sen, the father of the Chinese revolution, was once the obscure son of an obscure merchant, and in this country unrecognized and unaided." (From "American Unity and Asia," by Pearl S. Buck, by permission of John Day Co. Inc., Copyright 1942.)

MR. MIKE MASAOKA is the author of the following statement, which is the Creed of the Japanese American Citizens League of Honolulu:

"I am proud that I am an American citizen of Japanese ancestry, for my very background makes me appreciate more fully the wonderful advantages of this nation. I believe in her institutions, ideals, and traditions; I glory in her heritage; I boast of her history; I trust in her future. She has granted me liberties and opportunities such as no individual enjoys in this world today. She has given me an education befitting kings. She has entrusted me with the responsibilities of the franchise. She has permitted me to build a home, to earn a livelihood, to worship, think, speak, and act as I please — as a free man equal to every other man.

"Although some individuals may discriminate against me, I shall never become bitter or lose faith, for I know that such persons are not representative of the majority of the American people. True, I shall do all in my power to discourage such practices, but I shall do it in the American way; above board, in the open, through courts of law, by education, by proving myself to be worthy of equal treatment and consideration. I am firm in my belief that American sportsmanship and attitude of fair play will judge citizenship and patriotism on the basis of action and achievement, and not on the basis of physical characteristics.

"Because I believe in America, and I trust she believes in me, and because I have received innumerable benefits from her, I pledge myself to do honor to her at all times, and in all places; to support her constitution; to obey her laws; to respect her flag; to defend her against all enemies, foreign or domestic; to actively assume duties and obligations as a citizen, cheerfully and without any reservations whatsoever, in the hope that I may become a better American in a greater America."

THANKSGIVING IN A RELOCATION CENTER

(Editorial in "The Heart Mountain Sentinel," written and published by evacuees in the Heart Mountain Relocation Center.)

Next Thursday is Thanksgiving Day all over America. It remains a red-letter day on the calendar in spite of war and evacuation and blood and sweat and tears. For everyone it will be a new kind of Thanksgiving—simpler and more sincere than it has ever been before.

Torn from comfortable homes, prospering businesses and childhood friends, it seems we would have little to be thankful for this year. And yet, if anything, this camp life is teaching us to appreciate the little things of life—things upon which no price can be placed.

Last year, when we had all we wanted, we took everything for granted. It has taken this war and this new life to show us how much we did have. We are giving thanks on this Thanksgiving for the things that were ours last year. We are thankful this year for things we never thought of before—for every star that shines and for every blade of grass and pebble along the way. We are thankful for the silver lining around each dark cloud and for laughter that rings in the rain. We are thankful for all the lessons we have learned this year, for hope that springs eternal and for vision that can see beyond the circle of today. We are thankful for faith which makes life worth living and dying for and courage which makes life a game worth fighting for.

We are thankful, above all, for America and for all the people in it who believe in us.

READING LIST

***"Touchstone of Democracy," by Clarence Gillett, John C. Bennett, Galen Fisher, and others, published by the Council for Social Action of the Congregational Christian Churches. 10 cents.

***"The Japanese in Our Midst," published by the Colorado Council of Churches. 5 cents.

*"Moving the West Coast Japanese," *Harper's Magazine*, September, 1942.

*"Will Japan Crack Up?" by Omori Harris in *Harper's Magazine*, May, 1943.

*"The Japanese-Americans of Hawaii," by Cecil H. Coggins, *Harper's Magazine*, June, 1943.

"Democracy and Japanese Americans," by Norman Thomas, from the Post War World Council, 112 E. 19th St., New York City. 10 cents.

***"How Can Christians Help?" edited by Ruth Isabel Seabury, in the Envelope Series published by the American Board. 10 cents.

"Arizona's City of Exiles," by Albert W. Palmer, *Christian Century*, January 20, 1943.

"People Nobody Wants: West Coast Japanese," by F. J. Taylor, *Saturday Evening Post*, May 9, 1942.

"Brothers Under the Skin," Chapter IV, "Our Japanese Hostages," by Carey McWilliams (Little, Brown and Co.), 1943. $3.00.

***"Our 100,000 New Boarders," by J. P. McEvoy, *Reader's Digest*, March, 1943.

*"Japanese Evacuation from the Pacific Coast," by Galen Fisher, *Far Eastern Survey*, June 29, 1942.

***"Resettlement Hand-Book," published by the Committee on Resettlement of Japanese Americans, The Federal Council of Churches.

***"Community Preparation for Resettlement of Japanese Americans," published by The Committee on Resettlement of Japanese Americans, The Federal Council of Churches.

"A Blot on Our Record," *Christianity and Crisis*, April 20, 1942.

"Tinder for Tomorrow," by Pearl S. Buck, *Asia Magazine*, March, 1942.

***"The Japanese in Hawaii," by Blake Clark, *New Republic*, September 14, 1942.

"American Unity and Asia," by Pearl S. Buck (John Day Company). $1.25.

"Hawaii Shows Japan—and Asia," by Charles S. Bouslog, *Asia Magazine*, February, 1943.

*"They Are Part of This War," by Priscilla Holton (for young people), two articles in the Pilgrim Highroad, February and March, 1943.

"Reports of the Select Committee Investigating National Defense Migration" (known as the Tolan Committee), especially, "The Fourth Interim Report, Findings and Recommendations" (containing Hawaiian documents, pp. 48-58). Government Printing Office, Washington, D. C. Especially useful for testimony against charges of sabotage and disloyalty. Out of print but available through your library.

"The Pacific Citizen," weekly newspaper, published by the Japanese-American Citizens League, Beason Building, 25 East Second South Street, Salt Lake City, Utah. Has much up to the minute information. Price 5 cents for single copies, or $2.50 a year.

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* Specially recommended.

**Included in the study packet obtainable from The Citizens Committee for Resettlement, 6501 Wydown Blvd., St. Louis 5, Missouri. 25 cents. May also be ordered separately at cost indicated. Reduced price in quantities.

RELOCATED JAPANESE AMERICAN EVACUEES

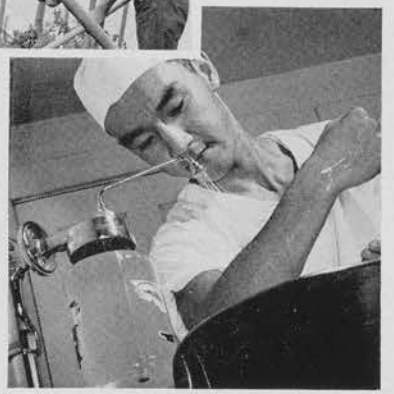
Chiura Obata is employed as an artist in an advertising display concern. At one-time instructor in art at the University of California.

Mrs. Mary Hara, graduate of the University of California, is now a bacteriologist at a city hospital.

Miss Setsuko Matsunaga, Phi Beta Kappa from California, now continues her studies, and works part time in a college library.

Many workers are now employed on midwest farms and truck gardens.

Dr. Masauki Hara, is resident physician in a hospital. A Phi Beta Kappa, he is a Stanford University graduate.



Courtesy of the St. Louis Post—Dispatch PICTURES

Outcasts!

The Story of America's Treatment of Her Japanese-American Minority

BY CALEB FOOTE

15c

Foreword

THE question naturally arises, Why is this booklet worth printing, when paper and time are both so precious? The answer is, Because it strikes a body blow to keep the Constitution valid for all, and takes square issue with those who would expurgate it for persons of Japanese descent. It is not an appeal for sympathy for the evacuees, but an argument for justice, and that is what the evacuees themselves want. Facts are arrayed about the whole gamut of evacuation and resettlement, but the emphasis on the deeper issues affecting our American democracy is the core of the booklet. Not the least impressive point about it is that it was written by a descendant of immigrants of three hundred years ago on behalf of immigrants of thirty or forty years ago. That it goes to press while the writer is serving a term in prison as a conscientious objector has no bearing on the validity of his argument, but it does show that he is ready to suffer for constitutional principles as he understands them.

These lines may be read by some citizens who think the Western Defense Command was fully justified in uprooting all West Coast residents of one racial group, without hearings or other due process, and by other citizens who think that, even if the action was unnecessary and legally questionable, nevertheless, it is treasonable to press the issue during a desperate war. But as Mr. Foote makes clear, it is because we profess to be fighting for the American Way that it would be hampering the war effort not to criticize a violation of that Way. For he quotes the Japanese propaganda as broadcasting to all Asia the stinging charge that the evacuation was "the most dastardly act ever carried out by a so-called Christian nation." That this charge is false does not erase the fact that the indiscriminate mass evacuation does give the Axis plausible ground for undermining the confidence of our colored allies in America's sincerity.

We have been hearing so much from the Dies Committee and others about subversive activities that it is in place to ask what "subversive" means. All would agree that it means to try to upset our government or the American Way. But if the American Way rests upon the hard-won rights proclaimed in the Bill of Rights and the Declaration of Independence, then are not those who would deny those rights to fellow citizens of whatever race the real subversives? The "patriots" who are trying to disfranchise or to keep in concentration camps some 100,000 persons who are as much entitled as the patriots themselves to the privileges of the American Way must be either ignorant of that Way or traitors to it. It is to be hoped that they, and many others, will read these pages with open mind and sensitive civic conscience.

GALEN M. FISHER.

PHOTO CREDITS

Most of the photographs used in this booklet are published through the courtesy of the War Relocation Authority, and were made by the following photographers: *Dorothea Lange:* pages 1, 3, 5, 6; *Clem Albers:* page 7; *Francis Stewart:* pages 5, 9, 13, 14, 17; *Joe McClelland:* page 8; *Tom Parker:* cover and pages 10, 12, 15, 16, 19, 20, 22. The photograph on page 23 is by courtesy of the Los Angeles *Times*.

The TYRANNY of a WORD

SHORTLY after Pearl Harbor, the *San Francisco Chronicle* said of the persons of Japanese ancestry in the state, "Americans called them Japanese, though the great majority of them had every right to be called Americans."

Here was a peculiar thing. American citizens were labeling certain other American citizens with the name that they also applied to their enemies. No newspaper or politician referred to citizens of German ancestry as "Germans," but almost every newspaper or politician used the word "Japs" when speaking of American citizens whose ancestors came from Japan.

The President of the University of Arizona, speaking of these American citizens, said, "We are at war, and these people are our enemies." A United States district attorney talked about loading up "our 127,000 Japs and shipping them back to Japan." Since Pearl Harbor, in the public mind, the word "Jap" had become synonymous with "enemy." Thus American citizens of Japanese ancestry had two strikes against them from the start. People no longer thought of them as the Americans they are. They have been victims of the tyranny of a word.

EVACUATION

Biography of a People

PERSONS of Japanese ancestry in the United States form a tiny minority. There are about a thousand of the rest of us to each one of them. Most of them were concentrated on the Pacific Coast, where some 112,000 had been living before the war, but even there they formed only about one per cent. of the Pacific Coast states' population. About two-thirds of them were American citizens, and of the Japanese aliens, who are aliens because we have denied them citizenship, two-thirds have been here at least seventeen years. One-quarter of the entire group are children under fifteen years of age. On the West Coast they had an extremely low delinquency rate, very few persons on relief, and a birth rate slightly lower than the average for the population as a whole.

The first Japanese to come to our shores, in the middle of the last century, were shipwrecked sailors or occasional stowaways. Aside from them, almost none came prior to 1884, as emigration from Japan was prohibited before that year. Hawaiian sugar interests were instrumental in starting the stream of Japanese across the Pacific, and between 1890 and 1910 their number in the United States rose from 2,039 to 72,157.

Arriving in California, these immigrants stepped almost immediately into anti-Oriental prejudice. The Chinese had preceded them, and had been subject to violent persecution both before and after passage of the Chinese Exclusion Act, in 1882. An attack upon fifteen Japanese cobblers in San Francisco in 1890 marked the beginning of an anti-Japanese prejudice that has been present in the life of the West ever since. By 1900 mass meetings were urging their exclusion and an attempt was made to segregate Japanese-American school children in San Francisco. The California legislature had before it seventeen anti-Japanese bills in 1909, some of which failed only after Theodore Roosevelt's direct intervention. The Japanese Exclusion League and the economically motivated Anti-Jap Laundry League fanned race prejudice and obtained discriminatory "alien land laws" that prevented alien Japanese from owning or operating agricultural land. Although only 185 Japanese a year would have been admitted under the quota system, race-conscious Americans forced passage in 1924 of a clause barring any Japanese immigrants. The ambassadors of both nations resigned in protest against this action.

Feeling against those of Japanese ancestry did not die after the exclusion. In the thirties, mobs in Oregon and Arizona forced them out of homes and jobs; a "Committee of 1,000" in Southern California worked to boycott all things Japanese; the Hearst press blamed the nation's slow recovery from the depression on the Orientals. Like the Negro, Chinese, and Jew, the young Japanese-American has always had to buck irrational race prejudice, and it is against this sordid background that the unprecedented discrimination of the last two years has been brought about.

Reasons for the Evacuation

Four explanations have been advanced for the evacuation: military necessity, the protection of those evacuated, political and economic pressures, and racial prejudice. While the war continues, it will be impossible to give final evaluation of the relative significance of these explanations, for many of the facts necessary for such evaluation are either unavailable or have not been uncovered due to lack of adequate research. Nonetheless, there is already sufficient evidence to back up Roger Baldwin's assertion that "military necessity had less to do with their unprecedented treatment than race prejudice" — *Asia*, September, 1942.

Briefly, the justification of the evacuation as military necessity is as follows: the Pacific Coast Congressional delegation on February 13, 1942, recommended to the President "the immediate evacuation of all persons of Japanese lineage, and all others, aliens or citizens alike, whose presence shall be deemed dangerous or inimical to the defense of the United States, from all strategic areas." The wording is significant, suggesting immediate removal of those of Japanese lineage *as a racial group*, but asking treatment of others on the basis of danger. Six days later the President authorized military commanders designated by the secretary of war to establish military areas "from which any or all persons may be excluded." The result of this Executive Order was group exclusion of Americans of Japanese ancestry and, subsequently, a few Caucasian-American citizens, but the latter have been given individual hearings and have not been interned.

Protection against sabotage and fifth-columnism were the announced military reasons for the exclusion of those of Japanese ancestry. But there is cause to believe that these reasons did not give the total picture. Colonel Karl R. Bendetson,

Evacuation's Timetable

December 7, 1941—Pearl Harbor.

December 8, 1941—Attorney-General Biddle calls for tolerance in dealings with many Japanese here "of unquestioned loyalty."

December 27, 1941—Japanese-Filipino trouble in Stockton, Calif.

January 22, 1942 — Congressman Ford (Calif.) urges total evacuation of all persons of Japanese ancestry.

February 13, 1942—Pacific Coast Congressional group recommends evacuation.

February 15, 1942—Fall of Singapore.

February 19, 1942—President Roosevelt authorizes evacuation from military zones.

February 23, 1942—Submarine shells California coast.

March 2, 1942—General DeWitt orders evacuation from most of California, western Oregon and Washington, and southern Arizona. A few Germans, Italians, and other Caucasians were evacuated, but only the people of Japanese ancestry were moved en masse.

March 18, 1942—War Relocation Authority established.

March 24, 1942—First exclusion order under which those of Japanese ancestry were evacuated from a specific locality. Followed by 108 subsequent orders.

March 29, 1942—"Voluntary evacuation" of people of Japanese ancestry from Pacific Coast area prohibited. Before this date 10,231 moved out of restricted area on their own initiative after Army and newspapers requested this.

June 5, 1942—First evacuation completed. Subsequently the remaining parts of California were evacuated, this being completed August 7, 1942.

Summer-Fall, 1942 — Transfer of people from temporary, Army-controlled Assembly Centers to ten permanent inland Relocation Centers in seven Western states, under control of the WRA.

By their industry and skill the Japanese-Americans were able to supply a large part of the West Coast's fruits and vegetables. Evacuation left these fertile fields untilled when food was badly needed, so that farmhands had to be imported from Mexico to work them

Under armed guard, like criminals, American-born citizens were marched to the trains that carried them from their homes to crowded "assembly centers"

Western Defense Command assistant chief of staff, who directed the removal, in a San Francisco speech on May 20, 1942, said:

"The Japanese community presented a group with a high potential for action against the national interest." This statement shows the tendency of both Army and political groups incorrectly to label a group two-thirds of whom are American citizens as "Japanese," and to refer to a racial group as a "community," without regard for individual differences within that group. Such thinking is the basis of race prejudice. Furthermore, the statement itself is open to serious question. Bendetson never mentioned the experience in Hawaii, a more dangerous spot than the West Coast, with a far higher proportion of persons of Japanese ancestry. Instead of displaying a "high potential for action" against us, the Hawaiians of Japanese descent have, in the words of Lieutenant General Delos C. Emmons, Army commander there, "added materially to the strength of the Hawaiian area" and "have behaved themselves admirably under most trying conditions."

On April 13, 1943, Lieutenant General John L. DeWitt, the man who ordered the evacuation, told a House Committee: "It makes no difference whether the Japanese is theoretically a citizen. He is still a Japanese. Giving him a scrap of paper won't change him. I don't care what they do with the Japs so long as they don't send them back here. A Jap is a Jap."

Such statements lead clearly to the conclusion that racial prejudice played a large part in determining the "military necessity" of the evacuation. Racial thinking of this kind not only is inaccurate and unscientific, but it runs directly counter to President Roosevelt's statement, referring to Japanese-Americans, that "Americanism is a matter of the mind and heart; Americanism is not, and never was, a matter of race or ancestry."

No one denies the need to protect the West Coast against unlawful acts of sabotage and fifth-columnism. Nor does anyone deny that this is primarily the responsibility of the Army. But if, as the evidence indicates, the Army acted because of racial prejudice, democracy loving Americans have the right and obligation to challenge that action.

How the Demand for Evacuation Developed

Two months before Pearl Harbor a significant statement was made by Jim Marshall in an article in the October 11, 1941, issue of *Collier's.* In case of war, he pointed out, there would be some demand in California for concentration camps for those of Japanese ancestry, but the Army, Navy, and FBI "opinion, based on intensive and continuous investigation, is that the situation is not dangerous and that, whatever happens, there is not likely to be any trouble. With this opinion

Soldiers with fixed bayonets symbolized our tragic lack of faith in the processes of democracy

Fortunate, wrote Oliver Goldsmith, is he who crowns a "youth of labor with an age of ease." Many an evacuee watched with stricken eyes as a lifetime of labor was crowned with financial ruin

West Coast newspapermen, in touch with the problem for years, agree almost unanimously."

Contrary to widely held beliefs, this attitude of calmness and tolerance dominated the early weeks of the war. The day after Pearl Harbor, Attorney-General Biddle declared:

> "There are in the United States many persons of Japanese extraction whose loyalty to the country, even in the present emergency, is unquestioned. It would therefore be a serious mistake to take any action against these people"—*San Francisco Chronicle,* December 9, 1941.

Such pleas for tolerance were echoed by Governor Olson of California, General David P. Barrows, the presidents of the University of California, Stanford University, and Mills College, defense authorities, national and local churchmen, state government officials, and San Francisco's police chief.

The feeling back of this tolerance was not complacency, but a confidence in the ability of public officials, especially the FBI, to handle the situation. Thus by December 21, 1941, the FBI had taken into custody 1,460 Japanese aliens, with a three-man board being set up to hear the cases. (They also arrested 1,204 Germans and twenty-two Italians in this period.) Restrictions on aliens were slowly tightened as time went on. Early in January, 1942, their right to travel was restricted, and about the middle of the month all Axis aliens were ordered to register. At the end of the month, the Department of Justice ordered Axis aliens out of vital West Coast areas, the FBI to handle the removal. These early restrictions applied to *all Axis aliens;* none applied to citizens of American birth.

Thus during the first weeks of the war the dominant tenor of news stories was for fairness and tolerance, restrictions applied equally to all enemy aliens, and *there was no mention of total evacuation!* If the military had sound reasons for it, they were not apparent nor put forward in the weeks immediately following Pearl Harbor. The first vehicle of anti-Japanese-American propaganda was the fifth-column rumor. In late December evacuees from Pearl Harbor were quoted in the press, telling the familiar fifth-column stories. These were given apparent authenticity by Navy Secretary Frank Knox's statement on December 30 that the attack was aided by the "most effective fifth-column activity since Norway." Despite Hawaiian Delegate King's denial on January 27, these slanderous stories ran unchecked until after the evacuation was ordered. Then official denials were made. Why Knox helped circulate these untrue rumors and why the government did not officially deny them earlier has never been explained.

Stories about mainland Japanese-Americans were also widespread. One in particular, quoted in Herb Caen's *Chronicle* column early in January, described the Japanese gardener who "snarls" to his white employer: "After the war you'll be cutting the lawn for me." Variations of this story ran up and down the Coast, and, typical of such

Many of the loved little possessions that make a home were heaped on the junk wagon when evacuation came

tales, details and locations changed. (I heard it as a true incident occurring in Oakland, San Francisco, San Jose, Santa Barbara, Beverley Hills, and Los Angeles.) But the basic story was always the same, and the Japanese always "snarled."

On January 22, 1942, Congressman Leland Ford of California launched the campaign "to move all Japanese, native born and alien, to concentration camps." It was quickly taken up, and pressures against these people increased. Los Angeles County dismissed its Japanese-American civil service employees, and the County Board of Supervisors urged evacuation. Hearst columnist Henry McLemore wrote on January 29:

> "Why treat the Japs well here? They take the parking positions. They get ahead of you in the stamp line at the post office. They have their share of seats on the bus and streetcar lines. . . . I am for immediate removal of every Japanese on the West Coast to a point deep in the interior. I don't mean a nice part of the interior, either. . . . Let 'em be pinched, hurt, hungry, and dead up against it. . . . Personally I hate the Japanese. And that goes for all of them."

Following these leads, demands for evacuation of this tiny group of defenseless people spread like wildfire among political groups. During the last three days in January demands for evacuation came from the Los Angeles American Legion, the Alameda and Fresno County Boards of Supervisors, the Seattle American Legion, California "agricultural officials," and Pacific Coast congressmen. This continued in increasing volume until on February 16 the *San Francisco Chronicle* reported "a tidal wave of demands" for evacuation. But a *Chronicle* editorial also pointed out on February 6, 1942:

> "The supposed 'hysteria' over enemy aliens and their descendants scarcely exists among the people themselves . . . the excitement is visible almost entirely in political and journalistic quarters. . . . They are seeking to capitalize on the supposed excitement of others, which is mostly a figment of their own imaginations."

Southern congressmen like Senator Stewart (Tenn.) and Representatives Rankin (Miss.) and Dies (Tex.) joined West Coast political groups in this campaign. Thus the same coalition of Western and Southern political pressure which for more than sixty years has been violently anti-Oriental was responsible for the rising "demand" for evacuation. For them it was the logical culmination of decades of anti-Chinese and anti-Japanese agitation and legislation. With the willing help of some newspapers and radio commentators, they played upon the public fears that accompanied the fall of Bataan, Malaya, and Singapore by making the 112,000 Japanese-Americans their scapegoat.

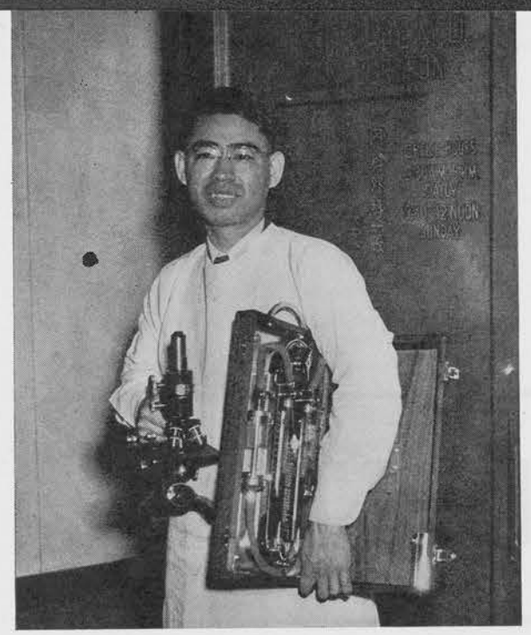
The "Protection" Reason for Evacuation

Floyd Schmoe, recently of the University of Washington, has pointed out the perversion of American justice involved in this idea of "protective custody":

> "The reason for evacuation considered most valid by many persons is that of 'protective custody'—the Japanese must be taken into camps and guarded for their own protection. But what a breakdown of the Anglo-Saxon conception of justice in a democracy such thinking betokens. . . . The very words 'protective custody' *(Schutzhaft)* were 'made in Germany,' not here. How could it accord with American justice that if a man were dangerous to his neighbors they should be put into custody rather than he?"—*Fellowship*, July, 1942.

Moreover, the danger of violence to these people appears to have been greatly exaggerated. The study of every story on the subject in two San Francisco newspapers reveals only seven instances of violence on the Pacific Coast between Pearl Harbor and the order for evacuation. Undoubtedly there were some unreported incidents, but the amount in any case is remarkably low considering a Japanese-American population of 112,000. The evidence indicates that most of the few murders were motivated by causes having nothing to do with the war.

"Treacherous . . . faithless . . . depraved. . . ." The little boy on the right is one of those thus described by a West Coast hate-group. One-fourth of the evacuees are children under fifteen years of age



The evacuees included many farmers, gardeners, and domestic workers . . . included also physicians and surgeons

Economic Pressures as a Cause of Evacuation

Racial prejudice and political pressure were dominant causes of evacuation, and Carey McWilliams, an authority on California economics, says that the pressures for evacuation "cut across ordinary economic alignments." Nonetheless, economic greed played a part. The Japanese-American group in California alone controlled farm acreage valued at some $72,000,000; played a part in fishing; owned and operated many hotels, laundries, and restaurants; dominated Los Angeles fresh fruit and vegetable distribution, and captured some of the best bazaar trade in San Francisco's Chinatown. Their commercial interests along the Coast were valued at from $55,000,000 to $75,000,000.

It is known that economic groups which would gain by removal of this Japanese-American competition urged evacuation, and they probably were back of much of the political pressure. The Salinas Vegetable Growers Association, for example, is composed of white farmers and shippers in a valley where there was much Japanese-American farming. Its managing secretary, Austin E. Anson, was quoted in the *Saturday Evening Post* as declaring:

> "We're charged with wanting to get rid of the Japs for selfish reasons. We might as well be honest. We do. It's a question of whether the white man lives on the Pacific Coast or the brown man . . . and we don't want them back when the war ends, either."

Reliable evidence on this phase of the evacuation is still not available. But it is estimated that the Japanese-Americans suffered a total loss of at least one-half of their resources on the Coast, and the total may be much higher. The groups who gained from their loss, and the individuals who have inherited their farms, homes, and businesses, create a special problem that will require careful handling as the urgent resettlement of Japanese-Americans outside the Centers progresses.

The Press and Evacuation

Newspaper pressure for evacuation increased steadily after January 24. Inflammatory headlines aroused the public, but they did not put in an appearance until more than six weeks after Pearl Harbor. A study of the demands for evacuation appearing in two San Francisco papers shows the significant fact that there was no mention of evacuation in December, and only two demands (both letters to the editor) before January 22. The real pressure came in February, most of it from political groups that have always been anti-Oriental. According to the San Francisco *Chronicle* and trained observers like Louis Fischer and Richard Neuberger, ace West Coast newspapermen, the public at large was not aroused. From church and school quarters, where the Japanese-Americans were known best, not one demand for evacuation was recorded by these newspapers.

Granada Relocation Center, Amache, Colorado

"RELOCATION"

What Are the Relocation Centers Like?

THE Granada Relocation Center at Amache, Colo., is typical of the ten camps in seven Western states in which evacuated Japanese-Americans are living. The Centers are managed by a civilian agency, the War Relocation Authority, appointed by the President for this job. A company of military police is stationed at each Center to control entrance and exits. The total cost of maintenance of the evacuees in the Centers and administration of the Centers is borne by the Federal Government.

The buildings are of a temporary type of construction described as "so very cheap that, frankly, if it stands up for the duration we are going to be lucky." They are grouped in blocks, each composed of twelve residential barracks, a recreation hall (usually used for offices), and two large community buildings containing latrines, laundry, showers, kitchen, and mess hall. Thirty or more such blocks make up a Center, usually surrounded by a barbed-wire fence, with military guard towers at intervals.

Residential barracks are 120 by 20 feet, divided up into six one-room apartments, ranging in size from 16 by 20 feet to 20 by 24 feet, with from two to seven people housed in each room. They come equipped only with bed, blankets, and stove. Population at the Granada Center, smallest of the ten, was 7,620 in April, 1943, of whom more than two-thirds are American citizens—born and reared in this country. Most of the 2,123 aliens came here as laborers and merchants in the early 1900's, and have not been allowed to become citizens. About half the population came from rural areas, the other half is urban, and their occupations before evacuation embraced practically every phase of American life.

School children make up one-quarter of the population, with 1,909 persons registered from nursery school through high school. Classes taught by both Caucasian and Japanese-American teachers are held in barracks, with meager equipment. School buildings are now going up at some Centers.

Food is served in community mess halls, cafeteria style. Cost of meals for all Relocation Centers has averaged not more than forty-five cents per person, and there is rationing just as there is outside. Describing the food in one Center, a California newsman wrote: "It is substantial, healthy, and not very appetizing. It is a combination of American and Japanese dishes, and tastes like something bought for about thirty-eight cents a day—which is what it happens to cost. They have no butter, but apparently plenty of margarine, and enough tea to serve it twice a day. Meatless days come at least three times a week."

Employment is offered about half of Granada's population in twenty-five different departments, and the pay ranges from $12 to $19 a month even for the highest skills, with the government bearing the brunt of maintenance. There are farms at all the Centers, employing many people. This typical Relocation Center has a 150-bed hospital, a biweekly newspaper, fire and police departments, and an elected community council to handle minor governmental functions. Cooperative stores, with 2,387 members, gross more than $40,000 per month.

For What Are These Centers Planned?

Set up to receive people evacuated from Pacific Coast areas, the ten Relocation Centers were to have been self-supporting paternalistic democracies. As nearly half of the evacuees of working age had agricultural experience, it was hoped that they would raise all their own food and a surplus as well, with some industries thrown in to make the communities as self-sufficient as possible. Plans were formulated for limited self-government, for schools under advanced educational methods, for stores cooperatively operated by and for the community. In short, far-sighted War Relocation Authority policy sought to undo as much of the harm caused by the evacuation as possible.

Actual practice has fallen short of these ideals. The inhospitable locations of the Relocation Centers, the low wage scale, the rising demand for resettlement outside the Centers, the paradox of a theoretical liberty denied in practice, political pressures against the WRA, and deep psychological factors have all worked to modify original plans and ideals. It is now realized that no matter how well planned and administered, a camp in which one racial group is segregated is an un-American and unhealthy thing. Thus the WRA is now bending its policy toward resettlement outside the Centers.

Location of the Centers

The location of the Centers alone has been enough to deny any possibility that they might speedily become self-supporting. The Hearst columnist who in the early days of the war wanted these people moved into the interior — "and I don't mean a nice part of the interior, either"— certainly got his wish. At Poston, Ariz., site of the largest Center (population 20,000), the three sections of the camp were nicknamed Roaston, Toaston, and Duston, and the names tell the truth about most of the Centers, where desert heat and dust are bywords in summer. The camps have the hardships of the typical frontier community — mud, inadequate housing, physical hardship, and subjugation of desert land, but without the zest and self-interest of voluntary pioneering.

Factors beyond control of the War Relocation Authority probably forced these locations, for a Center had to be away from military zones but near adequate transportation and power, had to have agricultural possibilities on land owned or controlled by the government (to prevent speculation), but could not displace already existing white settlers. Coupled with these restrictions was vigorous local opposition wherever the War Relocation Authority went. Typical of the ignorant prejudice of every Western state was Idaho Governor Clark's statement: "Japs live like rats, breed like rats, and act like rats. We don't want them buying or leasing land and becoming permanently located in our state." The result was that with limited exceptions the Relocation Centers were established where nobody else wanted to live: Western desert, arid Great Plains, or cut-over parts of Arkansas.

What About Low Wage Standards?

Resentment at the low wage scales is another factor that has disrupted Relocation Center life. The evacuees employed at the Centers receive $19 a month for skilled or professional labor, $12 for "apprentices," with the great majority getting $16 a month. In addition, all those in the Centers receive meals costing not over forty-five cents a day and minimum housing. It is natural that American citizens and aliens convicted of no crime should resent such sub-standard pay. This feeling is accentuated because Caucasians working within the Centers receive standard pay. Thus many white school teachers receive in the neighborhood of $2,000 a year, but an accredited Japanese-American teacher, doing the same job, will get but $19 a month. These low wage scales mean that many families are using up their reserves and that many others face destitution. The drabness of much of the work, coupled with these small allow-

Housing quarters in Relocation Centers are cheap, crowded, bare. They are equipped only with stove, bed, and blankets

ances, offers no individual incentive, and many persons find time hanging heavily on their hands.

What Are These Outcasts Thinking?

In the early days of detention, a little girl saw a dog trying to climb through the barbed-wire fence into an Assembly Center. "Don't come in here, little dog," she cried. "You won't be able to go back to America." That thought more than anything else explains the failure of the Relocation Center as a way of life. Evacuation has created or accentuated psychological and mental attitudes that do far more harm than physical suffering or hardship. "It seems that we are alone against a world of persecution," a Japanese-American student wrote. "It is evident that the average American has such prejudice against those of yellow skin that we can never hope to be placed on a parity with the so-called fellow Americans. But we are loyal in spite of being deprived of friendship and tolerance."

Evacuation effectively smashed the hopes and dreams of both old and young. The older, alien Japanese, although themselves denied the right to become American citizens, have helped build America and have sacrificed their lives so that their children might enjoy the fruits of American citizenship. Evacuation has meant for them a bitter realization of failure. The discrimination against their children has caused them intense suffering; and for themselves, separated from the homes and jobs of a lifetime, they know they are too old to start again.

For the younger American citizen of Japanese ancestry the disappointment has been as sharp.

Relocation high school students, thoroughly Americanized in West Coast schools, become disillusioned and cynical at evacuation's denial of democracy

Is this the American Way? Does this crowded dining-hall represent our future treatment of racial minorities? America must decide this burning question

These Nisei had the lowest delinquency of any racial group, oversubscribed their quotas to community chests, made outstanding records in both school and college, and formed a Japanese-American Citizens League to ease their participation in normal American life. In the evacuation they see the negation of much of this effort. As Rep. Clifton A. Woodrum of Virginia observed, "there has been a terrific dislocation for those who are American citizens. They were picked up body and baggage and moved out, and I imagine it would have a severe psychological effect upon a man who was really a loyal American citizen."

"What Will Happen to Us?"

The insecurity of not knowing what will happen next is the most pronounced characteristic of both aliens and citizens in the Relocation Centers. Property losses before and during the evacuation, the sense of constantly being pushed about, changes of official policy, government promises freely given and freely broken — all these have bred a fear and a cynicism that bodes no good for the future. There is ample basis for this insecurity. A young American-born farmer who lived on the California coast was urged by the Army to move voluntarily out of the zone that was to be evacuated. He moved to an inland part of the state, bought a farm, put in his crops, and sent for his family. Then the Army changed its mind, the remaining part of California was frozen, and he was evacuated. "I figure we've lost that boy," a War Relocation Authority official observed. "He was a good American when the war started. He hated Japan. Now he still hates Japan, but he hates us, too." Many thousands like this young man moved

in accordance with requests only to be caught by later changes of policy.

Scores of American citizens received a form letter from the Western Defense Command beginning: "Certain Japanese persons are currently being considered for repatriation to Japan. You, and those members of your family listed above, are being so considered." The recipients of this letter, many of them boys and girls born here who had never set foot in Japan, were justly perplexed. "What do they mean, Japanese persons?" they asked. "Doesn't being born and brought up here make us Americans? And that phrase, 'repatriation to Japan.' The only country we could be repatriated to is the United States of America! To send us to Japan would be to expatriate us!" These Americans wondered if the government were deliberately trying to force them into the arms of Japan, and their minds ran again on that thing they most fear: deportation to Japan after the war.

What About the Future of the Camps?

"I don't like Relocation Centers." That statement came from Dillon S. Myer, director of the War Relocation Authority, in a speech in which he also said that "the major emphasis now in the War Relocation Authority is the relocation of people outside of the Centers." Thus the best future for the Relocation Centers would be their abolition. Myer points out that "serious damage could be done if they went on for very long," and thus the faster these innocent people can be brought back into normal life the better. Two programs are now under way to effect this. One is enlistment in the Army; the other releasing individuals on "indefinite leave," which amounts to permanent resettlement in everyday life. While difficulties are being encountered, owing to the segregation of the men into "combat units" of the Army and difficulties in the housing and job situations in many cities, considerable progress is being made, although a great deal depends on the public's response and action.

The alternative to such resettlement is the continuation of these camps into the indefinite future. An observer in one Center points out that they are "far from being typical American communities. The children hear more Japanese and less English than they ever have in their lives before, and with every month their Japanese improves and their English deteriorates. The tide in the Centers inevitably will turn increasingly toward the older cultural pattern. For the first time in their lives these independent people are learning to accept government aid. This is a habit easily acquired and not easily lost. Thirty thousand boys and girls are growing up in a situation of government dependency which undermines family solidarity and destroys initiative, ambition, and self-respect. To call the Centers de-Americanizing institutions is not criticism of the very excellent work of the WRA. It is simply to point out the end inherent in the system of mass segregation and dependency."

The cry of one of the children in the camps, "Mother, I don't like Japan. Let's go back to America," needs to be answered. The following pages show why it should be answered, because of the loyalty and assimilation of the people, and because of the future well-being of American democracy and the relations between the white and colored peoples.

AFTER watching thousands of Americans of Japanese ancestry who were uprooted from their homes adapt themselves to crowded life behind barbed wire, the manager of the Tulare Assembly Center paid them this remarkable tribute:

"It has been a revelation to me to see how you have adapted yourselves to this strange and difficult life, and to watch the many ingenious ways in which you have found outlet for your energies. I have admired your willingness to do the menial tasks as well as those that brought ready recognition. I have marveled at the educational system you have developed in the face of innumerable obstacles so that you might make yourselves more useful. Through it all, in your work and in your play, you have maintained your dignity and your happy disposition.

"In this way I have learned from you how to become a better American, and for that I shall remember you always in humble gratitude."

LOYALTY

Are Japanese-Americans Racially Different?

PEOPLE are divided into many races by their physical differences. Some have white skins, some black; more brown or yellow. Americans of Oriental ancestry, though with different skin, different noses, different eyes from most Americans, think, feel, and act about the same way. Scientists have proved beyond question that underneath these physical differences all humans are basically the same. Yet the myth that Japanese-Americans, because they look different, *are* different, is believed by many people. They are, according to Rodney Brink, *Christian Science Monitor* reporter, "members of a race whose loyalties to the United States have not been fully established." Al Dingeman, campaigning for Congress in California, told his constituents that Japanese-Americans "have proved to be treacherous and untrustworthy as a race." The United States Circuit Court of Appeals in San Francisco was told early this year that "dishonesty, deceit, and hypocrisy are racial characteristics." This was given as a reason why residents of Japanese ancestry should be denied United States citizenship.

Adolf Hitler also believes that people are basically different according to race. Much of the horror he has inflicted on the world is because of his ignorance on this question. In 1932 he told the Dusseldorf Industry Club: "It is beyond question that certain traits of character, certain virtues, and certain vices always recur in people so long as their inner nature—their blood-conditioned composition—has not essentially altered."

Hitler and those Americans who have adopted similar race doctrines are wrong. Men inherit physical characteristics from their parents, but cultural traits such as honesty, loyalty, integrity, and bravery are not inherited. They are acquired through environment and education. Thus many whites brought up in American homes and educated in our schools are honest, love democracy, and hate war. But other people brought up in Germany—or America—who are also white, may think dishonesty necessary, despise democracy, and call war noble.

Ruth Benedict, of Columbia University, points out that "all over the world, since the beginning of human history, it can be shown that peoples have been able to adopt the culture of people of another blood. There is nothing in the biological structure of man that makes it even difficult." And Lawrence Guy Brown, in his exhaustive study, *Immigration,* says, "An individual of any race has the capacity to acquire the culture of any group if the process of socialization begins early enough."

In times of stress and crisis, it is easy to be swept away by the delusion that people are different because they look different. But this ignorance is our greatest danger. As Supreme Court Justice James F. Byrnes said in 1942, Americans must avoid this "Hitler-like contempt for other groups and creeds and races." A Naval Intelligence officer who studied the whole question of Americans of Japanese ancestry reported: "The entire 'Japanese problem' has been magnified out of its true proportion, largely because of the physical characteristics of the people. It should be handled on the basis of the *individual,* regardless of citizenship, and *not* on a racial basis."

Sunday afternoon at Granada Relocation Center, Amache, Colorado. Furniture and decorations were made by the girls from scrap lumber and wallboard

Have the Japanese-Americans Been Assimilated?

The strongest practical evidence that Japanese are not different as a race is the remarkable degree to which children born in this country have been assimilated into the American way of life. That this is so true is convincing evidence of the strength of American democracy. [illegible]schlower, brother of the United Nations commander in North Africa, reported on June 15, 1942: "I would say that from 80 to 85 per cent. of the Nisei, who are American-born citizens of Japanese descent and who have never been out of the United States, are loyal to the United States." Of course, persons such as Congressmen Martin Dies, Leland Ford, and John Rankin have questioned the loyalty of the Americans of Japanese descent. So have many sincere citizens misled by racial propaganda. But against this ill-informed opinion is the word of President Roosevelt, Secretary of War Stimson.

Paying tribute to the degree of social assimilation that had taken place, Carey McWilliams, in his new book, *Brothers Under the Skin,* points out that "they showed, from the outset, great eagerness to adopt American ways. . . . In every way they tried to deport themselves in a creditable manner. There was no crime problem among them (nor has there ever been one); and they paid their debts. Even during depressions, they were never dependent upon public relief or assistance."

Ignorance of this fact has been in good measure responsible for the evacuation. There have been many statements, some from high government sources, asserting that Japanese-Americans have not been assimilated. Colonel Bendetsen, for example, in outlining the reasons for the military necessity of the evacuation, included Japanese-Americans as part of a "national group almost wholly unassimilated and which has preserved in large measure to itself its customs and traditions." Colonel Bendetsen, like the many others who make such assertions, must be unaware of the facts.

for some 260,000,000 pounds of sugar. Thousands are in the armed forces, the commander of a battalion of Japanese-Americans reporting, "I've never had more whole-hearted, serious-minded cooperation from any troops." This statement is typical, according to a War Department release, which adds: "Americans of Japanese blood . . . are wanted because the government and the Army are convinced of their loyalty."

LIFE asserted that you can tell "Japs" because they "show humorless intensity of ruthless mystics." These youngsters, typical sixth-graders, belie such nonsense

Maintaining Jerome Relocation Center roadways in Denson, Arkansas, is a man-sized job. A former Californian of Japanese ancestry operates a bulldozer

Can We Separate the Loyal from the Disloyal?

In most cases we certainly can, but only if we give up the misleading habit of judging men wholesale on the basis of race or color. Instead, we must deal with them individually on the basis of their past records and by means of objective, carefully prepared tests. It is not the American way to assume that a man is guilty until he is so proved beyond reasonable doubt. The alleged danger of subversive activity does not stand up against the statement of the director of WRA that not a single act of sabotage or other subversive conduct has been charged against any of the 14,000 evacuees so far released from the Centers to resettle or take short-term jobs (June 1, 1943). The United States Army has accepted some thousands of Japanese-Americans and the FBI has been engaged for months in checking up the records of the evacuees. The present WRA program calls for the removal from all the camps to a single center of all evacuees whose loyalty is questioned by the governmental authorities. Such a plan will need to be administered very carefully to guard

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Americans but common to second-generation Americans of Italian, French, Irish and many other backgrounds. Thus Japanese-Americans lived with their parents, adding the best of that culture to our rich life, and taking American life and ideas into the Japanese environment.

But the most powerful force slowing up the Americanization of these people stemmed from us; it was the economic and social discrimination [illegible]-Americans were subjected [illegible] many jobs many

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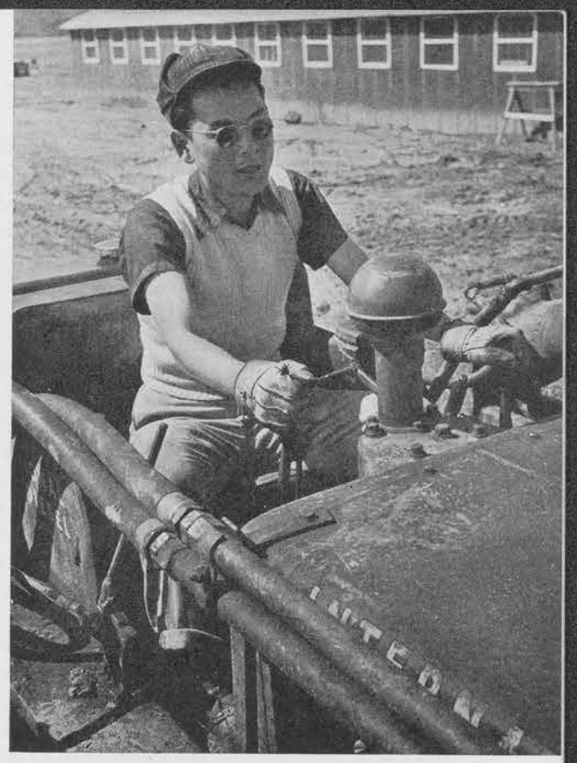
Are Japanese-Americans Loyal?

Pick at random any cross section of 110,000 people in the United States. You will find men, women, and children of varying kinds and occupations, some aliens, most citizens, the greatest majority loyal, some lukewarm, a few actively disloyal. Those of Japanese ancestry in the United States are such a group. No one doubts some of them may be passively or actively pro-Japanese. The Department of Justice has interned 1,974 such suspected individuals for the duration, along with 1,448 Germans and 210 Italians.

But for the group as a whole, "the loyalty of the overwhelming majority . . . has not been seriously questioned by informed persons." So stated the director of the Alien Enemy Control Unit of the Department of Justice. The Congressional Committee Investigating National Defense Migrations, chaired by Rep. John Tolan, after hearing all sides, corroborated this: "We cannot doubt, and everyone is agreed, that the majority of Japanese citizens and aliens are loyal to this country." The War Relocation Authority's former director, Milton S. Eisenhower, brother of the United Nations' commander in North Africa, reported on June 15, 1942: "I would say that from 80 to 85 per cent. of the Nisei, who are American-born citizens of Japanese descent and who have never been out of the United States, are loyal to the United States." Of course, persons such as Congressmen Martin Dies, Leland Ford, and John Rankin have questioned the loyalty of the Americans of Japanese descent. So have many sincere citizens misled by racial propaganda. But against this ill-informed opinion is the word of President Roosevelt, Secretary of War Stimson, the War Relocation Authority's present director, Dillon S. Myer; James C. Baker, bishop of the Methodist Church for the California area; Lieutenant General Delos C. Emmons, commanding general, Hawaiian Department, United States Army; Ray Lyman Wilbur, chancellor of Stanford University; W. C. Sawyer, former national vice-commander of the American Legion; August Vollmer, noted criminologist and professor of police administration at the Universities of Chicago and California; Monroe E. Deutsch, vice-president and provost of the University of California; John Dewey, philosopher; Professor Reinhold Niebuhr, of Union Theological Seminary; Chester Rowell, distinguished San Francisco newspaperman; Frederick J. Koster, chairman, San Francisco Chapter of the Red Cross. All these and many more testify to the loyalty of the typical Japanese-American.

A number of these Japanese-Americans are working in war industries, including two in factories making bombsights and others in airplane plants. As volunteer farm workers last fall, nine thousand of them harvested enough sugar beets for some 260,000,000 pounds of sugar. Thousands are in the armed forces, the commander of a battalion of Japanese-Americans reporting, "I've never had more whole-hearted, serious-minded cooperation from any troops." This statement is typical, according to a War Department release, which adds: "Americans of Japanese blood . . . are wanted because the government and the Army are convinced of their loyalty."

Fiction: *Evacuees eat better food than the rest of us, blared press and hate-groups;* Fact: *Food is "adequate but plain," averages forty cents per day per person*



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against injustice to individuals, but the authorities are confident that such separation is feasible.

The War Relocation Authority has discovered how difficult it is to undo a great wrong or to make good come out of evil. It is honestly and intelligently trying, against the opposition of crackpots, sensationalists, racists, and the Dies Committee school of patriots, to resettle Japanese-Americans as normal citizens anywhere in this country except on the Pacific Coast from which they have come. It is making some progress, about 9,000 persons having been more or less permanently resettled, but rapid progress is blocked in part by the argument, "If these people are dangerous in California, why aren't they dangerous in Iowa or Illinois?" It has also been blocked by the attitude of many of the evacuees themselves who, under the impact of fear and discouragement, are willing to accept the low order of security of the Relocation Centers. Their fears are exaggerated, but not groundless, because of the discriminatory laws enacted in some states against them and the constant talk, especially on the Pacific Coast, of their deportation to Japan, or at least of the complete and permanent removal of the rights of citizens from them.

There has been a great deal of deliberate falsehood told about the number of Japanese-Americans who are "disloyal," and who proved disloyalty by their answers to the WRA questionnaire asking if they would forswear allegiance to the Emperor of Japan. Some thought the question an insult. Some were afraid that to answer in the affirmative might mean death for them after their deportation to Japan. Some may be actively disloyal. It is profoundly to be hoped that any tests of disloyalty will be much more fair and far more searching than those of the Dies Committee and the Hearst press, and that every individual will receive a careful hearing *as an individual.*

Treatment of enemy aliens on an individual rather than a group basis is an American tradition. To treat the whole group as disloyal because of a few disloyal ones does tremendous injustice, and is inconsistent with democracy. Justice Hugo L. Black, speaking for a unanimous Supreme Court decision, said:

> "The policy of severity toward alien enemies was clearly impossible for a country whose life blood came from an immigrant stream. . . . Harshness toward immigrants was inconsistent with that national knowledge, present then as now, of the contributions made in peace and war of immigrants who have learned to love the country of their adoption more than the country of their birth" — Kawato Case, 1942.

Old-timers pit their wits in the game of "Goh" at Heart Mountain Relocation Center, Wyoming

Did Japanese-Americans Engage in Fifth-Column Activities?

Three days after Pearl Harbor, Attorney-General Biddle declared that "there has been absolutely no evidence of fifth-column or sabotage activities." A month later Hawaiian Delegate King reported that "despite statements to the contrary, I am assured . . . that no fifth-column activities have taken place." This statement was given nation-wide coverage in the Washington Merry-Go-Round column.

Nonetheless, the untruth, first started by returning civilians from Honolulu, that there had been fifth columnism and sabotage gained such wide credence that *Time* reported early in January, "The Jap fifth column had done its job fiendishly well—and had not yet been stamped out." Even the liberal *Nation* was sucked in, an article by Howard Costigan in the February 14 issue carrying the two most popular stories: that roads were blocked by stalled trucks and that "directing arrows were discovered cut in the sugar cane."

How these tales got going will be one of the best stories of the post-war era. Robert J. Casey, of the *Chicago Daily News,* arriving in Honolulu with other reporters a week after the attack, was still on the dock when he heard the one about the Japanese pilots who were shot down wearing Hawaiian high-school rings and carrying Honolulu streetcar tokens. The reporters were skeptical. "What did they want the tokens for?" one wanted to know. "Did they figure on taking the bus in from Pearl Harbor?" So they looked up the Navy surgeon in charge of all enemy wounded and who had examined some eight Japanese corpses taken from plane wreckage. "I've heard that story," he said. "But I never saw any rings. I never saw any streetcar tokens. None of the pilots had much of anything in his pockets. None wore any jewelry. Only one had a watch."

The tales of radio transmitters in milk cans, of maids and cooks who failed to show up for work the morning of December 7 (it was always somebody else's maid, the reporters found) were equally baseless. Here is some of the unpublicized truth:

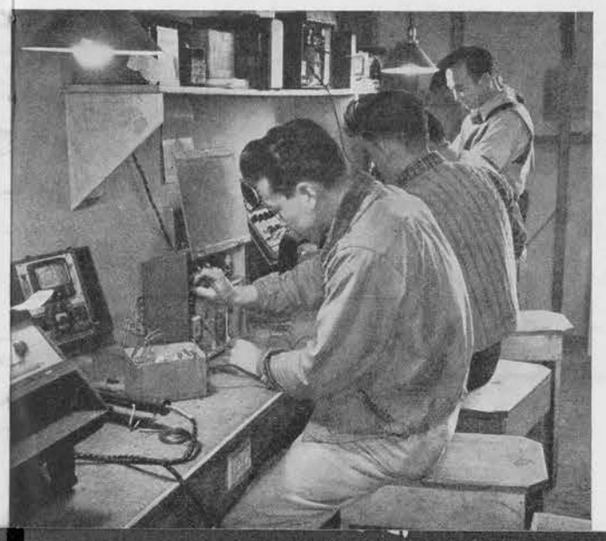
> "You can say without fear of contradiction that there has not been a single act of sabotage" — Hawaii Chief Agent of the FBI to Blake Clark, summer of 1942.
>
> "Mr. John Edgar Hoover, director of the Federal Bureau of Investigation, has informed me that there was no sabotage committed there (Hawaii) prior to December 7, on December 7, or subsequent to that time" — Assistant Attorney-General Rowe, April 20, 1942.
>
> ". . . We have had no sabotage and no fifth-column activities in this state (California) since the beginning of the war"—California Attorney-General Warren, February 21, 1942.

Why Were People of Japanese Ancestry Living Near West Coast Defense Areas?

"Many Japanese had taken up residence adjacent to highly important defense plants," the Dies Committee reported, reflecting the sentiment of many people. The statement is correct except for its order; it should read: "Many important defense plants were established in areas where Japanese already were living. Most major defense installations on the Pacific Coast are comparatively new; the Japanese settlement dates back over decades."

The major reason for the coincidence is economic. Because of discrimination, first-generation Japanese were driven into agriculture, and many of them took up truck gardening. Truck gardening in turn meant that they came as close to city markets as possible. The defense industries that usually followed them also were drawn to the city to get labor supply, so the conjunction of the two was natural.

Radio Repair Shop, Minidoka Center, Hunt, Idaho. These Americans have skills for which the country is pleading



What About Other Minority Groups?

The same type of political and newspaper pressure groups that trumpeted for evacuation and now oppose resettlement outside the Centers have in the past led the fight for discriminatory legislation against all Orientals. They used every kind of illegal and violent methods to frighten "Dust Bowl migrants" out of California in the middle of the last decade. They are the same people who lead in maintaining an elaborate caste system to keep Mexican-Americans "in their place." They use the adjective "alarming" as they view the rapidly increasing Negro population in California. In large part they are opposing present efforts to repeal Chinese exclusion legislation.

The most vocal of these groups, the Joint Immigration Committee, has stated openly that its purpose is "the determination of the Caucasians to keep their blood white." This group feels that "a grave mistake was the granting of citizenship to the Negroes after the Civil War." In *Brothers Under the Skin,* Carey McWilliams shows that anti-Japanese feeling on the Pacific Coast was but one part of a racial prejudice that opposed every non-white group that tried to come into the area. McWilliams links this prejudice with discrimination against the Negro in the South, and points out that "without exception these (anti-Chinese) measures were passed by the vote of representatives from the Pacific Coast and the Deep South. Again and again, Southern senators and congressmen lined up with representatives of the Pacific Coast . . ."

The implication of what is happening has not been lost upon Negroes. George Schuyler, out-

standing Negro newspaperman, writing in the *Pittsburgh Courier,* said:

> "The drive to take away the citizenship of native-born Americans simply because of 'race' is in full swing. . . . There is talk of sending these citizens back to Japan (where most of them have never been) after the war. This is exactly what Senator Bilbo has been contending for the Afro-American citizens. We should get out of our heads immediately the idea that this program cannot and will not be carried out. . . . Once the precedent is established with 70,000 Japanese-American citizens, it will be easy to denationalize millions of Afro-American citizens. So whether or not we care anything about the fate of the Japanese-American citizens, we must champion their cause as ours."

The Cost Is Too High

The cost in money and manpower has been high. The first year of evacuation cost some $210,000,000, plus the services of many soldiers and thousands of workers, including skilled administrators, needed elsewhere in a time of manpower shortage. In addition, close to 50,000 of those evacuated had been employed at useful labor, nearly half of them in agriculture, where they are so desperately needed today.

But more serious is the long-run cost of this policy; its effect on the ideals for which America stands. On January 2, 1942, President Roosevelt said that discrimination against aliens "engenders the very distrust and disunity on which our enemies are counting to defeat us. Remember the Nazi technique: 'pit race against race, religion against religion, prejudice against prejudice. Divide and conquer.' We must not let that happen here. We must remember what we are defending: liberty, decency, justice."

Continued discrimination against Japanese-Americans by holding them in Relocation Centers or keeping them off the Pacific Coast or out of other states *does* pit race against race, and *does* divide by creating suspicions among Negroes, Chinese, and Jews that treatment like this may one day be meted out to them. Liberty and justice are menaced for all of us in imprisoning American citizens without trial or charge of misconduct, and in denying them the right to live in any state they choose!

Prof. Paul Taylor, of the University of California, noted that "we may wish to resolve our attitudes . . . with some long thoughts for our grandchildren." He was referring to the plain common sense that says that discrimination against colored peoples is a luxury we cannot afford. In the United States, colored minorities number about 17,000,000; in the Western Hemisphere, where we talk so much about being "good neighbors," colored and "mixed breed" peoples probably outnumber the whites, and in the world as a whole there is no doubt whatever that the whites are in the minority, comprising not more than thirty-five per cent. (probably less) of the total world population.

Will China, Burma, Africa, Latin America—all watching our attitude toward colored people—believe our lofty statements about democracy and freedom if actions like discrimination against Japanese-American belie them? For the sake of the future we had best mend our ways. Besides, at this moment the Axis war propaganda is using our discrimination to try to show other races that America's talk of racial justice (as in the Atlantic Charter) is insincere. The Japanese radio has publicized the evacuation as "the most dastardly act ever carried out by a so-called Christian nation."

THE charge that Americans of Japanese ancestry are unassimilated is false. The accompanying charge that, because of race, they cannot be assimilated, is a denial of democracy. That idea will shut us off from two-thirds of the world by limiting democracy to white men. That idea attacks the very thing that made America, taking and blending in her melting-pot the many nationalities and races of men. That idea corrupts the ideals which are inscribed at the base of the Statue of Liberty in New York Harbor:

> **"Give me your tired, your poor, your huddled masses yearning to be free; the wretched refuse of your teeming shores. Send these, the homeless, the tempest tossed, to me. I lift my lamp beside the Golden Door."**

RESETTLEMENT

The Present Policy of Resettlement

LOYAL persons of Japanese ancestry are being individually resettled in increasing numbers outside of Relocation Centers. Over a period of a year regulations have been simplified, and persons who in a registration last winter indicated loyalty to this country, against whom the FBI has no record, and who have been assured a job outside may now get a leave clearance to go to points in the interior. In addition, the National Student Relocation Council (1201 Chestnut St., Phila., Pa.) has sent about one thousand students of Japanese ancestry to colleges approved by the government. The latter program is privately operated and financed by a coalition of religious groups. Church groups are also assisting general resettlement by establishing hostels to which persons may go directly from a Relocation Center to get a job.

The reaction to this program in the areas to which persons of Japanese ancestry are going can be summed up by two incidents. In March a member of the Iowa legislature opposed the relocation of Japanese-American students in colleges and universities in that state. Answering this attack, the Grinnell College student paper said:

> "The Japanese students in Grinnell have become an integral valuable, enjoyable part of our student body. Semester grades came out a month ago. Every one of our Japanese students was on the president's list of honor students. They live in our dorms and we like them. They are part of our social life and we don't want to lose them."

This was typical of the attitude in the nearly three hundred colleges and universities where Japanese-Americans went. The second incident occurred in Marengo, Ill., a city of some two thousand population northwest of Chicago. The Curtiss Candy Company planned to use Japanese-American labor on its farms there, and three young men, all former University of California students, were sent there as truck farmers. Late in April, following execution of American airmen in Japan, resentment grew and the three men were withdrawn. The City Council called a special meeting on the subject. The Protestant ministers in the town supported the proposed resettlement, and the Kiwanis Club declared, "All citizens of this country are entitled to the privileges of citizenship without respect to color, creed, or antecedents." It was pointed out that the laborers were American citizens who had nothing to do with Japan's war policies. The special citizens' meeting voted 62 to 21 to allow Japanese-Americans to work and live in the community.

Japanese-American students at the University of Nebraska. These boys were released from relocation centers. Left to right: G. J. Furutani, senior in mechanical engineering; Sukio Oji, sophomore in civil engineering, and Joe Nichimura, sophomore in mechanical engineering

Who Is Supporting this Resettlement Program?

Christian church groups have been the most active supporters of individual resettlement of those of Japanese ancestry in both word and deed. At

Japanese-American boys being sworn into the Army. A Nisei combat team fought in the invasion of Italy. Their commanders speak of their "whole-hearted, serious-minded cooperation." Yet their parents and friends are held in Relocation Centers

the time of the evacuation, the Tolan Committee found that "every spokesman for religious organizations who testified on the West Coast advocated individual treatment of the Japanese." This belief has been translated into support of resettlement. Three of the largest interdenominational groups of the country, The Federal Council of the Churches of Christ in America, the Home Missions Council of North America, and the Foreign Missions Conference of North America, have jointly sponsored the Committee on Resettlement of Japanese-Americans, which is actively at work in a number of ways. Particular denominations are also working. Thus the Presbyterian General Assembly on May 31, 1943, declared "its active support of the government's program for the resettlement of American citizens of Japanese parentage and for their reabsorption into the normal processes of American community life; and that for this purpose General Assembly calls upon the people of our churches to sponsor in their communities those of Japanese parentage who are certified by the government."

On the West Coast, where religious groups were closely acquainted with those of Japanese ancestry, there is similar support. A group of San Francisco clergymen, in a statement to the press, recommended that "American citizens of Japanese ancestry be reestablished in normal community life" and "that church members begin building an attitude of public fairness." W. Bertrand Stevens, Episcopal bishop of Los Angeles, James C. Baker, Methodist bishop of California, Rabbis Edgar E. Magnin and Irving H. Reichert, and Fathers Joseph P. Mulkern and Edward J. Whelan, Roman Catholics, are among the clergy on a West Coast committee that urges resettlement. The Baptists, Friends, and Church of the Brethren are among those who are operating hostels in the Middle West, where Japanese-Americans can live while obtaining jobs and housing.

Both the Department of Justice and the War Department have examined and approved methods of resettlement that are being carried out by the War Relocation Authority, and Assistant Secretary of War John McCloy recently said, "I feel confident that there is a place in California and elsewhere for loyal Japanese"—*Los Angeles Times,* May 3, 1943.

Chairman Paul McNutt of the War Manpower Commission feels that the resettlement program "should have the dual effect of benefiting the evacuees, many of whom are American citizens, and of making available to the country several thousand people for employment on farms and in industry." A Senate subcommittee of the Military Affairs Committee, with Senator Albert B. Chandler of Kentucky as chairman, has likewise advocated that Japanese-Americans who are loyal be allowed to leave Centers for jobs and to serve in the armed forces. Dillon Myer, director of the WRA, has stated: "Detention within a relocation center . . . is not intended to be more than a temporary stage in the process of relocating the evacuees into new homes and jobs." Thus there is full government support for a resettlement program of a broad and extensive kind.

There has been such widely publicized opposition to any better treatment of Japanese-Americans from some California politicians and patriotic groups that it is important to realize that also from California has come much support for a resettlement program. In addition to the leading West Coast clergymen listed above, an eminently distinguished group of California citizens supports government policy for resettlement. Some of the members of the Pacific Coast Committee on American Principles and Fair Play are President Robert Gordon Sproul of the University of California; General David P. Barrows; Ray Lyman Wilbur, former secretary of the interior and chancellor of Stanford University; President Robert A. Millikan of the California Institute of Technology; President Aurelia Henry Reinhardt of Mills College; President Tully C. Knowles of the College of the Pacific; Maurice E. Harrison, former chairman of the Democratic State Committee; Former Governor C. C. Young; famed police authority August Vollmer, and many others.

What About the Future?

Two courses are open. One is to continue and expand the individual resettlement program already started, with the end of getting all those who are loyal out of Relocation Centers and back into American life. It would involve eventual return of some of the people to the Pacific Coast as soon as the military considers that safe, but for economic reasons most of the people probably will not return to the Coast. Such a resettlement policy, coupled with adequate government protection and the economic means to start life again, would be a fair and sensible solution to the problem. The net result would be the distribution of this tiny minority of one-tenth of one per cent. of our population throughout the country, where reabsorption into American life would be rapidly completed.

The alternative is seen in the vigorous anti-Japanese campaign now in full swing in California and its repercussions, which are being felt throughout the country. This movement has three objectives: (1) to return control of Japanese-Americans from the WRA to the Army, apparently with the hope that Americans of Japanese parentage can then be used as forced labor gangs at low cost; (2) to deprive American citizens of Japanese ancestry of their citizenship; (3) to prevent Japanese-Americans from reentering California. It is generally recognized that the last two are unconstitutional, and would thus require constitutional amendment.

The consequences of success for this anti-Japanese-American effort for those people would be catastrophic both for the Japanese-Americans and for Americans generally. Former Governor Carr of Colorado has accurately described the situation in these words:

> "If we do not extend humanity's kindness and understanding to these people [the evacuees], if we deny them the protection of the Bill of Rights, if we say they may be denied the privilege of living in any of the forty-eight states, and force them into concentration camps without hearing or charge of misconduct, then we are tearing down the whole American system. If these people are not to be accorded all the rights and privileges which the Constitution gives them, then those same rights and privileges may be denied to you and me six months from now for another just as poor reason as the one which is now offered against the Japanese."

They Know the Japanese-Americans

"I HAVE known intimately many Japanese-American citizens. I am proud of them as fellow citizens and should count it a privilege to have them as my neighbors. They are persons of character and are devoted to the ideals of American democracy."—JAMES C. BAKER, *Bishop, Methodist Church, California area.*

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"I HAVE had considerable experience with the Japanese, both foreign and native born, during the past fifty years. . . . I have found these students dependable, reasonable, always willing to abide by the regulations and the laws, industrious, loyal to the United States, and having as much university spirit or public spirit as their fellow students."—RAY LYMAN WILBUR, *chancellor of Stanford University, and former secretary of the interior (September 22, 1942).*

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"MOST of the native-born persons of Japanese parentage are undoubtedly good citizens and will not give the government any trouble if released."—AUGUST VOLLMER, *professor of police administration, University of California (October 12, 1942).*

LAW AND LIBERTY

THE President's order of February 19, 1942, which initiated the evacuation, should be carefully pondered by all good Americans. It read:

> *"Now, therefore, by virtue of the authority vested in me as President of the United States and Commander-in-Chief of the Army and Navy, I hereby authorize and direct the Secretary of War and the military commanders whom he may from time to time designate, whenever he or any designated commander deems such action necessary or desirable, to prescribe military areas, in such places and of such extent as he or the appropriate military commander may determine, from which any or all persons may be excluded, and with respect to which the right of any person to enter, remain in or leave, shall be subject to whatever restrictions the Secretary of War or the appropriate military commander may impose in his discretion."*

This order of the President, the subsequent orders of Lieutenant General DeWitt, commander of the West Coast area, under the authority granted by it, and various court actions culminating in the decision of the Supreme Court of the United States, June 21, 1943, in the case of Gordon Hirabayashi, constitute a record of complete reversal of the slow evolution of the Anglo-American law in the direction of justice to each individual on the basis of his deeds, in favor of the totalitarian concept. That concept is that the interest of the state, as interpreted by the Executive, is the first and last commandment. The record in the case of the Japanese-Americans, together with the rapid drift of the country toward total conscription, refutes the optimistic conclusion that civil liberties have been very much better protected in this war than in the First World War. Some are, but in that war there was no parallel to the legal treatment of the Japanese-Americans and, what is worse, to the way in which that treatment has been ignored or actually supported by public opinion, including the opinion of many so-called liberals.

The hysteria based on false reports of what happened in Hawaii, the race feeling on the Pacific Coast, general conviction of danger of invasion and fifth-column activity, politicians capitalizing on public bias, greed for land made fertile by labor of the Japanese, and pressure by the Army led the President to issue his proclamation, for which it was reported that neither the FBI nor the Department of Justice was, to put it mildly, enthusiastic.

The result was the evacuation process that we have described, and the continuing existence of ten concentration camps called Relocation Centers. It is true that first the Army, and later the War Relocation Authority, have acted "humanely." But the essence of tyranny and slavery has never been the cruelty which very often accompanies them. It is the denial of justice that is the basic wrong, and the destruction of liberty.

The immediate sufferers from the program inaugurated by the Presidential order of February 19 were, of course, the Japanese and the Japanese-Americans. American citizens whose skins were "yellow" instead of "white" were treated far worse than Italian or German aliens. But it did not take long for the logic of the Presidential proclamation to be extended to Caucasians. Several scores

Joe Satsuda went from Los Angeles to this Denver hardware store via Poston Relocation Center. America's job won't be finished until all evacuees are resettled

of them, all of them American citizens, have now been removed by Army order from their homes and businesses on the East and West Coasts after secret hearings before Army boards—a reversion to the Star Chamber trials of the Stuart kings. As this is written, there comes the welcome news that the United States District Court for Eastern Pennsylvania has voided such an order against Olga Schueller, a naturalized American of Philadelphia. Judge Ganey ruled that the Presidential order upon which the military exclusion of Mrs. Schueller was based cannot interfere with a citizen's liberty or property, or abridge constitutional guarantees of freedom unless the danger to the government is "real, impending, and imminent." The court held that Mrs. Schueller's continued residence in Philadelphia constituted no such danger. If this decision can be upheld on appeal, some brake will have been set on our rapid descent to totalitarian "justice." It will be interesting to see what the Supreme Court will say when the victim is a Causasian.

Chinese-American Girl Scouts (above) sent packet of scouting materials to Japanese-American Girl Scouts in the Heart Mountain (Wyo.) Center. "We felt that in this way we could best express our conviction that in Girl Scouting there are no racial barriers," explained Troop Leader Julia Chung (third from left)

For the plain truth is that the court decision in the Hirabayashi case smacked of racism. Gordon Hirabayashi, an American citizen of Japanese ancestry, was an outstanding student in the senior class of the University of Washington when he chose to challenge, first, the Army curfew order as discriminating between citizens and therefore unconstitutional; and secondly, the whole evacuation order which came later. His was the particular case of several that had been brought to challenge the law, which finally became the outstanding test case before the Supreme Court. The court unanimously held that Mr. Hirabayashi had been properly convicted for disobeying the curfew order. It did not pass on the evacuation matter, but its reasoning would seem to sustain it.

In non-technical language, Mr. Hirabayashi's lawyers held that the Presidential order itself was an unconstitutional exercise of power, and that the Army orders under it were certainly unconstitutional because they discriminated between American citizens on the grounds of *race*. The American Civil Liberties Union, which refused to support the first point, supported the second in a brief *amicus curiæ*. The court's decision was cautious. Through Chief Justice Stone it said that it had "no occasion to consider whether the President, acting alone, could lawfully have made the curfew order in question." It was able thus to rule because Congress, on March 21, 1942, passed a blanket law, itself, as Senator Taft argued, of doubtful constitutionality—and more doubtful wisdom—making disobedience to all military orders a crime. The court went on to say that it "did not now attempt to define the ultimate boundaries of war power," but that there were reasonable grounds for the Army's judgment of military necessity, and that "in time of war" citizens of certain "ethnic affiliations" may be "a greater source of danger than others." (That is where the dangerous racism comes in.)

Justices Douglas, Rutledge, and Murphy were enough worried by the case to file concurring opinions to emphasize their belief that there may be judicial restraint on the exercise of this enormous emergency power. Mr. Justice Murphy said: "Today is the first time, so far as I am aware, that we have sustained a substantial restriction on liberty of persons of the United States upon the accident of race or ancestry." He found in the special ban "a melancholy resemblance to treatment accorded members of the Jewish race in Germany and other parts of Europe." And he added that "in my opinion, this goes to the very brink of constitutional power."

That a court as able and liberal as this Supreme Court should thus have ruled shows two things: (1) our constitutional protections in time of total war are very weak against an insistent demand from the Army—we must get rid of the war system if we are to keep true freedom; (2) the doctrine of racism which inspires mob action and Jim Crow laws in America and Nazi race laws in Europe has infected even our highest court when on such weak evidence it can enunciate its doctrine of ethnic affiliations as a basis for discrimination in America.

This opinion of the court went almost unnoticed. It now seems doubtful that any legal case involving Japanese-Americans can successfully be

brought. The government can avoid a further test that it does not want by the simple process of discharging the person who brings it from the Relocation Center so that, in legal terminology, the case will become "moot," and will not be considered by the court. The best chance of further judicial decision concerning the absolute power of the President to permit his military agents to order any of us out of our homes may have to come in connection with the Schueller case or some other case brought by a Caucasian. Any rectification of the injustice done to the Japanese-Americans probably will require legislative action, such as the repeal of the Congressional act of March 21, 1942, compelling absolute obedience to all Army orders, or a grant of some compensation to the evacuees for the enormous property losses that they have sustained.

Meanwhile, the anti-Semitic demagogue, along with the defender of Jim Crow laws, has high legal precedent for discrimination. To the anti-Semite, the Jew is as dangerous as the Japanese-Americans seem to General DeWitt, and it can hardly be said that General DeWitt's evidence was very much better than the evidence of the anti-Semitic demagogue. Some day a government will hold that there can be a domestic emergency as grave as an emergency of war. Then a Supreme Court that would resist such totalitarianism as the Presidential order of February 19 involves will be handicapped by the precedent this court has set in admitting that the military, at their discretion, can distinguish between citizens, not on any basis of any individual acts, but only their ethnic affiliations. What is freedom but an empty word if this sort of thing is possible?

Norman Thomas, writing a year before the Supreme Court decision, concluded his pamphlet on *Democracy and Japanese-Americans* (Post-War World Council) with these words: "For all of us there is a task of educating American public opinion and the American Government on the significance of the issues raised by the evacuation of citizens into concentration camps. The greatest victim of our procedure against the Japanese is not the Japanese themselves; it is our whole concept of liberty, our standards of justice, and the appeal which American democracy ought to be making to the oppressed peoples of the world." The events of the year have fully borne out this statement. The Japanese Government has used our evacuation policy in propaganda against us in Asia. On several occasions, Chinese-Americans have gone out of their way to express sympathy with the evacuees. They realize the issues involved. When will the rest of us learn them in the interest of justice and freedom and peace? It is good that so many Americans are awakening to the importance of cooperating with the War Relocation Authority in relocating the evacuees. But that, of itself, will not be enough. Our liberties and the sincerity of our repudiation of the monstrous doctrine of a master race depends upon our success in removing from our legal system the possibility that under any circumstances any Executive can have the awful power asserted by the President in the order of February 19, 1942, a power intended to be used against the members of one particular race, but nonetheless applicable in stormy years to any unpopular minority. That way lies death to our democracy.

For More Information

Brothers Under the Skin, by Carey McWilliams (Little, Brown, 1943, $3.00) is an invaluable study of racial minorities in the United States. Discussing Indians, Chinese, Mexicans, Japanese, and Negroes in the United States, he points out the long history of racial prejudice on the West Coast out of which the evacuation came, shows how this prejudice hurts the war effort, jeopardizes our future. The best popular book on racial minorities.

Democracy and Japanese-Americans, by Norman Thomas (Post-War World Council, 112 East 19th Street, New York, N. Y.).

The Pacific Citizen, weekly newspaper (published at 415 Beason Building, 25 East Second South Street, Salt Lake City, Utah) is best source of current news about Japanese-Americans.

Magazine Articles. Outstanding among hundreds of articles published on the subject are the following:

Series of four articles by Galen M. Fisher in *Christian Century,* August 18 and 25, September 1 and 8, 1943.

"Our 100,000 New Boarders," in *Reader's Digest,* March, 1943.

"U. S. Soldiers with Japanese Faces," *Reader's Digest,* February, 1943.

A Program for Action

1. **Welcome and resettle Japanese-Americans throughout the land.**

   The evacuation was authorized by one man, the President; but he cannot by a reverse fiat restore these outcasts to their homes. Only the American people, or a considerable part of them, can restore to the evacuees the opportunity to live among us as the Constitution and our democratic liberties provide. It is now the government's policy that this be done, but it cannot empty the Relocation Centers if the residents have no place to go. To resettle all loyal individuals and families in homes and jobs throughout the land requires the voluntary active cooperation of good neighbors everywhere. Information and assistance can be obtained from one or more of the following agencies:

   War Relocation Offices:

Chicago, Ill.	226 West Jackson Boulevard
Cleveland, Ohio	Union Commerce Building
Denver, Colo.	Midland Savings Building
Salt Lake City, Utah	318 Atlas Building
Kansas City, Mo.	1509 Fidelity Building
Little Rock, Ark.	Pyramid Building
New York, N. Y.	350 Fifth Ave.
Washington, D. C.	Barr Building

   Committee on Resettlement of Japanese-Americans, 297 Fourth Avenue, New York 10, N. Y.

   American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

   Fellowship of Reconciliation, 2929 Broadway, New York 25, N. Y.

2. **Prevent further discrimination against Japanese-Americans.**

   There is popular agitation, particularly in the West, to prevent American citizens of Japanese ancestry from having equal rights in ownership of land, in job opportunities, in civil service posts, and in citizenship. Watch for these attempts in your state or community and defeat them.

3. **Obtain government protection of rights of persons of Japanese ancestry.**

   Persons of Japanese ancestry who are resettled can and must be given adequate protection from possible mob violence. As many have lost most of their economic resources through no fault of their own by evacuation and detention, the government has the moral obligation to give them the means with which to start again. We should therefore press the government to make restitution for the severe property losses suffered by evacuees as a direct consequence of the President's evacuation order.

4. **Pending complete resettlement, preserve the War Relocation Authority.**

   As soon as possible the Relocation Centers should be abolished with their inhabitants returned to normal, everyday life. But it will necessarily take some time to do this and, in the meantime, control of the Centers should remain in the hands of the War Relocation Authority. To return them to Army control would be a long step backward, one which the Army itself has publicly opposed. The welfare of these men, women, and children is a civilian and not a military concern.

5. **Help those who remain in the Centers.**

   Ask the American Friends Service Committee or one of the other organizations listed above for information about how you can help. The AFSC folder, *Dispossessed,* tells of the physical needs of these people. Also urge the WRA to pay adequate wages to Japanese-Americans in the Centers, bringing their pay up to the level of that given Caucasians. Also to eliminate the practice of racial segregation in the dining halls and throughout the Centers.

6. **Educate the American public.**

   The misinformation that is being actively circulated by groups opposed to the Japanese-Americans, as well as general race prejudice, must be countered with truth. Use literature, such as this pamphlet, to inform your neighbors and friends. Get informed discussion going in your church, labor union, club, or other groups. Write letters to your local newspaper or go to see the editor and try to enlist his help. Education and the practice of truthfulness, tolerance, and fair play for all minorities form the foundation stone of our republic.

"The War Relocation Authority proposes now to redouble its efforts to accomplish the relocation into normal homes and jobs in communities throughout the United States, but outside the evacuated areas, of those Americans of Japanese ancestry whose loyalty to this country has remained unshaken through the hardships of the evacuation which military necessity made unavoidable. We shall restore to the loyal evacuees the right to return to the evacuated areas as soon as the military situation will make such restoration feasible. Americans of Japanese ancestry, like those of many other ancestries, have shown that they can, and want to, accept our institutions and work loyally with the rest of us, making their own valuable contribution to the national wealth and well-being. In vindication of the very ideals for which we are fighting this war it is important to us to maintain a high standard of fair, considerate, and equal treatment for the people of this minority as of all other minorities."

PRESIDENT ROOSEVELT,
in a Message to the U. S. Senate,
September 14, 1943.

FELLOWSHIP OF RECONCILIATION
2929 Broadway
New York 25, N. Y.

THE TRUTH ABOUT JAP CAMPS

BY MAXINE DAVIS

There has been much-to-do about the treatment accorded Japanese Americans in our Relocation Centers. Here are some *facts*.

Reprinted from

Liberty

THE MAGAZINE OF A FREE PEOPLE

August 7, 1943

These barracks for evacuated Japanese at Poston, Arizona, were built and furnished hastily—they had to be. Upon arrival, the Japanese were given straw and ticks for mattresses.

THE constitutional rights of American citizens of Japanese parentage have been, of necessity, curtailed in this war. How we handle this situation presents one of the gravest tests of the democracy we are fighting to preserve.

Never before in this country have American citizens been deprived, with the sanction of our government, of the rights we hold to be inalienable. And two thirds of the Japanese in this country are citizens of the United States. They were born on our soil. They have been educated in American schools. They speak the language of America. They grew up instructed in the belief that they were Americans, just as boys and girls whose parents were born in Ireland or Italy or Sweden are Americans. Yet a little over a year ago, in company with Japanese aliens, they were forcibly evacuated from their homes and herded into "relocation centers" prepared for them by the Army.

After a year, what has happened to these people? How are they being treated? What are they doing? How do they feel about this experience?

I went out to the relocation center at Poston, Arizona, to find the answers to these questions. I went with a bias; understand that at once. I went out with the American dream as a yardstick; with the conviction that America is a place where men may live in freedom, side by side without regard for race or color; with the belief in the traditional rights of minorities in this land. I kept in mind the fact that war inevitably infringes upon the rights of each and every one of us, but that the infringement is common to us all. These citizens have suffered special hardships because of their parentage. How we treat them is a test of our credo.

Poston is about seventy miles from Needles, California. It is located on an Indian reservation. You reach it through Arizona desert country, cold in winter, hot in spring and summer. The empty desert spaces reach toward the mountains that rim the horizon.

There are no fences around Poston, but there might as well be. Guards are posted on the roads, and you must have a pass to enter or leave. The Japanese may not leave, as a rule, until they go for good.

Once on the reservation, you pass some irrigated land with vegetables growing on it. Then you see the barracks where the évacuées live. You may think you have gotten into an Army camp by mistake, for the barracks were built according to Regular Army design and construction. True, they were built hastily of green lumber which split apart. The floor boards are not close together, and the Japanese use the spaces between them for ash trays. When the Army first came to make the camp, they used great bulldozers to clear the desert. The land is silt, so when dust storms come, the dust seeps through the crevices into the barracks—"Arizona fog," the evacues call it. But the quarters were needed urgently and this could not be helped. Gradually the évacués are getting linoleum for their floors.

The barracks are in blocks. The buildings have been divided into "apartments," and about 260 men, women, and children live in an average block. The "apartments" are rooms twenty by twenty-five feet in size, and families of from two to five or more occupy each of them. In each block there are two latrines, one for men, one for women; one laundry room, one ironing room. In each block there is a mess hall—for food is supplied by the government through the Army Quartermaster Corps and eating is communal—and a recreation hall. There are seventy-two blocks in the Poston center.

IT is not quite so grim now as it was in the beginning. The évacués, young and old, hearty and frail, had come from the moderate West Coast climate to this desert when the temperature was 120 degrees. The government had offered them their rooms, cots, straw with which to make mattresses, and Army blankets. They had no furniture. They needed soap, brooms, pails, everything. Most of them had to make furniture out of scraps of lumber left when the barracks were finished. After a while those who still had furniture at home got some of it moved here. Some got plyboard from a mail-order house and partitioned their apartments. In some blocks the men secured air conditioners for the mess halls. The inevitable Japanese gardens began to bloom in window boxes and around the blocks and between them. Most of the comfort you see has been created by the Japanese themselves; it has not been donated by the government.

At best, this is not the lavish luxury in which many of us have heard that the War Relocation Authority has pillowed the Japanese. Except for the lack of privacy, it is, however, as much as many of them—especially the tenant farmers—had ever known. It is scarcely the way of life of the prosperous merchants and professional men in the group.

The water came into Poston on the Fourth of July a year ago. There is enough for 1,200 acres. The Japanese planted mulberry trees around a sign reading, "Here on July 4 stood the pioneers of Poston," to commemorate the coming of the water. There is a swimming pool which is merely a wide place in the ditch. From the uproar in Congress, I had expected a marble pool with umbrella-shaded tables beside it and liveried waiters serving champagne. But it's only a ditch and there is no alcoholic beverages of any sort; they are not allowed in Poston. Indeed, there isn't even any soft drink or candy to be had, as a rule.

And recreation is whatever the people make for themselves. There is a library, a movie—admission one cent—and a traditional Japanese drama occasionally for the older folks. That's all.

But then, the évacués don't have much money to spend for anything. The highly trained earn nineteen dollars a month, the unskilled sixteen dollars, and apprentices twelve dollars. This rate was based on Army pay. So long as enlisted men in the Army received only twenty-one dollars a month the Japanese were satisfied. When Army pay was increased to fifty dollars but theirs remained the same, they became resentful.

In addition to their pay, each adult of sixteen or over is granted three dollars and fifty cents a month clothing allowance, and every youngster from eight to sixteen is allowed three dollars a month.

The shop has a scanty stock—but not much less than is to be found in small poor rural communities. In it the évacués can buy thread and shoes, a few dresses and baby clothes, men's hats, shirts, and khaki trousers; and there are always paper flowers for weddings and funerals.

The Japanese have established a few community enterprises. They now operate barbershops, watch-repair shops, shoe-repair establishments, and beauty parlors. The shoe-repair shops do an enormous business, for Poston is big and the évacués are not allowed to have automobiles. The seven beauty parlors are the greatest success. You can get a shampoo and finger wave for forty-five cents and a permanent wave for from a dollar ninety-five to two fifty; but you must make your appointment thirty days in advance.

The War Relocation Authority, responsible for these évacués, has tried to preserve every right consistent with military necessity. The Japanese are assured freedom of worship. They are guaranteed freedom of speech and freedom of the press. The Poston Chronicle is a mimeographed newspaper published in the camp, partly in English, partly in Japanese. Open meetings are held, and discussion is in both English and Japanese. No restrictions on what may be printed or spoken have been laid down. Nor has the right of assembly been curtailed. These Japanese citizens have not been disenfranchised. They have the right to vote in their former residences by absentee ballot, and they have not failed, according to the available evidence, to exercise that right.

THE authorities have tried to establish actual self-government. A community council of second-generation Japanese, composed of representatives from each block, has been formed. It is not truly a success, because the Japanese are new to actual self-government and reluctant to assume any real responsibility or leadership. Also, they are young and accustomed to having their elders give orders. The old folk are Japanese-born aliens and, according to WRA regulations, are prohibited from holding office. To pull the Issei, the first generation, into the organization, an Issei advisory council was established. Promptly political factions which make Washington look politically placid arose. However, the experiment offers opportunity for political activity and experience which never existed for the Japanese before.

Work presents the worst problem, for WRA policy has shifted like a weather vane. There are 17,000 people at Poston now. Before any of them were permitted to leave for jobs elsewhere, there were 18,200. About half of them are farmers. Most of the others were employed in various service occupations for the Japanese communities on the West Coast.

There are 100,000 acres available for agriculture at Poston, but thus far only a small portion of the land has been irrigated. At first the plan was that the Japanese should farm the land and grow produce both for themselves and for sale. Then the WRA changed its mind and ruled that there should be only subsistence farming and that any agricultural workers who wanted to farm for a living might get jobs outside. Consequently only a relatively small amount of the land is farmed. The farmers don't work very hard, and although some have gone out to the beet fields and potato fields, many who might be highly productive in the present shortage of farm labor work only a few hours a day. The Japanese are not used to working big farms, and they don't like it. They will be fed whether they work hard or not, and they get neither extra food nor extra money, so why trouble too much? Therefore, while the land is productive and while nothing is spoiling for lack of attention, the superintendents are always worried for fear they will not have enough labor from day to day.

By WRA rules, the Japanese are not allowed to earn more than the government allots them. Exception is made for work in a camouflage factory which has been established on the reservation by a private company. The Japanese who work there may keep 60 per cent of their earnings; the remaining 40 per cent must go into a community fund.

The government will not employ the Japanese. Roads are being built on the reservation, but no Japanese may have jobs on the roads. Outside labor is brought in.

Dr. Kido, evacuated to Poston, has to his credit a device for control of mosquitoes that spread sleeping sickness.

Of these young welders in the Center's machine shop, one was a U. of C. undergraduate. The other was in high school.

THE net result of this policy is that good farm laborers work far less than they had ever worked before. The young people resent the fact that they cannot make an independent living and get married under relatively normal circumstances. (They do marry, of course. There is a "honeymoon cottage" at Poston where young couples may stay for two weeks. It is almost always occupied.) Only the women have a fine time. Wives and mothers who always before had raised their children, kept their homes, and done stoop labor on the farm, now go to classes, learn English, cooking, dietetics, sewing, flower arrangement, and generally have a whirl.

Free schools for children have been established. Medical care is available. There is a hospital so good that it is on the American Medical Association's list of registered hospitals. It is staffed chiefly by Japanese doctors and nurses from among the évacués. True, a genito-urinary specialist is practicing general medicine, a lawyer is handling the vital statistics, and a Ph. D. in etymology is in charge of sanitation; but the service is good. The doctors do resent earning only nineteen dollars a month, for were they in the Army they would be commissioned.

Relatively few of those eligible for the Army have volunteered. Rightly or wrongly they maintain, "The draft is the privilege of American citizens. Why shouldn't we be drafted like every one else?" Told that they were offered a special privilege when granted the right to volunteer, they shake their solemn heads and repeat their statement.

Altogether, it is plain that, while the Japanese évacués at this fairly typical center have not been pampered, as many claim, neither have they been made to suffer any cruel or inhuman treatment. What, then, is their attitude? How do they feel about all this?

Well, they've had time to think. At first most of them understood the necessity for the evacuation, even though it was hastily and not too well done. They understood it was essential both for their own protection and for the national security. They realized that because a few out of their number were disloyal they must all suffer. They know that's the way of war.

Now they can leave, as some do, or they can stay on. Either way, their predominant emotion is fear. They are afraid to stay. Afraid they will stagnate. Afraid they will not have enough to eat. Afraid of the present and afraid of the future. What will happen to them if they get jobs outside in a hostile world? What will happen to them after the war if they have not established themselves and found a way to earn a normal living? They are afraid of communities where there are no other Japanese, and afraid to herd together for fear of violence.

The loyal Japanese citizens—and these comprise from 80 to 85 per cent, according to Milton Eisenhower, former WRA director—have never transferred their allegiance to Japan, but their faith in America has been shaken.

The old folk are also afraid. They have no desire to move. They want to stay in the centers until the war is over. Then they want to go back to California or Washington or Oregon.

Parents are afraid for the way their children will grow up. With no real homes, with community meals, they are losing control of their young people, who are developing bad manners and the habits of little toughs.

Professional men and women and merchants particularly worry about their futures. Will there ever again be Japanese communities? Will they be dispersed, and if so, how ever can they make their living? For white people never go to a Japanese doctor or a Japanese lawyer.

These fears color the lives of all the évacués who are still in the center. They regard the future with trepidation and the present with resentment.

The present policy of the War Relocation Authority is to encourage the American-born to leave for jobs in areas where they are permitted to go by the Army. But the first-generation must stay. If the young people go, it means the break-up of families. Sons and daughters must leave their parents. Often the young father must leave his family behind him until he becomes established.

This policy is, nevertheless, a good one—the only answer to the problem of the American citizens of Japanese parentage.

For those who stay in the centers, however, the situation leaves much to be desired. There is no reality in the centers. They are like big WPA projects. There is not enough real work to do. There is no economic compulsion or economic advantage in work. There is nothing to do and nothing to buy, and no one will starve or freeze or go without a doctor if he sits all day with folded hands.

The most serious valid criticism of the situation at Poston is that the government policy is confusing. It fluctuates too much. It offers little that is definite. No one is sure what the rules will be tomorrow.

The second criticism is that the centers deprive the Japanese, American and foreign-born alike, of the right to work as men outside work, with the prevailing wage for the job they do. This is at the heart of much resentment.

Another American-born professional man at the Poston Center, Dr. Richard H. Iwata, is shown instructing a nurse's aide class in anatomy.

FINALLY, there is little excuse for keeping the American-born in the center. The FBI has satisfied itself that it has combed out all who were disloyal and interned them elsewhere for the duration. The rest should be allowed to go where they please, subject only to restrictions in the interest of their security.

On the whole, our government, through the War Relocation Authority, is trying steadfastly and not too ineptly to preserve the Constitutional rights of these people. That they were uprooted was a misfortune of war. They are not treated at Poston as enemies or as aliens.

The camp is not so bad as it might be. It can be improved for the benefit of those who will remain until the last gun is fired, and to the advantage of all of us who might benefit from the honest labors of hard-working men and women.

March 1944

B I B L I O G R A P H Y

Japanese Americans

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NEWSPAPERS	"PACIFIC CITIZEN"	Weekly organ of the Japanese American Citizens League, 415 Beason Building, Salt Lake City, Utah.
	"HEART MOUNTAIN SENTINEL"	weekly, published in interests of residents of Heart Mountain Relocation Center. Cody Enterprise, Cody, Wyoming.

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"Our 100,000 New Boarders,"	Reader's Digest, March 1943	by J. P. McEvoy
"U.S. Soldiers with Japanese Faces,"	Reader's Digest, February, 1943	Blake Clark
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A RECEPTION honoring Brig. Gen. Theodore Kanamine is hosted by Washington, D.C. JACL May 11 at Fort Myer, Va. Shown are (from left) Toshio Hoshide, Doris Hoshide, chapter president Gerald Yamada, Gen. Kanamine (chief of staff, 1st Army, Ft. Meade, Md.), Mrs. Mary Kanamine, nat'l JACL v.p. Lily Okura, midshipman Craig Yamashita of Honolulu and Annapolis graduate Bill Blackwell from Forest, Miss. Earlier in the day, Gen. Kanamine with Yamada and Yamashita participated in a wreath-laying ceremony before the Tomb of the Unknown Soldiers at Arlington National Cemetery in conjunction with Asian-Pacific Americans Heritage Week. JACL made arrangements for the presentation. (Kanamine is the ranking Nisei military officer. His mother currently resides in Anaheim, Ca.)

House set to vote on HR 5499

WASHINGTON—House Judiciary Committee Chairman George E. Danielson indicated to the Washington JACL office that the Presidential fact finding Commission bill HR 5499, "Wartime Relocation and Internment of Civilians Act", will be considered by the full House on July 21.

"The expeditious movement of the Commission bill through the House in the past weeks is in large part due to the high regard which the House members hold both Congressman Norman Y. Mineta and Robert T. Matsui. Within 10 months Congressmen Mineta and Matsui have been able to bring the Commission bill to the House floor for vote. .....it speaks well for our Japanese American Congres-

Continued on Next Page

Sen. Inouye - principal Convention speaker

SAN FRANCISCO—Sen. Daniel K. Inouye returns to address a JACL national convention, this time as the principal speaker at the climactic Sayonara Dinner/Dance here Friday night (Aug. 1, Jack Tar Hotel)—the same time the Japanese Americans of the Biennium are to be honored. Previously, the senior senator of Hawaii was featured speaker at the Distinguished Public Service Award dinner at the national convention in Portland, 1974.

Sen. Inouye's political prestige and international renown goes back to his leadership while in combat with the 442nd RCT, which he had joined as a private in 1943. He subsequently won a battlefield commission while fighting in Italy. He was leading his platoon in the destruction of three German machine gun nests in the closing days of the war. In the process he was wounded and his right arm shattered. It had to be amputated. For his valor, Inouye was awarded the Distinguished Service Cross, the nation's second highest decoration. He also holds the Bronze Star, Purple Heart with cluster, five battle stars and four Distinguished Unit Citations.

Sen. Daniel Inouye

Because of the loss of his arm, Inouye had to abandon his ambition of becoming a surgeon. After graduating from the Univ. of Hawaii, he earned a law degree at George Washington University, returned home, entered politics and worked as a city prosecutor in Honolulu. He helped formed the famous Democratic revolution at the ballot box in 1954, being elected to the Territorial House of Representatives and then to its senate in 1958. With Hawaiian statehood, he became the first Japanese American elected to Congress (House of Representatives, 1959-62; Senate, 1962 to date) and has been re-elected repeatedly.

He was married to the former Margaret Awamura in 1949 and 14 years later their first and only child, Daniel Jr., was born.

The convention concludes with dancing to the music of Roy Leano and his band. Announcement concerning the National Support Fund and Project Kifu will be made during the dance intermission. Tickets are $32 per person for the dinner-dance.

Previous Principal Convention Speakers

Ed. Note: The people who have addressed the Convention finale in the past range from all walks of life. Most of them have been in politics, understandably since JACL is political but non-partisan in nature. Trend in recent years has been to ask persons of Japanese ancestry.

Continued on Page 2

Nominations, elections process outlined

PHILADELPHIA—The first round of nominations for JACL's National Officers was closed on April 29, 1980. To date only one other candidate's name has surfaced. Y. George Kodama, incumbent Secretary/Treasurer, has informed the Nominations Chairperson Grayce K. Uyehara here that his name will be submitted as a candidate for the same position from the National Council floor.

The following eligible candidates filed their nominations form before the deadline:

President: Lillian C. Kimura of Chicago, Tom T. Shimasaki of Tulare County and Dr. James K. Tsujimura of Portland;

Vice President for General Operations: Lily A. Okura of Washington, D.C.;

Vice President for Public Affairs: Floyd Shimomura of Sacramento;

Vice President for Research and Services: Mitsuo Kawamoto of Omaha;

Vice President for Membership Services: Dr. Yoshio Nakashima of San Francisco and Vernon Yoshioka of San Diego.

Lily Okura and Floyd Shimomura are incumbents for their positions and James Tsujimura is presently Vice President for Research and Services.

President Clifford Uyeda in his column in the Pacific Citizen wrote "Campaigns for elective offices will become increasingly intense". If this statement were a reality, the future of JACL could be stronger," Uyehara commented. The nominations committee members are deeply concerned that election of National Officers for JACL parallels the 1980 election for President of the United States—very little interest has been engendered. It is feared that: our organization with its potential for effectual, aggressive and experienced leadership among its membership is no longer able to bring forth enough candidates with the necessary dedication and inspiration to carry JACL onward and upward. This expression of concern in no way downplays the calibre and devotion of the announced candidates," committee chair Grayce Uyehara declared.

"We had high hopes that this time the chapters, the districts and the National Nominations Committee would somehow overcome the apathy which has been developing over several bienniums. We had a dream that there would be several candidates for each position.

"JACL is still a volunteer organization. Its strength and accomplishments are based on the efforts of countless individuals who volunteered their time, talent and ability to the cause of JACL and their fellow humankind.

"JACL still has unmet goals and potential to create a better society. Perhaps additional candidates will be persuaded to respond to the challenge to provide leadership. We continue to hope for a renaissance in JACL. Will you think about this call and respond?"

NATIONAL JACL - 1980

Convention Schedule

San Francisco - Jack Tar Hotel

● **Sunday: JULY 27** (Meeting Room)
2 p.m.—Nat'l Board Meeting .....Telegraph Hill

● **Monday: JULY 28**
7:30-9 a.m.—Coffee & rolls (through Convention week)
8 a.m.-Noon—Opening ceremony, Session I .International
9 a.m.—4 p.m.—City Tour by chartered bus.
(Lunch on your own)
2-5:30 p.m.—Session II "
8:30 p.m.—1000 Club whing ding, Japan Center Theater

● **Tuesday: JULY 29**
8 a.m.-Noon—Constitutional Revision (A) "
10 a.m.-6 p.m.—Marriott's Great America Tour.
Noon-2 p.m.—Awards Luncheon (JACLer of Biennium) .....El Dorado
2-5:30 p.m.—Session III .....International
6 p.m.—Past Presidents' Dinner (Jack Tar Hotel).
7 p.m.—Bridge Tournament .....Cathedral

● **Wednesday: JULY 30**
7 a.m.—Tennis tournament.
8 a.m.—Workshop: International Relations .International
9 a.m.-4 p.m.—Napa-Wine Country Tour.
Noon-2 p.m.—Presidential Candidates' Forum "
2 p.m.—Workshop: Redress "
6:30-9:30 p.m.—Bay Cruise buffet tour, Pier 39.
7 p.m.—Workshop: Employment Discrimination, California
7 p.m.—A-Bomb Survivors Committee ...Telegraph Hill

● **Thursday: JULY 31**
a.m.—Tennis tournament.
8 a.m.—Constitutional Revision (B) .....International
9:30 a.m.-5 p.m.—Marine World-Africa tour.
10:30 a.m.-2:30 p.m.—JACL Blood mobile, front of hotel.
Noon-2 p.m.—Fashion show-luncheon, St. Francis Hotel.
2-5:30 p.m.—Session IV .....International
6 p.m.—Distinguished Service Award dinner, Miyako Hotel.

● **Friday: AUGUST 1**
8 a.m.-Noon—Session V .....International
(Lunch on your own)
Noon-6 p.m.—Golf tournament, Presidio Golf Club.
2-5 p.m.—Elections, Session VI .....International
6 p.m.—Sayonara dinner-dance (JAs of the Biennium, Sen. Daniel Inouye, spkr) .....International

● **Saturday: AUGUST 2**
8 a.m.-Noon—Nat'l Board Meeting .....Telegraph Hill

(Schedule as of July 10, Check for Late Changes)

Enomoto joins federal institute of corrections

SANTA FE, N.M.—The political end to his career as head of California's department of corrections in April may have prepared Jerry J. Enomoto, 54, of Sacramento for the New Mexico prison system where turnover is routine and accusations of political interference are commonplace.

Speaking with Albuquerque Journal reporter Thomas Day in an office of the New Mexico Dept. of Corrections and Criminal Rehabilitation (113 Washington Ave., Santa Fe, 87501) last month about his final days in Sacramento, Enomoto recalled how "they (California officials) were going to say some nice things about me" and in turn he was going say how pleased he was to become head of the parole board—a considerable stepdown—and say "I was looking forward to this new challenge". But Enomoto rejected the script and filed suit (which is still pending) challenging the legality of his removal.

Now on the staff of the National Institute of Corrections, an arm of the U.S. Justice Department, he is to be in New Mexico for three to six months to advise state officials in the wake of the February riot at the state penitentiary.

Enomoto was here about two weeks when Adolph Saenz, secretary of corrections and criminal rehabilitation, left in a dispute with Gov. Bruce King. Enomoto stressed he was not a candidate for the post.

Though Enomoto seeks a low profile in New Mexico, he was motioned by the governor at a recent press conference to his side as proof that state officials are looking to outside help in rebuilding the prison system.

2 weeks till the 1980 JACL Convention: JULY 28 — AUGUST 1 JACK TAR HOTEL

Miss Hawaii's roots include Gannen-mono

HONOLULU—The new Miss Hawaii in the Miss America pageant, Keoneheluna Cook of Hilo, comes from a distinguished family. Her dad, Tom "Lofty" Cook, is a former Hawaii County chairman and spent 28 years with Bank of Hawaii, while her mother, May, was employed by a law firm and retired when she had Keone, the youngest of five daughters.

Her paternal great-grandfather was among the first group of Japanese ("Gannen-mono) to settle in Hawaii in 1868. And her maternal great-great grandfather, Henry Nalimu was the first Hawaiian missionary to go to Micronesia from Hilo in 1835.

A wide range of programs for Hawaiians under the new Office of Hawaiian Affairs will be funded from incomes derived from public lands held by the state. Gov. Ariyoshi signed the law June 16. The new office would also manage proceeds if the U.S. Congress ever approves, reparations to Hawaiians for damages associated with the annexation of the Hawaiian Islands.

Lawrence G. Tanimoto of Iolani School and **Shari Yakoto** of Roosevelt High participated in the 1980 Presidential Scholars program, for high school seniors (one boy and one girl from each state) who are chosen on the basis of academic achievement, leadership and community involvement and excellence in either the visual-performing arts or creative writing. They are guests of the White House and the Dept. of Education visiting Washington the last week of June...**Dr. Arthur T. Kobayashi** is head of the Hawaii Optometric Assn. ...Poet **Gary Tachiyama,** UH senior, won first prize in the first Academy of American Poets College Awards contest on campus with "The Line".

Henry Miyamura, 41, a graduate of Rochester's Eastman School of Music with a master's in music from Western Washington University, was appointed assistant conductor of Honolulu Symphony Orchestra in June. He is best known for building the McKinley High School Band into a top-notch musical group (1964-78), taking the band to Washington, D.C., twice to Japan and once to represent the U.S. before the Japanese Bandmasters Assn. He joined the UH music department in 1978 and became conductor of the UH Symphony Orchestra. Between 1961-66, he played first clarinet with the Honolulu Symphony.

As assistant conductor, he will work on music curriculum at UH, youth symphony concert work and probably rehearse the UH symphony to free time for conductor Donald Johanos. #

Asian Americans requalified for minority small business aid

WASHINGTON—An 18-month struggle, led by Rep. Norman Y. Mineta (D-San Jose), came to an end July 2 as President Jimmy Carter signed into law legislation which fully restores the status of Asian Pacific Americans as a designated minority eligible for the Small Business Administration's minority business development programs.

"The combined efforts of all Asian Pacific Americans nationwide made this a successful fight," Mineta commented. "Now the challenge is for Asian Americans to participate in these programs, and, in so doing, compete fully within the small business community."

In January 1979, the Asian Pacific American community discovered that, after participating in the SBA 8(a) minority business development program for ten years, they were removed from the program by legislation (Public Law 95-507) passed in 1978 which revised the federal government's minority business development programs.

On May 22, 1979, Mineta offered, and the House accepted, an amendment to the SBA fiscal year 1980 and 1981 authorizations bill (S 918) which statutorily restored Asian Pacific Americans to the SBA programs. The Senate accepted the Mineta amendment in June 1979 in a conference committee on S 918. A dispute over provisions in S 918 completely unrelated to the Mineta amendment delayed passage of the bill until mid-June 1980.

Under a July 6, 1979, SBA ruling, Asian Pacific Americans were again able to participate in the SBA minority business development programs. The Mineta amendment now supersedes the 1979 administrative ruling and assures such participation by law.

Deaths

Midori Kato, 58, charter member of the Pocatello JACL and resident in Bellflower, Ca., since 1961 died July 3 following a brief illness. Surviving are h Novo (also a charter Pocatello JACLer), d Sharon Kato Palmer, Bonita Stearn, 1 gc; m Masao Nakashima, br Dr Mits Nakashima (Portland), sis Junko Yamashita (Por), Miwako Kido (Nyssa, Or).

Rev. William M. Shinto, 50, of Costa Mesa, onetime pastor at Evergreen Baptist Church in Boyle Heights, L.A., died July 3. He was western director of Christian Higher Education Services for the American Baptist Board of Education and Publication. He is survived by w Ernestine, d Billye K.; f Harry, br Richard, Jack (both Albuquerque), and Edward.

Dore Schary, 74, best remembered among Japanese Americans as the MGM writer-producer of "Go For Broke!", died July 7 at his home in Manhattan. He won the Academy Award in 1938 for his script of "Boys' Town", starring Spencer Tracy and Mickey Rooney. He was keynote speaker at the 1954 National JACL Convention at Los Angeles.

Georgiana H. Sibley, 93, Millbrook, N.Y., a national (Episcopalian) church leader and champion of civil rights, died of a stroke June 10. She and her late husband, Harper, were among the first to become National JACL Sponsors during the bleak post-Pearl Harbor period. Her husband was one of the few top U.S. businessmen to stand by the Nisei during WW2. Among her survivors is Georgiana Hardy of Pasadena, Ca., for many years a member of the L.A. Board of Education.

Friends of Karl Nobuyuki to dine

SAN FRANCISCO—An appreciation dinner for Karl Nobuyuki, JACL national executive director who resigned July 15, will be sponsored by his friends on Saturday, July 26, 6:30 p.m., at the Miyako Hotel Imperial Room, it was announced by Hi Akagi of Alameda, who is general chairman of the event.

A no-host cocktail hour starts at 6:30, dinner at 7:30 at $25 per person. Handling reservations are:

Shiz Mihara (415) 921-7100; Richard Tsutakawa, 443-8307; Sam Sato, 839-9900; Ben Takeshita, 235-8782; Tad Hirota, 526-8636; and Akagi, 522-2345. Also assisting with the dinner are Bea Kono, Ken Kiwata, William Nakatani and Tom Ouye. #

INOUYE

Continued from Front Page

1946 Denver: Gov Ralph Carr
1948 Salt Lake City: Mike Masaoka
1950 Chicago: Oscar Chapman
1952 San Francisco: Dr Monroe Deutsch
1954 Los Angeles: Gov Goodwin Knight
1956 San Francisco: Maxwell Rabb
1958 Salt Lake City: Rep D S Saund
1960 Sacramento: Mike Masaoka
1962 Seattle: U Alexis Johnson
1964 Detroit: Roy Wilkins
1966 San Diego: Justice Stanley Mosk
1968 San Jose: Whitney M Young
1970 Chicago: Raymond Uno*
* Inaugural address as JACL president.
1972 Washington: Rep Norman Mineta
1974 Portland: Dr Arthur Flemming
1976 Sacramento: Connie Chung
1978 Salt Lake City: Sen S I Hayakawa

REDRESS

Continued from Previous Page

sional members' legislative effectiveness," Washington JACL Representative, Ronald K. Ikejiri commented.

"The bill will come on the Consent Calendar, the first day that members of the House return from their July 4th recess holiday and district work period. The fact that most members of Congress will be in their home districts will allow constituents to notify their representatives to vote for the Commission on July 21, 1980," he added.

"The bill will come under the Suspension of Rules procedure, which limits debate to 40 minutes, and no amendments from the floor...but requires a two thirds favorable vote for passage," according to Ikejiri.

The Senate version of the Commission bill passed unanimously on May 22, 1980. Both the Senate and the House Commission bills were introduced late in the summer of 1979.

"Passage of H.R. 5499 will mark the beginning of the Japanese American community's effort to write a fitting end to the relocation and internment experience," Ikejiri concluded. #

TAKING PART in the 12th annual Sumitomo Bank-JACL scholarship awards program are (seated) Sumitomo Bank President Nimei Akamatsu and JACL president Dr. Clifford Uyeda; and (standing from left) K. Yoshida, exec. v.p., Sumitomo; scholars Kent Nakamoto, Atherton; Katherine J. Shigekawa, Sacramento; Sheryl Lynn Yamamoto, Monterey Park; Steve G. Sogo, San Diego; and JACL youth director Bruce K. Shimizu.

MAJOR SCHOLARSHIP WINNER Jackie Naomi Nakamura (left) of Campbell's Camden High School, receives the $1,000 California First Bank/JACL Renewable Scholarship from Toshio Nagamura, bank president. She is the daughter of Bill and Margie Nakamura; was No. 1 in her class of 357 seniors and plans to major in biochemistry at Harvard-Radcliffe. Past CFB/JACL renewable scholarship winners: Paula Kakimoto (Princeton), '77-78; Kyle Konishi (Harvard), '78-79; and Eleanor Meltzer (Stanford), '79-80.

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BATTLE OF THE HOME FRONT CONTINUES

'Racism' in Korematsu

Continued from Last Week

By M. M. SUMIDA
(San Francisco)

After World War II government agencies have used the "cover" of "national security" many times and sanctioned the use of questionable measures to countervail alleged threats to security. Prior to Watergate they were relatively free of any "accountability".

It is not the intention to argue here that the government should or should not have such powers, but such powers should be exercised only in case of dire emergency with due care and only when other alternatives are unavailable. The Executive acting as Commander in Chief and the Judiciary must be held accountable to uphold the Constitution of the United States in the protection of the civil rights of its citizens during an emergency, especially in situations outside of actual combat zones where "military necessity" is questionable.

In the case of the Japanese Americans' treatment during World War II—the Supreme Court assumed under the "War Powers" that the "gravity of the military situation" during the spring of 1942 was sufficient cause to remove citizens and resident Japanese aliens from their homes and put them into camps (concentration or relocation camps).

The court declined to investigate whether there in fact was "military necessity", whether the judgment made at the time was a true military estimate of the situation, or investigate on its own the real "gravity of the military situation." The court did not require the military to show whether there were other alternatives available to cope with the alleged military necessity.

Justice Owen J. Roberts' dissent in the Korematsu case stated:

"No pronouncement of the Commanding Officer can, in my view, preclude judicial inquiry and determination whether an emergency ever existed and whether if so, it remained at the date of restraint out of which the litigation arose."

* * *

The Supreme Court indicated a strong reluctance to review the actions of the military. A partial answer was revealed later in the General Yamashita war crimes trial (February 1946). The Supreme Court in that case would not review the evidence of military commissions—"there are questions within the peculiar competence of the military officers composing the commission and were for it to decide."

In the General Yamashita case, the Supreme Court also touched on the question of whether the military was bound by the Fifth Amendment. A dissenting opinion by Justice Frank Murphy [who also dissented in Korematsu case]:

"...but in this nation individual rights are recognized and protected, at least in regard to governmental action. They cannot be ignored by any branch of the government, even the military, ex-

Continued on Page 11

Marutani cites Asian American experiences as judge since '75

SEABROOK, N.J. — With Judge William M. Marutani of Philadelphia as the keynote speaker, 165 guests attended the Seabrook JACL Installation and Graduates Recognition dinner on June 14 at Centerton Golf Club.

Sharing the podium was Congressman William D. Hughes of New Jersey to extend his congratulations. He was introduced by Dr. Richard Ikeda who served as the toastmaster.

In his address, "Asian American Slant of the Bench," Judge Marutani shared his life as the first Asian American judge in the Common Pleas Court of Philadelphia.

He cited numerous race tinged acknowledgement he had experienced since he was appointed by Pennsylvania Gov. Milton J. Shapp in 1975 as the first Japanese American judge east of the Rockies.

Judge Marutani, who served as a volunteer lawyer in the '60s in civil rights cases in Louisiana and Mississippi, noted that it was a constant learning process not only for himself but the public as well, as he continued to prove his services as a Judge were beyond the preconceived Asian American laundryman or MD.

He advised the youth to vie for public service as every ethnic race can contribute to better human relations. The speaker was introduced by Ray Ono.

Peggy Fukawa assumed her second term as chapter president. The installation of officers was conducted by EDC Governor Cherry Tsutsumida of Washington, D.C.

Three hard-working members were singled out by Recognitions Chairman Mary Nagao. Retirees Harumi Taniguchi, an Issei, and May Ikeda were cited for their dedicated service to JACL and awarded the Silver Pin.

Kiyomi Nakamura was recognized for his seventh year as Chapter treasurer and presented with an inscribed desk set.

Chester Nakai introduced the graduates and also announced the 1980 winners of Seabrook JACL scholarships and awards, presenting Susan M. Minato and Spencer Hirata with $250 each and Teresa Marino with $100.

Entertainment was provided by the Seabrook Minyo Dancers under the direction of Sunkie Oye. The Rev. Shingetsu Akahoshi of the Buddhist Church represented the clergy while the eventful affair was co-chaired by Mary Nagao and Mike Minato.

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Nisei Week Kamon Lecture: Every Japanese American has a Kamon and Japanese surname, living witnesses that eternally relate one's family history. It is important, now, to hand down one's family history to one's descendants.

Prof. Motoji Niwa, Japan's foremost researcher in genealogy, will lecture on the Kamon (Japanese family crest) and Japanese surname on Sunday, Aug. 17, 1-2 p.m., admission $5, at Bunka Kaikan (Japanese American Cultural and Community Center), 244 S. San Pedro St., 2nd floor, Los Angeles. His lecture will be followed by an individual question and answer period for those wishing to consult with Prof. Niwa. Participation fee will be $10 per question. For those who cannot attend, a reply by mail and translated into English can be arranged at the cost of $20. Check is payable to Yoshida Kamon Art. All inquiries should include the following information with check: (1) Hometown of your Issei ancestor, be as specific as possible; (2) Surname in Japanese characters, and (3) Content of the one question to be asked Prof. Niwa.

COLLECTIONS WILL BE DONATED TO THE BUNKA KAIKAN BUILDING FUND
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PRESIDENT'S CORNER: Clifford Uyeda

EXECOM

The National Executive Committee (EXECOM) is a body of elected national officers. Their positions were not taken lightly when they ran for office. Their responsibilities were awesome.

The biennium just completed was typical in that we had our share of controversies. But that is a norm. When accepted as such we are freed from the paranoid complexes that would immobilize and tear the organization asunder.

People have tendency to concentrate on controversies and disagreements. The positive accomplishments are readily forgotten. This, however, is also a norm, and therefore should be expected and accepted. The opposite, the glorification of the accomplishments and the ignoring of the controversies and failures would be to live in self-delusions. It is a sure ticket to disaster.

To each and every member of the EXECOM I owe my thanks and gratitude. It was a biennium filled with activities. We did not accomplish all we had hoped to accomplish, but we made progress and learned many valuable lessons which will benefit the organization. Most important of all the struggle for a common cause has brought us personally closer together. We know each other better. The comradeship developed over the biennium cannot be replaced.

To become a member of the EXECOM is an enormous responsibility. Working together to shape the organization into servicing our people is a satisfaction beyond the original concept. Here the benefits and gratification pale the moments of frustrations and bitter moments.

The overview of the biennium just completed is a satisfying one. This EXECOM did not shy away from difficult and even painful decisions. It took its responsibilities seriously.

Letterbox

● An appeal to the Delegates

Editor:

As a matter of self-imposed restriction, I generally do not comment on matters in print or in our column in which I happen to be directly involved. For reasons which hopefully will be apparent below, we make exception here through the Letterbox and request considerate understanding by JACL Convention delegates.

The subject: Revisions to the JACL National Constitution and Bylaws, and more particularly to the eight hours of National Council sessions that are presently scheduled.

In the past having been present at, and participating in, several National Council meetings, I view with trepidation the spectre of eight hours of meetings as a "committee of the whole" of delegates from over 100 chapters. It is difficult enough to have several hundred lawyers seeking to revise, line by line, a document; it can be almost as frustrating where several hundred persons may seek to function as lawyers. Not that such persons will not have worthwhile proposals: they will. But the question I now raise is whether such can best be presented, and soberly considered, in a committee meeting of several hundred delegates. I suggest not!

First of all, it is important to keep in mind that the documents, the Constitution and Bylaws, are merely devices—the means by which we operate. Thus, to spend valuable time in tinkering with the machinery at the price of failing to spend this time addressing the immediate issues of the day, in my mind at least would not a fruitful use of our time, energies and resources in meeting for the first time in two years. And we won't be meeting again for another two years.

Next, as I happen to view the proposed revisions, they are essentially "administrative"—not policy-fixing. As to the latter, policy-fixing that is, there are but few. One deals with requirement of citizenship for active membership, a question that has been discussed several times in council sessions of the past.

There are other proposals which, while not "policy issues" in the sense of providing new directions for JACL, should be of concern to the delegates, such as:

(1) Restructuring the National Board, (2) restricting proxy votes, (3) the question of initiatives and referendums.

But almost none of these are new issues which had not been reviewed before. This is not to say they should not be reviewed; the point is that such do not control or dictate the "directions" in which JACL might move. I submit that new directions, new goals, are indeed matters of substance to which the delegates appropriately should address themselves. After that, we'll then worry about altering the machinery to accomplish those goals. Not the other way around as we seem to be doing.

This is not to belittle the need for administrative and ministerial changes in the machinery. Frankly, I happen to believe that the national committee, under the leadership of the chair, Judge Mikio Fujimoto, has performed a yeoman's work as to such administrative modifications.

Thus, the point is, again, that we hopefully will not spend several sessions of the National Council tinkering with words which, after all, aren't going to make that much difference, at least insofar as what JACL should be doing. Rather, such valuable Council sessions should be utilized to set new directions, new goals for JACL.

In closing, therefore, it is our appeal to the delegates that we all maintain our perspective and understand that the proposed revisions to the Constitution and Bylaws will make little difference insofar as JACL is concerned. Personally, I'd rather see the matter of revising the documents continued another biennium, thereby leaving the delegates free to ponder the meaningful issues of the day.

It is fine to be tinkering with the machinery. But when it is finely tuned, **where do we go?** I think I'd like to have that last question answered first.

BILL MARUTANI
Philadelphia

● Use of epithet

Editor:

It always saddens me to see individuals & agencies raise such a hue & cry over the usage of "JAP" and demanding apology. (Latest is Jarvis). How much better to simply state: "We forgive him for his outbursts and turn our cheek because we realize that this is a problem he must solve himself". We would gather staunch supporters if handled in this manner. It is shameful we are programmed to believe Jap is a dirty word. It didn't have to be! Progress can only be made when we adults learn to turn our cheek and program our children differently.

Note the difference: Little Japanese boy: "Call me a Jap! I'll cream you with karate!" Another little white boy: "Wait! Jap is not a dirty word. It's only a short word meaning Japanese. Maybe you are of Japanese descent, but you have the same number of parts as I do, so it means that you are the same as me-just another human being!"

HASHIME SAITO
Tucson, AZ

FROM HAPPY VALLEY: Sachi Seko

If Borden Co. had not settled . . .

Salt Lake City

THE RECENTLY RESOLVED case between Mas Yamasaki and Borden, Inc., in Ohio assumes a significant place in JACL's human rights activities of the '80s. The concern for individual rights in the corporate world, including due process, began to surface in the late '60s and '70s. From all indications, the issues will demand answering in this decade. The Yamasaki case is only the vanguard in the new and growing struggle within the corporate sector.

As more and more Sansei and Yonsei are absorbed within this system, the changes and decisions we help influence will directly affect their lives.

JACL's participatory interest in the Yamasaki case deserves commendable notice. Before the matter was mutually resolved to the satisfaction of both parites, the Midwest JACL District Council submitted a resolution for consideration by the National Convention this month. "Resolution 2—In support of Mas Yamasaki. By MDC. The National JACL supports Yamasaki in his pursuit of fair employment practices from the Borden Co. and that a JACL-Yamasaki Legal Defense Fund be organized."

The MDC and its Human Rights Committee acted quickly and responsibly in the Yamasaki case. National JACL provided the services of its attorney, Lorrie Inagaki. Individual members, including former national JACL president Hank Tanaka, gave public support to the cause. Before satisfactory settlement, the case was scheduled to be heard by the Ohio Civil Rights Commission that ruled there was probable cause that Yamasaki was demoted because of racial discrimination.

JACL'S PERFORMANCE ON behalf of Yamasaki should restore some measure of confidence in the organization's integrity. Individuals fear to assume risks if they doubt the support of their organization.

The pursuit of human rights and dignity must be a cooperative effort between individuals and organizations. The individual who is willing to become a surrogate for all of us pays the highest price.

Mas Yamasaki suffered punitive hardships for two years while he fought racial job discrimination. When a man goes public, he risks his health, reputation and privacy. He becomes an open target for incalculable chicanery. Friends and family may try to share his burden, but there are limits to their capability. Most of his anguish and anger suffer a secret burial within himself. However, when he is vindicated, it cannot be considered a personal victory, but an appreciation that justice has been served.

A HYPOTHETICAL SITUATION crosses my mind. If the Yamasaki case had not been satisfactorily resolved, how far would JACL have acted against Borden, Inc.? Would it have fought the corporation's discriminatory employment practices in court, JACL vs. Borden, Inc.? The question will probably arise in a real-life situation earlier than we realize.

My observations is based on collected intelligence. Surveys indicate that the general public and corporate employees alike feel a lack of confidence in business leaders and business ethics. It parallels the post-Watergate distrust of government.

Carey McWilliams, civil rights activist and longtime editor of The Nation who died recently, was working for the last several years on a new project. It was a book on corporate corruption. In Don Gold's book, "Until the Singing Stops", (Holt, Rinehart & Winston, New York, 1979), McWilliams stated, "I think that capitalism has come up against the consequences of its own successes and it doesn't know how to cope with them at all." I mention this because McWilliams, who possessed a prescient mind, accurately predicted in the early '50s, racial events that occurred during the '60s.

The human rights struggle will not be in the streets this decade. It will be within the corporate structure. JACL cannot ignore the challenge.

A justifiable and common complaint about JACL has ben its reluctance or lateness in becoming involved. Too often, its conservative caution and delaying deliberation have deterred it from assuming a leadership position among civil rights groups. Rather than being an innovator, it has been a follower. Sometimes, it seems to be looking backward over its shoulder. An intense preoccupation with the past, however redemptive, is not an absolution from urgent immediate responsibilities.

THE NEW ISSUES must be confronted even at the sacrifice of old or unfinished business. Let us hope that the capability and clout that JACL demonstrated in the Yamasaki case are indicative of the role that JACL prepares to assume on the eve of its golden anniversary. #

35 Years Ago
in The Pacific Citizen

JULY 14, 1945

June 29—Fair play group forms in Louisiana to protest police juries action to bar Nisei resettlers to farm.

July 6—Stockton Judge Woodward rules Issei aliens have no right to lease or occupy commercial property in California; prewar treaty permitting leases abrogated in 1940.

July 6—At least 20,000 Nisei served in Army during WW2, reports WRA official.

July 6—Approximately 40 "councils for civic unity" in California to aid resettlers fight discrimination.

July 7—Army announces 442nd RCT returning to U.S. Feb. 1946 from Lecco, northern Italy.

July 9—Cal. Gov. Warren signs Donnelly bill making Attorney General responsible for land law prosecution.

July 14—WRA headquarters insists all camps to close by Dec. 15 except for Tule Lake segregaion center.

July 21, 1945

July 1—Joe Grant Masaoka succeeds Teiko Ishida in charge of JACL Office in San Francisco.

July 3—Nisei 522nd Field Artillery Bn. on the road to Berchtesgarden (Hitler's Bavarian hideout) cheered by 5,000 Dachau inmates released two hours earlier from Nazi captivity; 522nd men "adopt" three prisoners (from Lithuania)…522nd part of Allied security guard in Mertingen-Danube River area.

July 5—Pittsburgh citizens group changes in court temporary evacuee housing at Gusky Home as "detrimental" to neighborhood and "depreciating" property value; local CIO backs right of Nisei evacuees to move in.

July 10—Bob Hope gives show aboard troopship in Atlantic, "mostly Japanese American GIs…(who) are really sharp and just as American as a hamburger sandwich" to quote the screen star.

July 11—U.S. Fifth Army designates 442nd RCT as "strategic reserve" upon unit redeployment to U.S. (not "tactical reserve" as previously noted).

July 12—Hakujin flower and produce growers seek ban of Nisei return to west coast through federal law permitting local areas to vote on evacuee question; Ivanhoe (Tulare County) Citizens League petition gains support in Los Angeles…U.S. Sec. of Agriculture Anderson wires Seattle Produce Dealers Assn. to abandon anti-Nisei produce boycott; Justice Dept. anti-trust division studying question; War Dept. concerned about possible food waste.

July 12—First group of 10 Hawaii Issei alien internees return from Mainland camps to Honolulu.

July 13—ACLU Director Roger Baldwin, New York, seeks revision of Navy ban against Nisei enlistment.

July 14—Calif. VFW asks deportation of "disloyal"persons of Japanese ancestry.

July 15—Seattle florists boycotting flowers grown by Nisei (George Kawachi of Renton) who had returned to resume business.

July 16—Publisher-merchant Marshall Field of Chicago in Los Angeles hits opposition to return of Nisei.

July 18—Walnut Grove Justice of Peace Milo Dye jails woman for 90 days for disturbing peace of Army Pvt. Yoshio Matsuoka's family. (Believed to be the first jail sentence ordered by judge for threatening of Japanese American family returning to West Coast.)

July 20—Two 442nd RCT officers (Capt George Grandstaff of Azusa, 1st Lt Norman Mitchell of Los Angeles) reunited with 442nd Nisei veterans recuperating at Army's Birmingham Hospital, Van Nuys, to gather data for talks against intolerance.

July 28, 1945

May 19—Issei alien (Harvey Kawakami of Waimea, Kauai) wins U.S. citizenship after 3 months in Army.

July 12-Calif Atty Gen Robert Kenney condemns certain "patriotic" groups opposing return of Japanese evacuees to west coast.

July 17—Seattle produce dealers angered by Secretary of Agriculture Anderson's plea not to boycott evacuee-grown produce; demand Congress investigate produce handling to substantiate charges.

July 17—Ex-442nd officer Capt George Grandstaff starts speaking tour in Sacramento against home-front prejudice against Nisei.

July 17—Three British Columbia Nikkei file cases to test validity of Dominion's evacuee segregation program.

July 20—Stockton Japanese cemetery vandalized shortly after Dec. 7, 1941, restored by war veterans attending near-by Univ of Pacific.

July 23—National JACL opens office in Seattle to assist returning evacuees; George Minobe named in charge.

July 25—Eight hostels for returning evacuees (rate for first 10 days: $1 per day including 3 meals, 30 cents without meals) operating in Los Angeles area…Clifton's Cafeteria re-employs its 15-year Issei cook (Jimmie Mitsuhata) upon return, one of the first to announce policy to hire back prewar employees.

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have through the dinner for Redress and Diamond Club).

Another way of assuring JACL of funds is in the area of trusts or company money (although we

Continued on Page 8

● On raising money for JACL

Editor:

JACL trying to go into any kind of business is probably the worst way to raise money. Not only are risks involved but JACL would have to hire the expertise. Next to business is grants from U.S. corporations (Bendiner proved that) or raising dues.

Instead, we should go after Kaisha (Japanese corporation) money since they contribute millions each year to non-profit agencies in this country. JACL gets practically none of it, yet we have the closest ties and are affected most by what they do and have to spend our time & money defending their image and ours. I'm sure there are people who know how to approach the Japanese corporations here. I'm not thinking about just Diamond Club memberships at $1,000. There's no reason why we shouldn't get a total of $250,000 to $500,000 a year from the various companies.

I'm not saying I know how to do it but there probably are people who do. They may take a commission but that's to be expected. This concept should be presented to the National Council since there are segments within JACL who feel we should not take any Japanese company money (although we

FROM THE FRYING PAN: Bill Hosokawa

'If the Cuckoo won't sing . . .'

Denver, Colo.

"IF THE CUCKOO won't sing, kill it." That was the philosophy of Oda Nobunaga, a 16th Century warlord who conquered central Japan and ruled his fiefdom with a mailed fist.

"If the cuckoo won't sing, make it sing." Oda Nobunaga's successor, Toyotomi Hideyoshi, took this approach, employing coercion, intimidation and threats to gain his ends.

"If the cuckoo won't sing, let's wait until it does." Tokugawa Ieyasu was the patient philosopher and this thought became the basis of the modern Japanese business management system.

This is the way Mitz Noda, a senior staff engineer at Hughes Aircraft Co. in Culver City, Calif., captures the attention of American businessmen when he talks to them about the extremely successful Japanese management techniques which, suddenly, have begun to attract a great deal of interest in U.S. business circles. Late in June, for example, the NBC television network devoted an hour and a half of prime time to a documentary titled "If Japan Can Do It … Why Can't We?" an in-depth analysis of the way Japanese industry is operated.

Noda explains that American business is still run about the way Oda Nobunaga treated the cuckoo: If you don't produce, off goes your head. This leads to worry and, Noda says, Japanese managers contend worry is not good for either the employee or his company.

By contrast, Japanese management today takes the position that the average person "finds work natural and pleasant, is productive, and will exercise self-control" provided he is given reasonable motivation rather than threats.

ABOUT A YEAR ago Noda wrote an article about Japanese managerial philosophy for Technology Review, published by the Alumni Associaton of the Massachusetts Institute of Technology. It stirred up a great deal of attention. Among Those who read it were the editors and staff of The Best of Business, a semiannual review sponsored by the Xerox Corporation and distributed free to selected business leaders.

The editors of The Best of Business examine about 500 periodicals published in the United States and abroad in their search for material for each issue. About 1,000 articles were set aside as candidates for possible reprinting, and Noda's piece was one of them. Gradually the list was reduced to 90 and Noda's "Business Management in Japan" continued to survive.

Fourteen articles were finally selected for the Spring, 1980 issue. They came from such prestigious magazines as Atlantic, Fortune, Harvard Business Review, New Republic, Forbes and Industry Week. Noda's was among them.

Who is Mitz Noda? Noda is a Kibei Nisei who was graduated from Hiroshima Technical College. He returned to the United States, enrolled at UCLA and earned bachelor's and master's degrees in engineering. He is in demand as a lecturer on Japanese management techniques and has written two books on the subject. Another Noda article, "Leadership—the Japanese Way," is scheduled to appear in the summer issue of The Executive published by Cornell University.

FOR AS LONG as most Nisei can remember, they've been told that they are potential bridges of understanding between East and West, between Japan and the United States. This was a noble ideal but for most of them it was a mission impossible because they didn't know enough about Japan and Japanese culture to interpret them to their fellow Americans.

Noda has the advantage of both American and Japanese educations, and the ability to interpret one to the other. He is indeed a bridge at a time when a bridge between the two largest economies of the free world is badly needed. #

REDRESS PHASE 2: John Tateishi

My Final Words

Kentfield, Ca.

MY FINAL WORDS under the banner of this column, it seems to me, should be an assessment of the past 24 months in the Redress campaign. At 5:30 a.m., I offer them as random thoughts …

It has been an eventful, and on occasion momentous, two years since we stepped aboard the plan taking us away from the Salt Lake convention in 1978. Within 24 months, we have been able to step out of an eight-year in-house quagmire and place ourselves on the threshold of a final reckoning with our past.

There's no doubt that as an organization we can be justly proud of the progress we have made. The past two years have not always been easy, for we have had to face some major decisions and make some difficult choices. But the choices have always been made with the view in mind that the principles of the issue and the ultimate goals of the campaign were more important than immediate satisfaction or the soothing of egos.

IT IS IMPORTANT for us in the next two years to clarify and articulate a unified goal, to know what we are seeking and how we are seeking it. It is JACL that will have to make that decision. I realize more than ever now that the organizational decision of JACL is extremely important. We are the only recognized Japanese American organization nationally and what we say or think can be important.

We can succeed, I am sure, in achieving a satisfactory conclusion, but it won't happen unless we can get a broader commitment from the membership. The success or failure of the campaign in the next two years will be up to you and cannot rest on the shoulders of two or three individuals in leadership position.

Personally, I review the past two years with a sense of real satisfaction for we have come a long, long way. I realize, of course, the commission approach is not satisfactory to everyone, but I don't accept that our decision to choose the commission was in any way a copout, and I am convinced that it is the best possible choice available to us.

In general, the campaign has been successful up to this point. There have been some unsung heroes who have plodded along with us and who deserve public credit in the future. The successes have been many and have often been causes for joy. But the failures have had as much meaning because I have always viewed them as personal failures.

The times have been good and bad, but always, I shall be proud to have been a part of the campaign. #

EAST WIND: Bill Marutani

'But I Wasn't . . .'

First, the Nazis went after the Jews,
But I wasn't a Jew,
so I did not react.

Then they went after the Catholics,
but I wasn't a Catholic,
so I didn't object.

Then they went after the worker,
but I wasn't a worker,
so I didn't stand up.

Then they went after the Protestant Clergy
and by then it was too late
for anybody to stand up.

—MARTIN NIEMOELLER
Pastor,Theologian

AND SO IT was that the unspeakable holocaust was perpetrated against some six million fellow human beings, — men, women, children, the elderly, infants, — who worshipped the Almighty under the Old Testament. The Jews.

IT DIDN'T START with those now-infamous gas ovens. Rather it began with restrictions, followed by special decrees (wearing of a special Jewish badge, forced labor, establishment of Jewish Councils - the "Judenrat"), incarceration, and then systematic elimination. All supplemented with accelerating propaganda of hate. And all the while as the world stood by, essentially silent and inactive. Silent and inactive world nations. Silent and inactive world churches and religions. Silent and inactive world peoples.

IT IS UNPLEASANT, to say the least, to think, let alone speak, about this horrible chapter in the history of mankind; rather, it is easier to forget about the enormity of this program, perhaps to think somehow it didn't happen, that it could not have happened, that it won't happen. Again. That we are not Jews, and so…it can't happen to us. Surely, not in America, not today.

WE HAVE BUT to look to Southeast Asia, where today, again, hundreds of thousands of fellow human beings have been and are being systematically exterminated. As you read these very words, this very moment. Again, while the world's nations, churches and peoples ineffectually stand by, at best weakly protesting. This time different victims, different regimes, different methods. But with the same end result: systematic mass homicide of helpless men, women, children, the elderly and infants. Today. Now.

BUT WE CANNOT concern ourselves with these repulsive horrors: it is again too unpleasant to consider; we are not the victims; it cannot happen to other minorities; it could not have happened in America. Perhaps. Those of you who have read Michi Weglyn's book "Years of Infamy" learned for the first time some of the proposals submitted by those in the highest places of our Government for the "solution" of the 115,000 Japanese Americans and their parents who were incarcerated in concentration camps in the United States during World War II: ship them "back" to Japan; propose an "exchange" of ten Japanese Americans for every prisoner-of-war that the Japanese Imperial Government released; and so on.

FIRST THE NAZIS went after the Jews, but I wasn't a Jew…..

"Haiku" to Dr. Hirabayashi

Twenty Years Ago
Son of the Rising Sun's Land
Warmed up Cold Faces
His Heart Transparent
Makoto no Kokoro
Reflecting Mirror
Stone upon Stone He Built
Bushido Driving him Forth
With Hard Loyal Work
As a Divine Wind
Flashing Katana in Hand
Mowing Down Evil
Wet With Dew on Brow
Sowing Seed of Fertile Mind
Institution Built
Northern Samurai
Gordon Hirabayashi
Banzai is Our Cry!

EDMONTON, Alta.—In recognition of 20 years of service (including department head from 1963-70 here at the Univ. of Alberta), sociology colleagues gave Dr. Gordon Hirabayashi a "roast" last November. Some of the events are unprintable, but here is a haiku presented by Dr. Carlo Caldarola, author of "Christianity: The Japanese Way" (Leiden: E. J. Brill, 1979).

DOWN TO EARTH: Karl Nobuyuki

Let's Keep the Ball Rolling

San Mateo, Ca.

WHEN I FIRST came to JACL as National Director I accepted the position knowing that it would be a major challenge for the organization to overcome the internal strife that had plagued it. After three years, I am proud to say that we have been able to reach some of the goals that I had sought to achieve.

In assuming the position of national director, I did so knowing full well that the goals could not be reached in just a few years. That it would take time and dedication to JACL to infuse new ideas and approaches. I promised myself I would give JACL "my best shot". It is good to know that we have been successful in reaching some of our goals in a manner that is straight-forward and open. I did what I believed I had to do and welcome an open look at the record.

As I leave JACL, I do so with mixed emotions because there is still so much more to be done to reach our full potential. I believe that JACL does not wish to be known as just another social club but as a viable educational human and civil rights organization, dedicated to a healthy and well-rounded future for the Nikkei.

Over the past three years, it was necessary at times to "butt heads", which may have resulted in some hurt feelings. So lies the nature of the beast and the nature of social change. My only regret is that at times we have not been able to resolve enough of the conflicts and problems created by differing perspectives. And that at times our suspicion got in the way of factual analysis.

In my presentations to the membership I have commented that it is not I who is important nor for that matter the JACL but rather what the organization represents and stands for. It is people caring about people, people helping people, tapping America's resources and utilizing the potential of people for positive social change.

I HAVE NO ill feelings of JACL but rather a sense of pride that the organization was able to move forward. We have at last begun to see the dynamics of our future as Nikkei.

We have begun to see the heightened participation of Sansei in the organization. Not just in what we thought of as a youth program but as full fledged and active members of our chapters and boards. We are now witnessing "the changing of the guards".

We have taken before the American public the issue of our Evacuation and incarceration—not as a vindictive measure but as an issue of the greatest constitutional significance of modern times.

We have begun to explore the development of enhanced relationships with our mother country Japan, viewing our roles as a means of reciprocal understanding between the United States and Japan.

We have begun to present our story to the general public—not as second class citizens but as proud and dedicated human beings with a unique culture and a unique experience. We are beginning to define our role in this nation as an inherent part of America's resources interwoven in the fabric of a multi-ethnic and multi-cultural society.

We have proven through "an American Testimonial" that the JACL can generate the financial support it needs to carry forward programs that are for the well-being of the Nikkei and that JACL need not remain solely dependent upon the membership dues to finance its operations. I am proud to have had the chance to be a part of the process.

SOME OF MY friends have urged me not to resign but "to fight back" against some of the different perspectives which led to my resignation. I choose not to do so because I know that such action would only be divisive. This would contradict everything I have done over the past three years in pulling the organization together. More so, in an organization, philosophies change. This is good. A national director and his/her board must work in concert, step-for-step, and issue-to-issue. My high sense of goal-orientation is as much a part of my personality as is my commitment to do what I believe I must. Herein lies the rub.

It has been a special honor to have had the privilege to serve in the capacity as your national director for the past three years. It has been a tremendous experience for me personally. I thank you for a unique three years…we are moving forward. Let us keep the ball rolling. #

● **No Hill Too Steep:**

Let's all get on the Cable Car

By JOHN T. YASUMOTO
1980 National Convention, Chairman
San Francisco

IT SEEMS THAT Convention fever has finally struck! And this is my last opportunity in the PC to encourage all JACLers and friends to sign up to be a part of this memorable Golden Anniversary convention. Our convention board has worked hard to plan an outstanding week of business and pleasure for all.

There are two areas of major concerns at this point: One is that many Chapters still have not designated their OFFICIAL DELEGATES. It should be done now. Second is the need to better support our PROJECT KIFU fund raiser. Remember, the chapter can retain 40 per cent of the sales.

TO CLARIFY some of the details of our forthcoming meeting, I am providing the following:

1—Our business sessions will start on MONDAY, JULY 28. In the past, National Council sessions started on Tuesday. For out-of-towners, I recommend a Sunday arrival.

2—The registration fee for official delegates is $7. Any other person wishing to attend the business session or workshops will be charged a one-time registration fee of $1.

3—For those who have signed up for the special events, your tickets will be waiting for you at the Convention Registration Desk.

4—The Sayonara Dinner-Dance will be held on FRIDAY, AUG. 1. In past conventions, this function was held on Saturdays.

* * *

IN CLOSING, I recommend that all delegates do their homework on the matters listed on the business agenda since only 24 hours have been scheduled for national council sessions. In order to achieve a successful Convention, we **must** keep our timetable. I would appreciate your utmost cooperation. #

Procedures recommended for nomination and election of National Officers

NOMINATIONS:

1. Slate of candidates will be submitted to the National Council at its first business session on Monday, July 28.

2. Nominations will be opened for additional candidates to be nominated from the floor. Such nominations from the floor will include the background information on the nominee as required on the official nomination forms and must be subject to the requirement of endorsement of the majority of the Chapters of the particular District Council. The form is to be signed by the candidate.

3. The first order of business at the afternoon business session of Tuesday, July 29 will be Nominations. Complete slate of candidates will be presented. Nominations will be closed.

4. Brief nominations of candidates and major acceptance speech will follow. Total time allotment will be five (5) minutes for each candidate.

ELECTION:

1. The National Officers shall be elected by single ballot at the final business session of the National Council on Friday, August 1.

2. Each chapter present and certified by the Credentials Committee will be subject to the requirement of endorsement of the majority of the Chapters of the particular District Council. The form is to be signed by the candidate.

3. Ballots will be collected by chapter roll call to establish the number of chapters present.

4. The majority vote of chapters present at the meeting shall be necessary to determine the outcome of the election. If no candidate emerges with a majority vote for that position, there will be a run-off ballot of the top two candidates.

Forum for presidential candidates July 30

SAN FRANCISCO—A forum of candidates for National President is an innovation to invite open participation by delegates and candidates in the election process for the 1980 National Convention. This special event is scheduled for Wednesday, July 30, 12 noon in the International Room of Jack Tar Hotel.

Delegates will vote on Friday at the final business session to select JACL's National President for 1980-82. Thus, the forum will provide the delegates an opportunity to exchange dialogue with the candidates for President. Issues, present, potential and new which concern the chapters can be raised.

To know and to select the person who can best lead JACL through these critical and changing times should be an important consideration of this convention. Since National Council meets biennially, JACL has to depend on its leadership to implement the programs and to bring the current issues to the membership.

The three candidates for President are Lillian C. Kimura of Chicago Chapter, Tom T. Shimasaki of Tulare County Chapter and James K. Tsujimura of Portland Chapter.

SUMMER AND FALL fashions designed by Yuki Torii (example above was taken in Tokyo) will be featured at the JACL Convention fashion show lunch July 31 noon at the St. Francis Hotel and Jan Yanehiro of KPIX's Evening Magazine as commentator. At press time, more than 40 outfits had come and the fall numbers are on their way, according to Miki Sasai of O'Share Corner, Japan Center, who is instrumental in bringing the Torii collection to the U.S. for the first time. For tickets ($23.50), contact JACL Hq 921-5225.

Employment discrimination workshop set

SAN FRANCISCO — A workshop focusing on employment discrimination problems among Asian Americans will be presented at the Convention on Wednesday, July 30, 7:30 p.m., at the Jack Tar Hotel's California Room. Among panelists scheduled are:

U.S. District Judge Robert M. Takasugi, Los Angeles; Jerry Enomoto, former director of California's Dept. of Corrections and presently chairing the Presidential Commision to Study the New Mexico Prison Riots; Calif. FEPC Commissioner Betty Guimares; Dale Minami, attorney experienced with employment discrimination problems; Penny Nakatsu, former staff attorney at Employment Law Center; Violet Baluyut, U.S. Commission on Civil Rights; Mas Yamasaki, Dayton, Ohio; and panel moderator Yoshinori Himel, attorney with the U.S. Attorney General's Office, and chairperson of the JACL Committee on Employment Discrimination.

Topics will range from recognizing discrimination, remedies, establishing proof, community action, discrimination against Asian American women and finding a public interest lawyer. The Center Players will present a skit highlighting employment discrimination problems. #

Convention guidelines updated

CERRITOS, Ca.—Selanoco JACLer Jim Seippel, chairing the National JACL Committee on Convention Guidelines, has updated the JACL Convention guidelines in his one-page printed report that outlines the relationship the chapter has with Headquarters, the role of the Convention Board, finances (a 60 chapter/40 national split of the profits, but National responsible 100% for any deficit), selection of speakers and reporting requirements.

The convention board has 90 days after the close of the Convention to submit all data to Headquarters, if the 1980 guidelines are adopted. Headquarters is known to have waited a year for such a report in the past and even longer for its allocation of Convention profits. #

● **Books**

James Michener's next book, "The Covenant", to be published by Random House in the fall will be a Literary Guild selection. New York Times book editor Herbert Mitgang noted the Guild paid a reported $1,750,000 for the rights, highest ever paid by a book club for a novel. The story is set in South Africa. (The Micheners are special people to JACL—contributing annually to the scholarship program besides being Philadelphia JACL 1000 Club life members.)

● **Radio-TV**

Utah's first minority-FM public radio station (KRCL, 91mhz) at 262 E. 1st So., Salt Lake City is on the air. Ethnic groups, women, senior citizens, the handicapped and disadvantaged are invited to get on the air with their music, recitation, dialogue, etc. **John Suzuki**, a bilingual person, is taking training at the station to help the Japanese community.

● **Reunions**

Poston Camp III Block 308 residents will lunch together April 17, 1981 at Fresno's Hacienda Inn at noon during the Poston III reunion that weekend April 17-18. Mrs. Frank Yamakoshi, 8564 S. Columbia Ave., Reedley 93654 and Mrs. Stanley Nagata, 6782 Ave 400, Dinuba, Ca 93618, want to hear from their Block friends for a roster.

Topaz High School's Class of 1945 will hold its third reunion Aug. 16 at the Miyako Hotel, San Francisco. Reservations at $30 per were due July 15, according to Sam Nakaso, 1792 Cardel Way, San Jose 95124.

● **Los Angeles**

"Cruising' J-Town", a Visual Communication profile on Asian American music and musicians, airs on KCET (28) on Friday, July 25, 10-10:30 p.m., and Tuesday, July 29, 11 p.m. Documentary is part of KCET's weekly showcase for California filmmakers.

The Asian/Pacific census task force is conducting its last chance to be counted this weekend. Enumerators will be on hand at Evergreen Baptist Church, 2932 E. 2nd St., July 19, 8 a.m.-noon, to assist Japanese persons.

JACL sponsor blood drive

SAN FRANCISCO—The JACL Convention Board, in cooperation with the Irwin Memorial Blood Bank of the San Francisco Medical Society, will have a Blood Bank's Donor Mobile parked in front of the Jack Tar Hotel between the hours of 10:30 a.m. and 2:30 p.m. on Thursday, July 31.

Voluntary blood donations can be "banked" in an individual account or designated to the San Francisco Chapter's JACL Blood Account. Blood credits in the JACL account will be made available to JACL members and/or family members who receive blood not only in San Francisco but in other U.S. hospitals with which the Irwin Memorial Blood Bank has blood exchanges. Account coordinator for the JACL fund is San Francisco Chapter member, W. Y. Abiko.

The collection process takes about 30 minutes, providing blood donors with a mini-physical since their blood pressure, hemoglobin and temperature are taken during the pre-donation screening procedure. Blood type cards will be mailed to donors after their blood has been tested by the Blood Bank laboratory.

Mrs. Emiko Shinagawa, administrative director of the Irwin Memorial Blood Bank, and a member of the Contra Costa JACL Chapter Board, will be staffing an information booth in the Convention registration area at the Jack Tar Hotel on Sunday, July 27, to answer questions and sign up prospective blood donors.

"Japanese-Americans do not have a good record as blood donors," she said, "and we urge JACL members, as well as their families to support the blood drive. It will give them an opportunity not only to help patients requiring blood transfusions, but also to provide JACLers with protection against future blood needs."

The Irwin Memorial Blood Bank, a nonprofit community blood bank, must collect 10,000 units of blood a month to serve patients in 43 hospitals in eight Northern California counties. It is a member of the California Blood Bank System and American Association of Blood Banks.

For additional information contact Mrs. Emiko Shinagawa at 567-6400 ext. 421.

● **Education**

President Carter will nominate six members to the National Advisory Council on Women's Educational Program, including **K. Jessie Kobayashi** of San Carlos, superintendent of Murray School District in Dublin, Alameda County.

Jack Hamahashi was named Principal of Malcolm X Intermediate School for the coming term by the Berkeley Board of Education. He began as classroom teacher, was administrative assistant to principals of the Univ. of Calif. lab school, vice principal and more recently, acting principal.

Health insurance survey underway

SAN DIEGO, Ca.—A national survey of JACL health insurance programs is being conducted through the district councils, according to Vernon Yoshioka, chairperson, National JACL Health Insurance Committee, to compile a 1979-80 report for the National Convention. To date, there are five plans being offered:

1—JACL-Calif Blue Shield, San Francisco; 2—JACL-Blue Cross (NC-WNDC), Sunnyvale, Ca.; 3—JACL-Hospital Money Plan, Chicago; 4—JACL-Capitol Life (CCDC), Fresno; and 5—JACL Chapter-Sponsored (PSWDC), Torrance, Ca.

Meantime, the committee is recommending changes in the guidelines to include:

(a) eliminating the maximum limitation for JACL membership period of six months prior and (b) some budget for staff coordination.

Yoshioka believed all JACL health insurance programs should be "a service to the membership at the lowest possible cost" and said it was contrary to principle to "open insurance enrollment as a basis to encourage new membership".

NORTHERN CALIFORNIA-WESTERN NEVADA SAYS:

'Let's Return Our Sansei Leadership!'

Re-elect FLOYD SHIMOMURA

Lisa, Ruth (wife), Floyd, Mark

V.P. PUBLIC AFFAIRS

JACL ACTIVITIES
★ National Vice-President, Public Affairs
★ Sacramento Chapter President (2 terms)
★ Secretary, NC-WN District Council
★ Chairman, National Committee Against Defamation
★ Program Chair, Tule Lake Dedication

PERSONAL
★ Sansei, Age 32
★ Married, Two Children

PROFESSIONAL
★ Deputy Attorney General, State of California
★ State Bar of California
★ Woodland (Ca.) Planning Commission

EDUCATION
★ 1973: UC Davis Law School
★ Law Review, Order of the Coif
★ 1970: UC Davis, Economics, Oriental Languages, Phi Beta Kappa
★ 1969: Junior Year in Tokyo, Japan

SHIMOMURA

INTRODUCING . . .

Tom T. Shimasaki

Candidate for National President
Japanese American Citizens League
For the Biennium 1980-1982

PERSONAL BACKGROUND

Occupation: Chartered Life Underwriter, New York Life Insurance Co.
World War II service: Army Specialized Training Period, Japanese Language, University of Michigan

Wife: Mitsuye

Children: Robert, 38, DDS, U.C.
Janet, 37, BA, U.C.
Irene, 31, BA, Fresno State
Lynn, 27, MBA, UCLA
Chris, 23, MS, UCLA

Born in Lindsay, California, May 11, 1915

JACL BACKGROUND

National First Vice President 1966-1968
Chairman, Northern California District Council 1940-1946
Chairman, Central California District Council 1962
Awardee of Nisei of the Biennium Silver Medallion 1958
Awardee of the JACL Sapphire Pin 1952
JACL member 45 years
Twenty-nine Year Thousand Club member
President, Tulare County Chapter 6 years
Chairman of of the National JACL Planning Commission 1970-72
Chairman of of the National JACL Recognitions Committee 1968-70
Member, Nat'l JACL Political Action Committee 1976-1978
Member, Nat'l JACL Redress Committee 1980
Candidate for Nat'l Secretary 1950
Candidate for Nat'l President 1968
Candidate for Nat'l President-Elect 1950

COMMUNITY SERVICE

Past President, Tulare County YMCA
Past President, Lindsay Chamber of Commerce
Moderator and member, Lindsay First Baptist Church
Past President, Board of Trustees of Lindsay District Hospital
Past Chairman, Lindsay Orange Blossom Festival
Past President, Tulare-Kings Counties Life Underwriters Assn.
Past President, Fresno Chapter of the American Society of Chartered Life Underwriters
Silver Beaver Awardee and 40 Year Veteran of the Boy Scouts of America
Lindsay *Man of the Year*
Past Lieutenant Governor Kiwanis International
Member, Republican State Central Committee 14 years
Past President, Tulare County Historical Society
Member, The Commonwealth Club of California
Member, the Sequoia Lake Conference of the YMCA
Past President, Lindsay Farm Bureau
Foreman, Tulare County Grand Jury
Vice Presidnet, Mt. Whitney Area Council Boy Scouts of America
Organizing Chairman, Lindsay-Ono Sister City Program
Organizing President, Lindsay High School Parents Club
Member, The Elks Lodge
Voting Member, California Republican Party

● **Candidate's Platform:**

Shimasaki's Approach

April 10, 1980

ON JACL AFFAIRS:

You and I are privileged to be in the JACL at this, one of its most challenging and dramatic hours. This is more than a time of challenge, more than a time of drama. It is a time of a tremendous opportunity and a time for many other things essential to our approach to a new half century of JACL.

This is a time of recognition of the role of this great organization in the life of 20th Century United States — recognition of great programs and great accomplishments and seeing them only as foundation stones for even greater service for the years ahead.

As we bring to a close the first half century of service, the Japanese American Citizens League (JACL) should use this biennium of revelation as an invitation to men and women of like purpose to join so that our inspiration may be made more widespread throughout our land.

We need the total contribution of JACL in the years ahead to be those of building for another great half century, with our emphasis on finding the manpower and financial base and the dreams, the needs and the concerns which will make JACL an even brighter name in the next 50 years.

We should look at the forthcoming biennium as a time of rededication to the belief in an organization of volunteers who carry on service to their fellow men; rededication to the principles of freedom and great free men and the undergirding of the JACL by program and service so that we may be able to stimulate the satisfaction of men and women who belong to an organization in which idealism is practical and service is a part of the way of life.

THROUGH OUR Redress program, we want to demonstrate to the people of this country that the principles that have endured during the past 50 years of JACL history will endure permanently in determining the course we shall pursue. The dignity and freedom of the individual is the dominant philosophy of the JACL. Whatever changes that may occur in the manner of our lives and fortunes or our organizational structure, that philosophy will be characterized by our slogan, "Better Americans in a Greater America".

THE PAST 50 years is our introduction to a continuing drama as we draw the curtain for Act II, playing the roles according to the scenario provided by our forebears. Reflecting our dedication to the Issei past, renewal of our vows to the Nisei present and affirmation of our faith in the Sansei future, we shall live our guiding theme: Better Americans in a Greater America.

—TOM SHIMASAKI

ROSTER OF JACL'S 110 CHAPTERS

Our apologies for inadvertently omitting Diablo Valley.—Ed.

Alameda	Japan*	(*) To be chartered
Arizona	Las Vegas	Salt Lake City
Arkansas Valley	Livingston-Merced	San Benito County
Berkeley	Lodi	San Diego
Boise Valley	Long Beach-Harbor	San Fernando Valley
Carson	Marin County	San Francisco
Chicago	Marina*	San Gabriel Valley
Cincinnati	Marysville	San Jose
Cleveland	Metropolitan L.A.	San Luis Obispo
Clovis	Mid-Columbia	San Luis Valley
Coachella Valley	Mile-Hi	San Mateo
Columbia Basin	Milwaukee	Sanger
Contra Costa	Monterey Peninsula	Santa Barbara
Cortez	Mt. Olympus	Santa Maria Valley
Dayton	New Age*	Seabrook
Delano	New England*	Seattle
Detroit	New Mexico	Selanoco
Diablo Valley	New York	Selma
Downtown L.A.	North San Diego	Sequoia
East Los Angeles	Oakland	Snake River Valley
Eden Township	Omaha	Solano County
Florin	Orange County	Sonoma County
Fort Lupton	Pan-Asian	South Bay
Fowler	Parlier	Spokane
Fremont	Pasadena	Stockton
French Camp	Philadelphia	Tri-Valley
Fresno	Placer County	Tulare County
Gardena Valley	Pocatello	Twin Cities
Gilroy	Portland	Venice-Culver
Golden Gate*	Prog. Westside	Ventura County
Greater Pasadena	Puyallup Valley	Wasatch Front North
Gresham-Troutdale	Reedley	Washington, D.C.
Hawaii*	Reno	Watsonville
Hollywood	Riverside	West Los Angeles
Hoosier	Sacramento	West Valley
Houston	Saint Louis	White River Valley
Idaho Falls	Salinas Valley	Wilshire
Imperial Valley		

Corrected as of July 10, 1980

Vernon T. YOSHIOKA

for

Nat'l V.P.: Membership Services

PERSONAL

Born Feb. 21, 1938, Hayward, Calif. . . A fourth-generation Californian . . . MIT graduate, 1960, in aeronautical and astronautical engineering . . . Married: wife Shinobu, four children.

JACL / COMMUNITY

San Diego JACL president, three terms . . . PSWDC Executive Board 1977 . . . Union of Pan Asian Communities, founding chairman . . . Manpower Area Planning Council of S.D., exec bd (1973-74) . . . Calif State Advisory Committee of U.S. Commission on Civil Rights (since 1974) . . .

RECOGNITIONS

1974—Comm Sv Award, San Diego County Human Relations
1976—Achievement Award: UPAC
1976—Community Service Award: San Diego AIAA
1979—UPAC Founding Father Award

JACL PLATFORM:

• To carry on the traditions of Leadership and Advocacy for our Japanese American concerns . . . To establish new Horizons through cooperation with other Asian groups . . . To utilize the latest technology for the greatest long-term gains in handling of membership records and other operations.

ENDORSEMENTS:

San Diego JACL, Pacific Southwest District Council, PSWDC Executive Board

1980 Campaign Coordinators
Dennis Kunisaki, PSWDC Vice-Governor
Akemi Nagao, Fred Hoshiyama (Venice-Culver JACL)

● Candidate's Platform

Tsujimura's Campaign

April 11, 1980

ON JACL AFFAIRS:

The many pivotal programs and projects which have been already initiated must be sustained—

1—Redress must be brought to fruition.

2—Aging and Retirement Program must be completed.

3—The importance of continued vigilance in Equal Employment Opportunities and anti-discrimination need no further elucidation.

4—The Atomic Bomb Survivors project must be successfully attained.

5—We must continue to strive for improved Japan-U.S. relations.

6—We must expand, improve and continue to encourage our Youth Program.

7—At the same time, we must expand services to our members, improve their benefits and strive to effectively increase our general membership.

8—We must suggest dividing larger chapters into two or three, perhaps more meaningful and effective, chapters. Perhaps, too, our larger districts should consider similar action . . . for these changes, in my opinion, would strengthen our organization.

9—I firmly believe in reactivating our long-range Planning Commission to assist, reflect, dream, then structure the future of our organization.

10—Last, but not least, we must appreciate, support and encourage the people on our staff. Hopefully, one day, in addition to our superb National Headquarters, Washington Office and Regional Offices, we shall have a full complement of District Offices.

* * *

GENERAL STATEMENT:

I look upon the office of National President as a unique and privileged opportunity. It is an opportunity to:

—STIMULATE interest in JACL where it may be lacking.

—REKINDLE enthusiasm where it may have waned.

—URGE members to become personally involved in JACL and in turn experience the joy and benefits which can be derived through camraderie, trust and striving for a common purpose.

—REINFORCE pride in our identity and in being members of JACL.

—CONVINCE non-members of the purposes of JACL and to motivate membership.

* * *

The office of National President would allow me to seek out ideas, hear voices, to meet and discuss areas of mutual interest and concern and to remind each member that he/she is a vital part of JACL and that JACL can be a vital part of their lives . . . as it is in mine.

—JIM TSUJIMURA.

Dr. Jim Tsujimura of Portland, a physician-surgeon since finishing Univ. of Oregon medical school in 1960 and whose specialty is ophthalmology, served JACL in many levels: chapter president (1970-72), district governor (1973-75), chaired the 1974 National Convention board, national v.p. for research and services (1976-to date), and selected JACLer of the Biennium (1973-74). His community ties are professionally related with teaching at various institutions, hospitals; belonging to the Lions, Japan Society of Oregon and a stint coaching Little League baseball. Professionally, he is a Fellow of the American College of Surgeons; Diplomate, National Board of Medical Examiners; Diplomate, American Board of Ophthalmology; and clinical research investigator for several optical firms.

LETTERS

Continued From Page 4

donations by Issei/Nisei to JACL. Trusts can be established to benefit both JACL and individuals.

A sustaining pledge can be utilized to generate steady income. An example that I presently participate is in the ACLU, which lost membership because of the Skokie-Nazi march incident. ACLU dues start from $20 a year. The sustaining pledge asks whether the member is willing to pledge say $10, $15, $25, etc., a quarter. If so, they send out a statement quarterly for whatever you agree.

Let's say JACL has 1,000 members who are willing to pledge $25 per quarter. That would be $100,000 or $25,000 per quarter steady income . . . Hiring a clerk to put out the statements may cost from $1,000 per month. The sustaining pledge works.

Where do we get the money to start? I'd use the money raised from the National Support Fund to start implementing the above methods. If we use the fund just to operate the organization, it's a losing cause. Funds like that should be used to generate more funds or special projects—not to pay normal operating expenses.

JACL needs to be progressive and move out in all three areas now, get National Council approval in July of the concepts and start implementing.

Membership will grow by itself if we start getting funds to hire and pay adequate staff to implement programs. People will want to join a successful organization. Also membership on an anniversary basis like the 1000 Club will allow the chapters to seek new membership all year 'round instead of just four or five months a year.

I'm sure others may have different ideas on how to raise funds, but it's pretty obvious our old ways don't work today. Also, staff should not have to spend a lot of time raising funds unless specific people are hired for that function.

The approach to Japanese corporations may or may not take time to implement if the National Council agrees. Establishing the trust fund's mechanization will take some time. However, the sustaining pledge can be implemented fairly easily once the National Council approves.

HENRY S. SAKAI
Long Beach, Ca.

The 1000 Club has been operating since 1947 when $25 was a significant contribution to JACL, considering national dues then were $1 a year. Thousand Clubbers had contributed over & above **national and chapter dues in the early years. Had the proportions been maintained through the years, I'm sure the pledge system would be more popular today since some 1000 Club members did contribute on the basis of $5 upon joining and pledging to pay the remainder $5 per subsequent quarter. The late Mas Satow used to remind that 1000 Club members were not all that affluent to donate $25 at one time and gave on a quarterly pledge basis. He also encouraged 1000 Clubbers to stay in for 20 years until $500 had been contributed and be recognized as Life members. Recognition would include getting the PC—hence the PC penchant for publishing the 1000 Club Honor Roll each year and the contributions as received at Headquarters each week. There are some Century Club members who pay quarterly, some Life members have borrowed $500 from the JACL Credit Union. JACL even had a "Buck a Month" Club. The mechanism is there; the National Council can oil it (like hiring a finance director as was recommended in the 1946 budget-finance committee report to solicit funds) to get it moving and produce.—Ed.**

● Candidate's Platform

Lillian Kimura's Credo

April 9, 1980

I believe in JACL as a force for assuring dignity and justice in America.

I believe it has a proud legacy — left by courageous men and women banding together to make a better life for themselves and others of Japanese ancestry. Its history is aremarkable record of accomplishment for a small minority group.

I believe it has a future — one to be shaped to our contemporary needs.

I believe it will be crucial in the next biennium to assess our future in light of our past . . . to look at our programs, our finances, our structure, in order to be more relevant in tomorrow's world.

I believe I can make a contribution to that process of evaluating and dreaming.

I believe in the following issues are of immediate and future concerns for JACL:

REDRESS: The Iranian crisis and the subsequent actions of the junior senator from California indicate the need to pursue vigorously the redress issue to its logical conclusion. As the guidelines mandated by the 1978 Convention, compensation for our wartime experiences is our ultimate goal; however, of equal importance is the education of new generations of Americans to fragilities of Constitutional guarantees of liberty and justice.

The redress issue must be finally laid to rest so that we can go on to address new concerns. But we must not forget nor allow others to forget this infamous episode in America's history.

JAPANESE AMERICAN/ASIAN ADVOCACY: The large influx of Asians into the U.S. will over a period of time have great effect on American born Asians. While the newcomers are coming into a highly technological society, they are not unlike our Issei in being pioneers. Employment, housing, language handicaps, culture shock are but a few of their concerns. As our economy becomes tighter and inflation takes its toll, Americans are becoming more conservative and there appears to be increasing hostility directed toward Asians, resulting in backlash for all of us.

JACL must be more outspoken in its advocacy on behalf of Asian immigrants as well as for the poor and disadvantaged everywhere and to decry the apparent racism in the international policies toward Asian nations.

EQUAL OPPORTUNITY: There is great need to address of issue of "accessing" whether it be in employment, education or in receiving human services. Affirmative action is a vehicle for "accessing".

NETWORKING: JACL has always provided an informal support system for individuals. The organization itself needs to seek allies and support from other organizations with similar goals and concerns and to provide such support to them when needed. We should begin to dialogue with the National leadership of other civil rights and minority groups.

YOUTH AND AGING: JAYS should be seen as only one aspect of the JACL Youth program. More creative ways to involve and to program with youth must be devised. The increasing number of "outmarriages" mean a need for special programs for bi-racial families on identity, cultural heritage, Japanese American history.

I support Karl Nobuyuki's concept of the NISEI Institute. Whatever the age, people can still learn and grow and make a contribution to society. The Institute as I understand it will allow those who have retired from active participation in the labor force to pursue their interests in research or in creative arts, to develop hitherto untapped talent, to maximize their full potential, to leave a legacy.

THE JAPANESE AMERICAN EXPERIENCE: In order to promote a pluralistic society, it is important for us to articulate the contributions made by Nikkei to

Continued on Page 9

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45-Issue Format

Starting the first week of July, the Pacific Citizen will publish 45 times a year — a decrease of five issues from the current frequency schedule of 50 issues per year — to stay within the budget and not ask either the subscribers or advertisers at the present time for an increase to help meet the rising costs in printing and mail.

While skipping five alternating weeks through July and August, the five issues being planned every other week this summer are expected to run 12 pages instead of the usual eight.

Here is the revised deadline schedule for the summer:

For Issue Dated	COPY DEADLINE	Printed
Vol. 91 No. 3 / August 1-8	Friday July 25	. . . . July 28
Vol. 91 No. 4 / August 15-22	Friday Aug. 8	. . August 11
Vol. 91 No. 5 / Aug. 29-Sept. 5	Friday Aug. 22	. . August 25
Vol. 91 No. 6 / Sept. 12	Friday Sept. 5	. . . . Sept. 8

The Pacific Citizen office will remain open as usual.

KIMURA

Continued from Previous Page

the development of America. If we cannot tell our own story well, we must assure that those others who do, do so with accuracy.

* * *

In order to implement our programs, we need an internal system which works efficiently and effectively. I believe that system includes:

CONSTITUTION: I support the recommend changes in the Constitution and Bylaws with additional clarification on some items.

NATIONAL BOARD: I believe that the National Board is accountable under corporate law for the operation of the organization. Clarity of the roles and responsibilities of the corporate body as well as individual Board members and staff is essential.

PERSONNEL: We must seek to create a climate in whjich we can recruit and retain competent staff. By climate, I mean, the work environment, salaries and fringe benefits, supervision and opportunities for further training.

COMMITTEES: Committees are the most efficient way to help the National Board and Council make policy decisions. We have not utilized them well nor have we provided them the resources needed to do their task.

PROGRAM AND BUDGETING PROCESS: JACL programs seem to be determined by the amount of money we think we can get each biennium from membership dues. In fact, it is an afterthought since funds for maintaining the organization get first consideration. We must establish a planning rocess by which we determine first what it is we want to do, how are we going to do it, then seek the amount of dollars needed. Membership cannot be the sole source of income.

TECHNOLOGY: We must explore and explode the use of the latest technologies in telecommunications, computers, etc., in order to function well. Archaic equipment leads to archaic thoughts and programs thus creating a poor image.

MEMBERSHIP INPUT: JACL must set priorities for our efforts. Goals and objectives should reflect the needs of the broad membership. A process for assessing those needs must be put into place.

* * *

I have outlined what I believe to be the issues JACL faces today. We must work creatively in order to move JACL into the 21st Century.

—LILLIAN KIMURA

Lillian Kimura of Chicago is a social work consultant by profession, having graduated from the Univ. of Illinois School of Social work and is Mid-States regional director of the National YWCA. Her background in JACL and community is extensive: five years as MDC governor (1974-79), Planning Commission chair (1973-74), JASC president (1973-79), currently serving on Pacific Asian Resource Center on Agingin, Seattle; Nat'l Women's Political Caucus, etc.

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Chicago Nisei Post 1183 wins Hall of Fame award

CHICAGO—Extra! The Chicago Nisei Post 1183 wins Hall of Fame Award!

The prestigious award for distinguished, unselfish services to the community was presented to Post 1183 commander Art Morimitsu at the state Legion Convention here at the Palmer House July 8-12. The grand prize recognized the post for its entry project: the Annual Issei Appreciation Nite.

This year's Issei Appreciation Nite will be held at the Rizal Center on Sunday, Sept. 14.

Tom Rizzo, American Legion Dept. of Illinois Committee Chairman for the Community Service Award, will be asked to make a presentation during the program.

"Nisei Post has been honoring local Issei senior citizens for over 20 years without any thought of reward other than the satisfaction of knowing that our parents were happy to receive the tributes," Morimitsu commented.

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FROM PACIFIC SOUTHWEST: John J. Saito

Lunch Hour Hazard

Los Angeles

LUNCH, FOR MOST part of my life, has been a brown bag which usually consisted of a dry sandwich and a fruit. Having grown accustomed to bringing a lunch to school or work, I did not expect anything more.

During the past year, lunch has taken on a new look. Lunch now usually means going to one of the many eating places in Little Tokyo.

For one of the best steak or Polish sausage sandwich in town, I go to Nancy's on Second St. near Central Avenue. She has some other good things, too.

On Fridays, Tokyo Gardens has their combination special of shumai and chashu. There is always a line waiting to get in for seating. Therefore I usually order the takeout.

If you want to impress some out-of-town guests or relatives, a good place to go is the Village Plaza Restaurants. There are a half dozen or so restaurants that surround the main dining area. Every imaginable Japanese dish can be ordered under this one roof.

Across the way is Yagura Ichiban, which serves a very impressive lunch at a reasonable price.

IF YOU ARE really hungry, the teppan steak at the new Tokyo Kaikan should leave you with a feeling of contentment.

If you want to eat a light lunch, Modern Food Market has a hot food counter, next to the butcher shop, where you can select the dishes you want.

The most unusual eating place is Shakey's Pizza Parlor in the Village Plaza. For $2.83 plus tax, you can eat all the pizza, fried chicken, salad, etc., you want. I have not seen it yet but I heard that Shakey's will have some Japanese food topping on their pizza instead of pepperoni or anchovies.

The Golden Shark has a Chinese smorgasbord that won't leave you with a hungry feeling six hours later.

If you really want to eat light, you can share with me my brown bag lunch which I have returned to, until I lose the 20 pounds I have gained during the past lunch year. #

Calendar

* non-JACL event

● **JULY 18 (Friday)**
*Los Angeles—Farewell dnr for Consul Gen W Miyakawa, New Otani Hotel, 7:30pm.
Hollywood—Brft theater party, East West Players' "Happy End", E-W Theater. 8pm.

● **JULY 19 (Saturday)**
Selanoco—New memb potluck, Rio Hondo Comm College faculty dng rm, 6:30pm; Tak Shindo, spkr, Video casette of his life.
French Camp—Bazaar, FC Hall, 4pm.
*Oxnard—Obon Festival, Buddhist Church, 1-10pm.
*Los Angeles—Miss Sansei Pageant, Beverly Hilton Hotel.
*San Jose—Norm & May Mineta's family BBQ, Italian Gardens, 11am-1pm.

● **JULY 20 (Sunday)**
*Seattle—Taiyo Club Golden Age reunion, NVC Hall, 6:30pm.

● **JULY 21 (Monday)**
San Francisco—JCCCNC bd mtg, Nichibei Kaikan.

● **JULY 22 (Tuesday)**
Sacramento / Nat'l JAYS — Biennial conf (5da), CSU-Sacramento; Sat dnr-dance, Conv Ctr; George Takei, spkr.

● **JULY 25 (Friday)**
Riverside—Sendai Festival (3da), Riverside Plaza.
Diablo Valley—Bridge Club sess.

● **JULY 26 (Saturday)**
Tri-Valley/Diablo Valley—Joint chapter picnic, Lafayette Reservoir.
Philadelphia—Chapter picnic, Tak Morinchi's Home, Moorestown, N.J.
*San Francisco—Appr dnr for Karl Nobuyuki, Miyako Hotel, 7:30pm.

● **JULY 27 (Sunday)**
NC-WNDC—Swim meet, Gunn HS, Palo Alto.
Nat'l JACL—Bd mtg, Jack Tar Hotel, San Francisco, 2pm.
*West Covina—Obon Festival, SGV-JCC, 12n-10pm.

● **JULY 28 (Monday)**
Nat'l JACL—50th anny JACL nat'l conv (through Aug 1), Jack Tar Hotel, San Francisco. (Complete schedule elsewhere in this issue.)

● **JULY 30 (Wednesday)**
*San Francisco—JFSP Parents mtg, Sumitomo Bank-Geary office.

● **JULY 31 (Thursday)**
San Francisco—Bloodmobile, Jack Tar Hotel, 10:30 am-2:30pm.

● **AUGUST 1 (Friday)**
Cleveland—Bd mtg.

● **AUGUST 2 (Saturday)**
*Los Angeles—Poston II H.S. reunion (3da), Hyatt International Hotel, LAX.
*San Francisco—Nihonmachi Street Fair (3da), Post St in front of Japan Ctr.

● **AUGUST 3 (Sunday)**
NC-WNDC—Mtg.
Cincinnati—Picnic, St Edmund's.
*Sacramento—Hiroshima Memorial Sv, Buddhist Church.

● **AUGUST 8 (Friday)**
San Jose—Bd mtg.

● **AUGUST 9 (Saturday)**
Cleveland—JAYS Bazaar, Buddhist Church, 4-9pm.
Gardena Valley—Las Vegas Night, JCI.
*Los Angeles—Rummage sale, Japanese Retirement Home, 3d & Boyle Ave, 10am-3pm.
*Los Angeles—40th annual Nisei Week Festival (through Aug 17). Coronation ball, Beverly Hilton, 6pm dnr, 9:30 Disco '80; Sunday: Ondo parade, Little Tokyo, 3pm; Monday: Pioneer Awd dnr, L.A. Hilton Hotel, 6pm; Friday (12th): Japanese Court Music, Koyasan Hall, 5pm; Sat-Sun: Carnival, 11am; Sat: Bando Mitsusa Dance Program, Koyasan Hall, 7:30pm; Sun: Ondo Closing Ceremony, San Pedro St in front of JACCC, 5pm. (Free calendar of events in Little Tokyo.)
● **AUGUST 10 (Sunday)**
NC-WNDC—Exec bd mtg, San Mateo.
Contra Costa—JACL picnic.
Watsonville—Picnic, Santa Cruz Cty Frgnds.

● **AUGUST 11 (Monday)**
Alameda—Bd mtg, Buena Vista UMC, 7:30pm.

● **AUGUST 12 (Tuesday)**
*San Francisco—Nisei Comm on Pre-Retirement mtg, Fam Sv Agy, 1010 Gough, 7:30pm.

● **AUGUST 13 (Wednesday)**
*San Francisco—*JFSC Parents' mtg, Sumitomo Bank-Geary office.

● **AUGUST 15 (Friday)**
*San Francisco—ASIAPEX '80 (4da), Hallof Flowers, Golden Gate Pk, 10-6pm.

● **AUGUST 16 (Saturday)**
West Valley—Daruma Folk Festival, Saratoga Lanes pkg area, Sn Jose, 10am-5pm.
*San Francisco—Topaz HS '45 reunion, Miyako Hotel.

Chapter Pulse

● **French Camp**

French Camp JACL's annual bazaar will be held July 19 from 4 p.m. at the French Camp Community Hall. Proceeds go toward the center and chapter activities. Hideo Morinaka, Albert Pagnucci and Taiye Shuromizu are co-chairing the festivities.

● **San Francisco**

A three-day JACL-sponsored tour to Eureka for individuals 55 years & up is being coordinated by Connie Arimoto (757-2739) and Aki Travel's Mary Matsuno (567-1114) Aug. 8-10 for $100, including transportation from Japan Center, two nights lodging, and the Skunks train ride at Fort Bragg-Willets. A $25 deposit will reserve space by mailing it to S.F. JACL Eureka Tour, P.O.Box 22425, San Francisco, CA 94122, on a first come first serve basis.

● **Riverside**

In honor of the Riverside Sendai sister city program, the Riverside JACL will sponsor the 13th annual Sendai Festival, July 25-26, at Riverside Plaza. An event involving over 50 members of the chapter devoting hundreds of hours to insure its success, it features a Japanese food sale and the ondo on Friday night only, cultural demonstrations and displays.

The locale is off Central Ave. from the Riverside Freeway. In charge of the various displays are:

Sandy Levinson, bonsai; Sumi LaRose, brush painting; Kathy Mills, stained glass; Kuniko Nakabayashi, ikebana; Ray Dalke,

Swim meet at Palo Alto's Gunn HS

PALO ALTO, Ca.—The sixth annual NC-WNDC swim meet, co-sponsored by West Valley, Sequoia, Fremont, Marin County and San Francisco JACL chapters, will be held here at Gunn High School, 780 Arastradero Rd., on Sunday, July 27, 8:30 a.m. It has been billed as a national convention "prelude" since the convention opens the following day at the Jack Tar Hotel, San Francisco.

Sequoia JACL is defending team champion, seeking its third consecutive win. Over 80 youth competed last year.

● **AUGUST 17 (Sunday)**
Milwaukee—Picnic, Brown Deer Park #3 Area.

● **AUGUST 20 (Wednesday)**
San Mateo—Mtg, Sturge Presby Church, 8pm.

● **AUGUST 22 (Friday)**
Diablo Valley—JACL bridge club.

● **AUGUST 23 (Saturday)**
West Los Angeles—Steak bake, Sawtelle Gakiuin, 6pm.
*Watsonville—Jr BANGA golf tourn (youth 19 & under), Pajaro Vly course.

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Kinokuniya Bookstore presents Edward Miyakawa for autographs in the lobby of the Jack Tar Hotel at the JACL Convention on Tuesday, July 29.

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Previous total (active) 1,198
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Books from Pacific Citizen

(As of May 15, 1980: Some books listed previously are no longer available from the PC.)

Thirty-Five Years in the Frying Pan, by Bill Hosokawa. Selections from his popular column in the Pacific Citizen with new background material and a running commentary.
☐ $10.95 postpaid, hardcover.

Nisei: the Quiet Americans, by Bill Hosokawa. Popular history of the Japanese in America.
☐ $5.00 postpaid, Softcover ONLY.

Thunder in the Rockies: the Incredible Denver Post, by Bill Hosokawa. Personaly autographed by author for PC readers.
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Japanese American Story, by Budd Fukei. A taste of history and cultural heritage. One chapter by Mike Masaoka recalls JACL's role during WW2's Evacuation of Japanese.
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Camp II Block 211, by Jack Matsuoka. A young cartoonist sketches life inside internment camp at Poston.
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Years of Infamy, by Michi Weglyn. Shocking story of America's concentration camps as uncovered from secret government archives.
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Rulemakers of the House, by Spark Matsunaga-Ping Chen. An inside look at the most powerful committee in the House of Representatives, based on Spark's 10-year experience in that group.
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They Called Her Tokyo Rose, by Rex Gunn. Documented account of a WW2 legend by a Pacific war correspondent who stuck with the story to its unimagined culmination.
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Tokyo Rose: Orphan of the Pacific, by Masayo Duus. A fascinating narrative, with introduction by Edwin O Reischoeur.
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Sachie: a Daughter of Hawaii, by Patsy S. Saiki. A faithful portrayal of the early Nisei in Hawaii told in novel form.
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In Movement: a Pictorial History of Asian America, by Visual Communications Inc., Los Angeles; text by Dr. Franklin Odo, oriented toward schools and libraries in areas of multi-ethnic and cultural studies.
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BOOKS IN JAPANESE

Nisei: Kono Otonashii Amerikajin. Translation of Hosokawa's "Nisei" by Isamu Inouye. Ideal gift for newcomers from Japan or friends in Japan.
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SUMIDA

Continued from Page 3

cept under the most extreme and urgent circumstances."

The failure of the Executive and the military to obey the dictates of due process requirements of the Fifth Amendment in the wartime treatment of "citizens" and resident aliens of Japanese ancestry on the West Coast on the assumption of military necessity is apparent.

In Hawaii, the scene of an actual battle and closer proximity to enemy action, there was no wholesale evacuation of people of Japanese ancestry. This is prima facie evidence that the military had other less drastic alternatives than to suspend the due process clause of the Fifth Amendment. Hawaii was under martial law and the West Coast was not. On the West Coast all the civil procedures and courts were in operation. Yet the Korematsu case stands as the law, making it legal to do the same thing again.

* * *

The legislation being suggested should be designed to (1) correct the "gaps" in the law; (2) to remove the element of racism as part of the Constitutional law—Korematsu vs. U.S. (1944) 323 U.S. 215; (3) establish full accountability on all branches of the government, the civil rights and treatment of civilians outside of actual combat zones during any emergency and not allow any spurious reason to interfere with this duty.

Suggestion #1: Congress should convene a special committee to monitor and later review the action of the Executive and all governmental agencies, including the military when there is a threat to national security.

The special investigation should monitor and assemble information at the start of the emergency if any civil rights provisions of the Constitution are suspended because of the emergency. The special committee should conduct a full scale hearing as soon as the emergency is ended and civil authority restored. The committee should conduct a fact finding inquiry to determine whether the assumption of military necessity was supported by sufficient evidence.

The Congressional Committee should be fully authorized to make inquiry into the military situation when questions of suspension of civil rights of citizens are involved, without leaving such contention by the military to their own discretion and authority alone. It should determine whether less drastic alternatives were available than those actually used. It should determine whether the actual action taken were reasonable and not a cover for any other spurious reason.

Suggestion #2: A "deterrent clause" should be included, making any member of the Executive or any government agency including the military liable for either or both civil or criminal liability if they use National Security as an alleged reason to suspend the Fifth Amendment and the due process clause without showing (1) a direct causal relation with strong evidence to support military necessity for such contention; (2) that there was no other alternative available under the circumstances; and (3) that the actions taken did in fact productively serve the purpose for which it was intended and did in fact justify the suspension of the civil rights of citizens in non-combatant areas.

Suggestion #3: A "Rehabilitation and Compensation" provision to aid any person who suffers any personal injury or property loss because of the emergency and the suspension of their civil rights for any national security reasons.

If the "military necessity" was in fact a National emergency, then all people who suffer any losses in such an emergency should be given government assistance to reestablish and rehabilitate themselves with low cost government loans as in national disaster cases.

If the Congressional fact finding commission finds that the evidence did not support the assumption of "military necessity" where the protection of the due process clause was suspended, ther all persons who suffered any personal injury or property loss should be indemnified by the government for the unlawful suspension of their civil rights under the protection of the Fifth Amendment and due process clause. #

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Inasmuch as adoption procedures vary, persons residing in California are advised to check with local authorities.—Ed.)

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SPARTAN BEAT: Mas Manbo

'Bridge Across the Ocean

TOKYO—Tsuneo (Cappy) Harada, who played a role in the development of Japanese professional baseball after the Pacific War, was back in Tokyo recently on one of his innumerable trips to this country.

The native of Santa Maria, Calif., was here for a party in late June marking the publication of Baseball Magazine's "Taiheiyo no Kakehashi" (Bridge Across the Pacific). The book is about the 30 years of Japan-U.S. baseball relations since the visit made by the San Francisco Seals of the Pacific Coast League in 1949. The Seals club was the first U.S. pro team to visit Japan after the hostilities.

Harada did much for Japanese baseball during the allied Occupation of Japan and afterward, so it was entirely appropriate that he be at the party attended by Japan's baseball commissioner and presidents of both leagues, the Central and Pacific.

During the Occupation, Harada was an aide to Maj. Gen. William Marquat, chief of the Economic and Scientific Section of Gen. Douglas MacArthur's Occupation administration. Cappy was present when the Seals opened their tour against the Yomiuri Giants at Korakuen Stadium on Oct. 15, 1949.

As Marquat's aide, Cappy was instrumental in getting Osaka Stadium, home park of the Nankai Hawks, built. He arranged to have needed materials requisitioned.

* * *

JAPAN INAUGURATED the two-league system in 1950 and Harada dug up a number of good foreign players for the ball clubs. They ranged from Hawaiian-born Wally Yonamine, who won three batting titles while with the Yomiuri Giants.

Later, while a San Francisco Giant scout, Cappy arranged to have Masanori Murakami, a young Nankai Hawk pitcher, put under San Francisco's wing.

Murakami, known as "Mashi" in the U.S., became the first Japanese to play in the major leagues late in 1964. In his two seasons with the San Francisco Giants, the big (for a Japanese) lefthander appeared in 54 games and wound up with a 501 record with nine saves.

Cappy, now 59, is a member of the Washington State Athletic Commission. He was a second baseman on his high school team and also played for the nonpro Santa Maria Indians.

Besides having been a Giant scout and special representative, Harada was at one time general manager of the Lodi Crushers of the California League.

Back in 1967, he told then U.S. baseball commissioner William Eckert that he wanted to lead a delegation made up of an American major league squad and a Japanese pro team to China in 1968 for a series of exhibitions. At that time it seemed a wild idea. Not any more, however. Since about five years ago, the Chinese having been going in for the diamond sport seriously.

With the brand of baseball played in Japan having improved considerably over the years, Harada is a booster of the early holding of a "real World Series" between the top pro clubs of the U.S. and Japan.

* * *

MOST U.S. BALL fans may not know it, but the major league's first Japanese player, is still pitching.

Murakami, whose career began with the Pacific League Hawks in 1963, is now 36 and in his 16th year of Japan ball. With the exception of two years with theSan Francisco Giants, Mashi was with the Hawks through 1974. After a year with Hanshin Tigers of the Central League, he became a pitcher of the Nippon Ham Fighters of the P.L.

Up to this season, he had won exactly 100 games in Japan baseball. His best year was 1968, when he had an 18-4 record and topped the league in win percentage with .818. #

● Los Angeles

Assn. of No. American Radio Clubs' annual convention at UC Irvine July 18-20 will include representatives from around the world, including Takahito Miki of Japan Broadcast Listeners Federation, who will participate in a DX forum Friday 7 p.m.

PACE (Pacific Asian Consortium in Employment, 748-8431) is opening a four-month class for data entry operators. Instructor has many years of experience in training foreign students, whose placement record is at 95%, according to Asuncion Abarquez, executive assistant.

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BEN KUROKI'S STORY

INTRODUCTION

Technical Sergeant Ben Kuroki, an American of Japanese ancestry, returned to the United States in December of 1943 after 30 heavy combat missions in North Africa and Axis Europe. On February 4, 1944, he spoke before the Commonwealth Club of San Francisco. His story, that of a Japanese American aerial gunner in the U. S. Army's Eighth Air Force, is one of the most stirring to come out of the war. Ben Kuroki, a native of Nebraska, has won two Distinguished Flying Crosses, one for the historic raid on Romania's Ploesti oil fields, and wears an Air Medal with five oak leaf clusters. His record as a soldier of the United States is proof of President Roosevelt's statement that Americanism is not, and never has been, a matter of race or ancestry. Tech. Sgt. Ben Kuroki fights on today, firm in his faith in America and for the future of all loyal Americans of Japanese ancestry. Although he has fulfilled his tour of duty overseas, Sgt. Kuroki has already applied for a double hazard, for a part in the war against the fascist overlords of Japan. Today he is training at a western air base for a part in the war in the Pacific.

The Japanese American Citizens League is reprinting Sgt. Kuroki's story so that more Americans may know for what Ben Kuroki and thousands of American soldiers of Japanese ancestry are fighting.

An Address by Sergeant Ben Kuroki

U. S. Army Air Force

Commonwealth Club, San Francisco, Calif.

February 4, 1944

I want to thank you gentlemen, especially Mr. Deutsch and Mr. Ward, for inviting me to speak to you today. This is a great honor, and I really appreciate it. I just hope that I won't disappoint you. People who are going to make speeches usually start out by saying that they don't know how to, but in my case it's really true. A soldier's job is to fight, not talk, but I'll do the best I can.

I've spent most of my life in Hershey, Nebraska, which isn't where they make Hershey candy bars. Hershey is so small that probably none of you has ever heard of it. Before the war the population was about 500; now I guess it's about 300.

I didn't even live in Hershey; my father had a farm a mile north of town. I remember the farmers used to go to town every Saturday night and stand in groups on the street corners talking about their cows and horses. We've lived on that farm since 1928, and after I finished high school I helped my father work it until the war came along.

The last two years are what really matter, though, and maybe I can tell you something about them, even if I don't know much about making speeches. That's one thing the Army didn't teach me, though it taught me a lot of other things, and the experience I went through as a result of being in the Army taught me even more.

I learned more about democracy, for one thing, than you'll find in all the books, because I saw it in action. When you live with men under combat conditions for 15 months, you begin to understand what brotherhood, equality, tolerance and unselfishness really mean. They're no longer just words.

Under fire, a man's ancestry, what he did before the war, or even his present rank, don't matter at all. You're fighting as a team—that's the only way a bomber crew can fight—you're fighting for each other's life and for your country, and whether you realize it at the time or not, you're living and proving democracy.

Something happened on my first mission that might give you an idea of what I mean. We were in a flak zone—the anti-aircraft was terribly accurate—and we had a flock of fighters attacking us.

A shell burst right above the tail, and flak poured down. Our tail gunner was a young kid named Dawley, from New Jersey. The piece that got him was so big it tore a four-inch hole through a quarter of an inch of aluminum and double-welded steel. It caught him just above the ear. It

went through his fur helmet, and in so far we couldn't even see it when we got to him.

I was firing the right waist gun on our Liberator that day. All of a sudden I heard him yell over the interphone: "I'm hit in the head, let's get the hell out of here!"

We couldn't leave the guns until we'd shaken the Messerschmitts that were after us—it would have been suicide—but in a few minutes the tunnel gunner and I were able to get back to the tail.

We pulled Dawley back into the fuselage, so that we could work on him and at the same time watch out for more fighters. Then we took off our fur jackets and covered him up. It was about 10 below zero and we were about freezing to death.

He was in terrible shape; I can't even begin to describe the look of pain on his face. He was semi-conscious, but he couldn't open his mouth to speak. His lips seemed to be parched, as though he was dying of thirst. We couldnt understand how he was still alive.

I called the radio operator, because he's the one who is supposed to administer first aid on a Liberator, but instead the co-pilot, a first lieutenant, came back. He was going to give Dawley a morphine injection, but I stopped him. They'd taught us in gunnery school not to give morphine for head injuries; it might kill the man instantly. The co-pilot had either forgotten or was so excited he could think only of stopping the pain.

Anyway, I motioned to him—we couldn't hear each other above the roar of the motors—I pointed to my head and shook it. The co-pilot evidently understood, because he didn't give Dawley the morphine.

That tail gunner lived to fly and fight again, and the last I heard he had completed his tour of duty. Whether or not I was instrumental in saving his life by stopping that morphine injection isn't important—it was just that we had to work together regardless of rank or ancestry.

The tunnel gunner that helped me with him was Jewish, I'm a Japanese American, the bombardier of our crew was a German, the left waist gunner was an Irishman. Later I flew with an American Indian pilot and a Polish tunnel gunner. What difference did it make? We had a job to do, and we did it with a kind of comradeship that was the finest thing in the world.

That first mission was over Bizerte; it was the 13th of December, 1942, and we'd just arrived in French North Africa from England two days before. When I say "we" I'm talking about the outfit I was serving with; it was Brig. Gen. Ted Timberlake's Liberator bomber group, which everybody over there called "Ted's Traveling Circus" because it got around so much back and forth between England and Africa. In fact, it got around so much it kept German military intelligence guessing, trying to figure out where it was from week to week.

It was a funny thing—I'd just been assigned to a crew the day before we left England, although the group had been based there for about four months. I'd finished gunnery school more than a month before, and ever

since I'd been trying to get assigned to a crew. It wasn't easy; I'd talked to the pilot whenever I knew there was going to be an opening in a crew, and each pilot would assign me temporarily and then replace me when the time came for permanent assignment.

I understood well enough how they felt; and they knew I was as good as any man they did assign, but still they were uneasy. But I wanted to get into combat more than anything in the world, so I kept after it.

In fact, it had been one continual struggle from the beginning of my Army career, and I felt that I had done pretty well to get overseas and to gunnery school.

Two days after Pearl Harbor, my brother Fred and I drove 150 miles to Grand Island, Nebraska, to enlist in the Army Air Force. We were held up for nearly a month because of all the confusion and misunderstanding in Army camps at that time. For the first time in our lives we found out what prejudice was.

I began to realize right then that I had a couple of strikes on me to begin with, and that I was going to be fighting two battles instead of one —against the Axis and against intolerance among my fellow-Americans.

Finally, after two more trips to Grand Island and three telephone calls, Fred and I were accepted at the recruiting station at North Platte, and sent to Sheppard Field, Texas, for basic training.

There was so much prejudice among the recruits there, that I wondered if it would always be like that; if I would ever be able to overcome it. Even now I would rather go through my bombing missions again than face that kind of prejudice.

My kid brother Fred could hardly stand it. He'd come back to the barracks at night and bury his head in his pillow and actually cry. We were not only away from home for the first time, but because of this discrimination, we were the loneliest two soldiers in the Army.

After basic I was sent to clerical school at Fort Logan, Colorado, and then to Barksdale Field near Shreveport, Louisiana, for permanent assignment. Of the 40 clerks sent to Barksdale, I was the last one assigned. I spent about a month at Barksdale, most of it on K. P. You've all heard the Air Forces motto, "Keep 'Em Flying." Well, my motto was "Keep 'Em Peeling"; they called me "Keep 'Em Peeling" Kuroki in those days.

The most discouraging thing about that was the fact that I had no assurance that I ever would be assigned. About the only thing that kept me going were the wonderful letters of encouragement I received from home. My sister would write me that I had to realize that Americans were shocked by Pearl Harbor, and that many of them were unable to distinguish between Japanese and Americans of Japanese descent. I still was without a friend in the Army, though, and that made it bad. There was only one boy who was kind to me at all—he used to get my mail for me when I was on K. P. and couldn't get away.

I was finally assigned to a squadron in General Timberlake's bomber group, which had been formed at Barksdale and was ready to move to

Fort Myers, Florida, for final training. A few days before we were to leave, the commanding officer of my squadron called me in and told me I wasn't going; and that I was to be transferred to another outfit.

That was about the worst news I had ever heard. I asked him why, and he said that he had nothing to do with it. He started asking me questions then—how I liked the Army, and so forth. I told him pretty bluntly about the prejudice I was encountering, and that I didn't even go into town because I couldn't enjoy a minute of it when I did. He seemed sympathetic enough, but he said there was nothing he could do to stop my being transferred.

But, my words must have had some effect, because the day before the group left, he called me back and told me to pack my bags, that I was going with them.

At Fort Myers I did clerical work for about three months. I gradually began to win over some of the soldiers, and the boy who used to get my mail for me at Barksdale became a good friend of mine. We were in a truck accident one day, and I was able to help him. After that we were inseparable.

When the group had finished training and was ready to go overseas, I was given orders, as I had been at Barksdale, transferring me out of my squadron. This was even worse than the time at Barksdale, because I really wanted to go overseas and had been counting on it for three months.

General Timberlake—he was then a colonel—was already with the air echelon of the group, so I couldn't see him. I went to see the squadron adjutant and begged him, with tears streaming down my face, to take me along. He said there was nothing he could do about it, that it wasn't because I was of Japanese descent. But he did agree to talk it over with the group adjutant, and in about an hour he came back with the good news that I would remain with the outfit. I was about the happiest guy in the world just then.

We shipped north right after that and sailed from New York on the last day of August, 1942. Ours was the first Liberator group sent to the European theater. As soon as we had our base set up in England, I applied for combat duty. I had to beg for that too, but at last I was sent to gunnery school.

It wasn't much schooling—about a week, I guess—a lot different from the way it is now, when every crew member goes to school for months in this country. I really learned to shoot the hard way, in combat.

As a result of the recommendations of the armament officer, I was accepted on Major J. B. Epting's crew as an auxiliary member; we were to go out on a raid the next day, but it was cancelled because of the weather. About a week later I was permanently assigned to his crew. The next day we flew to Africa and my tour of duty began. Once again I'd received a break just in the nick of time.

We were glad to get away from the cold, fog, rain and mud of

England. Boy, Africa seemed like heaven for the first two days. It was dry and warm and the sun was shining. It was interesting, too, at first. I met my first live Arab. The Arabs used to come out to the base peddling tangerines and oranges and eggs, foods we hadn't seen for months in England. I remember in London they were asking 18 shillings—about $.50—for a pound of grapes; one of our boys even asked the vendor if they had golden seeds in them.

One of our gunners made a deal with an Arab—a filthy barefoot old man dressed in something that looked like grandma's nightgown. The gunner told him he would trade the plane for six eggs delivered every day for six months. So every day the Arab would bring him six eggs. Then he would go over to the plane and pat it and smile, thinking of the day when it would be his. He wondered what he thought when we took off one day and didn't come back.

After the second night in Africa we weren't so sure it was an improvement on England. It started to rain and kept on raining until we finally couldn't operate at all. We had no tents or barracks or any place to sleep. Some of the boys slept under the plane until it got too muddy. I picked the flight deck inside for myself, but gave it up so that Major Epting could sleep there. I slept in the top turret.

If you have any idea of the size of a top turret on a Liberator, you can imagine how comfortable I was. I had to sit up, and all night I would bump into switches which would snap on and wake me up. One night of that was enough for me.

We'd left England in such a hurry that we didn't have mess kits. All the time we were in French North Africa we ate our canned hash and hardtack out of sardine cans.

And the mud—I've never seen such gooey mud. Our group flew about three or four missions from that base and then the planes couldn't even get off the ground. They'd start to take off and sink into the mud all the way up to the belly, and then we'd have to unload the bombs, dig the ship out, reload and try again. It was a mess. After about 18 days we gave up and moved out of there.

From French North Africa we went to the Libyan desert, near Tobruk, not long after the Germans had surrendered it. Tobruk was the most desolate place I have ever seen; it was full of abandoned tanks and guns and broken buildings. Only a church had escaped complete destruction, and no living person dwelt in that city.

But as far as we were concerned, we were glad to get out of our mud-hole in North Africa, but not for long. We were in Libya three months. In all that time, were able to take a bath only once, and that was when we were given leave to fly to an Egyptian city for that specific purpose. That was the only time we shaved, too; we must have looked like a convention of Rip Van Winkles before we left.

There were no laundry facilities; we were allowed only a pint of water

a day for everything. This water we drew from a well, which we had to abandon after a while when we found some dead Germans in it.

We were at least 300 miles from any town, excepting the dead city of Tobruk. We had no entertainment of any kind out there on the desert; when we weren't on raids we just lay around in our tents, or took walks in the desert.

The most dismal Christmas eve of my life I spent on the Libyan desert. It was cold, and we didn't even have tents to sleep under. We slept in our clothes and didn't even take off our shoes. Our morale was certainly low that night, as we thought of the fun we could be having in the States, and of our families and friends back there. But it's things like that, as well as actually fighting together, that bring men close to one another, as close as brothers.

Our group was going on raids about every other day while we were in the desert, and they were all pretty rough. We bombed Rommel's shipping lines over and over at Bizerte, Tunis, Sousse and Tripoli in Africa. Then we started in on Sicily and Italy.

We had some boys of Italian parentage flying with us, and whenever we took off to bomb Naples or Rome I'd kid them about bombing their honorable ancestors. "We're really going to make the spaghetti fly today," I'd say, and they'd retort that they couldn't wait to knock the rice out of my dishonorable ancestors.

Naples was always a rough target. It was the "flack city" of the Italian theater. The flak burst so thick and black you couldn't even see the planes a hundred yards behind you. Yet our raids over there were called spectacular examples of precision bombing.

We participated in the first American raid on Rome last July. It was the biggest surprise I'd had so far; we thought we were going to run into heavy opposition, and we were almost disappointed when we found hardly any.

We bombed Sicily and Southern Italy at altitudes of about 25,000 feet, and it really gets cold at that height. One time over Palermo it was 42 below zero. I froze two oxygen masks; after that I had to suck on the hose to get any oxygen.

Even at that height we could see our bombs breaking exactly on their targets, and as much as an hour after we had left the targets we could see the smoke rising from the fires we had caused.

It gave you a funny feeling; you couldn't help but think of the people being hurt down there. I wasn't particularly religious before the war, but I always said a prayer, and I knew for sure my pal Kettering, the radio operator, did too, for the innocent people we were destroying on raids like that.

But we were in no position to be sentimental about it. The people know they were in danger, and they could have gotten out. Besides, we weren't fighting against individual people, but against ideas. It was Hitlerism or democracy, and we couldn't afford to let it be Hitlerism. And so,

Returning from his service in Europe, Tech. Sgt. Ben Kuroki visited the JACL office in Denver while en route to a new assignment. He is shown here with Joe Masaoka of the JACL's Denver office. Sgt. Kuroki is a member of the North Platte, Neb., chapter of the JACL.

unfortunately, it was German and Italian lives or ours. That was the only way you could look at it.

It was a happy day when after three months of Libya, we received orders to return to England. We took off from Tobruk at midnight. There was no formation; the planes left at two-minute intervals, and each was on its own.

The next morning, instead of seeing daylight, we looked out over a blanket of clouds without any opening. We had had to go up to about 10,000 feet to get over the clouds, and now we couldn't go under them, for fear of crashing into mountains.

We were lost. The navigator could do nothing, and the radio operator, though he was working like mad, couldn't get his messages through because of the weather. Finally he got a message, but by that time we didnt' have enough gas to get to the airfield that had answered us. We'd already been up 11 hours and 20 minutes with a 10-hours' supply of gas. We expected to go down any minute.

The pilot called back that anyone who wanted to bail out could do so. Nobody did; I know I had so much faith in Major Epting's flying ability that I wouldn't leave until he did. All of a sudden, and it seemed like a miracle to us who were tensely waiting for the crash, there was a tiny rift in the clouds. Epting didn't wait one second; he just dove right into it, and made a perfect landing in a valley that wasn't big enough to land a cub in safely.

We had just gotten out of the plane when a swarm of Arabs surrounded us. There must have been a hundred of them, and they were armed with rifles, spears, and some with clubs. When we saw them coming we debated whether we should shoot at them or try to talk to them. We decided to talk to them, but we couldn't understand them and they couldn't understand us.

They didn't hurt us, but they certainly weren't friendly. They took everything away from us—guns, wallets and everything we had in our pockets—and they wouldn't let us near the plane.

We had no idea where we were, but in a few minutes a Spanish officer came up and arrested us, and we found that we had landed in Spanish Morocco. The officer marched all of us, our crew and the Arabs, into a native village about two miles away. The procession we made caused more excitement, I guess, than that village had had in its entire history.

The natives all thought I was Chinese, but Kettering, our radio operator, explained to the Spanish soldiers that I was Japanese American. That created quite a stir when it got around. Most of the people, both Spanish and Arabs, flatly refused to believe it, and later it took the American embassy to prove it to them.

In a few days we were flown to Spain in a German plane and interned in a mountain village. We thought we'd be there for the duration, but within two months, through methods I can't reveal, we were in England.

From England we bombed targets in Germany and began preparations

for the raid on the Romanian oil fields at Ploesti, preparations that were to last three months and take us back to the Libyan desert. In England our group practiced low-level bombing. We practice-bombed our own airfields, each plane having its own specific target. That way our bombardiers got accustomed to finding targets at low altitude.

After nearly a month in England we returned to Africa. This time our base was set up near the city of Bengasi in Libya. Here we had a complete dummy target of what we later learned were the Ploesti refineries.

Up to this time I had been a tail gunner, but now I was assigned to the top turret, the position I held throughout the rest of my missions. To celebrate the event, Kettering painted in big red letters across the glass dome of the turret these words: "Top Turret Gunner Most Honorable Son, Sgt. Ben Kuroki." "Most Honorable Son" was what they usually called me—that or "Hara-kiri." They were a great bunch over there.

Every day that we weren't on missions, 175 liberators loaded with practice bombs would take off in groups at regular intervals and bomb duplicates of the real target. On these practice raids, each group rather than each plane had its specific target, so that it was really a dress rehearsal of the actual raid. Some of the planes flew so low that they came back with their bomb-bay doors torn off. And we sure scared the daylights out of the natives; we had to dodge groups of Arabs and their camels all over that desert.

Despite the heat we had to do double work, because we had only a skeleton ground crew—our real base was still in England. We'd go up into 10 to 20-below-zero temperatures and then come back into 100-above heat. It was no wonder that a lot of the boys came down with colds.

We had fewer sandstorms and they didn't last as long as when we had been stationed near Tobruk. What really worried us were the poisonous sandviper snakes and scorpions. The scorpions especially—big two-inch long devils with curving tails were thick as flies. We'd find them in our blankets and everywhere else. If you got stung by one of them, you really knew it; you'd be sick as a dog for at least a day.

The month preceding the Ploesti raid we were taking part in the invasion of Sicily, bombing Messina, Palerno and various airfields. It's unusual for heavy bombers to bomb airfields, but we were assigned that job so that it would be impossible for enemy fighter planes to take off from those fields and strafe our ground troops as they landed.

During all our practice for Ploesti we were intensely curious as to what our target was going to be. Rumors of all kinds were floating around, but no one thought it would be Ploesti because no no could imagine how we could carry enough gas to get there and back.

Our base was guarded by British anti-aircraft gunners, and we used to ask them what they thought about our flying so low. They said it was an advantage from the point of view of escaping the heavy anti-aircraft fire, but that we would be dead ducks for anything smaller than 40 millimeter

cannon. Right then we began to think of the approaching raid as a "suicide" mission.

The last week in July every crew member in every group was restricted to the base until after the mission, but it was not until the day before we left that we were told the target was the Romanian oil fields. That was news all right. You hardly ever hear of an oil field being bombed —the only other one I know of was in Burma. We were really surprised. There had been a couple of rumors that our target was to be Ploesti, but nobody had put any stock in them—it seemed too improbable.

We were briefed all that day and into the night. The American engineer who had constructed the Ploesti refineries talked to us; he knew the exact location of every refinery and every cracking and distilling plant. The information he gave us proved invaluable the next day. They showed us motion pictures which gave details of the individual targets of each group.

In the afternoon Major General Brereton, commanding general of the Ninth Air Force, came around in a staff car and talked to us for almost an hour. He said we were going on the most important and one of the most dangerous missions in the history of heavy bombardment, that it had been planned in Washington months before. He told us that Ploesti supplied one-third of all Germany's oil and nearly all of Italy's, that it was timed, furthermore, to cut Hitler's fuel supply as his divisions rushed to defend it against the coming Allied invasion.

When he finished, our group commander—not General Timberlake, who had just been promoted from colonel and was now a wing commander, but the new group commander—briefed us again, and went into minute details of the takeoff the next morning. He tried to encourage us as much as possible.

"I'll get my damn ship over the target if it falls apart," he said.

He got his ship over the target all right—we were close behind him. And we saw it when it fell apart, flaming to the earth.

That afternoon before the raid he emphasized that nobody had to go who didn't want to; it was really a volunteer mission. No one declined, but we were all very tense. Someone had mentioned that even if all planes were lost it would be worth the price, and that started more talk about its being a suicide mission.

We didn't sleep very much that night, and there was none of the joking that usually went on among our crew. We tried hard to sleep, because we knew it would be a long trip and we had to be at our best, but you can imagine how easy it was.

The first sergeant blew the whistle at four in the morning. While we ate breakfast the ground crews, who had ben working on the planes for the last two days, gave them a final checking over. Those planes were beautiful, parked wing to wing in a long line on the runway.

We took off at the crack of dawn. It was a perfect summer day, warm and balmy. The lead plane of the group started out, and the others followed at precise intervals until finally the whole group was in the sky in

perfect formation. Our group joined other groups from nearby fields at pre-arranged places. It was all split-second timing.

We were keyed up. We knew it was going to be the biggest thing we had ever done, and we were determined it would be the best. It was the same with the ground crews; they had always taken great pride in the ships, but this time they had gone overboard to get them in perfect condition. They shared our excitement and anxiety, too.

From Bengasi we flew straight over the Mediterranean. It was very calm and blue that day. We were going along at about 5,000 feet when suddenly we saw one of the planes ahead take a straight nose-dive. It went down like a bullet, crashed in the water and exploded. For half an hour we could see the smoke from it. It gave a haunting feeling, as of approaching disaster—we could see that not a a man on that plane had a chance to escape.

A couple of hours after we left Bengasi, we were crossing the mountains of Italy, going up sometimes as high as 10,000 feet to get over them. Then the Adriatic and into Jugoslavia, through Bulgaria and across the Danube into Romania.

Over the Danube valley, in Romania, we went down to about 300 feet, so low that we could easily see people in the streets of Romanian towns waving at us as we went over. They must have thought we were friendly bombers because we were flying so low. Or maybe they recognized the white star on our wings and were glad that we were coming.

About 10 miles from the target we dropped to 50 feet, following the contours of the land, up over hills and down into valleys. Our pilot would head straight for those hills, and every time I thought sure we'd crash right into them, but he would pull us up just in time, and just enough to get over the ridge, and then down into the next valley. Coming back we were flying part of the way at five and 10 feet off the ground, and some of the planes returned to base with tree tops and even cornstalks in their bomb-bays.

We had a very good pilot. He was our squadron leader, Lt. Col. K. O. Dessert, and his copilot was our regular pilot, Major Epting.

This was the 24th mission I had flown with Major Epting and the same crew, except for Dawley, the tail gunner who was hurt during our first raid. Our ship was named in Major Epting's honor; his home town is Tupelo, Mississippi, and so we called the plane "Tupelo Lass."

The major, who is 23 years old, is one of the best pilots I've ever seen. He pulled us out of a lot of tough spots when we thought we were gone.

And between Major Epting and Col. Dessert they got us through Ploesti without a scratch, but it was a miracle that they did.

We came into the oil fields at about 50 feet and went up to about 75 to bomb. The plane I was on was leading the last squadron of the second group over. Five miles from the target, heavy anti-aircraft started pounding us. When we saw the red flash of those guns we thought we'd never make it. We really started praying then. We figured that if they started

shooting at us with the big guns at that distance, they would surely get us with smaller and more maneuverable batteries. We remembered the British anti-aircraft men who had said we'd be dead ducks for anything under a 40 millimeter cannon. At our height you could have brought a Liberator down with a shotgun.

Ploesti was wrapped in a smoke screen which made it very difficult to find the targets. When we got over, the refineries were already blazing from the bombs and guns of the planes ahead of us.

Red tracers from the small ground guns had been zig-zagging all around us for half a mile or more, and the guns themselves were sending up terrific barrages. Just as we hit the target, gas tanks started exploding. One 10,000 gallon tank blew up right in front of us, shooting pillars of flaming gas 500 feet in the air. It was like a nightmare. We couldn't believe our eyes when we saw that blazing tank high above us. The pilot had to swerve sharply to the right to avoid what was really a cloud of fire. It was so hot it felt as though we were flying through a furnace.

The worst I saw, though, was the plane to the right of us. Light flak must have hit the gas, because all of a sudden it was burning from one end to the other. It sank right down, as though no power on earth could hold it in the air for even a second. When it hit the ground it exploded.

Every man on that ship was a friend of mine, and I knew the position each was flying. I'd seen planes go down before, but always from a high altitude, and then you don't see the crash. This way it seemed I could reach out and touch those men.

The most pitiful thing was that ship's co-pilot. He was an 18-year-old kid who'd lied about his age to get into aviation cadet training. We always called him Junior. When our regular co-pilot, who was firing the right waist gun that day, saw Junior's ship go down, he let loose with his gun like a crazy man. Junior was his best friend.

Then we saw flak hit our group commander's plane. In a second it was burning from the bomb-bay's back. He pulled it up as high as he could get it; it was fantastic to see that blazing Liberator climbing straight up. As soon as he started climbing, one man jumped out, and when he could get it no higher, two more came out. Every one of us knew he had pulled it up in order to give those men a chance. Then, knowing he was done for, he deliberately dove it into the highest building in Ploesti. The instant he hit, his ship exploded.

We left Ploesti a ruin. Huge clouds of smoke and fire billowed from the ground as we pulled away from the target. It was like a war movie, seeing those masses of flames rolling toward you, and white flashes of 20-millimeter cannon-fire bursting alongside of you.

We got back to camp 13 hours after we had taken off. It was the longest bombing mission ever flown, and that explains why it was necessary to do it at low altitude. If we had bombed at the usual level, we would never have had enough gas to get back.

It was also the most dangerous mission in the history of heavy bombardment, ranking as a battle in itself. It is officially regarded not as the Ploesti raid but as "the battle of Ploesti."

There was no line at the mess hall that night. Even though we were starved, we couldn't eat when we thought of the men that should have been standing in line and weren't.

And even though we were dead tired, we couldn't sleep. I know I didn't sleep for several nights after that. The ground crews kept the runway lights on all night, and many of them stayed up until morning, though they knew the planes they had worked so hard on and their friends, the men who flew them, weren't coming back.

The next morning was rough, too. We always got up at six o'clock, and there was always a lot of yelling back and forth between the tents—sometimes we'd throw rocks at each other's tents. The only yelling we heard that morning was our co-pilot calling for his friend Junior, although he had seen him go down in flames the day before.

Ploesti was my 24th mission. For most of the crew it was the 25th; in other words, it completed their tour of duty for them. I was assigned to another crew for my last mission.

For a long time I had been thinking about volunteering for an extra five missions. I wanted to do that for my kid brother; he wasn't overseas then. The day after my 25th, I asked my commanding officer if I could go on five more. He said I should go home; in fact, there were orders out already for me to do so, and a plane ticket to the States waiting for me. But he finally gave me permission, and I stayed with the crew I had flown with on what was supposed to be my last raid.

It took me three months to get those five missions in, the weather was so bad. And then when I came home it was by banana boat and not airplane. I was sure burned up about that.

It was at this time that I flew with the only full-blooded American Indian pilot in the European theater; everybody called him "Chief," but his name was Homer Moran, and he was from South Dakota. Four of those extra five missions I flew from England over Germany.

I nearly got it on the 30th mission, my last one. We were over Munster, in Germany, and a shell exploded right above the glass dome of my top turret. It smashed the dome, ripped my helmet off, smashed my goggle and interphone. The concussion threw me back against the seat, but I didn't get a scratch. I thought the ship had blown apart, the noise of that explosion was so loud. I passed out, because my oxygen mask had been torn off, but the radio operator and the engineer pulled me out of the turret and fixed me up with an emergency mask.

Things like that aren't explained just by luck. I must have had a guardian angel flying with me that time and on the other missions, too. They say there are no atheists in foxholes; I can tell you for sure there are none in heavy bombers either.

I left England the first of December. They wanted me to stay over there, with my outfit, as chief clerk in operations, but from the beginning

I have felt my combat career would not be over until I had fought in the South Pacific, and so I asked to come home for a brief rest and then be assigned to a Liberator group in the South Pacific.

It was December 7, two years to the day after Pearl Harbor, when our ship reached New York. I thought I was a pretty tough sergeant, but when I saw the Statue of Liberty and the sunlight catching those tall buildings, I damn near cried. I knew I had come home, and I felt so lucky to have gotten through all those bombing missions without a scratch that I said a prayer of thankfulness as I leaned against the rail. I only wished that all my buddies could have come home, too.

I spoke earlier of having two battles to fight—against the Axis and against intolerance. They are really the same battle, I think, for we will have lost the war if our military victory is not followed by a better understanding among peoples.

I certainly don't propose to defend Japan. When I visit Tokyo it will be in a Liberator bomber. But I do believe that loyal Americans of Japanese descent are entitled to the democratic rights which Jefferson propounded, Washington fought for and Lincoln died for.

In my own case, I have almost won the battle against intolerance; I have many close friends, in the Army now—my best friends, as I am theirs—where two years ago I had none. But I have by no means completely won that battle. Especially now, after the widespread publicity given the recent atrocity stories, I find prejudice once again directed against me, and neither my uniform nor the medals which are visible proof of what I have been through, have been able to stop it. I don't know for sure that it is safe for me to walk the streets of my own country.

All this is disappointing, not so much to me personally any more, but rather with reference to my fight against intolerance. I had thought that after Ploesti and 29 other missions it was just short of a miracle I got through them, I wouldn't have to fight for acceptance among my own people all over again.

In most cases, I don't, and to those few who help breed fascism in America by spreading such prejudice, I can only reply in the words of the Japanese American creed: "Though some individuals may discriminate against me, I shall never become bitter or lose faith, for I know that such persons are not representative of the majority of the American people."

The people who wrote that creed are the thousands of Japanese Americans whom certain groups want deported immediately. These Japanese Americans have spent their lives proving their loyalty to the United States, as their sons and brothers are proving it now on the bloody battlefield of Italy. It is for them, in the solemn hope that they will be treated justly rather than with hysterical passion, that I speak today.

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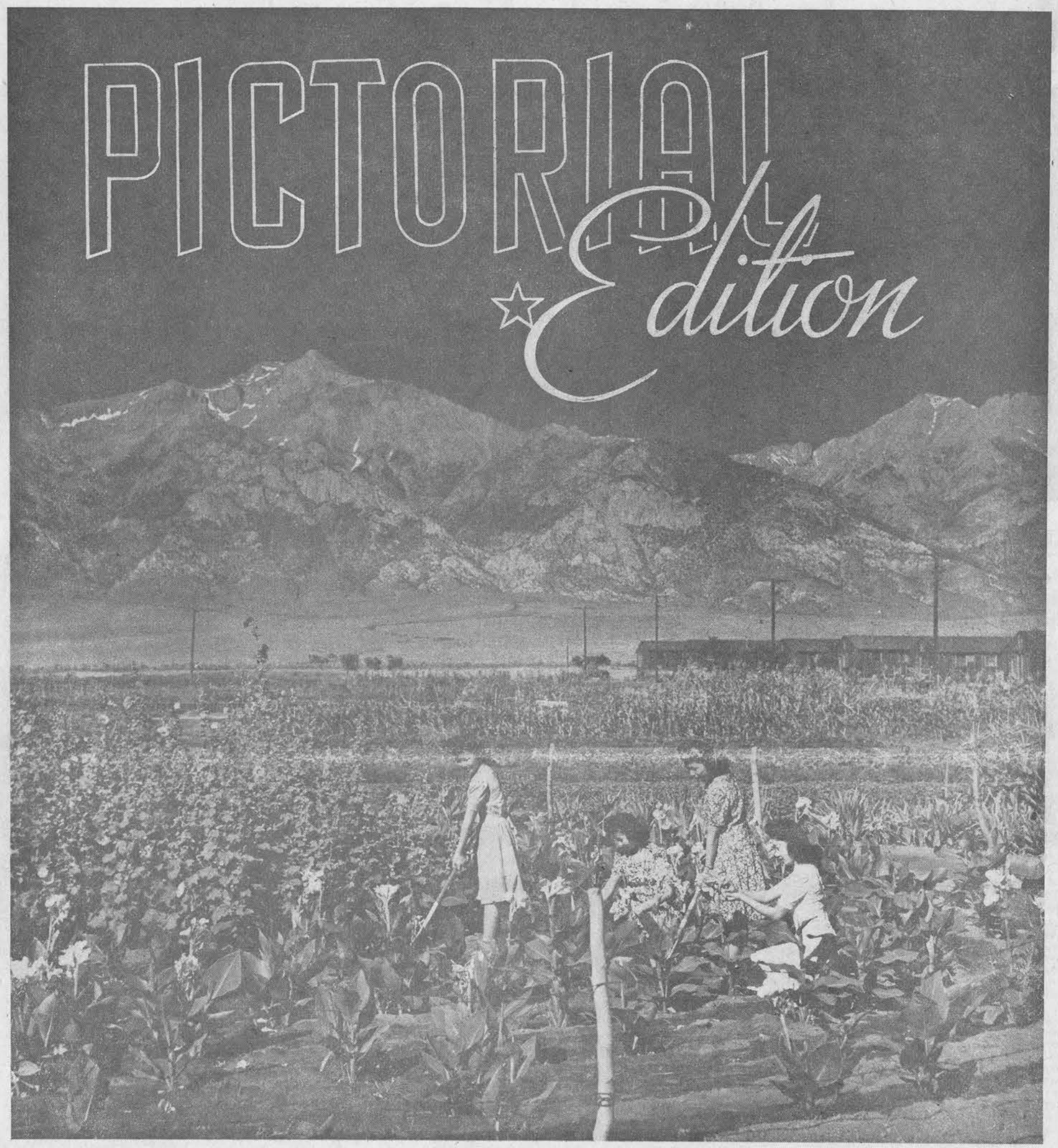
PICTORIAL Edition



Rendering helping hands to the center's "Food for Victory" program are pictured a quartette of former southern California lassies, from left to right: Amy Iwaki, Alyce Hirata, Masako Kimura, and Hideko Matsuno. Nestled among the scenic beauties of the picturesque Owens Valley, the victory garden is located in designated firebreaks, providing vegetables for consumption within the center.

MANZANAR Free Press

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Manzanar's Administration

Project Director Ralph P. Merritt takes time between office hours to catch up on correspondence with high government officials in his office located in the east wing of the administration building.

Difficult Problems Met By Administrative Staff

Launched as a reception center under Wartime Civilian Control Authority and headed by Clayton Triggs, the task of creating a center for 10,000 orphans of war, housing and feeding them was handed to Roy Nash and the War Relocation Authority in June, 1942.

The fact that the center is functioning smoothly is a credit to the administrative staff and its sincere efforts to help the residents.

Ralph P. Merritt arrived last November to become the director.

Assisting Project Director Merritt, is Robert L. Brown, assistant project director, Edwin H. Hooper, senior administrative officer, and Mrs. Lucy Adams, assistant project director in charge of community management.

Reports Office

The Office of Reports functions as a two way information service. Supervising the work of the editorial staffs of the English and Japanese sections of the Manzanar Free Press is one of the tasks of this office. This office also channels information to the project administration and to the WRA headquarters through the weekly, monthly, and quarterly reports, plus literature of all types published by the various departments. The project administration and through it the WRA headquarters pass on instructions and policy statements to the people through the Reports Office.

A third but not by any means the least important function of this office exists. This departments acts as the public relations office for the project. In this phase of its task the office strives to maintain good relationships with the communities neighboring the project.

The following are the staff members: Assistant Project Director Robert L. Brown, interim reports officer; Roy M. Takeno, in charge of Office of Reports; Sue Kunitomi, managing editor of the Free Press; Ted Kukumoto, chairman of the Japanese section; Fumi Fukushima, mimeograph head; and Yuichi Hirata, manager of the business department.

Manzanar Steeped In Legends Now Home of 8,500

Mass evacuation program was conducted from early March, 1942 and led to the establishment of Manzanar as first of the 10 relocation centers.

The site chosen was on the grounds of an old abandoned apple orchard in Owens Valley on the eastern foothills of the Sierra Nevada range, close to the famed peak of Mt. Whitney named after Josiah Dwight Whitney, pioneer chief of the California State Geological Survey. This region includes the highest and lowest points on the continent; Mt. Whitney with an elevation of 14,496 feet and Death Valley, about 100 miles southeast, 279 feet below sea level.

Locale of this project was the original hunting grounds of the Paiute and Shoshone Indian tribes and is steeped in legends and historic lores of many famous characters of early pioneer days. John C. Fremont, Jededia Smith, and Joseph P. Walker all passed through this part in the middle of the 19th century.

Eleven miles to the south is Lone Pine, deriving its name from a towering black pine tree which stood on the mesa a short way from Lone Pine Creek. Near the town, at the base of Mt. Whitney, rise the Alabama Hills, named after the confederate naval raider of the Civil War. Said to be among the oldest rock formations on this continent, the hills, with their clefts and pinnacles, offered almost impenetrable hiding places for the hostile Indians menacing the early settlers.

Six miles north of Manzanar lies the town of Independence, county seat of Inyo county. It was founded during the Civil War as a base camp for a cavalry regiment fighting the Paiutes on warpath.

The heights on the eastern flank of the 12-mile wide valley are almost as lofty as the Sierra Nevada. These are the White Mountains, to which the Indians gave the name Inyo which is applied to all this region, the significance being, as nearly as can be surmised, "the dwelling place of a great spirit."

Bordering the valley on the west looms the Sierra Nevada. Six years ago, under the same shadow of these mountains—James Hilton's film epic, "Lost Horizon" was made. Then "Shangri-La" was imaginably depicted as a true Haven of Rest, set aside from the realistic world. Now the same location serves as a temporary home for over 8,738 west coast Japanese residents.

THE SPIRIT OF MANZANAR

As we turn the pages of this Pictorial of Manzanar, we take pride in all that our community life has come to mean. In one year's time there have sprung into being farms and workshops, homes and schools, churches and gardens. Like the design woven into a beautiful cloth, all these had a part in creating this new home of the people of Manzanar from the raw lands of the desert.

But the triumph of Manzanar is not in the things that have been created, it is in the spirit of the people who have been tested by the winds of winter, by the heat of summer, by the loss of old homes and by the uncertainties of the future. The people who have met these tests and have conquered them are those who no longer have fear or uncertainty. They can always win any fight against adversity and uncertainty.

Manzanar has been a testing ground that has tried the hearts and minds of all its people. Those who have lost heart are now taking their places with a group that does not favor the American way of fighting on against hardships in the hope of a happier future. They are giving up and turning back to the land of their fathers.

But those who have met the test, who have won the fight to make a happier home here, are now ready to go on to permanent homes and to their full place in the American way of living.

When Manzanar is again a desert, it will be said that here people of Japanese ancestry proved their pioneering spirit and from here many thousands went out to join other pioneering people to build better homes and a stronger America.

RALPH P. MERRITT,
Project Director.

Fiscal Department

One of the important departments to the residents, the budget and finance division is responsible for taking care of all budgetary and fiscal matters, which include the cash allowances, and for figuring all monetary matters.

The budget and finance department takes care of bookkeeping and accounting, auditing, cost accounting, preparation of payrolls and timekeeping. Approximately $105,000 is issued monthly to residents by this department.

Headed by R. C. Boczkiewicz, finance officer, the appointed personnel staff includes Joseph W. Carney, auditor, Margaret Leibovitz, audit clerk; Herbert E. Norton, cost accountant; Clyde R. Berriman, junior cost accountant; George R. Weber, fiscal accountant; Roland J. Sanger, junior fiscal accountant; and Illiene H. Hetzel, payroll clerk.

Legal Services

Located in the administration building, the office of Project Attorney, handles all legal matters for the center. Legal services for the administration are rendered by Project Attorney Robert B. Throckmorton whereas services for the evacuees are rendered by the Legal Aid Section under Director Henry Tsurutani.

Legal services performed for the administration include the furnishing of legal advice and services to the project director and his staff members.

Services rendered by the legal aid section include such matters as insurance, divorces, guardianship, law suits, leases, contracts, wills, powers of attorney, notarization, income tax and other legal documents.

Under the management of Project Attorney J. Benson Saks, who recently replaced Robert B. Throckmorton, the staff includes Director of Legal Aid Henry J. Tsurutani, Supervising Clerk Howard Yoshio Marumoto, and Chief Law Clerk Sumitaka Uchimura.

With the lush foliage of Baird's Creek in the background and the wind blown summer clouds above, Alyce and Yuichi Hirata stand together on a bridge of logs. This area has been designated as an area for recreational use.

Memories of Manzanar

Impressions of Manzanar most likely to wander through our memories after this is all over:

The blue-purple haze veiled over the Inyo mountains moments before sunrise, eye-catching to those hardy few early risers—. The hush of summer's evening-tide after the sun dips behind the Sierra; and the arched panoply of the rugged blue-black etched by the craggy mountain ranges against the sky, a veritable backdrop for an impressionistic stage drama—. The bracing effect of black coffee in No. 26 mess hall on a Sunday morning after a hilarious night before—. Sudden murmuring and scuffing over the sand as people leave the open-air movie theater, scattering in all directions and raising a cloud of dust—. Men, women and children lining up patiently to the grimly closed door of mess halls, minutes before meal time—. The hourly change of classes in block 7, sending swarms of chattering and laughing pupils to their next class rooms—. The chattering of elderly isseis as they reminisce over the carefree, robust, adventurous, early years in America—.

Gateway to freedom: Police station where many time a week throngs of not-so-lucky residents bid "goodbyes" to enviably dressed-up evacuees—. Reveille and taps sounding off regularly from the 319th M. P. post—. The dry, musty air in a room in Block 16 during an "unusual" afternoon's dust storm—. In bed after the storm, after the windows stop rattling, after the wind stops moaning, with the windows open and the cool night air softly billowing across your face—.

Manzanar's Administration

The four persons who are closest to the work of the project director and who assist him in his task of coping with the many and varied problems of the evacuees are the pictured administrative staff. From left to right: Edwin C. Hooper, senior administrative officer; Robert L. Brown, assistant project director; Lucy Adams, assistant project director in charge of community management; and Robert Throckmorton, formor project attorney, who since has been succeeded by J. Benson Saks. These are the persons through which most of the contacts of the evacuees with the project director are made. In the background is a wing of the air conditioned administration building in which among the many departmental offices are the offices of the administrative staff.

RANGE OF LIGHT

Standing on the vast whiteness leading to "Shangri-la" the hero gazed with infinite longing on the immense area where his heart would find the peace so intensely sought by men of all races. Somehow, the towering peaks gave spiritual inspiration to a troubled heart.

This scene in the motion picture "Lost Horizon" produced a few years ago in the vicinity of Manzanar and beneath the lofty domes of the High Sierras, made a lasting impression on our memories and is stored away with hopes for a better world.

Amber-colored in the evening sunset, sparkling in the morning sunlight, the Sierra Nevada range was appropriately named the "Range of Light" by John Muir, early pioneer of nature. Here, isolated from the war-torn world through unprecedented circumstances, we live our daily lives.

With the inspiration gained by daily gazings at the granite highlands and ascending peaks, the adverse problems of a minority group seem to infinitesimal for comparison with the highest mountain, Mount Whitney.

WHEN THIS IS OVER

After all this is over, when Manzanar is nothing more than a dim memory in the cycle of one's life, the High Sierras will be remembered with fond dreams and not with cynicism or bitterness.

WHAT IS MANZANAR?

Manzanar? The name itself bearing imprints of early Spanish settlers, conjures a sonorous and rolling sound. A veritable city epitomized by apple blossoms in spring and its fruit in autumn; product of gnarled trees which once formed a part of lush orchards and later withstood droughts which killed off the rest of the trees. A city situated in the rugged Owens Valley, bordered on three sides by mountain ranges—the Inyo range to the east, Alabama Hills to the south and the ever-majestic Sierras to the west.

Manzanar is a city peopled mostly with evacuees from Southern California. The first assembly center to be erected by the Wartime Civil Control Administration; it was adopted as the first project of the War Relocation Authority which subsequently sired nine other similar centers. Manzanar thus claims distinction of being the eldest in the WRA family of projects.

Having existed here for a year and more, the ordinary events familiar to any community of similar size have occurred; births, courtings, marriages and deaths, quarrels and reconciliations, doubts and confirmations.

But Manzanar is more than this. It represents a temporary but valid wartime way of life for nearly 8,500 men, women and children. If our way of life here is radically different from that prior to evacuation, so have the ways of lives of countless others all over America and the rest of the world been altered—or totally destroyed.

METAMORPHOSIS OF MANZANAR

Predominant theme of this pictorial edition of the Manzanar Free Press is the illustrative description of life in Manzanar through pictures and explanations.

The city of Manzanar sprang up almost overnight in the middle of a desert in the hour of pressing emergency and war borne confusion for the evacuees. Ten thousand people uprooted from their homes amid confusion frankly foresaw no release from uncertainties here. But lo, in the period of one year, visible signs of orderly pattern of community life emerged. But loads of evacuees moved in and occupied successive blocks of barracks completed figuratively moments before their arrival. Within a few weeks, the whole camp was occupied. Within the limits of facilities provided, an abbreviated home-like atmosphere was created. Sagebrushes were cleared away and lawns and trees were planted. Gardens sprang up. Children began to attend school. A myriad of social and athletic events occupied the attention of most residents after working hours.

Almost half of the populace, leaving the aged and the sick and the young, have found gainful work—in the fields, in manual arts and offices; depending upon their talents. Yes, Manzanar has found its groove.

FOURTH ESTATE

Until its overthrow by the Revolution, the French legislative body was known as the Estate General. This body was composed of representatives of the "Three Estates;" the first being the clergy, the second the nobility, and the third the common people.

At that time when journalism placed most of its emphasis on political discussions, the reporters of all the newspapers would jam the galleries of the English Parliament, and in their respective publications would propound their own views and ideas of the political developments.

Edmund Burke, the statesman-philosopher, is credited with having said in speaking of the Reporter's Gallery in the House of Commons, "Yonder sits the Fourth Estate; more important than all the others."

That oratory was meant to carry ridicule of the press but the Fourth Estate has risen in importance equal to the other three.

In Appreciation

In editing and publishing this edition, the Free Press staff has received valuable cooperation and help from various individuals and organizations. We thank the following persons and groups for their unselfish assistance in making this pictorial issue a long remembered (we hope) edition of the Manaznar Free Press:

Todd Watkins and the Chalfant Press staff in Lone Pine. Bob Toyama for his cartoon cuts. Toyo Hiyatake and the Co-op Photo Shop. Kotobuki Oku, chief cook and the kitchen No. 1 crew. Consumer Enterprises staff. Gen Nakamura of Public Works for the use of his drawing board. Churches for the use of their pictures. Tamotsu Noda and Yukio Kozawa of the Motor Pool. George Ono of the garage. Jack Hirose for his lettering on the cover page. Town Hall, the block managers and assistants for taking subscriptions. Kameichi Kawakami, the Free Press building custodian. Francis Stewart for pictures. And to the residents for patiently (?) awaiting the arrival of this issue.

Evening In Manzanar

As the last rays of the setting sun cast a shadow on the high mountains, the many different hues on the tinted sky blend into the verdure of the green grass. The shadows get more dense as time draws on, and the faint whisper of the leaves in the trees has everyone in a turmoil? He starts out by shaking the main speaker, Mr. Tree, good and hard 'til he fails to utter another word. Then he lunges at the congregation of crickets, which were so happily chirping before, and makes them dash for the nearest shelter.

Tonight, as always, the villain dashes aimlessly through the trees, skies, mountains and the community. Will there ever be a really peaceful evening here in Manzanar without the discord of the wind howling? I doubt it.

MANZANAR Free Press

Official Publication of the Manzanar Relocation Center Administration and Newspaper of Manzanar Cooperative Enterprises.

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Assistant Project Director, Reports Officer

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ROY M. TAKENO
In charge, Office of Reports

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AN IDEA IS BORN

This pictorial edition, an ambitious and financially daring undertaking for our young staff, saw its first glimmering light back in March, shortly after publication of the first anniversary edition. Actually, the G. H. Q. for this edition was the office of the assistant project director. His basic plan was carried over to the Office of Reports where the editorial and business staffs carried out the idea. And lo, a pictorial edition is born after five long months of fretting and planning and working.

A ten-page edition was the original plan of the staff. With the improvement in the financial aspect of the publication and evidence of willingness on the part of the staff to work upon it, (hear! hear!) it was enlarged to a 12-page affair. Then the staff decided upon a 16-page edition. Finally, a 20-page pictorial was set as the goal. Lo and behold, that's what we present to the residents—with small inclination toward hiding our pride in this job.

aguments. But the leaves tell a different tale tonight. They relate the story, taciturn, and do not speak above a whisper.

However, what started out to be a tale, finally resulted in an open forum. The crickets voiced their opinions with chirps here and there. Although he was slightly late in appearing, Mr. Moon made his grand entrance. Occasionally, he nodded to his acquaintances and tried desperately to get a clear view through the intricate coiffure of Miss Cloud.

But who is this person who

Grouped around Roy Takeno, in charge of Reports are a few members of the Manzanar Free Press editorial staff. Standing are: Bo Sakaguchi, Masako Kimura, Cherry Yamaguchi, and Ray Hayashida. Seated are: Reggie Shikami, Roy Takeno, Sue Kunitomi, and Dan Iwata.

Manzanar's Administrators

Telephone Operator

"Once a telephone operator, always a telephone operator." So Mrs. Mavis Hutchison described her work as supervisor of the switchboard.

Red haired and hazel eyed, this charming personality with a soft voice takes care of all calls in this center.

Employed since June, Mrs. Hutchison is one of the senior workers under WRA administration and has been a resident of Independence for 12 years.

The most tedious hours are during the graveyard shift when only a few calls are received, which are usually from the Police Department or the hospital.

People from all over the country call here. But most frequent are ones received from other relocation centers. To her, pronouncing the tongue-twisting Japanese names is not difficult because of her constant association with them.

Garage Mechanics

Speaking of unsung heroes, there is a group of workers who have never been recognized as vitally important. The blackened garage mechanics in their very unpleasant work are seldom heard to grumble.

Keeping up with the trend of the warring world seems to be "right up their alley," as the mechanics, armed with a powerful grease gun, track down and destroy the common enemies of all motor cars: "Old Man Dust" and "Mr. Friction."

Then when the shooting ends, the grease monkeys jab bayonets into the oil in the crank case, checking the level of the protecting fluid. When necessary, they throw out old oil that has lost its lubricating quality and refill it again with that life sustaining mechanical "blood."

After this grueling battle with the foes of the automobile, the car is withdrawn from the battlefield and checked out to the drivers.

Transportation

Keeping up with the rest of the United States, Manzanar has its own Motor Pool headed by James L. Macnair. It transports men and materials as official duties demand, both inside and out of the center, so that all departments may operate with the greatest possible advantage.

At the present time its fleet of cars and trucks totals 136, and is kept in an enclosed parking lot located near the office at 2-15-6. From there they are dispatched by Chief Dispatcher Harry Oshio, and returned when their assignments are complete. Vehicles are assigned to department heads and requisitions are scrutenized by the motor pool supervisor who determines the legitimacy of the request and acts accordingly. A personnel of 62 is used to operate this department at present.

A system of records is kept to cover the movements of each vehicle. A cost accounting system apportions the use of vehicles to all departments.

Since an economic operational basis is essential, a garage headed by Frank Crilly has been erected in the vicinity of the warehouses to maintain and repair all motorized equipment.

Functions such as greasing, oiling, washing and tuning are a few of the jobs that the garage workers must execute to prevent breakdowns and costly repairs.

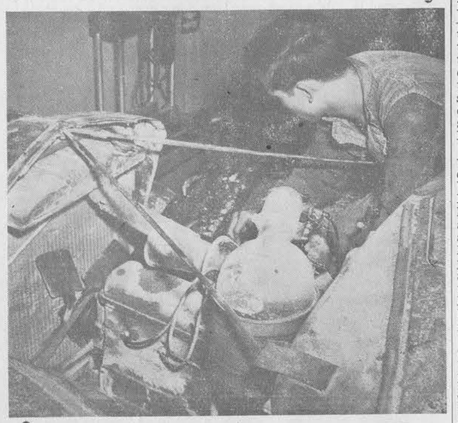
Very popular toward the end of the month, the Fiscal Department handles the caucasian as well as the evacuee payrolls, clothing allowances, travel grants, and other financial matters. Mits Oto is receiving her long awaited pay check from Yone Mikuriya.

Employment

Services rendered by the Employment Department headed by Employment Officer Arthur Miller, consists of the usual duties performed by a public employment office of any community—the placement of workers on all types of work in the center and the maintenance of accurate records and statistics for everyone in the center, as well as a complete set of employment records. The department occupies building 1-5 sharing the barrack with the Records division.

Placement section makes all work assignments, transfers, reclassifications, and terminations. Under the guidance of Junior Placement Officer Arthur Shiohama, Assistant George D. Tani, all applications for jobs, requests, and interviewing of workers are handled. They also conduct occupational counseling and vocational guidance to adjust workers to their jobs and to fit them for relocation employment. Minor labor troubles are usually handled in this office.

Employment records section, under the management of Mary Wada and Assistant Grace Maruki, maintains the official list of job classifications, definitions, ratings, and applications for unemployment compensation. It also keeps an occupational file of all workers in primary and secondary occupations as established by the U. S. Department of Labor.



Ben Chomori is repairing one of the many cars and trucks that come to be checked at the auto mechanic shop. The shop is located at the southern end of camp and provides good experience for boys whose ambition is to become grease monkeys.

Records Office

Official records, vital statistics, and pre-evacuation information of every person in Manzanar is accurately maintained by the records, registration, and statistical section located in the northern section of building 1-5 sharing it with the Employment Division. It also keeps an accurate record of all arrivals and departures, notifying Washington and various government authorities daily of all persons arriving and departing, including transfers to other centers, indefinite leaves, seasonal work, and short term leaves. It keeps a current record of the population which is submitted daily to the project director and to Washington. It provides the project director and the division heads with the requested information regarding any individual or family group.

Statistical studies, graphs, and charts are prepared for the project director and others who require them. Occupational coding is also done in this section as well as the interviewing and census taking of all new arrivals. Eight regular monthly, weekly, and daily reports are prepared for the project director, five of which are forwarded to Washington. The office is under the supervision of Kazuo Kay Kageyama with Assistant Daniel Aiso, and Chief Interviewer Emiko Hino.

Administrative Officer Is Efficiency Personified

A veteran Federal Civil Service administrative officer, Edwin H. Hooper holds one of the two or three key positions under the project director.

It is he who understands the orderly and precise but intricate Federal government procedures on purchases, forms and requisitions. Indeed, "requisition" might well be substituted for his initial "H." He knows practically all there is to know about this subject, really the red blood corpuscles which keep the project's administration offices alive.

A California-bred evacuee need not converse with him for long before putting his finger on his unerasable, inimitable soft drawl which can only come out of a southern state like Tennessee. In fact that is his home state. This, friends, is our senior administrative officer.

Evacuee Property

The Evacuee Property Department, established early in March, 1943, to render aid to evacuees in connection with both real and personal properties which they owned prior to evacuation, has its main office in 1-15-5.

This office, headed by Earl W. Barton, evacuee property officer, has helped the evacuees in many and varied problems. Sales of farm machinery and automotive equipment have been made through this office. Assistance is also given in the collection of past-due rents, accounts and other obligations which evacuees have been unable to handle themselves.

This office is in close contact with the field offices located in Los Angeles, San Francisco and Seattle. When it is necessary to have property inspected or to contact people on the outside directly, the matter is turned over to them. It also handles evacuee property in private storage which the residents wish to have transferred to the project, and freight shipments to other projects and resettlement points from Manzanar.

Warehouse No. 23 is the receiving and delivering department, with warehouses No. 15, 16, 18 and 40 for storage.

General manager of the warehouse for evacuee properties is Roy Tashima with Assistant Kiichi Namba. Superintendent is Kiyoshi Sugimoto.

Procurement

With the termination of the procurement office in San Francisco last October, responsibilities of procurement fell on the local office headed by B. O. Wilson. The purchasing of essential supplies for all departments and the execution of contracts for the camp are the two functions of this department. The two general terms regarding functions can be sub-divided into six units, namely submission of procurement, preparation of priorities estimates, maintenance of records of priorities and rationing, information regarding non-payment of accounts, personal contact with agencies accepting requisitions or purchase orders from WRA, and advance estimates.

The personnel list is as follows: Senior Procurement Officer Burney Wilson, Assistant Procurement Officer Lee Poole, successor to Joseph Proff; Office Manager Kazuo Ohi, and Chief Clerk Bill Takenaka.

Mail and Files

Responsible for all incoming and outgoing official mail, and keeping an accurate file on central communications, the Mails and Files section is headed by File Clerk Helena McConnell. Approximately 250 official letters daily from scattered points of the country, plus teletyped communications and telegrams are channeled and filed in this department.

The personnel is as follows: Chief File Clerk Helena McConnell, Junior Clerks Helen Scroggins and Laura Belle Moon, Typist Clerks Riyoko Nakamura, Grace Takahashi, and Chieko Shijo, and File and Typing Clerk Mary Enomoto.

Park Regulations

Many regulations and restrictions were necessitated when the park area south of the center was opened to the public last May.

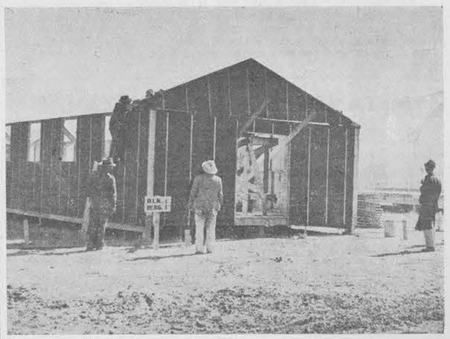
The mounted police was organized to govern the activities of the picnickers, and to enforce these regulations.

Center residents should observe closely the park rules or they will be penalized to the fullest extent of the law.

The cooperation shown in the observance of these regulations will keep the parks open.

Unsung Hero

Picking up stones and old pieces of brush from the premises of the administration buildings, Mr. Hidesuke Yamamoto has built a reputation well worth being proud of. Pebbles are diminishing by the gross daily. He now holds the name "Man In The Maroon Jacket" given to him by those working in the administration building.



Being the first building to be set up in Manzanar the Free Press building has seen the metamorphosis of the camp from a desert to successfully governed town. Boasting a population of approximately 8,978 it is the largest city in Inyo-Mono.

Manzanar Goes Shopping

At one of their conferences, Manzanar Cooperative Enterprise board members go over their financial difficulties. Seated, left to right, are: S. Takeyasu, treasurer; K. Kurahashi, assistant general manager; H. Okada, general manager and S. Sugimoto, comptroller.

MARRY M. YOUNG

By I. M. CORN

Shadow owes its birth to light as does the Cooperative Enterprises owe its birth to the people. And behind this so-called dignified counter (protection) standing nonchalantly, taking the brunt of "the customer is always right" attitude are the efficient staff workers.

They call Hiroye Terasawa the head cashier but instead of hearing the clatter of money around her, you hear nothing but the chatter.

Jimmy Masuda rests his eyes daily on that cigarette lassie, Ida Mori, while resting on the comfortable shoe department seats.

Who is that "giggling gigolo?" It's none other than Shigemi Shimba.

Men are interesting to wait on. That's what Sasuye Mosoi who works in the men's department thinks. Incidentally she is the possessor of a powerful right. For protection? Chester Ito has been rationing his smiles.

Orchids to Janice Ishizuki who has been working at the canteen since its birth at 1-9-4. It was at the time operated by the Fort Ord army personnel.

A certain fireman is overdoing his torch for Haruna Torii.

Buckeye Eddie Oda's girl has been courting him... (this modern age)...

Cooperative Enterprises Serve Residents' Needs

Though in existence for little over a year, the Manzanar Cooperative Enterprises has grown to become a successful part of center life. With its objectives to supply members with goods and services of high quality at minimum cost and to establish methods of working together whereby people can solve their economic and social problems, the Co-op has knit life of the residents more closely together.

The Consumer Enterprises Division, under the WRA took over the first canteen when the Army Post Exchange withdrew. Under the supervision of Dr. William Bruce and associate, Lee C. Poole, the enterprise flourished. In september, 1942, it was formally turned over to the residents as an incorporated cooperative.

The cooperative has 7,145 paid members and is governed by a general congress and a board of directors. The management of the enterprises is entrusted to four persons selected by the board. These are: General Manager Hideo Okada; Assistant Manager F. K. Kurahashi; Treasurer Shigematsu Takeyasu, and Comptroller Sokichi Sugimoto.

The administrative staff of these four offices is composed of the following persons: M. Yashiki, head cashier; Hiro Ioki, chief accountant; Woodrow Wakatsuki, chief clerk; and Harvey Takeuchi, inventory clerk.

Operations of the Manzanar Cooperative Enterprises are divided into 14 departments in addition to the administrative staff. These are the warehouse section under the supervision of M. Ogi; canteen, M. Yoshii; general store, M. Hori; barber shop, M. Kamo; shoe repair shop, T. Shibata; beauty shop, Margaret Uyematsu; artificial flower shop and sporting goods, Min Watanabe; watch repair shop and laundry service, M. Seki; Photographic studio, Toyo Miyatake; moving pictures, S. Betsuin; and American Express Agency, Henry Kinoshita

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Preparing for the torrid summer weather by purchasing a straw hat at the general store is Mrs. Helen Bano assisted by Salesgirl Yaeko Yamamoto. One of the fourteen branches of the Co-op, the store is located at 21-14.

General Store Salesgirls Relate Their Daily Woes

To be a salesgirl at the general store is not a very pleasant task for there are all kinds of people in this community; polite, rude, unfair and the downright ornery ones.

When salesgirls were asked about their customers, most of them agreed that they would like them to be more polite. They try to make the customer believe that he's always right but——! Ladies often forget they ever were ladies and push, grab, shove and turn the store into a bedlam when dress materials arrive. During a shoe rush before shoe ration tickets were needed, the customers would buy shoes only to bring them back because they had become mismated during the rush.

Now that shoe rationing has started, customers have become choosey. They want better shoes. Many customers buy shoes one week and the next week come in to exchange them because of some better shoes newly in stock.

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Local Zone Postal Rates to Manzanar

Manzanar's Government

Manager of Block 30, Chokichi Nakano is shown asking Project Director Ralph Merritt a pertinent question at a block managers' meeting held at Town Hall.

Work Of Managers Requires Patience

With Arthur H. Miller acting as their advisor, the block managers' assembly, which is an intermediary between the administration and the residents, officially formed on October 1, 1942.

Block managers' duties consist of promoting housing harmony and recreational activities, dispensing useful information, obtaining needed repairs, cooperating with other departments in maintaining law and order and other detailed duties.

Each manager is provided with an office and an assistant who acts as his information clerk and who is charged with the task of writing daily reports. These reports are assembled at Town Hall, digested by the Office of Reports, and sent to the project director, enabling him to direct administrative policies for the residents in the light of their suggestions, opinions and criticisms.

Being the forerunner to the Block Offices these information offices were scattered throughout the camp during the early days of construction in Manzanar. They have had to iron out difficulties brought about by the residents.

Job of Assistant Manager Tough!

My name is 'Jo San' and I'm the assistant to the block manager. My job is interesting but sometimes it gets boring and dull.

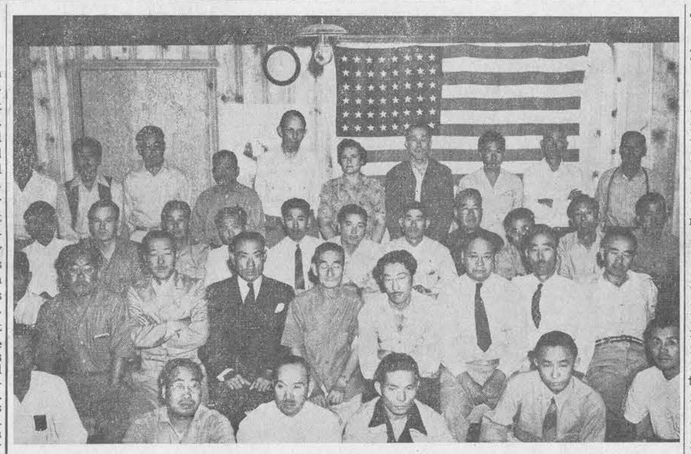
It starts off with a general room cleaning of the office, and ends with a report to Town Hall on the daily happenings and complaints of the residents of our block. During the day I check out block equipment, try to give advice with the best of my ability to those with personal anxieties and worries, and also become a "quiz kid" in answering inqueries such as "Is Manzanar a permanent relocation center?" or "Got any new mop heads?" or "Where does so-and-so live?" etc. I pass out those inevitable T.P.'s, sell the morning papers and occasionally write a letter for the issels. I also translate Japanese letters into English or vice-versa. A thrill I get is when I inform a resident that he drew the lucky number to buy that coveted Japanese goods. Time and time again I have to listen to Mrs. So-and-so complain about her neighbor staying up too late and making too much noise, etc.

Night Checkers

Combination diplomats, censustakers, advisors, and complaint expediters are the 35 night-checkers of this community who each evening visit each apartment checking to see that all residents are accounted for. They gather complaints and suggestions from the people in their blocks.

Plumbing, housing, and roofing problems are sometimes brought to him so that he may have them repaired by various maintenance departments. Personal and domestic problems are sometimes brought to the night-checker. When this happens, as one night-checker puts it, "It's a headache." Here he must employ all his skill as a diplomat, advising them and still trying to satisfy all parties concerned. One of the jobs being accomplished now is that of settling the movement of partitions in each barrack. This job requires tact on the part of the night-checkers.

Night-checkers also have served as a medium of getting news of block activities to the residents. In this way they help to bring about greater unity among the residents.



First row, left to right: Minoru Minami, (Blk. 22); Tatsuzo Makita, (Blk. 15); Ichiro Aramaki, (Blk. 12); Kazuo Shoji, (Blk. 29); Hakaru Sonoda, (Blk. 11); Yoshio Kubonaga, (Blk. 6). Second row, left to right: Tokuichi Sakata, (Blk. 36); Chokichi Nakano, (Blk. 30); Eizo Masuyama, (Blk. 25); Harry Nakamura, (Blk. 10); Henry Nakamura, (Blk. 21); Chusaburo Yamada, (Blk. 13); Takashi Furuya, (Blk. 35); Kuranobu Ohono, (Blk. 27); Joe Shikami, (Blk. 17); Kanematsu Osawa, (Blk. 26). Third row, left to right: Tetsuo Tomonaga, (Blk. 2); Kaoru Takahashi, (Blk. 3); Robert Throckmorton, (Project Attorney); Takeji Higashi, (Blk. 4); Arao Hasegawa, (Blk. 32); Yukio Furuto, (Blk. 23); George Ikari, (Blk. 24); Hirokichi Sano, (Blk. 20); Shoichi Kume, (Blk. 18); Ted Igasaki, (Blk. 19); Yutaka Nakamura, (Blk. 5). Fourth row, left to right: Keiko Kitahara, (Blk. 16); Ned Uematsu, (Blk. 9); Kay Hankawa, (Blk. 33); Pete Mitsui, (Coordinator Town Hall); Kiyoharu Anzai, (Chairman Block Managers' Assembly); Ralph P. Merritt, (Project Director); Mrs. Lucy Adams, (Community Service); Arthur Miller, (Employment Division); Takashi Kuse, (Blk. 31); Yoshifumi Sakuma, (Blk. 8); Francis Yonemitsu, (Blk. 34).

TOWN HALL LINKS ADMINISTRATION WITH RESIDENTS

Serving as the "city hall" of the center, Town Hall is the connecting link between the administration and the residents. With Kiyoharu Anzai as chairman of the group, the block managers' assembly is comprised of the town hall staff and the respective block managers. The assembly convenes in town hall once a week to discuss problems confronting the people. At these meetings the managers receive first hand information from the various departments, and latest developments from Washington are also related to them by the project director. Afterward they return to their respective blocks and inform residents of the proceedings.

Town hall staff is the executive body of the assembly. The staff is composed of a coordinator, secretary, stenographer, senior clerk, and two messengers.

Coordinator Pete Mitsui, is in charge of town hall and acts as supervisor of the staff. He renders information concerning town hall and also answers all inquiries. He secures information desired by the block leaders and acts as their time keeper. He lists all social happenings in the center and keeps a record of all meetings.

Principal work of Senior Clerk Tsukasa Kamiya is to make the rounds of all the blocks every day to gather and distribute daily reports, memos and bulletins. He tabulates daily reports and keeps a daily record of blocks which send in reports. He also contacts various departments in regard to block problems and questions.

When special events or undertakings arise in the assembly, such as the opening of Manzanar Park, or the hospital appreciation party, the town hall staff is asked to shoulder much of the preparatory work. Although unheralded and working "quietly behind the scene," staff members delight in working to the best of their ability, inasmuch as they are working for the general welfare of the residents. Dick Izuno is executive secretary.

Responsibilities of Block Managers Heavy Burden

To a great many people who see the block manager or the assistant sitting in the block office, the impression is that theirs is a veritable dream job.

They do not see him performing any specific work, but his duties are numerous, ranging from that of an errand boy to counselor. At times, he is called in to settle family disputes.

Requests for repairs are brought to him. He is continually attending various Town Hall, Coop Congress, and committee meetings. He figuratively is on duty 24 hours as it is not uncommon for him to be awakened at two or three in the morning by a request for an ambulance.

It is his responsibility to see that residents are informed of policies and instructions from the project director and likewise the administration staff is kept informed of the wants and views of the residents through him. It is this part of the cog in the wheel of the organization of the WRA project that unites the people with the administration and helps maintain harmony throughout the center. Yet, when residents see the block managers put up a notice or make a short announcement, they think, "What a dream job he has."

Block manager's job has an indefinite term. He remains on the job until he decides to resign, becomes unfit for the office, or because of an unforseen accident. His underlying qualification is that he be a clear and broadminded thinker and that he have sufficient personality and tact to get along with others.

Town Hall Chairman

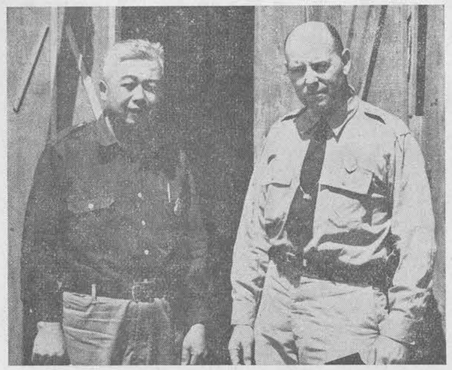
Born in Japan in 1879, and completing his college education at Sendai, Japan, Kiyoharu Anzai, present block managers' assembly chairman, sailed for the United States as a student.

Entering the University of California at Berkeley in 1908, Mr. Anzai took a course in liberal arts. Afflicted with an illness, he moved to Los Angeles hoping to improve his health. After a year of rest, he partially regained his health and entered the University of Southern California to finish his study in philosophy and sociology.

He then moved to San Gabriel Valley where he opened an English language school for Japanese farmers. There he spent many years as a teacher, friend and servant of the Japanese community.

He evacuated to Manzanar on April 2 with the second family contingent and worked as a sanitary inspector until March 15, when he officially became block managers' assembly chairman.

Manzanar's Police, Firemen



Ably executing the job as evacuee and caucasian Police Chiefs Tom Takeyama and John W. Gilkey have been working endlessly for the rehabilitation of the police force since the disastrous setback it fared during the riot of last year. Their motto is "Difficult we do immediately, and the impossible takes a little longer."

MANZANAR'S FOUR HORSEMEN

Manzanar's version of "Four Men on a Horse" can be seen in the vicinity of the picnic grounds south of the center. From 8:00 a.m. to sundown, or until all residents who went out to the picnic area return through the West Gate, these equestrians patrol the grounds, watching for park rule violators, checking the creek weirs, and on the lookout for fires.

Patrol Sergeant Joe Saiki heads the group of horsemen. The other officers who make up the squad are: Shinzaburo Abe, Jim Kuromiya, George Ono and George Fujimori.

And of course, under each patrolman is his mount. The horses, Bobby, Ginger, Slipper and Peter, are housed at the George's Creek stables on Reynolds Ranch.

One nisei filling out an employment form in a center was puzzled by the question: "Any physical disabilities?" His friend suggested "Just tell them you're a Jap!"

Police Department

Undertaking the task of maintaining law and order within the center, the Police Department was established in April, 1942, with an organized force of 115 men under WCCA. Revision of a large force, necessitated for the purpose of caring for incoming evacuees, was made under WRA supervision. A more compact force was formed and classes in criminology and traffic were started to teach the policemen the fundamentals of police work.

Eight-hour shifts are assigned to the patrolmen. In addition to routine duties, the department works in coordination with the military police checking the passes of incoming and outgoing vehicles and visitors. The issuance of identification cards for evacuees leaving on furlough and indefinite leaves is also in the hands of the police force.

A recent addition to the local police department is the mounted police force stationed in the newly-opened park located south of the center.

Under the supervision of Chief John Gilkey and Assistant Chief Loren Williams, the evacuee personnel includes: Chief Tom Takeyama, Assistant Chief Kiyoshi Higashi and Captain Yoshio Ishida. Sgt. Chosaku Kobayashi tops the Investigating Division. Acting as interpreter is Lieut. Eddie E. Higashi. Humane officers are Keisuke Hiraga and Sanpei Hiraga.

Via this WRA station wagon to Reno, many residents of Manzanar have been relocating to communities outside of the Western Defense Command.

Ken Maeda, George Yamada, and Sam Matsuda earnestly rehearse handling high pressure hose at the local fire department. Constant practice in the operation of fire apparatus and preventive measures of fire hazards have been contributing factors in keeping Manzanar at the top of the list for the least fire loss of all ten relocation centers.

Fire Department

Manzanar's Fire Department, headed by Fire Protection Officer Frank E. Hon and Associate Officer Ira L. Carpenter, still claims the distinction of having a very small fire loss. Despite the fact that Manzanar has a high fire hazard due to low humidity and strong winds the fire loss within this center was estimated under $25. On March 14, 1943, a brush fire was recorded southwest of the center with damage estimated amounting to $150.

A 50 by 56 feet structure, located on a street in block 13, houses two modern fire wagons equipped with a triple combination pumper capable of throwing 500 gallons of water per minute. There is also a hose wagon to be used as an auxiliary truck.

The department is manned 24 hours a day by three shifts of firemen, with living accommodations provided those on night duty. Constant drilling and preparation of fire equipment are conducted daily by Chief Hon. Heading the personnel of the local fire department is Berry N. Tamura, fire chief and S. Matsuda, assistant chief.

Each block has organized brigades assigned to certain duties in case of a fire. They are supervised by the fire marshals in charge of four blocks each.

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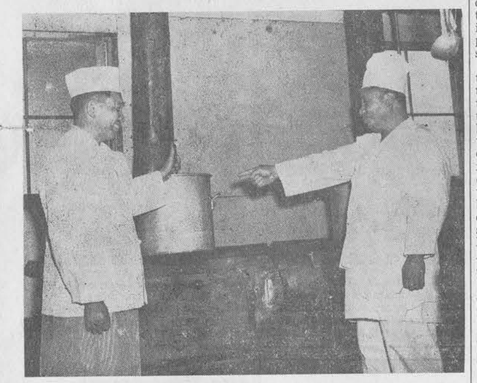
Manzanar At Eating Time

Fair or stormy weather, five trucks with 30 workers deliver food to 38 mess halls every morning. Many times they must make two to three trips per day. Their office is located at warehouse 10.

Camp butchers take time out to take a picture. They are, left to right: Hiroshi Hayashi, Chojiro Okazaki, George Murata, Masaaki Nakata (Foreman A), James Iwamizu, Asataro Fukumoto, Kenichi Harry Nakamura, Yozo Tsujimura, George Agawa, Kojiro Yamanaka, Benji Sano, Takeaki Onaka, Saburo Hagiwara (Supervisor), and Yoshizo Yoshimura (Bookkeeper).



Typical of the center's kitchens is messhall 1. The first to be constructed for volunteer workers back in March of 1942, it now feeds the various administration workers. Supervising this messhall is Chief Steward Kotobuki Oku, shown instructing Cook Yasuji Kaku.

These people are persistently trying to uphold the old custom of "mochi tsuki." These little cakes made out of steamed rice are to the older Japanese, as hot dogs are to Americans. Starting out as grains of rice, they are hammered and pounded into one mass, then molded by hand into round cakes.

Hungry residents come scurrying at the sound of the mess hall gong three times a day to eat in a community mess hall, one for each block.

Camp Food Quality Comparable to the Average Standards

In recognition of a widespread public interest in the subject of food provided by the government to evacuees in relocation camps, the War Relocation Authority has prepared the following statement of its problem and policies in this field of its responsibilities.

Food for the consumption of the evacuees in various relocation camps is purchased through the U. S. Quartermaster Corps under specifications established by the Army. It is the policy of the authority to provide the evacuees with good substantial food of a quality and quantity comparable to that available to the general public. It is distributed to the mess halls under circumstances which provide strict restriction control over the kind and quality of food issued. All rationing recommendations applicable to the civilian population of the United States are applied in the operation of mess halls in the centers. If regulations governing the population are modified, the same modification will be made in the feeding program of the centers.

They are alloted sugar, coffee, and ration points for processed foods and meats, in accordance with the regulations governing all civilian institutions in this country. Rationing restrictions are applied in the issue of food from storerooms to mess halls. Food costs for the center consumption must not exceed 45c per person.

Exercising its policy of making each center self-supporting, the authority has provided the evacuees with facilities to produce a large portion of their own food. Substantial acreage has been alloted to each center for vegetable production and farms. Production programs allow shipment from center to center; for example, vegetables produced in the winter at Arizona centers are shipped to centers in Idaho and Wyoming, which in turn will ship summer-produced food to Arizona. Swine and poultry projects will be established in all centers during the present crop year. Beef will be raised in certain centers having the necessary grazing land. Near the once camouflage net project, a huge pit is being dug for storing vegetables for Manzanar's winter consumption.

New Year Greeted By Mochi-tsuki

Through countless centuries it has been a tradition of the Japanese people to celebrate the new year with a late December "mochi-tsuki" (conversion of steamed rice into delicious white rice cakes). Prior to evacuation it was more or less a family affair with neighbors helping on occasions, but last December the residents of the center experienced a war-time version of the famed "rice conversion" act with all able-bodied persons in their respective blocks participating.

Starting out with the steaming stage in the early a.m., the next stage finds the "brawn" of the inexperienced niseis versus the "brains" of the much more qualified isseis in the pounding of the rice. While still in its soft and hot stanza, the females are called upon to manipulate the "mochi," molding them into round shapes of all sizes. Some are stuffed with sweetened beans, while the others are solidly molded for later consumption as an ingredient in a special new year soup.

Mess Division Controls Feeding of 9,000 People

Responsibilities of meeting and coping with the complex problem of feeding nearly 9,000 people daily falls on the shoulder of the Mess Management Division. In spite of some confusion and inconveniences caused by the recent rationing program, this department headed by Chief Steward J. R. Winchester, is one of the smoothest and most efficient departments in the center.

The office of Chief Steward Joseph Winchester is located in Room 12, Administration building. Assisting him are M. L. Harbach and E. A. Prentice, associate project stewards; Ben Yamada and Shizuo Mitsuhata, senior stewards; and Masao Higaharo, acting superintendent of personnel. This department takes care of all requisitions of foodstuffs, planning and issuing of all menus, hiring of all personnel connected with the mess division, and supervision of the food rationing program.

An important sub-department is the warehouse section from which the food is issued to the kitchens. The main office of the mess operation warehouses is located at Warehouse 10.

This section with Senior Storekeeper B. J. Patton, assisted by Tsugiso Tsugimura, warehouse manager; James Tanigawa, supply clerk; and Fred Fujimoto, timekeeper; maintains the storage and issuance of foodstuffs, cost and records of meals served, and daily deliverance of food to the mess halls.

Kitchen personnel, with a chief steward, cooks, and waiters, is composed entirety of evacuees. The kitchen chefs includs Kotobuki Ota, 1; Tetsugi Takeuchi, 2; Bunjiro Yamada, 3; Eikichi Takahashi, 4; Teruichi Inukai, 5; Tsugio Takeoka, 6; Shinichi Asanuma, 8; Sannosuke Yamashita, 9; Takekuma Murata, 10; Ichiji Tanaka, 11; Naosuke Kamigoshi, 12; Katsuo Imakyune, 13; Uichi Izumi, 14; Eichashi Shigemori, 15; Katsuye Cho, 16; Joe T. Tanaka, 17; Morikichi Matsumoto, 18; Nobuzo Fujimoto, 19; Ukichi Fujii, 20; Kiichi Sakaki, 21; Ted Katayama, 22; Eikichi Motooka, 23; Tsumeichi Nakaji, 24; Frank Yamada, 25; Otoichi Fukuchima, 26; Jack Isotani, 27; Kijiro Kirino, 28; Kito Nishimoto, 29; Yonekazu Matsumoto, 30; Saichi Yamamoto, 31; Kenjiro Okanouye, 32; Mack Fujii, 33; Tokuzo Nakane, 34; Kanzo Nagano, 35; Tomio Naito, 36; Keikichi Amano, 39, Children's Village; Temachi Ichiyo, 40, Hospital; Rinzo Yamada, 42, Administrative Mess; Kansuke Uraguchi, 510, Relief Crew.

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Manzanar Gets Sick

Hospital scene in the men's ward. Patients Edward Shephard and David Tilton are being tendered care by orderly Yosh Yoshimura and nurses' aides Masako Matsuo and Hisako Fujii.

Pictured above is women's Ward I, one of the seven wards in our 250-bed hospital. Patients and nurses' aides in the photo from top to bottom are: Mrs. Sadako Kodani, Haruko Fujikawa, Mrs. Misa Inouye, Mrs. Tomo Shioji, and Sumiko Nishi.

Manzanar Hospital's boiler room with three large steam boilers with capacity of 100 pounds pressure in each, is located on the hospital grounds. The caretaker kneeling at one of the huge nozzles is Frank Ukita.

Hospital Laundry

The hospital laundry, employing some 35 persons, has serviced over 155,000 separate pieces of laundry articles since the first of the year; including 84,000 pieces for flat iron finish, 52.000 in the dryer finish, and 17,000 for hand finish.

Dental Clinic

Although limited to handling only emergency cases due to the inadequacy of equipment and lack of personnel, the Dental Clinic has been pressed to the limit. Treating an average of 60 to 70 oral ailments daily, the clinic is located at the hospital with the branch at 7-8-1.

The great majority of cases are extractions and fillings. Denture work, although done, is extremely limited; only one or two plates being the capacity for one month. H. Toizumi is the sole technician who is further handicapped by lack of laboratory space.

The dental staff consists of a department head, Yoriyuki Kikuchi, D.D.S., Doctors C. K. Nagao, Y. Nakamura, and F. Iwamizu. Assisting the doctors are eleven dental assistants.

Hospital Boiler

Ever since their installation last summer, the trio of steam boilers enclosed within the tin-structured building in the rear of the center's base hospital, have played a vital role in keeping the wards and offices suitable for the patients and employees. Not only are they accredited with supplying warmth throughout the hospital, they are also the source of hot water and steam for the consumption of the laundry division adjoining the boiler room.

Under the supervision of Motoshi Sakamoto, there are ten boiler tenders employed on the boilers. The routine of the operators consists of cleaning the room and checking the gauges and meters located throughout the seven wards.

Public Health

Nipping unsanitary conditions in the bud, the Public Health Service maintains community sanitation. Sanitary inspectors are constantly checking the cleanliness in all kitchens, wash rooms, barracks, and surrounding areas. Garbage disposal and water sewage, including water analysis and proper drainage, have all been some of the many functions of the efficient Public Health Service in Manzanar.

Idle Gossip Nucleus Budded in Ward Room

By PETE KONDO

You've always heard of slinging Sam, slinging the "Bull," but Slinging Kenso Kiyohiro's yarns are tall and long as are the winds of Manzanar.

Edward Shepherd in bed with a hip dislocation. Come what may there's nothing that can disrupt his quiet manner and humor. A smile lights his face though trouble comes along. He is a man wise for his 83 years.

Young in years but mature in action is our personality orderly of Ward 11. He is a student of Manzanar High and his ambition is to be a M.D. May we present our "Harold Teen," Shigeki Sugiyama.

"Looks are deceiving" so we are told, and in the case of orderly Sam Seki this is true as the general consensus of opinion is that he is a kibei. Relocating recently to Chicago, his friends are conscious of the value of fine friendship.

Tall, dark and handsome and as fickle as the autumn breeze is "lover" George Nakano. We wonder how his hair got so wavy.

First he moaned and groaned, then he ranted and raved for the expected birthday greeting which heretofore had always arrived, but as it failed to appear from said "friend" in Arkansas, he took up smoking a pipe, a vice in which he had never before indulged. First it curled his hair then he underwent the chameleon's act of turning different hues which finally ended up in a shade of chartreuse around about the gills. Buck up goo-goo eyes, we hear that Tatsuo "Peanut" Shioji has a way with the ladies.

It is life to laugh and be gay when fortune smiles your way, but how few are they who keep it up in spite of all adversities. Even after 18 years of being handicapped with a chronic bone infection, Joe Kishimoto has a most pleasant air of optimism. If ever the opportunity arises, remember Joe, we have a date to go fishing.

FINE HEALTH SERVICE RENDERED BY SMALL MEDICAL STAFF

Carrying out the recognized WRA policy that each evacuee shall receive the best of medical care, the modern 250-bed base hospital located in the most westerly part of the center, has rendered untiring service to the Manzanar residents for a span covering a year's period. Derived from its single apartment headquarters situated in block one, the present base hospital was constructed last July in accordance with blueprints of the ones ordinarily constructed in the theatre of operations by the United States Engineering Department.

Emergency Hospital Erected

Dr. James Goto, Fumiko Gohata, RN, and Frank Chuman were appointed by the U. S. Public Health Department to set up an emergency hospital for the immediate care of evacuee volunteers who first set foot on this territory late in March, 1942. In May, 1942, General DeWitt and Colonel Bendetsen, upon visiting this center, promised administrative staff that the construction of a 250-bed hospital would commence immediately following his departure. Upon completion on July 22, 1942, the hospital was transferred to the new site in one day.

Dr. Morse Little, Project Medical Director, and Nursing Director Gertrude Wetzel, arrived in October.

Relocation Policy Affects Physicians, Nurses

The category of physicians and nurses has been greatly affected by the relocation policy. At the present time, there are only three physicians, Drs. Little, Takahashi and Muramoto. These physicians have seen, since the first of this year, a total of 11,050 out-patients, 636 in-patients, and have performed 129 surgical operations. Rapid increase in the number of patients necessitated the utilization of six out of the seven wards and has imposed a tremendous strain upon not only the physicians but also the nurses, attendants, and orderlies.

Medical Branches Also Taxed

The dental clinic also felt the impact of the relocation of dentists with only Drs. Kikuchi, Nagao, Iwamizu, and Nakamura remaining to care for some 6,900 patients. The one optometrist at the hospital renders services consisting of determining refractions, lens duplications, miscellaneous repairs, and adjustment of frame temples. Since the first of the year, more than 1200 persons have been seen. The laboratory has been severely affected in that every qualified laboratory technician has relocated. The hospital X-Ray service has been of invaluable assistance in diagnosing and treating ailments.

It is a noteworthy fact that in spite of the decreasing number of hospital employees and medical services rendered, according to Ass't. Med. Adm. Frank Chuman, the health and medical service to the evacuees has been maintained at a commendably high level.

We salute you

P. S. K.

Congratulations and Best Wishes to the Manzanar Free Press

CATHOLIC STUDY CLUB

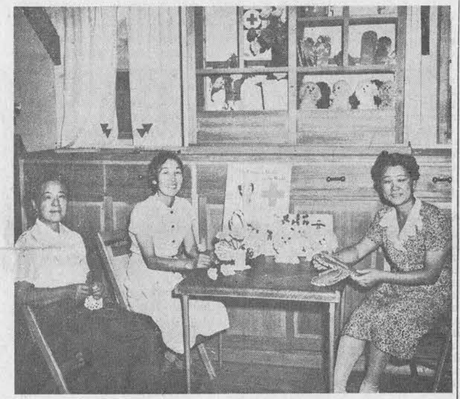
MANZANAR RED CROSS

Compliments of . . .

San Fernando Escadrilles

Manzanar's Housing, Welfare

Miya Kikuchi and WCCA's Mervin Kidwell were responsible for the organization of the Community Welfare department. Left to right are Hatsu Hayashi, office manager; Margaret D'Ille, head; Ujio Niwa and Torakichi Muro, family workers.



Manzanar Red Cross, headed by Mrs. Asa Ikeda, has performed many services such as making curtains and staging benefit drives. Seated around the table are Mesdames Tatsu Kondo, Asa Ikeda, and Chiye Yato. Displayed are some of the articles made by the volunteer workers for the drive.

Children's Village

Children's Village was founded June 23, 1942, on arrival of the first occupants from the Shonien and Maryknoll Home, both formerly of Los Angeles. Later, others arrived from the Salvation Army Home of San Francisco.

Attempting to create opportunities for a choice of activities through which the children can express their individual talents, participation in community life is encouraged. Supervising the home for these children are Mr. and Mrs. Harry Matsumoto.

The village is located in the northwest section of the center among the Apple trees. A plot of grass lawn with ample shade affords the children a pleasant playground. Among the recreational activities carried on are: basketball, volley ball, baseball, gymnastics, victory gardens.

All school-age children attend the local schools. Members of the staff assist the children with their studies and encourage them through difficulties. For the preschool group a nursery school is conducted in the Village.

WELFARE GROUP INVALUABLE

Family matters arising within this center are handled by the Community Welfare, located at 1-3-4, under the management of Counselor Mrs. Margaret D'Ille. Daily problems considered by this department include grants-in-aid, clothing allowances, social welfare, reuniting families which separated by evacuation, weddings, funerals, YWCA, YMCA, and religious activities.

Under the capable supervision of Counselor Mrs. Margaret D'Ille, the office staff includes: Mrs. Hatsu Hayashi, office manager; Yoshio Kiyohiro, intercamp transfers; Yoshiko Ukita, internees and household aides; Kaizo Naka, general interviewer.

Working with the joint supervision of the welfare and medical division, the community hostel was established at 34-15. Supervised by Kiyoshi Hirami, the hostel cares for invalid persons who have no one to give them the proper care. A closely related division is the household aides. Service rendered consists of aid to individual families such as when a person is needed to care for the children and housework. Workers closest to the people are the family visitors. Responsible for watching over the welfare of the people, they are trained to give consultation and advice.

Determining the eligibility of all residents for payment of clothing allowance is supervised by this department. During the fiscal year all payments from October, 1942, to July, 1943, were completed. For those desiring clothing, the distribution section located at Warehouse 22, distributes stock upon application. These are deducted from the individual's clothing allowance.

Sewing project is located at Iron Room 32. The workers have made rugs, slippers, toys, and articles of clothing which were sold for the benefit of the Red Cross. Recently a new service of making women's clothing to order was inaugurated.

The American Red Cross has been active in its services by holding lectures, acting as hostess to visiting soldiers and making articles for benefit sales. A total of $1,554.95 was received from 2525 donors in the recent camp-wide drive. This department functions smoothly, headed by Executive Secretary Elizabeth Moxley and Advisor Mrs. Asa Ikeda.

Celebrating its first anniversary, the YWCA can be justly proud of its accomplishments for the past year. A group of 16 separate clubs makes up the membership. The clubhouse at 19-15 is the locale of much of their activities. General Secretary of the organization is Sally Kusayanagi.

YMCA, with headquarters at 14-15, has proved to be a successful organization. Under Coordinator Paul Uyemura, musical concerts, rallies, socials, and club meetings have kept the members actively occupied.

Cleanliness, manners and other prerequisites of a young gentleman are being taught to these little boys.

Community Management Division Co-ordinates

Community Management Division is charged with general responsibility for directing and coordinating the programs of various activities to meet the community needs. The department includes the following sections: Education, Health, Community Activities, Community Welfare, Social Analysis, Relocation, Evacuee Property, and Community Enterprises. Holding its office in the Administration building, it functions under the supervision of Mrs. Lucy W. Adams and Barbara Dougherty, secretary.

It has standing committees on relocation, vocational training, summer activities, and the city planning board, which includes appointed staff and evacuee members who assist in planning programs and activities in those fields. Several of the sections also have their own evacuee boards and committees to assist in formulating over-all policies and advice on public relations within the center. Community Management also handles repatriation and assists in the rehearing of cases for leave clearance.

BEST WISHES

Catholic Junior Girls' Sodality

A Cheery "Hello" to all friends!
MANZANAR YWCA

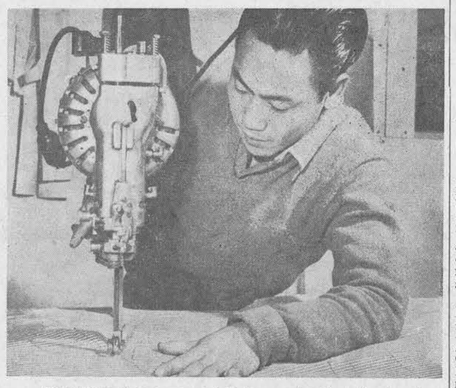
San Pedro Youths

Best Wishes
MANZANAR BOY SCOUTS

Best Wishes for this successful and memorable edition
Manzanar Young Buddhist Association
13-15

Manzanar At Work

As part of their daily routine the garbage crew takes the garbage cans to the back of the hospital boiler room to be steam cleaned.



Bert Miura, former garment factory worker from Los Angeles, is shown cutting material for mattress ticking at the garment factory where he is employed as a cutter. All resident work clothing, such as work shirts, sun-tan pants and seersucker brunch coats, are manufactured by this section. Future garment factory workers are trained daily in the various industrial sections.

Industrial Division Attends to Many Tasks

Credited with not only undertaking all tasks coming under the industrial end, but also for the task of training the employed evacuees, the industrial division, under Superintendent Henry R. Haberle, was organized with the creation of the Garment Factory.

With ten women workers headed by Mrs. Taye Jow, the Garment Factory started its production on a borrowed Singer machine at Warehouse 23. At its present location, Warehouses 30 and 31, approximately 13,000 units of clothing have been made.

Woodcraft project under supervision of S. Sasaki, located at Warehouse 32 and 33-15, manufactures toys and furniture.

Community Clothing Alterations and Repair section located at Warehouse 30, is under the supervision of Mrs. S. Sumi. Functions of this group are to repair or alter issued clothing for evacuees of this center.

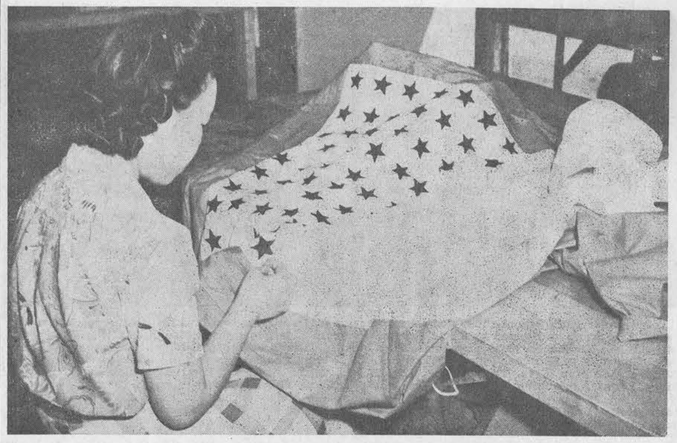
Producing over 1,600 pounds of bean sprouts since its beginning, the Bean Sprout Project, under J. S. Tomita, is located at Laundry Room 1.

Begun in February, 1943, the Apiary Project, under Supervisor Paul Ichino, plans to produce honey from the 25 hives now set out, for consumption in local mess halls.

The Shoyu Factory, located at Laundry Room 1, is under the supervision of N. Nakamura. Equipment and machinery were installed in October and production started in November.

Other sections include the Cabinet Shop, under the supervision of S. Araki; Sign Shop, supervised by Jack Hirose; Maintenance, under S. Harada; and Domestic Machine Repair, under Carl Kurata.

with
SINCERE APPRECIATION
HENRY STERN



Evidence of patriotism within the center is displayed by Toshiko Hataka as she attaches stars to the Manzanar service flag. The task of sewing on the numerous stars is tedious in that each one must be sewn by hand. Toshiko is one of the many girls employed in the garment factory located in warehouses 30-31.

Public Works

Operating 144 boiler units, filling in job gaps in cases of illness or emergency, collecting garbage, dehydrating and deodorizing grease from the messhalls. These are but a few of the ordinary and monotonous jobs rendered by the Maintenance department of the Public Works Division.

Acting Senior Engineer, Arthur M. Sandridge, succeeded Hervey Brown, Jr., in June. Neal Bennett is associate Design Engineer; Clyde E. Bradshaw, chief Construction Foreman; O. E. Sisler, senior Construction Foreman; Herbert F. Thorne, superintendent of Maintenance; Ralph D. Feil, associate Electrical Engineer; Justus F. Sheperson, senior Carpenter foreman; and Leon Julian, Lumber Yard superintendent.

Although water rights are controlled by the City of Los Angeles, Manzanar's water supply is supervised by Jiro Matsuyama. He sees that water is supplied and available at all times and properly chlorinated. Daily average of 1,100,000 gallons of water is utilized by the center residents. A reservoir with a capacity of 600,000 gallons, located one mile west of the center, is used as the settling basin. Well No. 75 and Shepherd's Creek supply most of the water consumed.

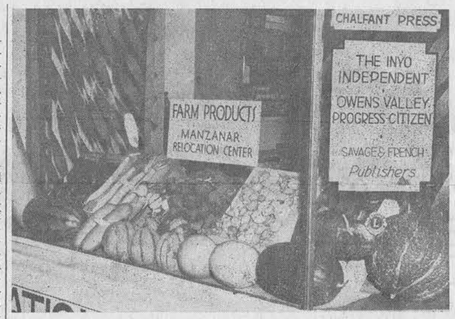
Farming

Acting upon a recent notification from Washington urging all centers to enlarge their agricultural program to increase food production this year, this department is striving to make this center as self sustaining as possible. With the assurance that the livestock project will be under way without further delay, an added impetus has been given the agricultural program.

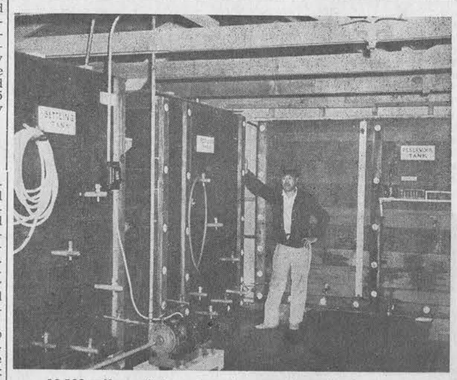
This department is divided into four sections, with the main office located at Warehouse 24. The field unit is divided into six work crews, each supervised by a foreman, who are in turn under the supervision of General Foreman Katsugoro Kawase.

All responsibilities concerning propagation and care of seedlings used on the farming project are under the nursery unit supervised by Joe Kishi.

Livestock unit will be completed within the next few weeks and will include beef cattle, swine, and chickens. All meat and poultry units will be located south of the center.



Manzanar's finest vegetable products on display in the window of the Chalfant Press in Lone Pine. Most of Manzanar's printing jobs including the Free Press, are done at the Chalfant Press. The vegetables shown were grown last year on the south farm, and displayed in the neighboring towns.



12,500 gallons of shoyu have been produced in the local shoyu project since production started in November. In the photo above Shintaro Nakamura, foreman, poses in the shoyu factory located in block one laundry room.

EFFICIENT CABINET SHOP

From food trays and window shades to a dog exterminating chamber are just a few of the many orders filled by the cabinet shop, located in Warehouses 33 and 34. This project, under the foremanship of Jim Araki, made, during the month of June, eighty-two units of equipment for the various divisions in this center valued at almost $500.

File boxes, supply cabinets, executive desks, double deck bookcases, typists' tables, and shelves, are other articles constructed by the thirty employees.

Manzanar Goes To School

Manzanar High School choir won its recognition for its stirring rendition of "Ballads for Americans." The group is directed by Louis Frizzell. Front row, left to right: Hatsuye Hamane, Fumiye Miki, Junko Yoshimoto, Mary Toguchida, Rose Murata, Hisako Nakahama, Miyuki Yoshimoto, Harumi Ogawa, Kay Shinden, Tetsuko Murakami, Keiko Higa. Second row, left to right: Kazuko Nagai, Shirley Tani, May Kaku, Karie Shindo, Toyoko Ioki, Sakae Akemoto, Tomi Abo, Shigeko Suzuki, Mary Kadota, Josephine Seno, Aiko Tani, Sumiko Kudo, Third row, left to right: Tommy Uyeda, Tsugimaro Sakata, Hiro Yamasaki, Duck Mayeda; Isao Matsuno, Saburo Kuwahara, Genzo Nishida, George Hirooka, Martin Hochi, Hank Sakai, Saburo Matsumoto, Kaz Yamamoto, Mary Kageyama, Ida Mori.

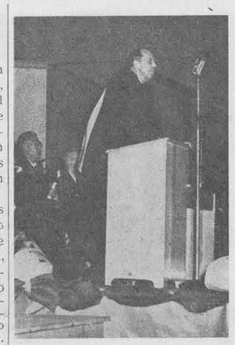
(7) First row, left to right: Yoshiko Mori, Toshiko Umeki, Fumiko Tachibana, Haruna Torii, Yachiyo Nakagi, Kimi Ishikawa. Second row, left to right: Kenji Ozone, Masaru Teshiba, Tadao Miyake, Tsutomu Kawahara, Hiromu Nakamura, Mitsuru Azeka, James Aiso, Stanley Yagi, George Fukayama, Towru Nagano, Ralph Adachi.

Like any other school in this country, the three R's are taught to local pupils such as Yoshiyuki Masuda and Kenji Nakamaki shown in their classroom located at 3-15.

Nursery Schools Teach Cooperation

With obstacles overcome, such as adequate equipment installed, nursery schools decorated, and armed with a better and more thorough teacher training, evacuee nursery teachers are now in direct charge of Manzanar's youngsters ranging in age from three to five years of age.

Present nursery school teachers include: Mary Kakoi, Chizuko Hayashida, Midori Kaji, Sadae Yoshioka, Mrs. Lily Yamada, Mary Watanabe, Edith Wakamoto, Chiyoko Nagamine, Masako Uno, Yuriko Takeda, Helen Tabuchi, Fuyuko Sakai, Lillian Kawatsu, Emiko Miyamoto, Tayeko Kawahara, and Mrs. Kubota. Teachers have received instructions from Mrs. Snyder, Mrs. Gibson, Dr. Genevieve Carter, and Joy Soeda. Mrs. Kameyo Fujii is parent-nursery school co-ordinator assisting Mary A. Schauland, supervisor.



Pictured above is Director Ralph P. Merritt, guest speaker at the graduation exercises of the local high school, making his address to the audience.

Camouflage Building No. Four houses the Ceramic project which will soon make chinaware for the mess halls. The products will be sold at the Co-op and other WRA projects will absorb others.

Red Cross

Composed of some of the leading residents of Manzanar, the initial Red Cross board members met in May, 1942.

In January, 1943, the Red Cross office was stationed in the block 19 YWCA building, and artificial flowers and crocheted puppies were made and sold to raise funds.

In February, old clothes and remnants were converted into useful articles. Later, the Red Cross launched a drive which netted a total of $1,554.95. Minoru Hori is the present chairman with Elizabeth Moxley and Mrs. Asa Ikeda as secretaries.

Education Set-Up Meets California Requirements

Boosting the morale of school children and residents alike was the important event in the Education program. Dr. Aubrey Douglas of the State Department of Education and Herman Spindt of the University of California inspected and evaluated the school system within the center. Now in possession of the Education Department are credentials of approval stating that the local high school and junior college study meet the standard requirements of California.

This encouraging incident following only ten months after school was officially opened is proof of the hard work placed into the school system and assures the fact that the quality of the Manzanar school system is in no way inferior to other systems.

Headed by Dr. Genevieve Carter, Superintendent of Education, the school system is divided into Nursery, Elementary, Secondary, and Adult Education schools. Leon C. High is principal of the High School, Clyde Simpson, principal of Grammar School, Dr. Melvin Strong, director of Adult Education and Mary Schauland, head of Nursery Schools.

Chief concern at the present time is the crowded condition of classrooms. The building program has been approved by the WRA headquarters and is hoped to be completed this summer. Nursery centers have undergone great improvement with parents redecorating the barracks and attendance mounting to 97%.

High school students have been particularly active this semester with the publishing of the school newspaper, organization of the student council, science club and choir. An honor roll system has been developed while a farm management class is now operating with six acres under cultivation.

Junior Red Cross, intramural sports, newspaper, and other grade activities have done much to unify the elementary school groups.

There is an approximate enrollment of 2081 students; 1021 in Elementary school; 1060 in High School. Although resignations have been turned in by some of the teachers at the end of the winter session, there were 47 teachers for elementary and 51 for high school. Out of these 34 were evacuee teachers.

Center residents through perseverance and hard work have developed one of the finest school systems of the ten centers.

Dr. Genevieve Carter congratulates Yoshiko Kuramoto as she receives her diploma. Students in the background smile; sheepskins in hand.

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KELLOGG'S ANT PASTE
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Manzanar Holds Graduation Exercises

Graduation

Marking the completion of twelve years of study, one hundred and ninety-six students of the local high school were graduated in a commencement held on July 3, in block 16-17, firebreak. It brought to a close one of the most unusual school experiences for each of the graduates who a year ago were scattered all over the broad state of California. Leaving their caucasian teachers and schoolmates, each of the graduates came to Manzanar not knowing when a school would be established for the continuance of their education.

With much bewilderment these students attended "school" that first day, sitting on the floor and meeting their new teachers and fellow students. Lack of chairs, desks, equipment, and books hindered the teaching methods of caucasian and evacuee instructors alike. Slowly block 7 began to take on the atmosphere of a normal school as textbooks and desks began to arrive and linoleum and plasterboard were used to make the room more comfortable for the students.

Slowly the students began to settle down to serious studying. Even though their classes were held in a peculiar environment, the students felt they lacked the activities common in all high schools. With faculty encouragement, enterprising students arranged for the election of student body officers.

During the last semester a school paper was published by the students which bolstered student morale and developed a better school spirit.

As the last semester commenced for the summer class of 1943, they realized that a senior year would not be complete without the traditional prom and banquet. With zest these gala affairs were undertaken and completed with much success.

With these fond memories of their high school days these seniors were graduated in one of the most beautiful settings possible for such a solemn ceremony.

Graduates

(1) First row, left to right: Masaye Nakahira, Yukie Mishima, Grace Oshio, Fumi Miyoshi, Tsuruko Matsuno, Natsuko Sakamoto, Mary Mitsuuchi, Mieko Chikasawa, Shizuko Hiroshima, Mary Enomoto, Ruth Saitow, Mary Aoki, Helen Kusuda, Yoshiko Kubota, Alice Muraoka, Chiyoko Nakasaki.

Second row, left to right: Bentley Wells, Hanako Murakami, Someko Tatsumi, Betty Ogura, Muriel Kawahara, Kiyo Kusunoki, Clara Seno, Grace Hatago, Hisako Nagai, Yaye Shimizu, Lily Omura, Betty Hashimoto, Grace Takahashi, Nanaye Shintani, Mitsuye Furuya, Mieko Kamo, Michiko Mikami, Jane Tsuda, Toshiko Teraoka, Haruye Imahori, Lily Fukuhara, Midori Kunitomi, Hisayo Hori, Junko Hatae.

Third row, left to right: Tohoru Shishido, Hitoshi Yasuda, Wallace Takeyama, Yuji Sato, Shigetomo Katayama, Toshihiko Sedohara, George Odahara, Henry Okamura, Takanori Imamoto, Masaru Matsumura, Roy Nakagawa, Yoshio Kusayanagi, Ben Nakaji, Masao Hayashida, Roy Higashida, Tatsuya Ueno, Toshiro Hara, Floyd Tanaka, Wataru Okamoto, Tadashi Uyeno, Jogi Yamaguchi.

(2) First row, left to right: Rose Murata, Fumiko Nemoto, Kazue Nishimoto, Ida Mori, Michiko Muraki, Toyoko Ioki, Hanako Shishido, Mihoko Yoshimura, Kiyoko Tanioka, Hisako Sakioka, Hatsumi Ryono, Michiko Sakamoto, Shizuko Kuse, Mary Ito, Josephine Seno.

Second row, left to right: Aiko Tani, Frances Koga, Kiyo Mio, Joyce Natsume, Masako Yokomori, May Uchida, Tomi Yonemoto, Haruko Nakata, Mitsuye Takemiya, Amy Fujiu, Yoshiko Kuramoto, Kazumi Kishi, Sumiko Kudo, Midori Ochi, Emiko Saisho, Flora Nishimura, Nobuko Nakamura, Katsuko Kato, Mitsu Furuta, Yoneko Ikeda, Midori Tani, Yoshiko Fujii, Hatsuye Hamane.

Third row, left to right: Tommy Ajisaka, Saburo Matsumoto, Jun Okimoto, Hideo Toma, Hideo Hori, Martin Hochi, Henry Sakai, Susumu Myose, Teddy Ushijima, Saburo Kuwahara, Kazuyuki Yamamoto, Harry Nakata, George Hirooka, Masaru Murata, Richard Kobayashi, Albert Kawamoto.

(3) First row, left to right: Patricia Torii, Momo Nagano, Karie Shindo, Mary Ono, Fumiko Watanabe, Shizumi Mizumoto.

Second row, left to right: Miyoko Sakai, Setsuko Takeuchi, Betty Kurosumi, Ruby Hori, Mary Uyeno, Sue Toyama, Matsuko Kodani, Sueko Mizumoto, Misao Nakagawa, Irene Mizutani, Florence Ban, Lucy Yonemitsu, Eva Tamaki.

Third row, left to right: Paul Takeuchi, ***, ***, ***, ***, Gary Okamoto, Tadashi Honjio, Yoshikatsu Nakayama, ***, ***, Toshimi Hori, Louis Kado, Roy Toda, Akira Nishizawa, Roy Nakashima, Henry Ohmoto.

(4) First row, left to right: Yoshiko Hamamoto, Janet Nakano, Reiko Ando, Amy Takahashi, Michiko Sugawara, Ruth Niguma.

Second row, left to right: June Hoshino, Masayo Uchiyama, Hideko Tokunaga, Mary Suzuki, Riyoko Nakamura, Chizuko Sakuma, Marie Hisamune, Margaret Handa, Teruko Akita, Emiko Takahashi, Ruth Uyemura, Michiko Iwasaki, Michiko Kamachi.

Third row, left to right: Naomi Ogimachi, Masaharu Marumoto, Fumio Takahashi, ***, Tooru Shimizu, Kenji Kyosai, Masayuki Higashi, Hiromichi Nakaji, George Shiba, Hiro Sasaki, Ben Yamada, Masakatsu Horii, Atsumi Yamamoto, Dan Iwata, Yoshimi Minami, Noriyuki Iwasaki, George Ban, Bo Sakaguchi.

(5) First row, left to right: Mary Ichiriu, Mary Kageyama, Toshiye Nakadaira, Yoshiko Ogi, Florence Kuwata, Keiko Haga, Ritsuko Uyeno, Kay Motooka.

Second row, left to right: Haruye Okuno, Emiko Oda, Murako Ishibashi, Jane Hamamoto, Dorothy Yoshizawa, Mary Kobayashi, Tomi Abo, Kyoko Yoshimoto, Itoyo Hashimoto, Chieko Kami, Reiko Uyeshima.

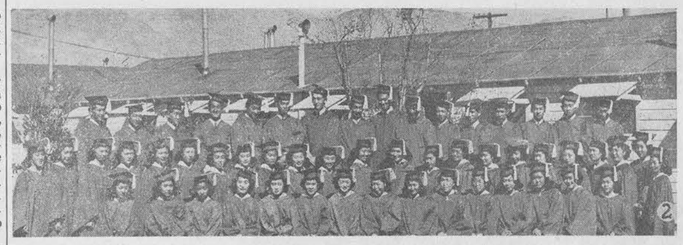
Third row, left to right: Yukiya Tatsumi, George Tamai, Yosh Yasuda, Kiyoshi Hayashi, Genzo Nishida, George Mayeda, Jimmy Yamaguchi, Tomotsu Noda, Hiro Yamazaki, Tsugi Arita, Tsutawo Urokogata, Sadao Kaizoji.

(6) First row, left to right: Yukio Mitsuuchi, Ben Harada, Sumio Ido, Yoshiteru Murakami, Yoshiaki Nakayama, Joe Takahashi.

Second row, left to right: Setsuko Yano, Tetsuko Murakami, Iris Akiyama, Hideko Minabe, Seiko Hiraide, Martha Katayama, Shigeko Fujii, Mariko Eto, Mary Nakagawa, Rose Katayama, Mary Ann Kadota, Shigeko Suzuki, Sakaye Akemoto.

(***Indicates those who appear in more than one picture.)

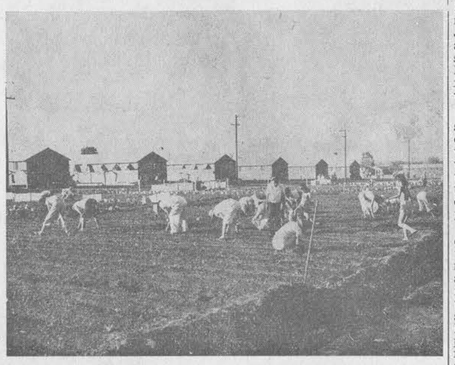
(See GROUP 7 on Page 12)



Manzanar On Furlough

A small crowd gathers as busses pull up at the police station to take on Manzanar's share of furlough workers. With hands clasped behind him, Mr. Hidesuke Yamamoto, yard cleaner in block 1, stands in the center foreground critically contemplating cigarette stub throwers and gum wrapper droppers.

Going as close as the sign permits, a few isseis watch the loading of furlough workers' baggage. Making sure, perhaps, that their son's grip containing the long underwear is not forgotten.



All out for a better crop this season the people are tending their Victory Garden between the firebreak 11 and 17. These gardens are property of the residents and mess halls. Women, men and children work in the garden.

Sugar Land Lures Press Newshound

Unpainted and impartial, this is the story of a Manzanar Free Press reporter who exchanged his typewriter for a hoe and left the security of a center for freedom and heartbreaking experiences in Idaho as a farmer.

Bill Kitayama who packed his dreams in his suitcases reached Idaho Falls, Idaho in early May, 1943, only to find that the contract he had signed while in Manzanar was given to another party.

He writes: "When Japanese-Americans residing in relocation centers answered the appeal to save the nation's vital sugar supply, their actions were prompted, not only by patriotism but by a two-fold purpose—relocation and financial rewards. Their efforts were temporarily thwarted when their rightfully earned wages were decreased...This was contrary to the Secretary of Agriculture's decision and the sugar beet contract which reads: 'The farmer agrees whenever feasible to employ at prevailing wages'."

One instance presents a case where an evacuee refused to thin beets for the $8.25 he was recruited for. The farmer then hired Mexican laborers who demanded and received $10.00 per acre, the prevailing wage.

The sugar beet contracts failed to account for weeds which brought up to 50 cents extra for Mexican laborers. Too, it failed to mention the usage of segregated seeds, which does not pay as much as the regular seeds.

It cannot be overlooked, however, that there was good with the bad.

TWO ISSUES

Two issues await the actions of the War Relocation Authority. First, this issue of thinning weeded areas by evacuees who failed to receive the sum allowed by the new ruling passed by the Secretary of Agriculture. Second, the problem of getting back pay for those who are subject to receive the difference between $8.25 and $10.00.

Whatever be the outcome, evacuee beet workers will never again repeat the bitter experience of physical hardships and mental strain. They will demand a more stable agreement, a more secure contract, which is backed, not only by man-made laws, but by the laws of human decency and righteousness. For, after all, the Japanese-Americans are asking and willing to shoulder their share in winning the war, on the home front as well as the fighting front.

WORKERS SATISFIED

Leave Officer Walter A. Heath states that, "In the fall of 1942, over 1,000 men from Manzanar went to the beet fields. Of those who returned, nearly all voiced their satisfaction with community acceptance but complained of one or more conditions of employment or housing.

"Many complaints are almost childish in that they have to do with lack of electricity or the necessity to heat bath water on a cook stove. Many others are fully justified but nearly all have to do with unchangeable circumstances. Housing provided to beet laborers has never been good and probably never will be. Just as most evacuees are good workers, so too are most farmers fair and decent people. Neither group is 100%.

"Dissatisfied men are usually poor workers and do little to help the reputation of Japanese-Americans. It is hoped that in the future no one will listen to the pleasant voice of a sugar company recruiter unless he is willing to accept rather primitive living conditions, wage rates that are not always completely fair, and an occasional shylock farmer. More pleasant jobs are available for those with a patriotic urge."

Leisure Time Farmers Grow For Fun

On meatless days, what goes good with "ochazuke?" Why, tsukemono of course! These Japanese pickles are derived from the products of the victory gardens situated in firebreaks throughout the camp.

Arising long before the break-of dawn, the garden enthusiasts commence tilling their patches. Although a few of these farmers have been the frequent victims of "borrowers," they stoically continue production. Some also grow flowers to add color to their green plots of vegetables.

Responding to the frantic call for workers in the Idaho-Montana region were many evacuees. This is one contingent which left on furlough to help harvest the vital sugar beet crops.

Not All Hard Work For Furlough In Idaho

Pouncing upon a furlough worker who was returning to Idaho after a two-week visit here, this reporter was convinced that some furlough boys are enjoying something else besides blistered hands and broken backs. "We were fortunate in landing a swell contract in Idaho," stated Bill Kakatsuki, member of the Sierra Padres gang working on the Paul Scott farm near Pocatello.

Their contract includes harvesting of 110 acres of potatoes and 47 acres of beets. He described thinning as the most back-breaking task involved in preparing future sugar cubes.

A typical day starts at 5:30 in the morning as the "Come and get it!" shout of the chef awakens the workers in the midst of their dreams. Rationing does not seriously affect them since most vegetables and milk are obtainable right on the farm and prices of other foodstuffs are fairly reasonable.

Sunday is the day for relaxation. Into town for some bowling or perhaps the theater....maybe a round of golf...Sometimes they are lucky enough to have the boss take them on a fishing trip. One can understand why they call this state "scenic Idaho" and the limit of trout taken within two hours is enough incentive for any fisherman.

After such a colorful and intriguing picture portrayed, even a hardened ex-furlougher is tempted to throw caution to the winds and take a chance.

Biography of a Manzanar Carrot

Following days of basking under the shimmery summery sun, the healthy vegetables raised for the center's consumption are harvested and transferred to the huge refrigerator for "cooling off" while awaiting their turn for delivery to various dining halls in the center. Protruding from three to seven inches into Ma Nature's rich soil ever since retaining their secondary stage, the countless rows of carrots in the field are accorded frequent thirst quenchers and soil loosening by the farmers. Many were the occasions when the helpless green tops were nibbled at by envious long-eared creatures passing by.

Grouped into bunches of four to five, the carrots are placed into crates and legally brought into camp for either salad ingredients for Manzanites, or "relocation" to other centers. Those that are labeled for local usage are washed counted and confined to cold storage until requisition is made for their release. Those that are destined for outside consumption are given a send-off at the farmers' warehouse.

Wednesday evening's menu calls for the usage of the eagerly awaited carrots, so on Monday, the long fellows are warned of their release through the head steward. Once again they are loaded upon the trucks and distributed to the thirty-seven mess halls of the center. Then the cooks undertake the task of slicing and dicing 'til the carrots are beyond recognition. With the ringin' of the mess halls that eve, we discover beyond doubt that those once fresh appearing bunch of greentops are cooked for good along with the poor lambs to form a delicious dish of lamb stew.

We deliver every Thursday to southeast corner of Block 1

Some non-rationed merchandise

Dry Soups — Mavis Cola

Pickles — Olives

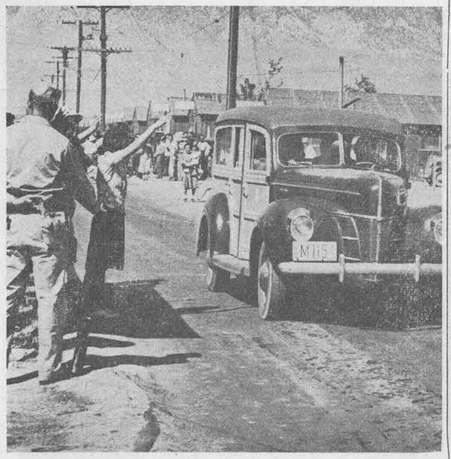
Dried Fruits — Jams and Jellies

PLEASE HAVE YOUR ORDER IN BY WEDNESDAY

JOSEPHS

LONE PINE

Manzanar Relocates



An average of 25 residents leave this center each week to relocate in the mid-west and eastern states. Here is one group pausing at the Military Police house for clearance.

Jumping at the chance to become trained defense workers and aid their country, these niseis from Manzanar left for Milford, Iowa, NYA training center. Upon reaching their destination they found themselves stranded and training program cancelled. Here they are shown with the Des Moines Relocation officer talking things over. This picture appeared with an article in the Des Moines Register, influential newspaper. Left to right, they are Tom Komatsu, 24; Roy Izumi, 19; Tommy Zoriki, 22; Kaz Arai, 21; Henry M. Sato, 20; Michael Yamane, 24; and Bobby Izumi, 18, with Relocation Supervisor Vernon Kennedy of Des Moines. —cut courtesy, Des Moines Register.

33,000 Miles Traveled

Companion, guide, advisor and diplomat, is Mrs. Nancy Zischank, official escort. She has traveled approximately 33,000 miles, escorting about 540 evacuees to Reno and back.

Mrs. Zischank's youngest charge was a six-month-old baby brought into Children's Village from Mojave; her oldest she estimated was about 60. For isseis who do not speak English she has a very satisfactory system of conversation by means of cards, on one side of which is English and the other Japanese.

Relocation Department

Since its beginning, the Relocation Office has steadily grown in importance. Now the relocation program has reached a measure of maturity in organization and procedure. The leave section is under the charge of Relocation Officer Walter Heath. This section fills out questionnaires for indefinite, seasonal and short term leaves.

Leaves now may be obtained from this office for eligible persons within an hour after application. Evacuees may relocate upon the invitation of a friend who will assist in his re-establishment, an invitation from a hostel, or upon approval of the relocation officer of the area in which they seek employment.

Placement section headed by Ray Buzzetti, receives about 75 job offers each week outside the Western Defense Area. Varying from domestic to highly skilled laboratory technicians, these jobs are posted for inspection on the office's bulletin board. Applications for cash grants are also filed at this office.

At Work and Play with Sugar Beet Workers

Thousands of volunteer workers have gone out from War Relocation Centers to serve on the home front in office, home, shop and on our farms. Among the first to offer employment to these workers was the Amalgamated Sugar Company. In some instances, this work represented real pioneering for it brought to the individual and his associates an opportunity for resettlement and new-found freedom—to work and play for profit and pleasure.

This company is grateful to the many Japanese who have helped produce this important food for freedom.

AMALGAMATED SUGAR COMPANY

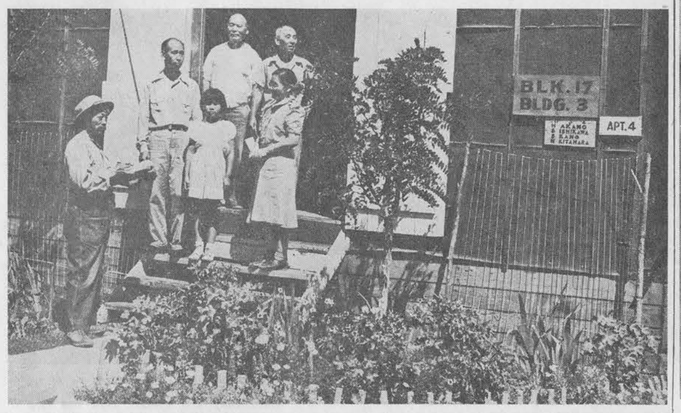
Home Office: Ogden, Utah Factories: Utah, Idaho

EDGEWORTH

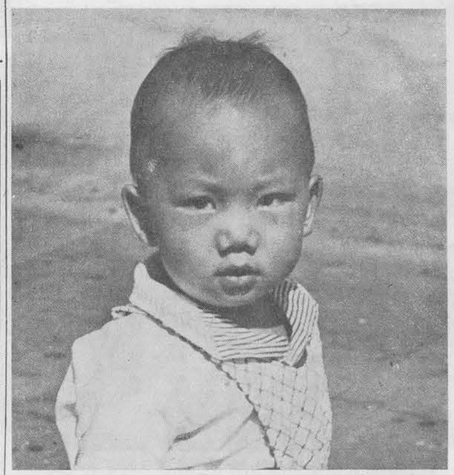
America's Finest PIPE TOBACCO

A Pipe Is A Man's Smoke

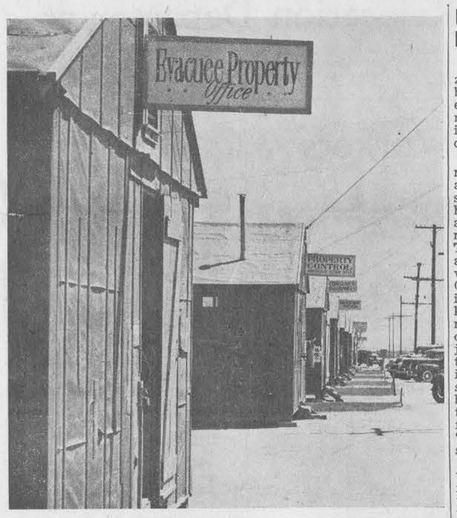
Manzanar Day By Day



Every evening night checkers in every block like Koichi Ozone, lower left, of block 17, visit each home in the block to take complaints, suggestions, and problems arising in the unusual and complex camp life. Residents shown in the picture are S. Ishikawa, H. Akano, and S. Kano, who live at the home above, and Mrs. S. Shikami and Masako, Norihiro who were visiting at that time.



This photogenic young gentleman showing signs of doubt in his eyes is Kenji Ogawa, claimant of the distinguished honor of being the first baby of Manzanar. Son of Mr. and Mrs. Hatsuji Ogawa, Kenji has innocently lived through seventeen months of this center's pioneer life.



Here is a street scene depicting the cross section view of Manzanar's business district. Shown at the extreme left is the Evacuee Property Office. Following this street straight down are various other departments including Property Control and the Consumer Enterprises divisions. The administration building can be seen on the right side of the street.

George S. Takemura shown with his own handiwork in front of his home at 23-9-4. The chairs and umbrella are made from remnants, twigs and tree branches. People in the center have made beautiful furniture with only twigs and unwanted wood.

Hanging My Hat In Manzanar

To define my home life in Manzanar, I would say that it has become a group of unique experiences in a rather livable environment which is constant only in its continued daily, dynamic changes.

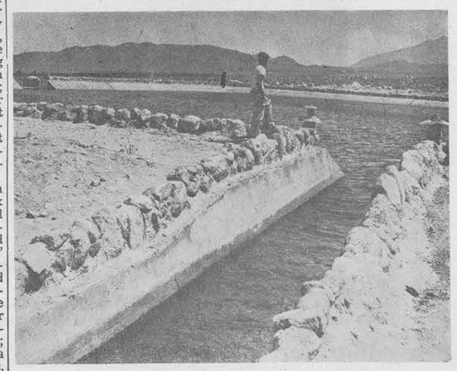
These changes started from the moment I arrived. Visualize my approach apparelled in a big summer hat, open-toed French-heeled sandals, costume a-la-L.A. and a gleam in my eye. The gleam meant anticipation of adventure. To be sure, adventure outside of a cozy little apartment set up with the useless lovely things (collection of tea cups) I had piled in the car. It would have hurt to know that my thoughts as well as my clothes were ridiculous. Each of us probably could write a book just on the mental gymnastics of the first day. Contemplate home in a corner of a plasterboarded six-beam, one-room barrack, a beet picker's bed, a straw mattress, a good block's walk to a frightening public place called "latrine," and three other girls to share this life with you.

It was harder because of a sand tornado on the outside, which refused to stay outside, to listen to the following positive cheer points given by these similarly inducted roommates. I had a bed, an unusual item to most of the teachers who were then sleeping on the floor; we had a small patch of grass in front of our barrack; the dust wouldn't blow forever and "I simply must hear about so-and-so of 'Goon Gulch' apartment, etc. etc." From the first the sense of humor of the inmates of Manzanar has been unconquerable.

We named our home "Chicken Pox" (an erstwhile chicken pox sign from an abandoned hospital ward) a symbol of our resourcefulness—one of our most used attributes, and not of "cackling" as sometimes the neighbors imply. We pushed and pulled, nailed and tacked. The results—my dressing table is constructed of apple boxes, the stool a nail keg; our tea table is a round piece of plasterboard pounded on a nail keg; bricks and boards construct a partition bookcase and milk cans, stones and plasterboard provide needed desks.

We dash for the shower in "getas," share one another's belongings, fight the wind, dust, cold and heat, and manage a host of unpredictable items daily, unwaveringly. We have teas, walks and gab-fests. We hitch-hike with a victory fervor, have a garden that only the elements will destroy. We work and play and enjoy. It is much different in its environmental factors than the average home but the human elements, emotions, and satisfactions are the same. To us it is even more—it is our struggle to prove that Democracy is practical, possible and probable when your home is where you lay your heart as well as your hat.

Petite Toshiko Mikami and Kazuko Sakai are enjoying a winter day in Manzanar at Baird's creek, located at the southwest corner of the center. Kazuko is seen pointing at the creek showing Toshiko the ripple of success, as both gleam with joy.



Shephard's creek flowing north of Manzanar provides nearly all the center's water supply. Here the water is being diverted into a 600,000 gallon capacity settling basin prior to storage.

This hill billy band, known as the Sierra Stars is comprised of teen-age youngsters who have appeared in numerous talent programs during the past year. Musicians, left to right, are: Keto Okazaki, Tom Kano, Kiyo Nishi, Eddie Tanaka, Lillian Wakatsuki, Kazuko Nagai, and Frank Tani.

When the first family contingent arrived on April 1, 1942, the first dishwashers didn't just turn the handle on a faucet for their hot water. Manzanar was still under construction and boilers had not been installed so the phrase, "barest necessities of life" held much meaning for the pioneer evacuees. Water for mess hall use was heated on these wood burning Army field stoves.

CONGRATULATIONS

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DEAR Diary

Dring, dring, just in the midst of my pistachio ice cream, the alarm clock set for quarter to six shattered my pleasant dream. After shutting off the alarm, I once again tried to resume the consummation of my favorite repast. After hiding awhile under the covers from the sun, I finally "lost fight" and jumped out of bed. I hurriedly rushed for the shower room where I met the early-birds of the kitchen crew. I returned home after a brisk cold shower.

With Mass starting at 6:30 a.m. I scurried down to Block 25 and as usual was just a trifle late. After a half-hour service, I returned to Block 29 in time to have breakfast.

Cutting across the pear orchard trying to save time, always on the lookout for an ambulance which might be heading towards the administration district, I kept on the alert to hail a vehicle. HMM, wasn't lucky this morning. Must have lost my "oomph." Gosh, walking from one end of the camp to the other is sure hard on my $16 monthly pay check. They say walking is good for the SOUL but not for my SOLE. Since the Manzanar 8:00 a.m. "air raid whistle" had sounded some five minutes ago I was greeted with a barrage of "good afternoons" from every corner of the office.

Getting ready for press day, Saturday, and also circulation day, the Editor yelled above the din of the office, "Get the story of the skunk that invaded the hospital!"

In spite of the hustling and the bustling of the editorial staff, the circulation department manaegd to complete the outside mailing list by noon.

I was in the most embarrassing predicament en route to the "Latrine." Outside the Records Department I came upon two lovebirds quarreling whom I recognized as my friends. Automatically I reached for the nearest door latch I...Ooops! A man was shaving...My mistake! Swish, I made the quickest exit with a tomato-faced complexion.

With only a half-day of work I started my long trudge home a little after one. Carrying my bumbershoot to shield myself from the sun and cutting across the firebreak, I again commenced my vigil for ambulances returning to the hospital. With thoughts of family washing and tonight's dance..."Lady Luck" was with me...Good "ole Jim" heading for the hospital.

With various clangings of the 5:30 supper bells, people of the block streamed into the mess halls. Murmurs of approval and disapproval of the menu of "Slop Suey" are heard.

It was still light when the diners returned to their apartments and idly sat around outdoors chatting about the latest rumors. Mother and Dad and the neighbors sat on the back bench admiring our "victory garden."

Tempus fugit. Around 8:30 my escort came, not in his Cadillac or Packard but strolled to my door on his Footmobile and walked me to the Block 23 Palladium, alias the mess hall. Dancing with my escort, occasionally we bumped into the cyclone dancers, snake dancers, pachook dancers. Some of these neophytes sure step on your feet to save their soles! The last dance ended around a quarter to twelve! Again we made use of our Footmobiles and tramped home. I went to the shower room for the last clean-up.

On my knees I prayed "Now I lay me down to sleep..." Then I quietly slipped into my straw tick bed.

Manzanar Goes To Church

First confirmation services held at the local St. Francis Xavier Church, the Catholic Church of Manzanar, was held last April with Bishop Phillip G. Scher of Fresno officiating. Assisting were Father Steinback, pastor of the local church, and Father Smith of the Santa Rosa Catholic Church in Lone Pine. Altar boys are George Minamiki and Vincent Doi.

Inside the Buddhist Church, located at Block 13, is shown Reverend S. Nagatomi. He lectures at various mess halls for the benefit of the residents. This church has been made beautiful by the help of the Buddhist followers.

Churches Help Keep Up Evacuee Faith In Wartime

Work of the churches in Manzanar has grown so in the past few months that present meeting places are too small. In addition priests, sisters, and ministers continue to counsel families and individuals coming to them for advice and help.

The first mass of the Catholic Church was held on March 29, 1942. Library of Catholic books, Catechism classes and Christian baptisms also have been organized. Clubs under the supervision of the church include: the Young People's Study Club, Senior and Junior Sodality, and the Holy Name Society.

Father Hugh Lavery is the Superior, Father Leo Steinback, pastor, with Sisters Mary Bernadette and Mary Suzanna assisting.

The Buddhist Church held its initial service three months after the first volunteers arrived. Since then the church groups have greatly expanded and now are divided into two sects, holding their services at 13-15. The Shinshu or the First Buddhist is directed by Rev. Shinjo Nagatomi, and the Nichiren or the Second Buddhist is headed by Rev. Hiromu Oda.

Outstanding among the many special services held by the church was the Hana Matsuri celebrating the birth of Buddha, Mother's Day, Father's Day, and Gotanye. Bon-odori rehearsals, for the August Obon festival were held in the various areas. In conjunction with the above program, regular weekly services, lectures, shotsuki and shingon choir practices were held, having attendance exceeding 3,500 weekly. Church Council, YBA Cabinet, Fujin Kai, Gyodo Kai, and other miscellaneous meetings round out the calendar.

Planning a meeting schedule at the Protestant Church Office are Reverends Yukichi, Seizo Abe, Junro Kashitani, and Takeshi Nishikawa. To accommodate the large number of followers, three Protestant churches are situated throughout the camp.

The Protestant Church was organized soon after the Manzanar project began. Over 3,000 people attend the weekly services at the following locations at 9-15, 11-15, 15-15, 21-15, 23-15, 30-15, and 32-15. Regular meetings are conducted by YP Fellowship, Young Adults' Forum, Adults' Council, and Teachers' Organizations. The members of the Ministerial Association are Reverends Junro Amos Kashitani, Ainosuke Ishida, Yukichi Naito, Takeshi Nishikawa, Masahiro Omi, Seiya Sakai, K. Suzuki, and Junichi Fujimori.

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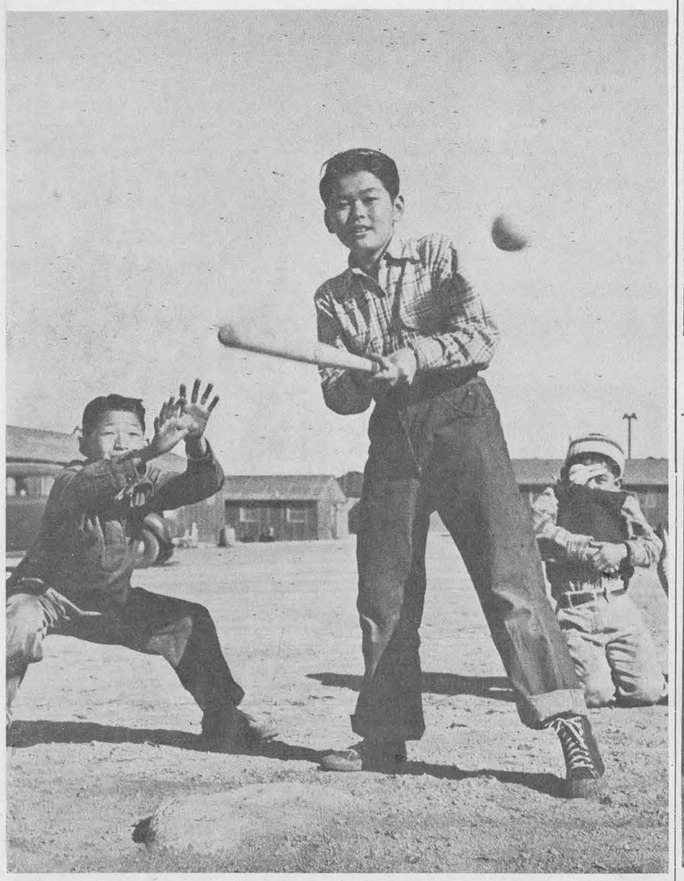
Manzanar At Play



Highlighting the current softball season, a total of 27 boys' and 15 girls' league teams entertain the residents. Games are played in firebreaks as a part of regularly scheduled recreational events. Pictured from left to right are: Eichi Minami, Eddie Tanaka and Akira Tanaka.

During the casaba season, two girls' leagues were formed in addition to six boys' leagues with the games being played on clay and dirt courts. In action are two top-notch teams, the Dusty Chicks and Just-A-Meres.

Concentration at its peak is displayed by these hard thinking isseis as they scratch noggins and moan, anticipating the move of their opponent in this fascinating Japanese strategy game of 'goh.'

Community Activities

Forming an important cog in the Manzanar center life is the Community Activities Division directed by Aksel Nielsen. Although limited in facilities, the aid from sympathetic caucasians and the enthusiastic efforts of the staff has helped the Community Activities to accomplish a high goal in its field.

Goh, shogi, drama, musicals, woodcarving, gardening and poem writing are the favorite pastimes for the elderly men. Embroidery, flower making, knitting, leathercraft, sewing, dramas and musicals are the predominant recreations for the women.

Through the medium of talent shows, dances, softball, basketball, football and tennis games, weight lifting contests, song fests, folk dances, parties, ping pong and movies, the morale of the younger residents has been kept at a high level. In addition to these diversions, several groups have been organized to form music, model airplane building, painting, and literature clubs for persons in all walks of life.

A summer "evening concert" is offered to the residents by the Manzanar community band under the direction of Louis Frizzell, every other Sunday evening on the outdoor stage.

The music department consists of six units: the military and swing bands, salon and concert orchestras, mandolin-guitar and violin ensembles.

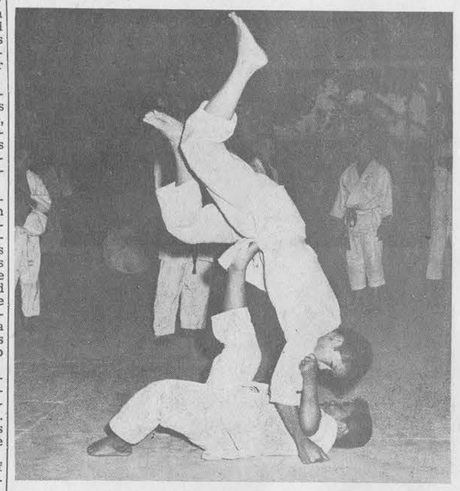
Working with various well-known organizations, the Boy Scouts of America, Christian Young People, the YWCA and the YMCA, have been acting as a group to promote the development of a more wholesome center life for youngsters.

For public benefit, ground facilities located along Baird's creek are being used as a picnic, concert, golf and a general recreational area. Athletic centers are provided for the younger generation at firebreaks and recreational halls.

Although faced with inadequate funds and equipment from the WRA, the Community Activities division has organized various recreational cooperatives through which necessary funds are being raised to carry on the work. Certain portion of the fund raised is being kept by each of the different departments. The remainder is being turned into a general reserve fund, accounts for which are kept at the Co-op office.

Carrying out an extensive recreational program, the Community Activities division established a program with ingenuity. This group unselfishly gave its time to sustain and enlarge the program to what it is today.

The evacuee departmental staff consists of Masaki Ichien, superintendent of arts and crafts; Jyotaro Kohigashi, manager of sports; and Shig Ishii, chairman of entertainment.



Naomi Hashimoto uses a 'tomoye-nage' on Yasuo Suzuki on the sawdust mat covered floor. With cooperation from the judo enthusiasts, the large edifice was completed in March 1943.

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Photo by Louise D. Fessenden

Gifts for War Sufferers in the United States

American Friends Service Committee
20 South Twelfth Street
Philadelphia, Pennsylvania

• Last spring people of Japanese ancestry were removed from their homes on the west coast. They are now living in Relocation Centers. They have met this experience—unparalleled in American history — with splendid courage, understanding and poise. Thoughtful Americans are concerned that these people, 70,000 of whom are our fellow citizens (born in this country) shall not lose faith in America. The friendship which exists between those in the Centers and Americans of white ancestry, must continue and be strengthened. Only in this way can we hope for a solution of the problem.

Our government is furnishing the housing and physical set-up of the Centers. But even for the government it is difficult to build towns—houses, schools, streets, stores—for 10,000 people almost over night.

We Can Help

One of the great needs is for recreational material. In one typical Center there are 1400 school children. They have only six footballs and six soccer balls. For American youth, autumn is synonymous with football and soccer. Winter means basket ball. This Center has no basket ball cages and only a few basket balls. Younger children are just as handicapped in their play activities. Good books are few. Delinquency will be the logical result if healthy occupation is not provided.

NEEDS

ATHLETIC EQUIPMENT—footballs, soccer balls, basketballs, football outfits, basketball cages, baseballs, gloves and bats.

TOYS for girls and boys of all ages.

GAMES—ping-pong, table games, etc.

NURSERY SCHOOL materials and equipment.

GOOD BOOKS for children, adolescents and adults.

NOTE: Second-hand toys, materials, athletic equipment and books are as acceptable as new ones, if in good condition.

MOTHERS AND BABIES

There are as many new babies in the Centers as in other American communities. American women can help each other in their customarily friendly fashion by sending gifts to the prospective mothers and the new babies of the Relocation Centers.

Send complete layettes or individual pieces of baby clothing to one of the American Friends Service Committee shipping centers (see last page for addresses). The package may be wrapped in tissue paper and tied with ribbon, if you wish. Layettes should be wrapped in cheese cloth rather than paper. Mark "FOR AN AMERICAN BABY IN A RELOCATION CENTER". Sign your name and address if you want to make the gift more personal.

KNITTING WOOL

The Clothing Committee of the American Friends Service Committee has knitting wool suitable for baby sweaters and caps. Send for samples, prices and knitting directions, if desired. This wool is sold to our knitters at or below the cost to the Committee as a service to those who help with our work.

Address: CLOTHING COMMITTEE, 20 South 12th Street, Philadelphia, Pa.

• Athletic equipment, games, toys, books, and nursery school equipment may be sent directly to the Relocation Centers. Write CLOTHING COMMITTEE, 20 South 12th Street, Philadelphia, Pa., for address of a center and person to receive the gifts.

Baby gifts should be sent to one of the A.F.S.C. receiving centers as follows:

A. F. S. C. STOREROOM
1515 Cherry Street
Philadelphia, Pennsylvania

PACIFIC COAST BRANCH, A. F. S. C.
501 North Raymond Avenue
Pasadena, California

FRIENDS MEETING HOUSE
2151 Vine Street
Berkeley, California

FRIENDS CENTER
3959—15th Avenue, N. E.
Seattle, Washington

American Friends Service Committee

Founded in 1917, the American Friends Service Committee represents the Society of Friends (Quakers) in efforts to relieve human suffering and promote international goodwill. Its work in war areas, in depressed industrial sections of the United States and in peace education has been widely supported by Americans of other denominations and faiths.

No. 209A—10M—11-42

Relocating a People

I AM glad to observe that the War Department, the Navy Department, the War Manpower Commission, the Department of Justice, and the War Relocation Authority are collaborating in a program which will assure the opportunity for all loyal Americans, including Americans of Japanese ancestry, to serve their country at a time when the fullest and wisest use of our manpower is all-important to the war effort.

FRANKLIN D. ROOSEVELT
February 1, 1943

Relocation center residents include trained engineers, mechanics, drivers, shop and mill workers with a variety of skills.

These hospital laboratory workers, and many other technicians with equally important skills, are waiting for opportunities to serve outside communities.

A considerable number of secretaries, stenographers, and other clerical workers are available for employment outside the relocation centers.

RELOCATING A PEOPLE

In 10 wartime communities in the western part of the United States, more than a hundred thousand men, women, and children are living temporarily, awaiting an opportunity to resume normal lives in ordinary communities. All of them are of Japanese descent, and were evacuated from strategic military areas of the West Coast in the spring and summer of 1942. These wartime communities, known as relocation centers, were established when it became evident that such a large number of people could not immediately locate themselves successfully in new communities. There was no intent to remove from them any of their rights or to deprive them of the opportunity of earning a livelihood and contributing to the Nation's economy.

Nearly two-thirds of these people are American citizens. Nearly two-thirds were born in America and most have attended American schools. Only a few hundred of this citizen group have ever been outside the boundaries of the United States. The draft-age men not already in uniform were made eligible for military service by an official announcement of the War Department, on January 28, 1943, which recognized "the inherent right of every faithful citizen, regardless of ancestry, to bear arms in the Nation's battle."

The aliens, who comprise the remaining third, are barred from citizenship by our immigration laws which do not permit Orientals to acquire citizenship by naturalization. Almost without exception, however, they have lived in the United States for at least two decades, and the majority of them have been here for three decades, or longer.

The relocation of these people—both citizens and aliens whose records indicate that they would not endanger the security of the country—in normal communities where they may enjoy the full benefits of American justice, is a national problem deserving the thoughtful consideration of every person who believes in American principles. All together, the Japanese-American population evacuated from the West Coast comprises less than one-tenth of one percent of our total population. Dispersed throughout the interior of the country, only a few families to any one community, they should be able, with their wide diversity of skills, to contribute notably to the civilian and wartime needs of the Nation.

Both the War Department and the Department of Justice have examined and approved the relocation procedures of the War Relocation Authority, which include an investigation of each evacuee's previous behavior and attitudes, and a record check by the Federal Bureau of Investigation before leave is granted from a relocation center. The relocation policy also has the approval of War Manpower Commission. The Chairman has stated that it "should have the dual effect of benefiting the evacuees, many of whom are American citizens, and of making available to the country several thousand people for employment on farms and in industry."

16—33537-1

How to Employ Evacuees

An offer of employment should be prepared and presented to the nearest relocation office of the War Relocation Authority, or, if more convenient, to your local United States Employment Office.

Addresses of principal relocation offices:

Cleveland, Union Commerce Building.
Chicago, 226 West Jackson Boulevard.
Kansas City, 1509 Fidelity Building.
Denver, Midland Savings Building.
Salt Lake City, 318 Atlas Building.

Information to be given in each offer:

1. Employer's name and address.
2. Type of worker desired:
   (*a*) Experience desired.
   (*b*) Skills, knowledge, or abilities required.
   (*c*) Sex; age; physical requirements.
3. Working conditions:
   (*a*) Hours and pay.
   (*b*) Permanency.
   (*c*) Union or nonunion.
4. Living accommodations:
   (*a*) Housing (if provided, describe it).
   (*b*) Board (if included, explain arrangement).
   (*c*) Trading center: Distance and transportation.
   (*d*) Health and educational facilities.
5. Other special features pertaining to offer.

Employers who prefer to recruit labor directly at a relocation center may apply to the project director, either in person or in writing.

U. S. GOVERNMENT PRINTING OFFICE 16—33537-1

Major Industry Groups

(Selected)

Americans of Japanese ancestry, 14 years of age and over, in California, Oregon, and Washington; Census of 1940

Agriculture:	
Men	17,785
Women	4,242
Retail trade (clerks, salesmen, etc.):	
Men	6,592
Women	2,690
Wholesale trade (both sexes)	2,190
Domestic service (private homes):	
Men	2,421
Women	2,323
Hotels, laundries, cleaners and dyers	3,592
Manufacturing (all kinds)	1,978
Professional services	1,326
Finance, insurance, real estate	656
Railroading, trucking, etc	686
Auto storage, rental, repair	292
Other business and repair services	119