The Nisei Come Home

CHRISTMAS, 1946

Photo by Toge Fujihira
The First Post-WRA Christmas

By Dillon S. Myer
Former Director, War Relocation Authority

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

Last spring, in the months before WRA finally closed its doors, I realized quite keenly that my personal interest in the welfare of the Japanese American people would long outlast my official responsibilities as director of the authority. It was wholly evident that ties which had been built up over a four-year period and forged in the heat of frequent attack by vicious and misinformed opponents of the program would not disappear suddenly at midnight on the 30th of June. And they certainly have not. Today I find myself eagerly picking up all the scraps of information about the "evacuees" that are constantly coming to my attention from a great many sources. I am fully as anxious as I ever was to receive news both about the many former center residents whom I know personally and about the group as a whole.

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

The reports which I have received lately are generally encouraging. In all cases, the friends of the evacuated people. I was tremendously pleased to learn about the impressive repatriation of Referendum Proposition No. 15 by the voters of California on November 6. The large number of votes run up against this pernicious and ill-informed attempt to bolster the weakest law in another juridical fraud and evidence that the exploits of the 442nd at Belvedere and Belfinstone and the intelligence work of the Nisei in the Pacific have not been entirely forgotten.

A great deal of credit for the results, I understand, is due to Mike Masaoka, other JACL leaders who apparently did an unusually fine job in scooping up organized public interest in the significance of the issue. There are other indications that the old fires of anti-Oriental feeling in the West Coast are gradually dying down. I am told that most of the holdout operators of Seattle are now back in business that many Issei and Nisei farm operators of Los Angeles County have resumed operations with little significant opposition. Large numbers of the Nisei, both on the West Coast and overseas, seem to be holding down better jobs than ever before and taking up the responsibilities that go with married life. All of these are healthy signs of progress.

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

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

By Ralph G. Martin of the New Republic

Hood River, Oregon

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

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

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

So now you walked quickly toward the courthouse and looked up at the long clock. Even in the dimness of twilight, you could see the freshly repainted names of the dead.

Was they fight in this war anywhere? At some went because they would have to scrap everything to get into the marine invasion camps that the Army had slapped them into. The rest, because they wanted peace in the world that they as good citizens as anybody, only a bitter face, why the hell should we? Not Fred Nishiyama. They gave him the Star when they buried him in Leyte.

And not Sagie Nishinaka, just who got his blood transfusion. Nishinaka wrote a war which Reverend W. W. Schiffer put in his Hood River pulpit, saying that he had already forgiven the missed people who had broken into his home and smashed and "borrowed" his furniture. His own wish was that someday he would be able to come back and work on his pear orchard.

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

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

Shoemaker also featured a poem which read:

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

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

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

"As I have said time and again," protested Kent Shoemaker, when they asked off the Nisei names, "there is no economic issue involved in our action. This is our Americanism and we love it. Can any good American blame us for wanting to preserve our own community and one perpetually?"

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

Somebody else wrote: "If you rub off those 16 Nisei names, rub mine off too!"

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

But when the War Relocation Authority mailed pamphlets to the people Burgoyne asked them to practice democracy, they walked off down all the streets, turned, one by one, returned the pamphlet with this:

Gentlemen:

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

Yours truly,

Ralph G. Martin

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

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

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

By this time a flag, if the signs came down. A gas station operator named Kramer decided there was no difference between a Nisei Japanese and a Nisei German and he was a Nisei German.

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

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

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

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

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

They wasn't kidding.

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

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

The merchants decided that they were no longer afraid of Kent Shoemaker's boycott pressure and besides, it was silly to lose out on all this money. Mrs. Max Moore, a big friendly woman, one of few who never had the sign in her window, had added explanation for the change.

"It's mostly because most people in Hood River are really good people. As far as the noisy few, they just started out the group. The rest of us aren't as deep as ours. Theirs was mostly a bluff and now I really think the bluff is over."

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

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

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

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

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

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

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

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

To each of them, Burgoyne sent this answer:

"The battle for American decency happened to be here this year. We fought it and won. Next year it may be in your part of America and I'm counting on you to stand true!"
The Won't

They Won't Talk about
But They Have

By M.K.

Of Chicago's 20,000 Nisei resettlers, roughly 19,000 still talk about going back to where they started from—the west coast. What they are doing, however, does not jibe with what they say. And it seems safe to predict that in 1986 most of the 20,000 will still be talking through their hats about "going back." By that time some of their problems will probably be graduating from the University of Chicago.

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

For some three and a half years the resettlers of the southland have been looking more and more to the west for a sense of identity. The perennial pull of the west coast is strong and difficult to resist.

How about those who are seriously diggin' in to take root as permanent residents of Chicago, they seem to talk more furiously than ever about going back.

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

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

DAYDREAMING vs. REALITY

By "going back" resettlers usually refer to California, Washington, Oregon, or even Arizona. Invariably they say that they want no more of Chicago's suburbs, commerce-like weather; they want to trade the routine of winter for the balmy summer broiling for the balmy southland or the brisk but pleasant northwest.

But the gap between this kind of talk and the action that you see today widens with each passing month; and the paradox becomes all the more incongruous.

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

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

1) Invested approximately a million dollars, bringing to a close of some $2,500,000 in over 400 business enterprises.
2) Purchased in excess of 450 homes throughout the city as permanent homes for themselves and their families; and despite inflated real estate prices, they are still buying flats, apartments, and a few single-unit houses.
3) Launched new businesses at a steady clip of from two to five per year throughout the past year.
4) Persuaded several hundreds of west coast returnees who were unable to locate decent housing or jobs in California, including many who had hoped to join them in Chicago as permanent residents.

NISEI CHICAGO AT WORK AND PLAY: Top right: Nisei girls work at the packing service company in the greeting card department. Left, top: Nisei veteran with memories of war—s very presence is fresh to his son. Bottom left, center: Chicago's turbulent Michigan avenue. Elsie Hanashiki, one of the best YWCA girls appears at a talent show at the Imperial Hotel. Bottom right: Women's department of the Loop YWCA drops in to chat with Robert. YW's Education Workshop.—Photos on these two pages by Thomas Tule.
Back Again
from California,
Her Roots Deeply

By M.KA

(1) Formed new community groups on what seems to be a permanent basis, and
pre-determined plans or the contrary;
(2) Increased their family incomes by general upgrading in their em-
ployments during the past year in approximately 2,000 different business and
industrial organizations, in hospitals, laboratories, social agencies, and educa-
tional institutions; and
(3) Acquired another year's experience in, and immunity to, Chicago's
vicious climate.

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

HISTORY REPEATS ITSELF

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

Nisei outnumbered Issei in this city by nearly a 3-to-1 ratio; and the re-
ter impulse to some day "go back" to the west coast seems to be primarily
that origin. The pattern of thinking is strangely reminiscent of the Cali-

don's Issei who talked incessantly of "going back" to Hiroshima. Fukuko,
Koizumi—but who never got back at all, while their families grew up as
in California.

Yet it is conceivable that Chicago's Japanese American population could
be spread considerably within the next few years, before the roots take hold,
when it is presently inconceivable that it would ever drop to within shooting
range of its prewar size.

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

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

Resettlers for the most part rent or lease—but do not own—the places where they
live. They pay high rent for cramped quarters in antiquated or inferior
buildings; in marginal areas near ghettos and slums.

Approximately 75 per cent of the resettler population may be found in
large, general areas, two of them, the near Northside and the Oakland-Kenwood
area. Roughly one-fourth of the resettler population is scattered
for nearly all over the city.

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

But the inexorable conclusion is that resettlers generally pay more money
for poorer housing than their Caucasian American counterparts in the same
price brackets; they live somewhat better than their Negro American coun-

trogs in Chicago's unholy competition for decent housing.

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

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

Chicago's restrictive racial covenants operate against Japanese Americans
here as completely or as viciously as they do in Los Angeles, although they

undoubtedly do present problems at the level of the individual looking for a
place to make his home.

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

COMPARATIVE PROSPERITY

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

Of course this is a nationwide affliction of sorts, but the contrast for the
resettler not only is in the size of his weekly pay check but in the more satisfy-

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**City of Denver**

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

A Survey of Denver Resettlement by BILL HOSOKAWA

With Photography by HIKARU IWASAKI

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**Around Larimer Way**

The obvious reason they chose to stay is that they are able to make a less unpleasant livelihood here. Among other factors for their reluctance to leave are: no property to return to on the coast, fear of discrimination and reproof of crowded living conditions in coastal areas, and a growing attachment for Colorado's climate and scenery.

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

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

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

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

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

We have brought up the farmers and their problem only in passing because under the pre-1948 economic pattern, the prosperity of Denver's Japanese American merchants depended to a large degree on how well Colorado's Japanese farmers fared.

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

Larimer is one of Denver's historic old thoroughfares which, like so many of its kind, has suffered with the years. The Windsor hotel, Larimer street business center, had been pulled by railroad tracks and once the stopping place of presidents, now is little better than a ghost town. Recently it was listed as a fire hazard. It is typical of the district.

The Japanese American community is clustered for a few blocks on both sides of Twentieth and Larimer, not far from the usual Sidewalk Court of cafes, bars, stores, second-hand clothing stores, bars, pool hall, cafes, hotels and missions.

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

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

Approximately 60 of the businesses are either wholesalers or manufacturers.
Clue Oyama, food store operator, once specialized in mail orders to relocation centers, but now he concentrates on the family trade of newcomers to Denver. Oyama lived in Los Angeles before the war and moved to Denver by way of Heart Mountain, Wyo.

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BILL HOSOKAWA:
A New Look at the Community
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In fairness to many other forward-looking businessmen and merchants in Denver's Japanese American community, it must be said that the firms and individuals of this group have not been solely committed to success. The success stories are legion, and they follow the same pattern: ambitious operators willing to work and take a chance have been able to establish themselves as well during the war boom period that they aren't worried about the future.

Some have acquired a permanence through no conscious effort of their own. Their business is here to stay because of it. There was, of course, a nucleus of "original resident" businesses to begin with, and it was natural that the newcomers should build around them.

The most significant reason was that the Denver department of public safety, which issues business licenses, refused to grant permits outside the district to Japanese American businesses.

Competed

The argument was that a concentration was necessary to protect the Japanese Americans themselves. That, obviously, was a spurrious argument, but it discouraged applicants. The police department stoutly denies it discriminates.

A few who pressed the license issue with the police, citing a Colorado state statute which permits a license by reason of race, did win the right to go into business outside the area. But in many instances these persons were harried long afterwards by inspectors insisting on letter of the law adherence to regulations which were overlooked for competition.

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

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

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

The seeming hostility of the city was exaggerated to outsiders by the Denver Post's hysterical attitude towards the entire Japanese American issue. On occasion the Post, with typical, unwarranted venom, carried on a single-handed crusade against the war relocation authority and all "Japs." Its editorial writer therefore blazed a trail through the streets of Denver in 1943 and received a bucket-kicked "japs" in WPA camps being fattened by government "pampering" as G.I. starved in Japanese prisons.

It is hoped this situation can be corrected for a Denver-Japanese rivalry that goes back decades, and so it was that the Rocky Mountain News, led by its associate editor, Lee P. Garman, wrote at length and with vigor. And the mass of Denverites, as usual, paid little heed to either side.

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

The Case Can Be Made Again
By Togo Tanaka
Continued From Page 5
Professional and business men, particularly the latter, fare most handsomely in the hierarchy of the resettlement economic ladder, so the word goes. Businessmen and professionals, with a few exceptions (such as potato farmers), are not being encouraged to return to the West Coast.

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

MOSTLY WORKING PEOPLE

One only of six-thousand of the resettlement population, however, can be classified as business or professional persons or employers. Five-sixths are workers—employees, semi-skilled and unskilled labor, with salaries second to sixty dollars a week. Of these, they earn fifty dollars a week for men and slightly under thirty dollars for women.

They have been hit the hardest by the rising cost of living, by the threat of O.P.A. rent control lifting, and have been compelled like millions of other Americans of moderate income to resort to part-time work. The sight of families buying family-type housing in the rising cost of living which families of Japanese descent face today in common with all other American families. There are doubtless adequate numbers of instances of families living in the last resort punishment of segregation.

But the picture, viewed as a whole, seems to me predominantly a favorable one and certainly far better than many of us dared to anticipate back in 1942. When WRA closed its doors in June, there were two items of "profited business" in which all of us were interested—the so-called "clams" til at the question of naturalization for Issei residents of the United States. During the last session of Congress much significant progress was made in both these fronts. A bill which would set up an evacuation claims commission was reported favorably by WRA and the Senate, and sent to the House; a bill which would permit Issei residents of the United States to acquire citizenship by naturalization was introduced in both Houses of Representatives by Denverite Joseph P. Harrington. Although neither of these measures was finally enacted, a great deal of educational work on them was done. Both houses held hearings on their introduction, and the Senate passed a bill for their reintroduction and reconsideration at the next session. I shall endeavor to urge their passage as strongly as I have urged it in the past.

The case for a final "clam" is a definite one. I want to urge the Council of the editors of the Pacific Citizen in advocating to the Issei, the Nisei, and even the Sansei in all sections of the country. My wish is expressed with a ready, genuine interest in all branches of the community.

Manzanar

The First Post-WRA Christmas
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One of them, Roy Takeno, recently was transferred to general assignment reporter after three months as police reporter. He formerly covered the crime beat of the Denver Rocky Shrimp, and prior to that was an English section editor of Los Angeles Japanese dailies.

Several social agencies have backed the evacuees from the very beginning. Chief among these is the Denver Unity Council which reaches into 75 or so organizations in the city.

Another group, the Committee For Fair Play, under the direction of Rev. Clark Garman, spearheaded the unsuccessful 1944 charge against the Colorado state legislature for a discriminatory immigration law.

Mr. Garman, who was widely known in Japan for more than 30 years, has been the executive director of the Committee for Fair Play for the last 14 years. The committee has been involved in the forefront of those working for more rapid return of the evacuees to community life.

It is in the atmosphere of rapid influx that the Japanese American residents should be forced into specific residential areas as well as business districts. There will be a mass of Japanese Americans transferred to such towns as Denver to create some blocks to the east and north of the Larimer center. Here-in-a small, rundown, but not too unpleasant section shared with Spanish Americans-

As the evacuees become better established they are spreading out into more desirable residential areas in small numbers. Some have local group organi-

zation but there have been no serious incidents. Significantly, virtually every evacuee who sells his home in order to go west has sold to another Nisei, and apparently the number of WRA evacuees is much smaller than the expected flow to the city.

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

The WRA is financing bi-weekly dances for the evacuees, but in view of its number of potential participants, the attendance has been disappointing. The dances were organized to encourage the Nisei to join a "WFA" type group, but Nisei have preferred to remain in their own race.

Curiously, Nisei delinquency never has been a serious problem despite the fact that there is a small but sizable number of Japanese American youths, and perhaps more Nisei indifference than their elders care to see. But outside of a weakness for gambling the Nisei generally have managed to stay clear of local reform schools.

All-Nisei athletic leagues help to absorb the younger group's energies. Yungs, who is a student out of the United States. Mark Choda, a former high school athlete, was our most prized player. His influence is currently strong.

There are several conclusions to be drawn regarding the Denver situation which most important others, and also to be added. "The Denver-Japanese American community which acted as both a psychological relief from World War II and a cultural and social agency for the first time in this century is a suitable group for the assimilation of the American social segregated group remains.

Denverites are at a crossroads. The Second stage of assimilation thus they are generally speaking, in their pre-evacuation homes.

4. Nostalgia for the west coast is playing a progressively lesser role is hurting Denver's economic awareness. The city is not yet a step away from a going-over of the situation.

5. The Denver Post-WRA crusade was done primarily by those on its staff. A number of the editors and writers of the Pacific Citizen for advancing this opportunity to communicate briefly with the Issei, the Nisei, and even the Sansei in all sections of the country. My wish was expressed with a ready, genuine interest in all branches of the community.

The Denver Post-WRA campaign to rehabilitate the Denver Community, it seems highly probable, that the Resettlement Administration's moves much below the 700 mark, despite the current and interest about "going back." The reason is that, while there is the west coast tradition, there are so many other factors in Colorado in unbridled and unbridged antisemitism. That tradition is reflected in the statutes of California, Washington, and Oregon; in the local press, and the state legislature. The campaign was a major political and even religious segregation of people of Japanese descent remains one of the major psychological barriers to any sustained exodus out of Chicago by Japanese Americans.

Unhappily, the infusion of west coast racism spreads in its virulent form to Chicago. It seems likely that Chicago's Japanese American population will grow rather than decline, due to the combination of a continued immigration over the past few years and the return of the evacuees. This would be a very difficult state of affairs to deal with, if it were not

painted by a more reasonable resettlement of resettlement than is being done in Chicago.

Racially, the West Coast is still in a much more advanced stage than is the rest of the country. In the West Coast, the Japanese American population will grow rather than decline, due to the combination of a continued immigration over the past few years and the return of the evacuees. This would be a very difficult state of affairs to deal with, if it were not

The fact that they are more highly successful than the residents of any other race of American origin is due to the fact that they are not considered a "race," but are considered a part of the American population. They are not looked upon as a separate group, but as part of the general population. This is due to the fact that they are not looked upon as a separate group, but as part of the general population.

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THE TRANSITION

1946: Year of Resettlement

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

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

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

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

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

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

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

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

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

For the Nisei, all of them, were looking for “home.”
The Japanese community of California, despite its size, is not generally recognized for the work it has done in times of trial. Many people have been driven to evacuation camps, and there has been much talk about their treatment. But little is known of the real situation inside. This article will attempt to give some idea of what goes on in one of these camps.

In 1946, the Japanese government began to return evacuees to the United States. The evacuees were housed in camps, where they lived under strict supervision. The camps were designed to provide a safe haven for the evacuees, but they were also used as a way to control their movements. The camps were staffed by military personnel and were under the control of the U.S. government.

Despite the hardships of the camps, the evacuees were able to maintain a sense of community and to find ways to preserve their culture. They were able to continue their education, and many were able to find work. The evacuees were also able to continue their traditions, such as the practice of karate.

The camps were eventually closed, and the evacuees were able to return to their homes. However, the experience of the evacuees in the camps has had a lasting impact on their lives. They have been able to preserve their culture and to find ways to continue their traditions, even in the face of adversity.

In conclusion, the camp experience was a difficult one for the evacuees, but they were able to maintain a sense of community and to find ways to preserve their culture. The experience of the evacuees in the camps has had a lasting impact on their lives, and they have been able to continue their traditions, even in the face of adversity.
By ELMER R. SMITH

Before World War II, persons of Japanese ancestry numbered approximately 2,000. They operated a few stores, mostly small businesses in groceries, and a few restaurants, which in the main were characterized by the word "woodies" spelled out across the window fronts.

But most of the Japanese Americans were farmers. They had small gardens and they met their food needs producing them and for the local markets. This was a self-sufficient life, at the early spring of 1942, as evacuation orders went out. This part of the world effect a change of some design. Many of our valley people went to Nevada desert into Utah. It was the beginning of a large population which sought warmer climate in the intermountain and midwest areas.

East of the evaucation stoped temporarily in Salt Lake County, going to a hotel in the city had long "Japanese town" on the south end between West Temple and 1st West. They dropped into the JACL office for extension of their travel permits. They had lunch diners, stretched their legs and then piled on. Some went north to Bee Lake, Davis and Cache counties. A few went south, settling in Green River, Rapid and Spanish Fork. Many went to Denver, where the town seemed more profitable.

A few more went on in Salt Lake City, leaving farms to the old or finding homes in the city. They were to become, under a federal emergency population control system, known as the "nisei" of the 8,000 at Topaz, the largest concentration of Japanese in the country.

The growth in Utah's Japanese population was rapid. To the JACL, seeking a gradual decline in the number of Japanese in the state, the growth was a problem. "In all of the areas to be considered a real problem by the agency, "saturation points" was considered to mean. The question is, whether or not to leave were issued to certain areas wishing to come to Utah.

The skilled and semi-skilled jobs, left plentiful. The Utah packing company, on the northern outskirts, had a high turnover of Nisei workers, both men and women. Many a draft-age Nisei waited out his enlistment call by working at Ogden's Nisei numbers stood at one time as high as 150 workers at the plant. Today hardly half a dozen remain.

Domestic and gardening jobs, too, were too bad for the asking. Others, or jobs came forth—secretarial, industrial, mechanical. Nisei girls found jobs in the state capital at times.

Nisei Resettlement in Utah

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

Elmer R. Smith, assistant professor in the sociology department of the University of Utah, first began his study of Nisei individuals when he became advisor to Nisei youth on the campus in 1942. He found himself embroiled in the problem. As a member of a committee of a committee of evacuees and the civil rights of minority groups, he found himself giving more and more time to the myriad problems of dislocation and his friends.

He was able to be a lack of absence from his university work and in business. His work was first at the Museum but he had worked as a community analyst. When the University of Utah this fall stated that they have as a member of the JACL, as a speaker of staff meetings.

They have published a number of articles on their return to California and other states give reasons for leaving this wartime home of theirs.

Even the Nishi who has bought a home in Utah and will return and be with us, give one or more of the following reasons for their return to "the old home." It is not economic security is not adequate in Utah in competition with the type of security one is able to get in the center of the country. Many say, is not conducive to well-being.

3. Too, the strong social pull of the Pacific coast state, to those who spent their growing years there, cannot be ignored. The war years has drawn thousands to the coast, and they, in turn, have made the communities, which is the home of the Issei, the nest of the home of the people. They have not visited the people and have stayed on the coast.

4. Friends on the coast have been moved back, being more fulfilling in their economic and social existence. They have been able to make more money than the people staying in Utah.

5. The strong emotional pull of the Pacific coast state, to those who spent their growing years there, cannot be ignored. The war years has drawn thousands to the coast, and they, in turn, have made the communities, which is the home of the Issei, the nest of the home of the people. They have not visited the people and have stayed on the coast.

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

1. So far, they say, they have done nothing that is better than their present one, and if the economic situation were not so good they would return to their previous homes.

2. They would be able to stay permanently in Utah because their businesses are thriving and their relationship with both the Nishii and civilization continues. Many also indicated that they would return to the outdoor activities in Utah and the climate.

3. Many parents expressed their belief that their children's social, cultural and emotional status in Utah was better than the present. They said if they were able to move they would have no place else to go, since the economic situation in Utah was not as good as expected.

4. The important point appears to be that while the Nishi were able to make any predictions on the future Nishi population in Utah, except to note that the trend is definitely downward, the problem of dislocation and movement is being made at a slower rate, and an analysis of the results will be reflected at a later date.

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The Season's Best Wishes to everyone from . . .

SALT LAKE CHAPTER and MOUNT OLYMPUS CHAPTER of THE JAPANESE AMERICAN CITIZENS LEAGUE

By John Kitasako

During the years from 1943 to 1945, many Nisei relocated out of the West from the WRA stockades to the Nation's capital. By then the steady Capitol built the pushing crowds and during the graying and crime-crossing traffic they were baffled by the soaring cost of living.

Today, in 1946, the state-wide bewilderment is gone. Both of their feet are solid on the ground, and they feel that they belong to the community. Washington has been good to them. It has accepted them as individuals and not as members of a distinct racial group. And it has convinced them that this city offers as much or more than those working at the WRA. Too, these veterans have healed in the salubrious atmosphere of satisfying work and good wholesome recreation.

Of course, not all who came during the war years have remained. Some pulled up their stakes in the first moment the West coast was re-opened to persons of Japanese extraction. Washington has no choice but to return at their paro-choice they had been left behind. They just didn't feel at home. The pace of loneliness was too great to combat.

Washington's population totals 350 at the most, and they are still increasing. The city of one million. This is no place for the Nisei to glut their hunger for camaraderie with other Nisei companionship. Washington is a city where Nisei have to place a minimum of reliance on each other for social and cultural outlets. In this respect it is the same as any city in the rest of the country. But here, Nisei have the oppportunity to give the experience of integration a new dimension.

Thus those who comprise Washiington's Nisei and its immediate military of 1945 are those who did not yield to the temptation to remain on the West coast and who want to remain in the nation's capital. They are the American Nisei Americans. They are the ones who appreciate the evacuation-exposed opportunities for new and different communities. Those who want to be part of the American mainstream, of the post-war era.

Washington is a city where there is an acute housing shortage, and living conditions are similar in most other cities. But it has much to offer the long-suffering Nisei. Both the climate and the way of living.

The Washington Nisei are a community against the Nisei: there have been no unpleasant incidents, which might not be a tribute to the wholehearted Nisei move into the community at large but also a re-

Washington Newsletter: WHEN THE NISEI CAME TO THE NATION'S CAPITAL

By John Kitasako

WASHINGTON, DC, April 12, 1948

WASHINGTONians have long stressed the need for a solid and sound framework, something along the lines of those in successful operation in New York City, Detroit, and Chicago would be a step in that direction. Here is how a successful opportunity for new enterprises in the diplomatic and international set trades. Washington has many Canooers who are familiar with Japan and Japanese cooking.

During the war, a Caucasian, who had never been in Japan, offered to put up $10,000 to finance a small cafe. The offer was circulated in Washington and the WRA centers, but there were no takers. The only Japanese-operated restaurant here at present is a small cafe in a colored district.

In living a city where one-third of the total population is made up of Negroes, the Nisei had the opportunity to observe at close hand the ugly discrimination. Akin to their father-skinned fellow humans. From a sociological standpoint, this has had a sobering and salutary effect on those Nisei who were anxious to accentuate their predilection as a persecuted minority.

While Jim Crowism is not as flagrant here as it is in the South, it is shameful enough, and has served to foster sympathy among the Nisei for the down-trodden minority. In fact, those who live side by side with Jim Crow can't help but be affected by it. Those who are not are those who are still in the adolescent stage of maturity, and therefore they are suffering the restrictions reserved for selfish, stubborn, and inferior types. No matter how much the Americans can call itself an A-

American-in its truest sense until and unless it is sympathetic towards the grave race injustices that exist in the country.

The Nisei penchant for education and school work as a profession, the Washington Nisei perhaps can boast of a high percentage of Nisei who attend night school than any other community. This is a city where fine courses are offered for a miniature tuition to the great white collar masses. Universities, private schools, and the others. Nisei students must conduct a wide choice of courses in order to finance their education. This is not a city where fine courses are offered for a miniature tuition to the great white collar masses. Universities, private schools, and the others. Nisei students must conduct a wide choice of courses in order to finance their education. This is not a city where fine courses are offered for a miniature tuition to the great white collar masses. Universities, private schools, and the others. Nisei students must conduct a wide choice of courses in order to finance their education.

HAPPY CHRISTMAS OF 1948
A Christmas Tale:

ANGELS ARE SINGING

A Child Learns of Death and Heroism in Foreign Foxholes

By SACHI L. WADA

A woman and a little boy of five in a room darkened save for the flickering of a single red candle, and the dancing flames in the hearth... Is there only the gentle whistle of snow and wind? Tonight is a very special night, the anniversary of a love born on a night like this.

The woman's oblique eyes are far away... to a time in 1940 when the moon was dearest, when all ships must always sail and stay their course, and this time, it was a moon. She had worn heavily to a smiling behind that certain dim dimmers, carrying that baby, who had already reached an age of mystery. Two years wasted behind the posts because of certain pieces on a flag which was splunged with white stars. Of course, there had been letters from foxholes across the... but even these ceased. She looks up now, at the robust dream into the ember.

SEASON'S GREETINGS

U. S. CAFE
71 West First South
Salt Lake City, Utah
Phone 5-0823

Mr. and Mrs. I. Toyaki

Season's Greetings from

MUTUAL CLEANERS
QUICK, QUALITY CLEANING
136 W. So Temple
Salt Lake City, Utah

Mr. and Mrs. George Yoshimoto
Asahi, The Lily Yoshimoto

SEASON'S GREETINGS

THE HONEST CLEANING SHOP
151 East 3rd South
Salt Lake City, Utah

Kay Nakashima

Sincere Best Wishes for A Merry Christmas
And a Happy New Year from: ---

EAGLE LAUNDRY

228 West 1st South
Salt Lake City, Utah

Phone 3-3851

ALOHA CLEANERS
Mr. and Mrs. Takeshi Wakeshi
821 W. 1st So. St.
Salt Lake City, Utah

"Clean rite to look rite"

HOLIDAY GREETINGS

PRICE CLEANERS
959 East 21st South
Salt Lake City, Utah
Phone 6-0820

BOB SHIBA, MGR.

SEATTLE. Wash.—Former Nisei Sergeant Daisuke Hirokawa is one of hundreds of Japanese Americans who returned to civilian life after long terms of service with U. S. Army troops in the European theater of war. He is a veteran of Battle of the Bulge and broker, last year he was struck by German bullets in the Vosges Mountains of France.

Here's a holiday card to another returned veteran in his office in Seattle.

SEASON'S GREETINGS

Sho Fu Do
Confectionery
145 W. 2q So. Salt Lake City, Utah
Phone 5-3836

GREETINGS

Saikayen Confectionery
36 West 1st South
Salt Lake City, Utah

J. Mitsuuma Company
WHOLESALE AND RETAIL GROCERIES
122 W. 1st So. Ph. 5-1183
Salt Lake City, Utah

SEASON'S GREETINGS

SAGE FARM MARKET
K. ARIYOSHII, Prop.
GROCERIES — FRUITS VEGETABLES
52 W. 1st So. Phone 4-0054
Salt Lake City, Utah

SEASON'S GREETINGS

QUALITY PRODUCE SHIPPERS — LOCAL DISTRIBUTORS
305 South Temple
Salt Lake City, Utah

Re: 4-3882

Season's Greetings...
Back Home in California's Santa Clara Valley

(Continued from page 10)

partly in a pinch. Leading Issei, the kind of men who used to participate actively in the Issei Association, have watched JACL with interest. Occasionally they wonder if they were right in agreeing to join. Issei should handle the affairs of the association in such a way that they were still staying in the back- ground. It should be obvious that even lack of competence was not the beginning to look for men by which JACL could offer more effective help to the organization and, at the same time, assure themselves that Issei as well as JACL concerns were given consider- ation. This development was not un- welcome to most of the leaders in JACL. They felt that if a way could be found to tap Issei sup- port it would strengthen the or- ganization and compensate for the widespread indifference of the JAC. It might be that Issei would become less indifferent if, their Issei parents could be informed about JACL through Issei channels representing the Issei women. Parents might probe the Issei mothers.

The nature of Issei and Nisei seems to be somewhat of a continuing and the kind of relations that have existed between them made it difficult to establish a mutual- ity system of cooperation a diffi- cult undertaking. They live in somewhat distinct worlds and do not need each other as they might. Preliminary steps have been made in the sense that Issei and Nisei are becoming more involved in the JACL's helping hand was held. This writer had no opportunity to see the interaction.

What has been said to this point refers to formal organizations. In formal organization family needs to develop most of it was already there. All that is needed to be done is to set up a kind of larger common interest. These ideas and the past experiences and conclu- sions have been brought to the culture of the group. The larger community has been satisfied with certain as- pects of it define the status and role of the JACL (see 15).

When the encroachers came back, they brought a culture with them and they re-entered a culture they used to be in. In San Jose, they took up residence and estab- lished businesses in the former Japanese section. For property owners, there were compelling practical reasons for this. Other people looked to it as a new area be- cause it was "home" in their minds, or, if they were strangers to the Valley, because they had the idea that they wanted to be near other members of the minority. It was understood that this was where the inhabitants of the San Jose City were free to live. Only a very small part of the city is Japanese, so it seems that they can have any restrictions of varying de- gree in the residential area. Both the Japanese American, and the attitudes of the Japanese American, become established in the houses resellers have purchased either in the former residential sec- tion or near to it.

The incorporations resellers have gone into, with few exceptions, are the incorporations of all who em-, that the members of the JACL to be appropriate to offer them oppor- tunities in the future.

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SEASON’S WISHES
Harmon Drug Stores Co.
51 So. Main
Salt Lake City, Utah
(Sam Harmon)

Rosemary Beauty Salon
76 West 1st South
SALT LAKE CITY, UTAH
Phone 5-8086

SEASON’S WISHES
Del Monde Beauty Shop
SALLY GOHATA
30 East 42nd Street
New York 17, New York

Main Jewelry
70 West 1st South
SALT LAKE CITY, UTAH
Jiro Sakano
Phone 4-6985

Oriental Culture Book Co.
BOOKS — STATIONERY
SCHOOL SUPPLIES
74 S. W. Temple St.
Salt Lake City, Utah
5-2443

BEST WISHES...
HIBBARD DRUG STORES
370 S. State St. . . 6-7226
202 W. Temple St., 6-1114
477 E. 3rd St. . . . 6-2899
FORSYTH W. HIBBARD, Mgr.
Salt Lake City, Utah

Mr. and Mrs.
Kay Terashima
228 West 1st South
SALT LAKE CITY, UTAH

HOLIDAY WISHES FROM
TEMPLE BOWLING
15 East North Temple — Salt Lake City, Utah
(MR. DOUG MURR)

SEASON’S WISHES
From
LEON BROWN
Floral Company
Salt Lake City, Utah
GREENHOUSE & NURSERY
5th St. & 10th West 4-5564
DOWNTOWN STORE: 214 E. 2nd South 5-4285

Write, wire, or call us for your Utah floral and nursery requirements.
We wire flowers anywhere

MERRY XMAS AND A HAPPY NEW YEAR
WALLY’S FLOWER SHOP
172 South Main
Salt Lake City, Utah
Phone 4-6445

Greetings By...

TERASHIMA STUDIO
66 E. 4th So. — Salt Lake City, Utah
Phone 4-8261

Back Home in California’s Santa Clara Valley

(Continued from page 14)

Married, from the same race. There was some resistance at first. The step to white-collar employment was a bigger jump and required more drastic modification of attitudes. It happened almost exclusively in quite special places—hospitals, the press of a religious denomination, and a Naval installation. Many other features of the minority culture have emerged rapidly. These churches are functioning with all Japanese congregations, although they were formerly disowned. With some exceptions, members of the minority limit their worship to one or another of them. There is a Nippon bowling league and Nippon athletic teams. People eat familiar food and enjoy the companionship of other Japanese. The churches of the larger community are open to resettlers. No restaurants exclude them. Good athletes could find places on other teams. (Bowlers, though, are restricted by the American Bowling Congress.) They tend to play by themselves in these activities because their past experiences have limited their opportunities. (Continued on Page 16)

SHEILA TERASHIMA, formerly of Manzanar, graduated from the Maryknoll school in Maine, and is in training for nursing at Providence hospital, Seattle.

Sister Mary Stephanie, formerlly Helen Nakagawa of Seattle, graduated from the Maryknoll school in 1942, and is in the Immaculate Conception b.h.c. school. She joined the Maryknoll community in 1942.

The Kimmell Hotel
4515 W. 1st So., Salt Lake City, Utah
HORIUCHI-ABITA

Season’s Greetings
LEON BROWN Floral Company
Salt Lake City, Utah
GREENHOUSE & NURSERY
5th St. & 10th West 4-5564
DOWNTOWN STORE: 214 E. 2nd South 5-4285

Write, wire, or call us for your Utah floral and nursery requirements.
We wire flowers anywhere

MERRY XMAS AND A HAPPY NEW YEAR
WALLY’S FLOWER SHOP
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Greetings By...

TERASHIMA STUDIO
66 E. 4th So. — Salt Lake City, Utah
Phone 4-8261
Back Home in Santa Clara Valley

(Continued from Page 15)

Roosevelt Student Co-op

continued contacts. Imperial Valley, with its history of resettlement, often offers a contrast. There, the cultural independence of the Nisei business community, including vegetable shippers, has been more strongly defended by the Chinese and Japanese residents.

Cleveland, Ohio—House Sergeant of the Western Reserve, a member of the Japanese American community, was pleased to see the renewed interest in the valley, and the community seems to be overcoming past difficulties. Resettlers express vague hopes for a brighter future, and some are already trying to improve their situation.

The Stoney Nakano family of the valley was among those who moved to the valley in the 1950s, and has always felt that the valley has a special place in their hearts.

The valley is still home to many Nisei, who feel a strong connection to the land and the people who live there. They are working hard to keep the valley alive, and to pass it on to future generations.
A Short Story: MY COUNTRYMAN

By Toshio Mori

It was the week before Christmas and the cold December weather has finally come. Only a few days ago it was warm and sunny. But now there has been rain and the earth is soaking wet. In the fields the closely cut grass blades in the hills of Diablo are covered with a thin film of snow. The flowers without winter protection have been damaged by the cold, the trees are yellow, the bees, and the earth, and alive a few days ago in the hot weather.

Sim lived in the shack behind Cal House. It was once a home in the old days when Cal's wife, Miss White was the owner. The new Mrs. White turned the shack into a living quarters and five dollars a month for cleaning out the grime and rubbish.

Every spring Sim used to grow corn, pepper, tomatoes, cucumbers, and pumpkins. Every summer he used to sell them to Cal and to local people. When his friends came to visit, they used to load their cars with fresh-picked vegetables.

Sim was a regular sort of a guy. He never bothered anyone. Cal says he used to drink a bit, but I never noticed him in a drunken condition. He had old John all year around. He used to travel to the swamp and buy johns around.

Sometimes he would use his shack for moonlight and go down in the San Francisco regional office and buy some paragon and cotton. Just when we were going to give up seeing him again, he'd show up in little in the Modesto office. He'd come in and grin at us. This year he hadn't been around much. I think he had boarded at a room at some fruit ranch. However, a month ago he came to see me and I was surprised to hear he was still alive.

It is hard to remain level headed and states the fact of this beautiful weather. First, he started on Saturday, and second, we had a nice friend. The short time of the holidays that we saw Slim and the old shack and really the old days. I can see him on his back. He was sick only a week.

It was the year Slim bought a new house for five dollars. He used it to run all the time, but in the year when his neighbor died at the county hospital and left behind a widow and two kids. The widow brought the kids to live with her father and mother. All the friends of Slim lived at Slim's shack and talked of the old days. The same Slim used to tell me about it in a matter-of-fact manner.

Headquarters recognized a reasonable fury but like a stile of the old days.

"I said to me, "If you have no money you are sick there, you are a told and did well." My friend died with this way.""

"No, no, protected" Slim said. "You have not seen people die quick, but if you give no money you are sick and don't make it."

"What was the matter with his wife?"

"He was not sick very bad but he went to the hospital and died real quick," Slim said.

The television feature story about Slim was his hocking coat. It was a scene that forced him to sell his belly. At nights when he would come home, he would go pass the local gas station you could hear his cough at some distance. Slim was sure that it was an operation, he used to tell me. "Then I wouldn't cough. This a few days ago."

"You better go to the county hospital, Slim," I told him. "Tell them to give you medicine for your belly."

"I've always been grinner at the group. I don't want to. I want to stay with my friends, Slim," said Cal. "I'm with my friends."

"You better go to the county hospital, Slim," I told him. "Tell them to give you medicine for your belly."

"I've always been grinner at the group. I don't want to. I want to stay with my friends, Slim," said Cal. "I'm with my friends."

The Mexican talked to Slim for a while. The Mexican said, "I want to go," he said. "I'm all right."
Short Story: My Countryman

(Continued from page 17)

eyes and grinned his toothless smile. "I'll be all right soon." Late in the evening Slim became weaker. He could no longer cough hard and his eye seemed sunken in the shell. The color of his feet looked dull.

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

They tried again to persuade. This time the color of Slim's face was gone and he could no longer grin. "I go," Slim finally said. Slim closed his eyes. Several men went to call the ambulance. When the car arrived Slim still had his eyes shut. "Goodbye," he said to the group and went off to the hospital. In the early morning he was dead.

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

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

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

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

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

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

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

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

"Know why he didn't want to go to the hospital?" the police queried. Cal didn't know what to say. "No," Cal said finally. I don't know why he didn't want to go at first."

The men went away. Next day the police closed the case. At Slim's shack several days later his Mexican friends gathered and talked of their lost friend. They lit the wood stove and stoked around the fire and cracked walnuts. They emptied a gallon of moonshine in Slim's memory. One of the men called Cal House and the latter came over later.


"He needed an operation long time ago," the second Mexican said. "Yeah—too bad," the first Mexican said. "Slim got no more troubles now."

"That's right," Cal said. "No more worries for Slim. We will get ours." They finished the bottle three times around.

In the late afternoon the fence was taken to the task of surveying Slim's possessions. Slim had no relatives. The friends dined on firewood, and the cars took home hauling the logs from the ground. The chairs, a table, several poor cheap knives, forks and spoons, a bed were distributed. One of Slim's best friends needed a prison, the radio. They gathered useless paper hung and dried out started a bonfire. When the fire was clean the men got in their cars and drove away.

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Saburo Kido:
The JACL Marches On.

(Continued from page 1)

and describes the conditions that the JACL has won for itself in this city.

The various activities of the JACL have been having a cumulative effect in establishing the importance and radiance of the leadership provided by the JACL. But the campaign on Proposition 13, the Alien Land Law amendment to the State Constitution of California, was the crowning achievement in the eyes of all persons of Japanese ancestry. Where dedication was necessary, JACL leaders under the banner of the JACL—Americanism, Protestant, bravely faced the task of defending this case legislation.

The results of the vote constituted an unprecedented setback for the anti-Japanese groups of California. In 1939, the Alien Land Law had been passed by a vote of 668,438 to 226,964, and in 1946, almost 14 months after V-J Day, the people of the State of California overwhelmingly defeated the anti-Japanese proposal.

The coordinated and buoyant program which the JACL began in Los Angeles, California, was the necessity of a united front. JACL is on the march; it has come through the wartime years built on solid foundations and prepared itself in the past to shoulder a responsibility for the future. We now stand on the verge of a long period of community life in Los Angeles, and the challenge of events which prove to be sound and beneficent in the years ahead.

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GREETINGS
Language of Discrimination: CARARRERS OF PREJUDICE

By Aubrey E. Haan

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

There are words that keep you from thinking. Some words help to inflight your ego by their implications or others' inferiority.

All words of broad sense are packed with connotations from real and vicarious experiences different for each of us. These phrases, words—of which many do their thinking about important issues and problems—such as "free enterprise," "government," or "race war"—would kill initiative, "they hired the money didn't they?" Such phrases successfully prevent thought.

Other words reveal the slant and strain of the individual's personality by the frequency of their usage. In the matter of discrimination, racism, and religion, words are wicked carriers of prejudice. As each are used from region to region, country to country, the South, through the spoken and printed word, the pat phrase, the called name, has exported its prejudice and told the story of its discrimination to the entire nation. So also does California export anti-Oriental symbols, and New York anti-Semitic phrases and life. These words and phrases keep you from thinking intelligently about other's problems. Take this thin series of cliches of prejudice: "I know his place, and he stays in it." "Niggers should stay in their places; they're all right there." "He gets what he had coming; he just didn't know his place." The first time you heard it he didn't register much. There wasn't any vital issue around the moment. It slipped behind the curtain of your unconscious unexamined. A dozen times, a hundred times, you heard it, and it became part of your language equipment—a tool, like a steel brace is for a mechanic. Sometimes you may use that phrase in thinking, or, perhaps, you wonder why about some individual. But it doesn't really get into action until there is a crisis, a riot perhaps. Someone says, "he didn't know his place." Before you know it you have shackled your mental baggage and accepted this phrase as a justification.

Then there is the ego-acknowledging words, the words that imply inferiority in other religions or other races, or nationalities, or other economic levels: wop, dago, chink, nigger, Polack, hunchy, Jap, kike, darky, shewny, Kraut, frog, yellow belly. These words are weapons to strike people who are different, to inflight other religions, to establish our superiority to those about us. Were this the end of it, it could be endured, perhaps, even shrugged away as one of the psychological illusions arising from living in this insecure society. We are well aware that the many who hate are insecure personalities, fearful souls with no better outlet than hatred. Unfortunately, such words become the focal points for the perpetuation of thought. Take any of the names and follow it into the mind of the prejudiced individual. It has drawn unto itself all the disparaging remarks he has heard—all the little, invidious comparisons. All the ill will is imposed upon the individual by the prejudiced—this idea—a package heap of lies and ignorant notions. And what happens? Will mere words be responsible for discrimination? No one who watches words at work will call them more. The work of words can be seen in this instance: the individual in one case faces a problem, in another it is familiar to him. He often for not to restrict the use of property to Caucasians, whatever that is. Thinking in his not too well-furnished mind for the words with which to discuss the subject comes upon the idea, "dago." The creature is a Polack, or a German, or some other person because of his language, his accent, his country of origin.

It is hard to get people to think carefully before they take action. Everyone attempts to strike the Negro, the Chinese, the Jew, the Japanese. These labels are built around the exact same kind of phrase. These stereotypes, bundles of misinformation, sent stereotyped views groups within the mass. This is stuff for the mass, and it is used to prevent people from understanding—lots of prejudice, prejudice is abundant. You have seen it used in the newspaper, for example, in a man-on-the-street scene where a man shown favoring a poor candidate is shabbily, but positively prejudice. The act of prejudice is trying to build a stereotype around a group. Thus, this word, this what man is said to be false and racist is such a propagandist.

You may have noticed the word "stereotyping" being used, which blocks off communication between people. Prejudice is also part of the prejudice listening or mass listening. This is how we're going to talk to one another.

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Carriers of Prejudice

(Continued from page 22) listen to another against whom he bears the prejudice. You can see this when the very successful listener with a closed, arrogant mind to the opinions of the least successful. You may see it between service and employer, employers and workers, blacks and whites, Jews and Negroes. I saw this a few months ago when a colored girl spoke to a club. He was well prepared, he spoke with force, decision. Yet throughout the meeting I observed a minister filling with his fork, watching the clock, and going into long files of abstraction. I happened to know that the subject was one on which he was badly informed; in fact, at another meeting he had made numerous errors in talking about the subject.

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

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

If a democracy is to work, there must be easy and free communication between every group, race, religion and nationality. The barriers built by words carrying prejudice, and barriers erected out of the stereotypes promoted by mass media, may result in a breakdown of world understanding, lead to a mind prejudice, retaliation and war.

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It was one of those late Saturday mornings. We clawed out of bed and sat there and examined our room through half-closed eyes. Our room was a battlefield. A week's accumulation of soiled dishes scabbed from the wall, unfinished stories scattered on our desk, and a half-finished canvas painting dried on the floor. The apple and bananas which were used for study had rotted long ago.

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

"What are you thinking of?" "Oh nothing," we said, embarrassed. He laughed and walked away. He's a pretty good Joe, we told ourselves. He gave us a break during the day.

But things had settled into a routine. A life of Nisei had settled down to a routine. The Nisei population, which experienced a heavy turnover during the war, has become more stable. Many have bought homes and stores. Others have gone back home or drifted eastward. Last week we went through our little black book with a hair comb and carefully covered the addresses we had written down.

Just to be among people, we took the streetcar and went down to the Loop amid the rushing Friday-night crowd. We walked aimlessly around the city as though it was the last time; the city that gave us comfort and security in our homes and when we made our first fearful step in the vast unknown of the Midwest back in the relocation days of 1943. So much had flowed under our bridge.

We have initiated a great deal about the world and life. Besides the all-important subject of security, we have gained perspective. Today there is such a thing as The Great Nisei Dilemma. When we examine ourselves before the war. We stumbled upon Clark street, turned at Monroe and walked down State similarly. We got tired of walking. We walked into a cheap movie house on Madison and sat between a couple of shabbily-dressed gentlemen. They didn't mind our noisy college-type lag from which we ate chocolate-covered peanuts during a torrid love scene on the screen. We love chocolate-covered peanuts. The man on our left coughed badly and threw up his lunch at each time and the fellow on the other side had a terrific headache that finally made us decide on leaving the theatre. The show was no good anyway. It was a stupid musical comedy with a guy named Jack Oakie who was really not funny.

It was a Friday night and an inter-racial group was having a meeting with a discussion on the schizophrenial theory of schizophrenia. We were interested but not very keen on the show. It was a stupid musical comedy with a guy named Jack Oakie who was really not funny.

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NISEI VETERANS IN HAWAII
By MITSUGORO AMANO

The Nisei veterans in Hawaii are at the same time the nemesis and hope of Hawaiian society. They have returned to Hawaii with unprecedented prestige won through months and years of sacrifice and labor in both the Islands and the mainland. What they say and do thereafter carry respect and power far above their number. The veterans constitute the most powerful group potentially influential in Hawaiian society, and therefore, can become a nemesis to Hawaiian society by selfish, and ill-advised action. On the other hand, they may also become a hope for Hawaiian society if they can apply their prestige and power along channels which would be both creative and progressive. Only time can finally tell which the veteran's role will be.

During the present time we can only discern certain signs which may eventually determine the final outcome. They are:

1. They have a large amount of prestige which could mean much to the Hawaiian society if they would only use it in the interest of the society.
2. They have within them a nucleus of officers. The experience of the officers and the available vacuum in the interests of the veterans can lead to the success of the program.
3. The veterans are highly interested in the welfare of the Nisei veterans who will be in the United States for the first time in their lives.

The selection of the officers is being handled with great care. The election will be held in the following order:

First, May 11, 1944
Second, May 24, 1944
Third, June 7, 1944.

These elections are being held by a non-political group of Nisei veterans, and it is expected that the elections will be carried out in a non-political spirit to the best of the officers' ability.

The hope is that the election will be carried out in a non-political spirit, and that the officers will be selected from among the Nisei veterans who are willing to serve the Nisei veterans in Hawaii.

The veterans are carrying on in a non-political spirit to the best of their ability.

The selection of the officers is being handled with great care. The election will be held in the following order:

First, May 11, 1944
Second, May 24, 1944
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The hope is that the election will be carried out in a non-political spirit, and that the officers will be selected from among the Nisei veterans who are willing to serve the Nisei veterans in Hawaii.
The Labor Front: Nisei in Hawaii's Trade Unions

By JOHN REINECKE

The December 7, 1941, a revolution has been taking place in the social-economic structure of Hawaii. Part of the revolution is the change in the position of the non-American community. In 1941 its interstate imbalance was reversed; in 1941 through its permanent relegation to a "second class citizenry" and economic discrimination was even more complete. By 1945 its splendid war record had won it the respect and admiration of the world, but the war was ended. The person who grasped that the revolution had not yet ended was Masaoka. The end of the war meant the end of the conflict, but there was yet safety behind the Great Wall. In the phenomenal growth of the unions in membership and power, Chinese seem to have the most substantial power of the oligarchy which ruled Hawaii for nearly a century. The rise of the unions Hawaii-Americans are playing a part.

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(Continued from page 25)

(Continued from page 25)

and who didn’t after a year overseas) and above them through curiously, I ventured into a dance hall and in the course of time I came to know some of these darting girls. I must admit that I was on tip-toe with them, because in a sense, dancing was a way of relating to America. For, they were in a sense Americanizing. The girls rushed down the dance floor or dug their heels into their heels and emerged with dancing shoes that resembled those of our “gay nineties” days. On such heels, few dancers could manage the next step. Indeed, Yuriko seemed to be leaving difficulty behind her.

But at times, on style magazine, filled with the populace and dry goods once again appeared in the nightly display. Modern Americanized gowns were sported by the girls, much to my relief.

It was amazing how quickly the Japanese girls could dance to such jarring and even when they had danced; gowns could be seen jiggling in Kimono’s with Page 212, girls cracking. I must admit that when these girls became attired in them, they were harder to shake off than barnacles.

Holiday Greetings...

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Conclusion: NISEI VETERANS

(Continued from page 2)

and talk of old times. Among the Nisei veterans who were the last to greet President Roosevelt, there seemed to be a mingling of past days and present. Some of the veterans who had fought in the war were overcome by emotion, and others seemed to be looking forward to the future. The reunion was not just a social event, but a moment of reflection and remembrance.

GRANDSCRIP

Penryn Fish & Meat Market

Goto Brothers

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NISEI DENTIST IN NEW YORK

NEW YORK CITY—Peter I. Yoshitomi, D.D.S., started his dental practice only recently in Manhattan. The young dentist has already acquired a large practice.

—Photo by HENRY YAMADA

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NEW YORK CITY—Peter I. Yoshitomi, D.D.S., started his dental practice only recently in Manhattan. The young dentist has already acquired a large practice.

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George Hirata
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SEASON'S GREETINGS

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P. O. Box 2347
Denver, Colorado
S. NOMURA


**Main Street & Home Again?**

(Continued from workers in manufacturing indus-
tries, who now account for more than 50 per-
cent of the work force. This, of course, is due to the
fact that there are now a few Japanese stores, founda-

tion plants, and other work of similar

Furthermore, the amount of in-
coming Japanese who have been
living in Seattle is still much less than in midwestern
and eastern cities. One explanation of this situation being
un-

The trade unions of the Japanese
originally were organized on the prin-
ciple of a labor union, and the

But if we do accept the "dirty
word from our vocabulary as a

The term "integration" is used
by some to indicate the process
of assimilation, but this is not quite
true.

In other words, the problem
of the Nisei is to learn how to

But this is not quite true.

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NISEI IN HAWAIIAN TRADE UNIONS

(Continued from page 27)

The results of the strike remain to be seen. If the peace embodied in the new sugar contract is followed through, a partial lifting of the racial "ceiling" on jobs will reverse the social standing of plantation Japanese—indeed, of all the non-Nisei groups—and make plantation life more attractive. One can venture a guess that Japanese American union leaders will be greatly encouraged to take a more active and substantial part in community leadership, and that they will, to some extent feel themselves more closely integrated with the other "nationalities" of Hawaii. Such men as Yasu Arakawa, Bert H. Nakano, and Carl Fukimoto of Hawaiian island, Shigeru Takahara of Maui, Masumi Arakawa (now elected to the House of Represen- tatives) and Yosukuni Morimoto of Kauai, "Major" Ono and Wilfred Oka of Oahu, are beginning to be felt as men with their roots in many places. The Hanko labor leader of Honolulu seems to be an example of the new Japanese leader. Many other union leaders exert significant influence and power within one or two plantations.

Generalizing, one may say that a series of decades, which have, in their own way, created new racial statures, have attained lead- ership and power of an authorization rather than as Japanese. Unions have been a powerful influence toward assimilation.

Not the least of the problems in Japanese and Japanese American communities is the age-old problem in particular—as not Over two thousand Los Angeles residents filed Japanese American war veterans at a testimonial dinner November 4th at the Rodger Young audittorial. Part of the huge audience is pictured above this photo by Dr. and Mrs. Dora Taniuchi.

Nisei in Hawaiian Trade Unions

(Continued from page 27)

has extended their hold over the public utilities and has organized several union conventions in building trades and miscellaneous industries, totaling membership possibly 8000 to 10,000 members.

During the strike no showdown of strength between the "Big Five" and the unions has occurred. Contracts were signed, but they were not "unacceptable to both sides." When the strike was first called the sugar industry approached the Nisei leadership with a proposal that it would be willing to negotiate with the Japanese American unions. The strike was called to demonstrate the strength of the Nisei unions.

The Hawaiian Sugar Planters' Association and the Hawaii Employers' Council rejected all but 4 demands out of 25 advanced by the Nisei unions. An 80-hour sugar strike began on September 1st.

In the unsuccessful sugar strikes of 1938 and 1929 the "Big Five" had talked of the "Japanese menace" to hide the economic nature of the struggle. Some observers expected that the racial question would be played again in the 1946 strikes.

Union leaders themselves were uncertain about stability and morale in the unions. Filipinos laborers who had been imported recently from the Philippines to New Hawaii, pounced on some of the Nisei leaders who had killed their Japanese, would they add together with the rest and start another Nisei-Japanese American war?

The strike divided two things. First, that the day has passed when the unions can be counted upon to demand any substantial extent additional wages or into the present strike. Second, propaganda against unions and for all white workers. Throughout the strike, leaders were covering the three main areas: the anti-Japanese, the non-union, and the white labor movement. In spite of the traditional preference of the longshoremen toward the ILWU, which was ignored as usual, there was some cooperation of all unions, as the strike of the Nisei unions was a racial one. As longshoremen, they have been active in a number of old and new unions, except for the ILWU, which is not primarily a white labor movement.

A great part of the population of Honolulu, including longshoremen and the people of Hawaii, have lived in a companionate marriage. They have sympathy and help for another who is suffering from the same disease. The strike is not just the more among the Nisei, who are Japanese by birth and Japanese in race, but also white men, who are made up of all ethnic groups in the middle.

The strike has ended in the usual fashion though not complete victory for the ILWU. The wage increase was won. The system of "free" personal sick fuel, medical care—which gives the Nisei workers the strongest hold on their jobs, has been replaced by a system of cash payments.

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A REPORT ON JACL CHAPTERS IN THE EAST AND MIDWEST

Eastern Chapters
Hold Key to JACL Growth
By Masao Satow

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

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

National legislation in large part depends upon public goodwill and support based upon proper public education. The diffusion of Nisei culture and the making of the survey and the collection of data necessary to give the public a true and full picture of the Nisei would go far to help in this goal. This report will make the public aware of the problems of the Nisei and the Nisei themselves of the many opportunities and possibilities inherent in the situation as a result of our activities in the east and midwest, especially since there is a tendency to question the validity of those activities by uncharitable citizens who would abuse the urgency for organized action reclusively upon the Nisei on the west coast and intermountain area.

These new chapters east of the Rockies have made our Japanese American Citizens League more truly national in scope geographically. The next emphasis is to make it more truly representative numerically by a concerted effort to get a chapter in every state. We have a new area where the maximum enrollment becomes mandatory for the performing of the vital role of these chapters in the field of public education. And the maximum all-out support becomes even more imperative since in most cases there is only one chapter to do the total public relations job for the entire state. Anything less than this all-out support increases the odds against which we work; indeed, if JACL is a force to be reckoned with, our present pitiful fraction of support from the Nisei, one cannot answer this, but seriously question our present enrollment of chapters and chapters against those national ambitions program.

The Nisei are beginning to feel the pressure of the eastward movement and of the solidification of Nisei in the Midwest.

This is the season that led the government in 1941 to predict what would happen when, with the ending of the war, the evacuation of the Nisei would no longer be necessary and to enforce the deportation of those who had been interned.

This protest was led by the Citizens Committee of the Japanese Americans, a group headed by prominent Japanese Americans, church officials, representing groups of Japanese Americans, and others. They succeeded in getting four of the eight chapters to be represent a majority in the House. However, we hasten to add that we are not so naive as to think for a moment that this assures the success of our legislative program. We would merely point out the tremendous possibilities inherent in the situation as a result of our activities in the east and midwest, especially since there is a tendency to question the validity of those activities by uncharitable citizens who would abuse the urgency for organized action reclusively upon the Nisei on the west coast and intermountain area. These new chapters east of the Rockies have made our Japanese American Citizens League more truly national in scope geographically. The next emphasis is to make it more truly representative numerically by a concerted effort to get a chapter in every state.

In addition to the Nisei, there is a great need for JACL chapters in the midwest to educate and organize our Japanese American neighbors. We are convinced that there is a job to be done rather than an organization to be kept alive. Of course, JACL is vitally necessary as an organization, but only as a means to the end of completing the unfinished job that we began. JACL can only continue to grow as it increases its awareness of its increasing numbers and challenges and the channels through which it can do its work most effectively.

We are convinced of an unceasing need of a feeling of tranquility among some of our Nisei in this area as they occasionally feel torn away ever more to the Pacific coast and the area of our national organization. To a very great degree, certainly much more than is generally realized, the Nisei in the eastern and midwestern sections of our country hold the key to the success of the national legislative program of our Japanese American Citizens League.

These are the national leaders of the JACL chapters in the ambitious 1947 program of the JACL program for the eastern section.

FRANK MORITSUBU

A NISEI IN NEW YORK CITY

Our purpose in this article is to tell the back story of a very respectable Nisei citizen and a fashion model by association, Bessie Yamasaki’s real ambition is to become a textile designer, and she is now studying toward that end at the Fashion School of Design.

By Frank Moritsugu

THE JAPANESE CANADIANS

Christmas, 1946

Christmass 1946 finds the Japanese Canadians a little behind in this “race road box” in comparison with our cousins below the border. Old-line Canucks would surely骇audiency that they should be in view of the oft-quoted fact that the Japanese Canadians are a race of hardy breed who are not given to the mannered ways of the super-American. But they should be in view of the fact that they have been, and they are,VICAS.

Up here in the land of snow, white and red-coated Montanans is as many of our American cousins seems to picture us, the last, and the Nisei and the Japanese are very well under general treatment after Pearl Harbor as the Japanese Americans. That is up to 1944 or so.

The Japanese Canadians were evacuated, sent to government-supervised housing centers (we had “barred”-wire fences or MP’s, but Montana in their workday uniforms of brown drab or Veterans’ t-shirts kept on the towns and rural camps to which evacuants were sent), the government confiscated cars, radion, and cameras; our government was never really on the books by persons of Japanese origin. Our government did the same thing as our government did. They were taken for thegood of the country. We are not. the only one prevalent in the most part. There are many good citizens of the country who are not in austeritV. Their numbers are not on the books. They are in the same country working, and they are in the same community working.

True, Prime Minister Mackenzie’s stood up in the House of Commen and said that there was no order to deport the entire race of Japanese origin in Can.

But our government never did divide from its program to get rid of those who our eldestdaytions and evictions to Canada. The Canadian Japanese knew perfectly well where they fit in this country, and they knew what they were doing. They did not want to be deported.

Thus in late 1944, evacuees began to return to their homes on the Pacific coast. Here in the United States, the feelings of the Canadians evanes we well be appreciated, certainly the picture is muded, but a slow rotation seems to be the rule of the land, and little effort seems to have been made by the Canadian government to make the one decision of leaving Canada and returning to other parts of Canada or signing for "resettlement" to the United States.

The government of the National depression of the Department of Labor, who said that things were so bad, that the government was not in a position to do anything, and that the Nisei boys in the armed services of our country and the rest of us becoming part and parcel of the communities in this area. This places a different picture of the total picture of all chapters out here because, they are strategically located in the areas of densest population as well as some of the key centers of influence.

We are faced with going into much detail, a quick look at Congress showing us, that the eight states of the Pacific Coast and Intermountain areas, or the states in which we have JACL chapters have a total of 47 seats in the House of Representatives, the same number that we have in the state of California, I am sure, any four in the other three states, which together represent a majority in the House. However, we hasten to add that we are not so naive as to think for a moment that this assures the success of our legislative program. We would merely point out the tremendous possibilities inherent in the situation as a result of our activities in the east and midwest, especially since there is a tendency to question the validity of those activities by uncharitable citizens who would abuse the urgency for organized action reclusively upon the Nisei on the west coast and intermountain area.

These new chapters east of the Rockies have made our Japanese American Citizens League more truly national in scope geographically. The next emphasis is to make it more truly representative numerically by a concerted effort to get a chapter in every state.
Nisei in Hawaii: Japanese Americans Return to Hawaiian Political Life
By LAWRENCE NAKATSUKA

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

On election day, November 3, almost all political positions were filled by office seekers and as voters, in the campaign that ended with the general election on November 9. Nisei who had been in political retirement longer than any previous election, were elected to territorial and county offices. One was elected as a territorial senator; five as territorial representatives, five as county supervisors and one as a county attorney.

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

For the first time too, a Nisei was elected to the Honolulu board of supervisors. And never before have Nisei candidates, especially the "first timers," been accepted so wholeheartedly by the public. Almost every aspect of the 1946 political campaign can be considered encouraging to the Nisei. The results of the election are particularly heartening.

In the 1942 election all but one American of Japanese ancestry who ran for political office, had been defeated. And even of those who had run, many had not succeeded. But the campaign and its outcome are a credit to Nisei.

It happened shortly after the primary election in October, 1942. The Nisei candidates who had been nominated dropped out on a maine before the general election by full-fledged Nisei. The reason for their withdrawal was not given. It is said that the example of a veteran Nisei politician, Noboru Miyake, a supervisor on the Kanai board of supervisors for 10 years. One week after being nominated for reelection, Supervisor Miyake was surprised the voting public by withdrawing as a candidate.

The principal reason he gave for his action was his unwillingness to be the cause of unfavorable criticism against Hawaii. He recognized that such criticism would be justified. In 1942 the Nisei had run for election in Hawaii as Japanese—although he is a full-fledged citizen of the United States. At that time anti-Japanese feeling was running high.

"In withdrawing," said Mr. Miyake, "I saw the possibility of my giving as little as 25 to 50 per cent of the interest to the United States, and in fact, this is the highest expression of that loyalty I can now give."

His example prompted a dozen other Nisei candidates to follow suit. Only one Nisei ran for office in the 1945 general election. That lone candidate, dilapidated at the November 11th election, won reelection on the island of Maui. The Nisei candidate was reelected again in 1944 and in 1946, the only Nisei to win any office in Hawaii during the four years from 1942 to 1946, until the Nisei entered politics on a large scale this fall.

In the just-completed election this year Nisei candidates were elected in numbers of Japanese extraction. Twelve out of 16 Nisei candidates were nominated and three won outright election.

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

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

Wilfred C. Tsukiyama, in winning a seat in the upper chamber of the Territorial Legislature, is in the second Nisei to attain the office of senator, the highest elective position outside of the delegate to Congress. His only predecessor, Shoji Ake, who served the island of Hawaii as a Senator from 1943 to 1945.

Mr. Tsukiyama's victory came after a most surprising competition from other senatorial candidates. None of them had served in elective office before, including several inexperienced. He was a first-timer and his candidacy was announced at the last minute. But his name was placed in nomination because of his successful campaign to secure a relative in the opinion of political observers.

Mr. Tsukiyama was engaged in private law practice, was for eight years the city-count court attorney for Honolulu, an appointive position. He is a World War veteran. Two other newcomers in politics on Oahu came through successfully. Mitsuyoshi Kido made a sweeping victory in polling the most votes as a candidate for the House of Representatives. Close behind, running for the same office, was Joe Hura.

Mr. Kido was the executive secretary of the Emergency Services Committee during the war years. Board of supervisors and thereby established a degree precedent. It is the first Nisei to gain that goal of nine, and is the first candidate of any racial background to poll more than 1,000 votes in a single Oahu precinct.

As the first times about surprising strength, did so many of the old timers of previous elections. Some were men who had been out of politics since their loss. (Continued on page 40)
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Wishing You Every Christmas Joy
Rev. & Mrs. W. Carl Nugent
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EVANSTON, ILLINOIS

NEW YORK CITY—Racial barriers mean nothing to these three little girls as they try to extend their friendship around the globe. Left to right: Irene Frances Simonos, 5; Michele Gill, 3, and Joyce Yamada, 6, daughter of and Mrs. Raymond Yamada of New York City.

JAPANESE CANADIANS: CHRISTMAS, 1946

(Continued From Page 53) are supporting the move to establish citizen committees in Vancouver, Hamilton and elsewhere. Religious organisations and emergency committees formed by Japa- nese Canadians themselves. Owing to this action, the government was forced to ask the Canadian Supreme Court to review the legality of the deportation orders. In February, 1946, after an extensive hearing, the government deportation orders were ruled valid by the Supreme Court, with only minor qualifications.

Following this decision, an appeal was taken to the Privy Coun-
 cil in London. There the case for the Japanese Canadians was backed by the Toronto Co-operative Committee and the Saskatche-
 wan government. The Privy Council decision upheld the Canadian Supreme Court ruling on first principles to denote, a serious setback in the effort to regain "Canadian Christian" status. But it is thought that this decision will still go through with its compulsory depor-
tation policy, and that approval has been granted legally.

The large part of the applicants for deportation who have not cancelled their applications have been moved to and in government in its compulsory relocation move this year that made the housing com-
 munity was the past. These people are move[d] on probationary status and will probably be free to stay in the land if they wish to do so.

This is because, here in Canada as in the United States, there are large numbers of people who have been offended by signs of democratic action and have gone to bat for the Japanese Canadians, especially after details of the de- portation scheme came to light. The government is faced with the strong opposition of these people if it attempts in any way to send unwilling evacuees to Japan. There are signs, too, that the sector of political influence that so loudly advocated expulsion from Canada has settled down to a sur-
mur now that anti-Japanese can-
(prices)

A CHEERIER CHEEERIO II

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Rev. Sumio Koga
Rev. Sam Takeki
Rev. Andrew Y. Okuma
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PACIFIC CITIZEN
Saturday, December 21, 1946

46

NATIONAL Co-operative
No. 33, 1946
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MILWAUKEE, WISCONSIN
Rev. Kohji Takeda
Rev. Sumio Koga
Rev. Sam Takeki
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Rev. Mas Takeishi
United Ministry to Resettlers
CHURCH FEDERATION OF GREATER CHICAGO
77 West Washington Street
CHICAGO, ILLINOIS

The little story of over 30,000 people of Japanese origin in Canada, who are fairly well established in new homes across Canada, so that the Supreme Court's decision "protection" has more or less come to pass despite the efforts made by the Department of Labor in its attempts to realize this aim.

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

Originally, at the time of evac-
uation, all evacuees were ordered to entrust their property to the Canadian for "protection." After evacuation had been accomplished, there were suggestions that the Canadian made a policy of selling and disposing of their prop-
erty in order to "protect" it. Not so, the Canadian says in this case if any recognition of the wishes of the owners, but the prices es-
mated on them were in most cases at extreme discrepancy with their actual assessed values.

Protesting the Canadian's arson-
grantment, many property owners
were handed together to take test cases in the Exchequer Court in 1944. The cases were lost up when the Court regained judgment and no decision has been handed ever since.

Another more on the agenda is to have all war-time restrictions removed. As it stands, the Japa-
neese Canadians, whether Nisei or Issei, are still under the heavy Japanese registration codes of the war-time National Registration schemes for all persons in Can-
ada was abandoned this year, and apply for permits to the Depart-
ment of Labor and the Royal Ca-
nadian Mounted Police to cross in inter-provincial borders, or to move from one location to another. The franchise is withheld from all peo-
ple of Japanese origin in Canada, national organization is un-
mighty influence of groups. Greerback for this movement was made at the Ontario provincial conference last May. The reason for the formation of provincial and national groups is the need of united support in Nisei and Issei when action is taken to regain rights or status com-

"protection." After evacuation had been accomplished, there were suggestions that the Canadian made a policy of selling and disposing of the property in order to "protect" it. Not so, the Canadian says in this case if any recognition of the wishes of the owners, but the prices estimated on them were in most cases at extreme discrepancy with their actual assessed values.

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wreck our wonderful civilization." My answer to this means that I wanted us all to go far as far as the situation and democratic and scientific truths would lead me to suggest that the question he had raised was worked wrongly, I believe in the oneness of mankind, then the question is not-how do we stop it. But when shall we? When we shall is a question which would rise from fear and hate and to freedom for Frants with which security. If I am less than that I did not judge, I only judged myself, and now that I had put up such an inter- observed by my own ideas as to the restriction. I had observed that in those periods I was always realism and distanced, and that I was the cause of my own moral perversely whenever I failed to strike out against racial inequalities. As long as there is a man like this man, seeking a way to divide our attention, how many of us or we shall be able to sit in our own homes and enjoy gen- nine peace. Until every last Uncle Tom of the south is able to confound- ing to white masters, neither he or us if we sit up a full plates or be ready to view beauty with a clear eye, and with a good age. We begin with the first black man, and with him, we shall yet see the Day of freedom for all. It is very heartening to know people like yourself, Betty, who refuse to give up the fight. It makes the white liberals task a bit easier. If we put them down, if we put them up a high reward when we writ- nesses strength and vision such as was the case in the 3rd period of the demonstration of the onecoloredness of us all.

Above all, your fearlessness and your personal conduct in providing, with a splendid and creative friendship, uncorrupted by the rivalry cacumination. You make us forget men. Friendship becomes a perfect and only consideration be- tween us.

Most sincerely

Fred
CITIZEN AY.,
PAUL...

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HAWAII NISEI AND POLITICS
A REPORT BY LAWRENCE NAKATSUKA
(Continued from page 34)
A grinding tempo of the entire campaign
for candidates who also were vet-
trary retirement in 1942, Noboru Miyake, however, failed in his ini-
tioned by the war. The Nisei candidates were about
tially split as to party affiliation. For many years the overwhelming number were Republicans but this time about half were Democrats.

Hawaii has yet to see a Nisei woman run for office.
The CIO Political Action Com-
mittee informed several Nisei can-
didates. Only one of the success-
ful.smart candidates, however, is a PAC
member himself—Masakazu Arasaki,
a member of the CIO Inter-
state Brotherhood of Teamsters.

Veteran among the Nisei can-
didates apparently did not gain
particular advantage by reason of their war service. Politicians had
pondered over the weight of the
bystanders' votes before the election but subsequently concluded that the
ex GIs did not vote as a solid bloc

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Horce Watanabe (Co. M. 422d)
For Japanese Americans Die in Crash of Army Transport
At Airfield Near Osaka

Tomonasa Yamazaki, former California newspaperman, 13 others identified by his parents, wife, children from the Manzanar relocation center, were all killed last week in the crash of the C-46 transport plane at the Osaka air base which crashed on Dec. 16 at Itami airfield, Osaka Prefecture, with 25 passengers, including four Nisei soldiers.

The plane crashed while on a flight from the base to the Yakusa airfield at Fukuoka in Kyushu.

California Will Pay Back Wages
To Nisei Group

San Jose Spartans
Nanone Yamamoto on Trial in Los Angeles

SACRAMENTO—The California State Board of Control, in a decision on Dec. 7 for the purpose of discussing steps for restituting the wages of Japanese-American soldiers stationed in Japan as a result of the war, the JCD is conducting a survey on the economic losses sustained by the evacuees and results of the investigation will be used in urging the government to establish a committee for purpose of indemnifying the evacuee group.

San Jose Spartans
Nanone Yamamoto on Trial in Los Angeles

WASHINGTON—In a doubleganging ceremony, Miss Blue Anderson was joined to John Kittaka on Dec. 31 at the First Baptist Church in Washington, with the Rev. Dr. Kenneth Preston officiating. Miss Anderson was a native of Washington, and Mr. Kittaka, the son of the late Mr. and Mrs. George Kittaka, was brought up in the city.

An Elvis in Washington

WASHINGTON—In a doubleganging ceremony, Miss Blue Anderson was joined to John Kittaka on Dec. 31 at the First Baptist Church in Washington, with the Rev. Dr. Kenneth Preston officiating. Miss Anderson was a native of Washington, and Mr. Kittaka, the son of the late Mr. and Mrs. George Kittaka, was brought up in the city.
The Christmas season is a time to be home. This Christmas, 1946, is the first which many Nisei will spend at home since the dreamsy blacked-out holiday season of 1941, when the sacks of Pearl Harbor were still sharp in our hearts.

For thousands of Nisei who served with combat forces in Europe and with the Pacific and with occupation armies in the lands to which they were sent, the home to be Christmas of which they dreamed in foxholes and barracks.

For the evacuees who lost their homes in the evacuation and who improvised Christmas and who celebrated it in a swet pot-bellied stove in the drab relocation center barracks, this also will be a Christmas at a far distance from the best days long past. One of the by-products of this new season is the sense of permanence which the relocation camp barracks never could achieve.

But in a hard reality which must follow the yule season, the peoples of the world, through their appointed representatives, must consider the answer to the question: Who will forever be the enemy, be it by nations and individuals as an everyday concept of behavior, this may well be one of the most critical issues of the new day.

The world no longer can tolerate in any form the weapons of destruction are many and terrible.

The Christmas spirit of peace and good-will must be rekindled among the peoples of nations and their people. The atom bomb ticks in some far corner of the land.

The Job Ahead

The year 1946 has seen the diminishing or organized prejudice on racial g r e e n d a g e n s and the still relatively alien status of people of Japanese ancestry and an increased organization of activity to forestall racial and other anti-democratic practices.

At the end of the year more than one-half of the Executive Board has retired from the West Coast and are being reabsorbed into both urban and rural communities.

The finality of the job for groups interested in the welfare of the evacuees laid the groundwork for continued work for the re-acceptance of the returned evacuees.

Today the tensions of war have been eased in this country and in the Japanese society that is being sustained. But the fact of discrimination remains on the land and must be combatted. The continued need for a sociology that is to be sustained. Race and religious prejudices among the Japanese people vary with varying degrees of intensity. On the West Coast Japanese Americans still meet bias in housing and employment. Restrictive housing covenants pose the issue of white suprema- cies. Although the people of California repudiated the Alien Land law by the overwhelming defeat of Proposition 15 at the November elections, the law itself remains and underlying provisions litigation has been initiated to de-
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Kinosha Scores
SEATTLE.—Little Chuck Kinosha, star halfback, in 8th grade, caught a 25-yard pass to score his team's only touchdown as O'Dea and Seattle Prep battled to a 6 to 6 tie in the city's Caucasian championship game at the University of Washington stadium on Nov. 28.

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