THE TRANSITION

1946: Year of Resettlement

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

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

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

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

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

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

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

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

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

For the Nisei, all of them, were looking for “home.”
"T'LL BE M.R.," a San Jose Nisei asked last July, "Why Santa Clara Valley is better than the rest of California. In many other places, there is a lot of prejudice. Even, even for Japanese coming back at all. Here it is really all right. It was not so nice in the past and now the Community is better off. There is the same about it as it used to be, maybe even a little better as far as things go now."

In August an Issei, an agricultural worker who was an independent farm tenant, spoke with pride. "Every week, probably 200 Japanese tenants were coming back from the camps. They really like it and would not have left, but it seemed that they were not too well treated and were not too satisfied. In Santa Clara County there were 1,400 or 1,500 evacuees. In the beginning the sentiment toward the resettlers was that things are good here. They like it and would stay, but they were not too satisfied. They had to work for picking fruit; most of the Japanese were employed in the packing sheds and factories. There was a lot of frictions and misunderstandings between the Japanese and the local people."

Rea'solation of these favorable judgments came on Novem­ber 1, 1945.2 On this date the Nisei from Santa Clara County numbered about 4,000, only about 100 of whom were evacuees at 2,620 in May of this year, a figure considerably below the earlier estimate. A couple of months later, the transition on the whole seemed to be as smooth as it could be. We are not too far from the end, but we should not be forgotten. All we do is work. We hardly ever go out."

A Nisei ex-farmer turned farm laborer was speaking of the people in the family over 15, all of whom had children. When the family first came here, there were many families working in the Japanese Community. When the rains started, they all went out to the fields and the farm laborers would go to work. Most of the farm laborers were of the type who employed themselves because farming brought in a lot of money. Farm laborers who were bought or built since the return. But to engage in either type of work involves a definite sacrifice for many. Most domestics, on the other hand, have been able to get into some sort of work, often in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and factories. There has been a period in 1945 when resettle­ments. The Nisei have engaged in some phase of farm employment, in the packing sheds and facto...
Nisei Resettlement in Utah

By ELMER R. SMITH

Before World War II, 19 percent of the entire State of Utah numbered approximately 2,000. They were foreigners, and most of the Japanese Americans were farmers. They had small acreages and they met their needs producing for themselves and for the local markets. Today, there is a self-sufficient life. In the early spring of 1942, as the evacuation order on the west coast went into effect, a current of cars streamed out across the Nevada desert into Utah. It was the vanguard of a large evacuee population which sought safety from the internment camps in the intermountains.

Most of the evacuees stopped at least temporarily in Salt Lake City, coming to a halt in the city's block long "Japanese town" on 1st South between West Temple and 7th West. They dropped into the JACL office for extensions of their travel permits. They had lunch or dinner, stretched their legs and then pushed on. They went north into Idaho, Davis and Cache counties. A few went south, settling in Payson and Spanish Fork. Many of these evacuees, who had come out of the future seemed more profitable.

But a few stayed on in Salt Lake City, leasing farms to the south. They were to be the first of a large Japanese American population which eventually reached 10,000 exclusive of the 3,000 of Topaz, the WRA center near Delta.

The reasons for Utah's Japanese American population may be found in the condition that existed in Japan, the growth of that dislocated population in the West and the social conditions in this country. The growth of the "saturation point" was considered not early in the war, and theoretically no leaves were issued to center residents wishing to come to the city. Well paid and semi-skilled jobs, at least, were 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 going into business, and during the war businesses purchased and opened new restaurants, established dry cleaning shops and two or three hotels.

They joined the congregations of Japanese AME Church and Tsuru, and many of them went to school to their children to Mormon Sunday schools. Close to 150 attended the University of Utah each semester, and others went to BYU, Logan and other schools in the State. In such areas as Corinne and Garland, over 90 per cent of the one-time evacuation population has already returned to the coast, and the remaining 10 per cent to return. A considerable number of leave farms in the vicinity of Brigham, Ogden, Provo, and Layton, though a fairly good-sized number still remain. Many of these farms have more people to live for than their original owners within the next few months. As far as the cities and towns are concerned, it would appear that the number of resettlers has tended to stay within the city area communities.

The future of Utah's population of Japanese Americans rests upon a number of specific factors, a mong which are the industrial development of the state, the expansion of reclamation projects for rural development, the payment or non-payment for economic losses during all of them, there is, in each case, the suggestion that if certain factors were to change one way or the other, the resettlement problem would be greatly affected by the federal government, the pressure of economic depression, the progress of the war, and so on.

BURLA MOVEMENT

Evidences of evacuees moving out of the state are more obvious today than in the past. What is intriguing is the question: "Where are they going?" The question seems to indicate that the Nisei's return to the coast is not yet in the cards for many of them.

Top Salt Lake residents Mr. and Mrs. Kenji Ikeda, 639 West 1st South street, go to the polls on November 5th to register to vote. Mr. Ikeda is a veteran of the army's intelligence service and served in the Pacific and in Japan. He returned from the evacuation camp in August. Both he and his wife, the former Chaya Horimoto, are from Seattle, Washington.

Below: Miss Shinko Ikeda, second Nisei teacher in the Salt Lake public schools, watches an arithmetic problem by one of the students in her fourth grade class at Lafayette School. She is the daughter of Mr. and Mrs. Kenji Ikeda. Mr. Ikeda has spoken innumerable times on the question of the Pacific. His work and research on the evacuee relocation center, where he acted as a community leader, was one of the reasons for leaving this wartime home of his.

3. Some have indicated that they might return permanently in Utah because their businesses are growing in harmony with both the Nisei and European communities and are successful. Many also indicated a liking for the outdoor activities available here and the climate.

4. Friends on the coast have their interests. Their families and friends are in their interest and they could make better living with them than staying in Utah.

5. Some have expressed that they might still remain within the State of Utah where they grew up and have a better chance of making a living. They have always held that the coast and Utah could not be divided and that they had always known their place. They have said they would remain within the State of Utah, with both the Nisee and Japanese communities. With the war, many have indicated a liking for the outdoor activities available here and the climate.

3. Many Nisei stated that they had no place elseCom then, they said, that the war was not going to change their interest in the coast and that they have always known their place.

6. Americans in Utah will fall short of 5 per cent. The resettlement problem on the West Coast will remain to be solved in the near future. The Nisei will return to the coast for a number of reasons, besides the fact that they are not able to make better living in Utah than in the coast.

7. Many of the Nisei are not yet finished with their educations, and most of them have always known their place. Because of the war, many have indicated a liking for the outdoor activities available here and the climate.

8. Some have indicated that they might return temporarily in Utah because their businesses are growing in harmony with both the Nisei and European communities and are successful. Many also indicated a liking for the outdoor activities available here and the climate.

9. Some have indicated that they might return permanently in Utah because their businesses are growing in harmony with both the Nisei and European communities and are successful. Many also indicated a liking for the outdoor activities available here and the climate.

10. Some have indicated that they might return temporarily in Utah because their businesses are growing in harmony with both the Nisei and European communities and are successful. Many also indicated a liking for the outdoor activities available here and the climate.

11. Some have indicated that they might return temporarily in Utah because their businesses are growing in harmony with both the Nisei and European communities and are successful. Many also indicated a liking for the outdoor activities available here and the climate.
While Jim Crowism is not so
Plan
feel settled. The pang of loneliness
ing the war years have remained.
have healed in the salubrious
choice but
left because they just
good wholesome recreation.
they are scattered all over this
ents' bidding. But others however,
other communities. Miles and
of the WRA centers, their wounds
accepted them
to the sentimental pull of the West
some who did not yield
to the tradition-bound Japanese
munities of the pre-war era.
way of good living.
coast and who want to remain
out of
Washington's Japanese
by letting them serve a period of community. This is a city where
Washington offers a stimulating
in Washington
Above: Nisei spent many hours in the Nisei USO and on visits to
The Nisei penchant for education
in a point, this has had a sobering and
in the War Liquidation
of whom opened their stores dur-
eading this year, and more are in the
ance a suki yaki _place. The offer
offering to put up
in Italy, while Lyn
was wounded four times in
in the United States. Here Lyn
was wounded four times in the
for education; and socially,
and education; and socially,
tJ:a~
whole reloca-
ding the experiment of
Nis~i have
add the field of small business. In f-
stores are scattered
in the colored
blossoms and the stately
by the pushing crowds
blossoms and the stately
during the war years have remained.
who has served to foster sympathy
Nisei have
are the ones who appreciate
are the ones who appreciate
American in its truest sense until
Nisei have
of whom opened their stores dur-
American can call himself an
Washington among the Japanese, those who are still in the
cludes a persecution as a persecuted
Washington among the Japanese, those who are still in the
is a small cafe in the colored
blossoms and the stately
blossoms and the stately
during the war years have remained.
who has served to foster sympathy
Nisei have
are the ones who appreciate
are the ones who appreciate
American in its truest sense until
Nisei have
of whom opened their stores dur-
American can call himself an
Washington among the Japanese, those who are still in the
includes a persecution as a persecuted
Washington among the Japanese, those who are still in the
is a small cafe in the colored
blossoms and the stately
blossoms and the stately
blossoms and the stately
A CHRISTMAS TALE: ANGELS ARE SINGING

A Child Learns of Death and Heroism in Foreign Foxholes

By SACHI L. WADA

A woman and a little boy of five in a room darkened save for the flickering of a single red candle, and the dancing of flames in the hearth. . . There is only the gentle whisper of snow singing with them, high above the roofs of Salt Lake City, Utah.

Tonight is a very special night, the anniversary of Christ's birth, and the anniversary of a love born on a night like this.

... from their bright painted faces. Once, during the war, he had given her a golden tiara, and she had become a genuine princess . . . but he had always remembered that once when he was little, one of his tin soldiers had broken in half, and he had cried very bitterly because he had loved it so much, and then, he had heard angels singing somewhere above. The little tin soldier's okay, because he is singing with them, high above.

... But, monmy, the little boy who grew up didn't..."No son, his ship was sent some place else. You see, all the tin soldiers can't go home. If they do, then the men at war can't go home. If they don't we miss them very much.

...It is silent in the room, where the drums cease to beat, and the shivering snow ceases to whisper, and the tin soldiers are still..."That's when the moon deceived when all nights were young, when all the stars were spangled with white stars.

... And he became a genuine soldier who once when he was little, one day when he was at school, he had reached an age of a little boy, around 12. He had made up his mind to go to war. He had wanted to pass the exam, but he didn't want to..."Look now: There are many stories, one that can be found in books... but I'm going to tell you a story that we can only write, because there's a separate one in every person's heart. Not very long ago, there was a little boy, around 12 years old, who wanted to be a soldier when he grew up...

...But later on, the boy grew up, the curiosity. Two years wasted behind school, and he became a genuine soldier. He ready for the flickering of a single red candle, and the dancing of flames in the hearth... There is only the gentle..."No son, his ship was sent somewhere else. You see, all the tin soldiers can't go home. If they do, then the men at war can't go home. If they don't we miss them very much.

...It is silent in the room, where all the cracks and all the slabbiness are dimmed. The tiny stocking wiggles against the mantle... and then, chimneys from the church beyond singing, "Oh Come All Ye Faithful..."Monmy, the angels are singing right inside of me." The little boy takes the woman's chapped hands..."Look, monmy, you think maybe daddy does, too? "Of course, look at the window... don't, the star that is brightest in the sky, the only living image. Someday, maybe, too, you'll anchor your ship at a homeport. How young their faces were... two kids, infatuated, and blissful, with stars swimming in their... They had stood on a night like this watching soft snow drift against the spires of a cathedral, and he had said with the same husky with emotion, the night, angels are singing... For..."No son, his ship was sent somewhere else. You see, all the tin soldiers can't go home. If they do, then the men at war can't go home. If they don't we miss them very much.

...It is silent in the room, where all the cracks and all the slabbiness are dimmed. The tiny stocking wiggles against the mantle... and then, chimneys from the church beyond singing, "Oh Come All Ye Faithful..."Monmy, the angels are singing right inside of me." The little boy takes the woman's chapped hands..."Look, monmy, you think maybe daddy does, too? "Of course, look at the window... don't, the star that is brightest in the sky, the only living image. Someday, maybe, too, you'll anchor your ship at a homeport. How young their faces were... two kids, infatuated, and blissful, with stars swimming in their... They had stood on a night like this watching soft snow drift against the spires of a cathedral, and he had said with the same husky with emotion, the night, angels are singing... For..."No son, his ship was sent somewhere else. You see, all the tin soldiers can't go home. If they do, then the men at war can't go home. If they don't we miss them very much.

...It is silent in the room, where all the cracks and all the slabbiness are dimmed. The tiny stocking wiggles against the mantle... and then, chimneys from the church beyond singing, "Oh Come All Ye Faithful..."Monmy, the angels are singing right inside of me." The little boy takes the woman's chapped hands..."Look, monmy, you think maybe daddy does, too? "Of course, look at the window... don't, the star that is brightest in the sky, the only living image. Someday, maybe, too, you'll anchor your ship at a homeport. How young their faces were... two kids, infatuated, and blissful, with stars swimming in their... They had stood on a night like this watching soft snow drift against the spires of a cathedral, and he had said with the same husky with emotion, the night, angels are singing... For..."No son, his ship was sent somewhere else. You see, all the tin soldiers can't go home. If they do, then the men at war can't go home. If they don't we miss them very much.

...It is silent in the room, where all the cracks and all the slabbiness are dimmed. The tiny stocking wiggles against the mantle... and then, chimneys from the church beyond singing, "Oh Come All Ye Faithful..."Monmy, the angels are singing right inside of me." The little boy takes the woman's chapped hands..."Look, monmy, you think maybe daddy does, too? "Of course, look at the window... don't, the star that is brightest in the sky, the only living image. Someday, maybe, too, you'll anchor your ship at a homeport. How young their faces were... two kids, infatuated, and blissful, with stars swimming in their... They had stood on a night like this watching soft snow drift against the spires of a cathedral, and he had said with the same husky with emotion, the night, angels are singing... For..."No son, his ship was sent somewhere else. You see, all the tin soldiers can't go home. If they do, then the men at war can't go home. If they don't we miss them very much.

...It is silent in the room, where all the cracks and all the slabbiness are dimmed. The tiny stocking wiggles against the mantle... and then, chimneys from the church beyond singing, "Oh Come All Ye Faithful..."Monmy, the angels are singing right inside of me." The little boy takes the woman's chapped hands..."Look, monmy, you think maybe daddy does, too? "Of course, look at the window... don't, the star that is brightest in the sky, the only living image. Someday, maybe, too, you'll anchor your ship at a homeport. How young their faces were... two kids, infatuated, and blissful, with stars swimming in their... They had stood on a night like this watching soft snow drift against the spires of a cathedral, and he had said with the same husky with emotion, the night, angels are singing... For..."No son, his ship was sent somewhere else. You see, all the tin soldiers can't go home. If they do, then the men at war can't go home. If they don't we miss them very much.

...It is silent in the room, where all the cracks and all the slabbiness are dimmed. The tiny stocking wiggles against the mantle... and then, chimneys from the church beyond singing, "Oh Come All Ye Faithful..."Monmy, the angels are singing right inside of me." The little boy takes the woman's chapped hands..."Look, monmy, you think maybe daddy does, too? "Of course, look at the window... don't, the star that is brightest in the sky, the only living image. Someday, maybe, too, you'll anchor your ship at a homeport. How young their faces were... two kids, infatuated, and blissful, with stars swimming in their... They had stood on a night like this watching soft snow drift against the spires of a cathedral, and he had said with the same husky with emotion, the night, angels are singing... For..."No son, his ship was sent somewhere else. You see, all the tin soldiers can't go home. If they do, then the men at war can't go home. If they don't we miss them very much.
Back Home in California's Santa Clara Valley

(Continued from page 10)

also partly a result of the fact that people have different perspectives and problems. But even taken together, these do not seem to explain Japan's behavior in 1945. In addition, there appears to be a lack of faith in the effectiveness of group effort or any kind. Orb<h>hears it said that the collectivistic in- terests and status of the Japanese would be best served if each individual strives to achieve the maximum economic security for the minority. The JACL is doing its best to make sure that this does not happen. The JACL is effective help to the organization of the Nisei. In the early days of Nisei life, Nisei lived and worked in little groups. The JACL organized the Nisei into larger groups and helped them to work together. The JACL also provided some financial assistance to the Nisei. This money, the whole group will take care of themselves. The JACL's role in the organization of the Nisei was chiefly that of well-wishers. They participated little and were either hostile or indifferent to the organization. Sendai being the location of the Nisei concern, was given little or no attention. This development was not un- expected. The 442nd Regimental Combat Team, will ever be a source of pride and joy to me, for Nisei soldiers in every theater of the war, won the Nation's admiration and respect, thru their deeds of heroism on the fields of battle.

Message from Italy

A CHRISTMAS GREETING

To the Men of the 442nd Team

By Lt. COL. VIRGIL R. MILLER

Infiltrating upon us, like the gleaming light of the guiding star that shone upon women and men of that day, CHRISTMAS COMES AGAIN! It shone anew its message of cheer, hope and "Peace on earth and goodwill to men" ever all mankind. Already this day of Christ's birth, which marks the second Christmas since hostilities ceased, is spreading the parting guest of 1944 on our way, while reaching out to welcome us on this "best of all Christmases." At this particular season, one cannot help but be reflective. The self same intestinal fortitude, thoughts fixed the mind and there springs from the heart sincere desire to wing o'er the earth, heart felt wishes to all of our former friends. It is therefore in the very essence of the Christmas spirit, with due homage to God, that I a former command- ing officer of the 442nd, send forth this greeting to the Nisei soldiers who fought under the slogan, "GO FOR BROKE!" to their loved ones, to the families whose sons gave the full measure of their devo- tion and sacrifice.

The 442nd Regimental Combat Team,傷呼 "good American" and "good American Dishes" the way that they lived and worked and what they accomplished, is a symbol of self-sacrifice and dedication. The 442nd Regimental Combat Team, is a symbol of what it means to be a good American, and what it means to be a good American does not mean being less and different. It means being what we are and doing what we can. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans, and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.

The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans. The 442nd Regimental Combat Team, is a symbol of the fact that we are all Americans and that we are all capable of making a difference.
Back Home in California's
Santa Clara Valley

(Continued from page 14)

(Continued from page 14)

opportunities in these fields. It is true that ex-farmers who performed became farm laborers slipped down from their previous occupational position, but that does not mean they may have done before. They gained a little psychological comfort from the assurance that, to some extent, they are doing work that they used to do. It was a bigger jump and required more drastic modification (Continued on page 16).

Domestic work, gardening, and labor in packing sheds could be

SEASON'S GREETINGS
Kiyō's Barber Shop

122 West 1st St., Salt Lake City, Utah

Igata Barber
Salt Lake City, Utah

Igata Family

HOLIDAY WISHES

NEW ERA GARAGE
169 E. 6th St.
Salt Lake City, Utah
Ph. 5-6360

Ken Shiozaki
Frank Iindo
Lucky Kikushima

SEASON'S GREETINGS

Star Barber
117 Regent Street
Salt Lake City, Utah

SEASON'S GREETINGS

Tazo's Barber Shop
48 South West Temple
Tazo Iyetsuka, Prop.

SEASON'S GREETINGS

Dalcyma Hotel

* Ph. 3-0932
130 South State
Salt Lake City, Utah

SEASON'S GREETINGS

Henry Y. Kasai
301 Walker Bank Bldg.
New York Life Insurance Company
Salt Lake City, Utah
Phones: 5-2841, 3-6475

SEASON'S BEST WISHES

Harmon Drug Stores Co.
51 So. Main
Salt Lake City, Utah

(Sam Harmon)

MARYKNOLL, N.Y. — Two generations of Maryknoll sisters study together at the Immaculate Conception congregation for future service. Left to right: Sister Cora Maria, Sister Mary Ann Teressa, Sister Mary Genena and Sister Mary Stephanie.

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

Sister Anna Teressa, formerly Teresa Ramachi of Olympia, Washington, graduated from the Olympia high school. She attended St. Michael's elementary school. She was a member of the Blossom club, the Catholic Action group at the school and was training for nursing at Providence Hospital, Seattle.

Sister Mary Gemma, former Marygerta Sei of Manchurian, Massachusetts, spent twenty years in the Orient, working among the Japanese in Manchuria. At the outbreak of war she was training girls for a native sisterhood in Tokyo. She repatriated in 1945 and now teaches Japanese at the MOTHERHOUSE.

Sister Mary Stephanie, formerly Helen Nakagawa of Seattle, graduated from the Maryknoll school in Seattle and entered the Immaculate Conception high school where she joined the Maryknoll community in 1944.

From the Season's Best Wishes to All From The Kimball Hotel

495 W. 1st St., Salt Lake City, Utah
HORIUCHI ARITA

SEASON'S GREETINGS

Dalcyma Hotel

* Ph. 3-0932
130 South State
Salt Lake City, Utah

SEASON'S BEST WISHES

O. C. Tanner Jewelry Co.

* 170 S. Main, Salt Lake City, Utah
Salt Lake City — Brigham Murray, Treasurer

* Maker of JACL Pins

HOLIDAY GREETINGS FROM TEMPLE BOWLING
15 East North Temple — Salt Lake City, Utah
DOUG MURPHY

“Home of Salt Lake JACL Tournaments & Leagues”

SEASON'S GREETINGS

From LEON BROWN
Floral Company
Salt Lake City, Utah

GREENHOUSE & NURSERY
5th So. & 10th W 4-5644

DOWNTOWN STORE
214 E. 2nd South 5-4625

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

We wire flowers anywhere.

SEASON'S BEST WISHES

Del Monde Beauty Shop
SALLY GOHATA

* 30 East 42nd Street
New York 17, New York

Main Jewelry
70 W. 1st South
SALT LAKE CITY, UTAH

Jiro Sakano
Phone 4-4865

Oriental Culture Book Co.
BOOKS — STATIONERY
SCHOOL SUPPLIES
Salt Lake City, Utah

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

SEASON'S GREETINGS

Wally's Flower Shop
172 South Main — Salt Lake City, Utah
Ph. 4-6425

Greetings By . . .

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

MERRY XMAS AND A HAPPY NEW YEAR

SEASON'S BEST WISHES

Harmon Drug Stores Co.
51 So. Main
Salt Lake City, Utah

(Sam Harmon)
Back Home in Santa Clara Valley

(Continued from Page 15) created ideas and attitudes in them that made it uncomfortable for them to be with whom they had learned to hate. Buddhists, of course, are separate because they are a minority of the nature of the Valley. This is the reason for strength of Buddhism. A Buddhist never has to answer the question of why he belongs to minority congregation instead of participating in a church of the larger community, a question that is sometimes put to Christians and especially to Nisei Christians. It is probably true that some Nisei Buddhists partly because the group is separate have ideas and attitudes that cause them to feel uncomfortable when they are by themselves, because the larger community generally favors the separation. It is a fact that the Valley Valley to which they are accustom ed. If behavior does not follow the established pattern fairly closely it is perhaps significant. There was nothing in the earliest areas of settlement of Issei group of its kind.

nents of the Valley. It seems that the majority. And the peace as well as the difference of status ever went back on the implied promise. Deviations may even provoke resentments of the Valley's social structure. The status in the larger society, especially among Utah Nisei was to the west coast, where Nisei activities and organizations called Eijudoshi. There is one circum­ case in a good many other communities. Imperial Public relations in the larger community, including vegetable selling and buying went on in the community, including vegetable selling and buying. There was little to no exceptions to this.

Cleveland, Ohio-Home-Demand Co-op House of Western Reserve take time out from their studies to work, live and continue contacts. Imperial Valley, with its shifting lease pattern, again offers a contract. There was a Japanese business community, including vegetable wholesalers. But it handled a relatively small portion of the total fruit and vegetable trade. Imperial Public relations in the larger community, including vegetable selling and buying went on in the community, including vegetable selling and buying. There was little to no exceptions to this.