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By Frank Moritsugu

The Japanese Canadians Christmas, 1946

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

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

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

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

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

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

Thus when, in late 1944, evacuees began to return to their homes on the Pacific Coast in the United States, the feelings of the

Canadian evacuees can well be imagined.

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

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

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

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

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

(Continued on page 36)

PACIFIC CITIZEN

SECTION V

SATURDAY, DECEMBER 21, 1946

CHRISTMAS, 1946

A REPORT ON JACL CHAPTERS IN THE EAST AND MIDWEST

Eastern Chapters Hold Key to JACL Growth

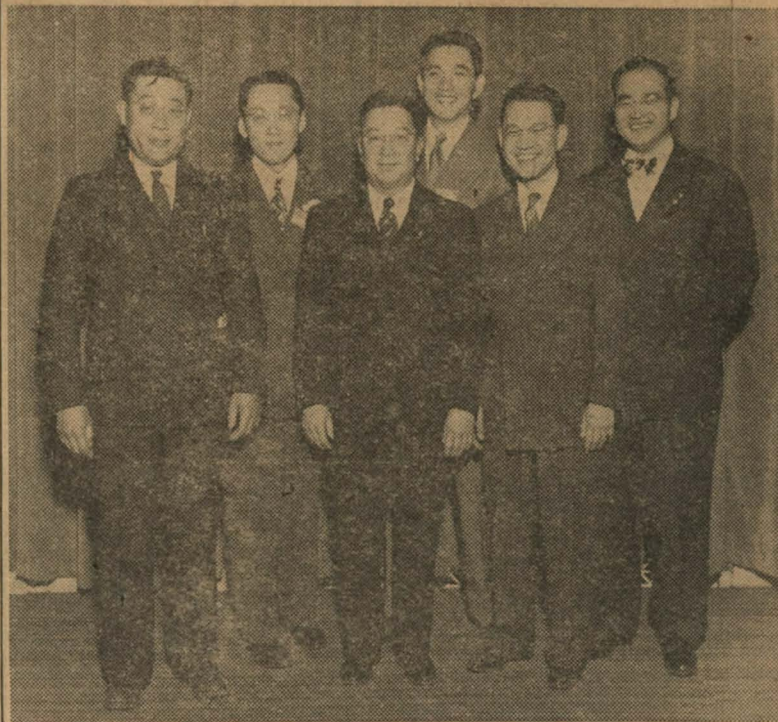
By Masao Satow

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

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

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

Without going into too much detail, a quick look at Congress shows that the eight states of the Pacific coast and Intermountain area in which we have JACL chapters have a total of 47 seats in the House of Representatives. In comparison, the nine additional states now represented in our national organization show a total of 190 representatives, or four times as many. The total number of 237 represents a majority in the House. However, we hasten to add



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

that we are not so naive as to think for a moment that this insures the success of our legislative program. We would merely point out the tremendous possibilities inherent in the situation as a result of our activities in the east and midwest, especially since there is a tendency to question the validity of these activities by superficial observers who would place the urgency for organized action exclusively upon the Nisei on the west coast and Intermountain area.

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

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

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

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

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

A NISEI IN NEW YORK CITY



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.

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

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

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

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

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

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

It happened shortly after the primary election in October, 1942. The Nisei candidates who had been nominated dropped out en masse before the general election by fol-

lowing the example of a veteran Nisei politician, Noboru Miyake, a supervisor on the Kauai board of supervisors for 10 years.

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

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

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

His example prompted about a

dozen other Nisei candidates to follow suit.

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

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

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

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

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

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

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

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

Mr. Kido was the executive secretary of the Emergency Service Committee during the war years.



SEATTLE, WASH. — Richard Naito, who was wounded near Pisa, Italy, is one of the many Seattle war veterans who have returned to the city following their discharge. He is now oper-

ating a successful jewelry and watch-repair business. The store was dreamed up while Naito was convalescing in army hospitals for 21 months.

—Photo by TOGE FUJHIRA

HOLIDAY GREETINGS . . .

from the

SNAKE RIVER CHAPTER

Japanese American Citizens League

"GREETINGS FROM THE IDAHO FALLS JACL"

Takeo Sato
Takeo Haga
Misa Haga
Lee Date
Asako Haga
Martha Yamasaki
Mary Sato
Betty Nii
Sam Yamasaki
Sally Yamasaki
Martha Nishioka
Shoji Nukaya
Shigeru Nii
Michi Nii
Sampei Sakaguchi
Todd Honda
Todd Ogawa
Masanori Ogawa
Kenzo Morishita
Hiroshi Hasegawa

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Yutaka Morishita
Bud Sakaguchi
Bob Hirai
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Mits Kuwana

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Mrs. George Kobayashi
Fred Ochi
Yoshiko Ochi
Hisao Nukaya
Masao Tanaka
Fumiko Tanaka
Yukio Inouye
Yosie Ogawa
Alice Ogawa
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Kuniko Kobayashi
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Ruth Morishita

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Jim Kubo
Akira Tsunashima
Mitsuki Kasai

Takashi Hasegawa

Staff Members
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Japanese American
Citizens League
and the

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extend greetings
to all

Miyoko Ito
Kimi Iwamoto
Aiko Nishida
Fumiko Usui
Mas Horiuchi
Mike Masaoka
Mas Satow
Mr and Mrs.
Larry Tajiri
Mr. and Mrs.
Hito Okada

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Milwaukee Chapter of the
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"SECURITY THROUGH UNITY"



MERRY CHRISTMAS
and A
HAPPY NEW YEAR
BOISE VALLEY
CHAPTER

JAPANESE AMERICAN
CITIZENS LEAGUE

By Fred Fertig:

OPEN LETTER TO THE NISEI

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

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

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

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

It is so much easier to just give up and not be attracted to the larger society. "Don't bother us,

you're too good for us" is such a hard argument to beat because the price they ask for proving it is not so, is to give up what you believe.

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

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

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

There are the non-Caucasians who strive mightily to be an American success in terms of money. And

I believe they reach this goal most quickly by exploiting their fellow non-Caucasians through keeping them from trading elsewhere and restricting the amount of knowledge and contact they might receive outside their 'Lil Tokyo's, Harlems and Chinatowns.

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

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

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

Cordially,
Betty

Dear Betty:

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

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

(Continued on page 37)

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NEW YORK CITY — Racial barriers mean nothing to these three little girls as they try to

extend their friendship around the globe. Left to right: Irene Frances Simmons, 5; Michele

Gill, 3, and Joyce Yamada, 3, daughter of Mr. and Mrs. Henry Yamada of New York City.—

JAPANESE CANADIANS: CHRISTMAS, 1946

(Continued From Page 33)
ers supporting the move were citizens' committees in Vancouver, Winnipeg, Hamilton and elsewhere, religious organizations and emergency committees formed by Japanese Canadians themselves. Owing to this agitation, the government was forced to ask the Canadian Supreme Court to review the legality of the deportation orders. In February, 1945, after an extensive hearing, the government deportation orders were ruled valid by the Supreme Court, with only minor qualifications.

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

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

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

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

There are signs, too, that the sector of political outcry that so loudly advocated expulsion from Canada has settled down to a murmur now that anti-Japanese cam-

paigns are slowly passing out of fashion. About 4000 Japanese have been expatriated voluntarily this year and that seemingly clears up the issue.

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

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

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

Protesting the Custodian's arrogant action, many property owners banded together to take test cases to the Exchequer Court in 1944. The cases were tied up when the Court reserved judgment and

no decision has been handed down as yet.

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

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

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

(Continued on Page 40)

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Open Letter to the Nisei

(Continued from page 35)

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

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

Your observations bring me to state that a combination of three main forces appear to be putting off just a bit longer the time of reckoning for we of the white race, The Day of Freedom for the

colored races. This combination includes: (1) The bigotry campaigns of the men who have political or economic vested interests in preserving racial barriers that they now nervously note are falling all around them. (2) The half-hearted, poorly directed efforts of we white "liberals." And, (3) The minority peoples themselves who hold back from the rights of democracy out of fear of the responsibilities involved in accepting an equal place in society.

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

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

The next and perhaps a harder price that the white liberal has to pay is to develop in himself the arts of patience and persever-

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

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

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

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

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

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

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

wreck our wonderful civilization."

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

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

As long as there are white men like this one, seeking a way to divide our community, neither he or you or I shall be able to sit in our own homes and enjoy gen-

uine peace. Until every last Uncle Tom of the minorities stops toadying to white masters, neither he or you or I shall eat off a full plate or be ready to view beauty with a clear eye or hear wisdom with a good ear. We begin with ourselves--and if enough people begin with themselves, we shall see the Day of Freedom for All Men.

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

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

Most sincerely, Fred

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HAWAII NISEI AND POLITICS A REPORT BY LAWRENCE NAKATSUKA

(Continued from page 34)

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

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

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

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

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

for candidates who also were veterans. Enough veterans were defeated in both the primary and general elections to confirm this view.

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

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

office and also to the general keyed-up tempo of the entire campaign, the first since V-J Day.

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

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

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

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

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LANSDALE, PENNSYLVANIA

Japanese Canadians

(Continued from page 36)

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

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

Canadians were made proud in 1945, that they would not have to rely wholly on the Japanese American service record when some Canadian Nisei were enlisted in the Canadian army. Because of the late date of acceptance into the forces in Canada, the couple hundred Nisei service men just

managed to get into the tail end of the war with Japan or in the post-surrender cleaning-up process. This was because the Canadian government bowed to hostility from certain quarters for the most part of the war, refusing the many Nisei volunteers, and opened the doors to Nisei enlistment only under pressure from the British army, which desperately needed Japanese language specialists in the Far East.

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

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

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