

REPORT OF SURVEY ON WEST COAST

April 19 to May 24, 1945

Conducted by Rev. John M. Yamazaki, under the auspices
of the National Council of the Protestant Episcopal Church

PREPARATION

(Preliminary Survey)

Prior to my leaving Chicago for the West Coast I conducted a survey among 500 evacuees to find out how many of our Church members with whom I have been keeping contact during the evacuation and resettlement period intend to return to the West Coast. I sent out letters printed in both English and Japanese languages, inclosing self-addressed postcards for answers to the questionnaires.

I received 100 answers before I left Chicago on April 19th. It was interesting and very helpful to find out the intentions of those evacuees who have resettled in the area east of the Rocky Mountains and those who are still remaining in the various Relocation Centers which have to be closed by the end of the year. I can safely regard the result of this survey as a fair estimate of intentions of a cross section of the evacuees in regard to their remaining in the Mid-western and Eastern Resettled areas or returning to the West Coast.

Answers to the Questionnaires

1. So far as I know at the present I <u>do not</u> expect to return to the West Coast		37
2. I expect to go back to the West Coast		
A. Immediately	1	
B. In the near future	15	
C. After the war	9	25
3. Indefinite, but may go back		
A. If there is a good job offer	9	
B. If conditions become better	17	
C. If my folks go back	7	33
4. No choice either in the East or West accepting any place favorable to me		5
		<u>100</u>

A breakdown of these answers show that:

- 37 will definitely stay in the Midwest or East;
- 25 will return either immediately, in the near future, or after the war;
- 38 or the remaining number have qualified their intentions by stating that they will return
 - 9 if there is a good job
 - 17 if conditions become better
 - 7 if my folks return
 - 5 resettle wherever acceptable.

From these figures it can be said that 37% will stay in the Midwest and East and 25% will probably return to the West Coast. The remaining number, or 38%, will go where the winds blow. This last group has given conditional answers, with the desire to return. Therefore, if I state in my report of the West Coast Survey that the situation of the West Coast is 'favorable', it should be understood that I mean it is favorable for these 38% of the evacuees who are indefinite at the present time about their return. It will mean a 'go sign'. On the other hand, 'unfavorable' would mean that it is unfavorable to these indefinite 38% as well as to even the 25% who have made up their minds to return.

I left Chicago for my one month survey trip to the West Coast. My main task was to determine how favorable the conditions on the West Coast are for the return of the evacuees.

I T I N E R A R Y

April 19	Left Chicago on Santa Fe
" 22	Arrived in Pasadena, California
" 23-May 9	Survey of Southern California
April 23	Reached Los Angeles
" 24)	
25)	Attended the Conference of Protestant Western Commission
26)	held at the Y. M. C. A., Los Angeles
April 27-May 3	Orange County - Santa Ana, Talbert, Stanton, Fullerton, Buena Vista
	Los Angeles County - Pasadena, Monrovia, Azusa, Pomona, Whittier, Montebello, West Los Angeles
	City of Los Angeles
May 4	Conference at Bishop Stevens' office
May 4-5	Riverside County, Riverside, Arlington, San Bernardino
May 6-7	City of Los Angeles (cont'd)
May 8	Attended the Consecration Service of the new Bishop of Panama Canal Zone, held at St. Paul's Cathedral, Los Angeles. Addressed the meeting of Woman's Auxiliary of the Diocese in the afternoon in the Cathedral
May 8-9	Pasadena and Los Angeles
May 10-12	San Francisco, Oakland and Berkeley
May 13	Portland, Oregon
May 14	Seattle, Washington
May 15-16	Minneapolis and St. Paul, Minnesota
May 21	Arrived in Chicago, left for Cincinnati
May 21-23	Cincinnati
May 24	Back to Chicago

SURVEY

There are three important factors which may determine the possibility and advisability for the Evacuees to return to their former homes on the West Coast, namely:

1. Housing problem;
2. Job situation
3. Local sentiment regarding the Japanese Americans.

Since my arrival in Southern California on April 22nd, I endeavored to find out in my survey as accurately as possible by direct contact, interviewing the following groups or individuals:

1. Japanese Americans who have already returned to the West Coast.
2. Neighbors of Japanese American Returnees
3. Neighbors of former Japanese American residents or farmers
4. Church leaders, including ministers and laymen, church groups, Church Federations, YMCA, YWCA, American Friends' Service, Committee on Fair Play and American Principles, school teachers, etc.
5. My American friends.
6. War Relocation officers and public officials.
7. My own experiences.

I have taken from my survey notes some of the visits and experiences which describe the varied conditions in the many localities covered in my trip.

Santa Ana, Orange County, Calif.

Visited Mr. Nissuke Nitta, a farmer who returned to his former farms in February, 1945 with his family. His return was published nation-wide since his former friends and neighbors welcomed his family warmly, filling his refrigerator with nice things and inviting his children to parties, etc. However, my interview with him revealed the other side of the story. A few days after his return, he was visited by someone in that area who advised him to leave the place immediately as the vigilante committee were ready to come after him in a couple of hours. Mr. Nitta, thereupon, telephoned the Los Angeles War Relocation Office and within two hours the local police and sheriff's office received orders from the District Attorney of the State, in Sacramento, to investigate and protect the returned persons of Japanese ancestry. This order was carried out swiftly to the amazement of both the "Anti-Neighbors" and Mr. Nitta himself. Thereafter there has been no trouble and he is shipping carloads of asparagus every day without being molested by anyone. He employs Mexican laborers and Caucasian truck drivers. He has a son in the US Army.

Mr. and Mrs. S. Kanno, who returned to Talbert, Orange County, has started farming on his own ranch. Mr. Kanno has some hostile neighbors and upon his return he found that his former tenant vacated without notice, stripping everything, electric range, washing machine, and even the linoleum from the floor. He is not discouraged. His son is also in the service of the US Army. He does not complain about his loss, but he said that he was happy to be able to come back to his own home in California.

In Santa Ana City, I visited Mr. Van Norman, the Area WRA Office. It happened that he was invited to the Layman's Meeting of the Episcopal Church that night to talk about the War Relocation program. Mr. Van Norman thought it might be helpful to the cause for me to go with him to meeting and tell something about resettlement.

However, after contacting the Rector of the Church, a friend of mine, I was advised by him that it was unwise for me to be in the meeting though the President of the League gladly consented to invite me to the meeting. There is something in it. Perhaps the air in the district was not so favorable for the Japanese Americans. I understood rather that it was totally not my business to do public relation work in this matter. It is far better done by Caucasian Americans. So I left there gracefully. Later Mr. Van Norman took me to Buena Vista, one of the towns regarded as a hot spot in the County. Saw two houses supposedly belonging to Japanese which were burnt down when some hoodlums hearing of the return of the evacuees set fire to them. Rumor was that by mistake one of the houses burnt by hoodlums was a Caucasian neighbor's house instead.

Rumor was that the hoodlums burnt a Caucasian neighbor's house instead of a "Jap-house" by mistake. We visited both places. The neighbors of the wrong burnt house denied the story and said the fire simply broke out by short circuit. But the other house was definitely burnt down as a warning to the Japanese Americans who were planning to return to that locality. We found on the window of stores printed signs with the following words:

"No Japs Wanted in California
They are treacherous wherever they were born
Citizens' Emergency Committee of Gardena, California."

It so happened that as we were passing the front of a restaurant which had the No-Jap sign on the window, we were very hungry as it was past noon. We went into that restaurant to eat. The waitress served us nice meals, chatted with us and we ate heartily and came out. The neighbors of former Japanese farmers of this area whom we interviewed that afternoon were very nice and talked freely with us, but when asked if they considered the Japanese coming back to their localities, they said they themselves had no objections but added certainly "If I were you I wouldn't come back now." When asked what time is proper for these people to come back, they said, "Well, by the end of this year or after the war is over." Evidently these neighbors do not have any objection but they are afraid what certain other people would say against them if they show friendliness to "Japs."

In Santa Ana I saw some other Japanese Americans who have returned. Among the many problems, there is one presented to me of one Nisei girl who was employed by the Board of Education of the County. She was suddenly discharged though she was liked by everybody in the office. She is a Miss Rose Yoshida. Some influential person is said to be behind the scene in this situation.

Monrovia, California

Visited Mr. Shinoda who owns a large nursery farm. He also owns farms in San Lorenzo, in Northern California. Mr. Shinoda is a member of the Free Methodist Church. His brother, the Rev. M. Nishimura of Berkeley, California, is a well known Free Methodist minister. Mrs. Shinoda was a former member of the Episcopal Church in Hawaii. There was an incident in the morning which we visited. The plate window of his flower shop in town was smashed by stones thrown by some hoodlums. However, the window was insured and the Insurance Company is after the hoodlums and Mr. Shinoda paid no attention to the incident and is carrying on his business as well as growing flowers. His son is in the U.S. Army.

Riverside, California

Rev. Dr. H. C. Smith met me at the bus station, took me to Mr. and Mrs. Hirata, members of St. Mary's, who recently returned to their farm in Arlington. Several families have returned to Riverside District and happily re-established themselves. There I learned that Mrs. Hirata's brother-in-law was killed in action in the last campaign in Italy on April 18th but her brother Masatatsu, a graduate of U of C, Berkeley, who has been serving under General McArthur in the Pacific was promoted to Second Lieutenant over there.

Azusa, California

Mr. and Mrs. Nakata, who have a remarkable record of having their seven sons in the US Army and one of their sons recently seriously wounded in the latest Italian Campaign, have returned to their former farm land in Azusa. They were met with a wholehearted welcome from the neighbors and former friends who are bringing nice things to them and visiting them frequently. Mrs. Nakata has been an invalid and was carried on the wheel chair but was certainly glad that she was able to come back to Azusa. They are Christians and I offered prayer for them and for their sons in the service of the country.

San Bernardino, California

Here returned Japanese American school children were boycotted by an ice cream shop which stands in front of the Public School. Upon hearing the incident, the principal of the school went to talk with the shopkeeper and threatened to let all school children boycott the shop unless he sells to Japanese American children of the school. However, this shopkeeper told her that it was not he who boycotts these children, but a member of the school board who was running for re-election. The motive was obvious but there was nothing to be done in such a case.

Montebello, California

Formerly many well-to-do Japanese nursery men had thriving business in Montebello and worked very closely with the business people of the community. Today it is one of the "hot spots" for the evacuees to return to. Boycott by a big California Nursery Association is a main contributing factor. Flowers and plants are being sold at three times the pre-war prices and certainly they do not want Japanese Americans to come back. However, Mr. Uyematsu, owner of the Star Nursery came back. His son is operating it and I saw him and five large trucks with full loads of blossomed plants ready for market somewhere unknown. All his employees are Caucasians. The elder Mr. M. Uyematsu stays away from this place and is keeping another farm of his own in Sierra Madra.

West Los Angeles, California (formerly called Sawtelle)

There are twenty Japanese gardeners who have returned to Sawtelle and each of them has an income of \$250 a month and they say that there are more jobs of this kind than they can handle and expect more gardeners to come back.

Los Angeles, "Uptown District", California

Some eight families comprising thirty individuals have returned to this district where the St. Mary's Episcopal Church served the residents from 1907 to the day of evacuation. Most of the returnees are Episcopalians. All were fortunate

families who were able to get back their own homes without resorting to the nasty "eviction" proceeding. Practically all who have returned have become gardeners except three persons who were able to find employment of their own choice, two of whom are typists, and one a mechanic. Others had to become gardeners. One former pharmacist, Mr. Leo Ishikawa, who owned a drug store in the district, returned from Gila, Arizona in February with his family. He could not find a place to open the store or get a job as a pharmacist and he pays daily visits to the US Employment Office without success. He told me that he had to turn to being a gardener. Likewise, Mr. S. Mayeda, who was in the fish business also had to become a gardener. Likewise, Mr. Robert Tashima, former shipper of Produce Market, is now working as a gardener. These gardeners are making about \$250 a month or more, and they now think that it is a good job and will keep on with it until such times as they are able to engage in their own line of business. There are also the experienced gardeners who have returned to their former employers. The children were reinstated in the public schools and are attending church school of their former mission, now under a different set-up, St. Mary's the Virgin, under Rev. Fr. George L. Pratt.

Los Angeles in General

There are 750 Japanese Americans who have returned to the Los Angeles area, of which 450 are living in L.A. City proper. However, there is no chance for former Japanese market people to come back to their old line of profitable business in the product market (the 9th and 7th street Vegetable and Fruit Markets) which were dominated by Japanese shippers and farmers for many years were no longer open for them. The A F of L Union refuses to take in Japanese Americans, and the market of controlling big interest are not ready to admit the right of the evacuees to return now to their main business which they had to abandon and leave at the mercy as they obeyed the orders for evacuation. Rev. K. Unoura, former pastor of the Christian Church (Disciples) is very pessimistic in his outlook. He saw the market develop to one of the greatest industries. He built his Church in the center of the market people. Those of his returned members cannot find jobs. With the market gone, the center of Japanese American economic life in Southern California is gone. It will take a long time before they will be able to handle the farmers produce even though farmers may come back in numbers.

There is no organized "Anti-Group" in Los Angeles City and those who have returned say they were treated well. In fact I myself never met a single incident or unpleasant thing. I went to various restaurants and shops downtown and I felt no discrimination at all. My former butcher greeted me as I went into his store. He grasped my hand with both his hands. Filipino people who are living near St. Mary's were very friendly. In fact three of the Filipino boys who used to attend my church school are continuing to come to church and one of them is a Crucifer. The last Sunday before I left Los Angeles I saw in the Church three Filipino and two Japanese American boys being initiated into the Knights of Sir Galahad during the morning service.

There is an acute, rather an impossible housing problem existing in the West Coast everywhere. Particularly is this true of Los Angeles. Even if the job offers become plentiful and sentiment against the return improve with better understanding of the Nisei status, this housing problem will be a severe check to their return to the West Coast. The WRA told me that the "eviction" process when served by the returnee has not caused any repercussion, still since those who were evicted had in turn no place to go, it made it a very tough problem for the returnee to tackle. Suppose the former owners of the houses and farms could come back - what about those who have sold their homes and farms and those who do not have their real property in the West Coast? There does not seem to be even a slight chance for their return.

The hostels will serve as temporary quarters for the returnees, but they cannot give a permanent solution to the housing situation.

In Pasadena, the former Japanese Union Church is used for a hostel, under the joint management of the Friends Service, the Presbyterian and Congregational Boards. Reception in Pasadena has been very good. Many people of Pasadena have united in the support of this project. A strong church element is backing this venture in welcoming the evacuees.

In Los Angeles there are three hostels, one large Christian hostel and two smaller hostels sponsored by the Buddhist Church. The Christian hostel is a former language school sponsored jointly by the Presbyterian and Friends Service Committee. I stayed at this hostel two nights. It has a capacity of persons. The hostel was so full that on the third night I had to find housing elsewhere.

I saw one Nisei girl in the Los Angeles WRA Office quite desperate as she said, "I will starve pretty soon as I have not been able to find a job since my return to Los Angeles. I will soon become a beggar."

While I was in Los Angeles, the joyous V-E Day finally came. I had special reason to greet the day for I expected that with Allied Victory my own son, James, surely would be liberated from the German Prison Camp. That was a day of thanksgiving for me for the Allied Victory over the Axis, military power and for the freedom of my son. However, with the termination of the European warfare, the whole might of this country will now be turned to the war against Japan. However, many people on the West Coast who can rise above their own feelings and prejudices understand the Nisei's heart and soul and the peculiar position they have been placed in. In fact there are the organizations such as the Fair Play Committee, church people and many others who are trying to help the public to understand Japanese Americans. Yet on the other hand, there are many economic interest groups that will use powerful economic and political weapons to keep down this unfortunate minority group. Only those persons of courage and fortitude with a firm belief in their ability, together with an unwavering faith in the fairness of the majority of the American people, can dare to venture back to their former homes on the West Coast.

I shall not discourage the evacuees to come back, neither will I encourage them to come back. It may be that ultimately, if not immediately, twenty or twenty-five percent of the evacuated people may come back as a consequence of the Government policy of closing all the centers by the end of this year. I do not know how long it will be before they are able to return. But if only twenty percent of former Japanese American population should come back, there should not be much alarm for the West Coast people. Many who have returned have their sons in the service of the Armed Forces of the US. And that is the reason, I think, many have courage to come back for they have trust in the American people and in the American principle of Freedom and Justice.

At the Service of Consecration of New Bishop of Canal Zone and the Service of V-E Day in Los Angeles

On May 8th, there was held in St. Paul's Cathedral, Los Angeles, the Service of Consecration of the Very Rev. Reginald Heber Gooden, son of Suffragan Bishop Robert B. Gooden, as the Bishop of Canal Zone. It was also Thanksgiving Service of V-E Day. The Cathedral was filled to capacity - 16 Bishops and 160 Clergymen and many representatives from the Church Federation and the Universities marched in the procession of the Church. I was very happy that after three years of my sojourn to

various states, I was able to come back once again to my own Diocese and attend this memorable service and march with my old Clergy friends of the Diocese in the Procession. The most significant thing in this Service, from the standpoint of Resettlement of Japanese Americans in the United States, was that those 16 Bishops who took part in the Service were almost all those who have been keenly interested, and in whose Dioceses Evacuees were so much helped by these Bishops. All know that the Presiding Bishop of the Episcopal Church, the Most Rev. St. George Tucker who came from New York for the Occasion as the Chief Consecrator, did so much in helping Evacuees both in Relocation Centers and in the area of resettlement East of the Rocky Mountains, as the past President of the Federal Council of Churches of United States and the Presiding Bishop of the National Council of the Episcopal Church for the past three years. Of other Bishops there, Bishop Mitchel of Arizona, into whose Diocese most of St. Mary's congregation from Los Angeles went with my son, Rev. J.H.M. and lived in Gila and Poston Relocation Centers (it so happened that I went to the Diocese of Arkansas where his brother Bishop Bland Mitchel gave us great help in Jerome and Rohwer Relocation Centers); Bishop Rhea of Idaho where Minidoka Center is situated; Bishop Moulton of Salt Lake in whose Diocese is Topaz Center; Bishop Keeler of Minnesota where many resettlers and Japanese American soldiers more than two thousand strong are stationed in Fort Snelling; Bishop Charles S. Reifsnider, specially appointed as the Bishop for Japanese Americans in war time, and in charge of all Relocation Centers; and other Bishops of the Pacific Coast - Venerable Retired Bishop Parsons of California; Bishop Morgan Block, Present Bishop of California; Bishop Sanford and Bishop Walters of San Joaquin; and my own Bishops - Bishop W. Bertrand Stevens and Suffragan Bishop Robert B. Gooden of Los Angeles. All those Bishops had direct contact with the Evacuees and gave great assistance to them. The National Council of Episcopal Church has carried on the splendid work of helping in this national problem of Relocation and Resettlement of persons of Japanese ancestry under the very capable and sympathetic executive, the Rev. Dr. George A. Wieland, Director of Home Department of the National Council of the Episcopal Church. In fact I am making this survey in the West Coast under the auspice of Dr. Wieland. I had little time to express my thanks to those Bishops who were present in the Service.

In the afternoon of the same day, after the Consecration Service, a Mass meeting of the Woman's Auxiliary of the Diocese was held in St. Paul's Cathedral. After the Presiding Bishop Tucker gave greetings I was invited by Mrs. Scott Quintin, the President, to give an account of evacuation and resettlement of Japanese Americans which I did and appreciated very much the privilege. After the meeting I was greeted by many of my old friends - both Clergy and laymen and the members of the Woman's Auxiliary.

Warm Reception given by the Church People

Upon my arrival in Pasadena I was met by Bishop and Mrs. Reifsnider at the Railroad station and was entertained at their new home over night. Mrs. Thomas Fleming Jr. who had done so much for St. Mary's with her late husband gave me a welcome dinner that evening. The following day, Miss Anne Patton, a Board member of the National Council of Episcopal Church and sister of General George Patton of the Third Army invited me for a delicious luncheon with Miss Rebekha Hibbard and Mrs. Scott Quintin, the past and present Presidents of the Woman's Auxiliary of the Diocese, respectively, and Bishop and Mrs. Reifsnider, as guests. Mrs. Quintin later in the afternoon drove me to the home of Father Douglas Stuart where I was given a nice room during my stay in Los Angeles. In Los Angeles, Bishop Stevens and Bishop Gooden, Clergy and Lay friends gave me a warm welcome. I was entertained at various times at dinners and teas.

Dr. W. Charlmer Francis, Mrs. Catheryn Davis, Mrs. W. F. Stockton, Mr. and Mrs. Adam Baker, Miss Nellie Oliver, Miss Damber, Dr. Edwin Lewis, Rev. J. Donnel and a few other Clergy friends. Miss Edith Knapp who helped St. Mary's so much for many years with Mr. and Mrs. David Allison, noted architect who designed St. Mary's Church, gave me a nice dinner of welcome. Mrs. Thomas Fleming, Jr. gave me a farewell dinner with Mr. and Mrs. E. C. Barrett at the "Athenium" of California Institute of Technology, Pasadena. Mr. and Mrs. Raymond Booth, W.R.A. of Los Angeles District and other W.R.A. officers, Messrs. Van Norman, Ash, Walker Gumble and Mr. Paul G. Robertson gave me various assistances in my survey of Southern California.

San Francisco and Oakland, California

I left Los Angeles on May 10th. Visited San Francisco and the Bay Region. Saw Bishop Block, Dean Shires and other friends. Miss Harriet Yarrow who worked with me in the Chicago United Ministry, now working in the Friends Service Center in the former Japanese YWCA, kindly took me to many places. In Oakland I saw Rev. John Yamashita already back from Evanston, Illinois who started the Methodist Hostel. There I observed a marvelous thing done by Christian people. The church building was converted to a Hostel to house the returnees. New wall paper was hung, floors were painted, beds were arranged, curtains were hung on every window, and kitchen tables, chairs and utensils were brought in. Ladies' quarters upstairs and men's bedrooms downstairs were neatly furnished and ready to receive guests. This grand work was done by volunteer church groups of all denominations: First Baptist Women's Group, First Congregational Church of Berkeley, Winthrop Group, Trinity Church Youth Group, Inter-Racial Group, North Brae Methodist Club, and YWCA came on different days and washed windows, scrubbed floors, painted woodwork, and put linoleum on the floor. Already 450 Japanese Americans have returned and are happily resettled in the Bay Region. The University of California has already more than 20 students back and they were given part-time jobs in the school to help their finances.

In San Francisco Mr. Fred Ross, WRA Officer of the Bay Area, told me that in this area, contrary to Los Angeles where the CIO is receiving Japanese Americans to its membership, the A F of L has taken the initiative and have voted to let Japanese Americans join the Cleaners and Dyers Union and welcomed them to resume their former work in the City. The Presbyterian Church opened its church building for the use of the Hostel and the Methodists will soon be back there. Bishop Block will call back Rev. Joe Tsukamoto at the proper time to do "Integration Work" with the Cathedral as the center. Saw Dr. Gordon Chapman, Executive Secretary of the Western Commission. He told me of the agreement by the Commission that West Coast Christian program will be that of Integration, the same as it is being carried on in the Mid-West and East with a very few exceptional cases. The Denomination Boards will not have the Japanese churches organized as racial churches. However, there are certain ministers who insist on the necessity of having such racial churches on the ground that Buddhist groups are going to organize their own churches. I hope all Christian churches would abide in the agreement they have committed themselves to.

Portland, Oregon

In Portland, Oregon, Bishop Dagwell graciously met me at the station upon my arrival. He took me to his residence and after luncheon and conference took me to see a returned Episcopal member and for a visit to some other returnees who operate hostels in the city. He has an integration program for the returning Japanese American church people there.

Seattle, Washington

In Seattle, Washington, Bishop Huston received me cordially. I had a very profitable conference which familiarized me with the Seattle situation. Several church members have returned and I was entertained at the home of Mr. and Mrs. Herbert Yoshida who took me around the city. At the WRA Office, Mr. Harold Fistere, formerly of the New York Office, who has done a very efficient job in his area for opening very difficult places for the returnees, was out on his visit to the Hood River District which has received so much publicity for its Anti-Evacuee practices, such as erasing the Nisei Veterans Names from the Honor Roll, etc. However, by the untiring efforts of Mr. Fistere and his staff officers, to my amazement, there are today 18 Japanese American families who returned to their farms there. They are now growing asparagus and shipping it to the market through the Growers Association. These 18 families represent a total of 70 individuals. This, I think, is amazing news to the public. Even in Kent, Washington, where there was an Episcopal Mission until evacuation and now reputed as one of the hot spots in the North-West, one Mr. Ikuta and his family came back and started farming. Kent has boycotted Japanese Americans with "Not to sell and to buy." Ikuta dared to come back in spite of strong opposition. As expected, he was visited by a man who told him to get out of the place and threatened that some 50 Filipino boys were sharpening knives to come to cut his throat. Ikuta notified the WRA and immediately sheriffs and FBI agents appeared on the scene and caught the man who threatened Ikuta and quizzed him. When this man could not give facts and there was not much truth in what he told Ikuta, the authorities told him that if anything should happen in the district against returning Japanese Americans they would come back and he would be first man to be seized. Ikuta has not had trouble since.

In this area Messrs. George L. Townsend and E. Brice Steiding of WRA Office, Seattle, gave me valuable assistance. Housing problem is as acute as anywhere else. Jobs for Nisei are almost impossible to get except some low paying ones. Many people are of the opinion that these returnees are entitled to fair treatment as rightful Americans, yet they may face many, many hardships.

Spokane, Washington

Rev. Joe Tsukamoto, former Vicar of S.F. Christ Church met me at the station. I visited with him several returned church members, mostly former members of St. Peters, Seattle, now resettled in Spokane. Joe Tsukamoto has his center in the downtown office building where I gave a talk to 60 resettlers who gathered there for the Evening Service to hear me. There is a strong Methodist Church with Rev. Mr. Goto as Pastor. Since the resettlement movement was started, population of Japanese Americans increased from 300 to 1500, including 500 who work on the railroad. I missed Bishop Cross as he went to Seattle for celebration of Bishop Huston's twentieth anniversary of Consecration as the Bishop of Olympia.

Minneapolis, Minnesota

In Minneapolis, where I arrived on May 17th, I was met by Rev. Dai Kitagawa and had three busy days there, including a visit to Carleton College and address at the Minneapolis Hostel on the evening of the 18th; attending Graduation Exercises of Fort Snelling Language School where the husband of our St. Mary's member, Sgt. Dick Furukawa, received a gold watch as an award for the best soldier of the Graduating Class and T/5 George Suzuki, another member, received an award as the second best soldier of the Graduating Class. Saw many of our old St. Mary's boys at Fort Snelling. On the 20th, being my 31st Anniversary of Ordination to the Priesthood, I was glad that I was invited to Fort Snelling to celebrate the Holy Communion at 8:00 a.m. in the old Fort Chapel. Sixty officers and soldiers came to attend the service.

Most of the soldiers had gone for furlough as the term ended on Saturday. Col. and Mrs. Cook and Major Paul Rusch were the committee for the occasion and I sincerely appreciated the privilege given to me. At 11:30 a.m. service at St. Mark's Cathedral, Minneapolis, Dean Deems kindly extended an invitation to me to assist in the Service. The Dean Alden Kelley happened to be the preacher for the day. Father Dai and myself assisted in administering the Holy Communion. At 1:00 p.m. there was a Baptismal Service for three children of former St. Mary's members. Father Dai baptized the twin children of Cpl. Iida and I baptized by special request a child of Sgt. and Mrs. Arthur Ito. Sgt. Ito is now fighting in the Pacific with the US Army. At 4:00 p.m. I gave a short greeting at the evening service conducted by Father Kitagawa at the Home for the Aged in St. Paul. Then at 5:30 p.m. gave a talk at the Resettlers Meeting which was held in the YWCA. I received on the same day good news from the War Department that my son Lt. James Yamazaki was liberated from a prison camp in Germany and is now with the US Army, is well and will be sent back to the States before long. It was a very nice Anniversary Day altogether. I left Minneapolis on Sunday by night train, arrived in Chicago Monday morning, May 21st. Took train for Cincinnati in the afternoon and came back to Chicago again on the 24th with Mrs. Yamazaki who had been staying with John and Margaret and grandson, Mark William.

SUMMARY OF MY SURVEY

- Housing shortage in the West Coast will prevent many who desire to go back to their old homes. Those who own their homes may be able to find some means to get them back with amicable and slow process.
- Difficulty in finding suitable jobs will equally be a check for the returnees.
- Farmers may be able to get back to their own farms even though there are intimations and sporadic violence against them. So far, about 30 such terrorisms have been reported in California and in other West Coast areas, but each time authorities have acted quickly to prevent further spread of organized violence. The shameful decision on the Doi Case in Auburn, Calif. was much regretted.
- Since the Government is going to close the relocation centers by the end of this year and 55,000 or more who are still living in those centers must get out and go somewhere it is inevitable that a certain number of the evacuees have to return to the West Coast.
- Although those who own their own properties are bound to return, at the same time I would like to point out to the people that there are many, many places east of the Rocky Mountains to go to and resettle where they will be received with understanding if they have initiative to assimilate themselves to the community life there.
- As to the sentiment against Japanese Americans, we cannot argue and reason with certain people in war time. Now that the war is being carried on with full force against Japan, we must realize the various implications of war hysteria. With grace and patience we must continue to do our good work. However, the economic interest groups who take advantage of a critical world situation merely for their own selfish gains rather than for national interest continue to present to the nation an unnecessary and costly problem. This is something which the Church and the nation must check.
- I conclude this hastily made report from my brief notes. After giving more thought to the entire trip and survey I may have to rewrite it. However, may I jot down one closing story of my trip.

On my return trip from Spokane to Minneapolis, a United States Navy Lieutenant had the upper berth of the Pullman section of which I had the lower. He had just come back from the Pacific theater of the war against Japan. He was a most refined gentleman, although fresh from the bitter wars he had gone through. He was so friendly and kind that I enjoyed his company immensely. At our parting he gave me a souvenir which he brought home from the Phillipines. Would you say that the returning soldiers and sailors feel bitter at the Japanese Americans who are a part of America and as such have been loyal to the US and whose sons and brothers are fighting for her as faithfully as US soldiers? I would say an emphatic NO to this. I may have over confidence in this matter, but I am glad I have confidence in America and American people.