~ 4900 words

p. 1 364 words
p 2 – 11 + 13 ~ 3960
p. 12 333 words
p 14 241 "
Total ~ 4898

Behind Barbed Wire

On Sept. 30, 1942 I arrived at the Minidoka Center of the War Relocation Authority in southern Idaho. I took an oath of allegiance. I raised my right hand and declared my intention of upholding the constitution of the U.S. I was fingerprinted and photographed, and the photo and thumb print were both put on my ID card. An ID card or ~~permit~~ pass was required of anyone entering or leaving camp. Military Police checked us at the gate.

78

Why did I, and others, have to have identification out here in the middle of an Idaho desert? I was to teach, although as yet a school had not been built. But why were teachers necessary and why were 10,000 persons of Japanese ancestry also out here in the middle of nowhere?

52

Pearl Harbor was attacked on Dec. 7, 1941. On Feb. 13, 1942 the Pacific Coast congressional delegation recommended to the Pres. that all persons of Japanese ancestry be evacuated from strategic areas. Six days later Pres. Roosevelt signed Executive Order 9066 authorizing designated military commanders to prescribe military areas from which any or all persons might be excluded. On March 2 Lieut. Gen. J. L. DeWitt designated military areas in Washington, Oregon, California and Arizona and restrictions were placed on the Japanese.

80

On August 7 DeWitt announced that 110,000 persons of Japanese descent ~~in/ni~~ in military areas 1 and 2 had been removed from their homes;(1) of these 70,000 were American born. The evacuation had been completed without ~~as~~ so much as an investigation of any kind and without any evidence of sabotage. The round-up ~~had~~ included anyone of Japanese descent: Issei, Nisei and Kibei.(2) It even included two children who had been adopted by a Caucasian couple. The children were separated from their parents and sent to Minidoka. ~~The persons interned at Minidoka~~

81

The persons interned at Minidoka came from Portland, Seattle and parts of Alaska. They weren't brought directly to Idaho but were taken to ~~miserable~~ Assmbly areas for varying periods of time.

30

(1) Chronology of Evacuation + Relocation - 1941 - 1942 (Bulletin to Personnel)

(2) Issei-born in Japan; Nisei-American born: Kibei-The American born who had studied in Japan-some for a short time only, others for a longer period of time.

38
T364

PURPOSE OF A GENERAL SYNOD MEETING

The General Synod, composed of approximately 850 delegates and associate delegates, is the representative body of the United Church of Christ. It symbolizes the whole Church as a community committed to mission. The General Synod engages in corporate activities in order to define and clarify the nation-wide and worldwide mission of the United Church of Christ. It meets biennially to strengthen the institutional unity inherent in the work of local churches, associations, conferences, and national agencies; and to review national programs and policies; adopt and recommend policy; adopt a budget; elect officers of the Church, members of the Executive council to act for the General Synod ad interim, and members of committees, commissions and instrumentalities to serve on behalf of the Church.

ROLE OF THE GENERAL SYNOD DELEGATE

The voting delegate to the General Synod is fully informed about the life and work of the Conference from which the delegate comes, such information including a knowledge of the program and budget of the Conference and of their relationship to the program and budget of the General Synod.

The delegate to the General Synod is:

A LISTENER who is sensitive to the concerns and experiences of local churches and individual members, Association(s), and Conference from which the delegate comes, so that the delegate can reflect them adequately; the delegate also will be aware of concerns expressed by Instrumentalities and elsewhere in the Church and also in society;

A PARTICIPANT who will share in the General Synod's discussions, being aware of the insights gained before the meeting, carefully weighing statements of others during the meeting, and having sought the guidance of the Holy Spirit will vote accordingly;

An INTERPRETER who will be ready to report and explain the decisions of the General Synod to local churches, individual members, the Association, and the Conference;

A FACILITATOR who will work for the implementation of the actions of the General Synod by active involvement wherever possible in the decision making process of the Conference.

(Statements developed by the
Program and Planning Committee for the
Tenth General Synod)

A Nisei friend, who at the time was a certified teacher living in Portland, recently told me of eviction and the mass evacuation -- one could almost call it deportation. Folowing the official orders all families were contacted and given instruction as to when and where to report and what they were permitted to take with them. In her own words: "We were herded into the North Portland Stockyard building and areana from April and May to early Sept. We were put on a traind for Minidoka on Labor Day weekend 1942."

Being uprooted from home, trying to settle business affairs in much too much of a hurry-- in some cases only a few days had been allowed-- plus the emotional strain of packing only what they could carry, was a demoralizing experience for all of the evacuees, but for some of the older persons, who knew little or no English, the train ride was more than demoralizing-- it was terrorizing. They believed, I was told, that they were going to be thrown out of the train, and left on an inhospitable desert,-- a desert inhabited by deadly rattle snakes.

The desert destination Minidoka was dusty, univiting, dismal. Sage brush had been stripped from the volcanic ash, a canal brought down water from the mountains and barracks for 10,000 persons had been hastiliy built. The whole of camp tarpapered buildings, people and all, was enclosed in barbed wire. (Not a concentration camp — merely relocation — within barbed wire!)

Whether the evacuees had had little or much before coming to Idaho each family now had only one room--some small, some larger--and a pot-bellied stove. Two rows of six barracks--with several families each barracks--were built on either side of the central mess hall, laundrty room and toilte facilites. ("Sanitary facilities" it was called though hardly adequate.) A recreational building completed the arrangement of a residential unit and was typical of most of the 44 blocks in Minidoka.(1) Minidoka also had churches--Buddhist, Shinto, and Christian churches--but no jail--only barbed wire fence.

(1) Map. Minidoka Irrigator, Sept 25, '43

PURPOSE OF A GENERAL SYNOD MEETING

The General Synod, composed of approximately 850 delegates and associate delegates, is the representative body of the United Church of Christ. It symbolizes the whole Church as a community committed to mission. The General Synod engages in corporate activities in order to define and clarify the nation-wide and worldwide mission of the United Church of Christ. It meets biennially to strengthen the institutional unity inherent in the work of local churches, associations, conferences, and national agencies; and to review national programs and policies; adopt and recommend policy; adopt a budget; elect officers of the Church, members of the Executive council to act for the General Synod ad interim, and members of committees, commissions and instrumentalities to serve on behalf of the Church.

ROLE OF THE GENERAL SYNOD DELEGATE

The voting delegate to the General Synod is fully informed about the life and work of the Conference from which the delegate comes, such information including a knowledge of the program and budget of the Conference and of their relationship to the program and budget of the General Synod.

The delegate to the General Synod is:

A LISTENER who is sensitive to the concerns and experiences of local churches and individual members, Association(s), and Conference from which the delegate comes, so that the delegate can reflect them adequately; the delegate also will be aware of concerns expressed by Instrumentalities and elsewhere in the Church and also in society;

A PARTICIPANT who will share in the General Synod's discussions, being aware of the insights gained before the meeting, carefully weighing statements of others during the meeting, and having sought the guidance of the Holy Spirit will vote accordingly;

An INTERPRETER who will be ready to report and explain the decisions of the General Synod to local churches, individual members, the Association, and the Conference;

A FACILITATOR who will work for the implementation of the actions of the General Synod by active involvement wherever possible in the decision making process of the Conference.

(Statements developed by the
Program and Planning Committee for the
Tenth General Synod)

After the long disheartening journey
the weary, exhausted people
arrived at Idaho

p.2.

A Nisei friend, at the tim e a certified teacher living in Portland, recently wrote to me describing the eviction and mass evacuation--one could almost call it deportation.

Uprooted from home, trying to settle business affairs in much too much of a hurry--in some cases only a few days had been allowed--evacuees suffered a untold anguish. They were humiliated. They were demoralized. And for some of the older people

The journey ended at Minidoka

The heart-breaking journey terminated at Minidoka, dusty, uninviting dismal. The sage brush had been stripped from the volcanic ash; a canal built to bring water from the mountains was completed and so too were the hastily constructed barracks--housing for 10,000 oersons. Barbed wire enclosed the camp----

p.3

How well I remember my first day in Idaho. Iremember the ride from Twin Falls/in to Minidoka, I remember the bridge over the Snake River Canyon, the desert, the M.P's at the gate, the row on row of dreary looking barracks and the dustin the air the dust under fBefo foot. Before leaving the hotel in the morning I carefully brushed my brown suede shoes, but as I stepped out of the car into the soft, podery laval soil my shoes were no longer brown nor did they look like suede. For weeks I, as well as others, trudged ankle-deep through the stirr-up/ loose dessert sands.

5.	Car Allowance	1,800	1,900
6.	Pulpit Supply	200	200
7.	Meetings & Registrations	100	100
8.	Music	65	65
9.	Church School	300	200
10.	Camp Scholarships & Retreats	200	200
11.	a. Denominational Expenses	160	135
	b. Diaconate Expenses	200	200
12.	Continuing Education	150	150
	Sub Total	$16,189	$14,651
C.	OUR ADMINISTRATION & OPERATIONAL EXPENSES		
1.	Secretarial Assistance	$ 600	600
2.	Office Supplies & Postage	830	800
3.	Church Fuel	1,200	1,000
4.	Church Utilities	900	800
5.	Misc. Maintenance & Supplies	250	200
6.	Janitorial Services	920	920
	Sub Total	$ 4,700	$ 4,320
D.	OUR CHURCH PROPERTY & MAINTENANCE REPAIR		
1.	Church Bldg. & Parsonage Repair	$ 2,500	$ 2,500
2.	Insurance	750	750
	Sub Total	$ 3,250	$ 3,250
E.	CAPITAL INVESTMENTS, DEBT RETIREMENT		
1.	Mortgage Amortization for Christian Education Building	$ 2,600	$ 2,600
2.	Future Capital Expenditures (Reserve)	$ 1,000	$ 1,000
	Sub Total	$ 3,600	$ 3,600
	TOTALS	$32,339	$30,256

Those of us who were Civil Service employees living at the Center fared much better than did the evacuees. The exteriors of the dormitory-barracks were covered with the same dull tarpaper, as were all the buildings, but the interiors were differently arranged. Each of the barracks had 10 rooms, a "foyer" of sorts, a bath room and a furnace faithfully stoked by an evacuee. The 9' X 12' unpainted rooms, with the studs exposed, had one small window each, and the rooms were furnished with a cot ~~and~~ equipped with a mattress and two woolen blankets. Japanese women cleaned the dorms and fought the dust. Often our rooms were cleaned twice a day, ~~and~~ but by bed time were again gritty with dust. dust again had seeped thru every crack

In this housing area there was a mess hall for the administrators and all ~~of~~ the Causian employees. (We actually were called "the Caucasians" until a directive came from Washington, ~~stating that henceforth we~~ (Henceforth we were ~~not~~ "not Caucasians" but the "appointed personnel". There had been a slip-up. In one of the ten Centers housing the other 100,000 Japanese there was at least one black nurse.)

~~For weeks we all~~

~~On~~ My ~~first day~~ in camp I trudged thru ough ankle-deep laval soil--as we all did, ~~and for weeks~~. It was a new experience. So, ~~too, was~~ the teachers' work shop which was already ~~under way~~ in progress by the time I reached Minidoka. Not all of the teachers had arrived nor ~~were they even~~ indeed had all been appointed. Evacuees who had a college degrees, but ~~did~~ not ~~have~~ teachers' certificates ~~were on the teaching staff~~. They were appointed as assistants at the ~~big sum~~ generous salary of $19.00 a month! Two or three prominant educators lectured, and the core method was explained to those of us who were not familiar with that kind of program. We were also given many idealistic goals--so many that I was glad that I was not a beginning teacher.

During the first week, in particular, I was impressed by the few comments made by the assistants-- most of them said very little-- but I well remember the question of one courageous young woman. We had had a long discussion on democratic procedures in the class room when she ~~cautiously~~ timidly asked if it were~~n't~~ not ironic to be talking of ~~dem-~~ democracy ~~when they were~~ while living ~~behind~~ in the confines of barbed wire. fences

1975 ANNUAL MEETING MEMORANDUM

SNACK BAR

A snack bar (The Cage) with coffee, soft drinks and snacks is located in the St. Olaf Center. Coffee, and possibly other refreshments, will be available in the lobby during plenary sessions breaks, The Cage will be open until 11:00 p.m. each evening.

PARKING

You will note several designated parking areas on the map of the St. Olaf Campus. Cars may be placed in these areas when not in use. Except for the minimum time necessary to load and unload baggage, cars should not be left in the roadways leading to the dormitories.

Equal opportunities had been denied them long before they came to camp. A very large percentage of the young people were college-trained but as one of my assistants remarked:"After college --what? They followed in the old man's foot steps because no other course was open to them."

More questions were raised at the work shops and at a few general meetings, "Why weren't the Italians and the Germans interned?" "The U.S. was at war with both Germany and Italy as well as with Japan." "Not all of the Japanese in Hawaii were put in concentration camps. Why not?" (In spite of the administrations rhetoric and frequent reference to camp as a relocation center, many of the internees thought of it as a concentration camp, and with good reason.)

At one of the evening meetings a few young men--I vaguely remember that they were either lawyers or law students--questioned the constitutionality of the evacuation and they did it --not violently-- but in no uncertain terms. I have no way of knowing, but this awareness of their rights may have been a bit of leaven for change -- change that came too slowly.

* * * * *

The work shop was terminated. The rains came and there was mud everywhere--deep, shoe-pulling mud. It was mid November.

School opened the sixteenth. It was useless to wait longer for a building that had not as yet materialized. We had students and we had teachers. One of the resident blocks was vacated, and we went to work. Because water was needed in science teaching I was assigned to the laundry room. Home Ec was located in the mess hall, partitions were removed in one of the barracks, and that became the library. Core classes, math, languages, art, shop, agriculture and physical ed were put into other barracks. It was a challenge, if ever there was one.

The science building was the laundry room with anchored ironing boards in one half and stationary wash tubs in the other and. There were

REPORT OF THE NOMINATING COMMITTEE
to the Annual Meeting of the
Minnesota Conference of the United Church of Christ
June 12-14, 1975

The Nominating Committee for this 1975 Annual Meeting is composed of the following persons:

Mrs. Mary Kleinhenz, Chair	Rev. Clyde M. Lee	Rev. Marion D. Pocker
Rev. John D. Buttrey	Mrs. Ruth Lindstrom	Rev. Daniel E. Schnabel
Mrs. Mary Gilman	Mrs. Jeanette Lopez	Mrs. Mildred Thymian
Mrs. Margaret Heinsohn	Rev. H. Edward Otway	Mr. Robert Worcester
Rev. Larry A. Laskie		

	Term Expires
MODERATOR	
Mrs. Marian Toren, St. Paul (Peace UCC).....	1976
CONFERENCE COUNCIL (Member-at-Large)	
Mr. Ralph E. Miller, St. Paul (St. Anthony Park Congregational).....	1978
CHAIR, BUDGET COMMITTEE	
Mr. John P. Northcott, Minneapolis (Wayzata Community).....	1976
CHAIR, NOMINATING COMMITTEE	
Mrs. Mary Kleinhenz, Minneapolis (Parkway UCC).....	1976
NOMINATING COMMITTEE	
The Rev. Richard K. Keithahn, Benson (Pilgrim Congregational).....	1976
Mr. Eugene Reddemann, Le Center (Zion UCC, Le Sueur).....	1976
MINISTRY OF CHRISTIAN LIFE (Member-at-Large)	
Mrs. Ruth Downey, Ranier (Faith United, International Falls).....	1978
MINISTRY OF OUTREACH (Member-at-Large)	
Mrs. Dorothy Dickinson, Wayzata (Wayzata Community).....	1978
REPRESENTATIVES TO THE MINNESOTA COMMISSION FOR UNITED MINISTRIES IN HIGHER EDUCATION	
The Rev. Myron E. Meckel, Moorhead (First Congregational) (to complete the unexpired term of Ms. Roxana Arbisi).....	1976
Dr. George Bates, Winona (First Congregational).....	1977
Dr. Murray Braden, Minneapolis (First Congregational).....	1977

two stoves and two drop-cord lights--one of each at eitherend of the building and two big wooden boxes for coal. A wide bench was attached to the wall and extended the full length of the 100-foot room. It was here that the students sat until class room chairs came much later.

During the first week a partition was built between the two parts of the room. Workmen came in so classes were in session at either both ends of the building; drilled holes in the conrete floor and erected a partition. A black board was installed on each side of the dividing-wall and we now had the beginning of two class rooms.

That first fall we had 380 students registered in Science. I had 250 of these young people in Biology, Chemistry, Physics and General Science (in six classes daily) and the assistants had the remainder of the group. The assistants had had no courses in education, but they were well qualified in their own fields. One was an organic chemist, another was an engineer and the third was a pharmicist. They had classes of their own and helped me with the chore work. I seldom corrected a paper. (What a boon to a teacher!) My assistants also took the initive and designed and constructed simple lab equipment from tin cans--scrap wood and wire. Later in the tops of wood were built for the laundry tubs and Uncle Sam gave us a few pieces of "boughten" equipment and some chemicals. We really felt that we had a laboratory.

For ten weeks we had no text books; without materials and without books there wasn't much that I could do but talk and talk some more. For a long time I seemed to get nowhere. The younsters put on masks-inscrutable masks-- especially if I asked a question. After I had answered my own question they buzzed among themselves. Of course all of this was understandable. After all I was of the race that had put them where they were. Eventually the reserve left and they were like any other group of students I had had. They were friendly and for the most part they were good students. Like so many children of foreign parentage they felt, I am sure, that they must work hard to succeed and to prove themsleves. The family training in respect for older persons was usually apparent.

Nominee for Ministry of Outreach

DICKINSON, DOROTHY M. (Mrs. Selden C.) - 140 Gleahaven Road, Wayzata 55391
Teacher (substitute teaching now)
Church: Member of Wayzata Community Church five years, member of UCC (Congregational) since teenage years. Church school teacher; member, Board of Women's Fellowship. Although I have never been elected to a local church committee dealing with outreach and issues, I have concern for how the church responds to these matters. As a minister's wife I have been involved in the implementing of such efforts in the local church.
Conference: Board of Directors, 1973/74.
Other: Member, Advisory Council of the United Theological Seminary; Treasurer, President, Church Women United in Greater Minneapolis; member, Board of Directors of Minneapolis Council of Churches. In Illinois, served on Lay Life and Work Committee of Metropolitan Association (Chicago area).

Nominees for Representatives to the Minnesota Commission for United Ministries in Higher Education:

MECKEL, REV. MYRON E. - 502 22nd Avenue South, Moorhead 56560
Pastor of First Congregational Church, Moorhead.
Association: Moderator of Western Association.
Conference: Member of Conference Council.
Ecumenical: Member of Ministerial Association.
Community Service: Member of Mayor's Advisory Council; member of Board of United Ministry in Higher Education, Moorhead.
Special Interests: Small group experience; ministry to hospitalized; sharing with other ministers; marriage enrichment.

BATES, GEORGE E., JR. - 1262 West Broadway, Winona 55987
Associate Professor of History, Winona State College
Church: First Congregational, Winona. Member of Diaconate since 1973; chairman, 1974-present; church school teacher; Cabinet member, 1974-present.
Ecumenical: Member and chairman, Board of Directors, United Campus Ministry, Winona, 1974.

BRADEN, DR. MURRAY - 80 Arthur Avenue S.E., Minneapolis 55414
Professor of Mathematics at Macalester College; served as Dean of the Faculty from 1969-1972.
Church: First Congregational, Minneapolis. Chairman, Board of Trustees, 1972-74; chairman, Board of Deacons in the past; choir member.
Conference: Member, Minnesota Commission for United Ministries in Higher Education, 1973/75.
Other: Was very active in the Student YMCA at Northwestern University, serving as president in senior year and as associate executive secretary in 1941. Served on Board of Management of University of Minnesota YMCA, 1949-54.

The youngsters ~~were~~ experience ~~[illegible]~~ changed very quickly

The science building was still equipped as a laundry. The furnishings included stationary tubs in one half of the room and anchored ironing boards in the other half. There were two pot-belled stoves and two dropcord lights--one of each at either end of the building--and two big wooden boxes for coal. A wide bench attached to the wall extended the full length of the 100-foot room. There the students sat. Clasroom chairs came weeks later.

Without materials and without books there wasn't much that I could do but talk and talk some more. For a long time I seemed to get nowhere I interspersed explanation of various topics with questions. No reponse. The younsters expression were inscrutable. until I had answered those questions . Then they buzzed among themselves. Of course their behavior was understandable. I was of the race that had put them where they were. I was happy when eventually they cast their reserve and became like any other group of students I had had.

p.6

--because in the midwest I had seen garter snakes struggleon glass, I assumed too much about this very young rattler. His body now extended upward along the inside of the bottle, his head stretched above the top and on the outside.

p.7 It was a shamble. It was in shambles.

Time Certificates

Armhein Estate C.D. #4569	
Jan. 1, 1975 value	$2,701.91
Interest	74.81
Redeemed Put in Ge. Fund	2,775.72
Gress C.D. #5564	
Jan. 1, 1975 value	$5,200.62
Interest	346.37
Present Value as of 12-11-75	5,546.99
Gress C.D. #6235 (new this year)	779.20
Interest	38.61
Value as of 11-13-75	817.81
Valentine C.D. #5573	1,000.00
Interest of $65 transferred to General Fund for Music	

Memorials received in 1975
Jeanne Wahlberg
Tom McBride
Florence Frier
Don Lewis
Marge Peters
Jean Robertson
Harry Lapham
Harold Magee
Harold Avelsgaard

(Balance in Fund includes $21.40 int.)

$1,158.40

Respectfully submitted,
John Burch
Treasurer

Also was no response to question regarding for a quick change in organizations — refreshment & social and integrat.

Many of our students were enrolled in a work program. The program not only gave training but the students contributed to the welfare of the community. As the Center really began to function as a "relocation" center, and adults and young people left for jobs or to attend schools in the mid-west and east, the students were able to take over many responsibilities. When spring came this work program had an advantage for me, too. Often while the students were on the job, they found specimens were seen that found there way to my Biology class.

The first, I think, was a young rattle snake. One of the boys was driving a truck, probably in or near the Farm Project when he saw this little creature on the ground. He stopped, found a milk bottle in the truck, and placed it in front of the snake. The snake obligingly crawled in. After we had all had a good look the bottle was placed on the long attached bench, and we proceed with our discussion, until a student let out a cry, "The snake!" The milk bottle had no cap when it was brought into class, and because in the mid-west I had seen garter snakes struggle on glass, I assumed too much. This was different. The snake's body extended upward along the side of the bottle, and the head was above the top and on the outside. I happened to be at the board with a meter stick that I was using as a pointer. I extended my arm and the stick to a boy who was seated about the same distance from the bottle as I was to him. He in turn extended his arm and with the meter stick pushed the snakes back into the bottle. We found a cover all right, the cover remained on until after school, when a group of the students came in, and we put the creature permanently to sleep. From then on our specimen was in alcohol.

Another of our specimens didn't come from the desert but from the hospital where one of the students was an aid. It was a very tiny human fetus preserved in alcohol. I had said to bring any thing that seemed interesting, and this was. Reactions were varied. Some thought it shouldn't have been brought into the class room but should have been given a decent burial. Others were interested, and many were non-committal, but all were curious enogh to take a good look.

At another time ~~one of the~~ a girl~~s~~ came into class and told me that a big rattle snake--about two or three feet in length-- ~~had~~ been killed in their block the night before. She asked if I would help her dissect it. The following morning she brought it to school, but since I didn't have a free period that day we wrapped the snake in newspaper and ~~got~~ with permission ~~to~~ we put it in the Home Ec refrigerator. It had been there a day or two--fortunately no one came upon it unexpectedly ~~found it~~--before ~~when~~ we were able to go to work. The snake with its crushed head was pinned ~~down~~ to a long board, and the dissection proceeded. As the student ~~she~~ opened the body cavity ~~of the snake~~ we ~~were both~~ were amazed that the heart was still beating. In fact the heart continued to beat for hours, and without the use of any kind of stimulation or solutions. I think all of the science classes had a chance to see the demonstration, and then my little lady asked permission to take the snake-board and all home to show to her mother.

By spring of the second year our collection of specimens covered ~~quite~~ a fairly large table. Our ~~A~~ pair of rockchucks, however, were kept in a hand-made cage of wood ~~and were kept~~ on the floor. They were interesting creatures--the first that I had ever seen. They were active ~~little~~ ~~animals~~, too. One Saturday ~~morning~~ when another teacher and I were on our way to our regular Saturday morning faculty ~~meeting~~ we stopped into the Biology room. It was ~~in~~ a shambles. It had been The chucks had chewed their way out of the bottom of the cage; they had played on top of my desk knocking over ~~specimen jars and specimen~~ books, and on the specimen table had knocked over specimen jars and specimens. Some were broken and on the floor. The animals were excited ~~wild and~~ were running all over the room. My fellow teacher and I grabbed brooms and tried to get them back into the cage. Our technique wasn't very good. I think we, ~~too~~, did too much running. The chucks hopped onto the edge of the coal box, bared their incisors and vented a snarl~~ed~~--may be it was a kind of bark. Just about then the door opened and in came a student who was to take a make-up test. Mr. B. asked, "George, will you help us?" George calmly walked over to the coal box; picked up both ~~the~~ animals by the tail. ~~and~~ The animals in turn were perfectly quiet. George was wearing a leather coat and gloves. Maybe it gave him confidence that I didn't have. Anyway I felt a bit chagrinned. The ~~rock~~chucks didn't stay long. They were shortly returned to their natural desert environment.

(name the teacher if possible)

Begin

[Where?]

war turned the town into a shambles.

l c
lower case

The school sponsored many of the usual activities; only the buildings and grounds were unusual. A month after school opened the journalism class had put out its first mimeographed school paper, and in the two years I was at Hunt (the name given to the Project Post Office and High School) the young journalists had published two yearbooks.(1) Both bring back vivid memories. A ~~temporary~~ ~~makeshift~~ Temporary Student Council ~~gave way~~ yielded to the permanent Council. The Freshman class was the first to be organized, ~~and was followed by the~~ then in turn Sophomores, Juniors and Seniors ~~doing like wise~~. Each of the classes including the Junior High had its mixers and dances. The Music Department put on concerts, and there were exchange programs with the Twin Falls High School and other ~~near-by~~ ~~high schools~~ near by. The May Day celebration was a ~~fun day~~ festive day presided over by a King and Queen. Another day in May was a ~~work day~~ festive day. Students and faculty cleared sage brush--sage brush on which I watched a few crawling scorpions until the brush was burned. Wonderful things happened on Beautification day ~~was the day~~ ~~things happened~~. Students planted grass, made gravel paths, and painted.(1) The interior of science rooms ~~took on~~ ~~becomes~~ a soft green ~~interior~~. As each class convened the students picked up a paint brush and went to work.

Begin type

The Seniors had their class banquet and Prom in the Home-Ec dining hall. On July 23 commencement was ~~held~~ celebrated out of doors in a dust bowl amphitheater. ~~It~~ had meant steady going to get in our required 180 days; Christmas Day and the Fourth of July had been our only holidays. But best of all the seniors received their diplomas from an accredited high school. Accreditation had come in the spring or early summer.

School started again on August 23. ~~and~~ What a difference! Camp itself looked more liveable. The grass had grown and was green. Many of the evacuees had planted miniature gardens near their door steps. One such garden I can still visualize. Squash vines were growing up the barracks wall, and the squash were supported by shelves along the wall. I ~~am sure that~~ They were the biggest squash I had ever seen.

Hunt Hi,
(1) Memoirs '43

School, too, was different. We had desks; we had books; the room with its painted walls was more cheerful and paper flowers made by the cleaning woman were on my desk. (As the seasons changed so, too, did the bouquet of flowers.) We were still lacking a great deal of lab material; red tape hadn't been sufficiently cut, but things were picking up. There were three certified teachers in the science department. Several of the assisants teachers in the system, as well as in our department, had been relocated in the mid-west and in the east. More clubs had been and were being organized. The sports program especially had been expanded. This was Hunt High School in 1943-44.

Harvest vacation came as a respite from school routine. There was a man-power shortage, and the older high-school students were given permits to leave camp to assist in the area harvesting. (The previous year many of the Japanese had helped in the near-by sugar beet fields.) During that time the younger children, under faculty supervision, helped on the Project Farm. My "gang" and I picked beautiful, big Idaho potatoes and huge, huge onions--onions that perfumed the hands for days.

A few days before New Years, preparations began for the traditional festivities. A few of the H. S. boys took off time from an occasional class to participate in the ritual of the mochi pounding, and others of us were on-lookers for a short time after school. On one of those days. A special rice with a high gluten content was steamed in huge trays--four or five trays deep--over a steam bath or vat. After the steaming process the rice was emptied into the depression of a large wooden block, a block much like a chopping block except for the depression, and three young men with big wooden mallets squeezed and pressed a while before starting the actual pounding. They counted three and each man took his turn. The rhythm became faster and faster and part of the time the overseer sang an oriental song as an accompaniment to the pounding rhythm. When the rice became the proper consistency it was thrown onto a table where women pinched off little pieces and patted them into shape. The finished product looked much like a baking powder biscuit. A special cake was made with a sweetened bean paste center.

This goody delicacy was a must for the soup served for New Year's breakfast. (With characteristic Japanese hospitality we who only watched were given one special cake to take home with us.) Each family was also to have a big cake topped by a small one, it and this was to be decorated with a lobster and sea weed as an indication of long life and happiness and it was to be eaten on the seventh day.

Double space

The paying off of debts before New Years Day was also part of the Japanese tradition.

The subcommittee of the Dies Committee on Un-American Activities visited , or I should say, investigated Hunt. I saw the men only in the mess hall. The three--maybe four--were in the Camp for a very few days only. I wondered how anyone could learn much about this community, or as a matter of fact, about any community in such a short time. When the report was published, I, and other of my colleagues questioned their findings and their objectivity. So, too, did, Rep. Herman P. Eberter (D., Pa.), when he "denounced on March 16, the House Committee probe of the WRA as a 'painful parody of fair-minded and constructive Congressional inquiry' and 'a serious disservice to the American people.' "(1)

Begin

Newspaper articles at the time were often no more complimentary to the teaching and administrative personnel in the camps than they were to the Japanese. One such referred to them as "do-gooders" with the implication, of course, that we were all soft-headed simpletons. The author of the statement could have never really known either Japanese or our situation. Certainly he couldn't speak with authority as did H. L. Stafford, Project Director at Hunt, who wrote of the Spirit of Mindilka in the Minidoka "Irrigator"(2): "You may strip these people of the blessings of freedom, their economic security, their worldly goods, their peace of mind, enshroud them with the shackles of detention; all this, and then--of their own volition they have produced a code of community ethics, exemplary in its simplicity and integrity, a code of ethics predicated upon the Ten Commandments. The prayer of Minidoka is that the record here will help vindicate the cause of its less fortunate folk in the other camps."

(1) Clipping. Paper unknown Date uncertain, probably Mar. '44
(2) " . Date unknown. " '43 or '44.

The spirit of the internees at Minidkoka was again demonstrated by the excellent response to the Red Cross War Funds drive as well as by the response of the young men who volunteered for the armed services. The Japanese volunteers ~~first men to leave~~ left Hunt ~~left~~ in May ~~of~~ 1943. Later a number of my boys enlisted. Several were sent to the Army Language School in Minnesota; one I know was a parachutist ~~and~~ Another received a a purple heart for action in southern Europe. How many more of my students were in the Army I do not know, but "In all, more than 25,000 Japanese American's served--and many died--in the armed forces during the war."(2)

~~When I left Hunt in July of 1944 I left behind me one of the most~~
An outstanding honor, the Presidential Distinguished Units citation, was awarded to the 442nd Japanese American Combat team for their drive against the Nazi in the Alsace Campaign.(3) There were other honors, too, but no matter in what branch of the service the Nisei were assigned they proved their loyalty to the American cause.

Begin

~~When~~ I left Hunt in July ~~of~~ 1944. My experience in teaching there had been ~~I left behind me~~ one of the most strenuous ~~teaching experiences~~ I have ever had, but also proved ~~but an experience that had been~~ rewarding. I had lived in a completely new physical environment and I had rubbed elbows with others having a different cultural heritage from my own. ~~The challenge had been stimulating.~~ I was the richer for it

Begin

I do not now remember how I felt as I entered the barbed wire enclosure and swore to uphold the constitution of the U. S. It was war time--life was different, but now as I look back and remember my pledge of allegiance I ~~have an~~ am uncomfortable ~~feeling~~. ~~It was~~ Little people like me ~~who were given~~ had had to take that pledge--not the persons responsible for denying the Nisei their ~~citizenship~~ rights as citizens, including--the right to due process of ~~the~~ law. (Fortunately action started in California to deny American-born Japanese the right to vote was unsuccessful.(3) ~~Not only had~~ The issei, the Nisei and the Kibei had been uprooted and ~~lost~~ deprived of much of their property and ~~many of their~~ personal possessions, ~~but~~ yet many people in

(1) Maisie and Richard Conrat, ~~Executive Order 9066.~~ 1972 1971.

(2) Minidoka Irrigator Mar. 10 '45.

(3) Chronology. Bulletin to Personnel.

MIT Press 28 Carleton St., Cambridge, Mass. 02142

in the ~~U.~~ United States S. ~~probably~~ were unaware ~~that~~ of the evacuation ~~had taken place~~ enforced. If persons away from the West Coast did ~~not~~ know they may have, in the irrational thinking in war-times, considered it a form of patriotism to hate "Japs" although 70,000 ~~of them~~ of Japanese ancestry were ~~native~~ born citizens of the U. S. ~~They~~ The 70,000 Japanese may have believed that ~~it was a case of~~ national security was imperiled, but ~~even though~~ there wasn't a single case of sabotage committed by the mainland Japanese. Many of the Japanese were shocked by events, and many were shocked and hurt that they were not regarded as American citizens. That kind of hurt, I am sure, was expressed by one of my students whom I overheard on the first anniversarty of Pearl Harbor day. ~~To his companion he~~ poignantly queried, "I wonder what it would be like to be a real American?"

During the time we were living in Hunt many of us on the teaching staff felt that the evacuation was the result of panic and greed, and that ~~the~~ evacuation was a mistake. It was a gross injustice to the Japanese, and an unnecessary expense to the American tax payer. This ~~aspect of the situation was expressed~~ by William Taki, a Hunt resident ~~who wrote~~ whose letter to the Seattle P.I. of Jan 22, ~~1943~~ was reprinted in the Minidoka "Irrigator" ~~and read as follows:~~ (1)

"For the first year of the evacuation of West Coast Japanese, the people of the United States have paid two hundred million dollars. This is equivalent to $1,964 per Japanese ~~of~~ or about $10,000 per family. In other words, much of ~~this~~ money which is being appropriated by the government for the Japanese and the maintenance of the desert concentration camps in which they live could be diverted to war use."

To me Executive Order 9066 and the subsequent evacuation and confinement ~~was~~ were not justified. ~~And again from my point of view It was~~ As I see it, the order 9066 was another example of history's repeating itself. Our ~~first~~ native Americans had undergone similar deprivation & discrimination

(1) Feb. 3, 1943

Unfortunately, other tragic events in our history are similar in too many ways to the 1942 evacuation

The Removal Bill of 1830 also denied persons of their rights. In May of that year Congress as urged by Pres. Andrew Jackson, passed the Bill giving the Pres. power to exchange lands west of the Miss. for territory held by Indians Tribes in the Southeast. The Removal affected thousands of Indians, many of whom owned homes and livestock. It affected the Cherokee, a people who had their own newspaper, a constitution and legislature, and like most of the other Five Tribes of the Southeast had their codes in writing. The genius Sequoyah, a Cherokee whose father was a white man, had invented a syllabary for the Cherokee. Many had learned to read.

It was the Cherokees who took their case to court and almost won. The Supreme Court sustained their rights to the lands--their own lands--but Pres. Jackson refused to accept the decision and ordered the army to remove them. The cruel westward trek to Okla. as carried out by the troops came to be known as the "Trail of Tears". One fourth of the Indians died of disease, starvation, and grueling hardships encountered on that trek. (1)

"Why did white man do this to the Indians?" This was a question posed by an Indian woman, a Cherokee, whom I met only briefly. She had told me of the tragedy of the "Trail of Tears". I, too, wondered, "Why?"

The Nez Perces fared no better. In 1855 a reservation had been guaranteed to the Nez Perces of the Northwest. Later, gold was found in the territory. The chicanery of the government agents forced the headsmen to sign a new treaty in 1863 reducing the size of the reservation. The Chiefs refused to sign and Chief Joseph's band of Nez refused to leave until 1877. In 1873 Pres. Grant had issued an executive order allowing Chief Joseph's people to remain in their Valley. Two years later the order was revoked.

Events led to reprisals and the U. S. troops attacked Chief Jossph. The troops were defeated. Joseph was pursued for 1300 miles but did not surrender until he had almost reached the Canadian border. Some of the Indians escaped; those including Joseph who were not an-

(1) Alvin M. Josephy, Jr. "The Indian Heritage". 1968.

nihilated were sent into exile and treated like prisoners of war.[1] Although Joseph, regarded as the Red Napoleon, was considered to be too dangerous to be penned up with his people he was permitted to go to Washington to talk with many of the white chiefs. In one magnificent speech recorded by sympathizers, this dangerous man said: "If white man wants to live in peace with the Indian he can live in peace. ... Treat all men alike. ... The earth is the mother of all people, and all people should have equal rights upon it."[2]

The Cherokee, the Nez Perce, and the Nisei were all American born, but their skins were of a different color from that of most Americans. So, too, were their cultures. In each instance hatred, greed, propaganda, and pressure were successful in degrading, humiliating, even dehumanizing. An executive order was issued, and the army enforced the order. Human rights were denied.

We are saddened by these stories, but

Have we the courage to face the black pages of our history? Will we rationalize those pages? Will we even comfort ourselves by ignoring them? gloss over the errors?

Do we honestly believe in "liberty and justice for all" or will we again repeat our history? Another time--who knows-- it may be you, it may be me.

(1) Dee Brown, "Bury My Heart at Wounded Knee: An Indian History of the American West." 1970.
(2) Alvin M. Josephy, Jr., "The Indian Heritage." 1968. 1969
Bantam Books 666 Fifth Av., NY., 10019

Frances E. Haglund

(1) Holt, Reinhart & Winston 383 Madison Av., NY, NY, 10017

Dee Brown, Wounded Knee: An Indian History of the American West. ed. Amy Ehrlich, H&RW. 1974

nihilated were sent into exile and treated like prisoners of war.(1) Although Joseph, regarded as the Red Napoleon, was considered to be

If any reader desire to raise the temperature of his own indignation at the callous arrogance of the powerful in relation to the weak, of weighing over worth, of the identification of the greedy with God-given right, the records to read are the works of —

Vine Deloria, Jr., Behind the Trail of Broken Treaties

Alvin M. Josephy, Jr.'s Red Power/The American Indians' Fight for Freedom N.Y. American Heritage Press ©1971

N.Y. Delacorte Press ©1974

Walter R. Jacobs Dispossessing the American Indian

N.Y. Charles Scribner's Sons ©1972