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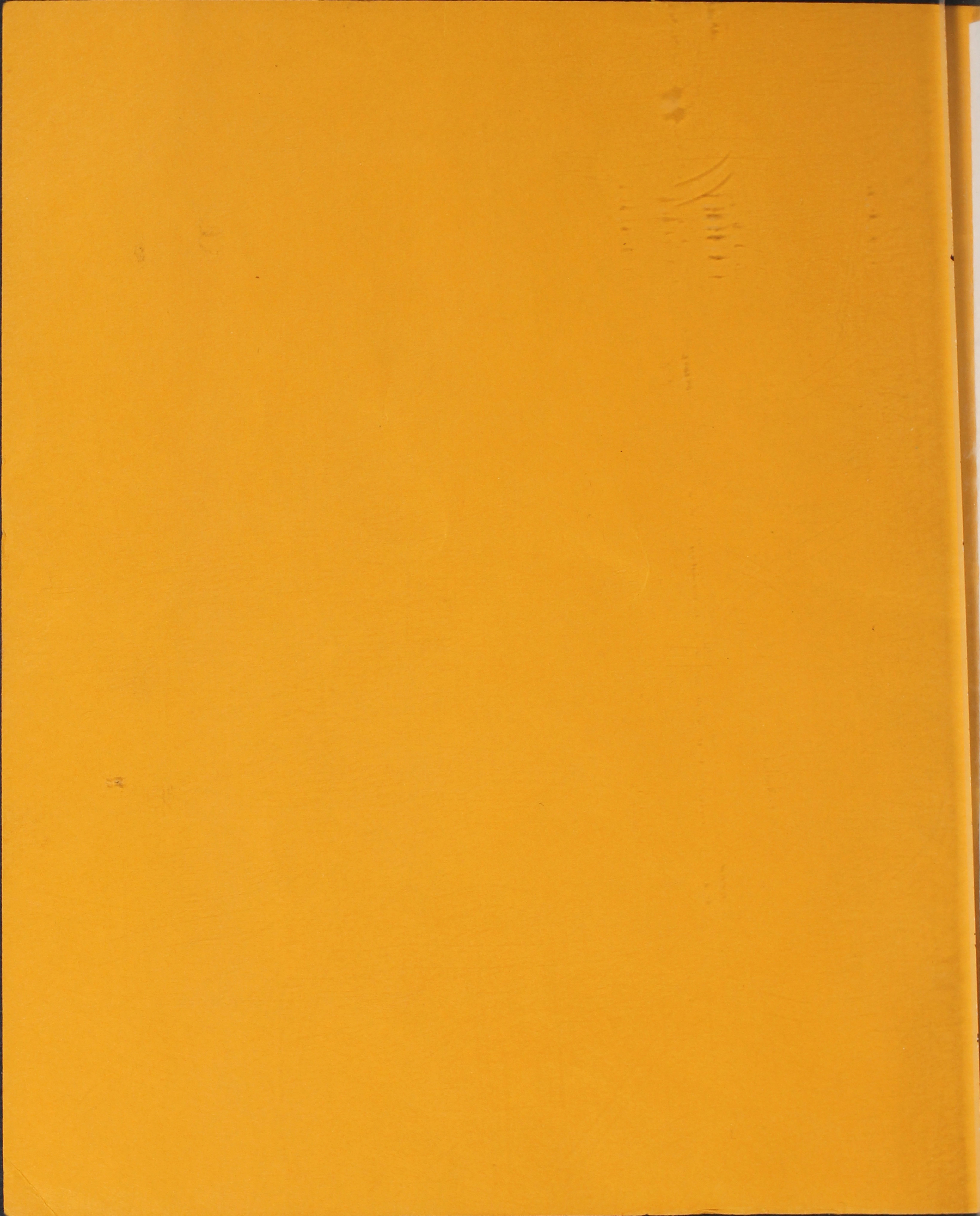
Tule Lake

Pilgrimage - 1994



Our Journey Continues...

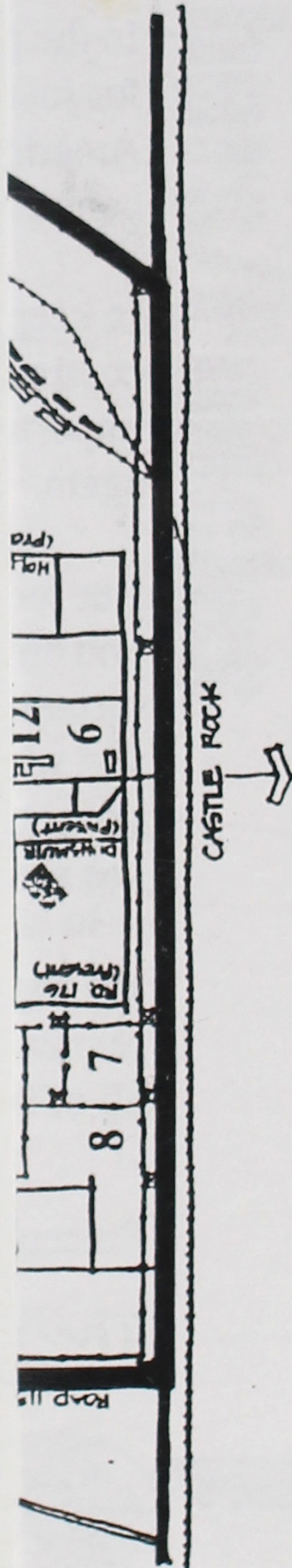
August 26 - 28, 1994



TULLE LAKE 1944

■ GUARD TOWER ■ PRESENT LOCATION OF NEWELL SCHOOL

STATE HWY. 129
SOUTHERN PACIFIC RAILROAD

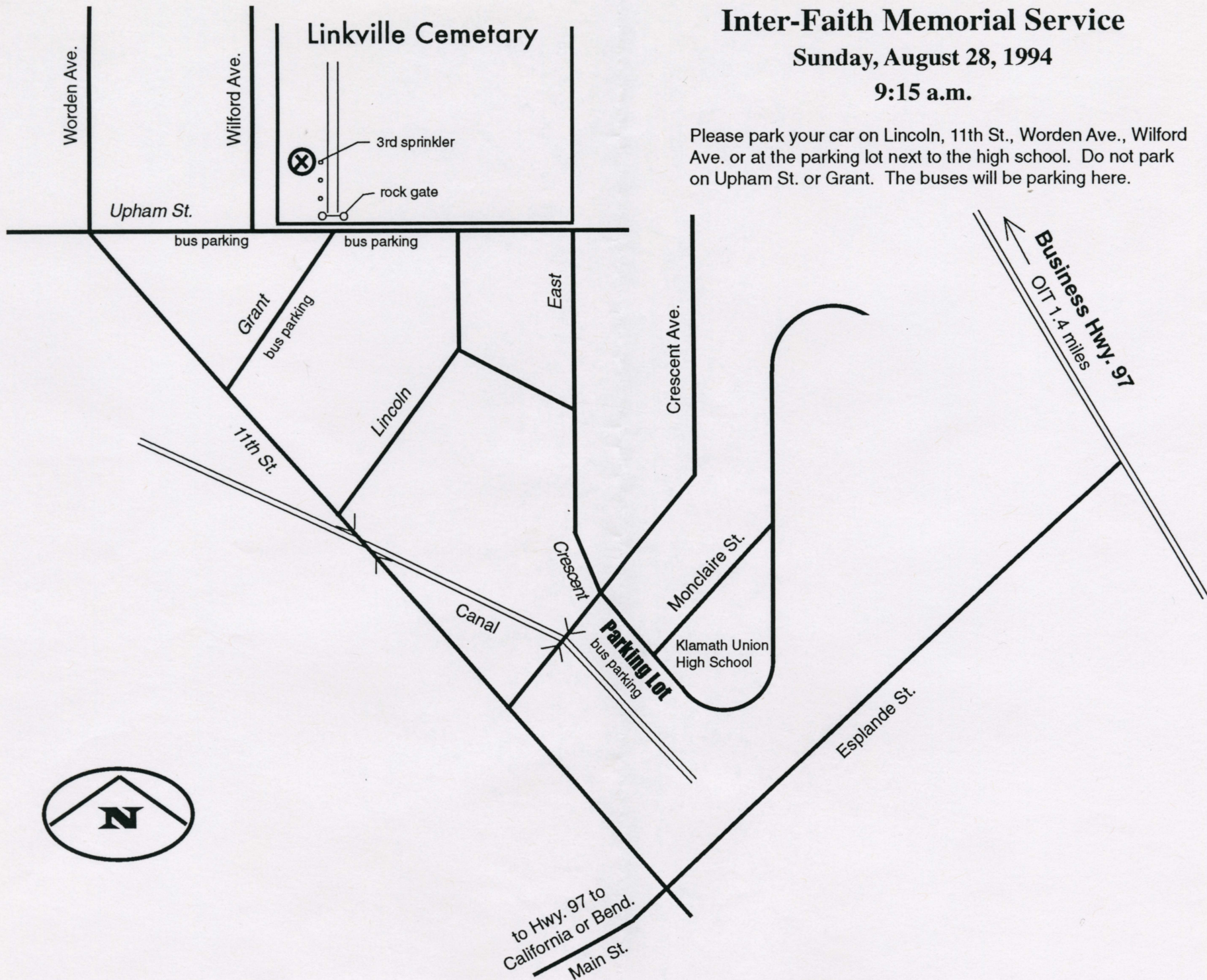


Inter-Faith Memorial Service

Sunday, August 28, 1994

9:15 a.m.

Please park your car on Lincoln, 11th St., Worden Ave., Wilford Ave. or at the parking lot next to the high school. Do not park on Upham St. or Grant. The buses will be parking here.



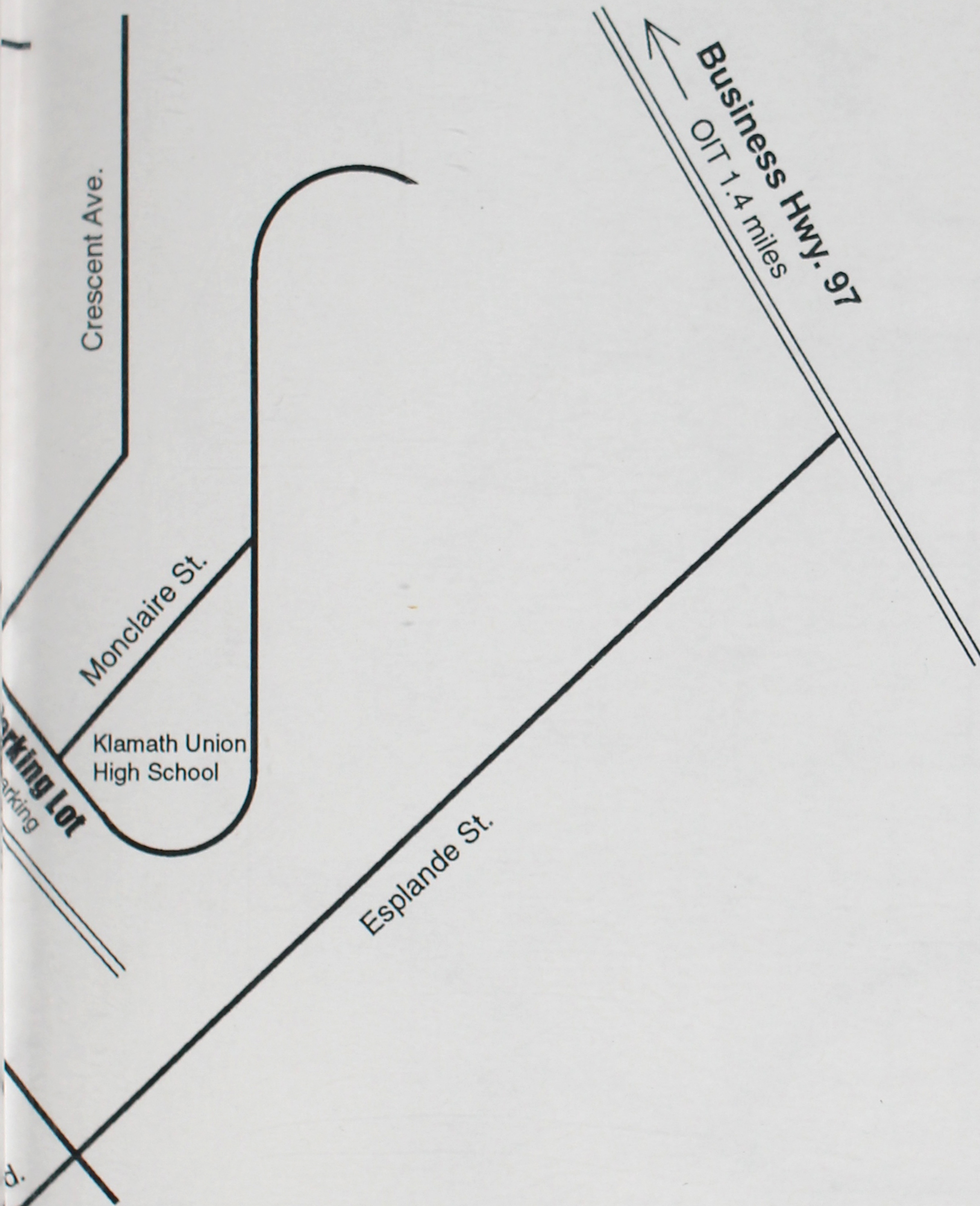


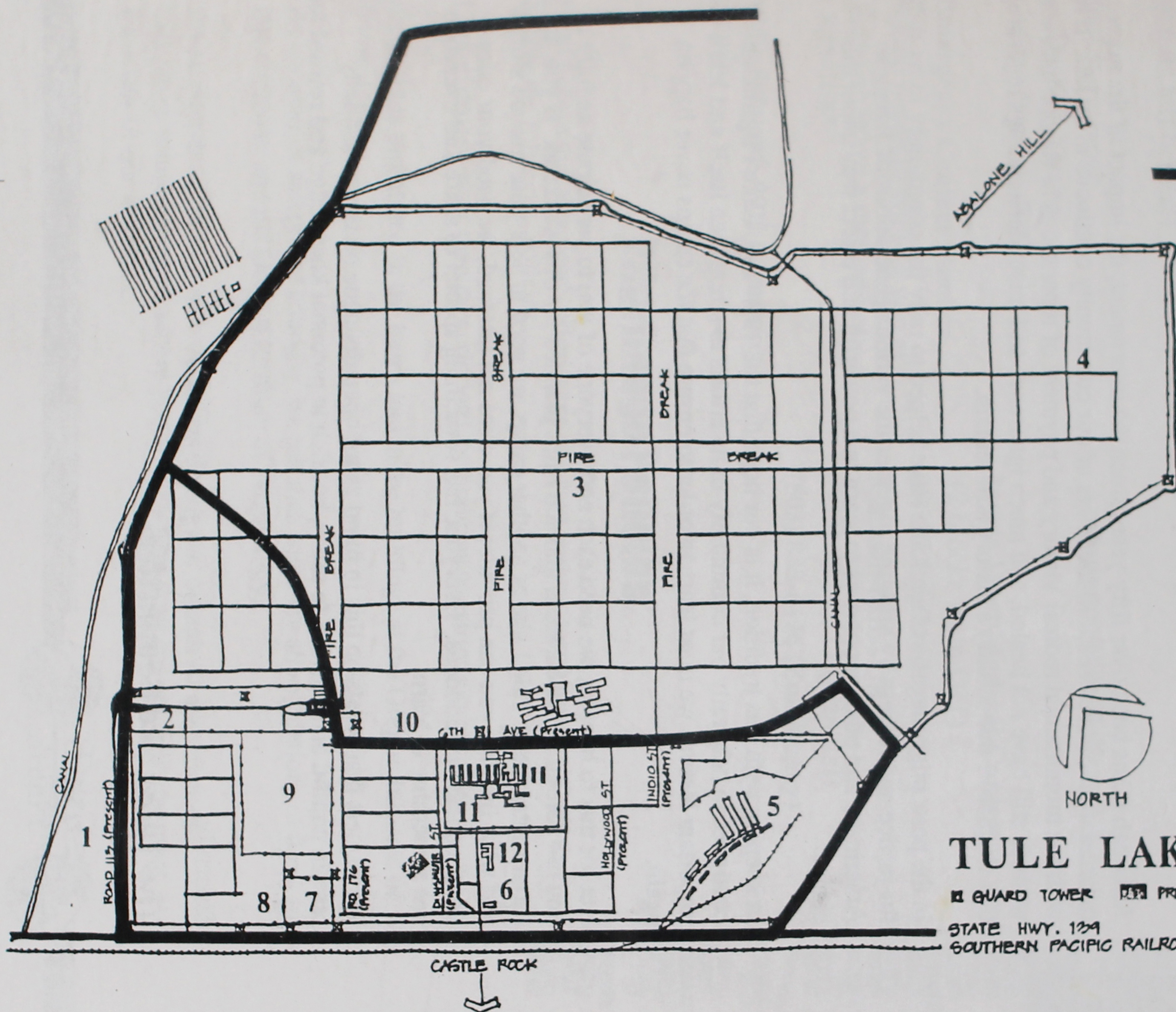
Inter-Faith Memorial Service

Sunday, August 28, 1994

9:15 a.m.

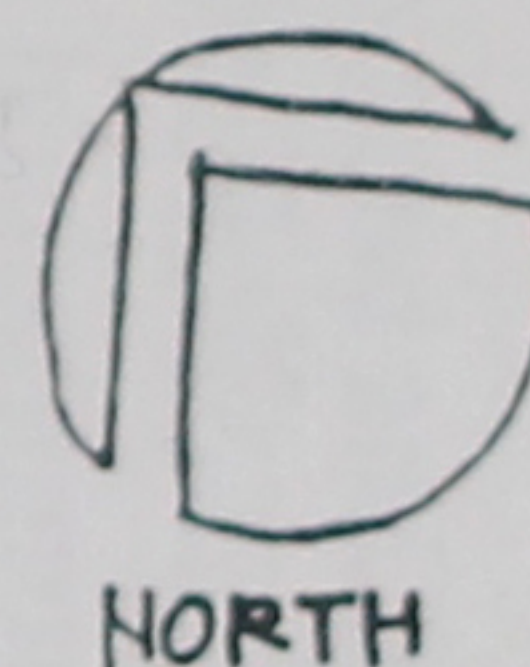
Please park your car on Lincoln, 11th St., Worden Ave., Wilford Ave. or at the parking lot next to the high school. Do not park on Upham St. or Grant. The buses will be parking here.





— Camp Tour Route

- 1 Trees planted by internees
- 2 Entrance gate to camp
- 3 Evacuee area
- 4 'Alaska Area'
- 5 Warehouses
- 6 Officer's Club
- 7 Stockade
- 8 Plaque
- 9 WRA motor pool
- 10 Main road
- 11 Tule Lake Hospital
- 12 Administration Building



NORTH

TULE LAKE 1944

■ GUARD TOWER ■ PRESENT LOCATION OF HEWELL SCHOOL

STATE HWY. 139
SOUTHERN PACIFIC RAILROAD

Welcome

Welcome to the 1994 Tule Lake Pilgrimage!

Thank you for joining us on our pilgrimage to Tule Lake. We appreciate your interest and support in making our pilgrimage possible.

Although it has been over fifty years since the internment, the impact of the mass incarceration of over 120,000 members of our community continues to be felt. Even with the monumental redress victory and payment of reparations to former internees, wounds still have not healed, and much ignorance and misunderstandings regarding this chapter of our country's history still remain.

In the past, pilgrimages to Tule Lake have helped to rally the community in its fight for justice and redress by bringing together the various generations of Japanese Americans and other supporters to learn in a powerful and direct way about the camps.

In keeping with this tradition, it is our hope that the 1994 Tule Lake Pilgrimage continues to help rally our community in its efforts to strengthen itself and learn the important lessons we must learn in order to ensure that the camps never happen again.

But for this to happen, we need each and everyone of you to participate as fully as you are able in the discussions and activities planned for this weekend. If you are a former internee of Tule Lake or another camp, we need to hear your unique stories and what insights you can provide; if you were not interned, we need your questions, concerns, and ideas. Everyone has something special to share and everyone has something to learn.

We request that you keep this in mind as we open dialogue on issues that may remain painful and difficult to many, but rich in potential knowledge and reward for all of us.

Sincerely,

The Tule Lake Committee



Tule Lake
Pilgrimage

Bus Monitors

Please get to know your assigned bus monitors. They will provide you with important information and can help answer questions you may have. Please assist them in their duty of making sure all participants are accounted for and no one gets left behind!

Medical Personnel:

Dr. Kay Yatabe
Stan Sikuma, R.N.

Ambulance/Fire/Police: 911

Merle West Medical Center

(2 blocks from OIT)

2865 Daggett Street

Klamath Falls, OR

(503) 882-6311 (General)

(503) 883-6176 (Emergency)

OIT Emergency Contact Number

If someone needs to contact you at OIT, they can leave a message at:
(503) 885-1085.

OIT Public Safety: 5-0911 (campus or dorm phone)

Pilgrimage Policies

In order to ensure that this year's pilgrimage is a safe and successful one, we ask that you observe the following policies:

1. Liquor, drugs (other than prescription), or firearms are strictly prohibited.
2. Smoking is prohibited in the buses and in the buildings at the Oregon Institute of Technology.
3. As a matter of safety and courtesy, we ask that you obey all regulations of the bus company and the Oregon Institute of Technology.
4. We request that you stay with the group during our organized activities, and make sure someone knows where you are or where you are going if you must leave any of our activities.



Program Schedule

Friday

5:30 p.m.	Arrive at OIT
6:00 - 7:00 p.m.	Dinner
7:30 - 9:00 p.m.	Evening Program

Saturday

6:30 - 7:30 a.m.	Breakfast
7:50 a.m.	Buses load
8:00 a.m.	Buses depart for Tule Lake Camp Site
8:30 - 11:00 a.m.	Tule Lake Camp Tour
11:00 a.m. - 3:00 p.m.	Free time activities*: Lava Bed National Monument Tour Additional Tule Lake Camp Tour Castle Rock Hike Tule Lake slide show & 1944 film of Tule Lake (OIT)
3:00 p.m.	All Buses arrive back at OIT

* See page 5 for description of free-time activities



3:30 - 5:30 p.m.	Workshop Groups: Intergenerational Dialogue
6:00 - 7:00 p.m.	Dinner
7:30 - 9:30 p.m.	Cultural Program Shizen Dance Troupe Hiroshi Kashiwagi's <i>A Question of Loyalty</i> -- Act I Guest Speaker: Judge William Marutani

Sunday

7:00 - 8:00 a.m.	Breakfast
8:30 a.m.	Check out
9:00 a.m.	Board buses to Linkville Cemetary
9:30 - 10:15 a.m.	Interfaith Memorial Service Reverend Seishin Yamashita Pastor Izuru Aratani
10:45 a.m.	Buses depart from Klamath Falls
2:00 p.m.	Late Lunch in Redding
8:00 p.m.	Arrive in Bay Area



Lava Beds National Monument Tour

Escape from the heat and tour the natural wonders of a cave formed by volcanic activity at the Lava Beds National Monument. The cave is equipped with lights (no flashlights or helmets required.) See Captain Jack's Stronghold, where the Modoc Indians made their last stand and tour the Monument visitor center where you learn about some of the local history.

Additional Tule Lake Camp Tour

Jimi Yamaichi will lead a walk around the perimeter of the Tule Lake Camp and give more details about Tule Lake history. Jimi Yamaichi is a former Tule Lake internee who was involved with a lot of construction activities in the camp which gives him a unique perspective about the facilities.

Castle Rock Hike

Jiro Yamamoto will lead this challenging 2.5 hour hike up to Castle Rock overlooking the Tule Lake Camp, Abalone Hill and the Tule Lake Basin - a frequent internee activity prior to segregation. The 800 foot climb is to the top of the 4,797 foot high hill is a vigorous hike with one 25 foot section that is very slippery. You can see where the camp barracks used to be from the top. The view is great! (Must have hiking boots/shoes.)

Tule Lake Slide Show & 1944 Film of Tule Lake (OIT)

Return to the Oregon Institute of Technology Auditorium and see the 26 minute evocative and touching slide presentation showing a side of Tule Lake not always remembered. Professor Isao Fujimoto, U.C. Davis Department of Applied Behavior Sciences, has put together this slide show and will lead a discussion. Also see color film footage taken at the Tule Lake Camp in 1944-- rare and unique film footage!



Tule Lake is where one of America's largest concentration camps was located during World War II. Over 18,000 persons of Japanese ancestry were placed in this desolate area near the Oregon border, where dust storms and cold muddy winters added to the misery of their incarceration. The experience of those at Tule Lake reflected the experiences of over 100,000 other Japanese Americans (Nikkei) who spent W.W.II behind barbed wire fences in their own country.

Tule Lake and nine other major camps were established after President Roosevelt issued Executive Order 9066 in 1942 following the bombing of Pearl Harbor. Fueled by wartime hysteria and decades of anti-Asian racism, the United States government used the Order to command over 110,000 West Coast residents of Japanese descent to leave their homes for assembly centers, where they were transported to the ten concentration camps. The affected residents were given very little time to secure their homes and businesses and were generally forced to sell many of their belongings because they were only allowed to take what they could carry to camp. As a result the Nikkei community suffered great economic losses.

When the Tule Lake camp was opened, many of its residents had come from the Sacramento area by way of Walerga Assembly Center. Another sizable portion of Tule Lake's population was drawn from the Pinedale Assembly Center in Western Washington. However, the composition of the internees changed dramatically when the camp became a "segregation center" in 1943.

Registration and Segregation: The Loyalty Questionnaire

The segregation of internees into "loyals" and "disloyals" began with the controversial questionnaire that the War Relocation Authority (WRA) and the U.S. War Department devised ostensibly to facilitate the leave clearance process. By the end of 1942 a few Nikkei had begun leaving the camps to enter colleges or work in factories in the Midwest and East Coast. The WRA subjected them to loyalty investigations before they were allowed to leave. In late January 1943, a Loyalty Questionnaire was produced, not only for those requesting leave clearances, but also to screen young Japanese Americans for military service eligibility. The WRA eventually made the questionnaire mandatory for all internees over the age of 17 years.

This process, referred to as "registration," asked Japanese Americans to declare their undivided loyalty to the U.S. The reasons were never made clear to the internees, and



this questionnaire, implemented in a coercive manner, became a kind of wartime inquisition of Japanese Americans.

All internees aged 17 and older were required to answer an extensive questionnaire. The two most problematic questions were numbers 27 and 28:

#27: Are you willing to serve in the armed forces of the United States whenever ordered?

#28: Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attack by foreign or domestic forces, and forswear any form of allegiance or obedience to the Japanese emperor, to any other government, power, or organization?

Issei, denied by law the chance to apply for U.S. citizenship, feared that answering Yes to #28 would leave them with no country. Nisei were insulted to be asked to “forswear” allegiance to an emperor that they had never had as native-born American citizens. With no information from the WRA, many feared that answering Yes to #27 was as good as volunteering for the Army. Some Nisei, qualified their answers: “Yes, if my rights are restored.” Many pressured their children to answer as they did, fearing that otherwise, families would be separated.

Tsukasa Matsueda recalls being interviewed by camp officials at the age of 17 about his answer which was “Yes-No-if.” “I said you know, I don’t know anything about the emperor, I mean I do know because I went to Japanese School and everything, but loyalty? Are you kidding me? And what is that? I said we’re family, I mean we’re individuals caught in a situation where we have no choice. So I just said, my loyalty is to my family. All this talk about loyalty to the emperor, loyalty to the United States, I said it doesn’t mean anything.”

In all, 75,000 internees filled out the questionnaire, from which 12,173 so-called “disloyals” were identified and sent to Tule Lake.

Resistance in the Camps

Although many people are now aware of the hardships and difficulties endured by Japanese Americans in the concentration camps, the stories of courageous and desperate resistance to these injustices are still largely untold.



Some resistance was planned and organized, some was spontaneous, taken when people felt that they had no choice. Some of these acts were public, some were personal and private.

◆ Three young men — Gordon Hirabayashi, Minoru Yasui and Fred Korematsu — challenged the constitutionality of the camps all the way to the U.S. Supreme Court...and lost.

◆ Many others registered their anger and indignation with negative responses to the loyalty questionnaire

◆ Many laid their futures on the line by refusing to be drafted until their rights were returned.

◆ Others protested camp conditions, food shortages and food stealing by WRA employees.

Most of these attempts by Japanese Americans to exercise their democratic rights were met with severe repression and punishment.

A Segregation Center

The story of Tule Lake Segregation Center, is a major part of this history of resistance and was the backdrop for an infamous series of events which brought Tule Lake to national and international attention.

The transformation of Tule Lake into a segregation Center caused much turmoil. This massive reshuffling of some 18,000 internees between Tule Lake and the nine other camps took place in September and October of 1943. Raymond Best, former director of the camps for political dissenters at Moab, Utah and Leupp, Arizona, was appointed camp director. His view was that Tuleans were "bad apples" who would be expelled at the war's end.

About the same time, a negotiating committee, elected from the organization of block representatives (the Daihyo Sha Kai) went to the administration to complain about overcrowding, bad sanitation conditions, the shortage of milk for the children, and the stealing of food by the WRA employees. They were rebuffed by Director Best, who considered them to be traitorous troublemakers.

An internee death sparks unrest

The death of an internee in a truck accident, allegedly due to WRA negligence, caused a general strike. This tense situation was exacerbated by Best's refusal to allow a public funeral and his



ruling that compensation for the widow and her son would be less than \$10 per month. Best's response to the strike was to bring in strikebreakers.

On November 1, 1943, Dillon Myer, WRA chief, visited Tule Lake. His visit prompted a mass demonstration of over 5,000 men, women, and children. Grievances and demands were presented, but the main impact was to send the camp administration into hysterical predictions of massacre by "enemy" Japanese. A rash of resignations by WRA employees ensued and a fence between the internee area and the administration area was rapidly built.

On the night of November 4, 1943, eighteen internees rushed to the food area on reports that WRA employees were carrying out food meant for internees. The U.S. Army arrived almost instantaneously, suggesting that the incident had been planned. Eighteen internees were captured by Army tanks, jeeps with machine guns, and a swarm of armed troops. All were hospitalized and one was permanently brain damaged after interrogation by WRA Internal Security.

The next morning, two women employees of the WRA found blood and handfuls of black hair spattered on the walls and floor of the interrogation room along with a bloody, broken baseball bat.

Martial Law Declared

Several days later, martial law was declared. Tule Lake became an armed camp crawling with troops, security patrols and FBI agents. Curfew was imposed from 7:00 p.m. to 6:00 a.m. The schools were shut down and recreational activities were halted. Camp operation ground to a halt except for minimal work crews. Tear gas was used whenever a crowd gathered.

A mass meeting was ordered by the Army and the WRA, but the Negotiating Committee stripped by the Army of its right to represent the community, did not mobilize, and no internees attended.

Immediately arrest warrants went out for the members of the Negotiating Committee, who went into hiding. Massive night raids were conducted in barrack after barrack. Ninety men and boys were rounded up and put into the stockade. Many to this day do not know why they were picked up.

During these searches of the internees' living quarters, so-called contraband was confiscated and punishment meted out. Among these three were who spent one year in jail for building a sake still and a man who spent one year in jail for saving up allotments of cereal and condensed milk for his child.



The Stockade

The stockade was built within the "Caucasian area" and it was surrounded by a high barbed wire fence and four machine-gun manned guard towers. Inside the fence were six detention barracks. Within the stockade, the internees were held incommunicado. They were allowed no medial attention or visits, and mail was censored and withheld. A barrier was erected to prevent inmates from waving to wives and children in the internee area.

With conditions rapidly deteriorating in the camp as a whole, the Negotiating Committee turned itself in on December 1, 1943, asking for a trial. Instead they were put into tents to endure eleven freezing days and nights, then thrown in with the rest of the stockade population. Soon after this, the rest of the block representatives were also put in the stockade.

On New Year's Eve, the inmates were placed on a bread and water diet as punishment for talking back to Army officers. The next day, New Year's Day 1944, the first of three hunger strikes began. There were over 200 in the stockade at this time.

Those outside the stockade sent urgent appeals to the Spanish government which attempted to intercede on behalf of the inmates. The Secretary of State refused all inquires. In the months after the hunger strike, the stockade population went to over 350.

WRA Hires Spies

The WRA hired thirty men to spy on the activities and conversations of the internees. More and more were picked up and thrown in the stockade. Charges against inu (or stool pigeons) increased and the atmosphere was full of mistrust and fear.

Wildly distorted and sensationalized new reports hit the national news. Some reports were picked up by Japan which immediately terminated the POW exchange with the U.S.

Finally, prompted by some State Department probing of the matter, Best began to release some of the inmates. By late April 1944, 276 had been released from the stockade to their barracks. Some, mostly Issei and Kibei, were sent to alien internment camps without being allowed to see their families. The fourteen members of the Negotiating Committee were not released.

On July 10, 1945 Ernest Besig of the Northern California ACLU finally was given permission to enter Tule Lake. He vigorously complained to the administration when he found that inmates had been forbidden visits from wives and children for eight months. Director Best had Besig and his



secretary thrown out of the camp. Later, wives and children who tried to apply to see their men were drenched with water or had shots fired over them to scare them away.

Besig went to Wayne Collins for help. Collins, an attorney with the ACLU, threatened the WRA with a habeas corpus lawsuit. When Collins was finally allowed to enter Tule Lake in mid-August, the stockade had been taken apart.

Renunciation

In response to the demonstrations and violence at Tule Lake, Congress passed the "Denationalization Act" on July 1, 1944, which President Roosevelt signed into law. This allowed Americans to renounce their citizenship in times of war. The measure was the product of efforts to deport Japanese Americans, especially the ones thought to be trouble makers in the camps. At Tule Lake, seven of every ten Nisei renounced their U.S. citizenship. But many relinquished their citizenship due to duress, intimidation, or the general confusion of those times at Tule Lake. As the final year of the camps operation took place, as many as 5,000 Tule Lake Nisei sought to regain their citizenship.

Last Camp To Close

Tule Lake was the last camp to close, which it did officially on March 29, 1946. The camp site and the 2900 acres of farmland, where internees produced food for the Army, Navy, and the other camps, reverted from the WRA to the Bureau of Land Management. Later, the area was opened to veterans for homesteading.

The lives of those who left Tule Lake, as well as the other camps, were not easily resumed. Homes and farms that had been abandoned or left in the hands of "friends" were often lost or vandalized. Families who had worked and saved for a lifetime found themselves having to start over again. The Nisei renouncers, who became classified as "native American aliens" would not regain their citizenship until 1968 after filing over 10,000 affidavits.

Tule Lake is unique among the ten WRA camps because of its characterization as a segregation camp and repatriation point. But the denial of basic constitutional rights, the feelings of betrayal by one's country, and the questioning of one's loyalty were experiences that were shared by all Nikkei during that period. The perseverance and determination to challenge these injustices are also part of that history. Based on what we read and what we will hear and see during this pilgrimage, let us consider our trip to Tule Lake as the first stop on a journey for justice that continues.



Tule Lake Committee Volunteers

Bruce Akizuki
 Frances Ellis
 Isao Fujimoto
 Steve Hamai
 Susan Hayase
 Tom Izu
 Gary Jio
 Chris Kodani
 Jackie Maruhashi
 Stephanie Miyashiro

Hope Nakamura
 Susan Nakamura
 Susan Nakayama
 Lynn Nakayama
 JoAnne Okabe-Kubo
 Stan Shikuma
 Jill Shiraki
 Audrey Shoji
 Masao Suzuki
 Sachiko Takita

Burt Takeuchi
 Scott Tsuchitani
 Jiro Yamamoto
 Kay Yatabe
 Jimi Yamaichi
 Lance Yokota

Special Acknowledgements

Tak Kojima
 Kimochi
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 San Francisco NCRR
 J. Morey Insurance Co.
 Brody Bentandorph

Peninsula Blue Print, Inc., Fremont
 West Valley JACL - the Next Generation
 Stanford Asian American Activities Center
 MOVE (Men Overcoming Violence)
 Tule Lake Reunion Committee

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Kaoru Sakiyama
 Patty Wakida
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 Lance Yokota
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Doris Kozuma
 Midori Egi
 David Kamil
 Tats Tsumida
 Sachiko Takita

Steve Abe
 Corazon Alupay
 Lynn Nakayama
 Mary Ann Ouye
 Fran Ellis



Video Credits

Interviewees

Yosh Bustsuda

Tsukasa Matsueda

Kiku Funabiki

Hiroshi Kashiwagi

Sadako Kashiwagi

Wayne Osaki

Mas Yamasaki

Video Committee

Scott Tsuchitani, Producer/Director

McCrae Parker, Camera/Editor

Marie Moroshoshi, Lighting

Tom Ahn, Second Camera

Liz Halimah, Production Assistant

Audrey Shoji, Research

Sachiko Takita

Burt Takeuchi

Lynn Nakayama

Stephanie Miyashiro

Jill Shiraki

Lance Yokota

Susan Hayase

Special Thanks to:

Japanese Community & Cultural Center of Northern California

Yu-Ai Kai

MCP Productions

National Japanese American Historical Society

Fred Kataoka

Paul Mayeda Berges

Miya Masaoka

Isao Fujimoto

VideoCat Productions



Discussion Workshop Facilitators

Kathy Fong
Scott Hoshida
Satsuki Ina
Tom Izu
Susan Hayase
Doris Kazuma
Yuri Miyagawa

Stephanie Miyashiro
Rich Nagaoka
Steve Nakashima
Lynn Nakayama
Linda Okamoto
Toru Saito
Jill Shiraki

Audrey Shoji
Linda Shoji-Chin
Masao Suzuki
Katie Uemura
Ruth Yamamoto
Lance Yokota

Resource People for Discussion Workshops

Bernice Endow
Isao Fujimoto
Yuko Furukawa
Amy Higashi-Hara
Kathleen Hirata
Enerst Hyosaka
Tatsuo Inoyue

Mary Itow
Sho Kodani
Morris Matsumoto
Joan Muira
Barabara Muramoto
Jack Nakashima
Kay Nishimura

Kaz Okamoto
Melvin Okamoto
Irene Osuga
Ed Suguro
Jimi Yamaichi
Calvin Yamashita

Rafting (fund raising) Volunteers

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Carlos Davidson

Mo Fitzpatrick
Dave Ketter

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Dave Tamayo

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San Jose JACL
NCRR
Sansei Legacy Project
West Valley JACL Next Generation
West Valley JACL Senior Club





Sansei Legacy Project

The Sansei Legacy Project grew out of the desire to explore the ways in which being Japanese American affects our lives. The advent of Redress opened up new insights regarding our racial identity. These insights helped our community to acknowledge the role of oppression in shaping the dynamic of our fami-

lies as well as our own self-image. Feelings of disconnected ness, numbness, anger or confusion have roots in the history of our families and their adjustment to life in America, including the concentration camp experience. We have found that it is possible, through sharing stories with other

Sansei, to begin the process of healing and empowerment. As we come together in positive and supportive ways as a community, we discover a social and cultural context for understanding our legacies. Our legacy is rich with untold stories and unshared emotions.

The Sansei Legacy Project invites Sansei:

- to share our stories and to name our experiences,
- to discuss topics and issues relevant to Sanseis,
- to support one another in working toward healing,
- to participate in community gatherings which affirm the diversity of our experiences,
- to empower ourselves to create change in our personal lives and community.

Sansei Legacy Project, 2311 Buena Vista Avenue, Alameda, CA 94501 (510) 523-6021

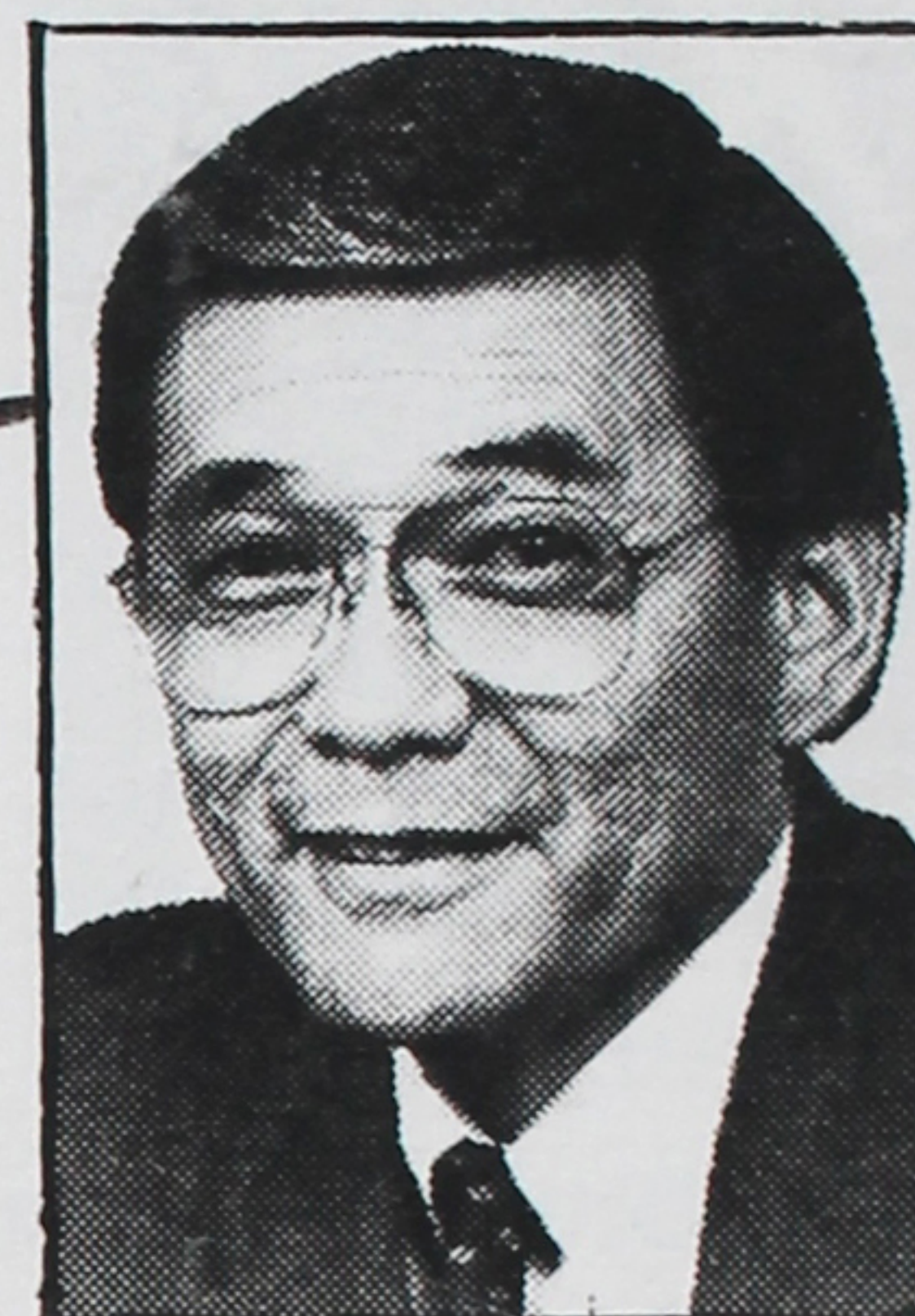


**Tule Lake
Pilgrimage**

Thinking of you during this Pilgrimage

NORM MINETA

Congressman Norman Y. Mineta
1245 South Winchester Blvd.
San Jose, California 95128
(408) 984-6676



YU-AI KAI



*Providing Bilingual/Bicultural services
for our community's elderly
in the spirit of friendship and love*

Japanese American Community Senior Service
588 North Fourth Street
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(408) 294-2505

JAPANESE AMERICAN RESOURCE CENTER



Preserving Culture, History and the Arts

565 North Fifth Street * San Jose, CA 95112
(408) 294-3138





5TH DISTRICT
CALIFORNIA

ROBERT T. MATSUI
MEMBER OF CONGRESS
WASHINGTON, D. C. 20515

August 26, 1994

Dear Friends:

I would like to take this opportunity to welcome each of you to the 10th Tule Lake Pilgrimage. As a fellow Tulean, I am proud to be associated with this program and I commend the organizers for utilizing the valuable lessons learned from our redress victory to heal our wounds and pass our history onto younger generations.

Revisiting this painful period in our past is never easy, but it is only by reclaiming our past that we can truly address the stigma and shame that accompanied our internment. This gathering will serve notice to future generations that the principle of justice must be protected and never taken for granted.

Please accept my congratulations and best wishes for what I know will be an enjoyable and rewarding event.

Very truly yours,

Robert T. Matsui

ROBERT T. MATSUI
Member of Congress



Tule Lake
Pilgrimage



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TEL: 714•562•5910
FAX: 714•562•8747

To Frank and Ethal Nagano,

In remembering how much you loved
your country and how broken hearted you
were at your country's betrayal of your
loyalty, I would like to say that though
you did not live to see it, your country
did apologize to you. We all saw to that.

Much love, your granddaughter,
Stephanie Kazuko Miyashiro

Thank You

Rev. Thomas W. Grubbs

For coming to Tule Lake as a 21-year old seminary graduate
to help and encourage the Christian community.

Appreciative Friends of Rev. Grubbs



Nihonmachi Outreach Committee



**Congratulates
the Tule Lake Committee
on a successful 1994 Pilgrimage**

NOC * P.O. Box 2293 * San Jose, CA 95109 * 408/292-6938



**Tule Lake
Pilgrimage**

FAMILY EXPO

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 - Community Organization Outreach
 - Arts and Crafts
 - Fashion Show
 - Pog Tournament
- And Much More!!!

To participate, to attend or for more information, contact:



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SUNDAY, OCTOBER 30TH
RED LION HOTEL, SAN JOSE
12 NOON - 4 P.M.

CONTACT KAY KAWAHARA (408) 241-3489
NORI KONDO (408) 252-5401
LORI VENERACION (510) 792-1804



\$35 THROUGH SEPTEMBER 14TH
\$37.50 AFTER SEPTEMBER 14TH
RAFFLE TICKET DONATION \$1 EACH OR 6 FOR \$5

BENEFITS THE WVJACL SENIOR CENTER

New Year's Eve 1994



West Valley JACL
Next Generation

presents

An Evening of Tropical Paradise

**A Formal Event
Dinner, Dance, Casino**

Main Ballroom
San Jose Athletic Club
Saturday, December 31, 1994

Information: Todd 408.251.1949 Ruth 408.253.8165
Benefits the West Valley JACL Senior Center



Tule Lake
Pilgrimage



STATEMENT OF GOALS

The National Coalition for Redress/Reparations is a grassroots organization based in the Japanese American community that upholds the Constitutional, civil and human rights of Japanese Americans, Asian/Pacific Islanders and all Americans. To this end NCRRC shall:

S seek complete and rapid implementation of redress measures and reparations payments related to the incarceration of Japanese Americans in 1942.

Work to educate the American public about the World War II incarceration of Japanese Americans so that future generations may learn from the mistakes of the past and not allow them to happen again.

Support others who have suffered or still suffer from acts of injustice and racism.

Further the social, cultural and political development and empowerment of the Japanese American and Asian/Pacific Islander communities.

NCRR CHAPTERS:

NCRR - Los Angeles
244 So. San Pedro St., Rm. 411
Los Angeles, CA 90012
(213) 680-3484

NCRR - San Francisco
1911 Bush St., #1-G
San Francisco, CA 94115
(415) 922-1534

NCRR - San Jose
241 No. 17th Street
San Jose, CA 95112
(408) 292-6938

NCRR CONTACTS:

Sacramento
(916) 454-9831

San Diego
(619) 266-2080

New York
(212) 964-6226

New England
(617) 674-0086

Seattle
(206) 725-1676

Join and support NCRR!

Name _____

Address _____

City/State/Zip _____

Phone () _____

☐ \$20/year General Member

☐ \$10/year Students/Seniors

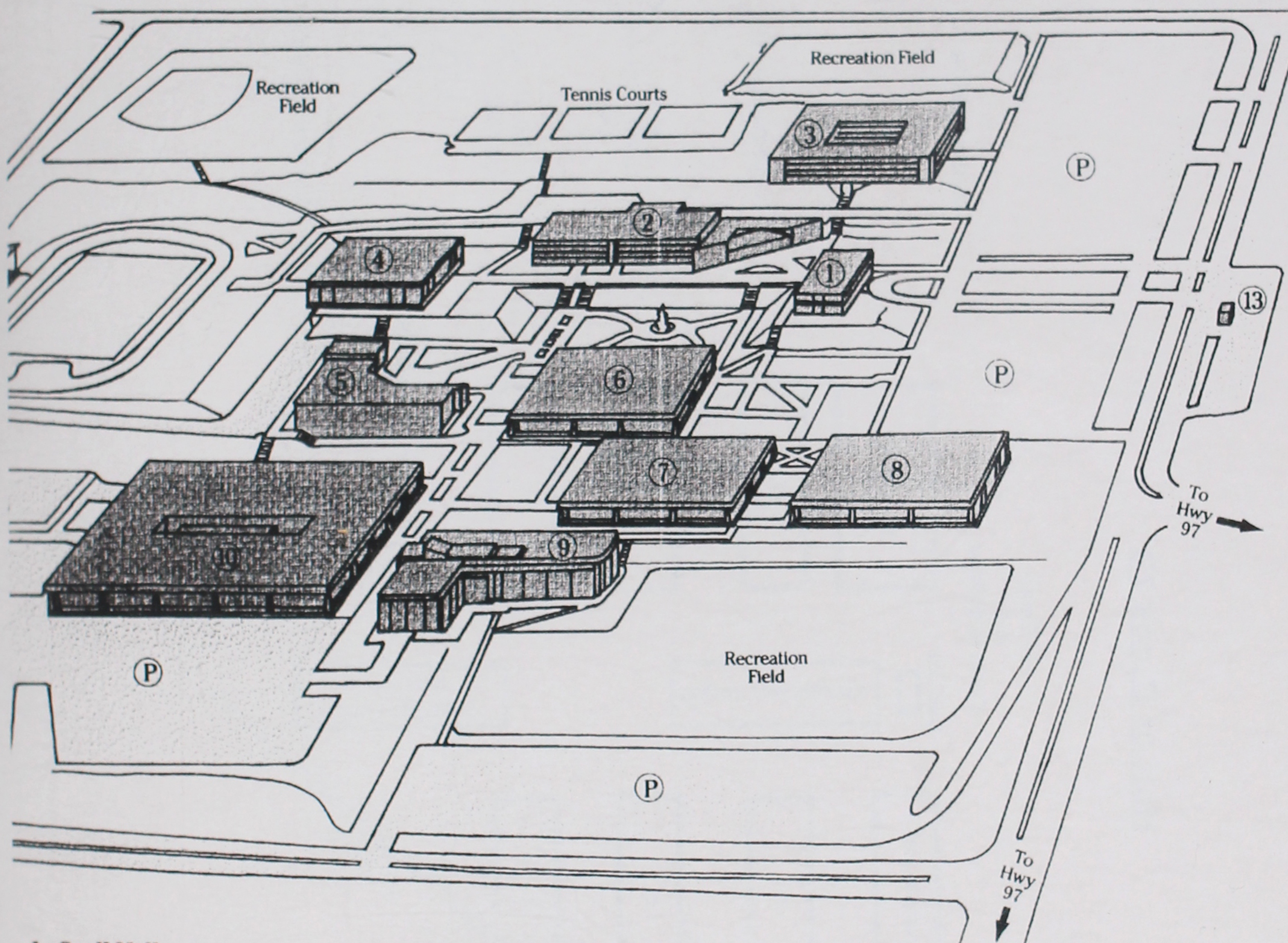
☐ Contribution \$ _____

Please make check payable to "NCRR" and send to the chapter nearest you.





Oregon Institute of Technology



1. **Snell Hall**
Administration, Admissions,
Registrar
2. **College Union**
Bookstore, Financial Aid,
Food Services, Meeting Rooms
3. **Residence Hall**
4. **Gymnasium/Pool**

5. **Learning Resources Center**
Library, Media Services, Shaw Library,
Television Studio
6. **Owens Hall**
Classrooms, Offices
7. **Semon Hall**
Classrooms, Dental Clinic, Offices,
Student Health Service

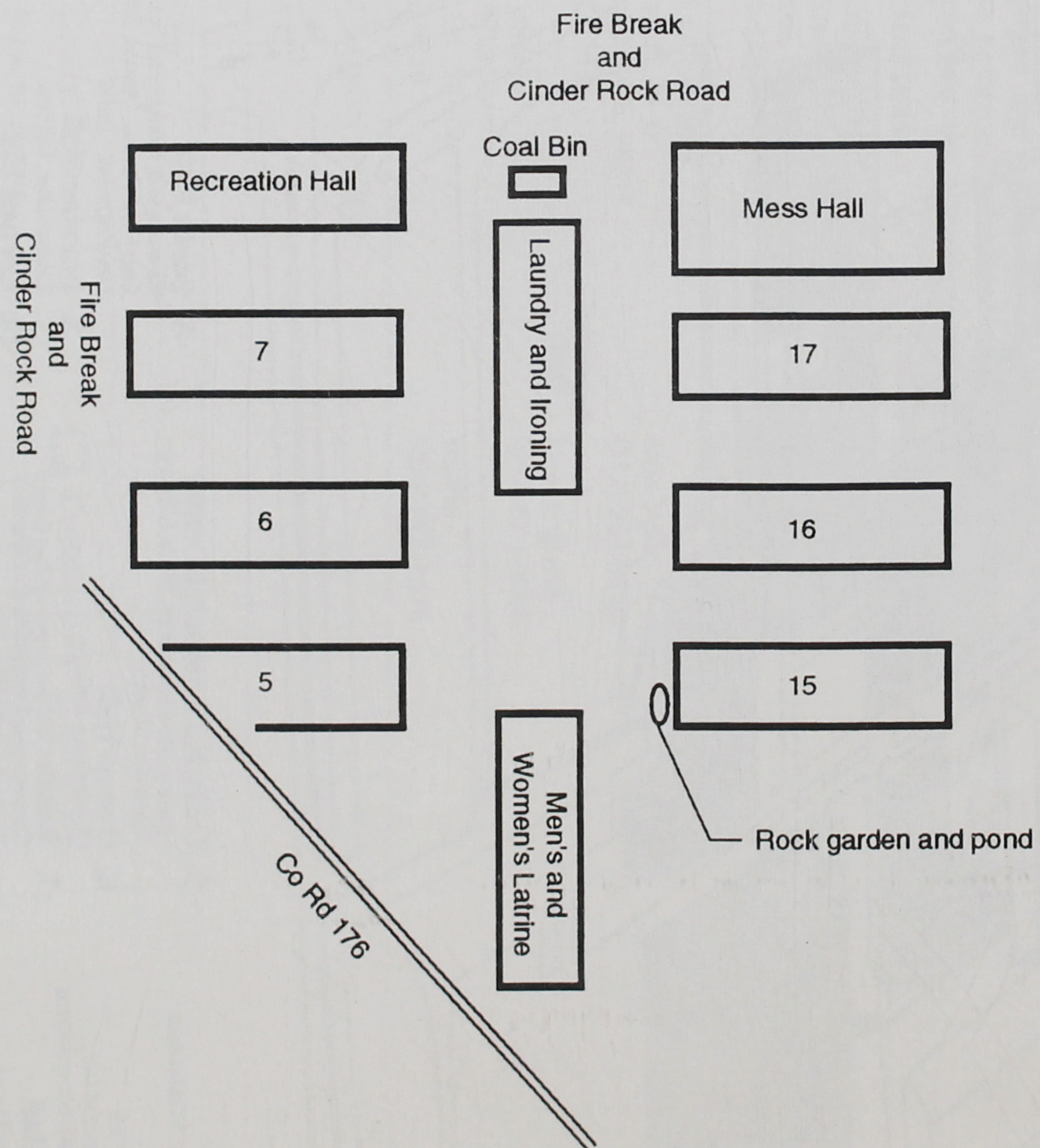
8. **South Hall**
Classrooms, Computing Services,
Geo-Heat Center, Offices, Small Business
Development Center
9. **Purvine Hall**
Classrooms, Offices
10. **Cornett Hall**
Classrooms, Laboratories, Offices



**Tule Lake
Pilgrimage**

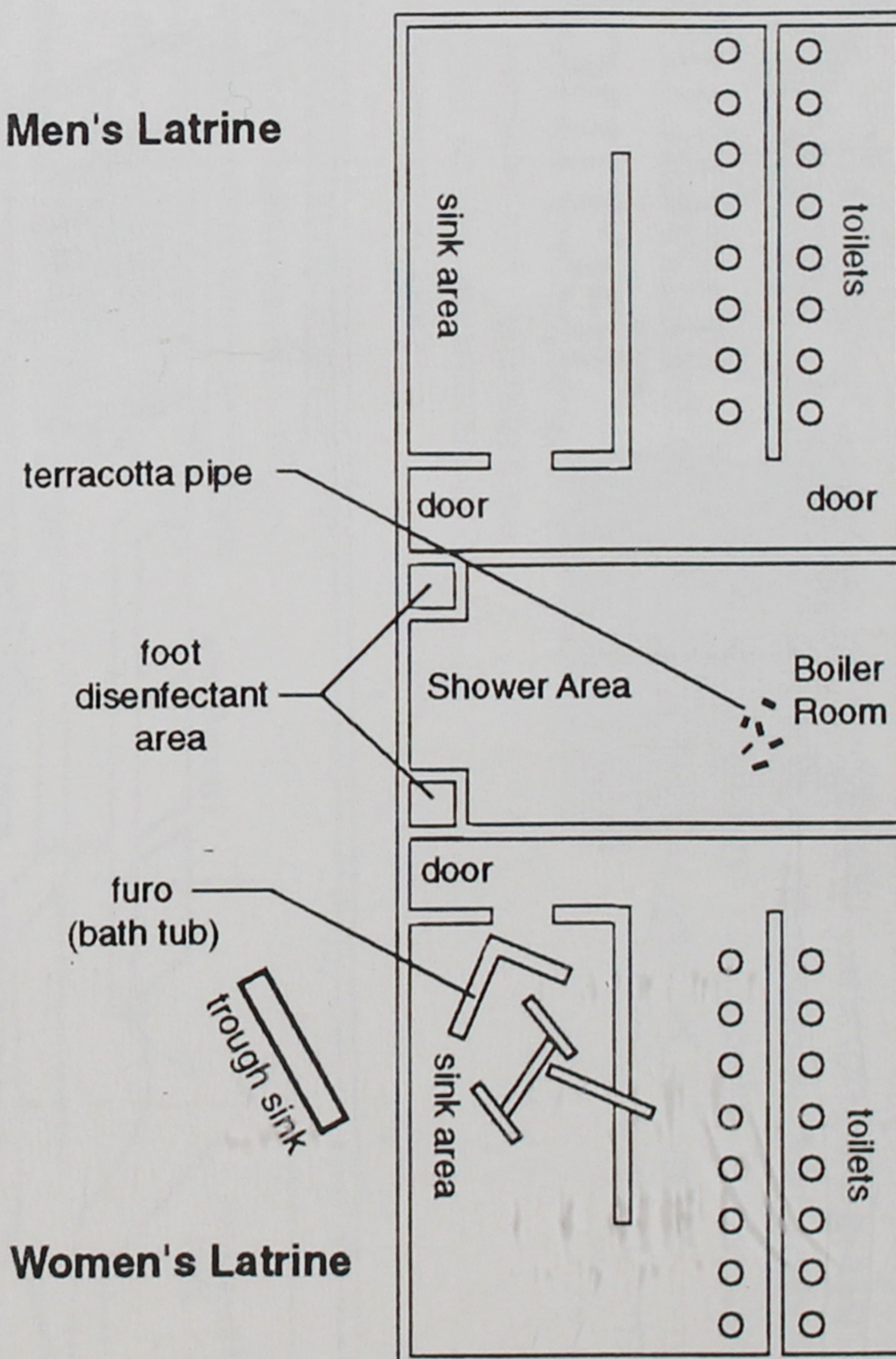


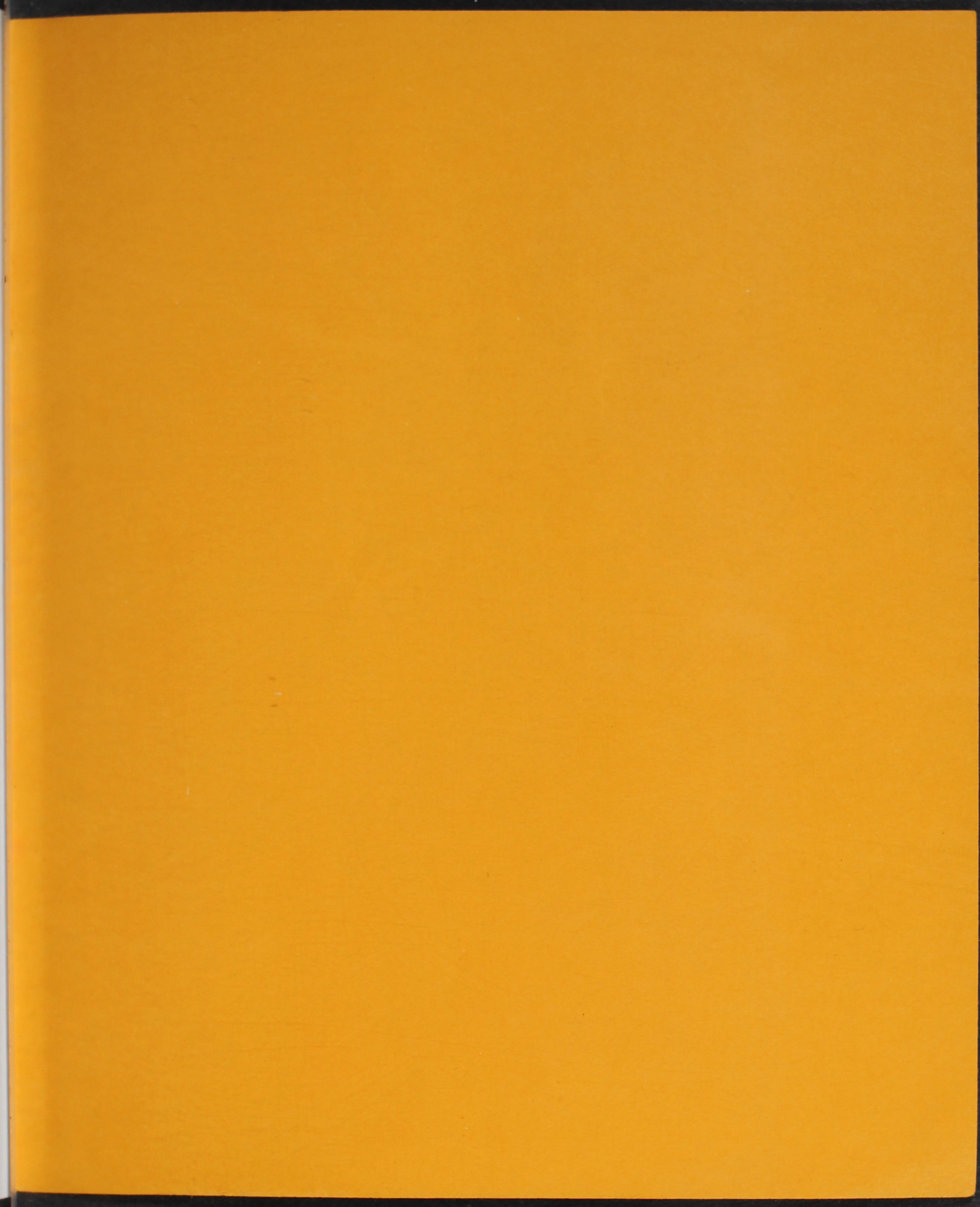
Half of Block 73



Men's and Women's Latrine

Men's Latrine





Layout and design by Lance Yokota