



## AMERICA'S NEWEST NATIONAL HISTORIC SITE

by Clarence Moriwaki, Chairman, Memorial Committee

**A**fter nearly a decade of dreams and persistence, on May 5th, 2008, President Bush officially signed into law the creation of the Bainbridge Island *Nidoto Nai Yoni* "Let it not happen again" Japanese American Memorial as a satellite unit of the Minidoka National Historic Site.

The finish line began to come into view on April 5th when the US Senate voted 91-4 to approve the bill (S. 2739) containing the memorial authorization, followed on April 11th when the US House of Representatives approved the same bill 291-117.

We are humbled by this extraordinary honor, and we are grateful for everyone who supported and encouraged us on this long road, especially prime sponsor US Representative Jay Inslee (D-Bainbridge Island) and US Senators Patty Murray and Maria Cantwell (D-Washington) for their passionate leadership.

By becoming a unit of the National Parks Service, when completed the memorial could receive staffing at the site and would be eligible for at least \$400,000 for interpretative materials and displays. The memorial project could also be eligible for a share of a \$38 million federal "Preservation of Japanese American Confinement Sites" grant program.

To date, we have successfully raised about \$2.8 million, which includes the purchase of the five acre site in Pritchard Park, Phase I which was completed in 2006 and Phase II construction in 2009. An estimated \$6 million will be needed to complete the entire memorial project, including building the 4,000 sq. ft. interpretive center, meeting room and 150-foot departure pier.

### Phase II "Story Wall"

#### Due Next Spring

With each foot representing a Japanese American that called Bainbridge Island home at the start of World War II, the 272-foot long story wall on the path leading to the former Eagledale ferry landing may finally become a reality by mid 2009.

After much hard work by Timber Framers Guild leader and memorial project manager John Buday and memorial designer architect Johnpaul Jones, working in partnership with the City of Bainbridge Island, the city will place Phase II up for bid this winter, with an award and construction expected next year.

While remaining optimistic that jointly we have sufficient funds to complete Phase II, the current dark economic cloud looming over the construction industry may actually prove to be a silver lining, increasing the probability of more

competitive and lower bids for projects such as the Phase II story wall.

In advance of Phase II construction, this winter the City of Bainbridge Island will remove and replace their existing pump house with a smaller and narrower structure. We thank the leadership of Mayor Darlene Kordonow and the city staff for their support and spirit of cooperation. If more funds are available, we hope to cover the pump house with an architectural facade to help make it even less visually obtrusive.



### New Memorial Committee Formed

With the support and encouragement of key community leaders, a new committee has been created to lead the memorial project into the next phase of progress and major fundraising.

Called the "Bainbridge Island Japanese American Memorial Committee" or BIJAM, the new non-profit committee was officially incorporated on October 6, 2008 with the

(Concluded on Page 8)

## Bainbridge Roots Run Deep at Minidoka

*The following article by guest columnist Clarence Moriwaki ran earlier this year in the Seattle Post-Intelligencer*

“The opposite of love isn’t hate, but fear,” Dr. Frank Kitamoto said as he emceed the closing ceremony of last weekend’s Minidoka Pilgrimage.

The Bainbridge Island dentist was one of more than 250 people who attended the sixth annual gathering at the former Minidoka “relocation center” near Twin Falls, Idaho. It was in this remote place where more than 9,000 Japanese Americans were incarcerated during World War II.

From Hawaii to Florida they came, rekindling old friendships and sharing memories of a shameful time when under a cloud of war hysteria, prejudice and fear, America lost her way and forcibly exiled nearly 120,000 Japanese Americans—more than two-thirds of them U.S. citizens—from the West Coast.

More than 114,000 were put behind barbed wire in remote concentration camps located in Arizona, Arkansas, California, Idaho, Utah and Wyoming. Nearly 6,000 children were born in the camps.

The majority of pilgrimage attendees chose to ride chartered buses from Bellevue and Portland, symbolically retracing their initial journey more than 66 years ago to Minidoka.

Among those on the 12-hour bus ride was the oldest known Minidoka survivor, 97-year-old Fumiko Hayashida.

On March 30, 1942, Hayashida was a 31-year-old mother of two, pregnant with her third child when U.S. Army soldiers armed with fixed bayonets removed her and 226 other Japanese-Americans from Bainbridge Island, becoming the first in the nation to be exiled.

On that historic day, the Seattle P-I took a picture of Hayashida cradling her infant daughter Natalie. That poignant photo became an iconic symbol of the incarceration, seen internationally including at the Smithsonian Institution.

Natalie Hayashida Ong came from Texas to travel with and

escort her frail mother on the pilgrimage. A successful business and civic leader who currently serves as mayor pro tem of El Lago, this was the first time both she and her mother returned together since leaving Minidoka 63 years ago.

“I’m so happy that Natalie could come. Hardly anyone is still alive from my immediate family,” Fumiko Hayashida said. “My husband died in 1983. We never celebrated our golden anniversary. I gave birth to my son Leonard in the Manzanar concentration camp. He was the first Bainbridge baby born there. He was injured in Vietnam and died two years ago.”

The Bainbridge Island connection to Minidoka almost didn’t happen. The Hayashidas, Kitamotos and the other Bainbridge Islanders were the first group to be put in the Manzanar camp in California.

Coming from a rural, integrated community, after 10 months of friction with the urban folks from Los Angeles, the majority of Bainbridge Islanders asked to be transferred to Minidoka to be near friends and family from the Puget Sound area.

In 2006, Hayashida testified before Congress for a bill sponsored by Rep. Jay Inslee, D-Bainbridge Island, to designate the former Eagledale ferry dock on Bainbridge Island as a National Historic Site.

“When the war finally ended and we were freed from Minidoka, no one wanted to talk about our painful years in internment camps,” Hayashida said in her prepared statement. “We buried our pain, suffering and shame, choosing to try to forget the past, persevere and for the sake of the children move forward with our lives.”

On May 8, 2008, President Bush signed a bill that officially made the Bainbridge Island *Nidoto Nai Yoni*—“Let it not happen again” Japanese American Memorial a satellite unit of the Minidoka National Historic Site.

“I am an old woman,” Hayashida said. “I hope to live long enough to see that the memorial gets finished.”

To date, \$2.8 million has been raised for the \$6 million memorial.

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*Fumiko Hayashida  
and her daughter, Natalie  
Ong, at the Minidoka  
“relocation center” during  
the 2008 Minidoka Pilgrimage*



## THE TONBO

Dr. Frank Y. Kitamoto addressed the Closing Ceremony of the Minidoka Pilgrimage 2008 with the following brief talk.

I'd like to start out with a Minidoka cheer. I understand that some of you already know it. That's good. You can help lead it.

*Sashimi Sashimi rah rah rah*

*We eat Sashimi raw raw raw !*

I have a patient who is 101. Her son, her caregiver, said she said to him the other day, "Why don't you just shoot me." He said, "I can't do that mom. They'd arrest me. Put me in jail and I'd probably be there for the rest of my life." She said, "See, you're always thinking about yourself."

Why do we think so often about ourselves? This brings us to the *tonbo*, the dragonfly. The *tonbo* in Japanese mythology is a symbol of strength, courage and happiness.

### STRENGTH

There are two types of strength or power—external power and internal or authentic power. External Power may be my occupation, my status in my community, the hierarchy of my position in the workplace, my good looks, my abilities as a great musician, my popularity, my athletic ability, my political power, etc.

Internal or Authentic Power is my Soul; living from my Heart; how precious others are to me; who I am as a human or Humane person.

How can I tell the difference between external and authentic power? External power can be lost. It can be taken away from me. Internal or authentic power can never, never, never, be taken away from me nor lost. Where I run into trouble is when I try to defend or don't want to lose my external power or how I want others to see me. I become defensive, judgmental, angry, mean spirited, violent, fear mongering and can even declare war.

It's been said that the opposite of love is not hate, but is fear. I become so fearful for my own safety or losing my external identity—become so self occupied—that I can't see or even think of the other person's welfare.

Civil Rights, Civil Liberties, Our Bill of Rights—the Law of our Land—are the legal basis for how we are to treat one another. But, laws are fear based. They are made to protect us from one another. Laws are subject to interpretation. Their humanism is determined by the souls of those who interpret them. An example is the Supreme Court decision deciding people accused of terrorism can not be held indefinitely without trial. It passed by a 5 to 4 margin, not unanimously.

If there is to be true change in our Country in returning to greatness, it will depend not on civil liberties nor civil rights but human rights—putting human back into Human Rights. The purpose in life is development of the Soul, Authentic Power, not accumulating external power.

### COURAGE

Courage is not being fearless, but being able to overcome fear, to focus away from myself to free me to help another. That's what heroes do. Their souls override their fears for themselves so they can "risk" for another.

### HAPPINESS

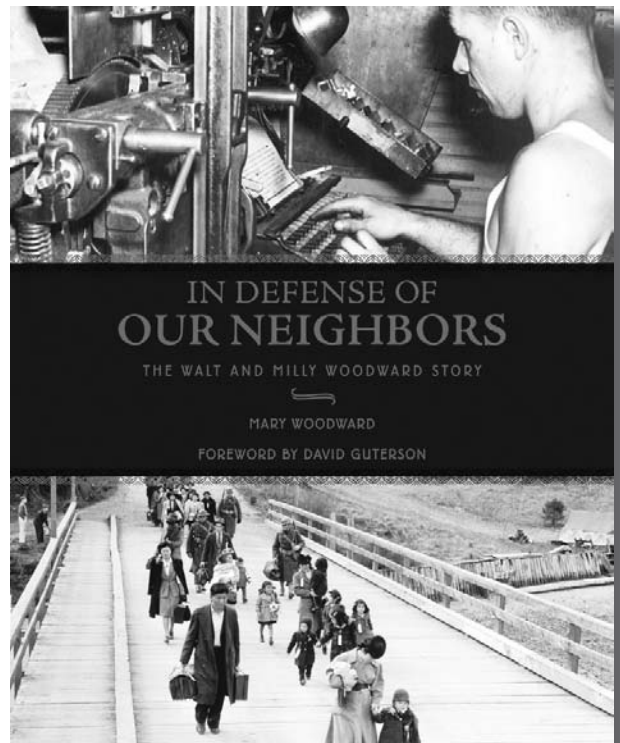
Happiness is the ability to forgive. To forgive all those I perceive as doing harm to me, those who have pierced my external armor. Forgiveness is for *my* benefit, not theirs. It's saying I will no longer let someone else control how I feel, my emotions, how I act or respond. I take back my own life. I am now in charge of my life. I free my soul so I no longer am focused on my external self. Allowing my soul to grow and develop is the gateway to happiness.



So we have the *tonbo* or dragonfly, a symbol of strength, courage, and happiness. If you wish, before you pin the origami dragonfly on the replica of the guard tower, write a person's name or names of those you want to honor or to be remembered. Thank you.

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## HOW GOES THE BOOK?



*In Defense of our Neighbors* by Mary Woodward, an account of the WWII Nikkei exclusion, has been well received at book readings on Bainbridge Island and in Seattle. Book sales benefit the *Nidoto Nai Yoni* memorial and continue to be steady at both Eagle Harbor Books and the B.I. Historical Society's museum. When BIJAC members purchase copies through BIJAC a larger amount goes to the memorial. The next readings will be in Portland on December 7<sup>th</sup> and at the B.I. Museum on December 14<sup>th</sup>. All are free.

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## Paul Tsutomu Ohtaki • 1924 ~ 2008

An unlikely friendship that continued into the next century began in 1940 when shy, 16-year-old Paul Ohtaki took a job as part-time janitor becoming *The Bainbridge Review's* "clean-up kid."

Over the next several decades, he and his employers, Milly and Walt Woodward, kept in touch through a lively correspondence, sharing news of births, marriages, new jobs—and always whatever was happening in the long saga of the WWII Nikkei exclusion.

It took the ever-polite Paul many years to forego the formal "Mr. and Mrs." when referring to my parents. But the affection they shared was apparent from the outset. Whenever a letter from Paul arrived, it was an occasion in the Woodward house as the whole family gathered to hear the latest from this dear friend the children had yet to meet. Although, since Paul took a sincere interest in the girls' lives and always asked about their most recent activities, the young Woodwards felt they knew him.

Milly died in 1989; Walt in 2001. I will never forget trying to comfort the weeping Paul, then a distinguished 76 years old, outside St. Barnabas church at my father's memorial.

It was, of course, a sad day, yet one I remember with gratitude.

It was then I "inherited" Paul and his glorious friendship from my parents. We began to correspond. He began asking about my children. The cycle continued.

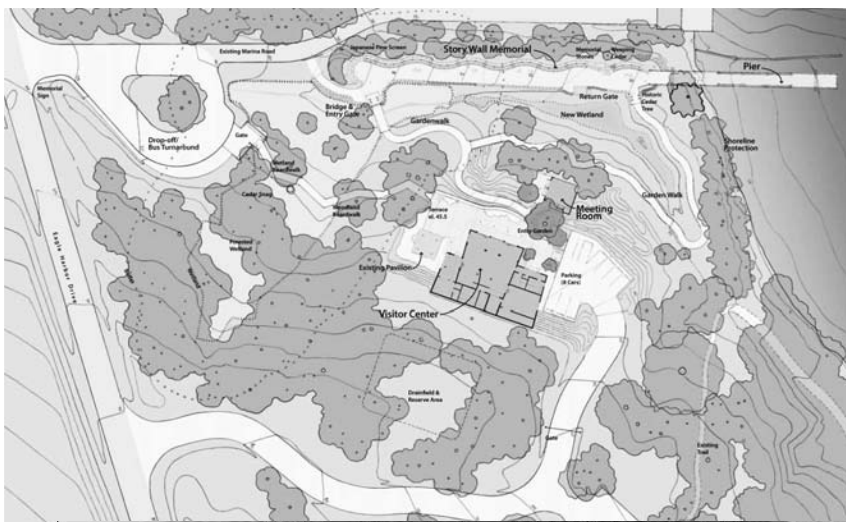
We met only a handful of times: twice in his beloved San Francisco and twice when he came here. Yet his death has left such a hole in my heart.

Paul Tsutomu Ohtaki died in the spring of 2008. His cherished wife, Kitty (Katherine), whom Paul had lovingly cared for in her illness, died in the summer.

Lilly Kodama, Frank Kitamoto and I attended Paul's memorial. In keeping with his wish, his and Kitty's ashes will be scattered at the memorial site.

A son of the Island will come home.

—Mary Woodward



Artist renderings of some of the features at the Memorial: Wall Perspective (on Page 1); Site Plan (top left); Visitor Center Interior (above) and Visitor Center Exterior (left). All by Seth Seablom of Jones and Jones, Seattle. Thanks also to John Buday of Cascade Crest Designs. Copies (in color) of these and other drawings are available on request.



## Junkoh Harui • 1933 ~ 2008

*"Well, of course, having a love affair with the earth is not a difficult thing to do. I think we all consciously or subconsciously enjoy what nature provides for us as far as plants and trees and wonderful air and the sun and rain and snow. I think you just have to stop and think sometimes, and relish what you are getting in nature."*

Junkoh Harui, nurseryman, community leader, and Island treasure passed away peacefully at his home in Winslow, surrounded by his wife, Chris, and the family he so dearly loved. Junkoh was 75 years old when he journeyed on to unseen gardens. Many have written about Junkoh's family history, so this brief tribute will share some of Junkoh's wisdom with our community through selections from an oral history interview in 2007.

*"My mother said weeding teaches you humility because it's a job that has to be done and nobody else will do it. If you keep your head down, you may find something because how many coins have you ever found floating in the air?"*

Junkoh took on the enormous task of restoring Bainbridge Gardens. His father and mother had created it over many years, starting from undeveloped woods, until it was a place of peace and beauty that people from miles around would visit. All his parent's work was lost when all of Bainbridge Island's Nikkei were forced to leave, either to painful exile in distant communities or to concentration camps.

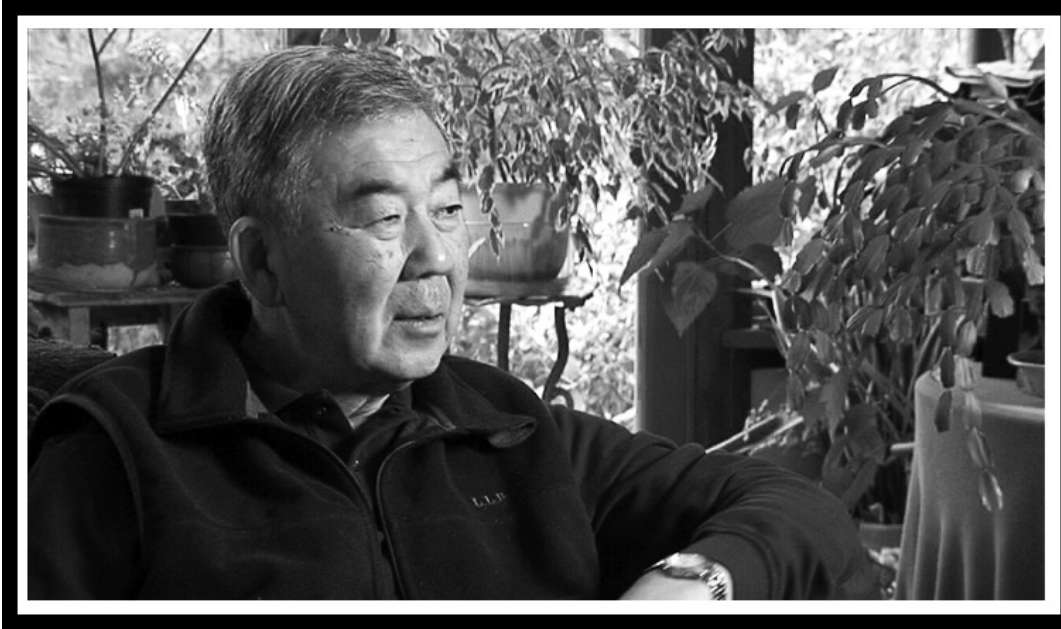
*"The word 'gaman' is a symbol of strength. During the war a lot of things were threatening to our lives... being separated, being interned, being discriminated against. And what carried a great many of us through was the word gaman, which meant be steadfast, be patient, persevere through tough times. It's a rock-strong word."*

Junkoh believed strongly in the preservation of nature, and through his nursery business encouraged others to see the beauty in plants and trees, cultivated and cared for with natural methods.

*"We're losing a lot of our forest on the island and of course those things are very important to all of us... the wildlife needs protection, I think we're taking that away from them. We all curse the deer and everything, but there needs to be wooded areas for sanctuaries for the animals."*

Junkoh dedicated his life to thinking of others. Junkoh's views on nature, gardening, social justice, and friendship connected with the hearts and minds of Bainbridge Islanders.

*"I think the most important word is respect. Respect for others and respect for yourself. One of the finest things that happened to my life lately is to have grandchildren. I observe them with a little bit of a different eye and it's a difficult world to live in right now for a kid. But I try to instill one thing and that is respect. Respect for others and respect for yourself and of course honesty..."*



Junkoh's wisdom created ripples throughout the community, inspiring people to strive for more sustainable ways of life. Junkoh was a visionary, and recognized essential connections between respect for nature and respect for fellow humans. People who knew him, even slightly, will remember his thoughtfulness, his gentle humor, and his kindness.

—Karen (Matsumoto) & John deChadenedes

## In Memoriam

Our sincere condolences go to the families and friends of those Bainbridge Island internees who have passed on since the publication of our newsletter last winter. We are seeking biographical information and personal memories about these and other internees for publication here and on our website. Please contact Dr. Frank Kitamoto at (206) 842-4772 or Lilly Kodama at mikodama@aol.com.

Ray Kitayama - September 29, 2007  
Florence Koura - December 12, 2007  
Sue Nishimori Yonemitsu - December 19, 2007  
Chizuko Nishimori - February 13, 2008  
Fusako Horishige - February 13, 2008  
Hideo Terashita - April 8, 2008  
Frank Koba - March, 2008

# LEAVING OUR ISLAND

By Frank “Kazu” Kitamoto

## — Chapter Four —

*As the fourth and final chapter in this series begins, fighting in the Pacific was still going on, but at the beginning of summer, 1945, the internees in the concentration camp at Minidoka, Idaho, were allowed to return to their homes. Frank Kitamoto had just turned six, having spent more than half of his life behind barbed wire.*

Now that we are back on Bainbridge Island, Yuriko is going to be called Lilly, Hideko is Frances, Kazu—that’s me—is Frank Jr., and Chiseko is Jane. The names are on our birth certificates, but we haven’t used them. Guess our parents feel it’s safest to be as American as we can be. Learn about the Statue of Liberty, the Pilgrims, the crusades, about our European heritage. We study Japan—it’s a foreign country. God! Why didn’t you make me American like the rest of the kids? Why did you have to make me Japanese?

It’s now 1953. Last year was the first time they allowed people of Japanese descent to become naturalized citizens of the United States, and Dad’s going for it.

I’m in love. She’s my first real girlfriend. I’m at the University of Washington. I bring her to my father’s jewelry store to meet him—617 Jackson St., under the Bush Hotel. I can tell he is uncomfortable because she’s not Japanese. But he likes her. She gave me the word today. Her parents don’t want her to see me anymore because I’m Japanese. My heart aches so much.

I’ve never felt pain like this in my life. I wanted her to say, “It doesn’t matter what my parents say. I love you so much, I’d rather be with you.” But, she can’t say that. I agree to not see her anymore. She cries. I want to, but I don’t. We break up. She is an American of Chinese descent.

I spend a week at a United Church lab school at Pacific Grove, Oregon, for high school youth-group advisors. A woman comes up to me and says, “This is the first time I’ve spent time with a person who’s Japanese and you know, you’re just like everybody else.” It hits me. Not only was I the only person there of Japanese heritage, but I had forgotten I was Japanese. I’d been trying all my life to be as white as I could be and she only had to look at me to know I wasn’t. I was a failure.

They’re having a fourth of July parade in Winslow. They want our community to build a Japanese American community float. The Caucasians will have a float, too. They’re calling theirs “The Pioneers.” I guess they don’t know that the first recorded person of Japanese descent on Bainbridge Island was in the 1883 census. The names were hard to pronounce, I guess. They were recorded as “Jap #1” and “Jap #2.” Port Blakely Mill Co. had two *nihon machi*, “Yama” on the hillside going toward Toe Jam Hill, and “Nagaya” on the flat land to the north. More than 600 people of Japanese descent lived there, making it the first large Japanese settlement in the Pacific Northwest.

Kinahihiro Hirakawa arrives at Port Blakely in 1890. He builds a Baptist church near the mill in 1904. In 1925, the mill suffered its second large fire, and Hirakawa moves a newly built church to the Nakata property, across from where the St. Barnabas church is now.

He takes it down board by board and erects it again. Jitsuuze Nakata comes to Port Blakely in 1890. His son John goes into the grocery store, followed by his grandson, Don.

Hanjiro Kono establishes a hotel and restaurant at Port Blakely in 1893. A year later, Haruko Kono (later Yoshida) is the first American of Japanese descent, the first Nisei, to be born on Bainbridge Island.

In 1900, Tarazo and Kuma Nakao come to Port Blakely. A son, Sam, is born. In 1906, Zenhichi Harui comes to Port Blakely. He and his brother, Mr. Seko, eventually start Bainbridge Gardens. In 1908, Tomohichi and Tomiye Nishinaka, my mother’s parents, come to Bainbridge Island from Bellevue, where they grew strawberries. They farmed where Bellevue Square is now. In 1908, S. Moritani is the first to grow strawberries on the Island. In 1920, Otohiko and Hatsuko Koura move to the Island from Seattle. Art and Nob are infants. Koura Road is named after their family.

After the big fire at the mill, most of the families go into farming. Bainbridge produces almost two-thirds of the States’ strawberry crop. If there is a cleared piece of land on the Island, there’s a good chance it was cleared by a farmer of Japanese descent, using dynamite to blow up stumps.

They didn’t tell me in school that my grandfather Nishinaka and other farmers of Japanese descent planted the flowering cherry trees around the new high school. I didn’t learn in school about Walt Woodward, his editorials in *The Review*, how he said it was against our constitutional rights to be imprisoned without due process. “If you can do it to Japanese Americans,” he often wrote, “you can do it to Rotarian Americans, fat Americans, any Americans.”

I didn’t hear about Ken Meyers in school, how he convinced his manager to allow him to sell us insurance when nobody else would risk it; about Hjalmer Anderson who paid back taxes on the Harui/Seko property when they were gone; about the Rabers who looked after the Koura property; about the Cumles and the Ohtakis; the Kitamotos and the Nartes and Aquinos; the Hayashidas and the Madyags; about Mr. Burkhalter and his legal help; about the Williams family.

Where are you from? I’m from Bainbridge Island. Oh, no, where are you really from? Where did you learn to speak English so well? We’d like to do something multicultural. Do you have a Japanese flag? How about a kimono? How about Japanese food?

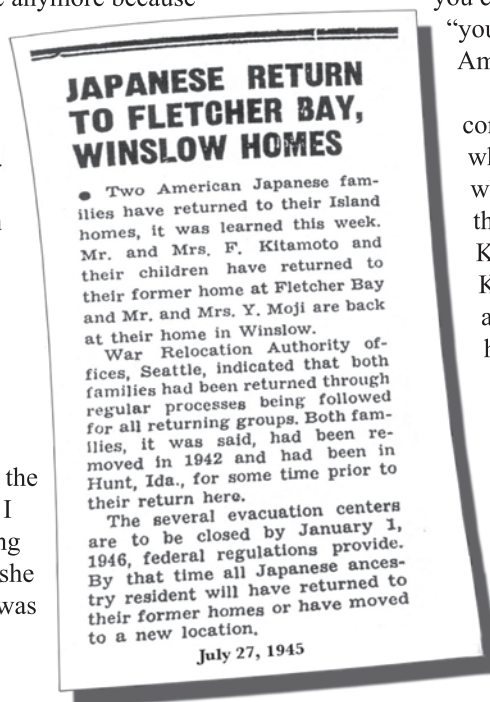
What’s wrong with saying “some of my best friends are Japanese”? Well, when was the last time you heard a Caucasian person say, “Some of my best friends are Caucasian”? That’s why we went to concentration camps: we were thought of

as a collective, all the same, not individuals. It was never “military necessity.” It was because we looked like the enemy. It was the Japanese embassy, not the Japanese American embassy who said maybe they should recruit Japanese Americans as spies.

No American of Japanese ancestry was ever charged, much less convicted, for being a spy or saboteur. But, that isn’t the point. Even if a thousand had been, it did not justify the imprisoning of 120,000 men, women and children of Japanese descent in America’s concentration camps.

A 4<sup>th</sup> grader asks me, “Why did you have to go to concentration camp?” “Because they were afraid we might be spies, I think,” I answered. With a puzzled look, she says, “How could you be a spy? You were only two and a half years old.”

(Concluded on Page 8)





## BIJAC GOES HOLLYWOOD! (WELL, ALMOST...)

BIJAC has taken on two new documentary film projects, to be completed by spring/summer of 2009. The working title of the first film is *Fumiko Hayashida: The Woman Behind the Symbol*. The second concerns Nisei veterans in the Military Intelligence Service and is called *Heroes Behind Barbed Wire: MIS in WWII, the Pacific War*.

The film projects have received several state level grants written by Karen Matsumoto; additional fundraising for these projects is continuing. These films will be produced by Lucy Ostrander and Don Sellers of Stourwater Productions, long-time film partners with BIJAC. Stourwater produced *Red Pines*, as well as our OSPI civil liberties documentary film series. You probably also know Don and Lucy as the film crew recording our oral history interviews. These interviews will appear on the BIJAC website, and are already featured in the Densho archives. A DVD of the MIS film will be made available free to teachers, accompanied by curriculum materials for use in the classroom.

### Fumiko Hayashida: The Woman Behind the Symbol

This project is a 10~12 minute video documentary about Fumiko Hayashida, who has been called the “Nisei Rosa Parks” and who is now 97 years old. Fumiko is our most famous BIJAC elder and her photograph has become a symbol of the Japanese American internment experience.

Fumiko was pregnant and had two young children when she was removed from Bainbridge Island in 1942. Like many other wives and mothers, her strength and spirit held her family together through the long camp years and helped them to rebuild their shattered lives when they finally returned home after the war.

This film was originally conceived as a project for the Women’s History Consortium’s 2009-2010 Washington State Women’s Suffrage Centennial Commemoration, and it will be featured on the Consortium’s website during the Centennial. The WHC is administered by the Washington State Historical Society.

### Heroes Behind Barbed Wire

*Heroes Behind Barbed Wire: MIS in WWII, the Pacific War* is a 10~12 minute video documentary about the Japanese American men incarcerated in concentration camps who enlisted in the U.S. military and volunteered to become linguists in the Military Intelligence Service in the Pacific Theater of WWII.

The MIS project will focus on the story of Master Sergeant Roy Matsumoto, born in Los Angeles, raised and educated in Japan, and later sent to the Jerome, Arkansas, concentration camp after his return to the U.S. He volunteered for service in the U.S. Army from behind barbed wire even though his American family members and friends remained imprisoned, and despite the fact that his Japanese family members were in particular danger from U.S. bombing. Matsumoto’s parents were living in Hiroshima when that city was destroyed by the first use of an atomic weapon in war.

His extraordinary story begins with Japanese immigrant roots and leads to uncommon valor and heroism fighting the Japanese army in the jungles of Burma with Merrill’s Marauders. Matsumoto was later in charge of interrogating his own brother, who had served in the Japanese Army and was a prisoner of war during the American Occupation following the end of the war. Matsumoto is one of the most highly decorated Nisei soldiers in WWII, and has the unique

distinction of being honored in both the MIS and Ranger Halls of Fame. Matsumoto’s story, while unique and highly distinguished, shares the qualities of sacrifice, courage, and patriotism that characterized the stories of many young Japanese American soldiers who volunteered to fight for their country.

Approximately 6,000 Nisei men and women served in the Military Intelligence Service during WWII, most of them fighting covertly against the land of their ancestry. Their efforts contributed tremendously to the Allied victory in the Pacific. Many historians have referred to the MIS as “America’s supreme secret weapon,” and until recently their activities have not been widely known.

This film is funded by a Civil Liberties Education Program Grant administered by the Washington Office of the Superintendent of Public Instruction (OSPI). OSPI has funded our civil liberties documentary series and the new BIJAC website.

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### New BIJAC Website Coming Soon!

We are putting the finishing touches on our new BIJAC website with the goal of going live on our domain this winter. The new website will contain over five hundred images as well as close to one hundred short film clips taken from our oral history collection. This new, user friendly, media rich website will contain information on BIJAC’s current projects and events, as well as a history section that will illustrate our community’s rich and colorful past. Postcards announcing the launch of the new site will be mailed soon. In the meantime, the current site ([www.bijac.org](http://www.bijac.org)) is inactive.

—Debra Gindeland

### One Call For All

Play the Bainbridge Island edition of “American Idol.”

It’s easy – just give any contribution for the Memorial project through One Call For All – even just \$5 – and you not only help the project, but you will cast a vote to help the memorial get even more funds.

Each year, tens of thousands of dollars are donated to One Call For All without designating a specific project or charity. To distribute these undesignated funds, the more popular a project, the larger the share. The total number of donations – regardless of the amount – is the only thing that counts!

## MEMORIAL (from Page 1)

election of officers and initial board members:

President Clarence Moriwaki; Vice-President; Frank Kitamoto; Treasurer Eric Cedarwall; Boardmembers Steve Davis, Lilly Kodama, Ed Kushner, Sallie Maron, Kassia Sing, Val Tollefson and Mary Woodward. More boardmembers are being recruited to serve one-to-three year terms, and we welcome and encourage anyone who may be interested in serving.

The committee is honored to have the support of a top-flight advisory committee that includes every former living Washington State Governor: Dan Evans, Booth Gardner, Gary Locke, Mike Lowry, Al Rossellini and John Spellman, as well as friend and former Washington Secretary of State and Bainbridge Islander Ralph Munro.

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## LEAVING OUR ISLAND (from Page 6)

We left our Island on that cold March day so many years ago. Most of us survived and we—a lot of us, anyway—did come back to our Island. Now, the Issei, the first generation on Bainbridge Island, our pioneers, are all gone. The Nisei, mostly in their 80s or 90s, are becoming rare. The time will come when first-hand stories can't be told, just when they are needed most.

Let's build the Memorial, our Interpretive Center. Let's continue to enlarge and enrich our Oral History and Family archives, and to spread our story far and wide, for it is not just our story, but America's story, every page, chapter and verse.

*NIDOTO NAI YONI - LET IT NOT HAPPEN AGAIN.*

## COMMUNITY CALENDAR

- **Annual Mochi Tsuki** — December 27, Saturday at Islandwood
- **Civil Liberties Symposium** — June 25 and 26, Thurs-Fri. at College of Southern Idaho - Twin Falls
- **Minidoka Pilgrimage** — June 26-28, Fri-Sun. Bellevue CC to Twin Falls, Idaho
- **Semi-Annual Bainbridge Island Japanese American Reunion Picnic** — August 15, Sat. at Battle Point Park.

*If you are interested in participating or helping in these activities, please call Dr. Kitamoto (206) 842-4772 or visit our website [www.bijac.org](http://www.bijac.org) for further information.*

## NIHONGO, ANYONE?

Interested in Japanese classes for adults or children? Madrona School has a delightful teacher, Aiko Shimada, who comes from Tokyo. Besides being a skillful and engaging teacher, Aiko plays the koto and has a number of CDs (some award winners!).

She's offering an adult conversational Japanese class on Mondays, starting on Monday October 6 at 3:30. The children's classes are at 3:30 on Wednesdays. Both classes are held in the Administration building (219 Madison), the old green house next to Eagle Harbor church.

Classes are \$20 per session, with discounted monthly or quarterly rates.

Contact Ann Lovejoy, Administrative Director, Madrona School Tel. (206) 855-8041.

# BIJAC

**BAINBRIDGE ISLAND  
JAPANESE AMERICAN  
COMMUNITY**

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*If you wish to make changes in the address shown below, or to be removed from our mailing list, please let us know.*

***We urge you all to attend our monthly meeting on the first Wednesday of the month.  
Call or visit our website for time and location. There are no dues, the only obligation being an interest in Japanese  
American history and heritage and a willingness to lend your support and interest to our ongoing projects.***