

**Clifford I. Uyeda, ed. *Americans of Japanese Ancestry and the United States Constitution: 1787-1987.* (San Francisco: National Japanese American Historical Society, 1987) 91 pp., \$12 paper.**

In 1987, the Smithsonian Institution, as part of its observance of the bicentennial of the Constitution, held an exhibit that traced the history of Japanese immigrants and their descendants in the United States. This book, which commemorates the exhibit, consists chiefly of black-and-white photographs, brief notes, and a detailed chronology of the Japanese in this country from 1806, when eight shipwrecked sailors arrived in Hawaii, to 1987, when Senator Daniel K. Inouye (Hawaii) presided over the joint House and Senate hearings into the Iran-Contra affair.

The photographs come from a variety of sources—museums, university and public libraries, newspaper files, private collections, and, especially, the National Archives—and one is grateful to have them assembled in a single collection. The majority of the photographs are those depicting the forced removal of Japanese Americans from the West Coast to concentration camps in some of America's most desolate wastelands following the outbreak of World War II. Such a focus is fitting, because the euphemistically labeled "evacuation" of all Japanese Americans, most of them citizens, from their homes under the guise of national security is the central experience in the lives of Japanese Americans. As the recommendations of the Commission on Wartime Relocation and Internment of Civilians to issue a formal apology to those who were impounded and to "compensate" each surviving person with a payment of \$20,000 receive widespread media attention, these photographs provide a useful and powerful reminder of what happened when racism and greed led to the wholesale violation of civil rights.

The images are haunting even after the passage of over four decades: the "evacuees" at the government-designated pick-up stations, ranging from the old and infirm to infants being carried by their mothers, all of them wearing government tags; a veteran of World War I who arrived at one of these pick-up points in his old Navy uniform, his decorations pinned to his chest in silent protest; the horse stalls that families had to transform into homes, fashioning furniture out of scrap lumber; the rows upon rows of drab tarpaper-covered barracks at Manzanar, the American flag in the foreground; the dust storms that swirled up, leaving a fine layer of grit on everything; the watchtowers and barbed wire that ringed the centers, measures that the government explained, unconvincingly, were designed to keep potential intruders out; the mess-hall lines that reminded one of prison lines; a tombstone bearing Japanese characters and incongruously set in the California desert. While some of these photographs and similar ones have appeared elsewhere, they are evocative and retain their power to move one to sober reflection.

Other photographs show the humble beginnings of the Japanese

immigrants and the exploits of the much-decorated but segregated 100/442nd Regimental ("Go for Broke") Combat Team. That the Nisei soldiers who volunteered for or were drafted into the Army had much to do with the greater tolerance enjoyed by Japanese Americans following the war is now widely acknowledged. The book reminds all of the extraordinary sacrifices and accomplishments of these men and women, many of whose mothers, fathers, grandparents, sisters, and brothers were made refugees and prisoners in their own country.

One who seeks to be informed about the history of Japanese Americans will not be satisfied with the brief notes and with the chronology of events, though the latter is more detailed than chronologies found in most books. For a complete historical understanding of the Japanese-American experience and even of the internment, one must seek other sources. The primary value of this book is to remind us of what happened to a vulnerable minority in the days, months, and years following Pearl Harbor.

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**Pontheolla T. Williams. *Robert Hayden: A Critical Analysis of His Poetry*. (Urbana: University of Illinois Press, 1987) xviii, 241 pp., \$21.95.**

Pontheolla Williams' book is fairly straightforward. Because Hayden's life is not well-known, she provides a thirty-five page biography before examining Hayden's work in chronological order generally giving each volume a separate chapter. She includes a bibliography of Hayden's work and of the secondary material she used, notes, several of the major poems she studies, a chronology of Hayden's life, another of his poetry, and an index. All of these, especially the two chronologies, will help the person wanting to study Hayden.

For Williams the approach is effective. The brief biography focuses on those factors which most affected his poetic career: his ambivalent attitude toward his adoptive parents and his natural mother, the depression and college years in which he studied the major poets in the Euro-American tradition, his adoption of the Baha'i faith, the years spent teaching at Fisk and trying to find time to write, Southern racial attitudes and history, and what might be called the years of success as a member of the University of Michigan faculty and poetry consultant to the Library of Congress.

The chronological approach to Hayden's poetry permits Williams to trace the development of themes and techniques and to consider