

1. Chikara Koike's Leave Clearance Hearing

Chikara had his leave clearance hearing recently. The segregation hearings were to be relatively simple, but according to an official announcement the leave clearance hearings were to be ~~not to be given~~ given "with sufficient thoroughness" to enable the Leave Section to determine the ~~true~~ loyalty of each individual, and to decide whether or not he should be declared eligible for leave." The fact that the hearings are thorough is attested to by Chikara, although his case may have received special attention because of the fact that he is a Kibei.

One thing that complicates the hearings here is the fact that Tuleans are getting their hearing here in Minidoka, where conditions during registration were different. The staff in Tule Lake would be more likely to understand why many evacuees did not register or answered "No, no," something which the staff here in Minidoka would have difficulty in understanding. Here the registration was relatively successful and several hundred volunteers for the combat unit were obtained. This difficulty is enhanced by the fact that ~~the small group of staff members sympathetic to~~ ~~there doesn't seem to be the small~~ evacuees that existed in Tule Lake is not evident here, although it may exist. The administration here in Minidoka is admittedly more dictatorial than at Tule Lake. This predicament in which Tuleans who have had to change their answer to Question 28 is placed is well expressed by Fumiko Yabe, who said:

"The administration here is terrible because it doesn't understand why Tuleans answered the way they did. They



1. Chikara Koike's Leave Clearance Hearing (cont'd)  
just don't understand what we had to go through in Tule Lake."

To get back to Chikara's hearing, he stated that the hearing was difficult for him. Although he did not give too much of the details of what he was asked, he summed it all up by saying: "Komatta yo!" (It was tough). They asked him such questions as:

"If America is attacked by Japan, would you defend Americans even with your bare hand?"

Chikara said that he hesitated because he didn't know which way he should answer. He wanted to talk the matter over with his parents first to see what they would advise him to answer. He finally answered "yes" to the question, fearful that in so doing he had ruined his chances of being able to return to Japan. On the other hand, he wanted to stay with his family and not return to Tule Lake. He said:

"I'm afraid that I won't be able to return to Japan now."

He was assured ~~that~~ by JS and Harry Mayeda, to whom he was recounting his experience, that he would have no difficulty whatsoever in returning to Japan. After the hearing he was told that he was allowed leave clearance and did not have to return to Tule Lake.



1. Shortwave and Inu

Sat right next to two men who were talking about broadcasts from Japan. One of them was a reddish man with a mustache(my identification). I listened carefully while they talked. Evidently they felt that they had nothing to fear as they discussed the matter. They~~y~~ were talking about a man who took pains to keep transcripts of broadcasts from Japan and then show them to people. Both men had heard a broadcast or two, but one of them wanted to hear another one because he hadn't heard it for a long time now. They both gave the impression that they had to be careful because there were so many inus around. One of the them said that his friend had a shortwave set and someone reported it and it was taken away. ~~/p/p/~~ One of them said that there was a man in Block 14 who was suspected of being an inu. He was ppresent when a fellow who had a shortwave set said: "Come over and listen to it sometime." If that man's radio is taken away, according to the account, then it is certain that the man from Block 14 was the person who reported it. They admired the fact that in Tule Lake everyone had their antenna strung outside on the rooftop. The man with the mustache thought that all the news coming out from the Daihoni (Imperial Headquarter) could not ~~p/p~~ contain lies, although some news of strategic value might be omitted. The other fellow thought that there would be lies mixed in, too.

After the other man left, I talked to the man with the mustache. I told him that it was too bad that people had to be afraid of inus, since in Tule Lake they had listened



## 1. Shortwave and Inu (cont'd)

to broadcasts without worry. The man admitted that it was difficult to get any sort of cooperation here. I said that unless the people cooperated a little more they were not going to be able to fight the administration. He said that it was difficult to get anything done because even before they got started the administration found out what was going on and put a stop to any movement. He pointed out that matters such as those that concerned the hospital had to be solved yet. I pointed out that if the people didn't watch out the administration was going to try to get people out of the centers. To fight a thing like that the people would have to get organized a little more.

As Takeda says it's probably useless to try to organize people who don't want to, but the effort toward organization is cropping up here and there. To report on the meetings with Myers, meetings are going to be held in each block, I understand. Dick Kanaya was working on a translation of one of the minutes yesterday.



1. Minidokan leadership

More than one Minidokan have complained to me about about the leaders here, even though they did not know me at all, except for the fact that I had come recently from Tule Lake. They seem to like to hear how things were handled by the Japanese in Tule Lake, and admit that things are in a poor state of affairs here. The complaint is always the same, whoever tells the story. I met just such a person in the bath last night, and we discussed the matter thoroughly. His complaint went somewhat as follows:

"I don't say that it is a good thing to be constantly opposing the administration, but I admire the way in which people in Tule Lake have stood up for what they have considered to be their rights. Here the people don't seem to have the guts to do that. They always do what the administration tells them to do. Even when they want anything they don't do anything about it, but just say, 'Well, it can't be helped because that's the way the administration wants it.' There were several hundred volunteers from this project. I was willing to let my son volunteer if he wanted to, too, but what did we get for being cooperative? We don't <sup>have</sup> clothes racks, for instance, as they do in Tule Lake. There's no reason why there should be any difference in the treatment evacuees ~~receive~~ in different centers receive. It's not all the fault of the administration. A great deal of the blame must be borne by the people themselves. They've taken the full ~~pay~~ cut in personnel without complaining.

The trouble with the leaders here is that they want



## 1. Minidokan leadership (cont'd)

to ~~make the Japanese suffer~~ show off. I don't think that they are so bad that they want to make the Japanese suffer. But some of them seem to take pride in increasing the number of Japanese that they can report to the administration. The trouble with them is that they don't think about the welfare of the Japanese, but only try to save their own skins. They are afraid of saying anything because they think that if they do they might be put on the black list. They try to please the Caucasians by helping them carry out their plans without regards to the welfare of the Japanese people. I understand some of the leaders suggested that condition inside of the center be made bad in order to encourage the resettlement program. People like that are the limit. They ought to be ashamed of what they are doing to the Japanese people, and after the war they're going to get their due reward.

"The function of leaders is not only to carry out administrative orders. When there are orders which is inappropriate to the Japanese, the leaders should point this fact out to the administration and try to discourage such orders from being put into effect. Take the relocation program, for instance, some Japanese are encouraging it when there are people who just can't take the chance of going out now. I have a couple of children and wouldn't like to stay in a place like this if I can possibly help it. But I can't go out now with a measly hundred dollars or so. If they'll let you come back here at any time that you wish, I'd be willing to consider going out for the



sake of my children. The trouble with the administration is that they don't know the feeling of the Japanese people. If they go out and find some work to do, they aren't going to come back to a place like this where they won't be able to save any money. Those are the sort of things that the leaders ought to be working for for the sake of the people. I bet they won't announce everything that was said during the meeting with Myer because they are afraid to."

The speaker was an intelligent Issei, representing the average lawabiding Issei. He was very calm as he told me all this, but evidently it was something that irritated him. I immediately thought of the Housing Board, and felt that he couldn't be blamed for feeling that way.



J 11/8/43 #1 Boilermen Issue

WAR RELOCATION AUTHORITY  
Minidoka Relocation Center  
Hunt, Idaho

November 8, 1943

TO: All Maintenance workers  
FROM: G. R. Green, Supt. of Const. & Maint.

In the past there seems to have been some misunderstanding about who is responsible for fires in the laundry room and laboratory. This memo is to clarify this to all people concerned. In the morning the boilermen will build all fires in the laundry room, in the laboratories, and boiler to heat hot water. It shall then become the duty of the janitors to keep these fires going when necessary, one janitor will remain on duty from noon until the evening meal, after the evening meal the other, who was off during the afternoon, shall come back on duty until 10:00 p.m. and it will be this janitor's duty to keep the fire until this time. Upon leaving, he shall see that the fires are properly banked so that as much heat as possible will be retained in the building to keep the plumbing from freezing. This will be the operation of all janitors and shall be enforced by the foreman. Failure to comply will mean dismissal. This information shall be posted in each laundry room and Block Managers will be informed.

/S/ G. R. Green

The cold weather coming on and plumbing fixtures decidedly hard to get if not impossible, frozen pipes or broken pipes may mean the shutting down of water, making it very inconvenient to the people in the respective blocks. We feel that it is the duty of each and every janitor and boilermen to accept this responsibility for the people they are serving.



Tuesday,  
December 14, 19431. Resettlement of Girls

J.S. and H.K. came back from their trip to Chicago last night and were met at the front gate by Mr. and Mrs. Kurose. When the newly-wed couple went into their apartment, they found it cleaned and warmed. J.S. and H.K. began to recount some of their experiences in Chicago. J.S. and Mr. Kurose did not say very much, but H.K. talked on and on about some of the people that she had met there. One of the topics that drew immediate interest from the elder couple was the adjustment of the Nisei girls in Chicago. One of them said that they had read in the Japanese newspaper about a girl who had gone wrong. Mrs. Kurose had also heard of Reiko (Evelyn) Miyazaki going wrong in Chicago. One woman had made the comment that the girl ought to like it in Chicago now with her parents out of the way. J.S. could not deny that some girls were going wrong, and he thought it was because there was no one to supervise them. He suggested that it would be better ~~if~~ if several girls went out together and kept in touch with each other. Hattie said that it wouldn't do any good if girls insisted on going wrong together, giving the impression that it was dangerous for a girl in a city like Chicago. H. K. did not want to say anything about what she had heard of Evelyn, since she didn't want to be accused of spreading rumors, even though Mrs. Kurose said that some women were anxious to hear the truth from her daughter when she returned from her trip to Chicago. H. K. did say, however, that Evelyn was living in a dirty section of the city all by herself.



## 2. The Janitor Problem

Last night J.S. met one of the janitors in the shower-room after 10.30 p.m., past the limit set for taking showers. He asked the janitor how the janitor problem had been settled, since they had discussed this matter once before. The janitor said:

"It's just the same. The people in each block ought to complaint that they are cold. The heads probably figure that they can drag this thing on and on. It would have been better if Sheean had not become ill, since Greene is a mean fellow. I think Greene and four or five Japanese fellows are trying to kick Sheean out."

The last time J.S. talked to this janitor he had said that the janitors were ready to quit unless more men were put on the force. Evidently their demands were not met, and neither were they willing to resign their positions.

## 3. Janitor on Tule Lake

This particular janitor that J.S. talked to offered some information on Tule Lake. He said:

"In Tule Lake they searched the apartments and took away all the sake, rice and canned goods from the people. I hear that some of the people also missed jewelry and money, too. Rev. something or other (Kai) is on a...what Ghandi did--zesshoku (fast, danjiki is the appropriate word). He was on the negotiation committee, and he's on a fast because the administration didn't accept his suggestions. But I don't think just one person not eating anything would make a lot of difference. I used to hear often from my friends in Tule Lake, but I don't hear so



often from them now. I had one friend who repatriated at the outbreak of the war and who went to Tule Lake recently. Maybe he was picked up, I don't know. He was quiet here, but he used to say that if he went to Tule <sup>wouldn't</sup> Lake he/remain quiet."

4. Janitor on ~~Ty/Ty/Ty/Ty~~ Californians

Concerning Dick Sato and his wife the janitor said:

"That couple speaks Japanese well and are splendid (shikkari shite iru). All Niseis from California speak Japanese and understand it well."

He said this with admiration in his voice.



1. Yuki on Tulean

J.S. met Yuki Katayama, H. K.'s friend, after his return from his trip to Chicago. He was surprised to see so many young people, especially boys, swarming around the administration section. Over two months had passed since the Tuleans had come to Minidoka, but evidently they were still feeling a bit strange. Yuki said that there was going to be a get-together of Tuleans, and that she had saved two bids for J.S. and H.K. When J.S. mentioned that there were a lot of young kids around, Yuki said:

"There's a lot of activities going on, but it's nothing like Tule Lake. Somehow I still feel as though we're not wanted. The Tuleans are having an affair of their own. It's going to be informal, and we're going to have games and then a jam session afterwards and refreshments. It's going to be fifty cents per person."

2. Lee Tanaka on leave clearance hearing

At the Leave Office <sup>J.S.</sup> I met Lee, who roomed with me for a short while before he went out to seasonal work, sitting at a desk, talking to a girl. <sup>J.S.</sup> I stopped to talk to him, and asked him how he was getting along. He asked him about seasonal work, what he planned ~~to~~ to do, and also about his leave clearance hearing. Lee said:

"I didn't do so well in seasonal work. I ~~did~~ topped beets and picked spuds. It rained when I went tout to work, and I was working three days and resting three. It would have been all right if I had been a good boy and just stayed at home. But you have to pass the time somehow, and the kids played poker and gambled. It would have been all



## 2. Lee Tanaka on leave clearance hearing (cont'd)

right if the stakes were small, but it was fairly large. I was ~~1/2~~ o.k. because I just about broke even. I think I came out about two dollars ahead. I know ~~1/2~~ one kid <sup>0</sup> ~~who~~ went a hundred bucks in the hole."

"I'm thinking of going to Chicago soon. I have a lot of friends from Tule Lake out there. I can go out on seasonal or short term leave, but I can't go out on indefinite leave, yet. But I'm not on the stop order list. There are some fellows who are, and they can't even go to town to shop."

"At the hearing Beeson asked me all sorts of questions. He tried to catch me by asking if I would be bitter if I went out of camp, and I told him 'No.' Then he asked me why I didn't try out for Camp Savage, and I told him 'Why don't you.' Then he tried to catch me again by asking: 'Would you be bitter if a Caucasian mistreated you?' I told him, 'Who wouldn't be.'"

3. Tulean Issei on classes

Tulean Issei women miss the classes that they used to attend in Tule Lake. There are classes here in Minidoka, too, but evidently they are not anywhere near as good as those in Tule Lake. There are English classes, for instance, but Mrs. Kurose, for instance, does not care to attend any of them. Yesterday Mrs. Iwatsuki was talking to Mrs. Kurose, and they agreed that classes here in Minidoka were not worth attending. Mrs. Iwatsuki said:

"They're making paper dolls now. I tell the ladies that it's a waste of time. Sewing classes, too, ~~1/2~~ are



a waste of time here. In California they have a lot of good sewing schools. The teachers here are Isseis who were trained in poorer schools. In Tule Lake there were Nisei teachers who taught the newer style of drafting, and who taught as much as they could. The Issei teachers don't want to teach all of what little they know. They say it's much better to review what we learned in Tule Lake than to attend classes here."

#### 4. Mrs. Sato's marriage

H.K. brought back the news from Chicago that Masa was peeved because his mother (Mrs. Sato) had married Mr. Iwatsuki. He didn't like the man, and he was angry at his mother for having married him. Fumi, his sister, was worried that he might quit school just to spite his mother. This news stirred up some discussion in the Kurose family, which has been very close to the Sato family. Both Mr. and Mrs. Kurose felt that Mrs. Sato had done the wrong thing to marry at this time since it did affect her children. But they could not agree on Mrs. Sato's reason for getting married in the first place. Mrs. Kurose thought that Mrs. Sato was thinking of her future security when she married. She had lost hope in her children when her eldest son, Hide, had volunteered at the time of registration. But <sup>Mrs. K.</sup> ~~she~~ didn't why she couldn't stick it out longer when she had been without a husband for some time.

Mrs. Sato is now happier than she has been for a long time, and undoubtedly the fact that she is married has a great deal to do with it. But neither Mr. and Mrs.



Kurose mentioned the desire for happiness as the reason for Mrs. Sato's marriage. She certainly didn't marry for economic security because Mr. Iwatsuki doesn't have a large savings (generally assumed), which she herself has. Also, Mr. Iwatsuki is a braggart, a drinker, and the type of person who is not too reliable as a breadwinner. Mr. and Mrs. Kurose keeps harping that Mrs. Sato owes obligations to her children, but they do not mention that she should consider her own happiness, too.

J.S. feels that if Mrs. Sato wants to get married, it's largely her own business. After all, she can't depend upon her children and it's better for her not to. Her children are all out of high school except for Toshi, who likes Mr. Iwatsuki. It's unfortunate that Masa does not like Mr. Iwatsuki because he's ~~not~~ a drinker and a braggart, and not at all like Mrs. Sato, who was very quiet. Perhaps Mrs. Sato should have waited a couple of years before she married so that Masa would be old enough to shift for himself. But he can't feel that she has done the wrong thing in marrying a man of <sup>her</sup> ~~his~~ choice.

#### 5. Yuki Katayama's engagement

Yuki is an only daughter of a fairly well-off farmer from Hood River, Oregon. She is 23. She has gone a couple of years to college and has taken up sociology. She has intellectual interests, and seems to find difficulty in making boyfriends. She was interested in one fellow, but her mother insisted on her getting a man with a college degree. ~~He/She/He/She/He/She/~~ She is dark, but pretty. The fact that she has a mind of her own, is intelligent,



has gone to college, has intellectual interests, her mother is socially ambitious all add up to make it difficult for her to get dates. In Tule Lake she went around with Roy Hashimoto, a fellow who was considered "snooty" and was disliked by other girls. Yuki's parents were worried about him because members of his family had died reputedly of T.B. After Yuki broke up with him, she went around for a short while with Hug Sugimoto, who lived next door to H.K. He was the type of fellow who did not have much education or refinement, and who was certainly not a suitable match for Yuki. When he went out to seasonal work from Tule Lake, it was rumored that he had been put in jail for cutting the back of a truck without permission. He has changed his job several times, moving from Wilder to Caldwell, Caldwell to Twin Falls. When he came to Twin Falls he stopped writing to Yuki, and Yuki did not seem to care particularly either.

Yuki had been corresponding with a soldier that she had never met for a number of years. Recently the soldier visited Minidoka on his furlough, just to meet Yuki. They spent a day together in Twin Falls. Yuki revealed to H.K. shortly afterwards that she was contemplating marrying the soldier. He had applied for overseas duty, but was sent to Shelby instead to train Nisei soldiers. According to Yuki, he has changed his mind about going overseas, but both of them believe that he will be sent overseas soon. H.K. thought that Yuki wanted to marry the soldier because she was lonesome for companionship. She had met him and liked him. She had offers of marriages through baishakunin,



## 5. Yuki Katayama's engagement (cont'd)

but she said that she was going to marry someone whom she found by herself. She was worried about what her neighbors would say about her when they found out that she didn't know the soldier before. Also, she was not sure that her parents would approve of her marriage. She has gotten her parent's approval, apparently without too much difficulty. She is still worried about what people will say about marrying someone she did not know very well. She has set the date for her engagement for December 26. If at all possible, she wants to have a proper wedding. The soldier's sister thinks that Yuki ought to delay the marriage till after the war, but Yuki thought that it would be better to get married before he goes overseas. If he comes back minus an arm or a leg, she is still willing to stick with him.

The interesting thing to note here is that Yuki does not seem to have the qualities which attract Nisei boys. On the other hand, <sup>a</sup>girl~~s~~ like Fumiko Yabe, who is termed "scatterbrain" by some, can still be popular with boys. Because of her unpopularity Yuki is forced to go around with unpopular boys. As H.K. puts it, /

"Girls like Yuki either go around with someone classy, or with the scum. Most boys, when they see a girl who has gone to college or who is intellectual, start running."

6. Milk shortage

According to several reports, the amount of milk distributed to the mess hall has been cut down in half. One person stated that this was caused by a Japanese reporting



to the administration that milk was being wasted in the messhalls. Formerly milk bottles were placed on the table, and anyone who wanted to could drink milk three times a day. In some messhalls residents were urged to take bottles of milk home in order not to waste it. At the present time, however, milk is no longer placed on the table in Block 12. Only children and those with special permits from the hospital are allowed to drink milk.

#### 7. Block 12 Dance

Last night the young people's club of Block 12 put on a dance for the block kids. It was called a welcome Tulean dance. This was made possible by the return of seasonal workers back to camp. The affair was invitational, and only block young people were invited. About fifty young people got together for the dance. Most of them were relatively young, ranging from about 13 to 30. The girls were dressed informally in flat heel shoes, while most of the boys wore clean cords. A few of the boys were dressed in slacks and sport coats. None of them came in jeans and boots. Music was furnished by a P.A. system, while the dining hall where the affair was held was only sparsely decorated. Most of the people danced with fast walking steps, characteristic of people from the Northwest. There was no jitterbugging until toward the end of the evening, when half a dozen couples started it. Even then, however, there was very little excitement. Hardly anyone came in couples, and boys and girls separated into different corners as soon as the music ended. There was a surplus of about twenty boys, but four or five girls were



left in the corner all of the time to be wallflowers.

The most interesting thing about the dance was that it was much quieter than a similar dance would have been in Tule Lake. While there was some cutting in going on, there was a definite lack of enthusiasm on the part of participants. The whole place was dominated by Minidokans, and Tulacans were not noticeable at all. Jack Takahashi, a married Tulcan, agreed with H.K. that the dance was certainly dead and could not compare with what they had been accustomed to in Tule Lake. He said:

"It's certainly quiet here tonight. It's nothing like Tule Lake. We used to have so much fun there. I wouldn't stand around like some of these boys and sit out a dance. There's certainly something missing here."



1. Mr. Izumi on Resettlement

When J.S. and H.K. went to the Izumi apartment to see if Jambo were home, they had occasion to talk to Mr. and Mrs. Izumi. They wanted to know how Chicago was, and J.S. offered some information on this subject. Then Mr. Izumi asked a question which seemed to indicate one of the major fears of Isseis. He wanted to know how the people treated Japanese in Chicago. He seemed to be rather surprised to hear that a Japanese could go into any show or restaurant and that hardly anyone paid any attention to him on the streets. Both Mr. and Mrs. I. seemed reluctant to leave camp. When J.S. asked whether they were going to stay in camp, Mrs. Izumi said:

"There's no sense in our going out now. We can't do very much anyway. With expenses so high I don't think that it's wise to go out. Mrs. Miyamoto (Frank's mother) didn't want to go out because she was afraid that it would be so lonesome in Chicago, but left Tule Lake only because her son said that if she didn't come he would come after her. She would have preferred to come here to Minidoka where she had friends."

Mr. Izumi said:

"I think we'll just stay here and raise cats."

2. Community Council Charter

Dick Kanaya is working hard at present to get the community council charter accepted by the people, and Mr. deYoung, for whom he is working, is helping him. According to deYoung, the reason for the charter being presented at this time is two-fold. There was pressure from Washing-



## 2. Community Council Charter (cont'd)

ton to have a council. When Myer was here recently, he took a couple of digs at the administration for not having a system of self-government. The other reason is that administrative officials have come to feel the need for a community council in order to carry on their work. The Spanish Consul is coming next week, and in order to have a meeting it's necessary to get block managers, delegates, etc. together to represent the people. An elaborate setup has been made for an executive committee to handle relocation, but a community council is specifically called for in this arrangement.

There seems to be a general apathy toward the charter. I haven't heard any Issei or Nisei discuss the matter yet, although there was a copy of the proposed charter in the Irrigator. Dick expressed his indignation on this state of affairs when he said:

"No one wants to do anything. If they get any food you have to cook it for them and put it near their mouth. They won't make any effort to get anything for themselves." Both Dick and deYoung were not sure whether there was an opposition to the charter. They felt that block managers may oppose it because they fear that they will lose their power within the community. Delegates from each block have been holding meetings, and another one is going to be held this Friday. The charter is going to be explained in each block by the delegate before the election on Tuesday. Some delegates don't show up at the meetings; others don't seem to know what it's all about.



### 3. Housing Situation

J.S. learned from Mr. Takeda yesterday that the housing situation is again in a poor state of affairs. Many workers have returned from seasonal work, and both bachelors and families are now living in recreation halls. This weekend there are going to be seven couples married within the project. Three of them were able to make arrangements to be in an apartment by themselves. One of them is going to shuffle some relatives around, and another is going to live in the model apartment for a couple of days. Mr. T. thought that J.S. was fortunate in getting married when he did.

### 4. Jumbo Izumi

J.S. and H.K. know Jumbo through Fumi Sato, who met him in the hospital in Tule Lake, where they both worked. Fumi was at first working in the hospital messhall, and she used to see Jumbo sometimes there washing dishes. He was working in the lab there, but helped with the dishes sometimes. He used to sing Japanese songs, and Fumi at first thought that he was a Kibei. He used to argue with Fumi about philosophy and religion, and at times used to be seen with a thick philosophy book <sup>under</sup> ~~in~~ his arm. Jumbo said that he lived in Seattle with other Japanese, but very few people from Seattle know him. Everyone who has met Jumbo agrees that he is different from other Niseis, and perhaps even a little bit queer. He was very pessimistic, according to Fumi. He liked to argue and use big words. Many people thought that he was snooty. He liked to discuss music as well as politics. J.S. figured



## 4. Jumbo Izumi (cont'd)

that Jumbo might have been brought up among Caucasians, but there were characteristics about him that made him different from some of the other extremely Americanized Niseis that he had met. Jumbo spoke Japanese fairly well, and sang Japanese songs. He disliked seeing movies picturing Japs, and said that when he went out to see a movie recently it was a torture to sit through it. He definitely does not believe in volunteering, and at one time even felt that he should protest the draft. J.S. noticed that Jumbo's father was a reticent and reputedly a difficult person to get along with, and suspected that his family might have influenced him a great deal in making him different from other Niseis. Last night over cups of coffee J.S. discussed Jumbo's background with him, and the following is the summary of the findings.

Jumbo is 22 years of age, the elder of the two boys in the family. His brother is several years younger than he is. The family lived in a hotel with Caucasians, except for one other Japanese family. They lived in the same district with other Japanese, but his parents did not associate too much with other Japanese. <sup>His father</sup> ~~He~~ worked in various Caucasian restaurants as pantryman, and his mother worked with Caucasians, too. (Jumbo's parents do not appear to be particularly cultured, <sup>or</sup> Americanized, His mother is a pleasant person to talk to. His father is harder to get along with. He has a reputation in the block for being cranky. Mr. Kurose has observed that he does not get along easily with other workers in the carpenter crew. Neither of them seem to be used to an excess



## 4. Jumbo Izumi (Cont'd)

wealth, nor do they seem particularly poverty-stricken. Mr. Izumi is raising two cats at present, ~~1/2~~ and seems to find a great deal of pleasure in them. He gives them special food such as fish and shrimps whenever he can get them.)

Jumbo was brought up in the hotel among Caucasians. He remembers being petted by Caucasians when he was small. There was another ~~kid~~ Japanese kid in the hotel, but <sup>Jumbo</sup> ~~1/2~~ didn't like him at all. Once he beat him up badly on the head from behind, and the kid came with an axe and pounded on his door. Jumbo was included in an informal neighborhood group of about five or six kids. Whenever they played baseball or football he was included in the group. He went to a grammar school which was attended by a large number of Japanese and also by other racial minority groups. He seems to have had both Caucasian and Japanese friends at this time. <sup>One other</sup> ~~1/2~~ incidents during this period were recalled by Jumbo. He was playing football one day with other Japanese. He was in guard position, and instead of stopping the opponent by tackling them, he just laid down and let them fall over him. One of the opponents got wise to this and rammed into him and hurt him sufficiently to keep him away from football games after that. He gave this as one cause for his not playing with Japanese so very much.

When Jumbo was in the eighth grade the family returned to Japan. His father could not get along with the Japanese there and decided to come back to America, even though he had some land and all he had to do was let some relatives



## 4. Jumbo Izumi (Cont'd)

farm it. But he left Japan, and soon after both Jumbo and her mother decided to follow him. His younger brother, Jack, wanted to stay in Japan, which he did. After returning to America Mr. Izumi could not find a suitable job in the city, and consequently went out to work on farms.

Jumbo found that he had drifted away from his friends during this stay in Japan. His friends, for instance, learned how to dance, which he never learned. While they went to a large Japanese school, he went to a private one. In high school he caught up with the rest of his friends, but the only ones with whom he associated were those in his former neighborhood gang. He associated mostly with Caucasians all during high school. While going to school he took over a paper route, although his father opposed it. He was always doing things that his parents did not want him to do. He made more Caucasian contacts at this time, and was sometimes asked in for a glass of beer. This was when he was only 17.

Prior to evacuation Jumbo was working in a junk shop, supervising the sorting of rags. Niseis, especially girls, used to work under him, and at this time he learned to talk to them and also to take them out on dates. He never went out on a date with a Caucasian girl. He never went to a dance, but took the girls to a show, ballet, or concert and afterwards to a dinner.

Prior to evacuation Jumbo went steady with a girl for about eight months. He didn't really mean to, but they



gradually drifted into it. She was older than he. They were separated by evacuation, and her letters to him became farther and farther apart and shorter and shorter. In her last letter she said "Let's just be friends," and she went and married someone else. In the hospital where he worked he did not get along with everyone in general, although Niseis were "accommodating," he said. He got along with them, but not very intimately. He took an interest in several girls, and ~~most of~~ they had in common the fact that they were not the popular girls. His approach toward them also seemed to be the same.

~~The~~ One of the girls that he was interested in was Kazuko Uno, a brilliant medical Phi Beta. She was a very cold sort of person, and Jumbo learned to make blood counts from her. He had to make a special effort to break down her reserve, which he did by making silly remarks. Toward the end he got warmed up and began to make such remarks as, "You can go and buy the ring if you like. If you go out be sure to buy a lot of flannels and have them ready." He would say these things in such a way that the girl would understand that he was only kidding.

Another girl with whom he became good friends was Fumi Sato. He used to kid her a great deal, especially about her weight. He called her "big thing" at a party once, and she seemed embarrassed. He was attracted to her by the fact that she was intelligent, and took to arguing with her at length on the finer points of religion and philosophy and the like. Fumi never agreed with his agnostic views of religion. He proposed to Fumi several



## 4. Jumbo Izumi (Cont'd)

times in public, and when she relocated to Chicago, he told her that if she liked she could ~~buy~~ buy a ring for herself. When Jumbo was told that Fumi had confessed that she liked Jumbo by saying, "Jumbo would make a good husband if he changed a little," he became slightly worried. He said that Fumi's letter had become rather amorous of late. In order to counteract it he had put in his letter to her that he was writing to another girl in Tule Lake. Fumi was very curious to know who this other girl was. Jumbo figured that if Fumi got too serious about him he could talk about this other ~~girl~~ girl for a while to show her that ~~she~~ she wasn't serious about ~~him~~ him. Fumi. He didn't want to make it too obvious because he was afraid that he would lose Fumi's friendship if she were greatly disappointed. Fumi had urged him to come out to school, and he was looking forward to seeing her there.

Another girl with whom Jumbo associated was Melba Kaminska from Marysville. She was evidently a girl who had not associated very much with ~~the~~ Japanese. She was very haughty towards Niseis, and could not get along with most of them. She was working as a nurse's aide in the hospital in Tule Lake when Jumbo met her. They used to carry on a conversation between them which was so far above the heads of the others that they could not understand what the two were saying. Melba, like Jumbo, read widely, and they had this intellectual interest in common. People in the hospital, however, began to talk about



## 4. Jumbo Izumi (Cont'd)

them, and Jumbo cautiously retreated to the point where he only said "hello" to her. When he left Tule Lake, however, Melba stayed behind with her family. He promised to write to her, and kept this promise. For Christmas he sent her Ossler's book on learning to live, believing that it would be amusing.

After segregation was put into effect Jumbo stayed behind a little while as a key worker. At this time he met Asako Higaki working in the co-op library. They seem to have gotten along fairly well together, and Jumbo stopped becoming too intimate with her because he felt that she was becoming sentimental about their relationship. Asako did not get along with other Niseis, was very compliant at home, and did not have any boyfriend to speak of.

Jumbo acknowledged the fact that the people he got along with were people who did not get along well with most of the Niseis. They tended to have intellectual interests rather than an interest in such things as dancing.

Jumbo went to college for about a year, but quit and worked. He was rather pessimistic about the future of the college educated Niseis. However, he is again considering going on with his education. One thing that worries him, however, is the draft, and he doesn't want to start to school if he's going to be drafted. He wants to go to Chicago and look around for a schoolboy job and work for his board and room. He has also thought of work-



## 4. Jumbo Izumi (Cont'd)

ing full time and sending his brother through high school.

Jumbo admits that he is only on the periphery of the "Issei group, but he does not feel too uncomfortable among them. While he considers himself slightly different from others, and he does feel that he is particularly queer or maladjusted.

5. Rumors about repatriates

Mr. Kurose has brought home the following rumor, which he heard from Mr. Sumida. Those who repatriated and returned to Japan received \$/ three thousand yen in cash and promised seven thousand yen more, making a total of ten thousand yen they received. Everyone in camp was going to be given an opportunity to say whether they wanted to return to Japan or be American citizens. Those who decided to stay here were to be given citizenships, even if they were Isseis. Mr. Sumida was considering this rumor rather seriously, and did not want his daughter to go out at present to join her brother, Bill, because he was considering returning to Japan if the rumor were true. This is the first time that J.S. has heard the rumor, and he has heard of nothing which might have been the cause of the rumor. He told Mr. K. that the truth or falsehood of the rumor could be determined when the Spanish Consul came next week.



1. Shoveling coal

In our block we have to have coal shovelled for us between six-~~ty~~ and six-thirty three times a week. This is done to prevent people from running off with the good size coal first, leaving coal dust behind, which is difficult to use. Last night I went after the coal, and waited for a young kid to finish shoveling coal into a wheelbarrow for a fellow. He was putting in good size coal as they rolled out of the pile. The man next to him was shoveling in mostly dust, and I waited patiently till the young fellow finished loading the wheelbarrow. There was a lady waiting in front of me, too, but suddenly another figure wormed in front of me. I looked at her and stared in amazement, but she ignored me completely. I figured that she was desperate for some coal of the right size and was afraid that if she waited behind me she would not be able to get any. When the young fellow began to fill the buckets of the two ladies in front of me, the man next to him said: "Those are too good. Give them some of the dust. Mix it up for them." The youth then obeyed and gave the two ladies a good proportion of dust. I couldn't help but be amused by the fate of the lady in front of me. When I had my box filled, the ~~boy~~ the man was looking the other way, and I was able to get mostly good size coal. Another lady put her bucket next to mine and said: "I'm going to have this boy fill mine up." But while she was waiting the man began to fill her bucket up, and the woman dashed forward and cried: "No, no. I don't want you to put it in for me." Meanwhile I heard one lady say to another. "You know, if



## 1. Shoveling coal (Cont'd)

you dare to pick up even a single piece of coal for yourself they get after you." Scenes like these add interest to life in camp.

2. Jumbo Izumi

H.K. and J.S. invited Jumbo over yesterday evening for an evening snack. Jumbo brought over some of the letters that he had received from his girl friends. He was most interested in showing the ones from Melba Kamina. Jumbo felt that she was frustrated, and wondered whether he could help her by drawing her out. In her letter, however, she was very non-committal, except to give a big hint that she was very glad to hear from him. When Jumbo left Tule Lake, he said that Melba had asked him frantically several times to write to her, and when he got on the truck to leave, she faced the other way. Of all the girls he got to know, he felt that he liked Melba the best. He had taken her out on a date, but somehow they did not get along very well. When he said good night, he asked her whether there would be a next time. She said, "I don't know." This burned Jumbo up, and he decided that if she were going to act so "hoity-toity" he would ignore her, too. Consequently, even when she smiled at him, he refused to reciprocate. In this way their relationship became strained. Even during the period of strain Jumbo did not dislike her. Jumbo wondered what it was that was frustrating Melba. She wanted to go to school "in this country," but he thought that there was more to her problem than that. He wondered whether Dr. Akamatsu wasn't



## 2. Jumbo Izumi (Cont'd)

right in prescribing for the cure of many women's troubles a Wasserman, a husband, and couple of babies.

There were also several letters from Asako Higaki, who is also in Tule Lake. Her letter was peculiar in that it sounded very old-fashioned, childish at points, and very sentimental. Evidently she liked Jumbo a great deal because she was quite "mushy" in her letter, something which one would not ordinarily expect from her. Jumbo said that he only knew her since segregation, and used to drop in at the co-op library to see her. Jumbo couldn't imagine himself married to Asako.

Jumbo also brought along a few letters from Fumi Sato in Chicago. These were amorous at points, too, and she signed, "With love and a kiss."

Jumbo said that he wasn't serious in any of the cases and that he wanted to be friends only. We accused him of handing out lines to the girls, and he said that he was usually joking when he did so. He went to a certain point and then tried to make it clear that he wasn't serious. The interesting thing is that he chooses girls who are generally not popular among Niseis and who tend to be intellectual. On the other hand, he admits that he is shy of most girls. He has a reputation for being a "sour-puss," and girls are surprised when he smiles at them. When he does talk to a girl he is usually poking fun at them.

Jumbo talked over his philosophy of life with J.S. and incidentally revealed some of his other attitudes.



## 2. Jumbo Izumi (Cont'd)

(Jumbo said that...) Jumbo believed in Spengler's theory. It was preordained that nations would rise and fall, and that eventually the Orient would rise into a world power, with Japan and Russia as the greatest nations. He believed that things happened in cycles, and that this cycle could not be changed. People painted their own picture of life as they performed each deed, but that the picture itself was predetermined. When asked whether he believed in the totalitarian form of government, he said that he saw the benefits of a democracy which respected the rights of each individual. He felt, however, that for the present social classes and a strong dictator was the ideal form of government, with the individual subordinated to the state. This form of government should exist until one strong state ruled the world and was able to establish a peaceful world. Not until then would it be advisable to relax control and allow more liberal policies. He wanted to see how the world would actually turn out.

On the other hand, Jumbo was known to be pessimistic. In his letter to Melba he ~~said~~ said that he told her that life seemed to be hard, but that it was the fight that made it worth it. Melba's reply was that she only hoped that she could believe it.

Ever since evacuation Jumbo said that he has been feeling rather unstable. While working in the lab in Tule Lake he found some satisfaction in the associations he had with college men, but now that he's here in Minidoka, he again feels restless. When asked how the



## 2. Jumbo Izumi (Cont'd)

evacuation affected him, he said:

"I felt miserable. Here I had a good job. I had <sup>to</sup> sell my car for a song. I had a bank account, but I had to pay my insurance in advance and get traveler's checks. I felt that if that's the way they're going to treat Japanese, I was proud of being a Japanese. I was going to lift my head up and stare back at any Hakujin that looked at me. I found consolation in the fact that Japan was strong enough to make United States afraid of her people. The day I really felt miserable was ~~when~~ June 21 when the Supreme Court ruled that evacuation was legal."

(Jumbo said....) From Seattle Jumbo evacuated to Puyallup. Here he felt very low, and this was one reason he volunteered for Tule Lake. At Tule Lake he worked in the hospital, and although he was only twenty, he set up the hospital lab and pharmacy. Then Dr. Carson asked him to supervise the warehouse, which he did. At first he had all northwest boys working for him, but some of the older ones tried to tell him that he was doing things all wrong. When they did so, Jumbo used to tell them that if they wanted to run the place they should go to Carson and talk to him about it, since he was put in charge. They would then change jobs the first chance they got. He didn't like Californians at first. They were dark, looked like Filipinos, spoke like Chinese, and the Hawaiians were peculiar. But he had to hire some because some of his workers quit on him. He was afraid of Californians at



~~1/1/1/1~~ 2. Jumbo Izumi (Cont'd)

first, and decided that he would have to handle them with kid gloves because he heard that they beat people up. However, after working with them for a while he found them to be good Joes, and came to like them better than the people from the Northwest. He used to criticize them sometimes, and they would do the same with him.

(Jumbo said...) He asked Dr. Carson to send him back to the lab, which he did. Formerly he used to have only contempt for Niseis. In the warehouse the kids that worked for him were high school graduates who were not of the intellectual sort. In the lab he found all college graduates. He found them stimulating. He was reserved at first, feeling that he was a little bit different from other Niseis. He broke down his reserve, however and began to express his <sup>felt</sup> own ideas, and some times he ~~found~~ that he was more correct than the others. He was always reserved towards the ~~the~~ nurses aides. The only time he would have anything to do with them was when he had some business with them, and then he would keep strictly to business. When he was told that they couldn't oblige him, he would immediately ask why, rather pointedly, and perhaps make a sarcastic statement and walk away. He was working with Margaret Saito, Shuji Kimura, and Hiro Fujimoto on the night shift. He found Hiro stimulating and different from other Niseis. After Margaret left the lab staff, ~~the~~ the staff was able to cut loose and have a lot of fun. Since coming to Minidoka and working in the lab here, he has hardly had an occasion to laugh. Somehow the people



## 2. Jumbo Izumi (Cont'd)

here seem very dead and uninteresting.

(Jumbo said)... Before evacuation he felt that he would eventually be drafted, and was resigned to it. The thing that turned him against going to the Army the most was after segregation when he saw the soldiers mistreat the Japanese. When he saw the boys come in with their faces all battered up, and ~~put~~ made to answer a lot of questions and when they themselves, the ~~1/2~~ hospital workers, were questioned as to their identity, he wanted to get rid of everything that was American. Ever since the thought of the Army has been repulsive to him.

When H.K. asked Jumbo point blank whether he was a sissy, he answered that he was. However, he did have his share of corner baseball and football games, and also had a bb gun with which he went after the Chinese kids that used to pick on the Japanese kids. However, he said that he was not teased as a sissy.



1. Mrs. Iwatsuki on Flu and War

Mrs. Iwatsuki is credited with the following train of thought. H.K., to whom this was told, was exasperated by the fantastic claim Mrs. Iwatsuki made, because she thought that she was a more sensible lady than to say a thing like that.

"Hakujins outside are raising a big howl because of the flu epidemic. Whenever there's a war, we have a flu epidemic. During the last war the flu epidemic got too bad, and they stopped the war. With flu spreading as it is on the outside, the war can't last very long."

2. Tulean Dance

Tuleans put on a dance for themselves last Saturday night. Yuki Katayama reserved two bids for Fattie and myself, but Fattie could not go because she felt dizzy. I went alone, but did not enjoy myself. I felt out of place because I did not know many people there. I was talking to Yoshio Usui most of the time since I knew him and he was not dancing. He's ~~not~~ the quiet and majime type, and did not dance at all.

The hall was very simply decorated with <sup>a</sup>center light surrounded by crepe paper and a Hawaiian scene lighted up on one side. The theme for the evening was Hawaiian, but it was only carried out by this decoration, ~~the~~ leis for the girls, and some Hawaiian words spoken by the H.C. About a hundred persons came to the affair. The price was fifty cents per person, and consequently was a stag and stag~~ette~~ affair. There were more stags than stagettes. Most of the boys were informally, but decently dressed. The girls



2. Tulean Dance (cont'd)

for the most part wore low heel shoes. The group was not the youngest dancing group--it was probably the older group. The majority of those present were probably between 18 and 25. There were a few older married couples.

By and large the boys and girls kept apart on different sides of the hall. A few were playing cards, some of them gambling. While music was being ground out of a record-player, the others just stood around with their friends. The first part of the evening was devoted to dancing. The stags were very quiet. They did not crowd the dance floor, stare at the dancers so much, and ~~did/did~~<sup>boys</sup> make a lot of noise. Most of the <sup>boys</sup> went up to girls and asked for dances instead of cutting in on someone else. There was some jitterbugging going on, but it was relatively quiet. Dancing was broken in between by a scavenger hunt, in which signatures of individuals fitting certain descriptions were gotten. This was meant to be a scheme to get people acquainted with each other. Then refreshments, which consisted of nakakai (nakkuai), chow mein, sandwiches, and tea, were served. Dancing was resumed again, and continued till 11.30.

Most of the boys had come back from seasonal work. One fellow that J.S. talked to had gone to Chicago on an indefinite leave, but had come back after "loafing around" there for a month. But still he thought that Chicago was a "pretty good place." He lived on Clark Street with other Japanese.



## 2. Tulean Dance (cont'd)

Japanese.

Yoshio Usui had just come back from seasonal work in Weiser, Idaho. He said that there were about forty Japanese out there. About the only thing that he did ~~for~~ for fun was to go to show. He said that there were frequent dances put on by the workers, and more often than not the girls put them on. He thought that there was more future out in the country than in the city. He didn't like city life, anyway. He was looking around for a place to farm, and was wondering whether he couldn't find a good place out east close to a large city. One disadvantage in Idaho was that produce had to be shipped by freight. Yoshio was going steady with Tsuyuko Kobayashi, but broke up because of something she did that he didn't like. She went and married Tommy Tamiyasu, and Yoshio thought that it was quite all right for him. He wasn't dancing at all, and said that he had had his ~~share~~ share of fun in Tule Lake. He thought that Minidoka was very dull compared to Tule Lake.

Hug Sugimoto came to the dance with Yuki Katayama. Hug had been out working in Twin Falls, <sup>and</sup> ~~he~~ he was thinking of going east, perhaps to Chicago. He must have changed his mind, because he said that he was planning to farm near Twin Falls on a share-crop basis.

Yuki Katayama seemed happy enough at the dance with Hug. J.S. danced with her once, and found her to be a good dancer. He wondered why she wasn't more popular with boys. She said that this was the first time that she came to a



## 2. Tulean Dance (cont'd)

dance since coming to ~~the~~ Minidoka.

Chink Hayashi was quietly going around asking for dances. He said that he was leaving on the 29th to be inducted. He volunteered for Camp Savage even though he didn't know much Japanese. But then he says that his brother didn't know any Japanese and was accepted.

Lee Tanaka was at the dance with a date, and seemed to be enjoying himself.

The Kondo sisters and Minnie were helping in the back with the refreshments.

Analysis On the whole the dance was ~~much~~ less livelier than those in Tule Lake. Also, most of the girls were short, and one got the impression that the "cream of the crop" was definitely not present. Whether they relocated or did not come to the dance is difficult to say. The fact that the dance was a stag and stagette affair might have had something to do with it. Even with all Tuleans present, remarks were heard that the dance was nothing compared to the dances they used to enjoy in Tule Lake. If these people miss Tule Lake so much, it is not strange that those who relocate miss camp life. J.S. asked H.K. what made the difference at dances which made one good and another not so good. She thought that the important difference was the presence or absence of friends. This may be the thing which makes the difference because by coming to Minidoka Tuleans have ~~lost~~ separated from a great many friends.

3. Dick Sato

Dick came over yesterday afternoon and talked and talked.



## 3. Dick Sato (cont'd)

He is constantly belly-aching about something, and gives one the impression/ that he thinks a great deal of himself and what he can do in the future. He speaks of WRA officials with disrespect, perhaps with some reason. He says that he intends to return to Japan after the war is over, and gives other indications of his Japaneseness.

(Dick said...) The only thing WRA officials care for is to keep the people satisfied. Washington officials to whom he talked to told him this. The only thing that matters is the results. How much a person spends doesn't matter at all. What little he spends on a project doesn't matter either, because it's such a small amount compared to the total expenditure. He tries to get as much for his workers as possible. He has Tuleans working for him, and they like it because he lets them alone, doesn't care how much work they do, and tries to get things for them. They say that he has a lot of dokyo (guts). Sometimes he thinks that he has ~~too~~ too much guts for his own good. He doesn't see what he should try to conserve on anything when the Hakuajins themselves take things home for their own use.

When asked why he didn't go to Camp Savage, he said that he wasn't going to do any "dirty" job for the Hakuajins, as Koso Takemoto is doing. He thinks that the only reason Koso is teaching is for the money. He says he's going back to Japan after the war if Japan wins. When asked what he would do if Japan lost, he said that he'd have to make the best of it over here in that case.



When asked why he ~~didn't~~ relocate, Dick said that it was foolish for him to relocate if he were going to return to Japan. This, however, was said in a rather facetious manner. He doesn't say that he's not going to relocate. But when he does, he wants to have a decent job. He was telling one person that it's foolish to go out on indefinite work right away. It was better to go out on seasonal work, try the work out for a year. If it wasn't suitable he could come back to camp. He says that he is getting experience here as the supervisor of the industrial division. He is supervising the tsukemono, <sup>pickling,</sup> canning, tofu making here on the project, and feels that he is not wasting his time. He wants to go back to school to learn more engineering, since such a knowledge would put him in a position to set up a factory. He feels that with this knowledge, plus what he knows already about biochemistry, he can get people to finance a factory. When told that he ought to go out and make shoyu and miso, he retorted that he could do better than that. He wanted to own a cannery.

Dick has a good ~~pp~~ foreman, who handles the men. He lets the foreman tell them what to do. He says that what he does ~~pp~~ is to set the system up. This takes a lot of work, but when this is completed, he can let the others do the work. For instance, in making tsukemono, he first makes ~~it~~ it in small quantities. Then he makes it on a mass production basis. He is also ~~pppp~~ making koji, and hopes to make shoyu and miso, too. Usually he goes to work late and comes home early. His wife is his assistant.



4. Nisei attitude toward resettlement

Mrs. Jack Takahashi (Nisei). She has a baby and says that she doesn't want to go out now. If they go out, she won't be able to ~~work~~ work because of the baby. Even if the husband works they'll use up every cent he earns, in which case they won't have anything when the war is over. H.K. believes that there's a lot to what Mrs. T. says, although she herself does not want to stay in camp for the duration.

Mrs. Dick Sato (Nisei). She ~~has~~ has told H.K. that she wants to relocate if Dick can find something suitable job. Even though Dick is ambitious, Mrs. Sato says that she'd be satisfied if they can get along. She doesn't want to leave the center without anything to their name, however.

Sloppy (Nisei). Sloppy is a Minidokan and a resident of Block 12. For want of a more accurate identification, he is being called Sloppy. He came out to help paint the messhall when J.S. and Dick Sato went. Sloppy was telling Dick that he had gone out to Twin Falls to work for a cleaner. He was earning between \$25 and \$30. He came home, however, because he was only breaking even. He agreed wholeheartedly with Dick when the latter said:

"Anyone who goes out on indefinite leave is a damn fool. If he wants to relocate he should go out on seasonal work first."

Sloppy didn't seem so very intelligent. He was dripping a lot of paint from his brush and slashing away, getting paint all over his clothes.



5. Eureka Sato

J.S. asked Dick and Alice what they thought of Eureka. They both said that she was always running around to Christian conferences. Dick thought that she was a bit "queer." He sneered at her and said that her father was only a shoemaker. When J.S. said that Eureka had a Hakujin boyfriend and seemed to be contemplating intermarriage, Alice shrieked. J.S. asked her what was the matter with intermarriage, and both she and H.K. turned around and demanded of him whether he would want to marry anything else but a Japanese. The only reason ~~why~~ Eureka intended to marry a Hakujin, they thought, was because she couldn't marry a Japanese. J.S. was surprised to find the prejudice against intermarriage so strong.

6. Use of the word, Okusan

Yesterday Mrs. Kurose said:

"I don't <sup>like</sup> Mr. Tamura. He used to come into the store and call me "Okusan." (Polite form for Mrs.) It's all right if you have a servant or something, but that wasn't the case at all. It sounded as though he was being sarcastic. When I first came over here, out in the country the men used to say, "Okamisan." Some of the rougher ones would say to another man, "How is your Baasan (derogatory) getting along."

Mr. Kurose offered this:

"It's better to say "Obasan" (Lady) than Okusan."

J.S. said:

"They say "Mrs." instead because it's embarrassing to say either "Okusan" or "Okamisan."



1. Meeting with Captain Martin.

Captain Martin was due here on the project yesterday and was going to stay till Friday. He changed his plans, however, and came yesterday and reported that he would have to leave today. A meeting was held last Friday by various Isseis representing the Colony to discuss the questions and complaints to be presented to the Spanish Consul, who is only a representative. A committee of sixteen was selected to work on the questions and complaints to be embodied in a report to be presented to the Consul. A delegate was chosen from each block, and perhaps the block manager from each block, if he were an Issei, was included in the group discussing this matter. A meeting was arranged with ~~the~~ Captain for this morning at nine in the recreation hall in Block 22. All Isseis desiring to attend the meeting were invited to. At least in one block (16) the announcement was made that any Issei desiring to attend the meeting could do so. This is Captain Martin's second (~~I~~believe) visit to the Project, and his relationship with the Isseis was already fairly well established. At least the committee seemed to understand fairly well what they could present to him and what could not be. The fact that his visit came on the heel of the Tule Lake incident, after which an investigation of camp conditions was requested by the Japanese government, did not seem to have affected the nature of the meeting very much. In the report there was no direct reference to Tule Lake.



## 1. Meeting with Captain Martin (continued)

At nine Isseis were still going into the rec hall. At first it seemed as though there would be only a few present, but eventually the hall was filled completely at both ends. Over two hundred were present at the meeting. Practically all attending were Isseis, while a few Kibeis and Niseis were noticed also. J.S. attended the meeting and sat in the midst of ~~the~~/Isseis, but he did not feel or see any suspicious glance directed at him. In fact, the Issei next to him was very friendly to him. Copies of a mimeographed report to be presented to ~~the~~/Captain Martin ~~the~~ were being handed out, one to each block delegate, but more than half of them did not answer when their names were called. This probably goes to show the lack of interest on the part of these delegates.

Captain Martin came to the meeting alone, unaccompanied by a companion or an administrative staff member. He was a tall, dignified-looking man, whom J.S. felt would impress the Isseis, since they had a tendency to look up to Caucasians in general, anyway. He came in and sat down, and the chairman introduced him, referring to him as Captain Martin. The chairman first read the report that was mimeographed, which listed the complaints of the Isseis. The only correction that was made from the floor was that the number of dental chairs available was three, and not four, as stated in the report. The first point brought out by the report was that the WRA was trying to force people to relocate against their wish, when they were too old to work, when their economic foundation had been swept



## 1. Meeting with Captain Martin (continued)

away. Then other complaints, such as poor food, lack of hospital equipment, inadequate housing, clothing allowance not being issued to everyone, were listed.

(See the copy of the report presented to ~~the~~ Captain Martin). The report was well-written, and could have been only the work of some <sup>one</sup> well versed in English, ~~and~~ ~~fluently Japanese~~. The words and phrases used were highly colored to make the conditions faced by the evacuees seem miserable and the American Government and WRA officials seem unjust and cruel. It is possible that the report was the work of someone who felt very bitter towards the WRA, although much of it also represents the real feeling of Isseis in general. J.S. suspects that Kenji Ito might have written the major portion of the report, since this would account for the tone and style of writing.

After the floor was opened for discussion a few other complaints were made more informally. Mr. Fujii was called upon to read a list of requests made by individuals. This was not any different from lists made by block people in Tule Lake. It included, for instance, the request that all books confiscated in the assembly center be returned. Perhaps this request was based on the assumption that such a request was proper, now that all those in relocation centers were considered to be "loyal." A man got up and complained that the shower room was dripping with steam all of the time, and was going to make other complaints which had not been listed previously. The chairman cut him off quickly and said that such requests should be made to the



## 1. Meeting with Captain Martin (cont'd)

WRA through the committee. The committee would be glad to take up such matters at a later date. A complaint from a Kibei that contrary to an assertion by the chairman that there had been a slight improvement in the food situation, there was too much fat in the pork that was coming to the messhall. Last night, for instance, there was 23 pounds of unusable fat in the pork used for chop suey, which was probably being charged against the people. He was allowed to make his complaint, but no action was taken on at the time. These in general were the complaints made to the Spanish Consul.

There were other questions directed to ~~the~~ <sup>of</sup> Captain Martin, which attempted to clarify the status/the Isseis to the WRA and to Japan. One question asked directly what the status of the Isseis was to the WRA. Another asked what Japan's stand was on the loyalty of Isseis. From the floor Mr. Akiyama asked whether it was possible for Captain Martin to make even a tentative statement about the status of the Isseis. Captain Martin's reply was;

"Do you think that I can answer such a question?  
After all, I'm not the Imperial Government."

In answering a question about clothing allowances, he had stated that Isseis could not demand clothing allowance because American prisoners were not being given clothing allowance and that Japan was not required to do so according to international law. When Captain Martin requested a list of names of those who had repatriated through the American authorities, since the list at the Spanish Embassy



## 1. Meeting with Captain Martin (cont'd)

was not complete, one Issei asked whether this survey had been requested by the Japanese government. Captain Martin's reply was that it was. Then the Issei said:

"If that's the case, shouldn't we take a secret poll among Isseis to find out whether they want to repatriate or not. I'm sure that practically all Isseis who have not taken out repatriation papers still want to return to Japan."

The chairman answered:

"I think that those who want to repatriate secretly should do so directly through the Spanish Embassy if they so wish."

This question, consequently, was not pursued any further.

Captain Martin was polite. He tried to make it plain, however, that he could not do everything for the Isseis, although he would do as much as he could for them. For one thing, he was able to handle only certain problems which had international implications. Clothing allowance, for instance, was not being given to American prisoners and were not stipulated in any international agreement, and he thought that this should be taken up with the American authorities. He had, however, presented this problem before to the authorities. Even yesterday he had received the reply that those who were in need of clothing could get them by applying to the ~~VVA~~ Social Welfare Department. The answer of a committee member was that evacuees did not want to go through the humiliating procedure of answering a lot of questions to establish the

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## 1. Meeting with Captain Martain (cont'd)

fact that he was penniless in order to receive clothing allowance. Captain Martin asked for a practical solution to the question and he would take it up with the WRA again. Unemployment compensation ~~/f/f/~~ or disability compensation, for instance, he thought was a domestic issue. This fact was made clear to most of the committee members. From the audience, however, which included any Issei who cared to come to the meeting, questions were asked which were purely of a domestic nature.

Captain Martin also wanted specific cases cited and concrete evidence given for a statement made in a report. In one report, for instance, it was stated that death had resulted from the fact that Japanese doctors were not given sufficient authority to perform emergency operations. He wanted to know of a specific case. For disability compensation, he wanted ~~/f/f/~~ the figures for an actual case to show that the amount given at the present was not sufficient. Captain Martin insisted that all requests be made in writing.

Captain Martain wanted certain facts, and he was rather definite about the sort of information that he was after. First he wanted to know how many repatriates there were. Preferably, he wanted the list of those who had taken out repatriation papers through the American authorities, since the Spanish Embassy did not have these names on their list. The Committee was stumped with this question. One person answered that it was probably very small--less than 50. There was reluctance to put the number down as 50, since no one knew. Mr. Takeda offered to find out,



and came back with the report that ~~the~~ Captain Martin would be furnished the number of repatriates before he left. There was some embarrassment noted among the committee members when this question was asked. The feeling that J.S. received from observing the situation was that the Isseis felt that they had been put in an embarrassing spot of asking aid of Japan without being able to produce a sufficient number of repatriates to justify such a request. In his judgment, this embarrassment was expressed more openly by the Isseis who thought that a secret poll should be taken among Isseis to find out how many were willing to ~~take/pat/repatriate~~ return to Japan. J.S. judged that this Isseis felt a need to express his confidence in Japan in some way.

Captain Martin wanted to know how <sup>many</sup> Japanese nationals there were in Minidoka. One committee answered that it was between 3000 and 4000. No one had the exact figure. Then he wanted to know whether there had been any improvement in the things he had investigated the last time. There had been a slight improvement in clothing allowance. If any member of the family worked, any other member of the family was able to receive clothing allowance. Formerly it was necessary for the head of the family to work for members of the family to receive/ clothing allowance. There had also been a slight improvement in food, although the hospital food was just the same as that for other mess-halls. The housing situation was just the same--it had not improved.

In the report the greatest emphasis was laid on the



## 1. Meeting with Captain Martin (cont'd)

forced relocation program of the WRA. The fact that this was the greatest concern of the Isseis was also indicated by a statement made by the floor by Mr. Urashi (Tule Lake, Issei, leadership ambition, not tops in intelligence.).

"So far all of the questions have dealt with living conditions. I think the most important question of all has been omitted in the report. We lost everything during evacuation, and we are now too old to ~~xxx~~ make a living on the outside. But the WRA is now trying to force us outside. We have to at least have our living guaranteed." The chairman pointed out to Mr. Urashi that this fact ~~xxx~~ had already been brought out in the report. Since the report had been read in English only, many Isseis did not know what had been presented in it. Members on the committee who spoke did so in fairly good English, and seemed to understand the language sufficiently to carry on the discussion with Captain Martin wholly in it.

The report pictured the WRA as being full of evil intentions for trying to force people to relocate. The fact that some of the Isseis, however, did not want to return to Japan and was thinking of the possibilities of relocating was brought out by the statement made by another person. He was from Block 13, and among those who criticized the way in which the block was run. He said:

"We are against relocation now. But we can't be expected to go out as soon as the war is over. I suggest that we ask for a set sum when we have to go out. None of us want to stay here for the rest of our lives. We could ask for about \$5000, for instance, which would be \$25,000



1. Meeting with Captain Martin (cont'd)  
for a family of five."

Analysis First, the leaders (the committee) speak good English. Also they control the crowd with a fairly firm hand, as when they told one Issei that his question should be directed to the WRA through this same committee.

Second, Isseis desire to clarify their status with Japan and with the WRA. In general, they are anxious to receive official communication from Japan. There are limitations, however, to their identification. (Here we are talking about the majority of Isseis and not the extremes.). Most of them are not willing to take out repatriation papers at this time and go to Tule Lake. Also, they consider the possibility of remaining in America after the war is over. As Mr. Urashi said: (This has come to my memory just now. I didn't dare take notes in an Issei meeting.)

"We didn't leave Tule Lake because of loyalty or disloyalty. We saw the possibility of having to stay in this country for the sake of our children."

Many are also not against helping the war effort. One question asked was: ~~"Will the Japanese Government help in the war effort?"~~ What is the attitude of the Japanese Government to Isseis helping in the war effort.?"

These statements made at the meeting seems to indicate that Isseis in Minidoka by and large are looking both to Japan and to America for comfort. This conflict may be greater in Minidoka than it was in Tule Lake prior to segregation, where the identification with Japan, at least



on the surface, was great.

The relationship between Isseis and the Spanish Consul seems to be clearing up. ~~At~~ Isseis, at least in Tule Lake, used to look upon the Spanish Consul as the representative of the Japanese Government who could do almost anything for them. Now it is becoming clearer to Isseis in Minidoka that there are only certain problems that he, the representative of the Spanish Consul, can handle. Today's meeting was probably a let-down for a lot of Isseis, who anticipated more from Captain Martin.



## MINIDOKA CENTER RESIDENTS' REPORT TO THE SPANISH CONSUL

This report, prepared by a representative cross-section of the evacuee Issei residents of the Minidoka Project, whose names appear at the end hereof, is respectfully submitted to you with the hope that it may be of some assistance to you in your present investigative mission to this project. We hope that you will find it possible to transmit its contents to the Japanese Government and refer these matters to U. S. Government for appropriate action.

### SPIRITUAL AND MENTAL WELFARE OF THE EVACUEE RESIDENTS

#### A. Relationship Between WRA and Residents

The evacuee residents of this project, with a sincere desire to abide by the laws of the United States, to preserve peace and harmony within the project, and pursuing a policy of patient forbearance, have at no time resorted to improper conduct. It is fully realized that in view of war conditions, our feelings of dissatisfaction and uncertainty are to a certain extent unavoidable. But it is indeed regrettable that certain segments of the American people, press, politicians and government officials have deliberately and maliciously fanned the flame of anti-Japanese prejudice. We in these relocation centers have been used by them as 'political football', and to spread false and inflammatory reports designed to harm us. Within the center itself, the overbearing attitude of racial, social and intellectual superiority assumed by most of the administrative officials, high and low, in violation of the announced WRA formula of mutual cooperation, has undermined the morale of the residents. All of these factors have severely tested our confidence in American justice and our sincere desire and willingness to abide by its laws. With a view to removing these and other causes of our feeling of uncertainty from our daily existence, we earnestly desire a clarification of our war-time status and in particular our relationship with the WRA administration.

#### B. WRA Relocation Policy and the Residents' Reactions

Early in the evacuation stage, the Government announced that for the protection of the evacuees themselves, it will retain them in relocation centers for the duration, and guaranty them food, clothing, shelter, and also recreational and educational facilities. Despite this promise, the Government abandoned this original policy, and began to enforce a policy of persuading evacuees to leave the centers and resettle in American communities. The existence of intense anti-Japanese feelings and its threat upon the personal safety and livelihood of the evacuees are well known to the



authorities in charge of the evacuees' welfare. Despite these and other unfavorable circumstances, the Government, acting through the WRA, has undertaken to impose upon the evacuees a policy of sprinkling them unnoticeably across the length and breadth of the country. And to implement and strengthen this program, the WRA adopted and enforced the following measures:

1. Mass and progressive reduction in the number of evacuee employees within the project for the purpose of inducing and causing them to seek outside employment. This is contrary to the long established WRA policy, which reads:

"In addition to subsistence it will continue to be the responsibility of the Authority to provide work opportunities for employable evacuee residents of the centers." (See Administrative Notice on Project Employment, dated Oct. 30, 1943)

2. This project, while preaching the necessity of retrenchment in camp administrative and operating expenses, is consistently firing qualified evacuee employees and replacing them with expensive Caucasian employees, who are provided with far superior housing and transportation services such as are denied to the evacuees. This again is in violation of the WRA policy, which states:

"It is the policy of the Authority to employ evacuees, insofar as qualified applicants are available, in all technical and administrative positions, except the principal staff positions." (See same Administrative Notice as above.)

3. Discharging any evacuee who refuses to resettle and accept outside employment which, in the sole opinion of the project director is suitable for him. (Recently the project director stated he has abolished this rule).

4. Abolition of unemployment compensation for evacuees who are able and willing to work but unable to find suitable work within the project, on the theory that they should resettle and find outside jobs.

5. Adoption by the administrative officers of an unpleasant attitude towards the evacuees.

It should be added in connection with these employment problems that such food and clothing as are furnished by the WRA are inadequate to maintain decent and self-respecting existence. Because of this deficiency, those



evacuees who had no pre-evacuation savings or who have exhausted them, are compelled to find new incomes by means of project employment.

The vast majority of the Issei residents, whose overall average age is approximately 54 years, are physically incapable of performing such physical labor as is demanded in outside employment. Most of them had, prior to evacuation, been engaged in their own small businesses, in which they had invested their life's savings. With the military evacuation their economic foundation was completely destroyed, and they now find themselves utterly dazed from the staggering blow, and practically penniless. To add insult to injury, some government representatives conducted themselves in such manner during the evacuation process as to deprive or defraud the evacuees of just and fair compensation for the properties which they were forced to sell. It is an undeniable truism that such activities, taken together with the previously described attitude of the project officials, has, in the minds of the evacuees, cast a shadow of doubt upon the integrity and sincerity of the U. S. Government officials in general.

The project director has recently stated that forced relocation has been abolished, and voluntary relocation restored.

Such chameleon-like changes in the WRA policies, not to mention the all too frequent and noticeable discrepancies between their verbal protestations and their actual deeds, have served to redouble our confusion and uncertainty.

### C. DISCRIMINATION AGAINST NISEI AND ITS EFFECTS

Our children are, regardless of their race or ancestry, citizens of the United States under its constitution. It is a fact well recognized by thinking Americans that our fundamental parental concept is to bring up our children to be good, loyal citizens of their country. Because of their youthful age, it is only too natural that they rely upon their parents for protection and guidance. Unfortunately, the anti-Japanese hate directed against the Nisei and Issei alike constitutes an insidious menace upon the Nisei mentality, is rendering home life unstable, and obstructing their normal citizenship development. To the American nation, composed of different races united under democratic principles, this is a sinister phenomenon; to us parents, it has even more serious and far-reaching implications.

. . . . .



## LIVING CONDITIONS

### A. Housing Facilities

The living quarters for the evacuees consist of 36 blocks, which cover a distance of two and a half miles on a dusty, barren sagebrush desert. Each block consists of 12 barracks, one dining hall, a laundry room, and bath and toilet facilities. There is one additional barrack which is called 'recreation hall'.

For this camp now consisting of 2,731 families totalling 8867 persons, the housing is far from adequate. Among the factors which contribute to this inadequacy are the following:

- 1) Sufficient separate rooms so that families could live separately were never built.
- 2) No school buildings have been built. One complete block and a total of 12 barracks in other blocks have been converted to school use.
- 3) No buildings have been built for the stores which are owned and operated by a cooperative belonging to the Japanese evacuees residing here. These stores were started to make available such necessary as soap, cheap clothes, tobacco, tooth paste, etc., which are not provided by the WRA. These stores occupy a total floor space of about 3 barracks and 2 recreation halls. Strangely enough, this cooperative enterprise is forced to pay a rent of Two Hundred Fifty Six Dollars and Fifty Cents (\$256.50) per month to the U. S. Government for the use of the buildings.

This unfortunate and unremedied shortage of housing has given rise to the following state of affairs:

1. There is a constant necessity of forced movements of people from room to room, barrack to barrack, and block to block, in trying to make the best use of available space. This shifting about usually occurs when a child is born, when a member of a family dies, and when people leave camp or return to camp. There is perpetual air of uncertainty as to whether or not a family will be allowed to continue living in its room. The effect upon the older people who do not like being moved about it very unfortunate.

2. There are at present 94 cases where two families, strangers to each other, are being compelled to live in the same room.

3. Old women who have no families to live with are forced to live 4 to a room. Most of them find living with strangers extremely trying and difficult, sometimes causing mental disturbances and illnesses.



4. Although the majority of the residents have tried to adjust themselves to these conditions with a typically Japanese determination to make the best of things which are beyond their control, there have arisen from time to time, cases of psychological and social maladjustment directly traceable to the undesirable and crowded housing conditions under which they are compelled to live.

#### B. Wages & Clothing Grants

At present there are about 3,000 evacuees employed in the project. Most of them are being paid Sixteen Dollars (\$16.00) per month; very few are getting Nineteen Dollars (\$19.00) per month. The latter group includes doctors, dentists, lawyers, pharmacists, foreman etc.

Those, and only those, families which have a member working on the project are receiving clothing allowance at the rates of from \$1.75 to \$3.75 per person per month.

It is a fact that the living conditions here require more than the total income derived from monthly wages and clothing allowances. For example, a family of five, including one working and 4 dependents, receive a total monthly income of around \$30.00 to \$35.00. But this often is not sufficient to take care of the family needs, and is forced to depend upon their savings, which are fast depleting. Many families find it necessary to spend from \$6.00 to \$4.00 monthly, in excess of their WRA-paid incomes, for the necessities of life.

Those families who have no member working in the project, due to old age, illness or some other reason, receive no income as a matter of right. If they have no savings on which they can fall back, they must rely on charity-relief given by the Public Assistance Grants office of the WRA. Relief payments are made only after a most exhaustive and humiliating investigation to assure the penniless condition of the applicant. Many persons qualified to receive such grants have chosen not to submit to such humiliating treatment and not to receive such grants.

We have requested the authorities from time to time to reconsider the present WRA policy to relax the prevailing regulations, and when the National Director of the WRA, Mr. Dillon S. Myer visited this project, such request was presented to him. (Copies attached)

#### C. Medical, Dental and Hospital Services

10 Medical Service With 6 physicians, the service is nearly satisfactory. Special cases are referred to the outside hospitals. Medical and surgical supplies are not sufficient. For example, we have no maternal delivery table, no ultraviolet ray lamps, and short of proper surgical instruments of many kinds.



There is no optometrist here. Patients are compelled to buy outside service, which is far from satisfactory. The patients must pay for their own glasses. Some patients are rejected because they are Japanese.

2) Dental Department. There are only three dental chairs and they are not enough to take care of 9,000 residents of the project. We have about eight evacuee dentists available.

We wish to take this opportunity to point out that during the past two months, administrative efforts to remedy certain defects in the medical and hospital services have been noticeable.

3) Ambulance Service. The ambulance service, which is not under the exclusive management of the hospital administration, is and always has been deplorable. The project does not have and never had a satisfactory ambulance suitable for transporting patients on stretcher. As substitutes, there are four army ambulance trucks, which have truck chassis and wooden benches in the interior. They are not suited for transporting patients in serious condition, especially over the project gravel roads, which are in bad condition for the most part. Of these four ambulance trucks, three of them are out of commission usually, due to mechanical defects. This matter has been brought to the attention of the project officials and the National Director Mr. Dillon S. Myer repeatedly, but we have not been able to notice any improvement whatsoever.

4) Hospital Kitchen. This kitchen has to use the same food stuffs as other kitchens throughout the project. It is necessary that the hospital kitchen be supplied with special and suitable food stuffs for hospital patients and special diet patients.

#### D. Recreation

When 9,000 evacuees including young and old were placed in this project after a period of struggle and strain of evacuation, it was only natural that they demanded some sort of recreational program. A request was made to the WRA for a free showing of movies, but the answer was that there was no funds provided for any type of recreational activities. However, according to government publications we understand that the WRA is supposed to provide recreational facilities for the residents inasmuch as this is one of the necessities for a normal pursuit of social life. It is even more so in a congested community where thousands have to live in a limited space. There is no space provided for the children to play, especially in rainy or cold weather. The apartments are too small to allow children to play for there is only enough space for furniture. There are no outdoor facilities for play provided, which all account for a lack of stimulus



to uphold the morale of the residents ingeneral.

The so-called recreation halls, apparently intended for recreational use, are being used for other purposes. Some are used for various meetings and church services. Some are used as living quarters, due to a lack of housing shortage, where strangers live separated by improvised screens to give them a semblance of privacy. Some are being used by the cooperative stores, already described, which pay rent to the Government for their use. There is not even one recreational hall set aside for the use of small children when weather does not permit outside play.

Because of lack of recreational floor space and facilities, children and youths congregate in lavatories and laundry rooms.

To take care of recreational needs, we suggest the following: a) free showing of movies at least for children, b) building tennis courts, c) construction of ice skating rinks during freezing months, d) setting up outside basket ball courts, e) digging a large hole, into which water could be drawn from the nearby canal, to be used as swimming pool in summer. (The project administration had promised the residents many times to build swimming pools, but they never did.) Last summer two boys lost their lives while swimming in the nearby canal. This tragedy would not have happened had there been a swimming pool with adequate safeguards.

What little recreational activities we now enjoy have been made possible by donations from the residents. We believe it is the responsibility of the WRA to provide sufficient funds for recreational purposes.

## FOOD SITUATION

1. In this project, over a period, the average cost of foodstuffs used per person per day is the sum of from Twenty Five Cents to Thirty Cents. The WRA statement that it costs Forty-two Cents per person per day average to feed evacuees probably includes, in addition to cost of foodstuffs, labor and administrative costs and other incidental costs connected with mess hall operation.

2. Temporary visitors charged for food. Temporary visitors to this project as well as some residents out on seasonal leave who return to the project either for visit or other circumstances before their seasonal contracts expire, are, upon entering the project, charged for food at the rate of Sixty Cents per day, in advance.

During current months, the approximate total income to the project from this source is One Thousand Two Hundred Dollars per month. This income is turned over to the Federal Treasury and does not benefit this project in any manner whatsoever. At the same time, the Steward Division does not send to the mess halls extra food for these visitors who are required to pay 60 cents per day. It is suggested that the project administration use this income for the benefit of



the project.

3. Milk Rationing in the Project. Recently the Steward Division apparently acting under an order from Washington, D. C., cut down milk purchase for this project from 4,500 quarts per day to 2,000 quarts. The Steward Division states that under the new order each person is allowed an average of one-half pint of fresh milk per day.

This allowance is inadequate to maintain the health of a large number of residents who require more milk. Some of these groups are:

- a) There are 1,136 children between the ages of 2 and 16 years.  
For this group an average of  $3/4$  quart per day, or a total of 852 quarts per day.
- b) The total number of nursing mothers, pregnant women and special diet patients is 815 persons. This group requires on the average, a minimum of 1 quart per day, or a total of 815 quarts per day.

This means that out of the present purchase of 2,000 quarts per day, only 333 quarts remain for the balance of around 7,000 residents of the project, which would mean an average quota per person of less than  $5/1000$  of one quart. It should be remembered here that in this group there are some whose health will be seriously endangered without adequate milk.

We are unable to understand the reasoning behind this milk rationing. In the NEWSWEEK MAGAZINE, December 13, 1943, page 20, we read:

"A milk rationing plan has been worked out by the War Food Administration, but it probably won't be used for some time, if ever. If needed, it will be applied to local shortage areas to insure proper supplies for children and nursing mothers. However, WFA has hopes that the higher corn price ceiling will release enough feed, by taking the emphasis off hogs, to provide sufficient milk to meet all requirements."

In this local area, we have not yet heard of any milk shortage at any time. If there was, you may be sure that we evacuees will be the first ones to be blamed for it.

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This report has been hastily prepared under somewhat unusual circumstances, a fact which may explain some of the inadvertent errors, overstatements, understatements, and omissions.

On Dec. 17th, Friday, 2:00 P.M., Mr. Pomeroy, Assistant Project Director, told a large number of evacuee representatives of your coming. He stated you will arrive Dec. 21st, Tuesday, 2:30 P.M., and remain in the project until Friday morning.

On Dec. 20th, about 10:00 A.M., it was arranged between Mr. Pomeroy and the representatives that we meet with you Thursday afternoon, Dec. 23, at 1:30 P.M.

Then unexpectedly, upon your arrival here we learned from you personally that you are scheduled to leave the project the following afternoon, Dec. 22nd, Wednesday. This unexpected development compelled us to prepare our report and meet with you 25 hours sooner than we had planned.

If, on your next visit to his project, you will give us a more definite schedule and more of your valuable time, we shall be better prepared to cooperate with you and the project officials.

Dated this 22nd day of December, 1943, at the Minidoka Relocation Center, Hunt, Idaho.

MINIDOKA EVACUEE ISSEI REPRESENTATIVES:  
(Alphabetical order)

ROY I. AKIYAMA  
JACK I? CHIKATA  
YOSHITO FUJII  
SEIICHI HARA  
MASARU HARADA  
HARRY H. HATATE  
SADAHIKO IKOMA  
MAKOTO KIBE  
KENJ? KIMURA  
KEIKICHI KURAOKA  
KATSUJI NAKASHIMA  
PAUL S. SHIGAYA  
KINTARO TAKEDA  
JINSAI TERAOKA  
FLOYD T. TOKUDA  
YOSHIO URAKAWA



J 12/28/43 #2 Boilermen Issue

WAR RELOCATION AUTHORITY  
Minidoka Relocation Center  
Hunt, Idaho

December 28, 1943

TO: Mr. Harry Hatate, Maintenance Office  
FROM: G. R. Green, Supt. of Const. & Maint.

The following is the duties set forth for the janitors by the Project Director:

"It is necessary during the cold weather to keep fires going in each of the 35 laundry buildings in the camp for 24 hours a day. Past experience has proven that an extreme fire hazard exists unless an attendant is on duty to watch the fires at all times. Three janitors to each block on an eight hour shift to keep the fires going and to clean laundry Buildings with the exception of the Ladies Rest Rooms. One janitress for each block to clean Ladies' Rest Rooms. 18 relief men and 6 relief ladies are also necessary to allow regular employees their day off."

The above duties must be followed. One overhead Foreman and Three Shift Foreman will be allowed. The so-called boilermen that we have now will have their titles changed to janitors so that all the sanitation workers in the block will be known as janitors.

Your immediate reply by memo listing the names of persons who are willing to comply and those who aren't is requested in this office by eleven o'clock Wednesday, Dec. 29, 1943.

Thank you,

/s/G. R. Green

P.S. The 6 women relief can be made as men, therefore making 24 relief men. The janitress can take off their regular Saturday afternoons and Sundays without relief help.



1. Jumbo Izumi

Jumbo came over again last night, and we talked till almost 12 about his philosophy of life. It interested me a great deal because it was the sort of philosophy which was rare among Niseis. I saw the possibility of getting enough of his background to explain the sort of philosophy ~~that he weaved for himself~~ he weaved for himself.

He believed in a class structure and also a dictatorship. He said that this was only a means to an end to a better society. This fitted in with his concept, however, that if a person got to the top he ought to be able to rule those below him. For himself, at least, he wanted to reserve the right to run things as he wished if he got to the top. He pointed out that he was a foreman in his work prior to evacuation, and also was the foreman at the hospital warehouse in Tule Lake. He said that he liked to boss people around and tell them what to do. In the hospital lab for the first time he had to deal with equals, and he found it difficult to restrain his tendency to tell people what to do.

Jumbo also believed in Spengler's theory of destiny. He believed in Spengler so much that he went around trying to test his idea out wherever he went. He now feels that he ~~is~~ has tested it sufficiently to believe in it wholeheartedly. He believed that American civilization was decadent, and that eventually China and Russia were going to be the greatest powers in the world. He envisaged a race war. He conceived of himself as being a small particle in this vast scheme of things which was preordained in some



way or other. He seemed to derive a great deal of satisfaction in the contemplation of this evolution of destiny.

At the same time, however, he believed that an individual should watch out for his own interest. When asked why this would be necessary when his destiny was already preordained, he said that if an individual did not exert the energy he was expected to exert, his destiny would not be achieved. Some people would not be able to achieve their ~~the~~ aims no matter how hard they tried, but those who were destined to be great, nonetheless had to exert themselves to reach that goal.

While believing in destiny, he was rather pessimistic about his own future. He didn't think that he had led more than a mediocre life in the past, and thought that he would continue to do so in the future. He still felt that there was a chance of his being able to lift himself from ~~the~~ a mediocre life. He said that he had always done the sort of work which other people didn't want to do. For instance, he used to supervise the sorting of rags. Also, he had a paper route when boys were hard to get for such routes. He had to get up early in the morning to ~~the~~ deliver paper, and it was a hardship on him.

The fact that Jumbo <sup>is</sup> ~~was~~ a Republican is not strange. He admits that his belief in the Republican party is based on prejudice. Anyway, he felt that because destiny ruled, it didn't matter who ~~was~~ or in office.

Analysis From his philosophy and what I know of him, some attempt can be made to probe <sup>into</sup> the nature of Jumbo's personality and to get some hunches to be followed up later



## 1. Jumbo Izumi (Cont'd)

One thing we know of Jumbo is that he is what we can call an introvert. His whole adjustment is self-centered and directed either toward himself or toward abstract ideas. He admits that he has lead an isolated sort of existence. He says that even at home his folks weren't as close as he wished them to be. Even in Tule Lake he couldn't find friends who were close enough to him as he would have liked. He had only one Hakujin friend who really understood him, he said. Another important point to be noted about Jumbo is that he is self-conscious when with most people. This is especially true, he says, /when he is among Niseis. He is extremely self-conscious in a crowd, according to H.K., and he does not know what to do with himself. The fact that he abhors dancing may be an indication of this self-consciousness. His attitude toward other people, however, is more than one of being self-conscious. At points he is very critical of others, and have also shown signs of being antagonistic. ~~He/uses/this/very/often/~~ He thinks that most Niseis don't use their head very much, and many of them are not worth associating with. He likes to tell people what to do. He admits and others have said that he is snooty toward others. For instance, when he was working in the lab he treated nurse's aides as his subordinate, and did not talk to them except for business reasons.

Throughout this self-centered sort of adjustment to the world about him one finds hints of ~~these/feelings~~ feelings of insecurity. His self-consciousness and his ~~habit of~~ <sup>ing</sup> look/down on people seem to indicate this. He seems to have



## 1. Jumbo Izumi (cont'd)

withdrawn into himself, and built around himself a world of ideas and ideals. His pessimism also seems somewhat related to a feeling of insecurity. The fact that he is meticulous is another sign.

From the things we know about Jumbo we are trying to figure out just what sort of person he is. If we knew how he came to be as he is, we would have a <sup>better</sup> ~~very~~ understanding of his personality, since his present attitudes can be organized by referring them to a gradually developing personality. One thing that we would like to know in detail is ~~the~~ his relationship ~~the~~ with his family and with those about him when he was small. Just offhand, one would guess that Jumbo has reasons for being antagonistic toward Hiseis in general. Also, his relationship with his family and companions must have been such that produced an introverted type of adjustment.



2. John Hamakami on Seasonal Work

John is about 25 years old, from Auburn, Washington. Went out on seasonal work from Tule Lake. He is back from seasonal work and not working at all. J.S. met him in the co-op laundry office. He said:

"I was working in Burns, Oregon, with a crew on a private railroad for a saw-mill. There were no Japanese working in the saw-mill, but the railroad workers were all Japanese. There were two crews, with about 25 Japanese in all. For days at a stretch I didn't see any Japanese but those on my crew. The town was 30 miles away, but there was hardly any way of getting there. We didn't have any car, and neither did the foreman. The only way we could get to the town was by riding on the caboose of the train. We couldn't even get to see a show. Of course, we were able to save money, but I was sure lonesome for camp." <sup>there,</sup>

"When I was out ~~and~~ <sup>there,</sup> I was thinking of coming back to camp for the winter, and then taking an indefinite leave out and going ~~to~~ East. But after coming back here I hear that it's not so hot out there. I've decided that in the springtime I'll go out again on seasonal leave."

When asked what he expected to do after the war, he said:

"We were farming before the war, and we still have our property back there. I want to go back there after the war if it's possible."

According to John, some of his friends stayed in Tule Lake because they were afraid of being drafted. Frank Iida said that many of his friends have written to say



that they regreted their having stayed.

3. John Hamakani on Minidoka people

"People in Minidoka certainly dress up. Many girls go to work with high heels on. None of the young people seem to be wearing G.I. clothes at all. Everybody wears them in Tule Lake."

Girl: "We don't dress up to go to church like Tuleans do."

John: "That was about the only time Tuleans did dress up."

Girl: "They say that the people here in Minidoka are 'city slickers.'"

4. Mr. Kurose on volunteering labor

Mr. Kurose said:

"The people here in Minidoka are crazy. Last Sunday it was raining, and we had to go out and get some coal for the block. The block manager's explanation was that since another block went after the coal themselves without waiting for the coal, they should do the same. If they waited for their turn, they would probably get a lot of coal dust. What they should have done was to stop any block from going after the coal. The coal crew should be allowed to do that, since they're getting paid for it. The trouble with these Minidoka people is that they want to do everything by volunteer labor. I didn't go to help paint the mess-hall because I don't believe in volunteering."



1. Moritas on volunteers

J.S. dropped in to see the Moritas the other evening. Mrs. Morita had some washing on the line inside the room, and apologized for the fact that everytime <sup>he</sup> ~~she~~ went there, the room was in a mess and she had clothes drying in the room. Both seemed quite healthy and without much to worry about. They were probably as happy as most Isseis were in camp. They didn't have to work too hard, and did not have too much to worry about.

The three talked about various things. J.S. asked what people felt about those who had volunteered. The reply was that some of the parents were proud to have their children volunteer, while others regreted the fact, although they did not say so. Mrs. Morita told J.S. what she thought of Mr. Ozawa. Mrs. O. was the block manager of Block 13 formerly, and ruled the block, from what J.S. had heard while living in the block, with tact and firmness. He was working in a lumber mill before. He had about half-a-dozen children. One son was drafted, and another ~~was~~ volunteered. One girl was out on indefinite leave. He is very proud of the fact that his children are not remaining in camp, and goes around telling other people that they should relocate as soon as possible. About Mr. O. Mrs. Morita said:

"Mr. Ozawa has a lot of children. One was drafted before the war and another volunteered. None of his children had the ability to go on to school, and I think he ~~is~~ regrets this fact. He told Morita, who goes to the Fair Labor Board meeting, 'There's no use going to such meetings



1. Moritas on volunteers (cont'd)

and listening to scholars and bozus (derogatory for priests) talk.' He is awfully proud of the fact that his son has volunteered. He goes around saying that he's not ashamed because his son has volunteered, and looks down upon those whose sons have not volunteered. I think he is only trying to make up for the fact that he doesn't have any child capable enough to go on to college."

2. Roosevelt

Mr. Morita: "I don't think that Roosevelt is going to be able to run again."

3. Radio Tokyo

Mr. Morita: "I don't suppose that it's often that broadcasts from the imperial headquarters releases any misinformation. In fact, there's ~~probably~~ no falsehood issued from the imperial headquarter. Of course, broadcasts that come from any other source might contain some lies."

Mrs. Morita: "You can't tell about any broadcast during wartime, even those from Japan. They might be full of lies."

4. Tuleans

Mrs. Morita: "Tuleans are certainly brave. They talk aloud about Japan and the war. According to their story, they ~~xxx~~ used to hear the short-wave broadcast from Japan all the time in Tule Lake. Japan is winning the war, and Isseis were asked to be patient a little while longer."



5. George Teraoka on Resettlement

According to Kurose, Mr. Teraoka went out with his family because he felt that camp life was not good for his children. H.K. relates that Mrs. T. used to have a difficult time here with her children because they were precocious and used to pick on other people's children. Mrs. T. is said to have declared that she was going out for the sake of her children even if she has to do housework for other people.

6. Miyaji's reason for staying in Tule Lake

Last night the reason why the Miyajis stayed in Tule Lake came up for discussion. H.K. thought that they were really foolish not to come out. J.S. thought that the main reason for their staying was that they feared that they would be thrown out of the next next center they went to, since he had heard Mrs. Miyaji say: "We're not going out, because we have small children." Mr. Miyaji is also said to have declared that<sup>even</sup> if he ~~if he~~ left Tule Lake, he would not be able to work on the outside. H.K. said that they said that they didn't want to bother about moving. Mr. K. felt that the real reason that the Miyajis didn't want to stay was because of money, and here he made a round sign with his thumb and finger. According to him, Mr. Miyaji put a lot of trust in what George Nakao said, and the latter's reasoning was ~~that~~ that those who remained in Tule Lake would receive indemnities.



7. Mr. Iida (A Case History)

Mr. Iida is Harry's father, and H.K. used to know Florence (Ogino), Harry's wife. Harry is now stationed in Camp Savage. Mr. Iida knew Mrs. Kurose in Tule Lake because he lived in the block in which she worked, and <sup>H.K.'s</sup> was invited to ~~the~~ wedding because he gave her a wedding present. According to Dick Sato, Mr. Iida is from Walnut Grove, where he farmed for some time. He was a very poor farmer, and was never able to make much money. Harry lived out of town and never went to Japanese school or associated much with Japanese till quite recently. All this according to Dick. It is interesting to note that Harry married Florence, who has not associated much with Japanese before, and that he volunteered for Camp Savage.

Mr. Iida came to ask J.S. to write him three letters to the three unmarried Ogino girls in Missouri, since they could not write any Japanese, and his own son Frank, would not write any letter for him. Frank was recently out on seasonal work, and at the present time does not seem to have much ambition except to look for fun. Mr. Iida came this morning again, and brought along a present for the work that J.S. did for him. He sat down, and J.S. began to ask him about his life, starting with the remark that he seemed to be pretty old. Mr. Iida said:

"I'm 64 years old now. I can't go out to work now. Last year I had a big operation for stomach ulcers, and I've weakened quite a bit since then. Next spring I'll try to look for a job here on the project where I won't have to assert myself too much.



## 7. Mr. Iida (cont'd)

"I came over from Japan when I was 24 years old. I landed in Vancouver first and stayed there for a ~~few~~ couple of days. Things were pretty rough there, and the boarding houses were full ~~with~~ of people. Two or three hundred people used to come over at a time from Japan. The boarding houses and work bosses used to try to take the money away from those who came over on the boat. Some of the tougher men used to take away the wives of young couples. While I was there I saw a couple of cases like that myself. I don't know how they did it, but they must have fooled them by telling them something.

"Compared to Vancouver Seattle was a very nigiyakana (lively) place. In Vancouver people used to feel that if this was what it was going to be like it wasn't worth coming over. In Seattle there were more people, and they didn't try to cheat ~~the~~ newcomers so badly. At that time there was a lot of work on the railroad, although even then work was sometimes hard to get because of the large number of Japanese that came over. All the boarding houses were crammed full. Many of the men would be told that they would be working close b , and were sent out as far as Montana to work on the railroads.

"All of the people, of course, came over with the intention of making money. At that time on the passport a time limit was stated. About that time most of the people had three years on their passports. They intended to save a lot of money in a few years and then return to Japan again.

"I <sup>stayed</sup> ~~stayed~~ in Seattle only for a short time. I had



7. Mr. Iida (cont'd)

a relative in San Francisco, and I went there to work with a big boss on a railroad. I went around to various sections of the country and also worked in the office. It was something like being a 'schoolboy,' I guess. But I didn't work at that very long.

"Working conditions then were nothing like what they are today. We were paid about \$1.10 a day. In the summer time we had to work from sunrise till sundown, which amounted to over ten ours a day. In the wintertime, of course, the hours were shorter. At first, there was no rice, and we always ate dango (dumpling). I knew one place where they made good dango-jiru (dumpling soup) with shells gathered at low tide. It was good, but we couldn't get rice till a little later. We were able to get along with about 28 or 30 cents for food at that time.

"Some of these days I ought to come now and then to tell you about my life history. I'll come again."



8. Chikara Koike, Adjustment of a quiet Kibei

Chikara dropped in this morning. He seemed to be quite lonesome, and he did not stay too long. He is careful about not staying long at a place where he might be disliked. His family came back from Walla Walla, but they have been put in a recreation hall for the time being. They are going to get a room pretty soon in Block 26, and Chikara feels that he owes it to Mr. Takeda from Tule Lake. Chikara is a Kibei, but he is very quiet and a homebody sort of person. He is extremely self-conscious. Besides working at the motor-pool, he spends most of his time at home studying English by the hours. He does not seem to improve very fast in spite of the fact that he tries hard. What he said today indicates in part the sort of adjustment Tuleans are making here in Minidoka.

"I find it hard to make any friend, and so I haven't made very many. I ~~never~~ <sup>that</sup> found out/in the block the block people have been kind to Tuleans only on the surface. They are actually very cold, and I feel that they consider us strangers. I don't have anyone in the block whom I get along with, except with one man--Mr. Yuki. I guess the Minidoka people don't like the fact that Tuleans talk about the war and talk big. I think they're very distant.

"Where I work there are some Kibeis working, but I don't find them suitable to my nature at all. They are rowdy (yakuza), and quick tempered. We don't have anything in common. Two of them had hearings the other day and both were saying that they were asked some very difficult questions. I can get along with some of the older men, but not



the young ones.

"Next spring I intend to go out to Walla Walla to work. They say that there are a lot of Japanese out there. My folks wan't leave the center, and so I don't think that I'll find it very difficult to come back here again."

Shig is originally from Seattle and a resident of University of Minidoka. He went a year to Washington ~~W~~ and last spring went to Washington University again. He is taking a course in chemistry and pharmacy. Most of the other boys are taking courses in engineering. H.K. thought that they were foolish not to ~~take~~ take a straight science course, instead of going into engineering, since jobs would be difficult to find for Japanese in the field of engineering. ~~Why~~ Shig knows George Kurose, Although both of them do not believe in volunteering, some of their friends do. From this a discussion on volunteering followed. ~~//////~~

" (Ryomi Tanimo)  
Shig's friend/volunteered, but after he got his uniform he came back and said that he was sorry now that he had volunteered. He had been ordered around while he was at Fort Douglas, and he did not like this. Hakuji soldiers



## 9. Shig Tanagi, (cont'd)

were able to get good jobs, but Nihonjin soldiers were made to do jobs like picking up trash.

Shig himself did not want to volunteer at the present time, but wanted to continue with his schooling. We discussed the fact that there was discrimination in the Army, and he seemed to realize this fact. He pointed out that Japanese had not been ~~able~~<sup>allowed</sup> to continue in the ROTC in Pullman. However, he said that when everybody went to the Army and only a few were left behind, it made him feel funny. In school there were about 3000 Army and Navy cadets, 1500 girls, 200 men, and about 30 Japanese. The Japanese were conspicuous because there were so few men, and sometimes people asked why they were not in the Army. His answer, he said, was that his eyes were bad. In some of the classes he was the only fellow.

We talked about the number of volunteers from Minispeeches  
doka. He said that a lot of ~~people~~<sup>speeches</sup> were made by Japanese and Hakuajins both, and they had really aroused the spirit of the people. "You know how people from Washington, are," he said, "They just sit and take it all in." In this regard he thought that Tuleans were better because they were willing to buck the Hakuajins sometimes. When JSS. mentioned that there were only a handful of volunteers from Tule Lake at the time of registration, he was surprised that such was the case even before segregation.



1. Mr. Katayama on future

Mr. Katayama is an old Issei from Hood River Valley in Oregon. He is reputed to have an orchard and to be fairly well-off. They have one daughter, Yuki, for whom they had ambitions to find a college graduate as a husband, but she was engaged yesterday to a soldier boy, who is likely to go overseas. About the future Mr. Katayama said:

"I would like to go back to the Coast when the war is over, although I'm not sure whether they'll let us go back there. I went out to work in eastern Oregon, and it <sup>was</sup> ~~is~~ good to feel that you were in Oregon, anyway. I'll probably go out for a short while in May and again perhaps in the fall. I don't want to go out any more than that."

2. Mrs. Miyamoto on Minidokans

Mrs. Miyamoto is from Tule Lake and formerly from Tacoma. She is an extremely talkative woman and has a reputation for it. JS and H.K. visited her on Christmas afternoon, and she related among other things the following:

"The leaders here don't seem to listen to the people at all. When the Spanish Consul was here it was said that the leaders didn't even take up the requests of the people. The trouble with the people here is that they side with the administration all the time. The same is true in the Housing Department, where the Japanese try to set up barriers even when the Hakujins say it's all right. I had a tustle with Hashiguchi and told him that I wouldn't forget what he did to me. I was doubled up with another family, and then I was told to move to this room for three with my son. Now they want <sup>us</sup> ~~me~~ to move out, and I told them that I wouldn't."



## 2. Mrs. Miyamoto on Minidokans (cont'd)

We were allowed to stay because we got a written statement from a doctor saying that I had hay fever. The HakuJins said that they were glad that I had gotten the statement, but Hashiguchi only made a wry face and said, 'It was a good thing you got the statement.'

"The same sort of thing is true in the warehouse. Even if there is food in the warehouse, they won't let the people have it because they want to conserve. It's all done for the HakuJin."

3. Mrs. Miyamoto on Mr. Akiyama

"Mr. Akiyama is called an inu. He had a poor reputation in Tacoma. His wife ran a market, while he loafed and did nothing, because he was too weak to work. (According H.K. he is educated and an intellectual type of fellow.) He made a girlfriend, and so his wife went off to Seattle, while he went to Portland. Some time later we learned that his wife joined him. Then we read one day that a Akiyama was teaching Japanese school, and we couldn't believe that it was him, but it was."

This comment is recorded because Akiyama is a leader in the community here. He was a member of the committee of 16 which prepared the statement presented to the Spanish Consul. He speaks English well, and seems to be quite intelligent. At least, he knew what was going on during the discussion with the Spanish Consul. It was the chairman who refused to accept suggestions from the floor, for one thing because they were of a nature which should not have been brought up with the consul, but it was probably



3. Mrs. Miyamoto on Mr. Akiyama (cont'd)

the attitude of independent action which was shown by the committee members and which was observed by J.S. which incurred the anger of some people. This probably led to Mrs. Miyamoto's statement that the committee ignored the requests of the people.

4. Satos on Eta

Dick and Alice Sato (married) have strong prejudices. Dick comes from Walnut Grove, in the Delta Region, while Alice is from Sacramento. Both of them have picked up a great many prejudices, and one of them is their attitude toward Eta. Alice said:

"Ever since I was small I remember that my folks used to tell me that I could marry anyone but a "Four-finger," (which she signified by raising four fingers). We used to call them "Queers." Florin was noted for a lot of them. You/ know, people tell me to go to see Takeda about things, but I wouldn't go to him for anything. He's a "Queer", you know. He used to work in a fish market where ~~his~~ the boss was one, too.

"Walter Tsukamoto's family was a "Queer," too. His brother, Frank, married the same kind. But Walter married someone who wasn't, and now the girl's family won't have anything to do with her. If you go to her home you find a black cloth covering her picture."



JS Journal--

Tuesday,  
~~7/11/1943~~ December 28, 1943

on charter  
1. Voting in Block 12

There seems to have been very little discussion of the voting on the community charter in block 12 or in any other block. By noon today only about 10 persons had voted. Mr. Fujitomi and another Issei were in charge of the registering and passing out of ballots. They occupied a table at one corner of the dining hall. Mr. F's remark to JS as he passed by was:

"Please vote. We've got to make a good record for the block."

While everyone was eating lunch Mr. F. got up and made a speech. He was fat and looked like a politician. First he spoke in fairly good English to the Niseis. To them he stressed the fact that this was an opportunity to practise the representative form of government. Then he switched into Japanese and urged Isseis to vote for the community charter. His arguments were:

"From now on we are going to have to face the problems of food, housing and clothing and also that of relocation. If we want better food, better housing, and better clothing, we'll have to have someone to represent us and talk to Stafford (he said Stanford) man to man. The last time such a plan was presented, Stafford was not in favor of it, and through Hara and others he had ~~it~~ it turned down. This time, however, he received orders from the administration to have a council. He wants us to have it this time. I want all of you to vote 'yes' for the charter."

After dinner many young people stopped to register and get their ballots. Some of the young boys stood around with their ballots in their hands, saying that they did



## 1. Voting on charter in Block 12 (cont'd)

know how to vote. Most of them eventually voted 'yes.'

Mr. F., as he passed out the ballots, was telling some of the people to vote 'yes.' Dick Sato, for instance, received a ballot and was told to vote 'yes.' He was hesitating which to do, but did as he was told. He probably would have voted 'no' if he had not been told because a few nights ago he expressed his opinion that he ~~was/was not~~ did not see much sense in having a council. The voting wasn't very secret because people had to fill out their ballots, in most cases, in front of the election clerks. Some of the Nisei boys were saying that the whole procedure was unfair and that election clerks ~~was/was not~~ weren't supposed to tell people to vote one way or the other. They also told JS that Mr. Fujitomi used to live in the block, but was kicked out. He acted like a bigshot, but wasn't one, really.



1. Mrs. Matsubara: Tulean and Tule Lake

Mrs. Matsubara is an Issei woman, married, with four boys, and from Block 25 in Tule Lake. She is formerly from Isleton, where she seems to have run a farm of her own. Her husband and her eldest son, George, about 20 years old, were both in a sanatorium for tubercular treatment. They have both joined her, but she is the only one in the family who can work, and she is still young enough to do so. The circumstances under which she left Tule Lake and her subsequent adjustment here is rather interesting, especially because she came from a very Japanese district in rural California, and many of her friends stayed in Tule Lake. The attitude she now holds toward them ~~very different~~ makes her a non-conformist to the ideas of her former friends who stayed in Tule Lake. Some of the steps by which she adopts this attitude seems to be revealed. The fact that two members of her family are tubercular seems to be important.

I went to Mrs. M's place tonight to see how she was getting along. It was a cold evening, and all of her family was home. Everybody seemingly were happy. A couple of the boys were around one end of the room playing checkers. The father, mother, and one boy were putting a jigsaw puzzle together. About two neighbor kids were intermingled with the rest of the four Matsubara boys.

Mrs. M. asked me about Chicago, and I told her a little bit about it. She thought that I had done a good thing by going to Chicago for a visit.

I asked her about work on the outside. She said:

"It wasn't so bad. I went out because I intended to



## 1. Mrs. Matsubara--2

find means of getting my husband out here, even if I had to support him on the outside. But the work was very hard. It's just as if we were working like the Filipinos that we used to hire on our ranch before the war. The work was really hard. But I was able to save some money. I was out about a month in Eden, and I made a little over a hundred dollars. I probably had \$70 or \$80 left after subtracting expenses. It was good because I was able to come home every weekend and do my washing and go out again. I really felt free. I went to Twin Falls to shop two times, and it was just like being in Sacramento."

I asked her whether she was working now or not. She said:

"No, I'm not. I've applied for work, but it seems that they give work to people they know. I don't know anyone here, and can't seem to get any work. I went to the hospital, but it seems that people don't give up good work easily. I want to get into the cannery here, but I don't know a single person. "

I told her that if that was the case I would see the head of the cannery for her. She thanked me for this because she wanted to work after New Years.

I then asked her whether she heard from anyone in Tule Lake. She said she did. For one thing, her brother, Jiro Matsubara, was still there. He and others have promised to send a detailed account of what has occurred in Tule Lake when everything has quieted down, but so far none of them have given her much news so far. Mr. M. volunteered the



## 1. Mrs. Matsubara--3

information that his brother has written that nothing is very different in Tule Lake, but they now have to string along with the leaders that have come from other centers, and it's a bit stuffy to have to do this. Mrs. M. said that all of the olders folks have not complained at all about the condition in Tule Lake. They felt that the people in Tule Lake were only putting on an act.

Mrs. M. was evidently a little worked up about the way the people had treated her when she left Tule Lake, and the way they still felt toward her. She related that her little boy mentioned the fact in a letter that she had gone out to work to pick potatoes, and one family in Tule Lake in Block 38 from Isleton wrote to tell her not to out to work because it wasn't the right thing to do. Someone also wrote from Arkansas to tell her that she shouldn't go to help harvest the crop in Tule Lake. She was very indignant and wrote to them how it was out here, how free ~~and~~ she felt, and how it was just as though she had returned to Sacramento.

She related that her sons have received letters saying that they thought that their own mother was wrong in staying in Tule Lake, and that Mrs. M. was right in bringing them out. They couldn't go to school, for instance, and said that the M. kids ~~it~~ was lucky to be able to go to school. One wrote and said that it was a torture to be kept in the apartment from 7 p.m. to 6 a.m. Mrs. M. felt that the kids gave the right report when they said that they regreted staying in Tule Lake. Mrs. M. related that in the Japanese schools the Kibei teachers used to give the children a lot of calisthenics,



## 1. Mrs. Matsubara--4

even though they had school for only two hours a day. At first a lot of children went because it was interesting. Later, however, the number going to school dwindled down to about thirty because the children didn't like the strict Kibei teachers. The WRA asked the people whether they would like to have school or not, because if there were enough interested students they would open school again. The Kibei teachers would ask all those in class who wanted to go to public school to raise their hands, which the children would be afraid to do. He would also give them a lecture about learning English English not being necessary because they had chosen to be Japanese.

Mrs. M. felt that nothing was going well in Tule Lake. She related, for instance, that when one family came from Tule Lake, they were called all sorts of names, such as not being Japanese, being white Japanese and the like. Also, they only had a short while to pack in. Another lady ~~had~~ had two daughters who were not allowed to come along with the family because a band of Kibeis got together and held them back by their arms. (H.K. relates that the two girls (Hoshida family) stayed of their own choice since they were practically engaged to two Kibeis from their own hometown.)

The canteens in Tule Lake were cleaned out of food when the incident occurred and everyone rushed to the canteen to stock up on food. It ~~was~~ is possible now to buy only three bars of soap a month, and many people asked friends here in Minidoka to send them soap, and it was being sent



## 1. Mrs. Matsubara--5

from here by the box. Mrs. M. had sent some candies just to show ~~her~~ friends in Tule Lake ~~/p/p/p/~~ how things were like out here, but she wasn't going to send anything else unless they asked for it, she said.

She also related that a thorough search was made of each apartment two times. Knives longer than three inches, radios, and food were picked up. Sake was also confiscated, and three families in Block 25 had their sake discarded.

Mrs. M. expressed a personal antagonism towards the people in Tule Lake, even her friends there. She said that the people there were foolish and got into trouble because they chose to mix things up. There was no work, they had not been paid for two months now, they were not receiving clothing allowance, work was now on a volunteer basis, and the truck driver went out and stocked up wood for himself, no coal was being delivered--only wood. It was each man for himself and the strongest won. Mrs. M. said that all the people from Tule Lake in other centers agreed that it was a good thing that they had gotten out of the place early. Her sons' friends wrote and said that they heard that the Tuleans in other centers were not very happy, and wanted to know how they were getting along in Minidoka. <sup>Her sons</sup> ~~They~~ complained that the school was not good, but Mrs. M. said that it was better than nothing. If they studied hard, she thought, they could get a lot out of the school. She told her sons to write to their friends and tell them that it's wonderful ~~/p~~ out here.

Mrs. M. went into the history of the reason she had



## 1. Mrs. Matsubara--6

left Tule Lake. Her husband was in a sanitarium, and she was told that he would not be released until after segregation, when he would be sent to the center to which she transferred. Because of this she wanted to go to another center in order to make sure that her husband could join her. Her brother-in-law urged her to stay because if she went out with a lot of children she would not be able to get along. He told her that her husband would be sent to Tule Lake, but she insisted that this was questionable, since she had been trying to get him to join her since last September. Others told her that if she stayed she would be able to get indemnities, but she told them that her circumstances were different from theirs. She didn't believe in getting indemnities, she said. She kept quiet and didn't tell too many people that she intended to leave. She ~~also~~ also asked her sons whether they would be willing to return to Japan. The eldest one said that he didn't want to go back to Japan, and the next one said the same thing. Then she asked the two smaller ones whether they were willing to go to Japan with her, and they both said: "You go back alone, mama." She was surprised because in all other things her sons usually complied with her. Other sons didn't obey ~~their~~ their parents in other things, but on this segregation matter they did. Consequently, this made her change her mind about staying in Tule Lake, and <sup>she</sup> came out in spite of protests and name-calling from her friends. She admitted that there were some pretty bad ones from Isleton.

She wanted to show the people who had stayed behind in Tule Lake that she had been right in coming out.



## 1. Mrs. Matsubara--7

She said: "Pretty soon they're going to start asking me to send them things."

I asked her how she was getting along in the block.  
She said:

"It's pretty good. I have some friends now, and my boys have friends, too. It's better if you don't know too many people intimately because then they can't say anything bad about you."

2. Minnie Nakano on Caucasians

Minnie doesn't think much of the Caucasians around here. She says that a lot of them remind her of Kahn, whom she thought was clearly a typical Jew. She doesn't think very much of Beeson, in whose office she works. He's always bawling out his secretary, a relatively young girl. The project attorney is the only one that she knows is sociable and whom the other evacuees like, but the Caucasians seem to treat him differently, and ~~they~~ don't seem to like him. Beeson, she has discovered, was a farmer before, and is working for the WRA only for the money. He used to work in motor-pool, but had to quit because the workers struck on him. He seems to get his way about most things around here and seems to be in favor with Stafford.

3. Takeo Ioshihara--Resettlement

Takeo dropped in to see H.K. with Hitoshi Tamaki. Both were former Tacomans. Takeo said th t he left Tule Lake on an indefinite leave, and decided to work on a relative's farm out here in Idaho for about two months. They began to pile so much work <sup>on him</sup> that he couldn't get away. He's been in



3. Takeo Yoshihara--2

Hunt ever since Thanksgiving. He's tried to be inducted, but the relocation officer in Twin Falls thought that he ought to be working there. He's thinking now of going east because he doesn't believe there is much opportunity out here. He said:

"You don't get very far just working for other farmers. It takes four or five years to get a farm, and the Haku-jins around here are against Japanese acquiring their own farm. Out in Rupert the sentiment toward Japanese was pretty good, and we could go into any place, except the tavern, and be treated well. Japanese don't have much business in taverns, anyway. I didn't like the feeling in Twin Falls. I went to a dentist and I made the mistake of telling the nurse that I was from Hunt. She said: 'We don't have any time to take care of people from Hunt. You have a lot of doctors there.' Then when I went to another place and the nurse told me that they were too busy to take care of anyone else, I just walked out. Some of the clerks in the stores are snooty, too."

He seemed to be giving his major concern when he went to a certain locality when he said:

"I wouldn't go to a place unless I ~~had~~ had friends there who could tell me how it's like and whether there's anything for me to do there. That's the reason I came out here to work."



J 12/29/44 # 4 Boilermen Issue

ALL MAINTENANCE WORKERS  
Minutes of Meeting

December 29, 1943

Recreation Hall 22

Special Maintenance workers meeting was called to order by Mr. Hatate, chairman at 1:00 P.M.

The chairman moved and explained, since we were unable to consult the workers individually a General Meeting was called to notify all workers of the Maintenance section to give new instructions received from Mr. Green. The chairman read the memo received from Mr. Green and explained the new setup which goes into effect on January 1, 1944. And he asked their cooperation under the new setup according to the one mentioned in the memo. The new duties set up for the janitors are:

1. From January 1, 1944, on, the title of boilerman will be changed to janitors. 3 janitors to each block will fire the boilers, all stoves in the laundry room, shower room and latrines. They were to work full 24 hours on 8 hour shifts. The janitress to do the regular work of cleaning the shower room and latrine and  $\frac{1}{2}$  of the laundry room. Plus the above duty the janitress must keep the fires burning in one stove in the laundry room and one stove in the shower room.
2. 18 relief men, 6 relief ladies were to be assigned to allow regular employee's day off under the 44 hour week base.
3. For the office force, we were allowed to have one senior foreman, 3 shift foremen to work full 24 hours on 8 hour shifts to cover entire project. And reduction of supply clerk, stenographer, inspector of boilers, senior boiler foreman, assistant supervisor and 7 junior foremen.
4. All janitorial services discontinued on Dispensary, Library, and Whse. 19 office area.

And also the memo so stated and asked; immediate reply by the written memo listing the names of persons who are willing to comply and accept the new setup and those who aren't is requested in to Mr. Green by 11:00 a.m. Wednesday, December 29, 1943. On Dec. 28, 1943, there was a conversation between Mr. Green and Mr. Hatate pertaining to this new setup. Mr. Hatate then stated and asked Mr. Green that we are under negotiation with Mr. Stafford. Therefore we wish to call your special consideration to postpone until Mr. Stafford's return. Then Mr. Green rejected the proposal made by Mr. Hatate, furthermore he pressed on Mr. Hatate to carry on this matter immediately or resignation. The above orders were set forth by the Project Director, therefore he saw no reason to



delay the answer was "not necessary". Mr. Hatate then stated it is impossible to get each individual's decision whether they were going to accept the new job or not by 11:00 a.m. the following morning. Since all the workers are spread all over the project and lack of transportation to notify individually Mr. Hatate asked Mr. Green to make the arrangements to secure transportation by 8:00 a.m. the following day. He agreed and did so. However we did not get transportation until 2:00 p.m.

The matter carried on as to above stated, so I wish you all Maintenance workers to please give full consideration upon the residents and express your own viewpoints and decide individually.

MR. SHIIKI:

As explained in full Mr. Hatate, I believe all of you understood the situation very clearly. However, I wish to repeat Mr. Hatate's explanation and request. (He repeated Mr. Hatate's explanation).

MR. HATATE:

Negotiations Committee was planning to meet Mr. Stafford for the last time, but this problem came up before we had a chance to consult him. We have nothing more to do in this negotiating committee. The final word is up to the individual. So on behalf of the committee we would like to disband.

Mr. MIYAMOTO:

I wish to express my sincere appreciation for the duties performed by the committee and disband the committee as requested by the same.

MR. IMAMURA:

I have the different opinion, the committee must be in existence and further negotiations necessary.

MR. SHIIKI:

We, the negotiating committee believe there is no way to negotiate any more, but some kind of committee is necessary to establish to clear the matter.

MR. HATATE:

I do believe too as Mr. Shiiki's statement, there is no way for negotiation. What we shall do now is as I stated and requested at the beginning of this meeting--five full consideration to the residents part and decide upon individually.



MR. S. OSAKA:

If the group as a whole, gives the final answer, the people might look at it as a sabotage or strike attempt so negotiating committee will be looked upon as the leaders.

MR. HATATE:

There is no worry about sabotage or strike. Since we have done our utmost best to solve this matter for quite a long time and we did not want to have to quit in as a group. And furthermore as the comment made by Mr. Green, the people who are not or cannot accept new jobs under the new setup, it is perfectly alright to resign by their own decision.

Mr. MIYAMOTO:

If we cannot accept the new job and quit, is it our duty to notify the block residents or not?

MR. TANI:

I move and motion the negotiating committee should disband and it is necessary to have another committee to finish this matter. The committee reappointed again as present 14 negotiating committee. Seconded by Mr. Takeuchi and unanimously carried.

Mr. K. HARA:

We, the committee appreciated very much your cooperation during the negotiation and now we wish all of you to decide upon free of mind whether you are going to accept the new job or not?

MR. SHIIKI:

As Mr. Hatate repeated over and over again your action should be in free decision.

MR. HATATE:

As several delegates repeated, your decision and action regarding to the new job should be decided upon your free mind. And one more again, I wish all of you would give your full consideration for every part, especially upon the residents before your decision. Please come over to this desk and mark yourself. Those people who are willing to accept the new job, please mark under Yes; and those who wish to request their resignation, mark under No.

The result is as follows:

Yes-----3

No-----149



MR. SHIIKI:

Those people who wish to request their resignation and marked No, what date are they to be terminated?

MR. HATATE:

Those people who wish to resign and marked No, will be terminated on January 1, 1944, according to Mr. Green's notification by verbal.

MR. SHIIKI:

The explanation and the facts should be delivered by each one of you to the residents.

MR. K. HARA:

I wish you make full report containing first to last in writing and delivered to the worker or workers to report to their own block residents.

MR. HATATE:

It is impossible to draft the report which is pretty close to a hundred pages in such a short period.

MR. SHIIKI:

Moved and motioned that we should report by oral for their own block. The motion was seconded by Mr. Takeuchi, after the vote was casted. All agreed except nine.

MR. HATATE:

Before the meeting is adjourned I, as supervisor of Maintenance wish to extend my sincere appreciation for your cooperation during my term of duty. I wish all of you sound health and a good start with the coming New Year.

MR. SHIIKI:

On behalf of the committee, we wish to extend our appreciation for your cooperation.

MR. HARA:

I wish to extend my appreciation to all maintenance workers especially to the boilermen who have worked with me for over a year.

Mr. Jitodai moved the motion that the meeting be adjourned and Mr. Kida seconded.

The meeting was adjourned at 4:30 P.M.



1. Yearend in Minidoka

The end of the year has approached, and probably what is going on here is going on in other centers--except Tule Lake. The people here had omochi last year, and they had it again this year. It is said that four sacks of omochi rice were distributed to each block. The steaming of the rice and the preparation of the rice cake was an all day affair, and most of the block turned out to help voluntarily. In Block 12 last year's seiro, kama, usu, kine were brought out of storage, and put to use. The janitors took care of the steaming of the rice, while inside the messhall the seiro made of concrete placed in a barrel occupied a central position. At tables close by the women and girls of the block sat and waited for the mochi to be pounded out so that they could shape them into round flat cakes. Half a dozen or more young men sat at another table, waiting their turn to wield the mallet, which pounded the steamed rice into sticky paste. Further away in the corner boys in their late teens played cards, using other cards for chips. The routine of making the mochi was traditional. After the rice was steamed and placed in the usu, it was kneaded with mallets, usually by three men. After the rice was mashed enough to stick together it was pounded for a while by two or three persons. Whenever the rice began to stick on the mallet it was wetted with warm water. Now and then the mass of rice was turned over by another man. After the rice was pounded for a while, one man took over the task of bringing his mallet down on the rice with full strength, while a man kept turning the



## 1. Yearend in Minidoka--2

mass of rice and keeping it wet so that the mallet would not stick to it. This man had to time his movements so that his head and hand were out of the way by the time the mallet came down on the omochi.

This process of mochi-tsuki took all afternoon and till eleven at night. One thousand pieces of omochi were left for messhall use, and the rest were divided evenly among the block residents. Barrack representatives, which had already been selected, saw to it that each family received its rightful share of the New Year's Day food. There were eleven pieces for each person.

2. Block Groups

The people that gathered together in the dining hall while the mochi-tsuki was going on could be divided into several distinct groups. First, there were the women, including a few young girls, who were sitting at the mess table in a long line, waiting for the mochi to be pounded out so that they could pat them into small rice cakes. It was interesting to note that two ladies from Tule Lake were standing up, while the rest of the ladies were sitting down. One of the ladies, Mrs. Mano, has a daughter who has T.B. and who has been ~~advised~~ advised by the doctor here to stay in the hospital a while longer even though there's no trace of the disease any more. Probably ~~she~~ <sup>her mother</sup> is looked upon with fear and distrust because of her sickness. On top of ~~that~~ that there is a son in the family who is feeble-minded and cannot talk. Mrs. Izumi, the other Tulean lady, is from Seattle, and should get along better with the block people, although her family has not associated



## 2. Block Groups--2

much with Japanese in the past.

Then there are some men and older Niseis, helping to pound out the mochi. There was one set of men inside and one outside, taking charge of different functions. The janitors kept together, and took charge of keeping the fire going, but perhaps they were assigned this task.

Some of the Isseis helped with the more strenuous job of wielding the mallet, but this was done mostly by younger men. This job was done largely by men from 25 to 30, Niseis who had outgrown their adolescent ways. They were quiet, and in between their tasks, they just sat and waited quietly for their turn. One of the fellows seemed to be from the country, very majime, and strong. (Call him Husky.) Another was a big Kibei fellow (Call him Sumo-tori, since he's big enough to be a sumo wrestler.). Another was a very quiet Nisei, well built, roundish face (We'll call him Angel for the present). In this group should be included J.S. and Jack Takahashi, both married and from Tule Lake. During the afternoon this group of young fellows did most of the work of pounding the rice into omochi. They worked steadily, and seemed willing to stay at the work as long as it lasted.

A younger set of boys in their later teens and early twenties were playing Black Jack in one corner. They were playing for money, but in order not to make it noticeable, they were using cards for chips and hardly ever exchanging money. One fellow owed four dollars to three other boys. These boys were what Isseis would have liked to call the



## 2. Block Groups--3

"typical Niseis," the sort that would want to walk around with a swagger and act a little tough. They were not in favor with Issais because oftentimes they were disobedient to their elders and deliberately took up non-conforming ways. This group of young boys did not help in the afternoon because they were too busy playing cards, but they came out in the evening and did their share of work. While the older Nisei group was able to work steadily, this group soon became tired and could not continue working steadily for any length of time. There were exceptions, of course. One fellow was quite athletic in his build and quite able to carry the load. Another slim and handsome fellow soon became tired and had to quit in between. While the older group had a team made up of J.S., Jack T. and Husky which pounded out the omochi together, the younger group tried this, but could not keep in time nor keep up the pace.

Another set of young boys consisting of Hiroshi Sako and a couple of others, slightly younger than the gambling group but about the same age, were playing cards, but not for money. They were more quiet, the kind the others would have liked to term "mama's boys." These boys did not gamble, and they did not try to act tough or smart. They hung around the boys who were gambling and watched some of their friends play, but they themselves just looked on curiously.

Evidently the ladies did not like the idea that the younger boys were playing card and not helping with the mochi-tsuki. One lady more talkative than the others, sai



"All of you boys will have to help, too." There was some stir among the boys. The quieter group came out and offered to help with the mochi-tsuki. After doing it once or twice, they settled down to their card game again. The gambling set just ignored the request of the lady's, although one of the fellows kept saying that he would help, but never did.

Besides these older people some little children were playing in the dining hall. Three little boys were playing cards, while some little girls were playing closer to their mothers.

On New Years Day all of the young Niseis helped with the serving in the messhall, since the ladies had a day off. According to one account, the womenfolks are allowed a day of rest on New Years since they have to work the rest of the year, and the men make the traditional ozoni on Gantan (New Years Day morning). Dick Sato and J.S. were not asked to help in the messhall for some reason or other.



J 12/30/44 #3 Boilermen Issue

Executive Office of the President  
OFFICE FOR EMERGENCY MANAGEMENT

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OFFICE MEMORANDUM

TO: Mr. Glen Green, Supt. of Const. & Maint. Date: Dec. 30, 1943  
FROM: Harry R. Hatate, Sr. Supervisor of Maintenance  
Subject:

According to your memo dated December 23, 1943 and the conversation with you on the same date, we have called our general meeting of all the Maintenance workers at 1:00 P.M. on Wednesday.

We have explained the new setup which goes into effect on January 1, 1944 and have asked their cooperation under the new setup according to the one mentioned in the memo.

Our utmost endeavor to maintain the present workers referred who have expressed their viewpoint freely and have decided upon individually. We are sorry to inform you the following results.

All the workers have requested to resign on their own accord except the acceptance of the following persons mentioned below:

Block 21 Janitress  
Fujimoto, Mitsuyo  
Block 40 Janitress  
Kawaguchi, Mitsu  
Block 37 Janitress  
Watanabe, Isamu



1. Head Barber

Charter I went to the barber shop today to get a haircut before New Years. The <sup>seats were</sup> ~~shop/~~ filled for a change, although not many were waiting. However, customers kept coming in. One fellow who was waiting ~~was~~ insisted on having the Kibei fellow cut his hair rather than have Issei men or women do it for him. The barber shop has a poor reputation for doing outrageous haircuts. I had my haircut by the head barber, I think it is, and I talked to him about things in general. I mentioned that the self-government (jichisei) had been passed by the people. He said that it had and gave me the number of votes cast for and against it. It turned out that he was the delegate from Block 16, and that Block 16 had produced the largest number of votes for the charter. He said that he had left the choice up to the people, instead of telling them to vote for the measure. He thought that the matter should have been passed last June. When asked why it wasn't passed at that time, he said that the block managers had opposed the measure.

Future I asked him whether there was any chances of starting a barber shop on the outside, and he said that he didn't want to go into that line of work right now. He thought that it would be more profitable if he found some work under someone else.

Niseis He mentioned that most of the "no" votes came from the Niseis. I mentioned that Niseis weren't interested in community affairs, and he agreed with me there. He said that his own son didn't know whom to vote



## 1. Head Barber--2

for during the last presidential election. He told his son, he said, that if Roosevelt got into office there was a great chance for a war between Japan and America. If Wilkie got into office the chance for such a war was less. This would mean that there would be less likelihood of his having to serve in the armed forces, and that the relationship between father and son would be better, he had told his son.

Caucasians From Niseis he switched to Caucasian in general. He said that lack of interest in public affairs was common, not only among Niseis, but also among Hakuajins in general. He used to have respect for Hakuajins when he first came over, he said, but in the last 20 years or so he lost respect for them. The Hakuajins that used to come to his barber shop used to be of the lower class variety, and he didn't have much respect for them. He used to tell them that they read only the funnies and the sport section of the newspaper and didn't know a thing. If he knew as much English as he knew Japanese, he wouldn't let them say a thing. He himself, he said, read the editorials the first thing he opened a Japanese newspaper./

Janitor Trouble A man came to see the barber to tell him that certain men had been selected for a committee to meet in the afternoon. I asked the barber later if they were having janitor trouble, and he said that they were. I asked him what happened to the last negotiation for more janitors. The janitors had 4 negotiations, he said, and all of them failed so far, he said. The janitors had been told tht they would be terminated if they didn't want to



## 1. Head Barber--3

the work they were asked to do. Most of the janitors, 147 out of 153 (approximate) were willing to give up their jobs in order to carry on the negotiations. What they feared now, the barber said, was other people coming in and taking over the jobs of the janitors, thus making their strike ineffective. Block delegates and block managers met recently to discuss this problem. Negotiations were to be made with administration.

2. Dr. Kuki

Tule Lake Went to see Dr. Kuki to give him some presents that I brought back for him, since he had helped in the wedding as master of ceremonies. I sauntered into his room, said "hello" and then sat down. If he were any other Issei he would expect me to go through the whole rigmarole of saying that he had done a lot for me on my wedding, etc. I sat down and started to talk to him instead. He was down with the cold and unable to go where he pleased. He was thinking of taking the job with deYoung if he didn't have to go to the office regularly.

About Tule Lake he said:

"The people in Tule Lake did a good thing for Japan. America now can't say that they are the only nation that treats prisoners well because the other nations now know how people in Tule Lake were treated. Of course, it doesn't do the Japanese people in America much good, but those people don't care about the other people, anyway. I don't think the happenings in Tule Lake is going to affect the other centers very much."

~~ffff/ffff/~~



2. Dr. Kuki--2

Future Outlook "I think pretty the Japanese people are going to be allowed to return to their home on the Coast . The people in the East don't like the idea of the Japanese being kept in the centers, you see, because they can't be allowed to go back to the Coast. Emmons is now saying that it's up to the Army whether the Japanese will be allowed to return to the Coast or not. He himself doesn't know how it's going to turn out. I don't think the people are going out because they figure on going back to their homes, where most of them have properties. I think about next year the WRA is going to allow the people to return to the Coast and close up. If they do that, then there's no choice but to go out. There's also a good chance for the Niseis to get paid redress for the loss of privileges, although the aliens can't get this. I don't think the aliens are going to get anything after the war because the soldiers will have to be taken care of first.

Election "I don't think Roosevelt is going to be elected!"

J.S.: "You wanna bet on that?"

K.: "Five dollars."

J.S.: "O.K."

Analysis It's interesting to note that Dr. Kuki's idea of the future of the Japanese in America revolves around the old Japanese community on the Coast. This is the sort of setup which is ideal for a professional man such as he (he is a dentist). It is possible that this personal interest in seeing the Japanese return to the Coast colors in prediction of the future. It would be interesting to



## 2. Dr. Kuki--3

(Analysis) see what other professional men think on this same topic. In a situation of this sort a sampling of public opinion is desirable, but there's no way of getting it now, except by making personal contacts. One way of working it is to get someone close to professional men and ask his opinion of the stand of the others. I'll ask Jumbo and see what he says.

3. Mrs. Kakiuchi

Mrs. K. is one of my best example of a mother who takes very good care of her children, and whose children in turn is quiet and conforming to their parents. One of these days I'm going to write up a series of case histories as an appendix to my reports, and her family will be included. Most Isseis show a great deal of concern for their children, but not all of them succeed quite as well as Mrs. K. has, in molding their children the way they want them to be. It seems as though the response of the child is dependent a great<sup>deal</sup>/on the attitude of the parents, and Mrs. K.'s concern for her children is probably illustrative of the sort of attitude that succeeds in winning the loyalty of the child.

Mrs. K. is always laughing and joking, and her home appears to be a happy one. She said:

"I don't like families where the husband and wife don't talk to each other. When my husband gets angry, I make him laugh, and he soon gets over it."

Son Concerning her eldest son, George, she said:

"I don't know why but my eldest son is dear to me / (kawairashii). Maybe, it's because we've always expected him to look after us. I'm afraid that if he goes out now



## 3. Mrs. Kakiuchi--2

(Son) he'll be drafted, and I'm not letting him go just now. He's not working, but I tell him not to lose that ambition to study. When the time comes, ~~by/ever/~~ I'll let him go out."

JS. advised her not to hold on too closely to ~~his~~ her son because it wouldn't work out well, and she kept quiet, and changed the topic of conversation.

4. Mr. Iwatsuki on War

"The war is going to end pretty soon. I don't think that the American people is going to stand for the hardship they are having to go through."

5. Mr. Iwatsuki on Relocation

"I'm thinking of going out next spring, but people tell me that prices are so high that you can't make ends meet."

6. Janitor Trouble

For some time now the janitors have been complaining that since the number of workers were cut down (by two, I believe, in each block) they have found it difficult to carry on their work. This was especially true since the cold spell has hit the center, ~~since~~ The weather thrust extra burden on the janitor and boilermen. Besides keeping the showerroom and laundry room~~s~~ clean, they were expected to keep the stoves in these places going. In some blocks the janitors refused to carry this extra load of work. In Block 12 the stove in the showerroom was sometimes on and at~~p~~ other times not on. Some time ago the administration issued a warning that if the janitors did not do the work



## 7. Janitor Trouble--2

they would be fired. Dick Kanaya, in making the translation from the English, left out this part about being fired, feeling that it would only irritate the people. Perhaps it was for this reason that the whole issue did not reach a breaking point sooner. Several negotiations were conducted, but no satisfactory solution was reached. The administration did not give in, and some janitors attributed this to the fact that Seean, who was sympathetic to the Japanese, was in the hospital, and the negotiations were handled by Greene on the administration side. The janitors have finally decided to go on a strike and hand in their resignation on midnight of December 31. All afternoon ladies were busy washing, fearing that the water would be turned off. On the afternoon of the 31st, another negotiation was carried on with the administration, and the administration requested that the janitors keep on working until the fourth, when a meeting would be held to handle the matter. This request was issued by Davidson, and all of the janitors went back to work.

The reaction of the people to the strike is difficult to say. The janitors are heard grumbling that they have to work too long and that they can't do all the work. A few people have been heard expressing the opinion that the janitors can't be expected to do so much work until late at night. Several ladies in the laundryroom, however, have expressed the opinion that they can't afford to have the janitors strike when they have children. Mrs. Iwatsuki, said: "The janitors in our block (7) are lazy. I'm thinking that if they want to quit, they ought to be allowed to. They keep the place so dirty. One lady slipped on the



## 7. Janitor Trouble--3

floor and had to go to the hospital." H.K. remarked: "The people here don't seem to cooperate on strikes. In Tule Lake all of the people used to back strikes up." This, possibly, is the attitude of Tuleans. JS makes the remark: "Since the Tuleans have come to Minidoka, the people here are getting some backbone into them. They passed the charter, and have finally gotten enough courage to put on a strike."

8. Methodology: Use of the Journal

This journal thus far has been kept in a rather haphazard manner. Almost everything went into it, except when a diary was started and more personal items went into that. Perhaps, the haphazardness was unavoidable because there was no way of knowing what was really wanted in the way of records. Now that we are well into our second year of record keeping, it might be well to take stock and make improvements where necessary. This matter was brought to my attention by a note from D.S. that I might follow X's method of making cross-references directly in the journal and also indicating items in the project newspaper which are of importance.

At first only one copy of my journal was being typed, but an extra copy was begun since coming to this project to send to the Chicago office. At the Chicago Conference, however, Tamie said that she was using her extra copy to chop up and file away. She had started out by using a filing system in the first place, but had come to see the importance of the journal in catching items which did not



seem important at the time, but later turned out to be of value. Consequently, on coming back from the conference, I decided that I should make use of the extra copy of the journal by cutting it up and filing it away topically.

Since a great deal of time is spent in typing up the journal, it seems profitable to make as many shortcuts as possible. In the first place, the double space does not seem to be very useful since many corrections are not necessary. This is especially true of items which are written down in shorthand rather fully in order to get as complete and accurate notes as possible. In the journal style, of course, must be sacrificed for accuracy and completeness. To identify the nature of the writing "J" will be written on the upper lefthand corner. This will be followed by the date. I have found it convenient to refer to journal items by date and number of the item rather than by page number, since the latter changes when retyped. When an item begins at the top of the page the item number at the top of the page is unnecessary, since this appears in front of the title. When the same article, however, carries over into the next page, this item number becomes necessary as above. The "-2" is to show that it is the second page of a certain item; the next page would be marked "13." This makes it possible to keep the pages in the correct sequence even though the journal pages are shuffled around. In general, however, one copy of the journal will be kept in the sequence in which ~~it~~ it is written, and items will be easy to locate by date and item number. One important part of the item is its title, since this makes it easy to refer to an item later, and also is an aid in filing an item in its proper place. The type of titles to be used will depend largely on how the extra copy will be filed away.

From our previous work experience we have learned that items which we record can be filed away according to certain convenient subjects--such as self-government, recreation, incidents, rumors, departments. Since these journal items--which are usually mere field notes--are used primarily in writing up reports, the kind of reports that is to be written should determine the subjects under which the journal items are to be filed. Among the subjects that I am using at the present time I find Janitors, Housing, Tule Lake, Minidokans, Tuleans, Seasonal Work, Resettlement; and I intend to write up reports on most of those subjects. Most of the journal items, I find, can be filed away topically.

There is another way, however, of filing away ~~many~~ <sup>not only</sup> of the items. A large number of items are concerned with certain events, but also people involved in those happenings. Many of the items are merely the opinion of certain individuals. Consequently, the items can be filed away according to the individual involved. Because of my interest in individuals and because I want to follow



~~perhaps it is better to~~ the activities of certain individuals as case histories, I find it convenient to file items concerning these individuals under their name. Consequently, some items can be filed in two ways: topically and as case history material. In these items it is convenient to indicate both the individual involved and the topic in the item title--e.g. 1. So-and-so on Resettlement. This makes it easy to identify an item either with an individual or with a topic. Under which of these the item is actually filed will have to be left up to the discretion of the worker. It would be advisable in many cases, however, to make out cross-reference cards so that the item can be traced ~~by/bp/~~ through both topics and case histories.

together

The extra pages can be cut up, clipped ~~away~~, and filed away weekly. If this procedure is kept up to date, it will be a simple matter to refer to previously-written items in the journal. Such cross-references can be written into the journal directly as X is doing at the present time, thus making the journal more useful. In cutting up the journal pages to separate items, those items which begin at the top of the page or which carries over to the top of the next page do not have to have dates written in. Items which begin and end in the middle of the page, however, need to have the date written in when they are separated from the rest of the page.

~~At~~ Another matter brought to my attention by D.S. is to indicate in the journal those items in the project newspaper which is of special interest. For X's journal these items are being clipped out and added to ~~the journal~~ it. To file items of a newspaper away would really require two copies of the paper, and it is always desirable to preserve the newspaper as a whole for other items. For my own purpose it is more convenient to index important items and file away cross reference cards since there is only one copy of the project newspaper on hand. I can type such cross references into the journal, in which case one copy will go to the central office and I shall have one to cut up and file away. The same sort of cross-referencing can be done, of course, for other source materials. The following form might be used for the project newspaper, the Irrigator.

#### 1. Irrigator Cross Reference

Self-government: "Community Charter Ratified"

I. 1/1/44, p 1

Since the Irrigator is issued once a week, the cross-referencing could be done once a week, along with the filing away of the extra copy.



9. Stafford on Resettlement

Some time ago Beason made the statement that the administration has changed its policy of attempting to get evacuees to relocate. The new policy, he said, was to help evacuees who desired to relocate to do so, but not to force it upon anyone who did not desire/ it. According to Beason this was an official policy from Washington, and not merely a local attitude toward resettlement. DeYoung, the Community Analyst, confirmed Beason's statement a few days ago. There are official letters from Washington, he said, indicating that relocation should be forced upon project residents. Stafford, according to the Community Analyst, is carrying this change of policy to its extreme by making such statements as:

"If you don't want to relocate, I don't give a damn whether you ever relocate."

This attitude, says deYoung, confuses the evacuees.

10. Yamada, Restaurant Union Official

Dick Sato came over to ask me whether I would be interested in teaching algebra in the high school here. I told him that I wasn't interested, but that I would go over and talk to the fellow who brought the proposition. He turned out to be an Issei about 40 years old with a fairly good command of English. After talking to him for some time, I got the following facts on his life:

Yamada graduated the University of Washington in 1930, having taken up physics. (He probably came to this country only to complete his education.) He couldn't go back to Japan because he didn't have the money, and he couldn't find a decent job, either. Consequently, he went to work in a restaurant. A restaurant worker's union was organized, and he was made the president. After that he was made secretary, treasurer or something in the union, and couldn't get away. When he expressed desire to quit his work, he was asked to continue for a year more because they needed his help. He helped the union organize the Japanese restaurants, and found it difficult. One of his greatest difficulties was in educating the union members themselves. It usually took several months to educate the members because they were often relatives or close friends to the restaurant owners. Even when there was a strike, the members would work as scabs and run out of the back door when he came around to check up on them. The Japanese people called him all sorts of names, he said, (probably inu and "Red."). Before they joined the union (an AFL organization) the Japanese restaurant workers were receiving a top salary of \$50 a month, working 10 or 12 hours a day, with no days off. After they were organized the minimum standard for dish washers was raised to \$65 a month for 48 hours of work. The AFL succeeded in organizing the Japanese,



but couldn't organize the Chinese. Even when they didn't have any business because of pickets, they refused to organize.

Japanese

There were about 10/unions in Seattle, according to Yamada, but none of them sent any representative to the Central Labor Council (?), except the restaurant workers, whom he represented. This, he said, was due to the fact that Japanese labor organizers were agents of the employers rather than the employees. He himself was offered a bribe every month, but he refused to take it. Hara (former chairman of the block managers here), he said, was an agent for the hotel owners association, was paying one dollar to the union and pocketed \$1.50 for himself.

#11. Yamada on Minidoka Leaders

Hara, Yamada said, was known as working against the people rather than for them. The same was true of Hosokawa of Block 8. Hara was Stafford's personal advisor, and Stafford felt that it was unnecessary to have self-government as long as he had people like Hara to work for him. This time, however, with the problem of relocation on hand, the administration found it necessary to get ~~leaders~~ representative of the people elected, he said. The leaders here, he said, tended to work against the interest of the people, and the people didn't do anything about it, but was unconcerned and let it go on.

#12. Hashiguchi, Yamada on

When I mentioned that Hashiguchi of the Housing Board, was among the bad Minidoka leaders, Yamada said that he was not as harmful as some of the others. Hashiguchi, he said, was very blunt, and didn't know how to get away with things. He was found trying to steal lumber, he related, and was caught by the warden. Dick Sato added that H. came to the pickle factory and took some tofu home. (He might have known the head of the tofu manufacturing personally. Nonetheless, the fact is established that H. is not the straight Christian that he makes himself out to be.) Dick said that he'd like to put Hashiguchi in jail one of these days.

#13. Seichi Hara and Dick Sato

Dick related a rather interesting incident which revealed the attitude credited to Minidoka leaders. Dick, according to his own account, wanted to get \$19 for his foreman, Taniguchi, because he worked hard. He tries to get as much as possible for his men from the WRA, he said. He talked the matter over with the Caucasian in charge, and finally drove the matter to a point where the other had agreed to give Dick's foreman a C rating. He was ready to resign his position, he said, if he couldn't his own way about the matter. Just as the Caucasian was ready to sign the assignment papers, Hara, who was listening in,



came over and said that it could not be done, Dick related. Dick turned around and asked him what he knew about the matter. Then he asked him to translated a paragraph written in English. He could not translate it, Dick said, and he told Hara to shut up. He was so "mad," he said, that he was ready to bust him on the mouth. Then he had to spend another hour or so explaining to the Hakujin that it was all right. He said that it had been done in Tule Lake, and there was no reason why it couldn't be done here.

#14. Kuroses on Tuleans

Ms. Kurose: "People say that Tuleans are bad. They don't make any particular complaint, but they say that they are bad."

Mr. Kurose: "They probably think that Tuleans are the kind that make a lot of trouble. There are bad people in California, but there are decent people, too. There are bad people here in Minidoka, too. On the whole, I think that there are more people from California who are capable, but at the same time the bad one are worse than the ones from the North."



J 12/<sup>31</sup>31/44 #15 Boilermen Walkout

C O P Y

Minidoka War Relocation Project  
Hunt, Idaho

December 31, 1943

TO: All Boilermen and Janitors in All Residential Blocks

FROM: R. S. Davidson, Acting Project Director

I understand there has been some misunderstanding regarding the amount of work required of you and some of you have requested that your termination be effective as of December 31.

I wish to have a meeting of all boilermen and janitors with their foremen in Recreation Hall 22 on Tuesday, January 4, at 2 p.m.

Until the whole matter can be discussed in this meeting, I am appealing to you to stay on the job and keep the fires going to provide hot water for the people in this camp. I am sure you will cooperate with the residents in your block over New Year's and until we can get together and talk this matter over.

R. S. Davidson  
Acting Project Director