

Those who had received furniture complained because they had not received dressers, which are the most needed pieces of furniture. They were told that only a few of them had arrived, and that they were for the larger apartments. We had anticipated such an answer and had counted the dressers in the warehouse. There were fifty of them.

The people who hadn't received any furniture registered their laments. Gradually some of the teachers received their allotted furniture. One of the exceptions was an elderly lady, who has done remarkably well in dwelling here among such inconveniences. She issued an ultimatum to Harkness: "Either I get more furniture now or I am going to quit."

Harkness virtually turned inside out to persuade her to remain. The same day she received her furniture. She expressed to Hanny the feeling that only an ultimatum could stir those people out of their lethargy.

Koso belongs to the study group formed by Miss Topping. This group meets each Saturday evening under her leadership for the purpose of studying various phases of the cooperative movement in the east and the west.

The group includes about 25 individual, most of them are Issei. There are a few Nisei--Koso places the figure at 6 or 7. Males predominate in the study group.

Early in the life of the study group Miss Topping was asked to render her pacifism in pianissimo. She still emphasizes

the pacific nature of the cooperative movement but is somewhat less vociferous in her pacifism.

The current topic for discussion by the group is the ko or early form of Japanese Credit Union. Six or seven members of the study group have expressed their desire to organize a credit union. Don Elberson told Koso to let him know as soon as the group reached 15.

I asked Koso whether the group was suspicious of Miss Topping as a keto.

"Oh no! Only a minority of the Issei are really suspicious of the Caucasians as a whole." Miss Topping has, he says, the respect of the group. The members are seriously interested in the cooperative movement and accept Miss Topping's leadership.

The Committee for Cultural Assimilation was originally formed for the purpose of bringing "the East and West together through cultural synthesis." Mr. Ramey and Miss Topping were instrumental in organizing the committee and giving direction to its activities.

Those responsible for the creation of the group wished to make its main purpose the reducing of conflicts between the Issei and Nisei through introducing certain aspects of Japanese Culture to the Nisei in Project schools.

"What are the phases of Japanese Culture you wish to introduce to the young people?" I asked Mr. Ramey.

"Well, such things as family solidarity might be emphasized."

"Isn't the solidarity of the family one of the things which many Issei are deeply concerned about? In many instances the solidarity of family groups represents a block to assimilation of American Culture. The Japanese family pattern contributes to the perpetuation of Japanese cultural patterns in America. The Japanese concept of family solidarity often gives resistance to the absorption of Nisei into American Culture. The Nisei might not understand nor look with favor upon your emphasize of the value in family solidarity, for many sharp Issei-Nisei conflicts stem from its implications. One Nisei with whom I talked (FSM) felt that introducing Japanese culture to a second generation which already is torn between two cultures might serve more to confuse than enlighten."

"Well, one thing we could point out is the way in which various Japanese leaders have been in harmony with democratic ideas and of whom the Nisei can be proud."

"What leaders would you choose?"

"There's Kagawa."

"Who else."

"There must be others."

"Who, outside of Miss Topping, is well enough versed in Japanese history and culture to make such a selection? From where would the information and these leaders come? Who knows enough of Eastern Culture to introduce it to the Nisei without making themselves ridiculous in the eyes of the Issei? I don't know how valid these criticisms are, but at least the difficulties in such a program should be examined."

Within the committee itself Mildred Blass took the same line of reasoning. Miss Blass (Mrs. Hoffman) had been chosen deliberately for the committee as a counterbalance to Miss Topping. Mildred is an extremely practical young woman with little of the tendency prevailing among the more religious elements to over simplify and to disregard difficulties by reciting platitudes of brotherly love and making frequent references to "the impulse for cosmic thinking among Nisei."

"Miss Topping doubtlessly has the necessary background to introduce a program of Oriental Culture. Frankly, I don't and neither do most of the others."

At this period Miss Topping was under fire from the administration, and she had already begun her retrenchment. She felt that the part she played in the Community must be less conspicuous or she would have to leave. Harkness had

spoken to her on the content of same classroom discussions she had led. Much of Miss Topping early zeal for organizing instruction as she thinks it should be organized has given way to something of a passion for anonymity." For this reason Miss Topping did not appose the alteration of the purpose of the group,

The main purpose now pursued by the committee is to aid the teachers in acquiring understanding of Japanese Culture. This, they feel, is in harmony with the latest memorandum from Mr. Embree. There are to be a series of meetings sponsored by the Committee, which will bring various aspects of Japanese Culture to the Caucasians with the aid of evacuees qualified to represent these various cultural phases to us.

The first meeting, according to mimeographed announcements, was to be on the subject of the haiku, by Ken Yasuda, a noted authority on that form of Japanese verse. The lecture on the haiku was prepared and the program was dedicated to "an interpretation of a selection of the Harvest Festival offerings."

Ninomiya Sontoku, "the Robert Owen of Japan" was represented by an Issei gentleman clothed in rags and patches. He carried a bundle of sticks on his back and held a book in his hands, reading it as he trudged along. There was evident pride in this man's bearing, as Miss Topping explained the significance of Ninomiya Sontoku. He came from the same area in Japan as Ninomiya Sontoku. Ninomiya Sontoku represents "the spirit of mutual aid, racial solidarity, and neighborly helpfulness." Ninomiya Sontoku established in the slums of Kobe a medical cooperative which grew great proportions.

Following the representation of Ninomiya Sontoku several highly conventionalize Japanese dances were given. The dancer is a Kibei who spent years in Japan studying the dance.

The third part of the program consisted in explaining original senryu, which were composed here in Tulelake and presented by costumed persons in the procession of Poems in the Harvest Festival. The senryu concerned in life on the Project. The verses were first read in Japanese by Ken Yasuda, then the English translation was read by Miss Dawnes and a corresponding English proverb or epigram was given. The costume figures were interpreted then in the light of the translations and English parallels.

The audience clapped twice for each individual, once when he finished his act and then again when he stepped from the stage and bowed.

Mr. Ueno, Chairman of the Committee on Senryu Poems, presented a verse under his pen name, "Dontsuku."

KEIKO GOTO HAH NI MO DEKIRU SHUYO SHO

Which was translated as:

Even Granny can learn something in this Relocation Center.

The second:

ASU NO HIE IKIRU ASE NARI KO WA FUTORI

Which was translated as:

The children will get fat instead of thin when they work hard enough for perspiration.

The third:

SHUKAKO SAI HANASAKA JIJII MO INAI NI KI

Which was translated thus:

Even the "old-man-who-made-the-flowers-bloom-
on-the cherry tree in winter comes to the
Harvest Festival.

"This story of Hanasaka Jijii is being taught in Third Grade in California was taught last year by Miss Watson. It is an universal theme of the good, kind and honest old man and his bad neighbor, of the reward of goodness. The good old man has a dog of which he is very fond. One day the dog brings him to a certain spot and by vigorous digging with his paws, indicates that the old man should dig also. This he does and discovers a treasure. The old villain hears of this discovery, gets envious, borrows the dog, forces it by cruel treatment to indicate some place for him to dig, finds nothing but grief in the hole,- gets angry, kills the dog. The good old man cremates the dog, (the proper treatment to show respect to the dead) , grieves for his lost companion, and one day takes the ashes out and sprinkles them on a bare cherry tree. A feudal lord happens to be passing by at the right moment to see the tree burst into bloom, and praises the good old man - the implication being of the eternal miracle of goodness and how it rises victorious over every tragic circumstances."

The fourth senryu:

SUKUYU NO MI NI MACHIDOI GEKKYU BI

The senryu was translated in the following words:

Pay day seems long in coming to a person with so small
a salary.

The fifth senryu was written as a Labor Day poem.

EIKWAN WA TSUCHI TO ASE KARA DETA KURUMA

The fruit of honest toil, and dirt and sweat, is a
crown of honor.

The sixth senryu was written about a month ago of the occasion
when the evacuees were first permitted to go up the mountains on
hikes.

YAMA NOBORI ICHI MAN GO SEN NINNOKI GA HARERU

Translated as:

Hiking (or mountain climbing) gives joy to fifteen
thousand people!

The last senryu:

HATA MOCHI MO OYAKOKO NO HITOTSU NARI

This verse was translated in the following words:

Even carrying this (American) flag is one of the
ways to be truly loyal to one's Japanese parents.

Miss Downes commented, "During the first World War a
Japanese boy put it simply and clearly: "The duty of a Japa-
nese boy is to fight and die for his country. America is my
country. Therefore, my duty to fight and die for America!"

The meaning of this senryu is that patriotism to America is also one's duty to one's parents. This is the Issei fathers' final word to the Nisei."

The program was deeply appreciated by those who attended. There were over sixty present; all but a few of them were teachers. The administration was hardly represented.

REPORT OF THE COMMITTEE ON CULTURAL ASSIMILATION

The first meeting of the Committee on Cultural Assimilation was called to order by Mr. Ramey, Chairman, at 3:20 p.m. on Tuesday, October 21, 1942. Miss Blass was appointed secretary of the committee.

The purpose of the committee was set forth by the chairman followed by a general discussion by members of the group.

The following are the recommendations of the Committee:

1. It is desirable that people have a positive idea of the value of their own cultural background.
2. In the discussion of the problem of the inclusion of Oriental Culture in the curriculum, it was decided that the situation must be handled with delicacy. This may not be the time to put stress on the culture backgrounds. The Nisei are thrown into a Japanese background for the first time, for some of them, and are afraid of the future repercussions as a result of learning the Japanese background. Nisei feel their culture is American. Also the Issei would object to such teaching unless it was authoritative.
3. We should not create a problem and an issue where none exists. The situation is equivalent to any other in which students come from various foreign cultural backgrounds. There are certain courses in which students can contribute from their fund of personal experiences and culture heritage, i.e. arts, social sciences, literature, and home arts. This contribution comes naturally from the student as his reaction due to his background. Teachers must be educated in order to avoid making an issue of it. It must have a logical and smooth place in the studies. Students must be taught that there is a place in American life for their Oriental culture background, and must not feel inferior because they are of Japanese stock.
4. The following were suggested as ways in which the curriculum may contribute to cultural assimilation.

SOCIAL STUDIES, JUNIOR AND SENIOR PROBLEMS: Assimilation, Minority problems, Race, Prejudice, Immigration should be discussed.

HISTORY: Will use Orient naturally as it appears. It would be just as dangerous to concentrate on it as to ignore it.

ENGLISH IX and X: Masterpieces of different times and countries.

FOODS: Foreign dishes including Oriental along with American in the curriculum.

HOME MAKING XII: Should include the beautiful and fine in Japanese culture and homes.

ART: Study of Oriental Art in classes and homes.

PHYS. ED: Judo, Jiu Jitsu, Sumo could be taught.

EXTRACURRICULAR: Clubs: Needlework, Flower arrangement, Gardening, etc.

5. A series of cultural evenings which will help to educate all of us in Eastern Cultural Backgrounds will be inaugurated.

These evenings will take place on the first and third Thursdays of every month in the Music Building 7111.

They will be open to the entire teaching staff and anybody else desirous of attending.

Colonist and Caucasian specialists in different subjects of interest will be invited as guest speakers.

The following divisions were created to sponsor and organize programs:

SOCIAL SCIENCE (History, Economics, Geography, Political Science, etc.) Mr. Ramey and Miss Topping.

FINE ARTS (Music and Art) Miss Lum and Miss Morinaga

SOCIAL ARTS (Flower Arrangements, Rock Gardens, Manners, Customs and Rites, Home Living) Miss Blass and Mr. Yasaki

LITERATURE (Poetry, Legends, Fables, Prose) Mrs. Greenwood, Mr. Momoi, and the Breeces

Each committee will sponsor a program consecutively. The first, November 5, will be organized by the Social Arts. November 19th evening will be organized by the Literature committee.

Mr. Harry Mayeda has volunteered the facilities of the Recreation Department to assist in planning programs in fine arts and social arts.

A mimeographed book on the lectures and discussions (taken by advanced shorthand students) of these evenings would be a valuable outcome of the series.

6. It was suggested that teachers keep a bibliography of material along this line on 3 x 5 cards.

Miss Lum was appointed librarian to keep a copy of the bibliography.

Respectfully submitted,

Mr. Ramey, Chairman
Miss Lum
Mrs. Greenwood
Miss Topping
Miss Blass
Mr. Momoi
Mr. Yasaki

Teacher group.

Monday evening a group of teachers met at the apartment of Mr. and Mrs. Breece. There were eleven teachers present, most of whom are in the older age groups. This was the third gathering of the group which held its first meeting--a Quaker Quiet--at Ramey's house. As Ramey explained to me before the meeting, the group has undergone some sort of metamorphosis. The emphasis upon religion and the religious approach have been modified. Yet the membership is largely composed of relatively religious individuals. Most of the missionary-teachers attended the meeting.

The meetings have changed in form more than in content. Instead of a Quaker Quiet and the leadership of Miss Topping in the religious-social discussion that followed in the first meeting, the chairman asks members of the colony to meet informally with the group in a round-table discussion. The purpose of this procedure is according to the Chairman, Mr. Ramey, to acquaint the Caucasians with the problems and social conditions of the camp.

At the second meeting the Christian Ministers Kuroda and Tanabe were present. Characteristically the group asked three Buddhists to speak at the next meeting. The Buddhist priest, whom was invited, didn't accept the invitation. Two young Buddhist leaders Shibata and Noburo Honda attended.

The Young Buddhists didn't know where to begin, so the teachers began their questions. To Noburo Honda fell the burden of most the answers.

"How many young people are there in the Young Buddhist Association?"

"I can't say because tabulations of religious affiliations hasn't been made. I would estimate that between two and three thousand belong to the Y.B.A."

"Is the Y.B.A. a young organization?"

"No, it goes back many years. There have important changes in the Y.B.A. since we have arrived in camp. In other camps similar developments have taken place simultaneously. When we came to this camp we called the Buddhist reverends together and explained what we wanted to do. We wanted to drop the outmoded ceremonies of the religion which had lost their significance ; that is, those which had become of no significance to us as American citizens."

"Buddhism changed when it was introduced from India into China. It changed when it was introduced into Japan from China. It should change upon its introduction into America. I don't mean that the teaching of the religion should be changed,--those remain the same,--but the forms of religious observance should be made to fit American life. We Buddhists are Americans and our religion should be in harmony with American environment. We made the reverends understand what we want."

Noboro Honda emphasized repeatedly the desire of the young Buddhists to strip the religious practices of the Buddhists of all the paraphernalia which seemed out of harmony with ideas of American youth. Honda and Shibata were cold blooded about dropping meaningless observances, and presented their ideas to the "reverends" in the manner in which one would present a business proposition.

"What are some of the changes you have made?"

"Well, for example, we have dropped the chants which we cannot understand. The chants don't mean anything to us. Instead we have a leader who reads selections from the Bible (writings of Buddha.) We want to fit the service to people coming to our meetings. The forms of religion aren't important; it's the way men apply religion in daily life. We have a period of prayer we call "thought waves." Another thing, we have tried to get away from Japanese music as our hymns."

He explained that the hymns they sing resemble Christian hymns very closely. Shibata asked if there were anyone in the high school music department who could aid in the organization of a Young Buddhist choir. Miss Lum who is a music teacher thought that perhaps it could be arranged although the teachers are extremely busy.

"Are there many Young Buddhists who are studying for the ministry?"

"No, unfortunately. Most of those who study for the Buddhist ministry, though they are born here and graduate from American College or Junior Colleges, return from their work in Japan much to Japanized. We would like to start a school for them in the United States."

Then followed a discussion among the teachers of various Caucasians interested in Buddhism and the Buddhist ministry.

"Can we attend the Young Buddhist meetings?" one of the teachers asked, getting the conversation back to the main stream of thought.

"We want you to! We want you to attend our meetings. We want to show people that our Buddhist movement is wholly American and not subversive. Buddhism has nothing to do with Japanese imperialism!"

There was a laugh among the Caucasians, implying the utter ridiculousness of those who thought to the contrary.

"I wish that we could always say that about Christianity and Caucasian imperialism," responded Miss Lum of China.

Mr. Ramey tried to persuade the two Young Buddhist leaders of the advisability of forming a Hi Y group. "Though such a group is nominally Christian, Jews and other non-Christians belong. It has the prestige of a national organization which fact appeals to high school students, and at the same time it could provide the basis for Christian and Buddhist Young people to mingle in comradeship."

"When we first began to reorganize the Young Buddhist organization at Tulake we attended several Christian gatherings," Honda began.

"We admire the Christians for their superior organization. They are years ahead of us in organizing. Shibata and I attended these Christian gatherings. Although we watched carefully everything that they did, we felt conspicuous."

"....Like we were in a strange country," interrupted Shibata.

"I don't think that the Young Buddhists would be interested in joining a Christian-dominated organization nor Young Christians would be interested in joining a Buddhist-dominated organization even though such domination is not important nor apparent."

"I know of a community in which community singing used to bring Buddhist and Christians together."

The conversation turned to conflicts between Buddhists and Christians. Neither Honda nor Shibata felt that they had ever seen important instances of such conflict, although they had been told that conflicts had existed in some localities. Honda remarked that the Marysville community was quite free from such manifestations. As an example, the J.A.C.L. contained both Christian and Buddhist citizens who were able to work harmoniously together. Their stories differ sharply with Tom's descriptions of inter-group conflict in the Stockton area.

Shibata related the following example as the only one of importance which he could recall.

There was a Buddhist gentleman in Marysville who was a devout believer in Buddhism. He was so devout that he contributed \$80,000 to a Buddhist church. His son fell in love with a Christian girl. Her father was a deeply religious Christian. The problems of who should marry them, religion of the children were not issues.

Shibata's father acted as baishakunin, and after one year arranged the marriage. The couple were married by both a Christian minister and Buddhist priest. They go to one church one Sunday and to another the next Sunday.

Both were appalled at the thought of any Christian-Buddhist rivalry and animosity.

On the Iki-Harada Affair.

The last few days of her stay here, we became acquainted with Miss Abercrombie, a nurse at the base hospital. She quit her position because of a conflict with Dr. Carson, for whom she nursed a cordial dislike.

"I came here because I had the idea I would be contributing to the national war office. At the regional office they persuaded me on this point--they laid it on thick."

It was not long before she came into a personal conflict with Dr. Carson. It is hard to organize the things she said in this regard for the conversation was a piecemeal affair.

"'I hold the whip in my hand.' That's the sort of statement said a certain person in the hospital. (Later she named Carson as the one responsible for the statement.) He's a politician--he's right up there with the Shirrells', Hayes and that outfit. Hayes is related to Shirrell, isn't he? Anyway the young Carson boy refers to Shirrell as "Uncle Elmer" which shows how close the Carsons and Shirrells are."

She felt that both Iki and Harada were all right. "I liked both of them very much. Dr. Harada doesn't speak freely to me because I'm associated also with those whom he feels are against him. I often visit his father though, he's a kick.

"The way the Harada-Iki affair was conducted is disgusting. That's typical of Carson's maneuvering. The Japanese girls told me that if Harada was sent away and Iki remained there would be serious trouble on the Project.

"The worst part of the affair was that Dr. Iki was shown a letter which was sent to the regional office. Dr. Iki was able to confront Dr. Harada with the contents of the letter. That surely burned me. I would remain a part of such hospital management. I can't say much because of professional ethics but I surely wrote a letter to the regional office!"

"One day a Japanese person came to me at the desk. The receptionist was gone and I happened to be there. The person wanted to see Dr. Carson to whom he had made a request two weeks before. A group of colonists had raised a fund to get a specialist here to look over their relatives.

"I mentioned it to Carson. 'It slipped my mind,' he said."

MISCELLANY

Last night Don Elberson spoke to a group of young people in block 38. Almost all of the young people in the block, fifty of them, were present. The meeting was an experiment to see if response to lectures on the cooperatives was sufficient to work out a similar program with other blocks.

Don spoke to them expressing the following ideas: The cooperative movement is an accumulation of cooperatively -owned enterprises. This form of management has the advantage of providing Communal Control of economic life. He spoke of political and economic democracy and the threats to this democracy by the concentration of the control of commerce and industry. He tried to impress upon them the need for their interest in the problems that involve them both here and outside the Project. This need was emphasized strongly.

He pointed out to them that the cooperative people were tolerant of races and that the cooperative movement embraced members of all races and nationalities. For that reason he is attempting to place a number of Nisei and Kibei in the East and MiddleWest where they can work in the cooperatives there. He called upon them to use this period of their lives as a training period, he asked them to take a concrete interest in the cooperative movement.

"It's the WRA policy to encourage people to leave the Project for private employment in other sections of the country. The private organizations will be interested in you only as long as the labor shortage lasts. When the war is over they'll say to you, 'Well,

its been nice knowing you, but our relations are at an end." With a position in the cooperatives it would not be an opportunistic proposition. You would have a permanent place in the movement.

"After the war you will live in a world where there are many more cooperatives than there were in your world before evacuation. The common person like you and I will have more share in economic life."

He asked them to have the future in mind and take an active interest in learning the fundamentals of the cooperative. Don pointed out that the evacuation should have taught them the need for the struggle to preserve minority rights in a way which nothing else could have. "You always knew the negroes were discriminated against, but it didn't mean much to you until this injustice was imposed upon you. Don't feel that you're the only minority. Almost everyone belongs to a minority of some part. There are the Catholics, the Jews, religious, nationality minorities and economic minorities. Union members on strike are a minority. There is a need for each minority to realize the necessity of preserving the rights of other minority groups."

After his talk he asked for questions on the cooperative. Only a few asked questions, but those few were many. The question arose which appears constantly, "Why not distribute the profits equally to all members instead of according to the amount of purchase. Otherwise the rich people will get all the money."

Don explained that cooperatives sold at competitive prices rather than at cost in order to accumulate a reserve. But the money

the cooperative made was not considered a profit but an overcharge on the purchases which had been made. Therefore the money was divided into dividends on that basis. This question recurs constantly and obviously is important in many people's mind. Evidently they wish the cooperative to become an instrument to contribute to redistribution of wealth on an equalitarian basis. Don feels that unconsciously they're following the Marxian principle "From each according to his ability, to each according to his need."

There was a short program after the talk and the questions. Refreshments were served. In closing the leader asked the group to form a young peoples organization.

"When we go to block meetings we can't talk. The older people shut us up, and besides we can't speak Japanese well enough to express ourselves. Let's get together and form our own group."

A subsequent meeting was planned for this purpose.

As we walked home, Don felt that he doubted the young people ~~z~~ had absorbed much. I told him how the teachers had at first felt that the students were absorbing nothing. They were surprised at the amount the students had learned when testing took place.

Last night we ate dinner at Elberson's along with the Jacoby's. Jacoby said that Capt. Astrop was on the Project. He toured the recreation halls and other empty buildings. It is said that the army is trying to persuade Shirrell to make room for enough here to bring the capacity to 16,000. The army is considering sending sixty thousand Japanese from Hawaii to the mainland.

Don joked about some good white wine that he and Ruth had had in the Colony. Jacoby was little disturbed, he is a hard person to upset. He wished to make the control of liquor a community desire rather than something he imposes, because liquor control is not an army regulation. The wardens are persuaded of the need for such control.

MISCELLANY

Friday there was a division chiefs meeting. Usually sterility characterizes such meetings and they are barren of any interest or importance. So says Don. Important issues or problems are not usually discussed, especially when differences of opinion are manifested.

Last Friday there was a brief flare over the suggestion that some form of socialized medicine be adopted for the benefit of the Caucasian staff.

Dr. Carson was quick to respond, negatively.

"I object to that."

"I knew you would," Conner answered. "We know what the American Medical Association feels about socialized medicine, but we might feel differently."

The issue was quickly shoved into the background--as is supposed to be characteristic of these meetings.

Friday a constant wind blew clouds of dust through the camp. Dust came through the spaces around windows and doors into school rooms and dwellings leaving films of grit everywhere. Nothing was immune from the dust. Faces were streaked; when one bit his teeth together, he would grind dust between his teeth.

Morale, that all-important psychological force, was at a low ebb even among those who feel surest of their mission here.

Bess Kirven expressed the feeling of depression that filled her class room.

"We looked through the windows at the clouds of dust blowing across the bare fields. You should have seen their faces.

Complete misery, a sort of hopelessness registered on their faces."

It seems as though these dust storms rob us of all the vitality and interest which we normally possess.

Again Saturday the howling wind blew clouds of dust through the camp. We felt as though we were sand blasted. There is at times, no place you can escape the dust. Even the beds feel gritty and smell dusty unless the stoves have belched so much coal smoke into the air that even the dust is second in importance. A long list of teachers and administrators expressed their state of mental depression. It is odd how devastating it is to morale.

Friday night the High School Caucasian teachers held a party for the evacuee teachers and assistants. About a month ago I suggested the idea to Jeannette Smoyer who is a remarkably fine organizer. She and others took the lead in organizing the party. The response was very favorable, as one would expect. Each teacher put in one dollar to defray the costs of the celebration. Everyone seemed to take a great interest in the party, for the relations between the evacuees and Caucasian teachers in both high school and grammar school are uniformly cordial. There may be a few exceptions, but I have heard of none.

The night of the party the teachers met in one barrack to get acquainted with those whom they didn't know. Getting-acquainted games were played. After introductions had been made, the teachers, Caucasian and evacuees, revolved among three barracks. In one, Hanny and I played our records of

semi-classical and folk music. In another barracks an evacuee couple taught us folk dances, at a third barracks a number of older Caucasian teachers, dressed in various costumes, played international records. Miss Yarrow, from Turkey, was dressed as a Turkish woman, Mrs. Van Buskirk from Hawaii was dressed in Japanese clothes which looked rather strange on her for she's about six feet tall. Miss Lum from China wore a Chinese costume. Miss Topping wore a now descrip costume.

The folk dancing involved the largest numbers, our music the next most, partly because our space was limited.

As I worked the phonograph, one Nisei asked, "How do you get to know about good music; I know absolutely nothing about it."

"By listening to it, and by having its meaning explained to you. Besides there are books one can read on symphonic and operatic music and on folk music too."

I explained to him the records as I played them. He listened with fascination; though I have rarely seen anyone who knew less about music he was eager to learn.

After a while lunch was served in the personnel mess. There were sandwiches, coffee, and an apple. For dessert we had cake and hot fudge sundaes. Everyone seemed pleased with the refreshments--as pleased as I was.

We filled the personnel mess hall. As we sat down we tried consciously to mix the people at each table, for it contributed to the purpose of the party.

Songs began and we found ourselves singing in unison. Rounds like "Row, Row, Row Your Boat," "Frere Jacques," "Three Blind Mice"

were sung first, then we went on to other songs. Most of them were American folk tunes but some of the latest popular songs were sung like "Praise the Lord, and Pass the Ammunition." Included was "God Bless America."

Many of the Caucasian teachers have a rare facility for friendship. They were in best form that night. I have heard of no one who wasn't extremely pleased.

* * * *

The other day I talked to Miss Topping about the Kibei in the high school. She is responsible for their English lessons. There are over sixty of them now and Miss Topping says she must work twelve hours a day on developing a program for them.

She is tremendously interested in the Kibei for they often are especially able. "Parents in America often sent their ablest child to Japan for at least a part of his education. Even when the child returned it was done so that he would be better able to synthesize the cultures of the East and West."

Koso, who is himself a Kibei, says this isn't necessarily so. Some Kibei have been sent to Japan to learn Japanese in order to better communicate with the parents. Some are sent in order to make use of the advantage of bilingualism. Some are sent, partly for the reason they might contribute Eastern cultural elements to the United States. Others go to Japan to stay there.

He spoke about the Issei thus: Many of the first generation are just now getting over the idea this is a prison camp.

They are beginning to wonder if there is any truth in the things that have been told them about the evacuation. They wonder if the WRA is really concerned about protecting them in the days following the close of the war. This will be the final test of WRA policy--a final test of WRA sincerity. "How the WRA will protect us in the resettlement program after the war--protect us against Congress, the people and discrimination."

Koso spoke to the Issei in his block in these words, "Most of you will want to stay here in America after the war. Only a few of you will want to return to Japan, you would find things much different than you imagine for circumstances have changed since you were there. You have changed too; your diet, your habits have changed. For example now you eat pork; they don't in Japan. You can no longer sit Japanese style; you're too used to chairs."

"Most of you will want to go back to your homes in the United States."

"Did they agree with you?" I asked.

"Almost all of them agreed," Koso answered.

He told of an incident described in the Sacramento Bee. A Nisei soldier was wounded by a Southern farmer when the latter found out he was of Japanese descent.

MISCELLANY

Last night the Newell Teachers Association met for its first meeting under the newly adopted Constituion. Only a few teachers attended because of the lack of interest in the organization and because of the inclement weather, mostly the former.

Several teachers frankly questioned the usefulness of the organization. The Constitution was of little help in clarifying the purpose of the organization.

It was suggested that the organization serve such purposes as the pressuring of Hayes in order to speed proper housing facilities. It was widely accepted, however, that you can't pressure any one who doesn't care of the teachers stay or not.

A committee was formed to determine the purpose of the organization. This could only happen among teachers. Some of them felt that teachers should be organized even if they were not sure why.

Jeannette Smoyer was elected president. Through the force of her personality the organization will be kept alive but will change its functions accordingly. She feels, and I think rightly so, that the organization can serve best by providing a monthly social gathering of teachers, Caucasian and evacuee.

* * * * *

Bess Kirven and Emily Light had visitors a week ago, among them was a talented young Negress from U.C. She ate in the dining hall with the rest of the people, naturally enough.

There were, according to rumor, several people who objected to the presence of the young lady. For several reasons I cannot pursue the matter.

The teachers very frequently bring their teaching aids and other evacuee friends to the Caucasian mess. The custom is becoming increasingly prevalent. There was a rumor among the personnel that the evacuee waitresses objected to the presence of the colonist guests. Peck was responsible for the rumor. A teacher who was particularly disturbed asked several waitresses whether there was any truth in the rumor.

The waitresses answered that the dining hall is so crowded and serving so difficult that it would help them immeasurably if people would let them know ahead of time when they were going to bring guests. That applied to all guests, Caucasian and evacuee, and was not, as Peck intimated, directed against the evacuee guests. There was no feeling of discrimination present, which fact greatly relieved those who had heard the rumor.

* * * * *

I showed Don Elberson the clipping from the Chicago Daily Mail which I have sent to DST. Don groaned at the journalistic approach--it is, he feels, an example of the feature story complex. The author, Robert Casey, ignores all the problems which we know exist there and paints a ridiculous picture of sweetness and life. I showed the article to May Sato and her reactions were similar.

Enclosed are two memoranda written to Paul Fleming by Don Elbersen. In each memorandum a part was rewritten at the suggestion of Mr. Fleming in order to mitigate the criticisms of the policy.

The following lines were taken from the memorandum dated November 6 on the subject of Community Self Government submitted to Mr. Fleming by Don Elbersen. The quotation below takes the place of that part of paragraph two beginning: "However, I feel....." Here is the deleted section.

..... I feel that the WRA is primarily responsible for having placed the Council in this position and that the Council would be in a much more enviable position at the present time were it not that this issue was unnecessarily forced upon them by the Administration.

It is time we learned a few things about the distinction between doing things for people and allowing them the fullest possible consultation in the planning of such things. The theatre was not voted down because it wasn't a good plan or wasn't of great benefit to the general population. It was voted down because the people in general had no part in making the plans for the theatre and in determining the type of entertainment to be shown at the theatre. This is a subtle distinction but one which happens to be the most fundamental distinction of any that can be made at the present time on the relationships between the WRA and the evacuees.

There was likewise a part deleted from the Monthly Progress report of Civic Organization for October submitted to Mr. Fleming by Mr. Elbersen. The reason for the deletion is the same.

Here is the part omitted at Mr. Fleming's suggestion. The reason for the deletion probably lies in the fact that Mr. Shirrel sees these memorandums.

Whatever difficulties may arise in the functioning of the Block Managers organization from now on, will be primarily attributable to certain attitudes on the part of certain members of the Administrative staff. Since taking over these duties, Mr. Ota and others high in the Block Managers' organization have felt a distinct racial and antipathy on the part of some of the members of the Administrative staff. This appears to me a rather bad situation because we are after all committed to a policy which visions just such giving of additional responsibilities. Inasmuch as we are at the present time in a rather critical period of giving additional responsibility, I feel that every effort possible should be made to bring about an understanding on the part of the Administrative staff in this regard.

June 15, 1942

Dear Mr. Ramey,

I was really glad to hear from you, and to hear how things are at school. I really do miss good "ole Unihl", and wish I were back with the rest of my friends, but I guess it has to be this way for a while.

When I said there wasn't much to do except loaf here, I guess the class would really think this a paradise. I thought that at first, but lately it's gotten tiresome. My job as messenger turned out rather dull, because it's sort of a loafers job, too. We do about 2 hours work of the 8 hours per day.

I don't think anyone would recognize Manzanar after everything has been settled. The only thing that could be recognized is the dust and wind which really isn't too bad. I think all the building has been completed, and linoleum is now being put on the floors besides extra repairing. I think visitors are allowed to visit this camp any day with permission of the police department in camp. A few weeks ago, a junior high school class from Bishop came to visit and tour around the camp.

Quite a few things have happened at Manzanar lately. A government camouflage project was started a week ago. Only citizens are allowed to work in it. It isn't very well for the lungs and throat because tiny dust particles float around in the air. Manzanar had its first track meet last Sunday with San Pedro winning the meet. The times weren't very fast as the events were run on a dirt road. An unofficial 10.2 hundred, 24 flat 220, 65.3 for the 440, 2:28 for the 880, 20' 7" for the broad jump, 41' 3" for the hop, step, and jump, and the last event was 50' 1" for the 10 pound shot put. A new depart-

ment store was opened a few weeks ago with shoes, men, women, and boys clothing, and toilet articles.

The only thing in the way of social events right now are dances which are very successful. Last Saturday was the Sadie Hawkins dance. The girls invite the boys. Next Saturday is the Firemans' ball, and the following Saturday is the Trojan Hop. Dances usually draw more crowds than any others. A talent show was held a week ago, and it was held 2 days with really a large crowd. The only fault was that the stage wasn't very well built. The only show we've seen here was Spring Parade. That night was so windy that I left before it started.

I hear Unihi's track team placed third in the City meet. It sure was swell news to my ear. Mel, Tony, and Glen really ran swell races. What I want to know is what happened to Taylor and our pole vaulters?

I haven't heard much about University because My Warrior hasn't been sent to me, although I asked to have it sent. I'll close now hoping to hear more about University from you.

Sincerely yours,

P.S. I am enclosing a free press and a map of the center. I am also sending a Santa Anita Pacemaker which my cousin sent me from Santa Anita.

Billigmeiers
November 18, 1942

MISCELLANY

Last night Inez Johnston invited two evacuee friends to dinner. After dinner she and her guests were to meet at our place for the evening. She invited May Sato, registrar for higher education, another evacuee, and several teachers to join us after dinner.

Inez asked us to eat with her entourage. When we arrived at the mess hall there was no room for our party at any table, for at each table two or three were already sitting.

Edna, head waitress, kindly asked a couple if they wouldn't mind moving to another table. The couple moved in good grace.

Peck, the steward, sat at the next table and glared at us during the meal. In total ignorance of this I went to speak to Jeannette Smoyer and Mary Durkin who sat at the same table as Peck. I asked Peck what he was so solemn about and then the deluge. He informed me I had been extremely rude in asking the Clarks to move. I informed him in the first place I hadn't asked them to move and in the second place they were very willing to change tables. But Peck remained furious.

He kept repeating accusations of my rudeness angrily. I am not slow to anger and I answered him in very certain terms the things I had told him before until he calmed down. I was careful not to leave an open break with him not only because of the study, but also because when I dislike a person, I do so thoroughly.

He said that we weren't supposed to bring Japanese to the Caucasian mess. I reminded him that no such policy had been established. He said that if he made such a policy some one higher up would immediately rescind it. There have been, he said, objections to Japanese eating in the hall. I said if by that he meant that the waitresses objected it wasn't so. They had told us it was all right with them to bring guests, colonist or otherwise as long as we informed them in advance. He replied sarcastically, "Oh, you know my business better than I. They wouldn't admit prejudices feelings like that against their own race. Other people object to coming here and finding Japanese in their seats. Eight Caucasians came in and had to wait while 15 Japanese were eating here. I hear all the objections."

"Do you mean to say members of the personnel complained?" I asked, hoping that at least I can salvage a little information from a situation otherwise totally negative.

"That's my affair."

Peck was, I think extremely rude and my impulses were hard to control--usually I don't. I listened to him rant and explained to him very quietly that he couldn't expect teachers to observe his wishes which hadn't made known to them.

He gradually calmed into rationality. He asked Harkness to discourage the teachers from bringing evacuees to eat here.

"I am doing my best to feed the Japanese and the Caucasian. They have their mess halls. The Caucasian sometimes think of

this as a Cafe, it isn't. I would like to make it one but it's hard. There isn't room for them here. The other day Bob Throckmorton asked us to feed some Japanese doing jury work. I asked him how many Japanese were there and he answered 'Forty.' I told him, 'Jesus Christ, man, are you crazy? Do you think we can feed all these people in such notice? They certainly know what time to quit in order to get to their mess halls. You ought to be ashamed of yourself to ask a thing like that.'

"I have a sympathy with these people or I wouldn't be here. Have you heard of the stealing? I'm losing great quantities of sugar and have a good idea where it's gone. Eighty per cent of the people are good. Some of the finest people in the world are here. But the Japanese are funny.

"I was born in a poor family and still am poor, as a matter of fact. I was brought up with colored children and have always fought against racial prejudice and religious bigotry. But being brought up poor has taught me to be grateful for things people do for me. These Japanese expect the WRA to hand them everything on a platter; they aren't grateful for the things done for their benefit. Mr. Shirrell has given generously of his time and energy and even resources to help these people but they don't appreciate that fact. They refer to him as Shirrell, not Mr. Shirrell. I'm sensitive to that sort of thing.

"The other day one of the girls came to me and asked 'What can we do with the teachers who steal bottles of milk

and carry them home in their purses?' I ignored the question; the amount involved is insignificant. It shows that the Japanese are looking for something to bring against the Caucasians. They never tell on each other."

"That's true of many people who constitute racial or religious minorities and who face prejudice and persecution. Those things bind them together and give them the we-feeling. The Jews, for example, are often accused of that trait."

"That's true about the Jews," he agreed. "They are like that. It's one of the reasons for prejudice against them. I have no feelings against the Jews. The worst beating I ever took in business was given to me by a crooked Swede....."

We talked on about prices of food outside, about market condition, and swapped stories on prices of meals in various places.

Peck told Jeannette about the incident, that is, about that part of it she and Mary Durkin missed. He apologized for having started the affair. "I don't know why I did it. I like the guy personally but when I saw the Japs come into the mess hall I saw red."

News of the incident spread rapidly among various teachers and members of the staff. Several teachers congratulated me this noon. When I asked what for they replied, "For keeping a level head last night."

I hope that the incident is quickly forgotten and that knowledge of it doesn't spread for I do not want to impair friendly relations with Mr. Peck.

Don, in discussing the incident, expressed the feeling that people who expect gratitude fail to understand human behavior.

In America, he said, we shouldn't expect gratitude from people when they are given things they consider their just possessions. That is a characteristic of American people, that they expect certain things in life they consider necessary human requirements. Some people expect the sort of gratitude a serf would feel when the feudal lord bestows some good upon him.

December 8, 1942

Tonight we ate at Frances Throckmorton's. Bob is at Manzanar now, having been sent there on orders from Washington. She didn't know how the difficulty there would affect him.

She caught Henry Takeda, of the legal aid department, sending out letters under his signature rather than waiting for Bob's return or sending the letter to Mr. Shirrell for his signature.

"Henry, you know you're not suppose to sign those letters. I think it's underhanded of you."

"I' know I'm not supposed to do it," Henry replied, "I told that to the secretary as I dictated the letter. But I don't care--I've got a grudge against the government. I've lost three thousand dollars and my house I have to sell at a loss. The government is to blame. I don't care because I haven't any future. I like to help the people here, that's all I'm interested in. I like Bob all right, but I don't like the WRA. If someone doesn't like the way I do things, I'll terminate."

Frances thought that perhaps the fact that Bob was 27 and Walter 40 and Henry in his mid thirties might make the latter two feel a little resentful about following correct channels. Walter, she feels, "is simply wonderful" which is the way Frances feels about almost everyone. "Bob," she continued, "has recommended Henry for a job in Washington, though he can't tell Henry about it. If he doesn't learn to follow government procedure Bob will have to withdraw the recommendation."

December 8, 1942

In the process of the evening the subject of Dr. Carson and his awaited departure was discussed. "He dislikes the people here, of course," Frances remarked. "He said the other day I have five hundred employees, and I trust two of them. I'm sick of the whole Japanese race. That is what Dr. Carson is supposed to have said."

Frances is extremely uncritical. She accepts the complicated government routine as absolutely essential. When Marianne Robinson questioned that, Frances would reply, "Well, I've worked three years for the government and I know how necessary it is."

In the matter of the evacuation, too, she is very naive. She told how Bob before he accepted a job here when through the files of the army and FBI. She felt that the evidence there proved the necessity of the evacuation.

Marianne remarked that the FBI and army sometimes missed fire and their information was sometimes a little unreliable. To Frances such a thought is a heresy.

Frances finds it hard to think ill of anyone.

Today I spoke to two classes of senior English students. Yesterday I also spoke to a class. I learned a number of things in these talks which will be included in the report on the schools. In each class Woof accompanied me, as usual. Bess Kirven took it upon herself to give Woof a very flattering introduction. Woof then sat up for the class, which pleased them a great deal according to a later account from their teacher.

This device of using Woof has a very real benefit in establishing a contact with the students. It gives me a chance to make them laugh and set them at ease.

* * * * *

The other day an amusing incident occurred. Mary Durkin, vice-principal of one of the elementary schools, wished to contact the block manager of block 18 to check on an absent child. ~~Mary~~ ^{Mary} asked Hanna, her secretary, to find who the block manager was. Hanna phoned the recreation office at 1808 to ask about the block manager of that particular block. She was told that the manager was Mr. Cook. "Which Mr. Cook?" and one of the people in the recreation office said it was the Mr. Cook that is connected with the Tulean Dispatch. So Hanna told Mary that Mr. Cook of the Tulean Dispatch was the block manager for block 18.

Mary said, "Well, there must be some mistake. You phone to them again and check up on that." So Hanna phoned to recreation office again and she said, "You must be mistaken; Mr. Cook is a Caucasian."

"Mr. Cook is Eurasian. He is married to a Japanese wife and he lives here and he is a block manager."

So Hanna told the story to Mary, so Mary let it go. Finally a few minutes they phoned up, and evidently had become worried about the things and started an inquiry. They were very apologetic and said that it was Quincy Cook who is the block manager, and he is part Japanese and part Caucasian and was married to a Japanese woman and he is the block manager of block 18.

Doug Cooke was told about this incident and enjoys it very much.

Doug Cooke has written a series of reports on various topics which might be of some interest. He does not know that I have seen them. But Don Elberson asked to see some of them, and Doug consented to let him do so. Don graciously handed them to me to read.

One of the reports concerns the things which the Japanese like in the relocation center, of the phases of life here they like. The approach was based on that used in the report on fears. He pointed to such things as the following, as those things that evacuee like about life here. He felt that being concentrated in such a camp has given many young people better prospects of marriage, of wider selection of mates. He felt that many people appreciated the food they receive here. He also pointed the fact that many older people are happy to be released of the responsibility of running a business. Another such item was the love of beauty that has been expressed in various works, such as carving, drawing, and other forms of art work that has been accomplished here.

In each of these sections he included six or seven expressions which he called typical expressions to prove his contentions that these things pleased some people. He did have, however, the grace to admit that these things he felt which pleased the colonist were insignificant in comparison with the things that displeased the colonist. His inclusion of these typical expressions indicate that he has a collaborator in the colony, for Doug has extremely little contact himself. This, I think, is due to the fact that he hasn't the understanding of the

people which Elbersen or Jacoby or Corliss Carter have. And, secondly, he is judged with press relations and public relations of the camp with the outside publications, which in itself a very necessary time consuming job.

Doug Cooke has report on the mess situation with various appendices which may of be of some value. Then he has written reports on interviews with the editors of the Tule Lake newspaper and the Klamath Falls newspaper. These are very illuminating as to the relations of the press in the neighboring communities to public opinion.

Epley, editor of the Klamath Falls paper, is also chairman of the Kiwanis Club, which came to Tule Lake to investigate condition here. The story of Epley reported by Doug Cooke is very interesting for it reveals a great deal about the community attitudes of the Klamath Falls people. Doug's interview with Welch of the Tulelake newspaper is also very interesting, and I think of some importance.

I was a little surprised at his success in answering the questions which they asked and securing their promises of cooperation with project officials in printing information only when it had been confirmed, putting such process as a patriotic duty, inasmuch as this is the governmental agency and supposedly an unnecessary war activity. Don, who has discussed Doug Cooke with Mr. Shirrell, reports, however, that Shirrell puts the words into Doug's mouth and Doug has been carefully coached in what to say in interviewing these editors. Doug does show an unusual ability in expressing himself, however, and I have an added respect for his ability in that regard after reading his report he

has submitted to Mr. Bates. If these reports are of sufficient importance, they can be secured most likely from Bates.

MISCELLANY

The other evening a young couple visited us. The young man is on the merit board, his wife is Mrs. Gunderson's teaching assistant. Both of them have attended the University of Washington.

In the process of the evening our discussion turned by chance to superstition and the supernatural. Here is a story he told us that night.

The attendant in the Morgue at the hospital here related this story to his friends. He is a graduate in law and has also studied medicine, so this account is not made by an ignorant person. A patient in the hospital died and the ~~body~~ was made ready for the ice box. It seems, however, that the eyes could not be closed. The daughter of the deceased, a nurse, tried to close the eyes by applying warm water but to no avail. As the attendant talked to her about her father's death, he mentioned that his death was unfortunate. It is a Japanese custom not to express regret at death, especially in the presence of the corpse for death is regarded as natural. *body*

The following evening the attendant was working in the morgue and it seemed to him that a heavy weight rested on his shoulders as though a person were pressing down on his shoulders. He turned but saw nothing and still this pressure continued. Suddenly he saw that the door of the icebox was open and he watched fascinated as it slowly closed of its own volition. He screamed and left the hospital, having decided not to return. He was called back to the hospital because all the lights had gone out in the morgue. He returned and tested all the globes but finally found the trouble in a fuse. He again left hurriedly. The following night the radio down stairs stopped and this proved to be a burnt-out tube. As he was fixing this he felt the same strange pressure on his shoulders and again saw the door to the icebox slowly close and open. He began to scream and run, and as he did so, he was given a tremendous push which sent him sprawling across the floor. He left the hospital for good.

I told Frank about the story and he has tried to confirm it. None of the people whom he knows in the hospital has heard of the incident.

Last night the Committee of Cultural Assimilation sponsored another program. The program was devoted to Chinese songs and poetry and was directed by Miss Lum who spent many years in China.

Ken Yasuda is a local literary figure. His principal medium of literary expression is the haiku, a seventeen syllable Japanese poem. It is his hope to introduce the haiku to the United States and make that his contribution to American cultural development. He wants to demonstrate its potentialities to Americans in order that they might realize the worth of that form of expression.

He has written a number of haiku in English. This, he feels, is far better than merely rendering translations of Japanese haiku, for only one in a thousand translates well.

His literary master is the great authority Miramori who lives in a Japanese university town. Ken went to Japan several years ago. In order to meet Miramori who is of the aristocratic class and consequently hard to meet, he had to be introduced to a man who introduced him to a banker who introduced him to Miramori.

They spent three months together. Ken lived at Miramori's home and was regarded as a son. Ken criticized some of the translations into English language which Miramori had published in an English language dissertation on the haiku. Miramori was pleased and made Ken his literary heir--heir likewise to all his manuscripts. In return Ken wants to publish a book

on the haiku here and dedicate it to his friend. He has been encouraged in this ambition by his professors at the University of Washington. Several noted Japanese artists in America have already offered to illustrate such a book.

Once when visited the former home of Joaquin Miller, I think it was, one of the persons in charge stated that he never had seen a Japanese yet who knew anything about English literature. Ken felt challenged and has grounded himself well in English and American literature.

He has a complicated theory of art and literature woven around the haiku.

Here is a haiku of the ancient master Bashō, translated by Miramori.

Alas! The Firefly seen by daylight
Is nothing but a red-necked insect.

This is one of Ken Yasuda's original haiku.

Brushing the leaves,
Fell the Camelias
Into the soft darkness
Of the well.

Motion is portrayed beginning with leaves on the trees into the well. To Ken art and beauty has a sense of season, and even time of the day. The haiku are intricate; Ken can spend hours explaining the craft used in forming one apparently simple haiku.

He teaches a class of Issei in Japanese haiku, and has had great success with them.

Last week a meeting of the entire Caucasian staff was held. Mr. Shirrell made a number of announcements. Mr. Eastman, he said, had resigned and Hayes will take his place along with his other duties for the time being. Captain Patterson had transferred and Lt. Patterson was now in charge of the military.

The main part of his talk dealt with WRA policy. He asked the Caucasians to contact their friends on the outside and ask them to stir up jobs for the evacuees. The FBI and Army and Navy have promised seven day service on applicants' who desire to go East. "This is no place for any Japanese with spirit left," he stated.

We want to scatter them, he continued, and prevent them from concentrating in enclaves. Both Nisei and Issei will be encouraged to leave. "We're going to hurt people if they stay here." We lost 35 to the army yesterday. It hurt but we wish them godspeed. We must train new ones, see that no one becomes indispensable, see that there are always new people available to step into vacant spots. There shall be no regret nor impeding. Our machinery here is only a small part of our job.

Mr. Myer is fighting pressure from various angles, he is convinced that the program is right. The Beet Sugar Industry demands 55,000 beet workers for next year. "Myer told them we are not a labor pool for private industry, we are dealing with men and women. If anyone is left in relocation centers

we'll ask them if they want to go. But we are not a labor pool." After leaving here the people are free. The only restriction is that they keep us informed where they are and do not return to evacuated areas.

Read the literature on this problem. Don't get excited over local papers as I do.

If we bungle we might create a race problem that will tear our country in~~t~~ two. Give friendship and kindness.

A few days later Mr. Shirrell called another staff meeting. There was, of course, much speculation about the meeting, but no one guessed its cause.

Mr. Shirrell began thus: I don't know how to tell you what I have to tell you. It's hard to do but it must be done. There are something that we don't like to do, but personal likes are not important now. I am leaving Tule Lake. Mr. Myer will announce the nature of the job which I will have.

He thanked the staff for their fine work and their loyalty to him as the project director. He wanted that loyalty to be as generously given to the new project director whoever he may be.

Mrs. Shirrell was in tears and left immediately after the meeting. The people present were deeply affected by his departure. It is obvious that he has a great personal loyalty directed towards him. Dr. Carson stated "Well, Elmer, I guess I timed my telegram just right." Kendall Smith said, "I think I'll take that other job if you're leaving." Doug Cook, Don Elberson and others were downcast.

Frank Smith seemed very worried and called Mr. Shirrell into his house. He is an old friend of Shirrells and his job here probably depends on that friendship.

The regional office has no illusions about him, evidently, from things various visiting officials have implied to Elberson.

The universal reaction to the announcement was, "You don't think Joe Hayes will get it, do you?" or "I don't care who gets the job, just so it isn't Joe Hayes."

Hanny's Account

Talk with Social Worker

I asked her how she liked her work. She said it was a tremendously difficult job and she could use another Caucasian assistant, but Social Workers did not want to come up here. She herself had been offered better jobs but hoped to get material for her masters up here. She said her work was made more difficult by the fact that the office was in a terrible mess. She said that upon arriving she had asked for statistics and found that there were none. They were now being compiled she said, but this entailed a lot of work. She felt that many of her colonist staff were extremely capable especially Lam. She said that she felt their resentment when she first came and was consequently highly complimented when Lam told her that he felt that her coming had not been a bad thing. She said that the money benefits these people got were not to be counted but that we could all help by trying to train these people. She hoped that those who were going on with their educations could use their work here and the material gathered for advanced degrees. She felt that especially in social service there would be much work to do for their own people. She said that the life here would make many problems. She felt that many of the people here would already be accustomed to being taken care of by an outside agency.

Teacher's Comment

She was angry because colonists were riding in taxis and they had to walk. She said it was unfair because what they got here amounted to a salary of about 150 dollars as it was. She said her assistant was supporting a mother and several children which she could not do any where else.

Some of the teachers discussing this said, "Even if they all rode and we walked it still wouldn't be any compensation for what has been done to them."

Another said, "If she thinks this life is so wonderful, I'm sure the WRA would only be too happy to let her work for 16 dollars a month."

An assistant told her teacher that she saw little hope for the nisei either way the war turned out. If America won they would have trouble finding a place here and if Japan won their lot would be even more difficult. She said she simply couldn't go three life being humble, even at home humility was demanded of them. She said that when she and her friends were at college they rarely went home because the adjustment was too difficult. She said she was just too much for American ever to be humble.

Manzanar, California
June 18, 1942

Dear Mr. Ramey,

Hello there! How is everything with you and your family? How is school? Now that the end of term is near I guess your quite busy in making final tests for the classes and checking notebooks etc.

Mr. Ramey, please give my warmest regards to other faculty at University High School.

Since my arrival I have been busy getting acquainted with our new home here at Manzanar Relocation Center.

Mr. Ramey, I wish to thank you for your guidance, and understanding me through my high school days at University. Our new home is really a very pleasant place to live in and all necessary facilities are available. Very often we are annoyed by a strong dust storms. We feel like in an open with a least privacy, due to the fact that more than seven persons must occupy a room. Of course, we are now in the middle of a construction period and expect to have a much improvement after completed. Fords are nice.

In concluding, my sister's wishes to send you their regards.

Mr. Ramey, do you know anything about Mr. Ferguson? One of your former student teaches in All social studies class. Hope to hear from you.

With warmest regards to you, I remain

Respectfully yours,

MC

PS. My mailing address is:

Blk. 18 Bldg. 13 Rm. 2
Ownes Valley Relocation Center
Manzanar, California

May 20, 1942

Dear Mr. Ramey,

How are you, and how is everything and everybody at Unichi? I hope everything and everyone is getting along all right. I'm getting along all right, now that I've adopted myself to my new home, but I took several weeks to do it.

My family and I left West L.A. Sunday morning (4-28-42) with 300 others for Manzanar by way of Pacific Electric bus. We arrived Sunday evening after watching the sand and sagebrush of Mojave Desert for about 5 hours, which was beautiful for a while but got boring later on.

The family were registered and placed in barracks. There are 14 barracks, 1 recreation hall, and a mess hall to each block. One barrack is divided into 4 apartments with about 5 to 8 people to each apartment.

The food here is swell considering that there is about 10,000 mouths to feed. The food is mostly non perishable so it won't spoil. Breakfast is from 7 to 8 except Sunday which is from 8 to 9, lunch is from 12 to 1, and dinner is from 5 to 6.

There isn't much to do in between meals except loaf for a while, but if you are male, in between 16 and 55, you have to apply for a job. I got tired of loafing so applied for a job, but the only job for boys from 16 to 18 is messenger boy.

There isn't much in the way of recreation except baseball games and socials. They have softball leagues, but the teams have to furnish their own equipment.

I guess the most popular place in camp is the canteen. The canteen carries just about as much as a corner drugstore. It's usually packed with thirsty people on hot days like today. Today was a hot day but was swell compared to the windy and dusty (what dust!) days that we've had.

I hear Unikis' track team is really going to town with Mel Katton and Glen Holtley leading the pack. We get the papers here, but they are put out in the evenings so we don't get the high school results.

I haven't much to say now, so I'll close hoping to hear from you soon.

Sincerely,

BF
Block 14 Building 10 Apt. 1
Manzanar Reception Center
Manzanar, California

June 12, 1942

Dear Mr. Ramey,

How are you and the class? Although I am still homesick, I am feeling fine.

Although I have been here over a month, it seems like it has been a year.

It is getting hotter every day, but in the mornings and evenings it gets very cool. We haven't had one of our famous dust storms for a long time.

We can still see a lot of snow on the mountains. Although the mountains are very high, this camp is 4000 feet above Los Angeles, so the mountains don't look as high as they are.

This camp is going to accommodate 10,000 people, and at the present there are about 9,700, and only 300 more are coming in.

The food out here is pretty good. We have ham, roast pork, and roast beef often. Breakfast is from 7 to 8, lunch from 12 to 1, and supper from 5 to 6.

At the present there are only two rules in this camp.
1. Nobody is to go outside the sentry line. 2. No liquor or alcoholic beverage is to be brought into, or drink in the camp. We can stay up as long as we want to and do whatever we want.

About a week ago, 135 people, mostly single men, volunteere to go to Idaho to work on the sugar beets farms.

From Monday they are going to start school. It is purely voluntary, and we will not get credits, but it is so we will not forget too much. The teacher who is in charge told us to write to our teachers and ask them if they could send us books to study. I would appreciate it very much if you could send me some books for A-ll social studies and an outline on what I could study.

Mon. and Wed.	Tues. and Thurs.	Friday
6:30-7:30	6:30-7:30	6:30-7:30
Math	English	History
7:30-8:30	7:30-8:30	7:30-8:30
Language	science	Misce.

If it isn't too much trouble I would appreciate it very much.

Most sincerely,

KN
Blk 15-9-4

Dear Mr. Ramey,

I received your letter. I enjoyed reading the letter and also the Onihi paper, "The Warrior" immensely.

June 5th was set aside as pay day and I expect to get my payroll on that day, as I have been working for over a month. As I have forgotten whether I told you about my new avocation, I think it is customary for me to tell you. Right now I am working as a messenger boy in the recreation office. This job is quite easy, but it is monotonous as I have to go through almost the same routine everyday.

Just a few days ago I seen two girls who are both from University High school. Incidentally, they are Pat Woodward and Renee Reifel. I didn't have the chance to have a chat with them since they were both in the car, but we had a chance to say hello. Tadashi Masaoka said, he had the opportunity to talk to them both.

As you know, my ambition is to be a radio technician, and I haven't given up hope yet. I am still working toward my destination.

As every radio technician knows that mere reading can't possibly give the experience or knowledge of radio, I am planning to get some radio and electrical apparatus which are not banned by the government. As I'm enclosing 30¢, will you please send me the magazine entitled "Q.S.T." or "Radio News." I am curious about some of the newest development in radio.

Since there isn't much to tell about Manzanar, I'm enclosing the Manzanar Free Press.

Always yours,

RI

10-4-3, Manzanar Recept. Center
Manzanar, California

Dear Mr. Ramey,

Thanks a lot for the magazine. It was just the one I had longed for.

I mailed a letter to Miss Lombardi, requesting for my diploma. If you happen to see Miss Lombardi, will you kindly tell her of my diploma, as I'm not positive if she is the one that is in charge of the distribution of the diplomas. You know; I don't want to miss out my priceless diploma.

I'm sending a copy of the Manzanar Free Press, so I guess I don't have to tell you anything here that concerns news.

Yours truly,

RI

Dear Mr. Ramey!

I'll just introduce myself again because it has been a long time since we have seen each other. Remember, I used to be in your Senior Problems (Marine) class. Before I left good old Unihi, I promised that I would write to you when I reached Manzanar, but I was so excited about my new home that I had completely forgotten all about the letter.

The Japanese up here thinks that Manzanar, as a whole, is a paradise. Manzanar has a colorful scenic value, surrounded by enormous snow-capped mountains on one side and purple-tinted mountains on the other side.

The weather up here does not vary. It is usually dry and sunny. But there is one liability here which may pertain to the weather, that is when it is windy here, the wind makes so much dust that I couldn't see ten feet in front of me. These dust in turn goes through flooring of our house and make just about everything unsanitary. These dust storms occur about twice a week.

The M.P. guards the place and are very friendly toward the Japanese. Couple of days ago I spoke to one of the M.P., but if a higher officer catches him off guard, he usually gets in the guard house or k.p. duty.

The food up here is first class for me. The cooks almost always cook something different. These food are specially prepared by expert dieticians. The water is cool and refreshing. It's the best water I had in all my life.

We all have an easy time washing our clothes, since the water is exceptionally soft, which makes lots of lather. This washes off the dirt quite easily.

There are plenty of work, so there shouldn't be any labor problems, at least with unemployment. There are such jobs as messengers, cooks, electricians, secretaries, doctors, policemen, firemen, teachers, carpenters, farmers, janitors; in fact, just about everything.

The favorite spot here is the canteen. They have sold about \$700 worth of soda pops and ice cream in one day. Besides pops and ice cream, they have vaseline for sunburn, sandwich, cigars, cigarettes, candies of all kind, hand lotions, hair tonics, shampoos, etc. The canteen is just packed every minute of the day.

I've got a job as a messenger boy at the main recreation hall or rather office. My job is to take notices to all of the recreation halls, etc. In these halls, there are such activities going as sewing, dancing, instructions in music, woodcraft, boy scout activities, gymnastic, etc.

Here in Manzanar, there are plenty of Indian relics, since the boys have found many arrows (flints) and parts of a tommyhawk.

(over)

I have enclosed one arrow (flint, the front part) which I had found just a few days ago. One of the policemen (Caucasian, the head man) told me that there was once a great Indian battle.

Few days ago we saw a motion picture entitled "Spring Parade" with Deanna Durbin as the star.

The teachers here, has formed a class called "Ideals of Citizenship," which will teach the Japanese (the one that was born in Japan) the principle of democracy. These teachers will prove to these Japanese that America has the best form of government in the world. I know that they, too (Japanese that were born in Japan) will know and will fight for what we have been fighting for a long time.

Won't you say "hello" to Miss Wilkie, as I've known her well for a long time and to the "Marine Class." I hope that this class will prove to be a true and a real "marine" to America.

(Warrior) Always

RI

Marine 42

Billigmeiers
December 18, 1942

MISCELLANY

Today I saw Dr. Carson about some general birth and mortality figures. He graciously consented to their release but wondered what good, births, age of mother, deaths and age at death would be. He felt that more figures were needed to be of any significance, and those he would release only after the study had contacted Dr. Thompson. I explained that such procedure would be eventually carried out in the process of time but that I was interested, at present, in these preliminary statistics.

He said, "I came up here without any prejudices against these people, but I cannot say that I am leaving without them. I've never seen such pettiness and bickering in my life; we've tried so hard and have met with so little response. There are a few people here whom I think a great deal of. But most of them aren't worth a thing. I wouldn't mind being in a position where I could kill a few of their kind."

He has informed Carter that he thinks the medical situation smacks of communism because of the free medical treatment of evacuees and Caucasians. That to him is a very unfortunate situation. He shares with the American Medical Association, a strong disapproval of the principles of socialized medicine. That disapproval has been voiced on various occasion--once in a meeting of division heads.

WAR RELOCATION AUTHORITY
TULE LAKE PROJECT

MEMORANDUM TO: Mr. Mortimer C. Cooke DATE: 12/7/42
 Mr. Harry Mayeda
 Mr. Christensen
 Mr. Gunderson
 Miss Eleanor Downes
 Mr. Robert Billigmeier

FROM: Marion Francis

SUBJECT: English Committee Meeting, December 10, 7 p.m.,
 Administration Building

The Committee appointed by Mr. Shirrell to make a survey and report relative to promotion of wider use of English on the Project will meet on Thursday evening, December 10, at 7 p.m. in the Administration Building. I hope that you will be able to be present.

(Mrs.) Marion Francis
Head, Adult Education

* * * * *

There was a general agreement among the members of the Committee that evacuees from the Sacramento area speak much more Japanese than the evacuees from the Northwest. The former have more difficulty in expressing themselves in English, it was felt.

Mr. Gunderson stated that more parents of high school students speak Japanese than parents of elementary schools. "We have some sensei in our classes," he reported. Many of the parents are Nisei. Thus the high school has greater difficulty in establishing contact with parents than do the elementary schools.

Mr. Gunderson expressed the feeling that the increased use of English is of great importance. "If the people cannot speak English, they are affiliated more than ever with Japan," he concluded. The use of English is obviously related to assimilation.

Mr. Christiansen explained his standpoint on the use of English. "I've made a point of encouraging the use of English, for if these people are relocated, they will need a better command of English, for they will doubtlessly be located in English speaking communities. Their command of English will have some affect on the way the community receives them. People in the mid-west were surprised at the calibre of the Japanese who went back there. They expected dwarfed old people who couldn't speak English.

Dr. Francis asked Miss Downes, who is a nurse in the hospital, to describe the language situation in relation to the hospital.

The run of patients, Miss Downes reported, are Japanese speaking. They can understand you when you speak in very simple English but answer in Japanese. They know only a few stock phrases in English.

Mr. Gunderson expressed surprise at Mr. Shirrell's belief that more Japanese was being spoken now than in the beginning of the project. Mr. Gunderson feels that less is being spoken now. "I have made it a point to observe the use of English among the young people and find that it has increased."

Mr. Mayeda stated that among the younger people English is spoken until they return to their homes. They speak to their parents usually in Japanese. "I speak English to my father,

but Japanese to my mother because it takes so long to communicate with her in English," he reported.

Interest of parents in taking English, he feels, should be developed. "Most parents haven't had time on the outside to learn English. If their friends take English, many others will also be willing. They need encouragement as well as the opportunity."

"Among the Issei all entertainment is in Japanese. Now we have the program announced both in Japanese and English. Ken Yasuda has been invaluable in aiding the Issei."

"Don Sakiyama came to get a building for instruction of Kibei in English. In adult education most of the people are past beginning. A great many Kibei want advance work."

Dr. Francis replied that there are classes in various stages. It would be a drawback, she feels, if there were volunteer groups who teach without expert supervision. The students might not be taught properly.

"One Kibei wanted a class only for boys. I told him that our classes are located by locality and by group. We should encourage them to go to the class set for them.

At first I didn't want to consider Kibei a separate group, we wanted to integrate, not segregate.

Mr. Mayeda agreed. "It's very bad to further accentuate the classification of some Nisei as Kibei. We should do, as you say, and integrate them. The Kibei are vitally interested in English. We discussed a Kibei Club when Ted Waller was here.

We tho't it better to have a young men's club to aid in mixing the Nisei and Kibei despite the opposition to it."

Mr. Gunderson feels that lessons aren't enough. "You can't speak Japanese all day and take one hour a day and still get ahead. I tutored a Japanese boy a few years ago. But my efforts were in vain for he used Japanese all day. Finally the lessons were abandoned."

Dr. Francis stated, "Many people, even college graduates, use wrong idioms. They haven't responded to advanced classes in English. They don't realize their lack of command of language. Do you think we could organize a committee to encourage the use of English among Nisei? They know they need it, for one thing to communicate with their children."

Mr. Christiansen agreed. "When you make them understand that they will need it later they will be much more interested. When I took over the Construction section, Japanese was spoken almost entirely by the older workers. I have encouraged the use of English. Much more English is spoken now."

Mr. Gunderson stated, "I have an idea that in connection with the city council, if we would meet with them and discuss the question we might get results."

"You've got to build at the bottom; they must have some knowledge of the language," said Mr. Mayeda.

Mr. Christiansen expressed, "I think if you get the younger people to understand the need and have them impart that to parents it will help. They will live in smaller groups of Japanese people."

Mr. Gunderson said, "It would be nice if we could have "talkies."

"We are going tomorrow night. One of Deanna Durbin picture. One show every night. We'll be able to give educational picture," quoted Harry Mayeda.

"How do you teach English?" Mr. Gunderson asked.

Dr. Francis answered, "Our lessons are very simple and concretely related to life here--action verbs."

"What about a committee among Nisei, not secondary grammar. It might be a group on Shakespeare. Encourage groups as the Tulean Dispatch people, writing groups to improve English. An English adviser might be appointed to these groups. Mr. Cook has a great deal to do already. Do you think it would be a help for Mr. Gunderson and Mr. Wilder to write letters to parents explaining the fact that their children are being retarded by a lack of English ability."

"I would definitely state that," Mr. Gunderson said.

"We need that encouragement. We want a full day of kindergarten, giving three additional hours where we know the children will have English." Mr. Gunderson described the cultural conflicts between the younger and the older generations of Slovaks in Gary, Indiana. They tried to force their old world culture on children. The same is true of many Issei. "You don't force a culture; you absorb it," he concluded.

Dr. Francis described the difficulty of finding teachers whose command of English was adequate. The young university

students have other jobs here or have plans for relocation. This scarcity makes it difficult to expand the classes in English language.

Mr. Gunderson stated, "I make it a point to talk to children in the various blocks as I pass by. They often speak to me in Japanese and look reproachfully at me for not understanding them."

Dr. Francis stated in this regard that many young people feel that their children will learn English in schools later, so they teach Japanese to them first. In talking about this problem Mr. Gunderson expressed himself as follows: "Kibei in the schools should be placed with one teacher. It isn't as important for them to take chemistry and geometry as to be placed in one class, and elementary school set-up. The important thing in teaching is to know the pupil. Kibei are timid and get the same feeling of insecurity that the little children get. When they have one teacher they feel that here is someone who is interested in them personally. We should forget subject segregation. English should be learned first and subject matter can be added later. There are pupils in this high school who are taking Latin but who aren't yet proficient in English. When an error in Latin is made the teacher can't tell if the error was made in Latin or English. It's assinine to teach a foreign language when English isn't well at hand. A command of English is basic. There are certain people that should never have any other language than English. The first language should be English, and if people

have sufficient intelligence, they can learn the second language. I have had years of experience in teaching in foreign language areas. And I found this to be true. Even if the parents do not know English, they should not force constant use of Japanese, but rather aid in the use of English. You can say this about these people here. Most of them will do anything for their children. This is different from many other foreign language groups.

It was generally agreed upon to talk to the city council on ways of encouraging the use of English in the community.

Notes on the Meeting Cultural Assimilation Group

Although Dr. Yamato Ichihashi was scheduled to speak on the assimilation of Nisei, his talk was principally concerned with the origin and development of Shintoism and the transplanting of Buddhism into Japanese soil. In discussing the origin of Shintoism, Dr. Ichihashi traced its relationship to animism and emphasized the element of nature worship in Shintoism. He defined Shintoism as a cult which placed emphasis upon the love of nature, simplicity and naturalness. He left the description of the cult at that point without dealing with the nationalistic elements of Shintoism or without even hinting that such elements were included.

Dr. Ichihashi spoke on the introduction of Buddhism from India through China and Korea to Japan. Like the Christians, he pointed out, the Buddhists have split into many religious factions in the process of centuries of time. He described Shinto and Buddhist shrines in Japan and talked briefly on ancestor worship.

In the latter part of his talk he dwelt upon juvenile delinquency in this community. He felt that the concern about this problem bordered on hysteria. There are wardens, he said, who feel that people do not regard them with sufficient dignity, and to remedy this situation these wardens want a jail, a court, and lawyers. There are other and more effective ways of gaining respect, he stated.

Dr. Ichihashi felt that instead of building a jail and instituting a court, the problem of juvenile delinquency should be analyzed critically and preventative measures outlined. He spoke about the lack of playing facilities in rough and muddy weather.

He deplored the lack of sufficient facilities for children.

Mr. Rhoades interrupted to lend his weight to Dr. Ichihashi's arguments at this point. He spoke of the difficulties which the boy scout movement has encountered, and stated that in recent months the movement has been disintegrating through lack of proper equipment and facilities.

Dr. Ichihashi continued his talk and entered upon a critical discussion of the adult education program. He criticized some of the mothers for going to extremes in their zeal for education. A case was cited in which a mother took an over-large number of classes in English, flower arrangement etc. and in the meantime her children were sorely neglected.

Dr. Francis informed the gentleman that some of the classes which he mentioned were not included in the adult education program. She stated that the adult education program placed great emphasis on language so that the Nisei and Issei would have better means of communicating with each other. She felt that was of cardinal importance.

Ichihashi answered rather sarcastically, "Well, you can place the emphasis where you will" but that what he was interested in was obviously more important. Mothers, he stated, have now an opportunity to learn as they never have had before. "I cannot blame them," he added, "for making use of the opportunity; but the first duty of a mother is to her children." The discussion then turned to the use of recreation halls and their partition. Again Ichihashi and Mrs. Francis came into conflict. The details are not sufficiently clear in my mind to describe.

Dr. Ichihashi then began a discourse on administration; I have attempted to paraphrase this discourse below:

One of the most important things for people in responsible positions to learn is this, do not promise when you can't deliver. I talked to Coverley on this subject. I told him that frankness is much better than promises which cannot be realized. Such promises constitute one of the sources for so many under currents in the community. I want to do everything I can to help the people but I want to remain an impartial observer. I want to suppress evil influences I find in the community and to stimulate the good. I will help Coverley as a friend, but I will not affiliate myself with the administration. In the long run that is best. If you have an interest to protect, you then have something to defend and you lose impartiality and objectivity. I won't take a job for that reason. Why should I? I am still being paid by Stanford University.

Another difficulty in the administration comes from too much insistence on authority and jurisdiction and too little emphasis on duty towards the people. Through the block manager of my block, for example, I asked the head block manager for access to block statistics. The head of the block managers said, "Why should he (Ichihashi) have them? Why didn't he come and beg me for them?" (Ichihashi made his voice harsh and assumed an arrogant stance in imitation.) I went to see Coverley. He said there was nothing confidential in those figures, "If you can't get anything

let me know and I'll get them for you.

Ichihashi drifted into a discussion of the Nisei. He expressed a sympathy with the younger generation. "I am in touch with youth much more than most Issei are for I have worked with young people all my life. Nisei are no different from American young people.

He spoke of the undue rudeness of many Nisei. The Nisei have not retained many of the good elements of Japanese culture nor have they become wholly assimilated. The Issei are responsible in part for the lack of background in Japanese culture. After all they have come from the part of Japanese society which has had little contact with the finer aspects of Japanese cultural life. How then, he asked, can they be expected to transmit what they do not themselves fully understand?

Ichihashi considers it unfortunate that more Nisei do not speak Japanese well--that is good Japanese. He expressed the feeling that it would be to the advantage of the United States Army if more were encouraged to learn good Japanese here in camp and thus eliminate the necessity of long preparation elsewhere.

Miss Topping interrupted, "But what can you do? It is unpatriotic to learn Japanese ~~now~~. If you only could that point over to the FBI.

"Don't get me in trouble, Miss Topping," he replied ~~wxxx~~ half in jest. "I have had just one contact with an FBI man and it was a pleasant contact. I am talking freely to you tonight. I have learned that in America; I have enjoyed American freedom."

The discussion then returned to the juvenile problem and Ichihashi explained an age-sex distribution chart which he had made. He expounded upon the implications of the peculiar age structure of the Japanese population. Such things as the concentration of people in the unproductive ages were described in detail. He deplored the fact that old people had to get their own coal when physically they should not be required to do so. "It makes me almost cry when I see such things."

Dr. Francis asked if an extra janitor could not be put in each block.

Without devoting much time to answering her question, he added, "Perhaps an old observer like me sees too much. I have spent a great deal of time in the slums of the East--in Boston, New York, and Baltimore." With that background he feels that he is particularly sensitive to certain conditions here and elsewhere. He spoke of the old people again, and how many of them wait until dark so that they may get coal for their stoves without being seen by others. "I ask them, 'Why don't you make your son do it?'" They answer, 'When we want them they're not around.'"

He made a few general comments on the gulf between the generations and concluded his remarks by affirming his desire to be of service to these uprooted people. After the meeting a few teachers gathered around and discussed the obligations of parenthood and problems of teachers in dealing with their pupils.

REPORT TO ROBERT BROWN
ON
THE BASIC PHILOSOPHY OF A JAPANESE LANGUAGE PAPER
IN A RELOCATION CENTER
BY
TOM YAMAZAKI

just 'happened' upon this

To Mr. Bernard Gufler, State Department
c/o Tule Lake Relocation Project
Newell, California

From Ralph P. Merritt, Project Director
Manzanar

Date: 12/19/42

Remarks:

This is copy of the report we
discussed, for your retention.

In a discussion of a Japanese language paper for the evacuee, we should consider the following points:

1. Is there a necessity for a Japanese language paper?
2. What should such a paper have for its objective?
3. The ideological background of issei. Literacy level, etc.
4. The bearing of the present military situation upon the attitudes of issei and kibe.
5. How to carry out the indoctrination of issei. What is the proper approach under the present conditions?
6. How can a language paper be made to appeal to the issei?
7. A brief study of Japanese language papers published before the war.
8. Some expected opposition among the issei to the proposed press.
9. Who should subsidize the paper?
10. Do we need a central press?
11. Conclusion.

IS THERE A NECESSITY FOR A JAPANESE LANGUAGE PAPER?

There are about 4000 issei in Manzanar, in addition, we may roughly estimate the number of kibeï at about 500. All in all, more than one half of the adult population of Manzanar (similar percentage in other centers) prefer to read a Japanese language paper to an English paper. The issei for the most part do not read English (this is particularly true of issei women) and those who do read English after a fashion, prefer to read Japanese, as it comes easier to them.

At present there is a scarcity of Japanese reading material. The coast Japanese language papers (five dailies) have suspended publication, while Japanese periodicals and other printed matter no longer come from Japan. A few of them are subscribers to one of the three Japanese newspapers published in Colorado and Utah, but this number is very small. Therefore, the Japanese welcome anything they can get to read. From the point of view of reading matter alone, any publication in Japanese at this time is very welcome to the issei.

Because they are relatively uninformed on WRA policies center rules, domestic American news, and foreign news, the issei are very apt to indulge in futile and often vicious rumor mongering. The WRA needs an organ to reach every one of the issei and kibeï population in the center, clarifying its policies and telling what the American government is doing for the Japanese. The Japanese language paper is the best medium to reach the issei and kibeï population at the time when they welcome it the most and when they need the proper information.

WHAT SHOULD SUCH A PAPER HAVE FOR ITS OBJECTIVES?

Obviously expenditure of money, no matter how small the amount, and expenditure of energy in publishing a Japanese language paper, must call for accomplishment of definite objectives aside from supplying entertainment to the issei and kibe.

First, the paper must supply correct and accurate information to the issei. This means clarifying the WRA policies, carrying straight news items, explaining the government's war effort, explaining the issues of the war as much as possible through a correct approach.

Secondly, and the most difficult objective: the paper must become a weapon to win the issei and kibe away from their pro-Axis sympathies and long years of pro-Axis indoctrination; make them, first "neutral" and then to mobilize them for the active support of this war on the side of the Allies.

The process of counter-propagandizing the issei is a slow and laborious one. It is hard to erase many years of mental conditioning, and therefore, no matter how well the approach, how efficient the method, the final objective may be extremely difficult to attain. But effort toward convincing them of the superiority of democracy, instilling in them the hatred toward the military clique, and to make them actively and consciously support this government must be made now. At first efforts should be directed toward making the issei "neutral", to instill in them the doubt toward the ultimate victory of Japan

which they firmly believe, and to show them that only through the victory of the United Nations and the application of the four freedoms can the Japanese hope to have peace and security. We shall discuss this more in detail.

IDEOLOGICAL BACKGROUND OF THE ISSEI

In contemplation and publication of a Japanese language paper, we must, first, of all, study and understand the ideological background of the issei in general, their political level of understanding, their literacy level, etc.

First, the ideological background: To study the issei's ideological background we must go back ten years before the outbreak of the war, when the Japanese government adopted a systematic policy to indoctrinate its colonists in support of the military aggression in China. The influence of the past ten years, exerted thru Japanese language papers on the Pacific Coast, and through various governmental and semi-governmental agencies, have left their mark upon the minds of the issei.

Although there are many noteworthy exceptions, we can generally say that practically all of the issei are to varying degrees in sympathy with the program followed by the Japanese militarists. They are convinced that only through military expansion to the mainland and the south can Japan get raw material for her growing industries, food for her increasing population and an outlet for her people. They believe that the suffering of the Japanese people at present can be compen-

sated tenfold when Japan does succeed in firmly establishing her empire. (Therefore, too much emphasis upon the suffering the Japanese people at present will not be particularly effective. The situation with the Japanese is very much like that of the Germans, i. e. they recognize the suffering and believe it as an end toward ultimate prosperity. As long as the country is waging a winning war, this holds true.)

They believe that the reason China has resisted so long was due to the aid given by "white" nations to the Chungking regime. Once the "white" imperialism is driven out of the Orient the Chinese will learn to collaborate with the Japanese economic program. The issei believe that Japan has been suffering humility after humility at the hands of European nations in the past eighty years, but now she is strong enough to drive them from the Far East, and that the Japanese will establish a harmonious economic bloc among the Asiatic nations with Japan as its leader.

The issei believe that Japan resorted to war because the United States and particularly President Roosevelt had been too uncompromising. Had the United States taken a conciliatory attitude toward Japan, the war would not have started.

There is also a strong note of anti-Semitism running through the issei's collective opinion. Even relatively intelligent issei believe that the Jews are running this country and making money at the expense of other people's misery."

The majority of the issei are confident that Japan will win this war. This opinion may change after Japan suffers

military reverses, but at present, while the initiative is still in the hands of the Japanese army and navy, the issei and kibe as a group are extremely confident of the outcome.

What is their attitude toward America? The majority of the issei do not have active antagonism toward the United States. They look upon the American democracy as something that may be suitable for the American people, but not for Japanese in Japan. They believe that people grow "too soft" under a Democracy and cannot unite in a common interest. The issei believe that the American people will not be able to stand up under a supreme sacrifice and in due time the discontent of the people to bear too much burden will change into a demand for cessation of the war. They do admit that America has vast resources and if the people and the industries are fully mobilized, Japan will have a difficult time in winning this war. At present the majority issei opinion seems to be that Japan will deal a deathblow before this can happen.

The issei as a whole know very little about American democratic traditions. Having lived outside the pale of democratic procedure for so long as far as political and economic rights were concerned, the issei are unaware of the history of the country they have lived in for the past twenty to thirty years. However, many of the issei are grateful for the chance they have had in this country despite anti-Japanese agitations and feelings. Many of them dissociate their personal life here with their feeling and sympathy toward the Japanese war program. In other words, the issei tend to

idealize the Japanese expansion and sublimate their own desire in glorifying the powers of the Japanese military machine.

All in all, the above concensus reveals that the issei have accepted lock, stock, and barrel, the Japanese pro-axis propaganda aimed at them through the past ten years.

Literacy of the issei: We can say that issei are about 100 per cent literal in Japanese. Most of them have finished elementary school in Japan, and although they do not know difficult Japanese characters and complicated and abstract thoughts, they do read and understand simple Japanese as used in most Japanese newspapers and popular magazines.

THE BEARING OF THE PRESENT MILITARY SITUATION UPON
THE ATTITUDE OF THE ISSEI.

The attitude of the issei toward the war and their conviction on the outcome in favor of Japan is based largely upon the present military situation the Pacific. When Japan declared war on the United States, the Japanese here were skeptical of Japan's ability to wage war against this powerful country. Subsequent military triumphs in Burma, Singapore, Hong Kong, Dutch East Indies, Philippines and New Guinea had had the reverse effect upon the Japanese here. They now feel that Japan is invincible, and witnessing the ease with which she conquered the European colonies, their belief in the ultimate victory of Japan can said to be unshaken at the present.

This does not mean they will always remain confident. Should the military situation change in the Pacific as it undoubtedly will, and should the United States Nations generate

a real smashing offensive, like the one at the Solomons, only on a larger scale, and begin a systematic recapture of lost territories, and should Japan's army and navy suffer decisive defeats in their retreat, the opinions of issei are certain to change.

They will have, first of all, their belief in the invincibility of Japan badly shaken. They will feel that they cannot return to a country bankrupt from a losing war. They may think that it is better to stay in America after the war, and if they are to remain in this country, they must show their ~~loyalty~~ loyalty in more positive ways.

Therefore, any publication aimed at indoctrination of the issei to the cause of democracy must consider this very probable change in their attitude dependent upon a change military situation. When the time of rude awakening comes to the issei, it should be comparatively easy for the press to get a large Japanese following. We should not be totally discouraged, then, if we cannot win the majority of the issei's confidence in the publication at first. Rather, those who will work on the publication must expect this change. They must anticipate a definite turning point in the war and a corresponding confusion among the issei when their illusions are shattered by the reality of Japanese military defeats. It is at this point that the publication must give correct guidance to the bewildered issei.

HOW TO CARRY OUT THE INDOCTRINATION OF THE ISSEI AND KIBEI.

At this particular stage, as we have already pointed out, the publication must strive to make issei and kibeï "neutral" toward this conflict. This is necessary because having them positively in favor of Japan makes them a powerful factor in influencing their children against the latter's efforts toward Americanization. With this as the starting point, the publication, through proper approach, can lead them gradually toward Americanization, toward active or passive support of the war on the side of the Allies.

It is apparent that with the issei thinking as they do at this point in the war, that any obvious indoctrination mechanical application of anti-Japanese propaganda to the issei, will not only be ineffective but will have the opposite effect upon them. For example, articles which deride the Japanese war machine or those exposing the militarists as the real enemies of the Japanese people will only infuriate many issei and make them more determined to disbelieve anything else in the publication. We feel that the time will come shortly when such articles can be very effective, particularly when the militarists begin to expose their own weakness through defeats. But, at present, the method of indoctrination should take a more positive course, approaching them where they can be approached most easily. We may begin, for example with excerpts from American history.

The foundation of this country on the principle of democracy, the role played by such patriots as Patrick Henry, Thomas Jefferson, Thomas Paine and others. Together, with this, the paper can show the battle of production, how war materials for the United Nations are pouring out from the great arsenals of America. How the American people in all walks of life are united in this supreme war effort. The publication may explain the United Nations' war aim as stated in the Atlantic Charter-- what the four freedoms may mean to the Japanese in this country and in Japan. Translation of Vice-President Henry Wallace's speech upon the American war aim is another example of the type of material most adaptable under the circumstances.

We must, first, of all, make the issei start "doubting" the invincibility of the Japanese war machine. This doubt will be implanted by having the issei draw their own conclusions from the material offered in the publication.

At the same time, it is important to point out that contrary to their present belief that the military defeat of the Japanese government will be a disaster to the Japanese people, that, on the contrary, the liquidation of the war lords and military domination will result in a happier Japan, and that the Japanese people can set up a government which will permit the people to live peacefully and in freedom.

In other words, we must give them a hope in the future by the defeat of Japan. Careful explanation of the meaning of the

Atlantic Charter, Henry Wallace's speech and others bearing upon the postwar program of the Allies should be made. We must point that behind the present intensified anti-Japanese feeling in the United States is the calm, rational, democratic spirit of the people who will still remain friends of the Japanese.

Not forgetting that issei are fathers and mothers of American citizens, we should attempt to make them realize that nisei's future belongs in America, and not to hamper or criticize the nisei's conscious efforts to display his loyalty to this country.

WHAT SORT OF ARTICLES SHOULD THE PUBLICATIONS CONTAIN.

Certainly the best approach must be one that will, first of all, win the confidence of the readers. In this connection, the study of types of articles which will go into it will be closely interrelated with the previous discussions.

Articles must be written simply, to suit the literacy level of the issei. Use of difficult characters should be discouraged, as well as the use of too many abstract thoughts. The content should be well balanced with non-political articles, pure news, human interest stories and encouragement of literary talent among the evacuees. The Japanese appreciate humor as well as any other racial group, and as such, light, pleasant articles will help to make the publication well read by them. Giving as much space as possible to contributions, which are not pro-Axis, of course, will help to make the readers take more personal interest in the paper. As for political articles, the type of items most suited at present has been discussed already.

TRANSLATION: An important consideration at this point is the translation of English articles into Japanese. Fortunately we have a good many capable translators in Manzanar. Much of the material to be used in the publication can be obtained from the English edition, hence good, readable translation is of utmost importance.

In translating, the English translation must be changed into facile and accepted Japanese' Japanese. Too literal translation, although accurate, will result in awkward Japanese, while too loose or free translation may oftentimes result in distortion.

As a special appeal to the women, we may be able to include articles dealing with school problems, children's problems, home relationship and clothing.

As a racial group, the Japanese appreciate deeds of sacrifice and heroism. We will do well to play up instances of courage and heroism on the part of American soldiers to show that this virtue is not the monopoly of the Japanese people.

A BRIEF STUDY OF THE JAPANESE PREWAR

LANGUAGE PAPERS.

To determine the reading habits of the issei, let us consider the five daily Japanese newspapers in California.

With minor editorial differences, we may consider them together because they all followed the same pattern of taking a strong pro-Japan stand throughout. Firstly, for their foreign news from the Orient they depended entirely upon the Domei news service which is an official government organ. Domei news date-

lined from important cities of Europe were also widely used. The rest of the wire service were translations of American wire service "lifted" from local American papers.

Exclusive use of Domei dispatches naturally gave to the issei readers a highly colored, propagandized, pro-Axis slant in reports from Japan and elsewhere and the issei readers had no opportunity to question the authenticity of the news. They had accepted the Domei so completely that one of the main complaints frequently heard in Manzanar is that they can't get "impartial" news from American newspapers sold here.

Aside from the Domei, the papers carried future news which they clipped from the Japanese newspapers in Japan. These invariably dealt with stories of sacrifice of the people to further the Japanese war cause or deeds of heroism in the China campaign.

Emphasis of the news was placed upon racialism of the Japanese. Contribution of the local Japanese to the military coffers were played up and encouraged. Opinions of visitors from Japan on the greatness of the empire were prominently displayed in most papers.

In general, in order to please the readers, the newspapers always made it a point to translate articles favorable to the Japanese. It follows then that the issei, for the most part, had accepted this self "pat on the back" as normal, and were really uninformed about the extent of the disapproval of the American people toward the Japanese military program.

The local news dealt mainly with the activities of the Japanese residents, news of church meetings, lectures, weddings, success stories of nisei. Translations of interesting American news made up the rest, along with reports from the correspondents from various localities.

SOME EXPECTED OPPOSITION AMONG THE
ISSEI TO THE JAPANESE PRESS.

We have in this center a small but very vocal group of strongly pro-Japan issei and kibe. This group has already demonstrated its opposition to the Free Press by threatening to withhold financial support of the paper, criticizing the translation and charging that the paper prints only articles favorable to the WRA administration as against the "interest" of the residents.

This group or groups, organized or unorganized, serve as a spearhead in attacks against any attempt of the publication to present the American viewpoint in this war. Undoubtedly they will vigorously resist any attempt to indoctrinate the issei to mobilize them toward democracy. They carry on their own campaign to indoctrinate the nisei toward race consciousness and in support of the Axis program. It is obvious that these elements will do their best to discredit the publication and may even resort to violence. Already one member of the Free Press has been set upon and beaten. This group does not represent the majority of the issei, but since they form the most vocal section

of the issei and kibe and have their following, they will not hesitate to use violence and intimidation in order to reach their objective. They form an extremely dangerous element and one that should be suppressed severely.

Since the publication will be devoted to a definite program, no matter how smoothly and innocuously this program is presented, the publication cannot compromise on its principles. If the editors of the publication are under duress and influence of these pro-Japan elements, the entire objective of the publication will be defeated.

The issue is clear. The publication will be a pro-American organ. Its firmest opposition will come from rabid pro-Japan elements. The WRA administration must give every encouragement to the editors to maintain their integrity and must give them fullest protection against unwonted attacks from these quarters. At the same time the WRA should dispose of these incorrigibles and conscious anti-democratic individuals so that it will set an example to the rest. The administration must demonstrate the fact that this is America at war and any attempt to interfere with the war efforts, attempts at discrediting the war aims, attempts to influence its citizens to side with the enemies, attempts to intimidate the outspoken pro-America individuals will be severely dealt with and punished.

Aside from this element, generally speaking, the issei will accept the paper on its face value, if properly edited.

WHO SHOULD SUBSIDIZE THE PAPER?

This brings the discussion to the question of who shall publish the newspaper. Opinions have been expressed that the people should run their own newspaper with a minimum of interference from the administration. Obviously this would be a sound democratic procedure to follow, were it not for certain conditions and situations. The evacuee newspaper or publication with a definite pro-America editorial policy is one of the exceptions for the following reasons:

- (1) It is difficult to maintain a definite pro-America policy when the majority of its readers are accustomed to pro-Japan publications.
- (2). The majority will exert its pressure upon the editorial policy, particularly when the Japanese themselves run the paper.
- (3). The financial support of the paper by the Japanese will turn into a club over the heads of the editors to bring them in line and to make the paper conform to their own liking.

The publication should be free from this kind of influence and to make it independent of the pressure, it should be subsidized directly by the WRA.

DO WE NEED A CENTRAL PRESS?

The answer to this question is, yes. A single, well edited, Japanese newspaper will go a long way in influencing the Japanese speaking residents in this country, both inside and outside the relocation center. The plant can be situated in a centrally

located place, either in a center or outside, and can distribute the paper throughout the country, such as is being done in Canada where the government has designated one central organ.

With a uniform editorial policy, clear, understandable reading matters, good coverage of foreign news, together with a good staff of capable newspapermen, the newspaper should appeal to all issei. This does not mean that individual center papers should be discontinued. Center newspapers can supplement the central organ by publishing intimate center news which will be impossible to be included in central organ.

CONCLUSION

I have dealt with this important problem only briefly and in generalities. Should time permit, I would like to have covered many phases of this question in more concrete terms. However, I hope that this report will serve to present one newspaperman's opinion, concurred in by several others, upon the question of using a Japanese publication to indoctrinate the issei and kibe.

The problem of technical nature, such as plant equipment, printing facilities, and distribution have been left out of the discussion.

The End.

Billigmeiers
February 1, 1943

MISCELLANY

In the hospital today, a group of us had a discussion on the new army orders and the reported speech of Myer in which he stated 25,000 Nisei would be given an opportunity to volunteer for military service or later would be drafted.

One Nisei stated that he had abandoned his plans for resettlement. "What's the use of establishing ourselves in the Middle West if we'll be put into the army in a short time. I'm going to wait and see what happens."

Another expressed his anxiety about post-war adjustment. The Nisei will return to nothing, he complained. "Caucasian soldiers when they return will have at least their parents to rely upon. The Nisei's parents have been dispossessed and the farms on which they previously lived are rapidly deteriorating. In two or three years there will be nothing for the Issei to return to. The problems of the Nisei will thereby be magnified. A great portions of the Nisei are between 18 and 25 and have never established themselves but have relied on their parents' farms or businesses. Perhaps they won't be allowed to return to the Pacific Coast states and will have to establish themselves in a totally new environment in a disturbed post-war America."

"Well," one Nisei commented, "if they draft 25,000 Nisei, the army will have to have a mobile optical unit to take care of the optometric problems of the Nisei soldiers."

The young men felt that this step knocked the resettlement program into a cocked hat except where Nisei girls were concerned

--those who wanted jobs as house girls or clerical workers.

Despite the problems that drafting Nisei would create, the young men felt that having served in the army would be of considerable importance in post-war America. Greater substance would, they felt, be given to their claims for tolerance and equal treatment.

The conversation turned to the evacuation and the FBI. One of the optometrists, an older Nisei, asserted that the most prominent men were picked up in San Francisco and Sacramento. Men who were connected with Japanese organizations or prominent in business were assumed to be disloyal ipso facto. "If we had declared war on England the prominent English business men would probably be similarly suspected."

Many foolish things were done.

(1). One man who ran a boarding house was picked up because the FBI found a uniform in a trunk in his basement. The fact that it was several sizes too large didn't make any difference. He was apprehended. Recently he has been released and lives in Tule Lake and lives in the same block as the fellow relating the incident.

(2). Another Sacramento Issei was apprehended because a book of Morse and signal codes was found in his possession. This gentleman was a boy scout commissioner and this book was a boy scout manual.

His son was also a boy scout leader. The gentleman was prominent in the Japanese community, a leader among the Issei. At the same time he was participated in affairs involving both Caucasians and Japanese. He is still interned despite the fact that "he is as loyal an American as anyone."

(3). In San Diego the day of the Pearl Harbor bombing a group of people were fishing on the wharves. Suddenly soldiers appeared and the Japanese were rounded up. One of the fishermen was a friend of the raconteur. He was asked who and what he was, and answered "I am an American." The soldiers motioned him on. Others who understood little English were apprehended and interned though none of them had heard of the bombing of Pearl Harbor. They still are being held.

Unfortunately, many prominent community leaders have been interned and though evidence against them is fragmentary, they are kept in internment. At the time these things happened we were unnerved and jittery; now we can look back and find a lot of ridiculous things. I wish I could write, I'd like to describe the comic and tragic experiences of those months."

Mariane Robinson, who is the head of the nursery schools, always invites two of the evacuee girls to eat lunch with her.

One day the three of them began talking about love and marriage. The two evacuee girls are about 19 or 20. One of them has been going with the same fellow for about two years. During the course of conversation she has said that she wondered how it would be to be kissed. She had never been kissed and didn't suppose she ever would be. If her mother ever found out that she had kissed anyone she would not allow her to go out for a year. Mariane asked if their fathers and mothers didn't kiss. No, of course not, was the reply. But, said Mariane, they love each other; they bear children. Oh! that hasn't anything to with love. That is something entirely separate.

Mariane asked them if the young people didn't kiss. She knew some did. The answer was, oh, yes, but those are the bad girls.

The conversation then turned to beliefs on sex during adolescence. One of the girls ^{said} said that when she first began to menstrate her mother told her that she must never let a man touch her. She interpreted this to mean that if a man touches her during this time, she would become pregnant. She didn't know how children were born until she was a senior in high school. One of the girls that the love making shown in the movies was not something which actually went on in real life and that all this hugging and kissing led to having babies.

The following is the list of questions compiled by Lorne Huyke for the use of the Caucasians in interviewing applicants for leave:

GUIDE FOR CAUCASIAN INTERVIEWERS

1. Applicant's work experience with Caucasians

Has applicant worked with or for Caucasians very much, or come in contact a great deal with Caucasians in the course of his work?

2. Community background

Before coming to a Japanese project did the applicant live in a so-called Japanese section of a city similar to "Little Tokio" in Los Angeles, or did he live in a Caucasian neighborhood or a farm, far-removed from colony influences?

3. Social life at school

Did applicant confine his activities to Japanese student clubs or make a real attempt to mix with other Americans? Specifically, in what organizations?

4. Religious activities

Was applicant at all interested back home? If so, were his activities narrow in scope, or did he participate in non-sectarian organizations or take part in the work of religious councils seeking to coordinate the efforts of different denominations?

5. Evidence of loyalty

What does applicant think about Japanese-Americans enlisting in the Army or Navy Language Schools?

What is his attitude toward evacuation?

What does he think of incidents like that which occurred at Manzanar on Pearl Harbor Day?

Does he emotionally feel any attraction toward Japan? If it were possible for him to return to

Japan, would he take advantage of the opportunity? How does the news of Japanese victories or defeats affect him? If alien, would he take out citizenship papers if allowed to so?

6. Residence in Japan

What was his reason for being in Japan? Did he attend school? For how long? If born in this country, what did he think of Japan?

7. Correspondence with residents of Japan

Until the outbreak of war did he correspond with relatives or friends in Japan? For what purpose? How frequently?

8. Would applicant need to aid those left behind in this Project?

9. Checking applicant's forms

Check applicant's answers to questions on WRA Forms to see if accurately completed. Also, some answers may call for further inquiry or verification.

Besides Lorne and Clara Bogorad who are on leave section, a number of other people aided the leave section in their interviewing. Finally the project leave section was notified that the interviews were no longer necessary and could be dispensed with. That was quite in line with the way some of us felt about the interviews, for we had found that people answered the questions in the way they thought we wanted them to answer the questions. The questions were worded in a blunt fashion. None of the Caucasian interviewers were skilled at the interviewing. The result was that the interviews themselves were absolutely worthless and failed to accomplish any of the things that they were designed to fulfill.

The questions on loyalty were considered by Mr. Huyke to be of the greatest importance. But these were worded in such a way that a good indication of the individual's loyalty could not be gained through them. I found in the interviews that I had with Nisei, that the questions on what they think of the evacuation were answered almost in the same way by all of them. The questions were answered in the way the Nisei thought we would want them to be answered, and would facilitate their leave clearance. The usual response of the Nisei to questions on the evacuation was, "Well, we didn't like the evacuation--it's just one of those things" or "The evacuation was unfortunate, but it was after all necessary for our protection." Most of the Nisei asserted they knew little about Japan and were little concerned about its fortunes.

Most of the Caucasian interviewers did not make an issue of the questions on loyalty. They did not spend a great deal of time in trying to gain evidence on the individual's loyalty through direct questions. Huyke, on the contrary, pursued the matter in detail, in some instances he asked a number of people such questions as "How would you feel if all the people in Japan was wiped out?" And when there was some hesitancy on the part of the person being interviewed in answering these questions, he made note of the hesitancy. He took upon himself to scold people being interviewed when he felt that their attitude wasn't exactly what he wanted it to be, several Caucasians have reported, and he offended a number of Nisei whom he interviewed, for some of them carried their laments to other Caucasians. A number of the Caucasian interviewers likewise resented his manner towards the evacuees.

In discussing the bringing of evacuee guests to the mess hall, O'Brien said that the teachers were causing an issue just because they were so damned stingy. Since there were some invaluable and, at present, irreplaceable members of the staff who did not want to sit down at the table with a "Jap", the wise thing to do was not to bring them to the personnel mess hall. Instead the teachers should buy a couple of steaks and grub and cook a meal at the house of the evacuee. However, they ~~were~~^{are} so damned stingy that they would rather pay thirty-five cents and get by more cheaply. *"The fact that evacuees have few cooking facilities was apparently ignored"*

He said that he wasn't trying to defend Peck's position, who appears evacuee
rephrased
But Peck ~~had~~^{had} to take the criticism and pressure of ^{certain of} his colleagues. *guests in the Personnel Mess.*
he asserted,
Consequently, his position should be understood better. The inviting of guests to the personnel mess was not done in any other project; why should it be done here? *1*

If you ~~had~~^{can} friends in the colony, then you could eat with them at their mess or in their homes. *211*

Mr. Carter answered if they are your friends, then you should be able to eat with them ~~three nights a week~~, but they should ^{also} be able to eat with you ~~the rest of the week~~.

O'Brien said he had had the best relations with his friends *at Mindoko by bringing food to the evacuees' homes.*
in that way. Besides it was the worst thing a member of the staff could do if he associated publicly too much with an evacuee.

The evacuee would in time be suspected of being an informer.

Walter Sukamoto was in danger, *he asserted,* because he had associated too much with the Throckmorton's. This was just part of a pattern--

wherever there had been trouble it was because someone was suspected of being an informer.

He said the teachers and some other people who were emotional about this situation prevented the WRA from doing its work.

On the topic of relationship between evacuees and staff members, he said that they had just as good relationship as on of the teachers. After all, what far reaching contact did the teachers have. His example of good relationship were Elberson and Jacoby. Carter answered that those two were not typical. O'Brien then mentioned F. Smith and his wardens and Fair Practice Board. Carter's answer was "That stinks." O'Brien criticized Jacoby because of his impractical attitude. When a case is brought up before him, he just says, "Now you won't do that again, will you?"

O'Brien said he wouldn't mind his attitude so much, but when the same treatment was given to a federal offense--that is, of breaking into a federal warehouse--that was just too much. On the outside they would be up for a federal charge. If they go out and pull a stunt like that, they will go to federal prison.

Carter maintained that Jacoby was trying to educate, to put over the point that anything taken in the colony was robbing the entire community. "The difference between you and Jacoby," said Carter, "is that you want to discipline, and Jacoby wants to educate." "Yes, but in the outside world you are just told to lay off Federal property or else," said O'Brien. "That doesn't change anything," said Carter, "The outside world is still wrong.

It is better to educate than to discipline."

In case of federal offense the Project Director should try
the offense were O'Brien's last words.

MISCELLANY

Hanny on the registration.

The registration has caused a good deal of comment from Caucasians as well as from the evacuees. The teachers and assistants doing the actual registration are thoroughly disgusted with the inefficient management of the entire process. They feel that if the colony had been given adequate time to study the registration and to familiarize itself with the questionnaire much of this difficulty might have been avoided.

As the matter stands the sudden registration has resulted first in practically no registration and secondly in the rehashing of many old issues.

The issei have stopped registering entirely because of one question in which they are asked to forswear all allegiance to Japan. By so doing they are proclaiming themselves people without a country.

The nisei are registering to some extent, but in many cases the selective service form is not completed because they are not reporting to the military team for the final questions of consent to enter the army.

One teacher found this morning that the completed forms she had signed had been called for after registration had closed for that day. The block manager said that he could not refuse their requests for their papers.

One Issei woman came in yesterday and the block manager talked to her in Japanese. She had obviously come to register, but after talking to him she left.

Registration on the second day in my block consisted mostly of girls.

Two old bachelors would not give any preferences on the leave clearance form because they did not wish to leave camp. One of the cooks said he would only leave the project to return to Tacoma because of his age and crippled foot. He said Tacoma was the only place in which he could earn a living.

A kibeï came in the first day and after talking to my assistant for a time said that since it was impossible to return to one's work and since it was dangerous on the outside--he had heard of a Japanese being shot in New York--the best thing to do was to apply for repatriation. My assistant almost had him convinced that application for repatriation was not wise when he suddenly got up and left. The block manager's comment was "It's birds like that that make it tough for the rest of us," and made some comment about hoping that his decision was not a hasty one. His comment was that the fellow was always shooting his mouth off and that he had done a good deal of harm amongst the younger people. His secretary summed it up by saying "Good riddance of bad rubbish." I was told that he had received his form for repatriation.

One of the block managers commented that this center reminded him of a box of apples with a few rotten ones on the bottom, and right now the rotten ones were having a great deal of affect.

Two college girls whom I registered decided to put housework for their choice as to vocation. Their comment was "anything to get out of this place."

One of these girls called out to one of the fellows, "Well, are you going to join the Jap regiment?" In answer to his "Yeah", she answered, "I wish I could." The tone of both voices was definitely not a happy one.

* * * * *

A story heard today--February 11, 1943

The motor pool gave a party the other night to which seven pounds of stolen baloney was donated by one of the evacuees at the motor pool. The culprit was found and confessed that he had been asked to take it and just couldn't refuse. Today an inter-departmental memo came out as a joke of some of the group thanking this individual for his contribution. The project lawyer was somewhat amused but at the same time furious. It bothered him that an inter-office memo was used. He said that he would take the fellow to the Alturas jail and if necessary to Klamath Falls until he got a conviction.

MISCELLANY

There have been a number of interesting reaction on the part of Caucasians in regard to the registration of evacuees for military service and leave clearance.

The teachers have definite reactions for they have been deeply involved in the whole program of registration. A number of teachers have expressed resentment against being used in the process of registration. These people have a dislike of being placed in a position where they have to coax individuals to register or persuade block managers to ferret out people scheduled for registration.

The teachers, as a whole, have valued the respect and good will generally directed towards them by the people in the colony. They regret being placed in a situation where Issei resent them. To some Issei teachers have become symbols of the registration and as such are subjects of resentment. This feeling has been expressed in a few small incidents such as the throwing of snow balls and tin cans at the teachers. These incidents have been few, but less tangible evidences of the resentment have been made manifest. Reports of it have come both from Nisei and from teachers themselves.

A number of teachers who are pacifistically inclined refused to register. One girl filled out the leave clearance, while her secretary filled out the military forms. Someone sent Mr. Wilder around asking about the reactions of teachers to evacuee reactions. The young lady told what she was doing. The notes that Mr. Wilder took got into the hands of Mr. Hayes before the former

could delete certain passages. Hayes, according to Mr. Harkness, superintendent of schools, wanted to force all those who were "conscientious objectors" or the female equivalents from the WRA payroll. Hayes felt this refusal to take part in registration was a refusal to do government work. This was grounds, he maintained, for dismissal from the WRA.

To this argument the teachers replied that they were not hired to do that sort of work. It is a nasty job to be projected into.

The teachers first involved asked for leave of absence and this was refused, they asked to teach for nothing but that was beyond consideration.

When it appeared that only two teachers were involved in the refusal to participate in the registration, the administration was ready to dismiss them. In fact, two teachers were asked to resign and their terminations had already been signed. It soon became evident that instead of two people being involved the incident would cause the termination of ten or twelve more. Mr. Harkness was cognizant of the fact that he was losing some of his finest instructors. It would have thrown the high school into an upheaval, so great that school could hardly have been resumed. Fleming, the Division Head, conferred with Coverley on the problem. The administration made every concession--the teachers were granted leaves.

Corliss Carter in speaking of the incident speculated, "I wonder if the teachers will learn a lesson from this demonstration

of the effect of numbers."

It seems evident that most people feel the registration has been approached in a very unsatisfactory manner. When the registration arose, no one seemed able to answer questions about issues that would obviously rise under the circumstances. No one had sufficient information, apparently to clarify the situation from the beginning. A number of staff members felt that the whole difficulty could have been avoided by proper and positive presentation. Jacoby, Don Elberson, Carter, Montgomery, Robinson and others felt this to be true.

For several days it has been obvious that registration will have to be taken from the block managers' offices to places farther from block pressures. Today orders have come out which reorganize the whole registration program. It is obvious now that the army is serious about the registration and that it has to be carried out.

Registration will now be conducted in the administrative area. Elementary and junior high school teachers will conduct the registration. High school teachers are being relieved of this function and are being sent back to school. High school convenes Monday--it is felt that in as much as high school was closed for the harvest season and will probably be closed during spring planting, it is therefore better to use elementary school teachers. It has been made clear that registration of male Nisei is obligatory.

In speaking to the elementary school teachers, Coverly stated this afternoon, "We have been weak, but now we will be strong."

A major in the army was present and spoke of the sad effects news of the results of registration here would have upon the resettlement program and upon the army policy. He expressed a fervent hope that opposition would cease and that the Nisei would participate fully in the registration program. According to one report, he spoke calmly and with an understanding of the issues involved in this matter. According to another "he surely told those pro-Japs off."

The elementary school teachers were informed that they must notify the Internal Security Division of any infractions of Army draft regulations concerning hindrances to the draft registration.

Reactions among the Caucasians are varied; as could well be expected. The expressions of attitudes vary widely.

To some the failure of the registration thus far is nothing more than another indication of the perversity of these people--the evacuees. No good can, in fact, be expected of them.

This reaction characterizes the following individuals: Lorne Huyke, Clara Bogorad, Mrs. Stevens, Margaret Lucas, and others among the administrative staff and among the teachers. Huyke expressed the feeling that the Nisei ought to be "damned glad for this opportunity to join the army." Someone drily remarked that Lorne has rejoiced in the fact that he has a child which fact will keep him out of the army longer--and that he has advised others to do likewise. Frank Smith expressed himself thus. "I told the Nisei in my office 'You guys told me you wanted a chance to join the army. Well, I believed that; I told every

visiting foreman and every visiting military man that the Nisei should have a chance to join the army. And now look, what's wrong with you guys? What're trying to do, make a sucker out of me?'"

A large number of Caucasians among both the administrative and teaching staffs have expressed a more sympathetic attitude. This is how they feel--expressed in the words of one of the teachers: "We can appreciate the bitterness the Nisei and Issei feel because of the evacuation and the discrimination they have felt here in America. We can see how these things influence their thinking and cloud the meaning of loyalty for them. But if they want to remain in the United States after the war, if they want to resettle or join the army, if their primary loyalty is to America, then let them register. It is so important that they register quickly and readily lest news of the difficulties here reach those individuals and groups which are determined to bait Japanese-Americans."

In other words, other individuals have expressed the same sentiments, the same fears. Elberson, Robinson, Jacoby, Carter, Montgomery, Fleming, et al among the administrative staff; Barbul, Kirven, Desper, Light, Starmer, Durkin, Smoyer, et al among the teachers.

There are among the teachers, a number of individuals who would not participate in the registration for the draft. These people have taken leaves of absence or made other arrangements to avoid that participation.

On the whole the Caucasians have a hard time getting a fair understanding of the true issues involved. There is a good deal of perplexity among them. Some want to learn more about the registration and the issues it has created--others are not interested; their minds have been made up already. One teacher somehow acquired the minutes of a block meeting--one in which the issues were especially enflamed. According to the minutes, the Issei were determined to postpone a decision until they could get some answers from the Japanese Government through the mediation of the Spanish government.

Leaders participating in the registration in the various blocks necessarily came into contact with block managers. The contact was, in general, very satisfactory. Most teachers soon found out that in regard to the issues of registration that block managers tread lightly. They discovered that block managerships are essentially political position--and few managers were willing to buck the Issei opinion despite the way they felt personally about the issues.

The situation is hard to measure objectively for we can get but a part of the picture--fragments picked up from sundry sources which when pieced together leave great gaps. There is so much conflicting evidence to be weighed and evaluated. We have made a

conscious effort to remain as calm and sturdy as we can, for the situation demands that. We do not wish to overstate the seriousness of the crisis nor do we wish to underestimate it.

No one has been left untouched by the present situation. Every one has heard various fragments of information, sundry rumors, and witnessed a certain number of events which bear on the problems. Yet no one seems to fully understand the situation--there is no person who knows how to cope with the crisis.

Good evidence exists that of all persons in the administrative staff, Dr. Jacoby has the deepest understanding of the problems involved in the registration and application for repatriation. He is filled with anxiety and deep concern--he has confessed that, but his approach to the problems involved seem remarkably calm and reasoned.

Jacoby is intimately concerned with the supervision of the registration and repatriation, as head of Internal Security. Because of his position in the WRA he has limited facilities for tapping the community feelings and pressures in detail. He cannot use his wardens--or will not--for anything except as community police. He realizes that to use them as a source of information would create an impossible situation. The wardens would not be able to function effectively in the community. In the second place no one cares to visit him and explain things in detail to him, for to be seen with the head of Internal Security is now dangerous for an evacuee.

Jacoby's secretary comes from Block 4 which is one of the ~~very~~ most extremely difficult blocks. Although he wants very badly to tap any possible source of information to establish corroborating evidence on several Kibei in that Block he will not ask her for any information. To do so would obviously spell trouble for her. Jacoby is tempted to pick up all the Kibei in the block who have signified their intentions to repatriated. Yet he is fully aware that such action may cause serious trouble. He is faced with a dilemma in this regard. He want very much to remove those individuals who are exerting heavy pressure on Nisei. He is deeply concerned about the Nisei. On the other hand he is certainly cognizant of the difficulties involved in large scale apprehensions.

Dr. Jacoby has never made any substantial use of stool pigeons but he would be willing to do so now if only there were some way of accomplishing his ends without the danger of discovery and the evils that would attend. There are a number of individuals in the community whom he suspects. One of them is Professor Ichihashi. There is, however, no way for him to gather sufficient evidence on Ichihashi as much as Jacoby wants such information. On the one hand he wants to do everything to protect Nisei who have signified their loyalty and to removed the pressure upon them by other members of the community. On the other hand he wants to take no action that will precipitate a unified mass movement and possible blood shed.

Dr. Jacoby is fighting marshall law. "I want," he asserted "to do nothing that will jeopardize the future of the Japanese in the United States. When I feel that I cannot any longer do justice to my job I will step down. When the services of a trained investigator are needed, I will resign for I am not trained for that work."

Jacoby's opposition to marshal law is not the factor which prevented its acceptance yesterday. The only thing which prevent the declaration of marshall law was the question posed by the Major in charge of the military draft: "Are you prepared to shoot at those individuals who resist military order? Are you ready for blood shed." The answer so far has been no.

The position of the project director in this crisis is naturally extremely important, although it is difficult to describe in detail.

Coverley denies the assertion that the registration program lacked the proper publicity. Despite this denial the fact remains that the manner in which the matter was introduced is a very large factor in the negative response. The issues over the declaration of loyalty to the United States on the part of the Issei were not answered immediately. The issues grew and accumulated other issues like a rolling stone. This phenomena has been witnessed time and time again in the project experience.

There were no careful explanations of the program in the beginning. No one anticipated the questions and issues that might be expected to arise. No one on the project seemed able to answer these questions when they did arise. Washington had to be consulted

and the delay has been important.

Coverley is of course new in the project; he is not deeply versed in the people and the problems of Tule Lake. Since he has come here he has lead a secluded personal life which is in sharp contrast to that of Elmer Shirrell. Perhaps the comment of Mr. Fleming upon meeting Coverley has some bearing here. "I do not think," he remarked drily, "that we will be calling Mr. Coverley, 'Harvey'." That remark is particularly significant for it characterizes the relations between himself and members of the Caucasian staff. It is even more applicable to the evacuees. Shirrel spoke of the evacuees as his "children" and he meant it sincerely. For this he has been criticized as being paternal; he has also been criticized for his "Jap loving," to many this is a cardinal sin and the ~~xxxx~~ source of all community woes.

The most frequent criticism of Mr. Coverley are related to this factor.

- (1) Coverley has made himself quite inaccessible to the evacuees. Mr. Coverley is above all an administration who regards this project as just another governmental agency that must be administered efficiently. Shirrell, rightly or wrongly, was far more concerned with the human element.

The Community Council was recently disturbed by the fact that its representatives had to wait for a position on Coverley's calendar in order to see him. Noboru Shirai, executive secretary of the Council, bluntly told the director that in times of crisis at least he might well make himself more available.

- (2) Coverley has not attempted to establish the wide personal contacts in the colony that Shirrell maintained. In a crisis such as this the personal relations, or lack of it, with a large number of evacuees could be of substantial importance.

(3) Coverley has been very blunt in regard to the resettlement program. He asserts bluntly that all these people will have to be resettled in the Middle West. A number of evacuees react negatively to this bluntness. They feel that perhaps they are being rushed into something. It has added to a feeling of insecurity on the part of some individuals. This perhaps has added to the rumors that when one signs leave clearance applications, one has to leave the project.

As Don Elberson has pointed out, the minute the evacuees feel they are being sold a bill of goods, when they feel they are being rushed into something they don't quite understand, there is a sharp negative reaction.

The Council also feels that Coverley has ~~xxx~~ placed them in an especially difficult position. According to a member of the Council that body feels that the WRA has again placed it in a serious position. The Council, he stated, is not consulted when an important issue is to be presented to the community. The administration presents the issue without the benefit of Council advice. When the situation becomes grave the affair is then dumped in the lap of the Council for their action. The Body has nothing to do with preventing the serious issues from arising, but once they have arisen they must deal with those issues.

The Council has taken a stand for the registration of Nisei but in doing so it faces tremendous criticism, opposition, and personal threats directed against its members.

Some members of the Caucasian staff are trying with great effort to acquaint themselves with the true issues--to learn what is really occurring in the community. They are sincere in desiring to judge the crisis fairly and objectively. Such people as Felming, Carter, Montgomery, Robinson, Elbersen, Jacoby are certainly included in this group.

There are a great proportion of the "appointed personnel" who feel that in this crisis the Japanese have revealed themselves. As Mr. Peck expressed it, "A handful of these people are good, another handful tainted but may be still salvaged, but ninety percent of them are rotten to the core."

It is interesting to note that Coverley has not shown the human understanding that might be expected of him in this crisis. This incident will illustrate. Harry Mayeda has given long and excellent service as the successor of Waller, former Recreational Director. Mayeda is in addition a leader among the Nisei and has demonstrated his loyalty in many ways. He has maintained close business and personal relations with members of the "administrative personnel." When Coverley found that Mayeda's father and sister had applied for repatriation, Coverley told him that he no longer trusted him. Harry was, of course, deeply hurt. I do not know whether it is wise to judge from this one incident, yet it is able to reveal something.

Among the Nisei and Kibei one hears frequently discussions on some of the issues involved in the crisis. There is the question concerning the security of the family that Nisei frequently pose.

What will happen to the family of a Nisei who is drafted? Will they be sent to Japan? Will they be kept here? Will they be forced to resettle?

The issue of the evacuation plays a large part in the minds of most evacuees, naturally enough. The issue of civil liberties has been brought up, questions on persecution and discrimination after the war have been asked. No definite promises on future policy towards Japanese-Americans has been made and this lack is sorely felt.

A young Nisei waiting to register asked several questions of the Lieutenant. The Nisei asked if racial prejudice against the Nisei would be lessened after the war if they took an active part in the war. He also asked what the position would be as far as getting jobs, and what would happen to their parents. The answer of the Lieutenant was, "You'll just have to shift for yourself just like anybody else. The United States government isn't going to do anything about racial prejudice, you'll have to do it yourself. The Nisei then asked, "What are we fighting for then?" The answer was, "It's your duty to your country." The Nisei got angry and walked away from the registration office.

One of the other military men aiding in the registration was exceedingly curt to a young Nisei who had taken out repatriation papers and then decided to register and swear allegiance to the United States. The sergeant was unconcerned and impersonal~~ly~~ and somewhat short with him. "United States Guv'munt says you gotta make up your mind, one way or the other, its about time you did it."

So far 2,600 application blanks for repatriation have been requested and about 450 of them have been returned. Yesterday after noon the army wired the project director to stop the repatriation process until after the registration has been completed. All people must register, if it isn't done voluntarily it will be done by force. Yesterday 175 out of 250 people scheduled registered.

When the repatriation blanks were no longer being handed out a mob of approximately 150 marched up to the desk at the door of the administration building and demanded the application blanks. Girls in the administrative office became apprehensive and some of them began to cry from fear. One of the ~~chiefs of Internal Security~~ assistant chiefs of Internal Security, Kristovich went out to speak to the assembled evacuees. He explained the order and the crowd gradually dispersed. There were some who mumbled about getting the ketco.

The whole issue over repatriation arose over a misreading of a telegram from Washington. This telegram concerned registration. It stated that all persons over 17 must register except those who have applied for repatriation. It is reported that in other centers this was interpreted to mean that only those who had already applied for repatriation were exempt. Coverley felt that applications for repatriation may as well be continued. They were and then came the deluge.

Now the stopping of the repatriation program--once well underway--threatens to increase difficulties. Block 42 last night gave an ultimatum to Jacoby when he spoke to them in an open air assembly. The people would register only if the repatriation applications were available.

Dr. Jacoby feels that in the case of Nisei who have filled applications for repatriation there should be an opportunity given them to reconsider their application when the panic subsides. "It would not be fair not to give them this chance," he asserted. One young man whom Jacoby knows surprised him by requesting application blanks. Today he came to get the papers back for he had had an all day session with his parents and the whole family decided to remain in this country. The young man was tear-eyed, but tremendously relieved by the family decision.

Other young people have destroyed their blanks or signified their intention to disregard the blanks obtained by their parents. It is obvious that a great upheaval is occurring in many families these days and that out of the conflict will come a decision one way or the other. By postponing the repatriation process until after registration it is hoped to have the consideration of the issues involved take place under calmer conditions than exist now.

Today the registration seems to be progressing in the same proportion that it did yesterday. There do not seem to be the same number of individuals gathered in informal meetings in the colony as there were yesterday.

In conclusion it must be reiterated that no one has an adequate understanding of the whole crisis, no Caucasian or evacuee with whom Hanny and I have talked. We know of no one who really

who can anticipate the direction of the present conflict. The person coming closest to an understanding, despite the handicaps underwhich he is laboring, is Dr. Jacoby.

~~Most of the~~ The Caucasians, no matter how understanding and no matter how sympathetic, cannot quite grasp some of the issues involved in the crisis. For example Miss Montgomery of the social welfare department makes a sincere effort to understand the problems that confront her department. But it is hard for someone not steeped in Oriental culture to grasp the nature of the Japanese family unit. She finds it difficult to understand a 29 year old Nisei man who cannot make a decision until he has talked the problem over with his parents.

Blocks differ widely in their response to the crisis. The age and sex distribution of the inhabitants of the block, the number of those who have resided or been educated in Japan is important, the leadership of the block, the type of block manager, the origin of the inhabitants all have their importance in influencing the reaction.

In general people from the Northwest have responded far better than those from the Sacramento area. Nisei from the Hawaiian Islands ~~xxx~~ have responded whole heartedly to the registration.

This, in general, is the picture as we can outline it now.

Hanny and Bob Billigmeier.