

J10.10:6

6 of 6

1943



## BLOCK ACTIVITIES

It is customary for the husband of each family to prepare the breakfast for the New Year. In parts of California this custom has been observed very rigidly. This morning the breakfast was served at 10:00 A.M. and was prepared by the male staff of the mess hall personnel. The kitchen was decorated with flowers made out of crepe paper and streamers hanging at various intervals. The public address system was borrowed by one of the residents through the courtesy of the P.C.A.A. Japanese records were played at various intervals. In the center of the mess hall was decorated with fruits and an arrangement of a bamboo, pine, and plum. This is a significance of long life. One of the mess hall personnel acted as announcer. Speeches were made by the Issei representative and the chef. The Issei representative emphasized that there were many people who couldn't observe New Years because of the F.B.I. round-up and the other problems such as clearing the land, renewing contracts, and so forth. "Let us not forget what the American Government has provided us. The food was very bad at the beginning of the summer, but today let us all be thankful for the dinner which has been provided for us. I know that there are many Japanese on the outside who are unable to obtain the "mochi" for the seasonal festivals. Let us look forward for a quick end of the war and look for peace." The chef spoke in behalf of the mess hall personnel and extended his New Year's greetings. Just before the people were served with "ozoni" the chairman requested the people to stand and exchange New Year greetings. The chairman also requested the residents to shout "banzai" and remain standing for one minute meditation. While this was going on, some of the Niseis were quite offended and did not abide by the request. At our table one of the married Niseis refused to bow and said,



"What do they think I am?" However, his stubbornness may have caused something very suspicious so he stubbornly bowed his head for a very short while. On the table was decorated fresh oranges, pickled vegetables and stewed beans and Japanese vegetables cooked in "shoyu sauce". In the bowls were placed two "mochi". Second helpings were served and from the expressions of some of the people I gathered that the people were enjoying the "ozoni". The meals for the day were to be served only two times. The next meal was scheduled to be at 4:00 P.M. By the time the mess hall was cleared up it was close to noon and some of the people decided to go to Camp II Fair. I joined some of my friends and went to the Police Station where the transportation was furnished for the people who were attending the fair.

(GY)



Some of the members of the block discussed among themselves and tried to help the mess hall personnel by permitting the mess hall personnel to be relieved on the second and third and the block people were to take over the kitchen duties. However, this aroused much misunderstanding and some of the people didn't like the idea. The idea of serving two meals today aroused some discussion. One particular man came up to the house and demanded whose idea was it to have the mess hall personnel relieved and ask for volunteers. I had been informed that this situation has been discussed prior to the New Year in one of the block council meetings. The motion of relieving the kitchen helpers and asking for volunteers was unanimously accepted by the block council members. Unfortunately the person who made this motion forgot that such statements were made at the meeting. On the second day of the year the breakfast was served at 10:00 o'clock and each family was asked to send one member to the mess hall for volunteer service. It was amazing to see the general cooperative feeling by the members of the block. There were many old Issei ladies and men helping in spite of their old age. One of the leaders of the poultry department gave or donated to the block members half of the chickens that has been raised in the block. For the first time since the arrival in Boston the block members were able to taste chicken. There weren't enough chicken for each individual so the chicken was cut into small pieces and cooked in chop suey fashion. This morning, January second, the mess hall personnel spent the day at the mountains. Lunches were provided for them and the mess hall was a big scramble with all the people trying to make lunches for the others. I spent the day in the hills with the Jr. Y.B.A. members of Block 30. When the mess hall personnel came back, they were served a chicken chop suey. On Sunday instead of having two



meals, three meals were served; breakfast being served at 9:00 A.M.; lunch at 1:00 P.M.; and the residents were given rice and pork chops which was to be cooked at the individual barracks. Most of the people made use of the vegetables which were available at the block garden. The general menu was "suki yaki". I have heard from some of the people that due to inactivity the meals they cooked at home did not taste so good. But on the other hand some of the people encouraged the cooks to have meals prepared at home more often. The meals at home creates much of a family atmosphere and is quite beneficial. (GY)



It has been quite evident that the information of notices and bulletins has not been distributed equally and to all the members of the block. During one of the block council meetings the Issei representative suggested a motion and the motion was carried unanimously, but this information was not transferred or carried over to the block people and a misunderstanding caused a little resentment between some of the block council and the block people. I am referring particularly to the volunteer services of the block people during the New Year Festivals. The mess hall personnel were relieved and the block people were asked to operate the kitchen. The comment which was aroused by one of the members of the block was that he was accusing one particular person for making such a move that the block people volunteer their service during the holiday seasons. The accused party defended himself by referring this matter to the person that made the motion at the block council meeting and had it unanimously carried. Officially this move has been carried, but was not made clear to the people and out of this other misunderstanding the New Years season was slightly disturbed. As soon as the matter was cleared up the block people immediately volunteered their services and the kitchen was operating with great efficiency. It is always excellent that the matters discussed in the block council meetings should be clearly transferred to the block people so that another misunderstanding will not occur.

(GY)



## JAPANESE LANGUAGE TAUGHT IN CAMP

The majority of the parents are living with their children who are of marriageable age are quite concerned over the problem of educating their children in the Japanese language. In Camp I there is a particular block that has some of the older Niseis attending a private Japanese Language School. The instructor was formerly a Japanese Language School teacher in the vicinity from where these students came from. It is quite interesting to note the teacher's background for her husband was taken to the internment camp and is now in Lordsburg, New Mexico. I am not sure whether any tuition is accepted by the teacher or whether the teacher is providing this education under the voluntary service, but despite the conditions I am sure that the students are benefiting very much by this move. Most of the students are realizing the necessity of the command of both Japanese and English language. I am sure that the Niseis are willing to sacrifice many of their leisure time to the education of their children at home. However, the children of the camp are gradually breaking away from the family relationship and are neglecting to use the proper salutations and respect to the elders. It is quite evident that in some families the medium of the language is mostly in Japanese. This is especially true when the older folks gather around the fireplace and have nightly fire chats. In order to be one of the member of the crowd one must be able to talk



in both Japanese and English language. I have personally found out that anybody who is able to speak a little of the Japanese language are usually accepted in the Japanese society. I have heard at the fire chats the desire of the Isseis to get some reading material as quickly as possible. The Japanese paper that comes out of the other states such as Colorado and Utah which have a Japanese edition is read with great earnest and enthusiasm. Any kind of Japanese literature is a welcome to the Isseis. That is why the Isseis are so quite concerned about their children. The main question that arises in their mind is, "Are my children going to be able to speak the Japanese language?" The opinion of the Isseis is that the Japanese language will be doubly important, not because of the relationship between families, but because of the world wide importance, especially, in the economic field. As long as there is a country such as Japan across the Pacific the economic standpoint will deem it necessary to have someone that can be able to transact trade from one country to the other. The private language school which has been established will be of some importance and it is quite interesting to note the reactions and progress of this group.

(GY)



1-10-43

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Via Nell Findley:

Harukichi Sunago, 35-10-B arrived from Louisiana Detention Camp. (AHL)

Stat



## BASKETBALL GAME

*Rec*  
(The Bakersfield A's vs. Firemen and Bakersfield vs. Valley)

At 7:00 o'clock, fifteen minutes before the first game, the Block 44 basketball court was already filled to capacity as far as the spectators were concerned. The late comers were found looking over everyone else's shoulders. These two games brought a contrast of attitude both by the spectators and by the players.

In the Firemen-Bakersfield A game there was much laughter both by the players and by the spectators. Many of the fouls committed were laughed off and several players were kicked out of the game. This, however, did not bring resentment from either team and good sportsmanship prevailed all during the game.

The Bakersfield vs. Valley game found an entirely different attitude with much tension felt both by the players and spectators. Contrary to the usual custom of having two referees, there were four of this game. Joe Kadowaki, a Golden Bear player, told the spectators that any display of argument over the referees' decision will count as a technical foul against the team. Comments heard around the court were such as this, "Boy, this is going to be a dirty game."--"The Valley guys are sure poor sports."--besides other comments such as this, "The P.C.A.A. should never have changed their name to Bakersfield. They should be playing for separate teams and also taking care of of-



ficiating of all the games. Otherwise, as they are now, they are being paid to play basketball for they can practice every afternoon."

During the game the referee watched the fouls very closely and many free throws were given out. This was the difference between the winning group and the loser. Bakersfield won the game because they made all of their free throws, whereas, Valley didn't make any. It was very noticeable that every time a decision was called against the Valley team they protested. This became very habitual and is giving the valley team a very bad reputation. However, before being too critical, I think we must look at the Valley team's attitude. They are trained in a more rugged type of basketball playing and probably bodily contact to a certain extent was permitted, whereas, the city teams are trained in that type where there is very little bodily contact. These are arguments placed by the Valley players and not by myself. Attending the game were very many Block 53 rooters breaking the rules of the curfew which was placed in effect several days before.

(TS)



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# EVANGELISTIC ACTIVITIES AT BLOCK 15

Rel  
This evening culminated the series of evangelistic meetings in Block 15. The purposeable reason for the locality can be attributed to a statement made by Roy Koike, a leader in the Christian churches. He stated, "The reason they are having the meeting at Block 15 is because there is a very strong Buddhist group from Phoenix".

The hall was filled with Niseis ranging from the ages of 12 upward to about 45. There were very few Isseis and those who were present mostly men. These were probably the ministers and their wives. Before the sermon many hymns were sung and the hymn that was sung just before the sermon was the usual song entitled, "Revive us Again".

The essence of the sermon taken from the hymn that goes something like this, "You are the potter. I am the clay." which was typically an evangelistic service sermon. After the sermon Reverend Paul Nagano asked for the young people to come up and give their lives to Jesus. However, a new technique was added in that he asked those people to raise their hands if they wanted to change their way of living after which he asked those who raised their hands to come before the congregation. This technique was remarked upon by a college student sitting beside me. He said that they high-pressure you to come up before the congregation.



During this period of singing the hymn and waiting for the people to come forward the hymn was sung twice and many young Niseis went up, by many meaning about 10. During the series of meetings Reverend Kuwano of Block 53 attended every night and finally cornered me on Sunday morning to attend again.

(TS)



2-11-43

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Via letter to Iwao Ishino from Sam of Earlham College, Earlham, Indiana:

There is an old proverb which goes like this: Silence is Golden, this may be true in many ways but as far as letter-writing goes; I don't think it holds. What I am trying to say is that I'm a bad boy. Forgive me, what's a crime among friends? Your last letter was very well written not only was it factual, but moreover it was interesting and inspiring. I've just finished re-reading it for about the fifth time. Every time I read it I find something new which I missed before.

In your last letter you mentioned about the possibilities of relocation for the Nipponese. Maybe you would like to know what some of the reaction to Japanese resettlement is out in the Middle West. The paper has been carrying a little about this very problem in the State of Indiana. Both pro and con has appeared. The Mayor of Indianapolis, the largest in Indiana and its state capitol, has made a statement that he will not block the hiring of Japanese. This really means the approvable of them (Japs\*) coming to Indianapolis. It's really about the strongest statement that a politician can make.

Yet he qualifies the statement that the hiring will have to be done on an individual basis and the employer will have to take on the consequences. He says it is really up to the people. In this connection few people have been writing to the readers column giving their opinion on the matter. So far they all have been con. Giving that ole line of bull about the treacherous Japs of Pearl Harbour and that their sons are fighting to keep the Japs from the U.S.A.; therefore why should we take it on our hands to bring them into our state. They always state that the people in camp should not complain for they are



2-11-43

lucky to be in a concentration camp in America instead of Japan or any of the axis countries.

But here is my guess on the possibilities on resettlement in the Mid-West. There is a definite shortage of workers in this part of the country in every phase of life; but it is especially short in the domestic and agricultural line. This is because of the low pay; and you know that famous law of dynamics in economics. Any one that can't compete with others in wages or anything will lose its workers to one that can pay more. That is exactly what is happening. Farmers and their help are going to work in the war industry; besides that the army is taking many men. My guess is that by this spring and surely by summer time the farmers will be so hard up for help that they will be willing to take the criticism of their neighbors and hire few Japs. Do you think this is a logical deduction? You see around this state the Quakers, Brethern, and Menonites are predominantly in the field of agriculture. This makes things good for they are all historic peace group. They all know the injustice of this evacuation. They are willing to hire, but they fear the hostility of the community, but should things get bad enough they would be willing to hire especially when it hits their pocket books.

It is probably too late to write on my assignment of "technique in getting to college" for I understand that you are practically set to go to some college in Missouri. At least that is what I heard in Jerome, and I hope it is true. In spite all that I have said I would like to make one or two remarks on how I got to school. To tell the truth I didn't do very much. All the work was done by friends of mine. They furnished me with the money, they sent my



2-11-43

transcript, got my character references, etc. They just did everything for me. They even got two scholarship for me, but I didn't take them because it would have taken too long to get out. It would have meant that I would lose a whole semester.

The two thing which they stress the most are loyalty and finances. If you can prove that you have both it is a pretty easy matter if you are not too choosy as to which college you are wanting to go.

Here's one thing maybe you haven't thought of. If you once get out it is much easier to get into some other school which was closed to you while in camp.

As far as sociology goes I think the best bet right now is to get into some Quaker College which is offering their facilities to the Conscientious objectors. Our campus is having a course in social reconstruction in conjunction with the Friends' Service Committees work abroad doing social work, so are number of other Quaker Colleges like Swathmore and Haverford.

Whatever happens I certainly hope you get out to some college.

I suppose you know that I was in Arkansas for my Christmas vacation. I got a hunch your female secret agent has told about my visit down there. I didn't hardly even get to talk to Yuri or any of the people down at Jerome because I thought that I would be back that weekend. But no foolin everything seemed to be running fairly smoothly. They were all looking fine and in good spirit.

The camp at Rohwer and Jerome to be plenty good. They are fed food that we can't get on the outside. The housing was adequate. Surprised to see screened doors and window. The only thing lacking was the community spirit.



I saw ole Shinpachi Down there. He is really doing a swell job in Jerome. All the old folks were telling me, "kanshin da na". No lie I give plenty of credit. He is sort of a lay leader for the Nisei. The minister from Fresno has a bad reputation as a speaker. So Shinpachi is really the backbone of the Y.P. Maybe I am giving him too much credit, but I don't think so. He was telling me he may join the intelligence division. But I told him to try to finish his college first. That guy only has about a semester to go. Jane Horino is doing quite a bit of work there, and also Martha Izumi.

At Rohwer Harper, Yuri's favorite and my anti-ideal minister in theology and acts, is raising roof. Harper is very well liked by that certain type of people you know the Baptist kind, but is disliked a great deal by the liberal and intellectuals like, ahem, Congregational and even Christian Church.

When I was there he tried to convert the whole congregation by trying to get them to come up to the front, but he was sadly disappointed. I really don't think people go for that maybe I'm just prejudiced, but all my friends don't, but again maybe they are atheists.

By the way I read some where that you are a big shot in the Y.P. How about that? Do you go to Morikawa's church or Yamamoto's if you see them tell them hello for me and don't forget. Also extend my greetings to Hazel Morikawa, the Mrs., I know her very well, too. Baptist type, but very good people.

I have been rambling on for so long, but when good friends get together we just can't stop can we? Oh, before I close. I received a letter from Sets Itow and she tells me that you are taking correspondence work from University of Chicago. Good going!



190 At supper I met and talked with Mr. Schmidt, evacuee property officer. He has been here two weeks. He says that 20% of the evacuee's property is in government hands, 80% in private or nobody's. Of the 80%, 5% has been vandalized largely as a result of anti-Japanese feelings by hoodlums. This trend seems to be growing worse. In his opinion, there were not many evacuees swindled of their possessions at the time of evacuation. There were some cases, and a lot of noise has been made about them. There were about an equal number of cases where evacuees took advantage of other people's sympathy and sold things at much more than their value. Also, many made evacuation as an excuse not to pay debts when they could.

23 When he had heard what department I was in, he very cordially offered to give any information we wished.

He is a gray haired man, angular features, large nose. Rather emotional and persuasive talker. He has lived in California all his life. He has seen evacuation from start to now.

(AHL)



Conversation with Mr. Head by AHL  
History of Poston. Community Council Food committee

I asked Mr. Head about his reactions to our history ("We came to  
the beginning, etc."). He gave it back to me saying he thought it was  
good. He had two corrections. 1.) The statement that Arizona law was  
that a man couldn't be held more than 24 hours (re strike). He said a  
man could be held indefinitely unless habeas corpus was made out. 2.)  
The food committee of the council hadn't been prevented from seeing the  
books. He had called in Mr. Empie and Mr. Smith and the committee and  
told them that he wanted to see the books. Mr. Empie and Mr. Smith  
had held out for having a man trained in accounting see the books rather  
than just untrained kids of the committee. This had seemed to W. Head  
reasonable. I asked if Mr. Smith had actually said this and acted on  
this to the committee when Mr. Head wasn't there. Mr. Head didn't seem  
sure but thought I should check with the committee members.



VIA R. GELVIN:

*32* *Yure*  
The cause of the delay in putting out the fire on the night of the 17th was that the valve to the hydrant was turned off. As a result, the pump worked against itself and broke.

Measures are being taken to reduce fire hazard in kitchens, such as straightening crooks in chimneys. Also, there will be a guard all night in every kitchen with hose all ready attached to the faucet.

The pump has been repaired

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*23* I advised Mr. Gelvin to make an announcement about these things to the public. Thought it would reduce insecure feelings and fear for future roused by the fires.

(AHL)



VIA JOHN EVANS:

35 d This is in response to a question about what happened to Unit 1 government after January. We were alone in his house.

112 a "Wade Head sent a memo to the council - I wrote it for him. He said it would be a good idea to form a committee to advise the unit administrator, and perform such other functions as the unit administrator saw fit. This was when the Central Executive Board wasn't fish or fowl. Nobody could make up their mind including me - mostly me. The Central Executive Board was working terribly hard to save face and keep themselves in tact.

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171 "The Central Executive Board submitted a list of functions and powers. I took the position that I didn't believe in their coming in with a set of powers and functions. Wade Head thought it was all right mostly. I was a little scared.

"Franklyn Sugiyama mulled it over and said since we were going to have a new council, why not wait and let them do it? - appoint this committee? They were touchy about the Central Executive Board.

"That lay fallow till they realized the new council would take some time. Then they all talked it over. The Issei advisors were very much against certain members on the Central Executive Board. There was a lot of resigning right and left. Finally the council appointed one Issei chairman and one Nisei vice-chairman. Those two were to appoint other members subject to the approval of the council. They were given certain functions such as to assist and advise. Some things were more specific. They were to recommend regarding personnel in departments and recommend for firing, but not fire.



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"The same thing happened with the Labor Relations Board. They appointed a chairman and co-chairman.

"In the same memo to the council, it was said that the unit administrator should have an executive assistant. The unit administrator would recommend his choice to the council and Project Director hoped the council would approved.

"As a result of the council thrashing it out, Mr. Okamoto and Andy Sugimoto and Mr. Nakamura dropped out. The Issei Advisory Board wouldn't have them.

"Of course, these fellows are still on the project. Andy is sort of henchman of Jim Yahiro. Andy is storekeeper of Block 3. Jim also dropped out of the picture. Andy, by the way, answered "No", "No" to questions 27 and 28. (NOT TRUE - SEE LIST.)

"Mr. Nakachi, head of the Labor Relations Board, is a swell guy. Mr. Matsumoto of Block 35 or 36 of whom everybody was petrified he was on the Central Executive Board turns out to be a dumbbell, but a nice man and thinks more about the welfare of the people than anybody else. He is dumb and won't give in until he understands and the less he understands, the grimmer he looks.

"The Labor Relations Board has been very successful - mostly mediating between employers and employees. They send me a weekly report of what they do. I hoped the Central Executive Board would handle difficulties that got beyond blocks, but they are scared to. Out of that, the Social Relations Board was formed. They are very important people. The members include christian ministers and buddhist ministers, chairman of the council, etc.



SJ

"They were going to kick out a man in 45 because he wouldn't work on the schools. 95% of the block voted this and wanted me to throw him out. I said no. You may have solved your problem, but what about the other blocks? I said it was all right with me if you want to throw him out, but if I were you I'd go to housing and see if there is another place and if there is, will they accept him. I said I didn't think he would go to work. They said he would, so they did all this and put him in a different place and by God, the man did go to work.

"In a few weeks a lot of other blocks wanted the same thing. Then along came a block (18?) with 37 people still favoring the person they wanted to throw out. I told them to talk this over with their Executive Committee. So then the Executive Committee - that is when they dreamed up the Social Relations Board. It was a lady they wanted to throw out at that time. The reason was, they wanted to preserve peace in the kitchen and this lady resented the Chef putting too much salt in the vegetables. They settled that.

"Block 46 had a feud with a man who wouldn't work on the schools. The whole block council voted him out. They said when I asked them that the block didn't know about it and they didn't want them to know for fear they would blow up. I said that would be a good thing. Told them to put it to the block. It took two weeks to get up their courage. The Niseis got mad and there was a wide open split. Then the council came again in a hell of a stew. The Social Relations Board went down and fixed it.

"In all these block blow-ups, there is a hell of a lot of talking that has to be done. Some of these quarrels go back years about some old asparagus patch or other. They will talk to some committee of



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themselves about it, but they don't want to talk to us. I don't see why they should.

"Old Nagai is as I told you, unhappy to talk to white people. He talks to me through someone else. I've devoted some time to trying to prevent this committee from being too dictatorial for their own sakes. I've used the term "managed" community several times to them. "We don't want a managed community do we?" That has got to be watched or they will get themselves in trouble."

(AHL)



62 This afternoon at 2:00, EHS and I appeared before the Manpower Commission. See minutes of the meeting and copy of my letter to them, (filed under 62)

23 It was our impression that we were well and sympathetically received. They gave us a B rating, though they debated on an A rating, but felt it would cause community criticism for the M.P. and for us. I agreed with them. They tried to vote us a \$19.00 rate, but Mr. Empie objected that this couldn't be done by them, though I gather there might be ground for securing a raise.

114 F. Sugiyama invited me to send a member to the council meetings that will be held in quads this week. After our case was disposed of, he said, off the record, was our group the one that went forty miles to get perspective on the camp? I said they went further than that. He laughed and said there had been a lot of comment about that, but he hadn't wanted to spoil my case by bringing it up before.

I must tell him that we were a trial balloon which resulted in it being possible for the teachers to go to Ft. Apache this summer - among other things.

(AHL)



141 Juvenile Delinquency  
Conversation with W. Head by AHL  
Delinquent boys

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5/17/43

Driving down to Lake La Pas this afternoon, W. Head said he was having a meeting tonight with some boys. He has been working for some months having meetings with boys who compose gangs, trying to help them get straightened out. The group tonight are from Boyle Heights. Belonged to a church group too, but have become a gang here. W. Head first began talking to the boys when they were having the trouble over in Block 6 that came to a head over the basketball courts. His practice is to get them together and talk about what interests them and about their problems between themselves. He never says anything about their gang activities or that he knows they have been raising hell. He gets in touch with them through somebody that knows them and invites them in for a talk.



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S.J. I

6-20-43

Conversation with Giles Zimmerman, Employment Chief,  
by AHL

Biographical data of Mr. Zimmerman

C.R. Employment-60

I went swimming with Mr. Giles L. Zimmerman this afternoon and picked up a little biographical data.

Mr. Zimmerman comes from a quaker family, born in Philadelphia and raised in Trenton, New Jersey. He is fond of the outdoors, camping and canoeing. He went to Antioch College for about four years but did not graduate.

He specialized in personnel work and at the same time did some salesman work, then he went to the University of Pennsylvania for a year or two and was with the Friends Service Committee prior to coming into WRA last February. His wife is also a former student at Antioch College.