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Interview with Mrs. ~~Kingman~~,
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Chairman of Fair Practice Board of Northern California

Mrs. Kingman has her office at the YWCA in Berkeley. Dr. Thomas made the appointment for me with her, and I saw her after lunch in her office. She appears to be in her forties. Pleasant faced woman.

She says that she worked during evacuation. For a few days she worked with WCCA and after that she worked as head of a group in Berkley, ~~known as the Berkley Fair Play Committee~~. It grew out of a Council of Social Agencies, this last group being an organization composed of heads of different agencies interested in the problems of the Japanese after Pearl Harbor. The ^{group} ~~WCCA~~ first interviewed various Japanese in the community asking them what they needed help with in preparing for evacuation. They mentioned such things as storage of personal things, care of the children while they were packing and registering, and food after they had packed their household goods. So the Committee set up a program to cover these three things. It was all done on the basis of the neighborly thing to do. They took over the First Congregational Church Office and publicised through the JACL bulletin and the local press that they were ready to help. During evacuation itself, they also helped with the transportation of goods and people to the place where they started their trips. This was done only in Berkeley.

Dr. Vere Loper, of the First Congregational Church helped a good deal. He turned over all the end of the church to the work. Through her contacts, Mrs. Kingman was able to have the WCCA approve their work, and WCCA asked them to act as the 6 day WCCA Control Station. This was done only in Berkeley. Mrs. Kingman thinks this made a good deal of difference in the attitude of the people later on since instead of having to stand around some dingy office or garage, as they had to in many places, they were able to wait in the church where there were friendly people to talk with them.

This work was done by church groups, elsewhere also the church

groups were very active in helping to ease this period for those evacuating. In most places they had the three point program: care of children, storage, and food. In Berkley the work was done by all the Protestant churches -- in other places the Catholic Church also cooperated, but in Berkley it just happened that they did not. There, each church took one day of the six and had regular committees of men and women at the church. They put flowers about, saw that there were attendants in the nurseries to care for children while the parents were registering, and served tea, cake and sandwiches. They were there every hour of the day. And each person who left was given a little booklet written by Dr. Loper expressing the confidence Berkley people had in their loyalty and worth, but giving credit to the army too for doing a difficult job in the best way. It was to bid them god speed. When they actually left, the committees had food for them: tea, fruit and sandwiches; and warm milk for the babies. There were also people to see them off at the trains and to help them with transportation.

The local Red Cross motor unit helped with the transportation "and the Red Cross got hell for it." This was the only place where they did anything and when it was suggested at other places that the motor unit be used, they said, "Oh no, we don't want to get what the Berkley people got."

In other towns the churches also took on the program: Sacramento, Stockton, Fresno, Selma in the San Joaquin Valley (here the sentiment was very strong but the sheriff made a statement in their favor) Oakland, Hayward, Pasadena, San Bernardino, Riverside. These were organized by Mrs. Kingman with the exception of Pasadena. When they finished in Berkley, she went about to help other places start the program.

Of other groups that were active, she knows that the faculty groups of the colleges and universities helped. But she can say that the only two groups which consistently took the attitude of helping were the churches and the faculty groups.

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In San Diego, she has heard that some very nice things were done for the people, largely through the church groups.

EC asks about the Red Cross -- and she says that the only place where anything was done that she knows of was the use of the Motor unit here in Berkley. It was refused elsewhere.

However, in talking of the Takahashi family, she says she met one of the family at a Red Cross Home Nursing class for the people who had to evacuate. She and the nurse who gave the course were the only two Caucasians in the class. The nurse was from one of the San Francisco hospitals and did a splendid job of organizing the course, throwing out the traditional things and trying to teach the women things they could use in their life in the unknown conditions of the centers.

~~The Fair Practice Committee~~

The Fair Play Committee was organized before the war started when conditions began to grow very tense between the United States and Japan. It attempted to offset some of the unfavorable pressures against the Japanese in America. During evacuation, the Berkley branch did nothing. The one in Pasadena, she understands, did carry on a program during evacuation. A few months ago the Berkley branch decided to get busy for civil rights protection. There are such committees also in Los Angeles, Pasadena and Fresno. They have issued several statements -- copies of which she gives to EC, and promises to put BSR on her mailing list.

In the general talk, she says she thinks that one reason Topaz has been so quiet is that the people there remember the fine treatment they received in Berkley, and feel that they have friends here still who are interested in them. They get many letters that still mention the appreciation they felt in the friendliness shown during evacuation. And in Berkley there was a very good atmosphere.

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The day the people were to leave, they packed their belongings and put it out in front of the house. The trucks were supposed to come along and pick it up. Before the trucks came for it, it started to rain. For a while it looked as though the possessions that were left to the people would be ruined. The committee tried to borrow the football field tarpaulin from the University, but that couldn't be found. The University said they could have it, and started looking but couldn't find it. Finally one of the women went out and stopped every college man she saw and put him to work. They lifted all the baggage and carried it into the church out of the rain. The boys were very nice about it. They joked about saving "the Japs' goods."

Since evacuation, they have been trying to keep people on the Coast interested in the Japanese. The girls at the Y have sent things to various centers. And one group of honor students has furnished a College Club room at Gila. Someone came back from Gila, told them that there was this room the College people could use and that they needed someplace to get together and talk the way they did on the outside. This group helped with that.

EC asks her about other sources of information on the Japanese and on evacuation. She says that she herself has a file collected during evacuation. It is at her home and is not in any form of order, but we could see that. She has quite a collection of letters from different evacuees. She shows one packet of letters from Dr. William Takahashi's wife and says that sometime that may be the basis for a book.

Beyond that, she suggests that Professor Paul Taylor of Agricultural Economics should have quite a bit of material -- we call him and he is not around and his secretary has no idea where he is.

Besides that Carey McWilliams, formerly head of the State Department of Immigration and Housing should have material. He has published quite a number of articles on the subject of evacuation. He is now in Los Angeles.

Int. with Miss Bauman
of WRA, San Francisco Office

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Miss Bauman is a young woman, about 30. She was in charge of the files for WRA, San Francisco office. I saw her in her office in the afternoon.

She said that all their files have been sent to the Washington office. These were all the documents they gathered — four filing cabinets of them. It recorded the history, actual processes involved in setting up WRA, the problems and development of evacuation from the standpoint of economics, social, political, and psychological. Of course, since WRA entered in the picture fairly late, they do not have the early material on evacuation which would be in the WCCA file.

In the Information Division, whose files were also sent to Washington, they had photographs, press clippings and reports. There are all complete files of all project reports. These are now in the Washington Office, though she still has copies of the Reports Officers reports. Very little has come in on Poston (she smiles saying this) — only one or two brief things. Also in the files are minutes of ward and block meetings, council meetings, special studies made by the staff here of the administrative division, letters from evacuees though not too many of these, employment division material, and the entire mails and files material. She packed this all just as they were in the filing cases and shipped them off to Washington. She has no idea what has been done with it there.

EC asks her about the census material. She says that there is a microfilm of the WCCA records but this is out of date and changes in it were not sent here but to Washington. This information should all be in Washington. At least she sent it there.

Here in San Francisco they now have only the Evacuee Property Office files. The Evacuee Property Office acts as a service to the Evacuees and takes over the work of the

Federal Farm Security Board and the Federal Reserve Bank. In November these two organizations were released of all responsibility in connection with Evacuee property.

At the time of evacuation, the representatives of the Federal Reserve Bank of San Francisco were present at the Civil Control Stations to take over the property if requested to.

The evacuee property serves only as an intermediary between the evacuee and a purchaser or renter. It has field representatives. They notify the evacuee of the various possibilities and he chooses what he wishes to do with his own property. They do not tell him what he should do. The decision is entirely up to him. Right now they are making a survey of all farm and automotove equipment, stored, ~~or~~/sold and are trying to see if the evacuees plan to sell or keep it. EC mentions that people anxious about measures being spoken of to take this equipment. Miss Bauman says that noone can take the property of citizens of the US. EC laughs and says that in some other cases citizenship hasn't proved complete protection. Miss Bauman says (defensively?) hurriedly, "The army took the cars. That wasn't WRA. But many people forget that the WRA is entirely different from the authority that ordered evacuation."

When property is sold, the checks are made out to the Japanese and sent to them. The office does not handle the money.

EC asks her about other sources of information on evacuation or Japanese in California. She says that the best source on evacuation from the beginning would probably be Dr. Dedrich's file, which deals with property. He was with WCCA from beginning, though not at present, and gathered a good deal of information. His material is at the presidio. She does not know if they would be open to us -- WCCA has control of them. It has also taken the Social Security records, the U.S. Department of Public Health records, the e

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of the Federal Reserve Bank and the Farm Security Administration. These are all at the Presidio. EC says that she has heard that very probable they are not open to any but WCCA. Miss Bauman advises her to call Robert Purcell, West 6111, Ex. 3447, at the Presidio and try to see them. There is a possibility that he could arrange it. He was an information specialist in Civil Affairs at the time WRA took over. (EC calls later -- he seems to think that it is possible and tries to arrange a pass. Then Mr. Fullerton, says it is impossible. That it is military information, or words to that effect.)

For the Employment files, the records are in Sacramento. All the unemployment insurance records are coded and confidential. However there is a magazine, the California Employment Security Survey, which might contain some information. She also recommends writing to Mr. Hibbard Haff, Research and Statistics, Department of Employment, 1025 P. Street, Sacramento. He might be able to help us.

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K✓ Int. with Mr. (Secretary of Friends Service)

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(Works at the Friends Service Center. Young man, probably not yet 30, and very reminiscent of a YMCA secretary. This morning he is only one of staff around.)

He was not active in the work during evacuation, though he worked on the Student relocation problem. The one who did most here was Mrs. Josephine Duvenack. Joe Goodman saw a good deal of it, but he is now at Topaz. He himself does not know much about what would be in the files here but makes arrangement for EC to come back to see Mrs. Duvenack the next day.

EC asks him about organizations helping. He says that the Ys served sandwiches. Then the Japanese YMCA under Lincoln Kanai was very active of course. Kanai was a very interesting person. He worked up to the time of evacuation, and then disappeared after the freezing order had been in affect for some time, and travelled against the rules. From time to time he wrote to them but never gave them address so they couldn't get into trouble. Finally he was apprehended in the Middle West, tried and pled guilty. He was sentenced to six months at McNeil Island and 6 months at a relocation center. He served his term and is now working with the YMCA again. He would have a great deal of information.

Then the International Institute, 1860 Washington St., SF, did some things, though he is not quite sure what. It used to be a section of the YWCA, and has always worked with various racial minorities. It is an old organization, not just for this purpose. The person who worked on evacuation, Annie Clo Watson is now in New York City working for YWCA.

Then there is the Fellowship of Reconciliation. Caleb Foote is Secretary. (As supposed to be in office following morning when see Mrs. Duvenack, to try and see him then also). Alfred Fiske, on the Board of Directors of International Institute and a professor at San Francisco State, was chairman of the San Francisco FOR.

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Among people who evacuated, Marie Okosaki at Manzanar should know a good deal since she worked with WRA and Social Security until the exclusion order came. Fred Oshiyami would also know something. He is at Springfield College in Massachusetts.

Gordon Chapman and Frank Heran Smith were both in on the problems as church leaders. They are in Berkley. Also Robert Ingals, Plymouth Congregational Church, Oakland.

Then immediately after the war started, there was the Inter Agency Council. This took an interest in the problem. The committee met to discuss it. Different agencies did different things. They helped at the time of the fund freezing orders. But the order was changed too soon for them to have much chance to do anything. The Community Chest was in on this. The Chairman of the group was Alan Blaisdell, Director, International House, Berkley. He should have the minutes of the meeting.

(I called with Mr. Blaisdell, who was not there that day. Talked with his secretary. She said that the only work Mr. Blaisdell did during evacuation was with students who needed help. Those would be the only records he would have. She said she knew nothing of the Interagency Council work and was sure he did nothing as a member of it.)

EC asked if he knew anything about the property loss in this area. He said that he didn't. He thought most of the trouble was in the south, in terms of outright flagrant taking advantage of them. Up here of course many suffered, but that was just because of the situation itself, not because people were taking advantage of them.

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(At International Institute, San Francisco. She was in charge there. Said she herself had not done the work on evacuation -- Miss Annie Clo Watson had -- but she would tell what she knew about it and their work in it.)

To start at the beginning, we have had this Council for Unity. They're interested in different minority groups and bringing about a better understanding between different groups, and a real understanding of the problems minority groups have to face here in the United States. Among other minority groups, they were interested in the Japanese.

During the period before evacuation, they worked very closely with the JACL. We had a committee made up partly of old time Americans and partly of Japanese to discuss these problems. And we did have on our staff a Japanese case worker. We had always been interested in the Japanese since we organized 20 years ago and have been doing social service work among the Japanese, so there's nothing new about it.

The work the Institute did -- we have always done family case work. At the time of evacuation there were certain family problems that came up. The Japanese themselves turned to us to disperse quite a little sum of money. I had the actual dispersing of it, but it was decided about by the Japanese committee itself. You see after the zone restriction, many lost their jobs. The Japanese people did have their own money, quite an amount. We dispersed it, but we did it with a little Japanese committee the way they wanted. But the checks were signed by our board, through the Community Chest, and then sent out.

Well, WCCA did most of the actual evacuation. We were in the restricted zone and after they couldn't come in any more, we loaned our Japanese worker to the WCCA. In that way we helped with evacuation. And then this money that we dispersed did a great deal to help them get ready for evacuation. There were certain needs over and above those the WCCA provided for. But it was the Japanese money that did it.

(How much was it) There were several thousand dollars, from first to last. It came from the Japanese themselves.

And before WCCA got active, our Japanese worker kept regular office hours at the Nisei Headquarters to help. And in that early day we did quite a lot in getting American birth certificates for different ones. In the early days, they thought it was important. It turned out not to make any difference

(What was the fund spent for) Most of it was dispersed before they actually left. We used it, on different cases:

1. a man's wife has a baby. He didn't know he was going to lose his job and borrowed from his brother-in-law. Then he couldn't pay it back, so his brother-in-law couldn't pay his rent, and the landlord couldn't pay some bill. When we ran across cases like that where there were a whole string, the committee would recommend giving a small sum to the original man.
2. Certain older people who lived here many years and there were certain comforts they had to have in order to live in any degree of comfort. There were never any of them very big sums, but almost always the Japanese committee ruled the family should have the money to settle the small bills or buy things children needed.
3. Two men worked in Sacramento many years. And now they just didn't have any money and no job for them. They were on their third day with no money for food. I think they were in the early stages of starvation. The Japanese fund carried them until evacuation. We gave a sum about what the relief people did. One thing we were asked all the time was for money to get a Japanese bath.

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It was more on the basis of a certain amount per family.

We never questioned their (Jpns. committee) judgment. They knew. It was their idea and their money and it did provide an enormous amount of comfort and security during that period.

Then after they went I got so many letters back asking me to go shopping for them, which we did for certain cases: thread, food, elastics, everything imaginable.

(You spoke about losing jobs)

It was because of the restricted districts. Lots of cooks and maids and high class servants that had their jobs in restricted districts and they just plain lost their jobs. Sacramento Street was the dividing line.

Then there were rural workers. Ever so many of the agricultural districts were restricted and they couldn't go to their former jobs so they stayed here. You see many of the agricultural workers always came down to the city for the winter when there was no work. They came down that fall, planning to go back when work started again and then they were caught here. Their savings were used up and no job to go too.

One of the hardest problems was mixed marriages. Then immediately enemy Japanese funds were frozen. That meant that all those people were without jobs and without funds. The people who worked in Japanese businesses too. (Who helped in all this) Some got help from this Japanese fund. Some had to borrow. The government did its best to help people. The government appointed the Federal Reserve Bank and it did it's best to try and help individuals liquidate their property without loss. Cases where someone had bought an automobile on time and had paid most of it and now would lose it.

One of the things we did -- someone had bought an electric sewing

machine and had paid more than half. The Japanese committee recommended we meet the payments that were due and save the sewing machine for her.

(how about profiteering) I doubt if there was as much here as elsewhere, the JACL had a very active chapter here. I heard of one case where a woman got excited and sold a brand new baby carriage for 25 cents. That was hysteria though rather than profiteering. There were a number of cases I believe like that where they got so excited they didn't know what they were doing.

In San Francisco you didn't hear a great deal about profiteering. The Japanese have to save face, and in order to save face some probably sold for less than they needed to. (This hysteria) The community was blown to pieces. They had no idea of what would happen. It was the uncertainty.

(Miss Annie Clo Watson, 600 Lexington Avenue, NYC, Nat. Board of the YWCA, would know a good deal about this. The Institute's work stopped with evacuation since we are a San Francisco city agency. So we did nothing more except for some work on mixed marriages and then sending Christmas presents. That was more or less personal.

(Ask about organizations that helped)

Friends Center: This did work on the students

Churches: They found it hard but they gave some help. One gave \$300 saying they thought the Japanese committee would know where to use it best.

Community Chest -- it has no information. The money was given to it and then to Institute, but all the CC did was to sign the checks.

Affiliated Catholic Charities -- did not do much.

Red Cross -- not much.

Traveller's Aid -- probably nothing.

Department of Immigration and Housing -- might have some information but dissolved now.

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X Interview with Josephine Duveneck

Work of American Friends Service Committee

Saw Mrs. Duveneck during morning at the Friends Service Center in San Francisco. Asked her what the evacuation was like here in northern California. She said she thought there was much less bitterness and illfeeling here in the north. In the small places in Santa Clara County around Mountain View and San Mateo there did not seem to be much feeling against the Japanese. San Jose was much the same and also Sunnydale and Los Altos. She knows that part of the state very well.

EC asks about property loss -- tales of people having advantage taken of the position they were in. She says that the impression they have up here is that there was not much advantage taken of the evacuees in this area, that on the whole they were fairly treated and got fair prices. And the little towns were on the whole friendly. Of course there was some taking advantage. She hears of individual cases. One family rented their house in Menlo Park and hasn't been getting the rent. They keep writing to the renter, who says she will pay but never does apparently taking the attitude that since the people are being cared for in the centers they don't really need the money. But she admits she owes it. Here at the Center they get many letters from Japanese who lived in this area and wonder how their property is and want somebody to go down and look at it.

Another case she saw -- it was at Coster Bay, Brantwood. A farm had been left with the Farm Security Board. There had been a fire on the place, but everything was still there -- really just burned remains. A farmer said, "Well, that's all that's left of a Jap family." He sounded pleased, but of course you couldn't tell if the fire was intentional or not.

Many people during evacuation were afraid that something would happen to their property if they just left it, so they transferred ownership to Caucasian friends of theirs to look after it while they were in camps. She herself has

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several such cars down on her ranch. But they knew the families to which the cars belonged and took them because of the friendship.

EC asks about the buildings in San Francisco, saying she notices so many of stores with Japanese signs over them are still vacant and wonders if they were owned by evacuees. Mrs. Duveneck says that some were owned and some were rented, but she wouldn't know the percentages. This whole area through here (Sutter and Buchanan Streets) was a Japanese area, but since evacuation there has been a steady influx of people from the South, both Negro and White and it is fast becoming almost an entirely Negro district. The building the Friends have here was formerly the Japanese YWCA. They moved down here into the building after evacuation.

The evacuation here wasn't as bad as in the south. At least you didn't get anything happening like Terminal Island. In this area it was done more slowly. Certain areas were cleared at one time, and the people moved into another area. During evacuation, the Friends Committee served food and helped with transportation and went around and helped anyway they could. There were about 5 different evacuations from ~~the~~ San Francisco ~~area~~ itself. After evacuation, they used to go out to visit the people at Tanforan and had quite a bit of correspondence with the people there and did shopping for them. At Christmas time they helped send toys for the children in the centers.

She tells about one girl who was sent to Tanforan who was part Japanese and part Caucasian. She said the letters of this girl were most interesting, they showed all the rebellion that a typical American would feel, whereas others seemed to take the situation with more resignation. The girl is now back in San Francisco working at her job, hairdresser, and Mrs. Duveneck thinks very few people realize she is at all Japanese. The girl herself had never thought of Japanese until she learned she had to evacuate with the rest.

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Mrs. Duveneck mentions bitterness. EC asks about it, and she says that there was considerable bitterness on the part of the Japanese here. It was an amazing thing that there wasn't more. A good many of the nissei showed surprisingly little bitterness. The older people -- she tells of one case she knew of a girl who had worked for the social security. Her parents kept saying, "You'll see, this will happen." They were sure evacuation would come about. The girl kept telling them, "No, this is America and we don't do things like that here." When the evacuation order came, she was very bitter about it, but she has been getting over it by throwing herself into activities at Topaz. For the young people who have been able to get into jobs at the centers in which they thought they were helping their people, the situation has become better. They have lost some of their bitterness. And the Student Relocation work gave them hope too during the first months, especially when the letters came back showing that they would be well received in the East. They got a letter from one girl they had gotten out to an Eastern college saying, "It doesn't seem as if we had been shut up at all."

EC asks about her records, and Mrs. Duveneck says she has a number of folders on evacuation. These contain a good collection of clippings from the San Francisco area, letters on the subject, mimeographed reports, pamphlets, and letters from the people in the centers. They have not been arranged. EC asks about seeing them. She says that can look through material, but she is uncertain about borrowing it. For the letters would have to get permission of the writers, and some of the reports in the folders are confidential reports of the Service Committee. EC looks through folders, listing their contents.

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(This interview was in the afternoon. Rev. Imai was found in his apartment when call made to meet his wife. She had gone to the PTA meeting, so he was interviewed instead. Someone seemed to be in another portion of the room, behind a curtain but did not appear. Miss Alice Grub was with me and introduced me, explaining purpose of call.)

Rev. Imai is an issei minister here, is ordained. A man in middle age, probably middle fifties. Lives in Block 309-10-B. Mr. Imai says he is very glad to talk about what has been happening to the young people from evacuation and life in camp, and starts to tell about his son. EC takes it down in shorthand as he talks.)

He was a full American before the war started out, you might say a 120% American. He just ignored knowing anything about Japan, and was fully content to be an American. According to the growing agitation between Japan and America he was very very sorry because he knows American is superior over Japan and he thinks his father's country will be licked in two, three days.

His hobby was Boy Scouts. For 12 years. Finally he got to be scout master. He wasn't old enough yet, but he was actually scout trainer for many Caucasian children.

Very fortunately we are located very strong Christian atmosphere and our children were center many times of the young people. In town of Dinuba, about 3000. We had Union Bible School, and the boy was president of the boys department, next one was pianist and president, and youngest one was treasurer of Union Bible School.

And curfew order came in. His idea never change. He think may come to others but never come to him. I was quite pessimistic on him especially

when he went out everywhere when order by Dewitt posted on outside. He hated that. "I feel like going out and tearing it down." I tell this now that he did take it three or four times. I went out and replaced it again. He never made a preparation to leave, until last month his room only one left. "You must be ready, we go tomorrow." "No, pappa, I don't need to go. I'm an American." His age was 17, but he was childish like that. But in last three hours before left, started out to pack his things. So very few of his belongings brought in here. 85% of his scout collection given to the Cub scouts, and especially reverend's children.

For quite a while he was very very quiet and disappointed and every day he spent with his sigh. But gradually again his concept, because I have been trying to train him to understand universal ideas, this war isn't only connected with America and Japan but World economic order and race prejudice. So gradually he finds out cause of war and case for Universal Brotherhood. So now days he don't say much. So his conviction very slowly coming up. He may go out very slowly and study Social Service and help society. He hasn't strong enough conviction to be a minister. Now he don't try to go out and work like other young people. Seems to me, he doesn't say this but he's feeling that way he has something to do in this camp.

If I shorten my explanation, he was very good American from standpoint, but when curfew order came in, he was also much disgusted and disappointed. He never turned to Japan, but now again he's firm American.

So I think most of our Christian young boys are thinking about the same process up to now. But I know, I don't know how many percent, quite many % of young mens turn into, turn to thinking more about Japan. And some lost their idea to be an American.

First we came here 8 months ago, attendance at Shibai rather

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few in young people but now gradually young people so much interest in Shibai. Now I'm sure almost 100% of young people go to Shibai.

I really think is unnecessary thing here. Because they don't make any study. Maybe moving picture worse than that. Anyway very few children don't have any interest in the Shibai at all. So many are conquering to our young children gradually, until now almost all are young people are going. Even the American born boys and girls whisper Japanese jests, even small ones. 2,3,4 year old, speaking on the street in dramatic expression. (EC asks if great turn to religion here) quite big % of young people turning to Christianity. I think I had social survey, Intelligence survey done 10 years ago. (EC asks and learns this is Strongs book on 2nd generation.) Then it said nearly 30% of American born Japanese Christians, then after 5 years turn to 40%. First time 50% of total Japanese children were Buddhist or Shinto. 35% neutral. In first 5 years we gained almost 50% of the neutrals. That is after 5 years ratio of Japanese people, Christian to Buddhist is 40 to 50%. Then after 3 years still gaining, 45%. Still increasing.

Especially in this camp here, when first came here people quite excited. Maybe some for curiosity or maybe some from ---- tried to force them to come over Christianity. And I had adult meeting where 300 or 350 people, Buddhist and neutral came in. But that gradually dropped down. Also young people, because so many of Christians went out. But even at time their leaders had not gone out, the % of members has very much dropped out. Almost 25% of all attendance is Buddhist. Very many children come from Buddhist families. That is why I appeal to home. If we appeal to this we can Christianize issei from side of the children. But Paul, he doesn't see that. He is all American I guess and wants to go straight at it. I tell him we should have union meetings of old and young people. Young people like

union meetings. If we repeat that, we'll increase both old people and young.

And anyway more and more converted into Christianity from Buddhist religion. And I don't think there was many that turned back from Christianity to Buddhism. Very few if there is one or two.

(increase among Christians in interest) I think radio in increase among Japanese is little more than Caucasian christian membris. But this year we had, this Easter, we had maybe 120 issei baptised. No, 150 in the nissei and about 75, just about half, in the issei number been baptized since Easter. That's for the three camps. Our goal was 100 in Camp 3, but it didn't come.

(increase among young in taking of responsibility) Yes, but I was just interest in 7 or 8 Buddhist young men, hearing them talk out here. Say, don't need to work, foolish to spend our energy here. But the other groups discuss, seem to us to keep eye on something. They go ahead and work. My boy is working hard, and he comes back from work he's tired as anything. He's working camouflage. But some of the group here has tried not to work. Of course they are getting very smart, because they know they nothing of benefit.

(increase in family ties) Many getting quite free of their families. I get in contact with much small children. Someone said, "Don't you jump on that bed with dirty feet?" "Go on and break the bed, we don't care! It's not father's. It's government." And sometimes mother scold the children. "I don't care. You don't feed me. Government feed me." That is most of our home education, --.

(He breaks off and starts to tell us about a Mrs. Kasai who has many small children and husband interned. She is Christian but lives in a block that is otherwise Buddhist. She keeps her children inside studying on lessons all the time because she doesn't want them to be affected by the attitude of the other children.

He advises that we go to see her.

Then he goes to get some cool water for us. He has a cooler that he made himself and beside it is fixed a small cupboard in the wall with screen on the outside and apparently arranged like the food coolers seen in some houses in California -- not an ice box, but keeps food cooler than it would be in ordinary cupboard or in room.

Talk for a few minutes on odds and ends, learn that he was ordained 29 years ago, in the Methodist church. He spent 16 years at one place, the only Methodist minister to ever do this. He say his Sunday School grow from about 15 to 300 hundred; was in charge of three Japanese Methodist Churches in the city, and almost official interpreter for several hospitals. This was in Central California. In 1930 he was sent to Dinuba and stayed there until evacuation.

We leave, Rev. Imai asking EC to come back anytime. He is glad to help in any way he can.

✓ XX 31 Block Managers

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conversation with M. Burge, by EC

Block Managers clash with MRB

175 Industry

MB says that the Block Managers attempt to get \$19 is still going on with the threat to strike if don't get it. He hasn't announced his decision on it yet. He doesn't know what he is going to do about it all. He hears that Tom Sakamoto is getting some censor in the camp for what he has done, in stirring up the Block Managers. But he (MB) doesn't know how much of that has been latent and is just coming out now that there is a chance for expression.

Mrs. B. asks if Gerald Wumino and Sakamoto are speaking again yet. MB says he doesn't know but doesn't think that they are.

Talk goes to the various departments moving down to 310. Leave is to move down there soon. The only thing holding it up is that it's hard to find room for them down there. MB has nothing to do with allotting space -- Wumino is in charge of 310 and it's his headache. MB thinks departments better located down there, but "I find myself in the position of a man who has a vacant building on his hands and can't find anything to do with it." The post office is to move over to 310 soon. also.

Mrs. B. suggests that Industry will probably want to take it over. MB says "Industry isn't as demanding as it used to be." Later says should really say that Industry isn't as ambitious, that the people there feel rather discouraged. LB asks if Industry was really in the wrong or what was it. MB says he doesn't think anything was wrong -- at least he hasn't been able to find anything indicating it.

Conversation with M. Burge, by EC

Election for new council

180 Selective Service

MB says that those who answered no to question 28 are not to be allowed to become councilmen. This was not announced before the candidates were nominated on the grounds that perhaps no one who had answered no would be nominated and it would simply stir matters up for no good purpose. Now the candidates have been nominated, and some of them are "nos". Candidates from Blocks 323 and 325 voted no. In Block 325 this leaves Harley Mimura as the only candidate up for the election.

MB says he is not sure that holding off the announcement was really a good thing. He thinks it might have been better to announce it at once before candidates were nominated.

Mrs. B. says she wonders if those answering no knew that a record of their names would be kept on the Project and that it would come up again here in the camp. MB says he thinks they must have. EC asks if those answering no to 28 had asked in any numbers for repatriation. MB says an amazingly low number have asked for repatriation. About 300 from the whole project asking for repatriation, and there were about 1400 nos to 28.

Talk about the vote on the new constitution. MB says that if the other two camps push this over-all council thing too far and try to interfere too much, Camp 3 may secede. Laughs about it, but undertone of seriousness which indicates that he also opposed to over-all council thing in so far as it controls 3 and thinks secession might be something

Interview with Mr. Parnell by EC
Engineering Department

(Find him in Mr. Rupkey's office in the afternoon about 2:30, sitting at Mr. Rupkey's desk. His own desk, with name plate, empty. A secretary sits at the desk near the door and is present during most of the interview. I ask for Mr. Rupkey, Mr. Parnell says that Mr. Rupkey is gone and has been gone since Friday but will be back tomorrow and then will be gone after tomorrow. He isn't in the office much these days. Mr. Parnell says that he is Mr. Rupkey's assistant. EC asks that perhaps then he will be able to give her the information she wishes, tells him that she is from the Sociological Research department, asks him if he knows about it. He says very noncommittally, "I've heard it spoken of, but I can't say that I know what it does." So EC explains that trying to study development of Poston and as part of our work, trying to get how the department works, and what its work is. He asks if just want the history since Poston or if we want it from the beginning. EC asks if this department has a history from before the beginning of Poston. He looks long suffering but patient, gets out black covered typed report and shows few sections dealing with Parker Headgate Rock Dam. Then starts to speak, slowly but evenly and without pauses. From tone of his voice when he speaks of the Headgate Dam gather that it is his "baby" and he must have worked on it for some time. He is an engineer, and probably gets excited about the history of irrigation and this valley but I doubt if anything verging on social is sympathetically received if it conflicts or seems to with engineering problems.) From the way in which he speaks, it is obvious that to him Poston is nothing but something that grew up within the bounds of their irrigation plans. As such it should be considered in terms of what relation it has to the irrigation, rather than the irrigation project being considered for its relation and affect on Poston.)

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This is the oldest irrigation project in the country. Parker Valley irrigation project started about 1867 under authorization of Grant who assigned Dent as agent for this district. They started that irrigation district although it never did function successfully until about 1912 when pumping equipment was installed at Parker. The pumps they installed at that time were steam pumps and capable of pumping water to irrigate about 8 or 9 thousand acres of land. The original work consisted, in 1867, of driving five 5 by 6 tunnels, extending about $3\frac{1}{2}$ miles of canal from what they call Headgate Rock. The steam plant was then replaced about 1920 by diesel engines and the capacity of the plant increased by 20%. This installation was abandoned in 1942 when gravity water was available from Headgate Rock Dam and diversion works. The Headgate Rock Dam preliminary work started in 1937 and completed in 1941. The cost was about $4\frac{1}{2}$ million dollars. In 1941 and 42, this canal was extended from the Dam to the existing canal which began at the pumping plant, about $2\frac{1}{2}$ miles of canal built in 1941 and 1942. With the inauguration then of the War Relocation Authority, the irrigation program was continued and extensions were added to the existing irrigation installations. The capacities were increased and other improvements made so water could be supplied to the land that was being subjugated and developed as part of the WRA Relocation program -- 5000 acres of land upon which it was planned to raise subsistence for the 20,000 evacuees located here.

(He stops, looks at EC and asks if that is what she wants. EC says it's a start and asks about the organization of the department. He produces an organization chart which looks longer and more formidable even than the Administrative Divisions. EC asks if this is the way it is actually set-up or if there have been changes made since it was outlined in June, 1942.

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He says that they are planning a reorganization in about a month, and we therefore should get the new organization chart then. EC asks if it's the budget, and he says they expect to have to change their set-up here after that is announced. Don't bother to take all the chart, but merely the main headings:

Engineering

Shops: Poston
Parker

Construction

Surveys and Plans

Excavation and Subjugation

Irrigation

Road Construction

Public Utilities: Sewage Disposal

Electricity

Water

Government Construction

EC asks how they tie in with the Army Engineers who constructed the camp.) We don't tie in. That's a separate branch entirely from us. Only this way, they're the ones who started the construction and built under contract with Dell Webb all house constructions. On the completion of that they turned it over to the ~~Public~~ Public Works Department. We accepted it from the army. They were supposed to guarantee the operation for a year, that is with normal maintenance. The army turned this whole project over to the WRA and to the Public Works Department about November, 1942. It proved that the Sewage Disposal installation was in need of a little more improvement and we've been working with the army for the last three or four months checking designs and securing these improvements which should be completed about the first of July. That's the way we tie in with the army.

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Anything that's built here that's pertaining to the WRA was built by the Publics Work Division: school construction, road pavement, in fact any construction. And all land and land subjugation. (acres subjugated) We've got about 1400 acres. We have that many subjugated and we've extended about 15 miles of canal, the main canal, and 5 miles of laterals, about 5 large concrete structures to be used as checks, drops and turnouts on the main canal. Below Camp 2 we're building a drainage canal which is to extend 17 miles, beginning 4 miles south of Camp 2.

(roads) We've built about 35 miles of roads, effective roads.

(He goes back again to history of valley, how Poston got its name from first territorial representative from Arizona. That Dent was first one to bring in irrigation, and Waldemar was early man working on irrigation in valley.

Then EC goes back and asks him who does the work here — if evacuees do most of the work in this department with few Caucasian supervisors, or how it is done. He hesitates, holds pencil and turns it over and over looking at it.) Part of the work is done by evacuees (long pause) under Caucasian supervision. A lot of the work also that is done is done with the skill of outside labor, particularly with the skilled work — of course they operate the draglines and dredgers. Part of the work is contracting, particularly the subjugation. The road work is done primarily by evacuees, building, construction and Maintenance is evacuee labor.

(No evacuees at head of any department in this division) No evacuee heads of departments. There has been no evidence of any registered engineer among the evacuees at all. We have some who have had some engineering training. They are used in drafting rooms and survey department.

(They the ones who did survey of camp) The USED did the survey.

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(Set-up in each camp, or just the Project office for this division) No, everything is handled from this office. Our personnel work from Parker and Blyth. We do have what we call a water master in each camp who regulates the flow of water in the canal. But the actual construction is all done right out of one headquarters.

We have two drafting rooms here, one for Maintenance, Architectural Drafting room. We have another drafting room covering preparing plans, compiling of notes, and making of schedules.

(Where do use evacuees on subjugation, are they all drawn from camp 1)

We have drafted groups from different camps to work on that. We're contracting most of the leveling: Timney, Ma J. & S. Marshall company -- name of the drainage canal company.

(When will main canal be completed) The original program back in 1939 called for 10 ~~year~~ year development program of about 10,000 acres a year with irrigation installations to supply that many acres. But it's been modified somewhat due to the fact that the site selected by the WRA opened up lands that were to have been developed probably in five or six years-- lands farther north in the valley were to come under subjugation sooner. So we're allowing those lands to lie idle while these are being subjugated. This main canal will be continued as the development continues. You extend the canal as you develop the land.

(Who was in charge of development before WRA took over) In 1937 and 1938, there was developed a full fledged plan under the U S Indian Irrigation Service. That's under the Bureau of the Indian Service but is not the same as the U S Indian Service. The latter deals more with sociological problems, but the Indian Irrigation Service deals more with conservation and development of the reservation's resources.

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(Ask him about the personnel, if that continued over. He said he worked on the Headwater Rock Dam) Some were here and quite a lot were brought in. Our program was stepped up quite a bit in order to get facilities to Poston. It moved along very fast. We brought in an experienced supervisory personnel from the United Pueblos, particularly foremen. The Engineering Department was augmented from Montana. The labor of course, quite a bit of it, was continued right on from the work that was underway before WRA was started. We had quite a bit of equipment on that canal we were building in 1941 and 1942. And all that equipment was turned right to WRA work. I think we listed about -- we had drag lines, tractors, all sorts of things. Just turned it right over to WRA.

(We talk a bit more -- EC saying had not realized what fully developed program they had. Parnell said, "It is an important program. That's why nothing should be allowed to stand in its way. We've got to get the work done and not pay attention to little things." From way he talks realize he is probably thinking of evacuees wanting shorter hours, and not cooperating with his program. Implies that work too great for them to bother considering small things like grievances.)

(Ask about water supply here) The water is all from wells -- from the Colorado River seepage probably since there is no snow or springs on these mountains back here to feed an underground supply. After the last power shut off, we were pumping about 3600 gallons per minute here at Camp 1. That is nearly the full capacity. Normally the supply isn't quite that heavy. There are some gas stand-by units if the power goes off, but we depend mostly on electric motors. If something should happen to the power for a period of time, we have the standby diesel units.

There are 11 wells in all, including the Parker Warehouse.

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We get our electricity from Boulder Dam, we have been. We get some of it now from Parker Dam, it was completed in May. Just last May. (Asked about transformers) We have a substation at Parker Dam, and one at Parker and one in each unit. And then we have several transformers out through the camp. But the main transformer stations are big units like back of 32. (Talk goes to irrigation -- he says that ~~there~~ is the work of this department is tied in very closely with agriculture. Agriculture demands certain things by a certain time, so does everyone else. And you have to have these things: people come in to Poston and they want a drink of water right away and don't want to wait, they want electric lights. Then the agriculture department wants to bring in livestock and tells the Engineering that it has to get water in there for them at a certain time. They are always working against a schedule and there is no chance to say "I'm sorry" if you don't make it. As fast as they get their canals through, the agriculture department is expanding into the area planting the land around the canals.

He explains that even when the canals and other public works are completed, they remain in the care of this division whose job is to see to the repair and upkeep of the projects. For instance they have a waterman for each unit whose job it is to figure out schedules for when the water is wanted and give the notice to the Headgate Dam 24 hours ahead of the time it is wanted so that the water can get down here from the dam in time. It takes better than a day to get down here from the dam, about 30 or 32 hours. The Water Man is Mr. Buck -- Water Manager or Water Dispatcher. He controls the release of the water from the dam and through the canals and then he has under him the Water Masters who regulate the water flow into the fields and to the people who want it. Everybody can't have water the same day. At present they can, but when they get several hundred acres under cultivation

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Engineering Department, 8

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they will have to have a schedule so everybody can get their just amount of water.

They have evacuee water masters for the units.

(He has just received a phone call and agrees to bring something down -- explains to EC that estimates on expenses of the contractors. So thank him for information and leave.)

Interview with Mr. Drennan, by EC

Leave Office set-up

(Go in to see Mr. Drennan about 3:00. His office is now in the old express building along with Census, Placement and Employment. At the door of the building is a counter. The girl sitting behind the counter took my name and in a few moments returned saying I could see Mr. Drennan. Found him working in a large room with about 20 other people at the desks around him. He was talking to a young nisei, apparently working in the office. He invited me to sit down, have a cigarette, and when I explained what I wanted he laughed and said he could explain the whole thing in about two minutes.)

Our office right here comes into the leave picture when the employment has already been established by the Placement Department or when the person has decided to go out to join a father, brother, son or daughter who is permanently located outside. When the conditions for eligibility have been met and the application goes to the Unit Leave office where he is given the form WRA 1-30, which is the application for indefinite leave. He attaches a copy of his employment offer to this and a copy of the relocation supervisors approval which has been previously obtained by the placement department. And then it's sent up to this office. If he's not on the "stop" list and his papers seem to fulfill all requirements, an indefinite leave permit is prepared for the Project Director's signature. When we get this permit back, we prepare a form 1-32 which is signed by the Project Leave Officer, which happens to be me at this time, for the Project Director. And that's notice to the applicant that his leave has been granted. We send that notice of approval back to the Unit Administrator. The Unit Administrator, if he

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has no objection to the person leaving the unit, initials it and sends it back to the Unit Leave office. The Unit leave office then calls the applicant in, gives him this notice of approval and starts processing him for departure. And he has to fill out — or the unit office fills out for him several forms for clothing allowance, project pay, medical examination, appointment for photo section to have his picture taken, notice to the Departure station over here in the corner to put him on the departure list, notice to the block manager that he is leaving, to transportation to pick up his baggage, and the applicant himself a notice to have his baggage checked by internal security. Then he steps out of here cleared — if he is still alive when he has gone through all that he can probably walk to the bus. (laughter)

That's just about the story of our indefinite leave. If they don't have money enough to go to the destination, WRA will give a grant to them equal to the amount of railroad fare to the destination, plus three dollars per day for the number of days it takes to get there, plus 50% initial subsistence expense for the evacuee plus 25% each for a maximum of 2 dependents.

(fare based on coach, or what) That's based on coach fare. There's no provision for pulman or bus or airplane. However they're not bound to go by coach. They can go by pulman. We have had cases where perfectly legitimately — where a man received financial assistance for he and his wife where she may be pregnant or ill. A couple cases we had, the wife was pregnant and quite far along. Then a pullman was indicated. He did have enough additional money to put with the grant. In a case like that, there's no circumvention of the intent — do you think? (EC says no)

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(EC asks what position of Miss Ataloha and Henderson) Mr. Henderson hasn't been here for some time. I took his place. He was Project Leave Officer. Miss Ataloha and Mr. Hunter are Assistant Leave Officers. We have no Caucasian Unit Leave Officers. There is an evacuee in charge of each unit leave office:

Unit 1 --- Frank Takanaga

Unit 2 Ben Ishimizu

Unit 3 Mack Kadotani

That's one function of this office. We have two other functions, seasonal leave and short term leave. Short term leave is issued by the Project Director only in cases of emergency requiring the evacuee's presence outside the center. The application is made in the Unit Leave office. The approval of the Unit Administrator is obtained. The application is forwarded to this office. We make up the permit and obtain the Project Director's final approval. That's all there is to that.

Seasonal leave is pretty much over for this season right now. There have been 7 or 8 different companies, mainly sugar companies, who had representatives in here recruiting earlier in the spring. The brought the master contract with them which has been approved by the Relocation Officer or the US Employment Service as to wages and conditions, and the contract does not exceed 7 months. The company pays the railroad fare, or bus fare, transportation expenses including meals to the place of employment and supplies an escort at the companies expense. At the termination of work, they also pay transportation and expenses back to the center. And the Unit Employment office helps the representatives of the company do the recruiting. After the men are recruited it becomes a simple leave procedure for scheduling their departure.

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(Why are Leave and Employment so closely associated here -- WRA idea or just accidental development at Poston) Because ~~Wp~~ it's all under the Employment Division. Giles Zimmerman is chief of the Employment Division in Vernon Kennedy's place. The division has these departments: Outside Placement, Project Employment, Leave Department, Population Department, Census department.

One big function of the Leave Office is taking care of the Evacuee baggage and personal goods and household belongings, forwarding it to them by express or freight after they leave the project. It's also a big headache because the evacuees are not acquainted enough with that kind of transportation to properly pack their baggage and have it ready for us to pick up. Trying to get into a little educational program on the side.

(EC observes that many never were on train until came to Poston. RD laughs and says some came here on a bus and know absolutely nothing on a train -- where the john is or if there is one, or where they sit, or if they sit. They don't know anything about luggage either. One chap here very carefully crated up a small washing machine and was going to take it on the train with him right at his seat.)

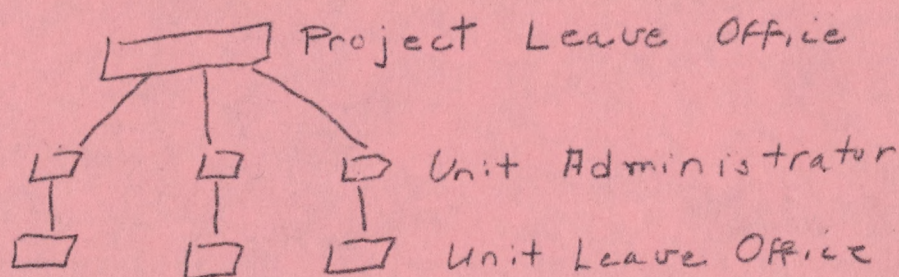
(EC asks about whether the Leave Department is doing a job on selling rerelocation to the people) The Leave Department hasn't done much of a selling job. That's pretty much of the Placement Sections Job. The Leave Department should be concerned theoretically only with the function of leave. The publicity and selling and education should be done under the placement Section. And we are right at the present time formulating plans for a much broader development of that section.

(2) Tats Kushida is head now. We have no appointed person at the present time. We may have one within a few days.

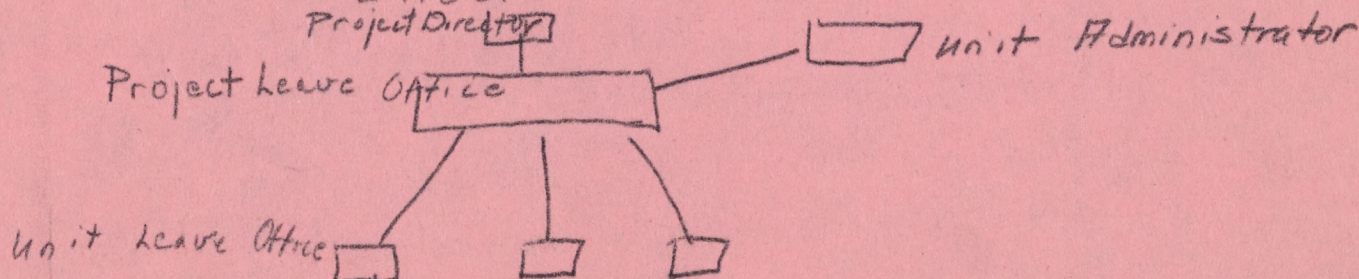
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(EC asks how the lines of authority run -- draws a chart and asks if this is the way, from unit leave offices to the Project leave office and through that to unit directors. RG corrects it and says that there are two different ways. On short term leave, it runs from Unit Leave Office to Unit Administrator, to Project Leave Office. On Indefinite Leave, it goes from Unit Leave Office, to Project Leave Office, to Project Director to Unit Administrator. This was changed -- at first it just went to Project Director. The change was made because sometimes it happens that the person applying for leave has done something on the project that makes it ~~advise~~ inadvisable to grant him leave. His Unit Administrator is the one who would know about that. A case happened here where there were some boys in three who applied for seasonal leave. They had gotten into some trouble in 3, but the leave was approved by Mr. Head and they had gone out before Mr. Burge heard about it. Right after that the program was changed.

Short Term



Indefinite Leave



(Is this the ideal way -- or would there be a better way? -- RD fiddled with pencil, and then said that under existing conditions, whatever they are, he thinks this is the best way it can be worked. That of course any system could be improved on, but he doesn't think there could be a more efficient set-up given the situation as it is. EC asks if they have plans they are holding in abeyance until the budget is settled. He says they know just what they will do -- if the budget gives them more, they will expand; if less, they will contract, have fewer workers and cut down on the number of leaves the process. He thinks that it will be no economy in the long run. He and EC grin at each other on that.

Asked how many workers they actually have in the Leave Office, all four offices, he counts:

Unit 1 -- 12

Unit 2 -- 8

Unit 3 -- 7

Project --23

He figures it at 50, and then looks bewildered for a moment, saying that he didn't think they could have that many -- then counts it over again on his fingers and decides they do. In the Employment Division, there are 103 employees.

EC asks if there is any reason why Leave and Employment are separated in Unit 2 and 3, instead of combined as in Unit 1. He says that there is no reason at all for the separation. When they opened the office here they didn't have space or manpower so they combined the two offices, putting Leave and Employment under one management. In 2 and 3, they found 4 capable men and decided to keep the two offices separate not knowing which of the plans would prove to be best. Both worked, but

he thinks the combined one has a little edge for efficiency. Right now the office in 3 is on the point of combining with Employment under one manager as is done here in Block 27.

(We talk a bit more, RD wanting to know if EC knows of a place where can get an apartment with a refrigerator around here, saying the food this noon was fair but most of the meals are terrific in 1. EC tells him about Camp 2, but says he might try Camp 3 where no apartments but at least the food is better. So we discuss bus schedules for commuting. Suspect he may move down to 3, and that MB will put pressure on him to do it, following up this recent friendliness of picnics, etc. MB comes in and EC leaves.)

✓
140 SOCIAL WELFARE
Observation, EC
Wednesday class

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Every Wednesday, the case workers of the Social Welfare Department meet in Camp 2 to have a class on case work methods and ideas back of social work. The class was started, according to Miss Butler, because they were having to depend upon high school girls for case workers and in order that they might be able to do their work they had to be given some training. The classes have been going on since about the middle of March.

This morning AG told EC that today Mr. Popkins was going to speak to their group on the external resources of the camp. EC suggested that we would be interested in such information and suggested that she might take some notes on it. She invited EC to come along to the meeting to see what it is like, saying that could leave after Mr. Popkins spoke since following that Miss Butler would start lecturing and that would be pretty dull. So went down on the 8:15 bus with the workers from this department in III, AG and three girls. When got there, the Camp I people were just getting off their bus.

The meeting was held in the mess hall close to the administration buildings, while the cook clattered the top of the stove and tried to clean the place up. There were 17 people present not counting EC. This included, Miss Butler, Miss Cheney, Miss Grube, and Miss Embree as well as the evacuees. Mr. Popkins did not show up, and therefore Miss Butler spoke on case work methods. She said that up to now they had been considering how to go about the work on public assistance cases, since such cases are usually least difficult. Today she went into methods to be used in handling problem cases, emphasizing the importance of the case workers own attitude. The workers sat and took some notes.

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Wednesday class, 2

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At noon AG says that she thinks Miss Butler is a splendid social worker but she wonders what there is lacking in her speaking. Even she feels it difficult to keep interested as she talks, and she knows that the girls find the classes very dull and feel that they get little from it. (Possibly part of this is that Miss Butler makes no attempt to tie the classes in with the work they are doing in Poston. All her examples seem to deal with experiences in Los Angeles social work, or from some other field. Probably also, not specific enough for the age of the workers. Also, voice low and monotonous, and her delivery quite undramatic.)

Afterwards Katherine Embree brings up something dealing with the procedure for transferring people to other Centers. From the way they speak, the Social Welfare Office works very closely in connection with the Leave Office on these cases. KE says that in the future when send the notice for baggage inspection and pick-up, to send it directly to Mr. Yamamoto, the Baggage Agent, for if it is sent to Mr. Hunter it is only lost and another notice has to be made out.

170 WORKS PROJECTS
Intv. with Mr. Basch, Head Construc, C. 3 — by EC
Construction supplies

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63 Leave
36 Police Department
102 Outgroup Relations
31 Block Managers

This morning when come in to breakfast, everyone gone except RG, MB, Mr. Basch and Mrs. Potts. The last two are sitting alone at a table talking busily so join them. Mr. Basch is telling her about a radio broadcast he heard last night which carried a report from the Dies Committee that at Poston government equipment was being used by the evacuees for pleasure trips. Apparently the blame was being placed not on the evacuees but on "certain heads of divisions" for permitting this. The source was given as an upper official of the project. Mr. Basch says that it doesn't worry him because even before the order came through that no equipment could be used for this he wasn't having any.

Then Mrs. Potts leaves and EC asks him if he doesn't have to get up early to get down here for breakfast from Camp 2 (where he now lives.) He says that usually he gets down here in time to go over to the school buildings and look around there before coming over to breakfast though the last two mornings he hasn't made it. EC asks if they start work there at 7:30. He says that they are supposed to start at 7:00, but actually they don't get started usually until quite a bit later. They work until 11:30 now and don't come back in the afternoon. Then he explains that he has some that put in more work than that — the other day some boys came out and started working at 5:00 in the morning. Nobody told them to or knew that they were there, but they wanted to do it. He has one boy, a kibe who spent most of his life in Japan and can't speak much English, who seems to work just as though he were on the outside, and take as much interest in his work. The other day he told him that he had been working so hard that

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he should lay off yesterday afternoon. But the boy showed up for work just the same and seemed to be going full steam ahead on it. EC says the others will be calling him a scab if he doesn't watch out. Basch says that the others will start to put pressure on him probably. They are pretty well organized, but not as well organized as they are in Camp I. You can still get some work out of this bunch down here, but in Camp I they tell you what they will and won't do. The bunch up there won't listen to any advice or suggestions. That's what gets him -- he doesn't blame them for not wanting to work long hours in the hot sun and for slacking down on their work -- but when they won't take suggestions and don't care how they do things that's something else again.

EC asks if he is losing any of his crew through leave. He says quite a number, but so far it seems to him that all the worst ones are going out, those who were worthless on their jobs. Since leave started, he can honestly say that he has lost only one good man from his crew. Some of the others he thinks should never have been allowed to leave the Project but those were the ones to go out. One man who was among the first to leave was a thief. He wasn't working for Basch actually at that time, having quit a little while before but before he quit he got away with 60 locks and 27000 feet of screening from the warehouse here.

The man was connected with the Warehouse as Business Manager. When Basch came down here he found that things were disappearing from the Warehouse and after watching for a while and seeing the Warehouse men walk out with things, he said "We don't need any warehouse men here. Get out there on the crew and do some work." He put a good lock on the building and kept all the keys himself except for one that he gave to this business manager. Friday afternoon he went through the place, and at that

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time he had 40 of one kind of lock and 60 of another. Monday when he went down, 60 locks had disappeared. He reported the matter, but nothing was ever done about it apparently. EC asks who he reported it to, the police here in III. He says, "No. I reported it to my superior. That's all I could do. I don't know hat they did." Then after the man left, Basch started getting the heat from the people because three blocks were left without screens and there was no material. He went up to Camp I to see Mr. Popkins, and Mr. Popkins showed him the records where he had requisitioned for the material and released enough screening to this business manager for all Camp 3. He showed him the figures -- all the windows in camp and the number of thousand feet needed. That time he got 16000 feet from Mr. Popkins, and later he came back for 9000 feet more, and later another 2700 feet -- which shows how much this fellow must have gotten away with. And a funny thing about it was that he had destroyed the record that that material had ever been delivered to Camp 3 -- he was the one who kept the records of what came in and the inventory. Another funny thing was that at the time the locks disappeared they were making an inventory, and this fellow was doing the work. Basch started checking and he had made no record of the 60 locks, so apparently he had decided to take them and was seeing to it that there was no record of them. Basch says that the fellow got out of camp, but if he had charge of this Leave thing that fellow would be one of the last to leave or would be put into a concentration camp when the rest of the people left. Because it was pretty obvious that with 27000 feet of wire, he must have sold it. He figures all in all that fellow got away with 1000 to 1500 dollars worth of government property. He probably sold the locks too.

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EC asks if he has any idea how much lumber has disappeared down here. He says that when he first came down, he had 9000 brd. feet of lumber brought down for the schools and stacked down there. He has records of their only using 3000 brd. feet. Later he went back and got 4000 feet more, and this time had records on 1300 board feet. He figures that probably 2000 to 3000 brd feet disappear a month. He has figured out how it's done now though. He makes out a requisition for say 100 brd. feet of lumber for a certain job and the men come down to the warehouse for it. The man who was business manager had the key and he would open it up and they would take out maybe 200 to 300 brd feet, and threaten him if he didn't let them. Basch was pretty sure of what was going on, so one day he issued a requisition for 40 feet for some small job. Then when he was sure that the men would be down for it and it would be loaded, he came down. They must have had 250 brd feet on the truck. He said, "Well, how does this happen?" Sam, the business manager, said right away, "I couldn't help it. They made me let them." The others pretended they knew nothing about it, until he asked them, "Is this 40 brd feet?" Then they started to laugh. There were four old men in the crew. He said, "Have a good time putting this lumber on the truck?" They laughed some more. "All right, take it off now." They made no move to do anything, so he grapped some and threw it on the ground. When they say it was going to come off, they started to help him.

After that he put in an old man who doesn't let them get away with anything. Mr. Wake. And he's thoroughly disliked for it. Nobody in camp has a good word to say for the old fellow. Basch had a hard time getting the others to stop and pick him up with the truck at the end of work. One day after they hadn't picked him up for several days in a row, he lay

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for them and caught them and asked them what was up. The driver said that he hadn't picked him up because the others refused to have him. Basch said, "Now listen here. Either you pick him up every time or I'll let every man of you go. You may not care much about this job of yours, but after you've been lying around idle for a couple of weeks, I bet you'll want to be back on the job. So you pick him up or out you all go." After that they picked him up.

EC asks if anyone was ever prosecuted for taking lumber ~~for~~ or supplies. Basch shakes his head, a bit grimly, and says nothing has ever been done about it. In one case -- where some of the boxes made for the school turned up missing, there was some investigation.

That was another funny thing. Those 60 locks that disappeared were for some wooden boxes they made to be put in the different school rooms. They were making 50 of those, and the other locks were for the school room doors. Well, he issued lumber for 50 boxes, and part of it disappeared. Then he issued enough to make up the number, but finally they only had 49 and no more material. So he said, "Allright. We won't make any more then." Those 49 boxes left the shop on the truck, but only 44 were delivered to the school. He sent in a report on that, and Mr. Wumino started to make an investigation. He asked the Head Carpenter how many he made. The man didn't want to get mixed in too much, so he said he couldn't remember but he thought he made 39. Basch snorts and says he knows how much material he issued for that, and he saw the boxes all together in the shop and counted them there so he knows how many there were. But they couldn't do anything about it.

But that's the way things go, around here. Those in charge are threatened if they don't let the others get away with the stuff. Wake has been threatened, he knows.

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EC asks if he issues material to the block carpenters. He says that he has no contact with the block manager's staff, except that indirectly he finally got the block carpenters to do some work. Before he came, they just lay around and didn't do anything except perhaps to make some things for the apartments of their friends, using whatever material they could take around the place. So when he first came down, he started a ^{out} campaign to get the block carpenters abolished. When they found/about that, they started to do some work around the block. So now, he issues them material takes it over and dumps it and tells them, "Well, here's the material. If you want the job done, do it." That way the Community puts pressure on them to get the job done, and he is saved from sending out a construction crew to do their work. Before they weren't making any repairs on the buildings in the blocks -- just letting them go.

Talk some more -- he says most of his crew is composed of "first generation". They don't seem to want to go out, and they don't want the young people to go out either, keep discouraging them on this all the time.

133 CHRISTIANS
Observation, EC
Baccalaureate Services

6/20/43
(typed 6/21/43)

High School
Entertainment

This evening came the baccalaureate services for the highschool. It was held at the church in 305 with Paul Nagano as speaker. Heard about it through the Potts and Miss Barley. There was some question as to the time. Originally it had been set for 9:00 but this morning it was announced as 8:00. Went down with Miss Barley to 324 before going over. On the way passed a softball game in the firebreak, young boys playing while a few older people, mostly old men, sat and watched them. The men had brought their stools over and were sitting close to the diamond. Near hear passed a senior in high school, who said that baccalaureate was to be at 9:00. About 8:45 started over to 305. Immediately saw quite a number of older people, men and women, hurrying in that direction but carrying stools, benches and boxes. They were laughing and talking as they went. Further along, could see more coming. One young man, who is known as "queer", passed us and giggled and told us that he was going to the "show." When we got over to 310, we found that a Shibai was about to start. The stage was all prepared and the shibai curtains were up. A small crowd was gathered. Noticed a few youngish women with children, quite a number of older people, and some young boys sitting there. Estimate probably a couple of hundred people already assembled there. A few feet a way, a small group of young school age people were gathered about the door of the 305 church. We were told to go in, and as we entered were given mimeographed programs by two boys standing at the door.

Another service was still in progress -- probably about 50 young people, with a slight majority of girls, sitting on the front benches with Paul Nagano standing in front directing them in a hymn. They finished singing, he raised both arms and held them out. All bowed heads and stood for a minute or so in silence, and then the meeting broke up without further announcement

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or signal. Some seemed to leave, and others moved back into benches toward the back of the church. There was a long wait, but gradually church filled again. Several rows of benches were kept vacant at the front of the church but otherwise people might sit where they pleased.

The church occupies the whole of this barracks at the southeast corner of 305. At the front, is a low platform of some depths with a pulpit. Close to the platform is a piano which was used as accompaniment to the singing. The seats are long wooden benches, most of which have backs, made from ~~rough~~ lumber, unfinished by paint or rubbing. At the back of the church, near the door, is a small table on which stands a box where money may be dropped. Behind the platform is a deep marron curtain framed with white curtains. Above one of the rafters is a large painted banner with the inscription "Builders of His Kingdom." Tonight the rafters were decorated with cotton wood branches which must have been freshly cut and tied in place although the leaves were already wilted and dry. While we waited, several boys strung up a loud-speaker system, perching the loud-speakers high on the rafters. Several young men were passing out candles. Along the walls between windows, small pieces of white wallboard were projecting. The candles were held until enough wax had dripped to give a secure base and were then set on these wallboard bases and blown out until the service started. There was considerable movement back and forth, and laughter and talk.

The congregation was primarily highschool age or a little over. Very few of the parents seemed to be there, although a few were. One old couple, the man very short and with white hair came in and sat toward the front. He was wearing a regular dark business suit of wool. The clothing worn -- for the boys and men, dark trousers and shirts, many of them white. The girls were mostly in cottons such as they ordinarily wear around here.

The building was fairly cool, and the cooler at the back was going much of the time. Later the windows were opened and the curtains blew in the

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breeze.

For some minutes Paul Nagano had been sitting on the platform, with his arms folded his face serious. (Thinking back, his expression is usually serious and think have rarely or never seen him smiling. Certainly have never seen him grin. Gather that he takes himself and the world very seriously.) He is joined by Rev. Imai and another young man whose name don't know. Then Mr. Potts was asked to come forward and sit on the platform and serve as the chairman for the services.

The service was started by a piano solo by Miss Kay Imai. As she played the candles were lit again. (They proved rather a nuisance. For some reason or other they kept slipping to one side or another. One seemed to scorch quite an area before someone noticed. Gradually as the service progressed those sitting nearby would become tired of watching and straightening. and the candles were blown out one by one until the church was in darkness save for the one electric light left burning near the front for the speakers to see their notes by.) Then the lights were turned out until the church was lighted by the candles and one electric bulb. She began to play the Processional, and after some moments, the seniors began to file in very slowly, teetering rather on their toes as they tried to match their steps to the slow pace of the music. The girls came first two by two, some in cottons, some in their "best", and most with serious faces, concentrating on walking slowly enough. After 38 girls had passed, the boys followed also two by two and dressed in suit trousers and light shirts. Figured about 70 students in all. They filed into the front rows. Before they were seated, PN came forward asking all to rise in prayer. All did and stood with bowed heads while he stood there on the platform with his arms raised and prayed. The burden of his prayer was that they believed in God and asked God to take care of them. The prayer was brief, and throughout could be heard a woman's voice singing

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some Japanese song from the Shibai stage nearby. When he finished, Mr. Potts came to the microphone and announced another piano selection. This was followed by Mr. Potts who was to introduce the graduating class. He merely announced that as principal of the High School it was his honor and privilege to announce the Graduating Class of 1943, Seniors please rise. They rose and sat down, and he ~~announced~~ immediately turned immediately to introducing the ministers on the platform as "these men to whom we owe so much and to whom we turn to for advice and to whom we listen on Sundays." Then gave each name, and each man rose and bowed. Faint clapping fluttered through the room. (Drums from the shibai stage sounded.) Then came a violin solo intertwining with the sound of voices and drums from the stage outside, while the candles flickered, programs fluttered as fans, and the congregation listened quietly, but with faint movements of restlessness.

Mr. Potts came forward again to announce the speaker of the evening. He said that many people thought that the schools were not interested in religion because politically in this country of diverse religions the school and church were separated. Actually the school realized that something more than its teachings was necessary, and its recognition of this was shown by the custom of baccalaureate in which the students were sent out into the wider world with a religious message. He then introduced "my good friend and yours, Reverend Paul Nagano."

Nagano spoke for about half an hour, his sermon filled with stories and some fairly disconnected at that. He used many gestures, many similes. Would say that his voice good, easy to listen to. His similes and turns of speech mostly stereotyped and fairly commonplace. He apparently had notes that he followed, but his sermon was given not read. He seemed to bid the attention of the congregation fairly well, though at times with the best intentions in the world, EC came to with a jerk to realize she had heard nothing

of his sermon for several minutes. All the time there were voices and drums to be heard from the Shibai, and occasional bursts of applause from that direction. Nagano's sermon starts with a story about two boats that put out from harbor, one with a destination and one without -- one sinks in the storm but the other, the one with the destination, comes straight to the harbor. He goes on developing this with several more stories of boats, then goes on to say that life with out a belief in god is like the boat without a destination. One should believe in god, life for the lord and would come save to "gloryland, safe to heaven at last." One without a belief in god goes down, down, down. Someone offers him a cigarette and he is not strong and takes it; someone offers him a drink and he is not strong and takes it. From that he goes to gambling. At another time he speaks of taking from mother's purse, then smoking, then gambling, then drinking, then stealing, and finally murder. But a man who does not believe in god, finds the lord Jesus, and becomes a benefit to the whole community, the whole world. There is a good deal of repetition of this theme -- the idea seems to be that must believe in God and give oneself to God and live as he would want us to, this stressed again and again. But the only things mentioned as evil seems to be smoking, drinking, gambling, stealing and murder. No mention made of unkindness, bigotry, intolerance. No positive points for living this life headvocates are given except for the admonition to believe in God. At one point he refers to something concrete, in speaking of "the nisei as being in a peculiar position. Let us live so that they will know that we belong to God, that we ~~may~~ are God's people too. Now our citizenship in this country is attacked and is uncertain, but our citizenship in the kingdom of God, in Gloryland can never be taken away. That is certain." And he recites the passage from the new testament, "In my father's house are many mansions. If this were not so, I would have told you."

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He ends his sermon, and immediately asks all to rise for prayer. They stand with heads bowed, while he holds his arms out and prays. In this prayer he refers to the nisei, that God will be with them, and asking God to help them live his life. This prayer is brief and is underlined by the shibai drums.

Mr. Potts announces a solo, "The Lost Chord" which is sung by Raiko Konatsu. Her voice is fair, but untrained and frequently seems to be flat although this may be because the piano like all Poston pianos must be far out of tune. As she sings, the congregation is growing more restless. Then Rev. Imagi gives the benediction, which is very brief. A postlude is played and everyone starts to leave. They wait for a moment leaving the aisle cleared for the Seniors to leave first, but these make no move to go, so people start filing out from the back of the church, some dropping a coin in the money box at the door.

Outside they stand in little groups outside the door, waiting for friends to come out. Hear a group of junior and senior boys near me, apparently joking about the sermon since they are telling one boy that he is one of those who will "go down, down, down." He laughs and says, "That's me."

There is a fair sized crowd near the shibai stage. But at the moment the curtain is drawn and some man is standing at the microphone making an announcement. Can heard the names of Mr. Burge and Mr. Burdick, but can't get what the announcement is about. It is now about 10:30.

Walk home with Mr. and Mrs. Potts. He says that he was caught by surprise tonight when they asked him to act as chairman, so didn't have anything prepared to say. HE didn't care too much for sermon, saying that wished it had been less "Christian" in this community where so many Buddhists. (No indication given in service that two religious groups represented). In

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his introduction, he tried to steer clear from mentioning anything that would imply this was a Christian service, but PN didn't take the hint and it was too late to do anything about it then. He had suggested that it might be a good idea to have a service including both Christians and Buddhists on the program, but apparently nothing was done to arrange that. Frances Wovarovsky and Jimmie Urata were in charge of the arrangements as senior advisors. He thinks there were quite a number of Buddhists there tonight. (EC agrees with him that sermon was out of place in such a gathering when Buddhist students included among the Seniors addressed.)

(This morning, 6.21.43, asked Jimmy if the Buddhists had any services of their own. He said they didn't. They were planning to have a Father's Day program in the evening, but cancelled it because of the Shibai. The Baccalaureate Service at 305 he thought was for every senior, and thought that some of the Buddhist students went. It was announced in the mess hall, and at that time no mention was made of religion, it just said for all seniors.)

(Of the missionaries in our midst, one went to the Baccalaureate, one stayed home to sew on a dress, and three played gin rummy.)