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Dr. Leighton and I received invitations to attend a fashion show which had been directed by Mitzi Sugita in the Mess Hall of Block 21. We went from the Poston Christian Church Mess directly to the fashion show. A wooden stage in "T" form had been built in the center of the Mess Hall and there were decorations in the form of mesquite and screwbean branches with paper flowers affixed to them. There was a backdrop of colored paper and on the lefthand side of the stage an American flag was draped. As members of the administration came in, leis were distributed to some of them and seats were reserved for the administration group on the right hand side of the stage in the first three rows. Dr. Powell was scheduled to give an introductory talk as departmental advisor of the project, but he failed to appear. Miss Findley was listed on the program as guest speaker and she delivered a talk during the course of the program, in which she said that she became spokesman for the audience, thanking Mitzi Sugita for her fine efforts in the face of many difficulties. The plan of the show was to intersperse fashion parades with music and dancing given by the Kamaaina Club. A general Hawaiian atmosphere was lent to the whole performance by the Kamaaina Club. Mr. Yatsushiro as master of ceremonies for the club entertainment apologized for repeating this "talent show" so many times. He explained that there was little time to practice new numbers and hoped the people had not become tired of the same old thing. My impression of the fashion show itself was that the special conditions of Poston had had little influence on the style ideas. There was nothing in the many dresses modeled by children and young women which seemed especially dictated by either the special needs of Poston life or the unique experiences of the last few months. Apparently we yet have to await the distinctive Poston "touch".

The music was largely Americanized Hawaiian and included crooning and

other standard American entertainment. The fashion show was closed with the formation by a group of girls of a capital "V" on the stage, this being designated as a salute to victory.

The interest in the fashion show was great. At a conservative estimate I would say that 2500 people were in the Mess Hall, many standing along the sides and in the back. In addition there were many young people outside the doors before and during the performance looking in as best they could through the openings. It was reported to me that the turn-out of the administration personnel for this show was unusually good. There were of this group thirteen present. The whole show required a very great deal of time and effort and the integration of a large number of persons into the performance. (see program)

(EHS)

Mr. Best expressed difficulty at getting names straight of Japanese with whom he is working. Says he can't tell one from another and can't remember any. This it seems to me is an important basis of stereotyping. There is at least a slowness on the part of the Caucasian administration to individualize the Japanese with whom they must work. How true is this of the Japanese in relation to the Caucasian? (EHS)

Dr. Thompson, W. R. A. Medical Inspector (?), explained to Dr. Leighton that he has been persuading more Japanese nurses and doctors to work in their community by appeals to their loyalty, saying that to refrain from important medical work which they can do is a form of disloyalty to the county. (EHS)

INTAKE AT POSTON THREE

[A new group of evacuees was scheduled to arrive at Parker at 10:00 a.m. . . .]
Mr. Burge was in charge of the reception for them at Poston #3. Preparations were completed by Sunday night including the water system which it had been feared would not be in operation, but the evacuees did not arrive until 11:30 p.m. Their train suffered a break-down on the way and was forced to wait many hours in the desert in Mojave. The administration staff in charge of the reception ^[and evacuee volunteers] ~~was~~ ^[were] on duty at Poston #3 by 7:30 p.m. The staff included Mr. Burge in general charge, Mr. James, Dr. John Powell, Miss Cheney and Dr. Leighton. Mr. Evans was also present and Mr. Head and Mr. Gelvin remained in Parker to greet the evacuees as they changed from train to bus.

(1) I observed the condition of the houses in the camp during the long wait until 11:30, when the first bus came in. Each barrack contains four apartments, the end apartments having entrances at the ends of the barracks. The middle apartments opened on the same side, but at differently spaced intervals. Almost all of the apartments in the barracks to be filled had small porch entrances. The apartments were completely bare. They are about 25 to 30 feet with no lining on the walls, the bare boards being visible all around. The floors were of similar bare soft pine wood and they and the walls frequently contained open knot holes or broken parts which make it possible to see the ground in the case of the floor and in the case of the walls to see into the apartments next door. Each apartment is equipped with two electric light outlets and light bulbs were provided in these for the incoming evacuees. Mr. Burge said that something had gone wrong and it had been impossible to clean the rooms. Consequently they were dusty and in some cases still contained a few scraps from the construction period. My own feeling as I wandered through the dust inspecting the quarters was

one of depression.

In brief the system of "intake" (as this is constantly described by administration personnel) consists in the following:

1.) Arrival -->

The people were changed from train to bus (large comfortable Greyhound type bus) in Parker and the smaller personal baggage was permitted to go with them on the bus. After making the trip from Parker, the bus drew up along side one of the Mess Halls in Poston #3. As soon as it stopped it was entered by two young Japanese men. One of these gave a speech of welcome while the evacuees remained seated in the bus. <According to Mr. James> the nature of the speech of welcome was as follows -- the statement was made saying that everyone working in the reception understood that the people had just had a long hot, not very pleasant, train ride, that the administration was, therefore, trying to send them through the necessary routine in the quickest fashion possible and that as soon as the routine was over, food would be served for all those who cared to have it. <According to Mr. James> the purpose of this talk was to give the people time to relax a second or two before starting the machinery of registration. It was designed to be reassuring and informative and not as Mr. James said, a Chamber of Commerce pep talk. > The talk was always given in Japanese first and then in English. As soon as it was given, the people began to file out of the bus and walked the few steps to the Mess Hall. There were no ropes enclosing the path, but it was nevertheless effectively divided off by crews of people waiting to see friends or simply of standing and waiting to begin to work. There was in evidence always one Military Policeman to each bus, none of whom, however, carried guns or any other weapons. From this point on there was no Military Policeman present in any of the reception routine. The evacuees walked up the steps into the bright light of the Mess Hall and as they entered were each handed a paper cup by a Japanese stationed in the doorway. At the time the cups were handed to them, brief directions were given in Japanese, first, to go to the ice water supply where the cups were filled and then to go on to the tables where certain papers had to be signed such as the affidavits of Oath of Allegiance and where further instructions in regard to conditions were given out by young Japanese women. Here also each of the groups were assigned guides who saw them through the housing department.

I noticed very little bewilderment on the part of the new arrivals. They moved quickly through the routine in the Mess Hall with no confusion and no particular haste. I noticed many older men and women bowing politely after paper cups were handed to them at the door. There was a great deal of laughter and pleasure shown in the very start of the routine between the bus and Mess Hall. There were only four calls for first-aid during the whole night and these were merely for some children who had become train-sick.

2.) Housing Registration ---

The area between the Mess Hall and the Recreational Hall to the west was roped off. As people came out of the Mess Hall from the preliminary registration, they were accompanied by a guide who led them between the ropes into the office of housing and medical examination in the Recreational Hall. A man stood at the door of the Hall shouting periodically in Japanese, "Stay with your guide. Don't lose your guide." People then went through the line of housing registration and were given further information in regard to housing requirements and necessities and were assigned to specific houses in Poston #3. Miss Cheney informed me that it was not necessary for any family to double up in Poston #3 as it had been in Poston #1. She said that this was due to the fact that the apartments were made smaller in Poston #3. It was reported to me by Mr. Burge that a large number of bachelors came in this group, the figure being about thirty. There was also a large can of ice water in this building from which people were served when they cared to be. I noticed Miss Cheney going up occasionally to women and speaking a few words of Japanese to them. Here again, there seemed to be little if any confusion or bewilderment on the part of the people. They moved through rapidly and efficiently. At the west end of the Recreational Hall were stationed two doctors, who made a cursory physical examination of each new arrival. The chief instrument was merely a flashlight and there was a brief examination of eyes and throat. Dr. Leighton informed me that this examination was merely for the purpose of locating contagious diseases, before they could spread through the camp.

3.) Housing --

Ropes marked off a passage way around from the west end of the Recreation Hall back to the east end and to a point midway between the Mess Hall and the Recreation Hall where mess tables had been set up to serve as steps to army trucks. Here also the smaller personal baggage had been placed in points according to buses from which they came. The people mounted into the trucks, their small baggage placed in with them, the truck then taking them directly through the darkness to their numbered apartments, where they got off and were instructed to the location of the equipment room where blankets and cots were obtained. This ended the routine of reception. I saw people seated on their cots in the glaring light of their apartments talking, laughing, being surprisingly fresh and cheerful. Gradually as the cots were set up, people began wandering toward the Mess Hall where they were served a full-sized meal. The Mess Hall was pleasant with bright new white crockery shining in the electric light, with an orange in an orange wrapper set up on top of each plate giving a party touch to the hall. People were streaming into the Mess Hall sitting about and talking. Some were gathering up heavier baggage which came on large trucks until 4:00 a.m. when I came home. No one had yet shown any signs of going to sleep.

Odd Notes: ---

I was informed by all of the administration personnel that this was one of the most pleasant and satisfactory of receptions. The people were more cheerful and there were fewer calls for first-aid and fewer confusions and difficulties in general. The group came from Visalia, not from an assembly center, but directly from their

own homes. A great many of them had friends in Poston #1 and had undoubtedly been informed in some detail what they could expect. This probably made the situation easier for them. I worked with the baggage group and therefore got a cursory view of its character. There were a great many radios and at least a dozen fishing rods and many large framed pictures. There were also pieces of furniture, chairs, chest of drawers, and camp stools. A large percentage of people had equipped themselves with small canteens. No baggage inspection was carried out even though orders had been received from the army to do it. The Military Police merely asked, "Have you any contraband?" and no contraband was found.

(EHS)

via Dr. J. W. Powell:

4 evacuees from Hayden, Arizona.

(EHS)

Via John Evans

Under army orders a daily census will have to be made of the community beginning 8-5-42. It will be done by having one man in each barrack reporting the people absent to the Block Manager between 7-8 a.m. The Block Managers will get his reports to Mr. Evans before noon. All places such as the hospital, where people are working will report unauthorized absences from work at same time. In this way daily records of unauthorized absences will be made. Those not in the barracks and not at work will be checked. This census is to be called "strength count".

(AHL)

In the fashion show, the fact that there was no distinctive touch of Poston originality is probably an indication of people clinging as close to American traditions as possible, to avoid becoming insular, or more cut off from American ways. (AHL)

via Fire Chief:

There have been to date just three fires in Poston none of them of any importance, a couple of brush fires and one of rubbish. The only fire of importance was over at a trailer camp where some kind of shack burned down. The Chief thought that it was out of his jurisdiction and they didn't tell him about it for this same reason too. The Chief says that his greatest difficulty is training his men, not one of whom has had any experience in the Fire Department. He says that he has to whip them through regular class of drills and that he fears it isn't taken seriously enough. He said the crew is just as likely when on some kind of assignment to stop off and buy a pop to drink as not. This is entirely contrary to the tradition of good firemen, says the Chief. (The Chief impressed me as a very simple extremely conscientious soul who does his job with tremendous seriousness. He seems to like the men whom he is training, but is baffled by their inability to take fire fighting as seriously as he does).

(EHS)

via Dr. Leighton:

There have been two incidents in Parker which indicate a change in ~~the~~ attitudes on the part of the Caucasians. There was a good deal of evidence when Poston was first begun that there was a strongly antagonistic attitude toward the Japanese, one evidence of which has already been mentioned in the Sociological Journal, namely, the presence of a sign on a barber shop reading "Jap Keep Out". Dr. Leighton reports yesterday or the day before, a Caucasian citizen of Parker had a dispute with the barber shop proprietor over this sign. He maintained that from what he had seen of the Japanese people that they were as good as any other people and that, therefore, ~~that~~ this sign should be taken down because it was an insult to them. The proprietor refused to take down the sign and there was a little fight in the street over the matter.

The other incident concerns the men working in the warehouse in Parker. At first there was a refusal to allow them to be served at all in the drugstore, but recently the drugstore proprietor has gone at least this far: He sent his assistant over to the warehouse to say that if any of the men wanted cold drinks, the drugstore would be glad to send them over. Dr. Leighton had no data as to how this was received by the warehouse men.

(EHS)

via W. H. Beatty:

"I went to the carpenter shop this morning to see about some mortar boxes to be made and talked with the head of the shop. He asked me how soon I needed them and then explained to me how he has organized his shop. He said, "We are working voluntarily. We don't have to work and because we are all in that position, we share all of the hard work and easy work all together instead of dividing up the labor as one would do in a regular shop where some man would be assigned various jobs and paid accordingly. Here we share it all alike and that is because we are working voluntarily, not for wages." Now that is the philosophy that exists in this work shop and this work shop is as efficient as any organization in the project. It does good work and it does it in atleast as efficient fashion as any other shop and that is the philosophy that the man who runs it has."

I have been extremely impressed by the efforts of the people in the community to maintain their personal appearance. You can see it by just glancing around at the girls that work in the offices. All are very well dressed. All are doing their best to maintain the best appearance, but I must ask this question. What will be the situation six months from now when the present clothes are worn out?"

"One of the important questions that I have come across lately, is how to bring into community use all the facilities that the community has. For instance, I was talking with some

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shoe makers who have equipment, tools and would like to set up shop. But they either won't or don't want to work out a cooperative. I believe they want to work as individual entrepreneurs. (Mr. Head ~~opposed it for of course~~ *pointed out that* if they accepted individual payments it would not be part of the project as under a cooperative. They would be forced to pay \$20 a month for food and lodging.) Yes, and I suppose that they would be charged rent also.)

(EHS)

Last night (August 6th, 1942) after dinner in talking to Mr. Bob Minato, who lives in Block 30, 13-A, I learned from him that all of the twenty tractor drivers who had been working on the ground leveling project had quit their jobs 2:00 P.M. that day. I asked what the disagreement was about and Mr. Minato stated that their Caucasian foreman had refused them transportation to and from work. Formerly all tractors were stationed for the night near the canteen or Block 28. As this was centrally located, it was more or less convenient for everyone. However, the foreman had informed them that beginning that day, all tractors were to be stationed near the warehouse after work is through for the day. Mr. Minato said that as the warehouses are located on the extreme end of the camp and as many of the workers live in the other extreme of the camp, they had asked the foreman to provide them transportation to their homes after work. All they had asked was for a tractor and a trailer in which all of the twenty men could easily ride. Their Japanese foreman had assured the Caucasian foreman that he would be directly responsible for this transportation arrangement. However, the Caucasian foreman turned down this request. The workers felt that all the other department laborers were being provided with transportation to and from work and they should be accorded the same privilege, consequently they

felt rather indignant towards the attitude of the Caucasian foreman. Besides this peeve, the workers were very resentful of the suggestion of the Caucasian foreman that half an hour be deducted from their day's work due to the fact that the workers had lunch from 11:30 A.M. to 1:00 P.M. Mr. Minato explained that they were requested by the kitchen stewards in the various dining halls to have their lunch at 11:30 in order to avoid the rush of the regular lunch hour which is 12 o'clock. Mr. Minato stated that there had been several other minor peevs that the workers had against the Caucasian foreman in the past but they have been able to forget all this, however, he said that day's incident was the climax of a series of grievances. Mr. Minato said he like the tractor driving job quite a bit despite the hardship and difficulty that they have to cope with in their work, such as the extreme heat and especially the dust. He said it is extremely difficult to work for seven or eight hours a day breathing the fine dust. In the past they have continually asked their Caucasian foreman to provide them with masks or respiratories and the foreman either felt it was unnecessary or he didn't care to do anything about it or even possibly he was not influential enough to obtain this equipment. The workers some time ago instructed their Japanese foreman to see Mr. Head personally and according to Mr. Minato it was following this re-

quest to Mr. Head, just today (August 6th, 1942), the respiratories arrived. Mr. Minato indicated that he did not mind at all working under a Caucasian foreman but the workers all felt that he should not interfere unnecessarily in the work that the men were doing. Mr. Minato stated that at 2 o'clock that day (August 6th, 1942) they quit their work and left the tractors lying around in Block 43. He said all the workers are going to look for another job. After Mr. Minato had done all the explanation about the incident, there was a general discussion among a few who had gathered about one of the building's porches. One of the men said: "I like the kind of spirit that you expressed", directing his remarks to Mr. Minato. He stated further that: "No one should stand being pushed around by any Caucasian or any person for that matter." Another man added that some of the Caucasian foreman that are on some of the projects are not qualified to work over and with Japanese laborers. He said that some of them take on an extremely superior attitude and no one including the Japanese can stand this kind of attitude. He further stated that the foreman should realize that the Japanese laborers are getting merely \$12.00 or \$16.00 a month, whereas they, the foreman, are receiving huge salaries. (T.Y.)

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Over-heard at the breakfast table a statement by some unidentified member of the Caucasian Personnel. "In my opinion this whole thing has been handled wrong. It's just a big picnic for most of them. After all we are at war with them and they ought to be treated here accordingly."

(EHS)

Dr. Conrad Aronsberg, Professor of Applied Anthropology, Queens University, Brooklyn, New York, joined the staff of the Bureau of Sociological Research today and plans to spend three weeks.

(AHL)

Dr. Edward H. Spicer, Social Science Analyst, came into the department of Sociological Research today.

(AHL)

*Conrad Aronsberg**Queens University**Dr. Conrad Aronsberg**Professor of Applied
Anthropology*

SAID

Mr. Okamoto/to me that he had noted that a new Adobe Project was started, a rival to the one organized by Mr. Beatty. He said that he did not know much about it yet, but that apparently it was being worked up by a man in entire independence by the other project. The man, according to Mr. Okamoto, was dissatisfied with the output of the previous project and felt that he could do better organizing his own crew. He had explained to Mr. Okamoto the conviction that no time should be wasted in getting the schools built for which the adobe is to be used. Mr. Okamoto said that this man had not worked through the present Adobe Project organization, but had gone to Mr. Beatty and is now engaged in setting up a wholly separate parallel organization.

(EHS)

On Saturday night, August 8th, 1942, I was riding in the front seat of a transport truck with the driver who was a young chap. We were going about to pick up the members of the Hawaiian musical troupe as they were engaged to put on a program at the quad party held in Block 35 dining hall that night. We were stopped on the road by the Chief of Police, Mr. Shigekawa, who was driving another truck. He drove up alongside our truck and in a very rough tone asked of our truck driver: "You got your permit?" To this our truck driver said: "Yes", and pulled out his wallet in which a blue permit was very evident. He handed the permit to the Chief and the Chief looked at it for a long time, after which he asked several questions of our driver. I felt that the manner in which the questioning was conducted was very offensive, especially to our driver. After some time, the Chief permitted our driver to go on. Later our driver stated that he thought the Chief and the entire police department were acting too dictatorily and sometimes consciously or unconsciously intimidating the drivers of trucks. I, myself, got this impression from that night's incident. A few nights ago prior to the incident of August 8th, about the same thing happened to another truck driver with whom I was riding in the front seat. At that time, I noticed especially that our driver was extremely frightened by the attitude of the Chief. Our driver had a permit to drive that night.

(T.Y.)

(Mich Kunitani) Tanforan
A young fellow from ~~Santa Anita~~ came over with John
Provinse to our office and spoke about the Santa Anita As-
sembly Center. He made a few general remarks about govern-
ment and said that he thought that a system whereby the
people had a judge and a democratically elected Council
would be very good. He said, "There ought to be a judge
or maybe three judges and the judge should be a white man."
Dr. Leighton asked him why not a Japanese. The young man
said, "Oh, they don't trust anybody among themselves. Here,
it's just the way it was before. There's no unity among
them. They don't trust the Japanese. They trust a white
man who is all right a lot more."

(EHS)

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via John Provinse:

Ed. Last night John and Dr. ^{Knier} ~~Near~~ attended a meeting sponsored by the Adult Education Group which had the general purpose of discussing the issues between Issei and Nisei. John Evans, Mr. Head, and Mr. Gelvin were there for the purpose of "answering questions". According to John Provinse, there was a good deal of expression of opinion by the Issei. John's major impression was of the language difficulty. The Issei group had to make use of interpreters and John felt each talk by an Issei in Japanese, lost all of its force when translated. As John put it, "whatever it is that is being talked about, it just doesn't seem important as you can't understand it while it is first being said and the interpreters take the life out of it completely".

(EHS)

Mr. Noguchi in talking with John Provinse at breakfast spoke of hopes which he has for the newspaper. He said that it has been the expressed policy of Mr. Norris James to work out a newspaper which will not have an editorial page nor apparently any editor. Mr. James idea seems to be, according to Mr. Noguchi, a paper which prints merely simple news facts without an editorial policy. Mr. Noguchi says that he believes this would be undesirable. That a newspaper in Poston should have a personality behind it and should be speaking positively for American ways. Mr. Noguchi wanted Provinse to see what he could do about getting an editor who is at Santa Anita here to Poston. Mr. Noguchi said, "Mr. James says he wants a paper like the New York Times, but you know as well as I that the New York Times has an editorial page and an editorial policy. Any good paper has to have that. If we accept the plan suggested here, what it will boil down to is that Mr. James will be the editor. That would hardly be right.

(EHS)

Mr. Noguchi expressed great interest in organizing something which he speaks of as a History Project, namely, a group to record the history of Poston in moving pictures, in painting, sculpturing, and especially in written documents. Mr. Noguchi said that such a group is already beginning, but is woefully in need of materials which is impossible to get at present. In this connection Mr. Noguchi said it is not

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possible to requisition anything for activities like craft development except through the education department. If the things are requisitioned otherwise, then they laugh at you and ask what good it is, but they are willing to requisition them for education.

(EHS)

Miss T and I went over to the Personnel Dining Room with the intention of having lunch with Dr. Leighton. When I came up to checking desk, Mr. Gardner asked about Miss T and I told her Miss T was my guest. Mrs. Gardner said that she couldn't come in that way because the dining room would have to be informed in advance. I said that Miss T would be working in our bureau regularly and that I couldn't understand why she couldn't eat with me and Dr. Leighton. Mrs. Gardner was obviously very agitated and also very determined not to let Miss T in. She rose and stood with her back to the desk facing us and said she was sorry, but some other arrangement would have to be made. I offered to pay for the meal and insisted that I could not understand what the trouble was. Mrs. Gardner finally indicated Miss T and said, "She is Japanese is she not?" I said, "Yes". Mrs. Gardner said, "Well, then it is impossible." I got into a great deal of trouble about just that on Sunday. Why doesn't she go to one of the Mess Halls near by here?" Finally she said, "Well, Miss T may wait and eat with the girls here later when they eat." I was extremely angry by this time and Miss T and I turned our backs on Mrs. Gardner and started out. Mrs. Gardner's final words were, "I am sorry, but it is army regulations." Miss T and I went out and joined Miss Findley at the Hospital Dining Room.

After dinner I told the incident to John Evans describing it first as a faux pas. Mr. Evans said, "That was no faux pas and there are some of us still around here with

some feelings. I heard it was said to you that it was army regulations. Well, there is no army regulation concerned here. We'll ^{get} ~~make~~ clarification on it as soon as Mr. Head gets back. After all we eat in various Mess Halls. Yes, we'll get clarification on that. I know how Mr. Head feels on the matter and I feel the same way."

When I went into breakfast on the following day, Mrs. Gardner spoke to me evidently anxious to talk. She said, "Personally you know I don't care who eats. ^{HERE} Personally I don't stand in the way of anyone, but I got jumped on Sunday and I have to be careful now." I asked who jumped on her? Who was responsible for the order? Mrs. Gardner said, "Well, it's posted on the Rules and Regulations at the back of the kitchen and the cook and help girls stick to it. They get very mad when another Japanese eats here and they have gotten mad twice when it happened so I can't let it happen again unless somebody changes the rule and I will personally certainly be glad to act differently when the rule is changed, but you can see how they feel about it. If we let one eat here, they'll say, "why can't we all". That's what they tell me back in the kitchen."

(EHS)

via Dr. J. W. Powell:

7 parolees from Santa Fe, New Mexico.

(EHS)

A casual conversation one afternoon with Mr. Evans led to the subject of schools in Poston and its relative importance and standard as compared to other public schools.

Mr. Evans mentioned that he was preparing his house in Poston, awaiting the arrival of his wife and two children. Whereupon, I questioned him where he would send his children to school. "Certainly not to Parker, nor to any privately conducted school. My children are going to attend the Poston School system right here in camp and are going to learn of the democratic way of life together with the Japanese children."

As an evacuee, this statement had a lightening effect on me. It is the type of attitude that will serve to strengthen the bond between the Japanese and the administrative staff.

(JNF)

N^o 13

I spoke tonight to a small gathering - about 14 or 15 girls who are leaders in the girls' clubs. Maki Ichiyasu was the leader of the group and the only one present when I arrived. I told her that I had come prepared to have them ask questions rather than making a speech but she seemed to feel that the group ^{would} rather have a talk and that they didn't know enough about the problems yet to be able to ask very good questions. She wanted something on the responsibility of leadership in a club and particularly how to draw people in and build up strong club organizations.

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The group gathered about half an hour late in accordance with the usual Poston custom influenced in this case by a baseball game which lasted until twilight. I spoke for about 20 minutes on the nature of morale, giving the principles as set forth in my paper on the subject for the Maryland Psychiatric committee on morale but modified to be applicable to the needs of Poston. Then I went on to say a few words about the fact that clubs should do more than be a gathering place of "joiners" who are usually well socially integrated people but in this particular community, club leaders should reach out and try to draw in the people who for one reason or another do not come of their own accord. I said that some of these are doubtless not suitable, but many of them are shy and uneasy with other people and a little club life is just what they need. I tried to make them see that adult social life is an outgrowth of family life and

that to some extent a parental role.

Returning to the other theme of morale, I asked them what "purpose" could be created in a community as a goal toward which to move. No very clear ideas came out of this except the general one that the clubs should work for the good of the community. Several girls, including Maki, insisted that the clubs should not be considered as missionary organizations. I asked them what they thought of getting the community in shape to participate fully in the national war effort as a purpose for which all could be united. This got little response from the group and a comment from several that while it was a good idea, most people have had their heart taken out of them by the evacuation experience.

I asked for questions and got very few. The meeting closed on the note stated by themselves that at some later date when they had had more experience, they would bring their questions to me.

(AHL)

via Mr. Endow:

Mr. Endow believes that the Issei are much more influential in the affairs of Poston II than in Poston III. He said, "They have a way of thinking that the Nisei don't have." I asked him what the characteristics of this way of thinking are and he replied as follows, "Well, when they start to do a thing, they have to go through with it. They can't stop. They go right ahead no matter who gets in the way. They aren't like the Nisei, who maybe won't go through with what they start. Maybe you heard about that case in Tule Lake where the Issei got together and killed one fellow or almost killed him and beat up another because they were against them in the Council. That's the way they are. They don't change their minds once they make them up. I guess you'd say they have more stick-to-it-iveness than the Nisei do." (EHS)

At least three young men in their early twenties have told me that they are speaking more Japanese right now than they did before they came to Poston. They seem to think that this is because they are more closely associated with their family, that is, their parents who are Japanese speaking and because during any given day they are sure to have more contacts with the Issei than they did in their old life. The men who have told me this are so far as I can tell city people from Los Angeles and San Francisco. They agree in saying that they get more practice in Japanese and that they think they will get pretty good in speaking it as they stay on here at Poston. (EHS)

Katsuhiro Endo, Research Worker, entered the Bureau of Sociological Research today. Mr. Endo is from Poston II. (AHL)

At dinner I discussed work with the foreman who has been working on the building of canals and laterals over west of Poston I. He is working on the afternoon shift from 2:00 to 10:00 and is pretty much griped at what he has to do. His major grievance is the one of blanks and forms which he has to fill out, such as statements concerning the weight of sand and gravel, water cement ratio, etc. He said that a few days ago he had all together 20 or 21 such forms which he had to fill out. He said there should be a walking time keeper who would go around filling out these blanks and he told the office so. He has no time whatever to keep track of the actual cement mix, to see whether or not it is up to par. He has to spend all his time filling out blanks. He reported that it will be six weeks before the agricultural land will be ready for Poston I and a great deal longer than that for Poston III. He says, however, that there are 1300 acres ready at present on to which water could be turned if the administration wants to.

(EHS)

via Dr. J. W. Powell:

3 parolees from Tujunga, California.

(EHS)

via Dr. Leighton:

There was a strike yesterday morning of the Hospital help involving the orderlies and some others. They did not show up for work in the morning and Dr. Leighton traced the incident to transportation. The transportation department had announced suddenly through Mr. Potter yesterday afternoon that there would not be any more carrying of workers back and forth to the hospital. No warning or preparation was given. Consequently, when trucks did not show up this morning to bring people over, they did not come to work. There was nothing indicating that it was an organized strike. No leader or delegation came to Dr. Leighton to state grievances. Dr. Leighton got in touch with Mr. Potter and arranged for transportation for a week or ten days more. If then the transportation department stops transportation, there will have been time to prepare the people for it, according to Dr. Leighton and to let those who want to quit the hospital staff. He proposes a general meeting of hospital employees before whom the whole matter would be stated. At dinner the nature of the strike had already magnified in the eyes of some. A nurse said to a table of us as we ate, "There was a strike at the hospital today. They struck for transportation and high^e wages." Dr. Leighton did not confirm the statement in regard to high wages.

(EHS)

As I was returning from the Main Canteen around four o'clock this afternoon, I met the Block Manager Supervisor of Poston II, George Nagano, who related the following case existing in Block 222.

A middle aged male person of that block had been on a hunger strike since August 11th. He had his first meal last night, August 13th. This food was not brought to him from Mess Hall 222 but from Mess Hall 220 for he would not touch any food cooked in his own kitchen. It seems that the reason for this strike is based on an altercation between this person and the steward of that kitchen.

This is a very interesting case and should be studied a little more deeply. I believe it would be profitable to delve into the matter to seek out the true merits of the case. (KE)

via Dr. J. W. Powell:

1 parolee from Tujunga, California.

(EHS)

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via John Fukushima:

I guess that one of the things that gets us is the possibility of having to say good morning about a hundred times just on the way to lavatory and back in the morning. You have to say it so many times whether you feel like it or not and finally^{after} about the hundredth time you just about can't stand it.

That's one of the strains of living under these conditions.

(EHS)

Saturday Evening: Meeting in Poston I--Speech by Dr. Leighton to the Block Managers of Poston I and others from Poston II and III brought up at the request of Mr. Evans. Dr. Leighton discussed the Western Electric Company's experiments and their implications for Poston and asked whether there should be a counselor system set up here. He invited discussion of question suggested. The first speaker to rise to the discussion was a young man who said he had been labor organizer before arriving in camp. He said that what was needed was the development of persons here who would be able to interpose between people who are steamed up over something and others especially in the administration and explained matters. He was sure that people like that could soon settle all disputes and misunderstandings to the satisfaction of both sides very easily. For example, there was a little strike recently that took place in the recruit that sprinkles the road around camp. They got steamed up at the truck dispatcher and he heard about that. If he had been called in right then early he could easily stopped the whole thing. This young man returned to this theme many times during the discussion. Albert Kanaye, and Gerald Wunimo of Poston III were both there and they spoke. Albert said that they hoped to turn the block-manager in Poston III to something like councillors there. (CA)

One of the Poston I block managers rose to say that the block managers had their hands full in doing so many favors and finding necessary equipment for their blocks and that maybe the counselling plan ought to be carried on by the block

representatives and the council members. Another Poston I block manager answered the labor organizer and said that if he wanted to do what he said that he ought to get himself chosen a council member. Then there was some discussion of the relation between block managers and council members and two other block managers of Poston I said that the block managers were in danger of finding themselves janitors if they did not find a new roll for themselves. Finally a very much older man, an Issei by his accent, also a Poston I block manager rose and said he had heard Mr. Collier and Dr. Leighton and what they both said was all right, but they are putting the cart before the horse. Until the material means of life, food and housing were settled here there would be no possibility of getting work out of the Japanese here. He said, "I know the Japanese people well and they would be willing to work their heads off and that they would take the camp in their hearts and make something fine of it. However their homes and food and material needs were needed fast. He said that during the first months here things had happened which had made them unable to work. For example, there was the question of the coolers for the hospital and the administration personnel Mess Hall several weeks back. At that time the Japanese, he knew, were very discouraged and they couldn't work in fact there was a group of young boys in his office and they were so mad that they said they would go over in the night and rip the coolers off the administration building and set them up in the hospital themselves. He managed to calm them down

and told them

and talked them out of that, but that's the way they felt." (CA)

Saturday night--Poston I--10:30: Meeting with a group of about 25 young men and women in Block 36. Mr. Ouchi was in charge. His group is interested in a gallop poll. They particularly want to poll public opinion on the food situation. They were mostly Adult Education people except for one young man from Poston II Census Bureau and the Reverend Mitani, who is interested in "cooperatives", he says. They asked me for a description of methods of polling, testing of questions and sampling which I gave. They are going to try to get the statistical information for determining the samples from the block manager block lists rather than wait for information to be got from the census which would mean a much longer wait because the census is not yet complete. After they work up a public opinion poll on the food situation they want to poll the Issei and Nisei problem. They particularly want to know how wide a sample they ought to have and whether or not they would have to have information on the polling gallops. I explained that they would not, but one young woman was very much upset because she thought the sampling taken would require getting specific information on individuals from the census. She said that the people would never stand for letting out personal information when they were promised that the census would be held in confidence. Then several other people spoke about the need for going easy with any kind of census material here because the registration and housing, the census and several other places during the whole move from California, the people here

had been subjected to a large number of questionnaires one after another and they were fed up with them. That was particularly true of the older people who didn't understand why they had to go through the process of giving information about themselves three or four times over.

(CA)

via Roy Potter, Transportation & Supply Officer:

It is desirable that everyone take note of the meal hours as indicated on mess hall sign. The mess hall employees work certain hours and it is necessary to close the mess hall at a certain time in order to terminate the shifts at the end of eight hour periods. At the end of each meal time the mess hall will be locked.

(EHS)

via Dr. J. W. Powell:

3 parolees from Fort Missoula, Montana.
3 transfers from Camp Harmony, Puyallup, Washington.

(EHS)

*Rec'd
Entry*
About 7:30 a.m., the flag was raised on the central fire tower - was not present.

8:25 a.m., I went to watch the Founder's Grove Dedication. Here lay thirteen little mulberry trees and about sixty people gathered. Twenty-five of these were boy scouts and five or six were administrative officials. Each tree, according to Mr. N. James, was purchased by a group with its own funds. These groups were as follows:

- | | |
|--------------------------|------------------------------|
| 1. Community Enterprise | 7. Press Bulletin |
| 2. Police Department | 8. Fire Department |
| 3. Kamaaina Club | 9. Issei Information Service |
| 4. Intake Center | 10. W R A Work Coprs |
| 5. Recreation Department | 11. Community Services |
| 6. Medical Department | 12. Blocks Managers |
| 13. Sign Department | |

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via Mr. Okamoto:

nterpane
It's been announced by Adobe Project #2, which has got as far as getting the materials for building a shed for the men to work under, that they plan to have no organization. As Mr. Okamoto says, "There will be no "hierarchy" in this project and for that reason, it is going to be very different from Project #1. They say they will have a foreman, a man who is organizing it now, but it will be a sort of cooperative." (EHS)

via Mr. Haidis:

A project has gotten under way today for the gathering of poles for the construction of ramadas at various places in Poston #1. Mr. Haidis spoke of this as a voluntary cooperative enterprise. Some 200 men volunteered to work all day Sunday on getting the posts and poles, getting nothing for the labor except lunches. The reason for working on Sunday according to Mr. Haidis is the scarcity of equipment; trucks for example, cutting tools, all of which are in use on other more urgent projects during the week days. The ramadas will serve recreational needs of the people as pleasant shady places to gather. Mr. Haidis has been working with Mr. Noguchi. ^{He} ~~who~~ says that Mr. Noguchi represents a type of personality now found in Poston #1, namely, ~~those who are~~ rather a hopeless sort; hopeless because of innumerable frustrations since their arrival in camp. Haidis says that he has been trying to suggest to Mr. Noguchi the obvious ways to relieve his frustration, for example according to Mr. Haidis, Noguchi has not realized that he must work through groups. As a highly individualistic artist in our civilization before he came to Poston, Noguchi was accustomed, ^{to act} ~~as it were~~, always on his ^{own} authority. Here his personality and his artistic reputation are not sufficient to get him things. He must work through the little political groups, through the Block Managers, and now the Council Committees if he is to get anything. Thus Mr. Haidis talked to him. According to Mr. Haidis, Noguchi said after such a talk.

Des Haidis

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last night, "Well, I am beginning to learn something". Haidis
said that his ^(Mr. Haidis) approach to all things with the people here is,
"I know there ^{are} all kinds of miseries and frustrations, but
lets do those things which can be done and try to forget the
ones about which nothing can be done."

(EHS)

via Frank Heron Smith:

You know Stanford University has made a study of the Japanese Communities in California and they have ^{reached} run the conclusion ^{best} that ^{according to an index} the people of all the communities based on income, community organization, education, etc. is Livingston, California up north of Fresno. I think I know really why it is the best community," said Reverend Smith. "Everyone there is Christian, but of course I shouldn't be saying such a thing I guess!" "Did you read that article by Saburo Kido in the Pacific Citizen? I did and I don't think he had a right to write it. Everything he said may have been true about the unpleasant situation in Poston, but why didn't he have the courage to fight harder when it was possible to fight before the evacuation actually took place? I was fighting then for selective evacuation, but he and the others like him didn't. They just let everything go to the army. I tell you he had no right to write an article like that."

(EHS)

via Frank Heron Smith:

I know why there was so much trouble in Santa Anita. There were two reasons. One was that all the dregs of Little Tokyo, the gamblers and hardened criminals were concentrated in Santa Anita; all of the dregs of the Los Angeles Little Tokyo. Beside that, the management has always been the very worst of any of the projects. The project director there went in with the idea that he was a prison warden and he was to stand guard

over dangerous people and I know others went in with the same idea, at Tule Lake for instance. I have seen them change from tough guys thinking in terms of tough prisoners to humane and compassionate persons, but they never changed in Sant Anita and part of the reason was that they were really dealing with at least some tough prisoners, those dregs of humanity from Little Tokyo.

(EHS)

Yesterday, August 16th, I spoke to policeman (?), who told me that there is quite a bit of friction and hatred existing between the Fire Department and the Police Department. He said yesterday (August 15th) the police patrol car passed by in front the Fire Department building and one of the firemen (?) hailed the driver of the police car and made uncomplimentary remarks to the driver. The policeman with whom the interview was being conducted stated that this sort of thing had been going on for weeks and weeks and apparently the same fireman who is a young chap of about sixteen or seventeen had been hailing any police car that passed by the Fire Department and calling out names to the driver. He said the Police Department had stood much, if not all, of this heckling and razzing by the Fire Department, more specifically by this young fireman but yesterday, August 15th, the driver of the police car felt that he could no longer stand any more of the razzing by the Fire Department. When this young fireman made his usual passing remarks, the driver of the police car stopped his car and, according to the policeman telling the story, the driver went in the Fire Department and literally dragged the Fire Chief, Mr. Tom Nishimoto, out of the building into the patrol car, after the Fire Chief had refused the invitation of the driver to come with him to see the Police Chief, Mr. Shigekawa. The police

driver then drove the Fire Chief to the Police Department where the Police Chief, Mr. Shigekawa, gave the Fire Chief a good "lecture" on the past behavior of the Fire Department in their relations with the Police Department. The policeman telling this story stated that the Fire Chief, Mr. Nishimoto is "A swell guy", but it is only two or three firemen in the entire Fire Department who are causing all this trouble. He said some time ago about three or four weeks ago about the same thing happened as yesterday's (August 15th) incident. In this previous incident the Police Chief, Mr. Shigekawa, was hailed and razzed by one or two of the firemen as he was driving past the Fire Department. In this case, it was stated that the Police Chief stopped his car and severely reprimanded one or two firemen doing the heckling. The policeman telling this story stated that the Police Chief would have liked to take a "sock" at the one or two firemen but the Police Chief realized his official position and used discretion in the matter. Another policeman was also present in the interview and he stated that if ever he was razzed or heckled by any firemen, he would take a "sock" at any of them.

According to some people, there is a strong public sentiment against the Police Department as the police personnel seem to be acting rather dictatorially. It has been heard that there is a definite movement in Poston One to

oust the entire police personnel. It is reported that a petition is being circulated among residents of Poston.

(A follow-up of this story will be conducted.)

(T.Y.)

via John Evans:

2 parolees from Bismarck, Northa Dakota.

(EHS)

via Mr. Haas:

The Chairman of the Council has taken ^a definite personal stand that certain offices ~~are~~ are to be filled through Civil Service Examinations. The matter of course has not been settled in the Council itself, but arrangements are being made for the matter to be brought up at the next Council meeting. Mr. Haas will be absent and he has suggested that Mr. Burge be present at the Poston One meeting for the purpose of speaking about and explaining the possible nature of such examinations. (EHS)

Ed There was a meeting of the Teacher's Training Group in ^{the} Series "Education ^{and} in Democracy". Dr. Leighton was the speaker of the evening. Just before dark a heavy dust storm came up blowing from the East and filling Poston with fine dust. People were walking about with handkerchiefs over their faces; at the same time heavy rain clouds were advancing from the north. People were sitting on their porches watching the lightning flashes and noting the movement of the clouds. It was an extremely threatening and unpleasant evening. The meeting was scheduled to meet in the Personnel Dining Room and Mr. Haas and I intended to go. We however thought it was to be in the Cooking School Kitchen and went ^{there} through the dust. In the kitchen was a group of people, ten of the kitchen personnel. I asked them if the teachers meeting was not to be held in ~~there~~ and one spoke up and said "No; ^{it} ~~that it was to be~~ held in Block 34 Mess Hall." ^{at} There was a minute or two before I realized that his reference was to the Personnel Dining Room.

Mr. Haas and I arrived too late at the meeting to record Dr. Leighton's speech. He was winding it up as we came in amid the clattering of the doors in the strong wind. The room was filled with fine dust and everyone looked itchy and uncomfortable. When Dr. Leighton finished, Mr. Howard, the Chairman, immediately became interested in the attendance and asked for a show of hands from those who were from Poston I. Only about five hands went up. The rest of the attendance seemed ^{to be} from Poston II and III, persons who had been brought up by bus from those places. Mr. Howard insisted, however, ^{or} taking an attendance record of the meeting.

(EHS)

via John Evans:

14 parolees from Bismarck, North Dakota.

(EHS)

Sometime in July I had signed up stating my interest in the summer school for prospective teachers for the coming fall term, and on Aug. 1st. two separate lists appeared on the bulletin board, assigning the prospective teachers on the following Monday to the two departures of the two busses borrowed from the Colorado River School for Indians. The first busses left at 7:00 A. M. on Monday and carried a few prospective teachers and several children (to be used as model students), and, fortunately, I was assigned to the second departure which left at 8:30 A. M.

The River School is located about nine miles north of Pos-ton, and the prospective teachers were in a holiday mood, especially as they realized that they were actually going out of camp limits. There was an exhilarating spirit as the buses rolled by on the bumpy road, passing green pastures, and fields green with young cotton plants. The trip was a pleasant one, but our best surprise was on arriving at the school grounds where stood a four-classroom school structure with an auditorium, a kitchen, and a shop.

Upon arrival, the two model classes were already in session, surrounded by the prospective teachers who had come on the first trip. Quietly they aligned themselves about the two classes, the selection depending on whether one was a secondary or elementary applicant.

After an hour of observation, a mass meeting was held of all prospective teachers, and Mr. Howard, principal of the summer session explained the progressive system of education which

he hoped would be applied to the Poston school systems. Dr. Carey was not there on the first day, but we were told that he was of the progressive school of thought.

Lunch was served in the patio of the school, and a rather nice one it was because it was so different from the usual menu in camp. Some of the prospective teachers felt that Mr. Best supplied the school kitchen with a slightly better ration than those of the blocks in camp because there were Caucasians on the summer staff. Others felt that the fine lunch was a result of the effort put out by the cook who has been attending the cooking school being conducted in Block #32.

During and after lunch, many prospectives grouped themselves to discuss the prospective system of education that was to be applied here at Poston. Many expressed their feelings that they signed up under the belief that they would be allowed to teach under a departmentalized system, and many wanted to quit immediately, but all agreed to give the summer school a fair trial.

There was much evident a resentment among the prospective teachers that the 75 or 80 Caucasian teachers who are to be brought into Poston would receive anywhere from \$1500 to \$2000 annually. The salary is a meager one when compared to positions in a more densely populated community; however, some of the Japanese teachers-to-be felt that was much as they themselves were to receive only \$16 and \$19 per month, the Caucasian teachers might look down upon them. They felt that a teacher must

keep up to a certain standard of neat personal appearance, and they doubted that they could do so without failing to keep up their own families supplied in the few personal necessities. Also under the progressive system, they were under the impression that much of the teaching and research material would be left entirely up to the Japanese teachers to purchase for themselves. Naturally, they wondered, "How can we?"

The teachers-to-be apparently resented the proposed idea that the Caucasian teachers were to be furnished individual adobe homes for their families, while the Japanese teachers were crowded anywhere from 5 to 8 person to an apartment only 20 by 25 feet large. They felt that their own living conditions were not favorable to the teaching effort, and that the Caucasian teachers would have an advantage over them in that respect.

The general feeling amongst the prospective teachers was one of resentment, however, all the applicants seemed to be broadminded and each felt that the progressive system as taught them at the summer school should be studied carefully before expressing their attitudes.

(JNF)

via Dr. Haidis:

The thing upper most in the minds of everybody, is, at any rate of the older people, the matter of the cash advance. Everywhere I go I hear about it. They want to know whether they will have to pay that back. Once they learn that they won't have to, then you'd see things hum. All that ^{"stopp"} ~~stopped~~ labor will just fill the fields up. Those Roachdale Cooperative people were talking to them tonight and they ^{Japanese} just as good as told them at the end of the meeting, "Well, so far as we are concerned, this is all an academic discussion. What we want to know is what sort of equity we can have in a cooperative here at Poston." Believe me they can tell those people more than they know about cooperatives.

(EHS)

via Elmer Tanigoshi:

To date there have been 24 deaths and 44 births in Pos-ton. Families are given their choice as to the form of burial, that is, whether they want cremation or interment. The majority select cremation, a process which takes place in San Diego. According to Mr. Tanigoshi, "in a situation like this, cremation is preferred by the Japanese people because the ashes may be taken with them and they would not be faced with burying their relatives out here in the desert. Also there is no law in Arizona prohibiting the keeping of ashes in the house. A law like that has been passed in California not so long ago." (EHS)

via Moris Burge:

The blocks which have given the housing authority most trouble are 15, 16, 17, 18, 31, and 32. The recent group from Salinas Assembly Center have given more difficulty than any other.

(AHL)

via Moris Burge:

Personal
Mr. Burge reports that he finds practical considerations much more important in connection with persons asking for transfers than lines of friendships. What they are concerned about is proximity to the toilets and showers rather than whether or not friends live near them.

(EHS)

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via Moris Burge:

Moris is no longer permitted to eat his meals at Poston III. He is not allowed to eat in any of the evacuee kitchens, apparently on order of the Department of Transportation and Supplies. His ration is included in the food sent to the personnel dining room in Poston I. Therefore, it has been decreed that he must return to Poston I for every meal three times a day. This wastes too much time and so Moris is arranging with Mr. Potter to have his own individual ice box taken down to Poston III and his rations for at least breakfast sent there. Moris's comment is "someone is trying to make it difficult."

(EHS)

ready in progress, shortly after 9:00 A. M. There was no one there except four priests and four members of one of the bereaved families. We felt very uncomfortable, like intruders, and considered not going over where the service was being conducted. We finally did, however, and stood behind the family group who were standing facing east, that is, toward the head of the grave. As we came up, a young woman of the family came up and shook our hands in turn murmuring, "My daughter died". She then went back to her place with the rest of the family. Members of the other bereaved families came up shortly afterwards and the service continued, consisting of chants and sounding of a bell by the priests who stood in full vestment at the heads of the graves. One of the priests gave out two o-sen-ko to each of us and each of us went up and knelt at the head of the grave placing the burning o-sen-ko in cans of earth which had been placed there for the purpose. There were also at the head of the grave small food offerings, such as cookies, candy, and an orange. There was another brief service after the placing of the o-sen-ko. Then the priests came back to where we were, greeted us in turn and the family shook hands and thanked us for coming. Miss T said that the families did not realize who we were, but that they had assumed that we were members of the administration who had come to pay our respects. At this we felt rather uncomfortable, as if we had been there under false pretenses. Miss T pointed out that the services made use of a certain ritual word, specifically, a title of Buddha in such a way as not to conflict with any of

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the three Buddhist Sects which are represented in Poston.

(EHS)

I attended the memorial services at the Poston Memorial Park with Miss Tsuchiyama and the Arensbergs. Miss T first went to Buddhist headquarters in Block 45 where she asked for permission for the Arensbergs and myself to attend. The priest there said that they would be very pleased to have us. So far as I know the families who had relatives in Memorial Park were not consulted. We went to the park and found the ceremony al-

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via Mr. Endo:

*culture
survival*
"There is some of the old caste system still left among the people. I mean the old system they had in Japan. You have heard of the ^{untouchables} ~~unattainables~~, the butchers and people who did work like that. Well, there is one family in my Block that has that kind of background and seems to me that people have pretty strong feelings about them. It causes a little trouble, but I don't know much about it yet."

(EHS)

Via Mr. Moris Burge:

There are a lot of snake-skins hung up in various homes. There seems to be a wide spread of interest on the wild life around here. Some Block Managers have scorpions nailed up in their offices.

(AHL)

Via Florence Mohri:

There is a Japanese superstition about the hanging of snake-skins in the home. It is said to keep good fortune in the family and a precautionary measure for ill health.

(AHL)

Overheard at the Obon Festival--Standing near me in the audience at the O-bon Festival was a tall young evacuee who has all of the physical characteristics of a Caucasian. He was talking in monologue to a middle-aged woman standing beside him. I heard him say, "Boy, I used to hate this place when I first came. I guess I acted sort of crazy. It sure seemed crazy to me. I tell you it takes a long time to get ^{broken in} ~~used to this place~~, but I don't mind it much now." The woman said, "What did you hate most. Was it that getting a shower in a crowd?" The young man replied, "No I didn't mind that. It was this business of having to eat all the time with a big gang of people and never getting any chance to get off by yourself at any time. That really got me." He changed his tone and began talking about the dance saying, "Well, here I am just looking at this stuff. You know you can just keep on looking and you get sort of fascinated, not thinking about anything else; not thinking at all in fact."

(EHS)

I attended the Obon festival, Sunday evening, August 23rd. The dancers were children except for the directors of the ceremony who stood beside the altar and the few men of their number who moved out into the rings of dancers and directed the movements. Most of the children were girls up to about the marriageable age, that is from about eight or so to about fifteen or sixteen. Occasionally, however, adolescent boys and young men dressed in clownish imitation of the girls would take part, to the subdued laughter of their associates and few spectators. Their clowning was a regular part of the ceremony. The older people involved came up, both men and women, to the front of the altar and bowed there. There were flowers there and several bowls or piles of fruit. Before and after Miss Tsuchiyama and two other people (nameless) denied that this festival was in any way a harvest festival or first fruits festival, but its association with the full August moon would be strange if it were not. It seems to have taken on a very secular aspect, what with a bazaar in the crowd and much festivity among both young and old, but the act remains that it represented the culmination of several days of rehearsal on the part of the younger people, that people interested enough to explain that several new elements including a Los Angeles dance number had been introduced here, and that there were five or six Buddhist priests in full regalia officiating at the high altar throughout. Also the

women who approached the high altar bowed their heads in prayer for a considerable amount of time/^{be-}fore retiring.

I stood for a time with a young man who I did not recognize but who knew me and addressed me by name. He said that he did not know the meaning of the day and that he paid no attention at all to the ceremony. He was sure it had no real significance (in fact he seemed to want to give me the impression he was scornful of the whole thing). He was a Methodist and he went to the Methodist Church all his life and he was still going to the Methodist Church here that had just been set up. In fact before he came he knew very few Japanese at all and most of his friends were Caucasians and his best friend was a boy who was now in the army. One other of his friends he used to go with is now in Egypt in the army. He was a boy scout, a member of a patrol in which he was the only Japanese, and in fact he was a member of the California state guard too, and when he left, the lieutenant called him and said that he was sorry to see him go. The lieutenant was a plumber that he had known all his life in town and that he had occasionally worked for him after school hours.

In fact at home he heard very little Japanese spoken at all and he knows very little of the language at all. His father came over here when he was a young man to make his money and stayed on here. His father would have become a citizen if he were able, and in fact he went off into the

first war and came out and became a member of the American Legion. He would have become a citizen then when opportunity was opened up but he was away on a job at the time and he didn't want to have to come home and give up the job. In fact he never saw so many Japanese as here and it is strange to him.

Then he asked if I understood the Japanese psychology. By that he means the psychology of the older Japanese. He could understand a man like his father because he knows him so well but he can't understand the other older men at all. His father is very Americanized, but the others have a psychology which is beyond him.

He kept looking for his sister whom he said was dancing in the ondori of the Obon. When I asked him how she was dressed, he said that she was ⁱⁿ a Japanese costume, just for fun. (About half the girls made some effort to appear in Japanese costume, some of them complete.)

(CA)

via Fred Okamoto:

Mr. Okamoto has decided to leave the Bureau of Sociological Research and will take up the duties of assistant block manager in Block 39. He reports no more progress on the new adobe project which is composed largely of Block 39 persons. He says that they did not expect to get going although they have an extensive ramada built for several weeks. They are talking and thinking ^{mainly} ~~namely~~, Mr. Okamoto says, about the mechanical organization of the project. They want to save human labor in every way possible. They have not yet tried any work systems, however, but are merely talking about it. It is Mr. Okamoto's opinion that the policy of those who are interested in the project is to eliminate as many persons as possible between the foreman and the administrative officers. They are getting help and advise from Mr. Anderson of the first adobe project, but not from Mr. Popkin and Mr. Tolson their attitude being that they did not want to discuss the matter with these latter two; that they are at the level of the administrators whom they believe can be eliminated. (EHS)

Mr. Harley Mimura, Poston III, entered the Bureau of Sociological Research today.

(AHL)

At dinner Mr. Haas mentioned the incident at Poston III in which a Caucasian had attacked a police officer, giving the version which has already appeared in the Sociological Journal. He was interrupted by a man sitting across the table from him who spoke with a great deal of feeling saying, "Well, I know what happened down there at first hand. I know all about it because I went down there in the car with Mr. Head. I tell you I don't like mob violence and that's what that was. That Jap went and got a gang and they were going to beat up on the man. He wasn't doing anything wrong. Maybe he was going faster than fifteen miles an hour, but so do you when you drive a car." He pointed to the rest of us at the table and shook his hand at each of us in turn saying, "You, too. You, too.". Mr. Haas continued to question him for details of the incident he had seen, but the man was in a highly emotional state and would give nothing clear cut. Once he said, "I tell you that 's pretty bad when somebody takes a two-by-four and smashes a hole in the windshield. I tell you that's mob violence and I don't like it. Some of these Japs are getting pretty bad and there are some of us around here who don't like to see that." Everyone at the table had been aroused by the man's statements and finally the telephone girl who sat at the end of the table said, "Well, I heard that the M.P.'s went down there and I was talking to one of the M.P.s and he said the Caucasian was in the wrong and all the other M.P. thought so too. That's all I know about it." This set the man who claimed first hand

knowledge off again, but what he said was no more specific than it had been before and consisted of repetitions of statements such as "I don't like mob violence" and "These Japs are getting pretty bad." Mr. Haas told over again at least twice, the version of the incident substantially as it appeared in the Sociological Journal and each time had merely aroused the man further and made him less and less able to discuss the facts of the situation.

(EHS)

Attended a meeting of the Cooperative Educators in the Mess Hall of Block 35 at 8:30 p.m. This hall was decorated with blue and white curtains at the windows and flowers made from orange wrappers which hung from the lights and swung in the breeze. The group present consisted of 27 of the evacuees of whom 5 were women and the 5 cooperative teachers, Mr. Haas and myself. Mr. Noguchi, the sculptor, came in about the middle of the meeting.

Among the evacuees, I recognized Mr. Tomoo Ito, Mr. Harry Fumii, Mr. John Katano (3-1-A) and Jack Nakagawa (Mr. Haas told me that he ran for election to the council and was defeated). Mr. Haas pointed out Mr. Henry Kanagi who is head of the factory planning and his brother George.

Most of the discussion was carried on by Miss Arnold and Mr. Perkins of the cooperative teachers. They began by talking about the consumers cooperative. "The consumer runs the show." This is the principle. One vote per consumer no matter how much he buys. Votes elect a board. Discussion continues about control.

The teachers work through tossing the ball of discussion back and forth. They asked each other questions of which they obviously knew the answers. "Mr. Perkins, what do those big cooperative factories in England make besides biscuits?"

MR. PERKINS: "We are the customers and the owners. We want to keep it as close to cost as possible." You can have the cooperation if you want it. The government has said so and so has the administration here, Mr. Head, Mr. Gelvin and Mr. Fister."

The law will permit us to incorporate. It is a Federal and not a state law. \$600,000,000.00 a year equals cooperatives in United States of America. It has doubled since 1935. Cooperative enterprises equals

the trend of American business. Vice President Wallace is all for it. Cooperative enterprise is democracy in economic life to match political life.

Mr. Head is trying to arrange for the Issei to have the same functions in community enterprises as the Nisei. This would not come up in a cooperative enterprise because consumers hold control. This would get around to the fact that Isseis can't sign checks.

MISS ARNOLD: "Tomorrow we are going to teach how to read reports and understand figures. Experience in cooperatives may lead to jobs after the war."

All raised their hands to show they want a cooperative store.

(AHL)

✓ At breakfast this morning, I listened to a very interesting conversation between Mr. Fister and Mr. Haas in regard to the Cooperative Enterprise. They both felt that the cooperative educators (who have been here since) are not realizing the particular needs of this community and are putting pressure on everyone to adopt consumer cooperatives. One of their arguments is that in a coop as contrasted with the present community enterprise, the profits will belong to the people and not have to go into the United States Treasury. Mr. Fister says that in spite of the wide-spread prevalence of the notion that all profits from this project will go to the United States Treasury and can only be gotten out again by an act of Congress, this is not the case. The Community Enterprise here started on borrowed capital which has not been paid back and all future profits will belong to the Enterprise organization. Just recently, the prices have all been reduced because of their having paid up on the capital borrowed. Ted Haas feels it would be better for the community to develop the idea of working together and applying enterprise profits to things that would benefit everybody rather than cultivating an "every man for himself" attitude which in this community would be adhered in the set up of a consumers coop. Furthermore, the consumer coop will necessitate a vast amount of additional bookkeeping since a refund must be made to each purchaser in accordance with the amount of his purchase.

(AHL)

via Girl Reporter for Press Bulletin:

Mr. Haas and I ^{were} / talking to a reporter after the Council meeting. He happened to ask about the organization of the three news bureaus into one. The reporter said, "Oh, that's all settled by Mr. James. We never have anything to do with that. He just tells us what and that's what it is." Mr. Haas asked if they have any staff meetings. The reporter said, "No". Then said, "We are happy enough about it. It is all right." (EHS)

UN-SOCIAL ATTITUDES & ACTIONS AS NOTICED ABOUT CAMP-----
(These are but a few of the outward manifestations noticed casually, but invariably daily)

- I. Empty soda pop bottles and emptied tin cans strewn about the camp, especially in the vicinity of the main canteen and the two branch stores.
- II. Disregarding of the "Road-closed" markers which were put up in many parts of the camp by the road construction crew. These signs were no sooner placed in various vital spots than they were either purposely knocked down, sideswiped, or detoured around.
- III. Total disrespect of the speed limit of 15 miles per hour arbitrarily placed to help solve the dust problem.
- IV. Carelessness in the transfer of the contents of the waste basket into the large containers placed at each terminus of the block, resulting in trash being whipped around by an occasional wind. (JNF)

Carelessness in the transfer of the

Dr. Redfield left tonight on the train. This morning, Dr. John Provinse, head of Community Services for the WRA and Mr. Philip Glick, who is the chief Attorney for the WRA, arrived to spend a couple of days in Poston. At our staff meeting this morning, Mr. Glick said that in a short while, a policy would be announced by the WRA for getting those who wished out of the relocation centers and back into private or government employment. The plan is to scatter the American-Japanese in small groups in non-military areas throughout the middle west.

Mr. Glick says that having the Isseis on the council at Manzanar was not an error by occurred before the regulation prohibiting them from holding office had been issued. A few minutes later in a different place with a different audience, I heard Mr. Provinse say that Issei had got on the Council at Manzanar because the administration there said they had never seen the regulation although it had been issued and he replied that he thought they had deliberately avoided seeing it. Both he and Mr. Glick think the troubles that have developed at Manzanar with outspoken conflict between the Issei and Nisei show the wisdom of not allowing Issei to hold office. They feel that most of the Issei are steeped in the culture of Japan and at heart are pro-Japanese though not necessarily subversive or indulging in espionage. The Nisei on the other hand are anxious to become part of America but they feel that their efforts and thoughts are getting no recognition from the government or the american public and consequently they are in danger of losing heart in giving in to the "I told you so" of the older generations. If it does nothing else, the restrictions of the council to Niseis will give them a feeling of some recognition and some privilege arising from the citizenship.

Both Glick and Provinse were much encouraged by the recent meeting of WRA chiefs in San Francisco and felt that the general picture was hopeful. There

are three general lines of effort to be followed simultaneously:

1. The building up of fruitful life within the relocation centers,
2. The drive to get as many workers as possible out of the relocation centers and back to American life,
3. The building up of good public relations for the American-Japanese.

This means a development on a large scale of outside improvement, activity and the education of the public. Lay institutions such as churches and educational organizations will be utilized to the full on this program.

With John Embrey as a nucleus, Mr. Provinse is setting up a research project for all the relocation centers and this will be attached to the employment division and oriented to some extent toward the practical problems arising in that field.

Mr. Provinse says that there are more requests for repatriation to Japan at assembly centers than at relocation centers. There is some consideration being given by the WRA to placing all those who want to be repatriated in one camp so that they may be more easily shipped away when the opportunity permits. This would amount, of course, to segregating all Japanese, particularly the Issei, who are not in sympathy with America. Many Niseis have requested this.

Things are going very nicely at Tule Lake. This is perhaps in part due to the pleasant climate and physical surroundings and in part due to the presence of Ted Waller who is very strong on community activities.

Mr. Glick says that one of the reasons there has been troubles at Manzanar has been due to the fact that it switched from an assembly center to a relocation center by simple shift in administration and without any change in geographical position for the evacuees. There is a movement in the army to organize a battalion composed of American-Japanese. A movie has been made of some of the maneuvers and military capabilities of the Japanese soldiers now located in Minnesota and Mr. Glick said that when he saw it rejected at a theater in the East, these American-Japanese soldiers got a big hand in the audience.

I asked Mr. Provinse whether or not all the farming was to be done under a management system as described by Mr. Utz. Mr. Provinse said that it was an over-all policy of this type but that if new localities had something better to offer, it would be entirely possible for them to modify it. Thus, it will be possible to have farming done by groups or families here if it is desired to have it set up that way. There will be no objection to the type of thing that Mr. Burge plans for Camp 3. Mr. Provinse says that Dillon Myer, head of the WRA, is against education beyond high school at government expense but is entirely in accord with college or higher education if the expense is borne by outside agencies.

In spite of the fact that the new budget provided this community with no funds for community services, Mr. Provinse says that there are funds for such purposes in the WRA. That is to take care of those people who need some financial help, clothing, etc.

Moris Burge is planning to establish a green belt of mesquite of about 100 yards wide all around his camp. He is also working out a method for irrigating about 25 acres of land from a well which was sunk for drinking water but in which the water was found unsatisfactory for human consumption.

(AHL)

via John G. Evans:

1 release from hospital, San Jose, California

7 parolees from Bismarck, North Dakota.

(AHL)

I was over at John Evans' house in the evening and he said to Moris Burge and me, "I'm trying to cook up some interest in this costume show. Don't you want to come over?" We got in the car with him and the rest of the family and went over to Recreation Hall, Block 13. There were 20 or 25 people standing around in front of the Mess Hall and as many more inside looking at the display. We were greeted at the door by Mr. _____, a prominent member of the Poston Dramatic Society. He showed us through the exhibit. On each side of the Mess Hall were hung beautifully embroidered and brocaded costumes of the kind used in the old Japanese dramas. It was pointed out to us that much of the embroidery consisted of twisted paper with gold leaf wrapped around it. There were embroidered decorations representing cats heads, human faces, birds, and one or two representing dragons, but dragons weren't prominent. In addition to the robes there was a display of wigs and one of old fashioned Japanese armor consisting of enameled metal slats. There was also a large drum about two feet in diameter and some bell-draped wands. As we stayed on a large crowd moved in and out of the Recreation Hall, probably 3 or 4 hundred people. There was a considerable number of the administration personnel including the following: Mr. Head, Mr. Evans, Mr. Burge, Mr. Gelvin, Dr. Arensberg, Dr. Cary, Mr. Haas, Dr. Provinse, and Mr. Glick. A member of the Dramatic Society told us that the costume display had been on tour of the United States going from state to state; that it had come here from Salt Lake City and would remain in Poston per-

manently. Moris Burge understood that it cost \$2500. It was spoken of as the property of the Poston Dramatic Society, an expression which was evidently translated from Japanese with difficulty by our informant. He explained that the costumes would appear at the County Fair to be held September 19, but it was also said that there would be weekly performances by the dramatic society from now on in which some of the costumes, wigs, etc. would be used. (EHS)

Coming back from Parker about mid-night after seeing Provinse and Glick off, Dr. Leighton and I heard music in the Administration Mess Hall and went over to see what was happening. It was a dance in regular fraternity house style with slightly dimmed lights and a few crepe paper streamers strung up. The dancers consisted in some of the younger members of the Administration staff. One person whom I recognized was Moody Palmer, Jr. In other words they were Caucasians and Caucasian-Indian mixed bloods. The girls were Japanese, some of whom were the waitresses in the Personnel Mess; the others I did not recognize. The dance went on until shortly after mid-night. (EHS)

There was a baseball game between the cooks of the hospital and the doctors. Dr. Saito pitched for the doctors and on the team among the others were Dr. Wakatake, third base,

Dr. Ishimaru, and Dr. Leighton. The game was played on the athletic field on Block 35. The doctors beat the cooks 18 to 12 and consequently the cooks had to pay off. They brought the doctors back to the hospital Mess Hall and gave them pie-a-la-mode. The doctors, it is said, received eight challenges as the result of the game, none of which they have accepted as yet.

(EHS)

Ted Haas was talking to Dr. Provinse and Mr. Glick concerning recommendations for self-government which had been made by the W.R.A. He said it was clear to him that Sol Kimball was responsible for one of the provisions namely that instruction be provided in parliamentary procedure for all council members. Mr. Haas said that at the very beginning Kimball had insisted on this and he himself, Haas, had never been able to see the need for it. To him it seemed superfluous because there hasn't been a single dispute regarding parliamentary procedure since the Poston I Council began and as yet no one has or pays any attention to Roberts "Rules of Order". Arensberg interposed that he thought the people in the council had already had a great deal of practical experience in meetings and that they had no need for formal training. Glick said that he thought at least a copy of the "Rules of Order" should be available somewhere.

(EHS)

Dr. Provinse raised the question in connection with Mr. Haas's description of the council's creation of a Budget Committee of the danger of mixing politics and money. He did not

express an opinion, but pointed out that this ought to be considered carefully by Mr. Haas in his advisory dealings with the council.

(EHS)

To Mr. John Evans, Assistant Project Director
 Poston I

We, the undersigned, believe that Mr. Noboru Tamura who has been serving as temporary Block Manager of Block 12 has at all times performed his duties faithfully and with ability. He has fulfilled his office with energy and efficiency and has gained the confidence of the people in this block during the period which he has served. We wish to see Mr. Noboru Tamura continue permanently in the office of Block Manager and we therefore offer this recommendation on his behalf to the administration.

Respectfully submitted,

(EHS)

Along with Dr. Redfield, I steeped into the carpenter shop in Camp 3 this afternoon. Mr. Robert Ouchi was present and was soon in an animated discussion with Dr. Redfield concerning the Issei-Nisei problems. Mr. Ouchi felt that it was the duty of the Adult Education group he represented to make it perfectly clear to the Issei just what their political status was; namely, that they are "enemy aliens" and are to be restricted by certain laws, national or international, and nothing that anybody can do in the administration or elsewhere to alter these basic facts. On the other hand, within the frame-work of these restrictions, a great deal can be done to bring about better working, living and social conditions for the Issei. Furthermore, if the Issei understand their situation and don't simply resent it and blame it on other local people, whether Nisei or the administration, they can do a lot to help themselves and will be in a better mood too if they understand. He believed that most of the Issei would not want to hold positions of political leadership but that in the work of the community such as farming, they not only had the desire to be the leaders and resented against being put in the shade by the younger generation but they actually knew far more and were better qualified. He believed that the community could develop so that the Council members would be Nisei whereas the leaders in work activities would be chiefly Issei. He pointed to the carpenter shop as an example of this. It is under the direction of Mr. Sugita and he has working under him and in harmony a very busy and efficient group of both Issei and Nisei.

(AHL)

Via John G. Evans

2 transfers (Unit 1) Manzanar Relocation Center

(AHL)

Mr. Evans said to Mr. Haas that it is a matter of principle with him that the Council should not meet or have its Chairman's office in the Administration Building. This came up in connection with his and Mr. Haas's consideration of office space to be assigned in the new Administration Building. Mr. Evans asked Mr. Haas whether he agreed with him on the points and Mr. Haas stated that he thought he did, but that something ought to be done about the Mess Halls as places to meet in because of the treatment which was sometimes accorded the Council members by the kitchen crew. Evans agreed with him and Evans said that he thought a special building would certainly have to be set aside. They decided that meanwhile the council would meet in the staff meeting room in the new administration building and that the Council secretary would continue to have a desk in the space assigned to Mr. Haas.

(EHS)

for the people to decide. For this reason Mr. Perkins of the Rochdale Cooperative has become angry with Mr. Haas and accused him of being uncooperative. Meanwhile, however, the W.R.A. policy worked out in San Francisco has a provision which says that cooperatives shall be introduced in the economic life of the people of Relocation Centers.

(EHS)

via John G. Evans:

1 parolee from Sharp Park Detention Station.

(AHL)

At the request of Mr. Ward Shepard who had planned to go on this trip as the Caucasian escort I accompanied the following: (see list)

August 30, 1942

Please Pass:

Lawrence Sasano
Frank Kadowaki
Howard Kakudo
Isamu Noguchi
Roy Kobayashi
Joe Kondo

to go 15 miles other side of Parker accompanied by Mr. Ted Hass.

W. Wade Head
Project Director

on a desert trip whose avowed purpose was to gather ironwood plants and other artistic objects. The trip required a pass from Mr. Head, requisition of supplies and utensils signed by me, breakfast food including eggs, bacon, ham, eight quarts of milk, salt, pepper, about two eggs per man and two oranges perhaps, plenty of bread and butter, the latter being toasted over a fire.

As per schedule I was awakened by Mr. Noguchi at 5 A.M. and quickly dressed. Mr. Noguchi suggested that we might get an old piece of rope since he remembered that on the last expedition, the truck was stuck and with great difficulty was brought out of the river bed. We, however, decided that time was more important than rope. The guard let us through without question. Seated in front we spoke as follows:

Noguchi said that he thought the staff was good. He was

8-30-42

At the request of Mr. Ward Shepard who had planned to go on this

irritated merely by two people although he added another, Mr. Haidis, who though well intentioned didn't know how to get things done or understand residents here. Haidis took a group down to the river and they had a misunderstanding about trucks, he burst out into interjections: "Have you people no brains? Can you take any truck? " The result was that some six or eight of the whole carload weren't there and refused to go with him.

The psychology of such a situation is this, according to Mr. Noguchi. After the residents know a member of the personnel and understand him they no longer object to criticism in a proper vein, however the criticisms here and the subsequent difficulties in which Mr. Haidis refused to permit a group to go swimming on a trip for cottonwood, has made him very unpopular. Mr. Noguchi however said Mr. Haidis was well meaning and soon realized his mistake.

Next regarding Press Bulletin, Mr. James had refused to agree with Mr. Noguchi's plan to get several good editors in Santa Anita connected with good journals on Pacific coast and one of these was SA paper editor, to improve personnel of P.B. here. The journalists desired to come here, but Mr. James arbitrarily refused them. He said he wanted to train material himself and he didn't want to dismiss his staff here even for more experienced personnel. Mr. Noguchi thought this a fine spirit, but an injustice to community dependent upon the paper for its news of the project. The attitude of Mr. James appar-

ently also affected the rest of his staff. He rather that they made decisions. One need only go the club to see that none of the young and inexperienced people would dare question a ruling of Mr. James. He otherwise had very many fine qualities. Further in other instances, namely, the planting of the pioneer grove Mr. James refused to listen to reason. The result was that most of the trees didn't survive. Another instance was no one save Mr. James is consulted about the signs designating the personnel club to appear on the new building. Even though some believe the plan to have a large plan is not good or artistic all are afraid to raise the question. Regarding Mr. Popkin, who is gentle, but he can't get along with him either. He couldn't convince him of the usefulness of certain artistic affects in buildings. He also said about Mr. Head, whom Mr. Noguchi likened to Mr. James, namely arbitrariness. However, Mr. Head can say "no" nicely and does not rouse the same antagonism.

Discussion regarding Dr. Arensberg--he mentioned Arensberg's name. He had been one of the first to mention to Dr. Lamb that it would be desirable to have Dr. Arensberg on the project. Later he spoke to Dr. Collier about it. Since then he feels that his intellectual life is barren here, there being so many agricultural people, he was very anxious to meet Dr. Arensberg. Arrangements were made whereby he would come to office to meet Dr. Arensberg.

Regarding intellectual life of Poston, many people who come from Santa Anita (he misses friends and has made only

few) said this community despite heavy intellectually minded staff where so much gets wasted and despite fact topnotchers came the people weren't the same they were used to in city life. This mean lack of normal friendship and intellectual life. Furthermore the intellectual activity such as training school for teachers seem to be over the heads of many of the teachers.

About this feeling he said two residents made the point: one said she was profiting, but the other said it was too deep for her and most of the others. The others called it old stuff. The teacher they feared was going to have too big a job here, because it wasn't an ordinary routine here. Likewise the book seminar was over their heads. This gave point to Mr. Noguchi's conclusion that fine intellects were wasting their talent out here with little result.

He spoke also of Chinese Hu Shih distrust of the evacuation program. Also KC Li distrusted it.

Regarding Coops, Mr. Noguchi though there was considerable opposition to the movement. He favored socialism as at present. Mr. Noguchi was disappointed, however in delay of council not granting his request for funds for recreation, that he made in writing. He asked about the coop experts and felt that they didn't realize the different situation here. He asked what I felt of argument that coops would play more important role after the war. He attended meeting, but wasn't recognized. Mr. Noguchi felt government would have more to say, and he thought things would change to bring about state

socialism rather than coops. Educationally the state socialism experience here would be of value.

He thought also that high pressure techniques of the coop experts did not aid their cause. He referred to several plans which the evacuees had shown interest in just before evacuation. Several groups including those of churches desire to form coops mainly agricultural ones. They wanted to buy land. The Santa Fe railroad also backed the movement, hoping to sell them some land. But they failed due to the fact former farmers feared competition with the coops and the authorities discouraged buying land and there was a fear land purchase would be speculative and one group was suspected of setting up a pro-Jap colony. One of the persons backing this last plan was a Catholic group leader.

Most of them hadn't been off the project. Lawrence Sasano and Roy Kobayashi hadn't been together with a party lead by Mr. Noguchi before. Noguchi acted as commander of the party. The art club was these people on the expedition. Roy Kobayashi told me he was interested in commercial advertising and was delighted to find rock and plant designs. Mr. Kato mainly interested in flowers found many. Mr. Noguchi and aids were interested in getting ironwood. They looked for grain textures and designs. Mr. Noguchi and others wanted cacti and took back many examples. Many jokes about coolness and the meal etc. saying it was much better and the freedom. (TTH)

I spent awhile this evening after supper sitting on the door-step of Mr. Isamu Noguchi, the sculptor, with Mr. and Mrs. Michio Kunitani and Dr. Arensberg and Dr. Spicer. Mr. Noguchi and the Kunitani's discussed at length the current situation of the Japanese. They said that the people here have a strong anti-semitic tendency and that they were prejudiced against Dr. Schnur and accused him of embezzling money and other things. They have the same feeling about Dr. Pressman. They commented that they thought it was "horrible" for one minority group that was having difficulties to feel thatway about another minority group. Mr. Kunitani said that when the American-Japanese are among the Caucasians, they tend to have and show strong inferiority feelings in their attitude toward the Caucasians and that when in a group to themselves, they are inclined to be very proud and arrogant in their attitude toward the Caucasians. They discussed the educational program here ^{at} of some length and Mrs. Kunitani who is taking the teachers' course admires the very clear progressive ideas of planning but she says it is way over the heads of a number of the "kids" who are taking the course. She says they go to sleep during "absolutely wonderful" lectures because they do not understand. Most of them would be perfectly content to learn ^{how to teach} /out of text books - the time-honored classical stuff. Something needs to be done to educate people up to the level of the progressive education. All three felt that the administration should encourage all forms of American art, activities, traditions and education and sports, and while they should not prohibit Japanese forms, should have a policy of definitely discouraging them. They felt this was necessary in order to make easier for the young people and also to prevent the young people coming, undoubtedly, under the influence of Japanese traditions and becoming pro-Japanese. Specifically, they thought that judo, sumo and kendo should be dropped altogether or else shorn of the ritual and legendary portions because they do the opposite

of encouraging the American spirit. As an exercise, they are all right but they are not taught here for exercise alone but with the whole tradition and ritual that accompanies them.

Mrs. Kunitani said that many people are developing a feeling of resentment against all things Indian. In the first place, they look on the Indians as inferiors because they have not made the same developments in material culture that the Caucasians and Japanese have achieved. In the second place, they resent being administered by the Indian Office because they feel it is in some way a slur on themselves. This resentment takes the form of people/^{not}wanting to learn any Indian crafts or have any Indian art objects around and they are quick to misinterpret acts and attitudes by the administration as treating them like Indians. She, herself, feels that the Indian Office has in it more brains and more progressive people than any other organization but by ^{and}enlarge people do not realize this. Mr. and Mrs. Kunitani said that in talking about kibeis, one should make a distinction between those who were educated in Japan before 1936 and those who received their education after that date. It is the latter who are the "bad eggs". Many people sent their children from America to Japan for education because the Japanese equivalent of the American high-school is better and includes stuff which can only be had in college in this country.

There was some discussion about the cooperative teachers and the general agreement that they were too aggressive.

(AHL)

Down in the Indian Reservation this morning, I was given a lift along the road by a white man who was driving a truck. He told me that he had been farming in the valley for four years on 500 acres which he leased from the Indians. His crops were chiefly cotton and he said that the land was very good. There are six or seven other white men farming under similar conditions in the valley. I asked him how he felt about the Japanese camp. He had no way of knowing that I had any connection with it and in fact thought I was in the army. He replied to the effect that people were resentful and frightened concerning the camps. On the previous day, a truck full of Japanese boys had passed a trading post in the valley and "rocked it", by which he meant that they threw a lot of stones at it. He said that the trading post was occupied by a man and his wife and two small children. When I questioned him closely, he said that the wife and children were not in the post at that time but the incident had been witnessed by three or four men who happened to be standing around. No damage was done. A little later on, a truck full of Japanese boys, presumably the same ones, passed him where he was stranded with his own truck broken down and heaved a few rocks at him as they went by. When I questioned him, he said that no damage was done and nobody was hit but he said the rocks were large, about the size of an egg.

(AHL)

8-31-42

1

Professor Arensberg who arrived on the 7th of August left to return to his duties in Queens University, Brooklyn, New York.

(AHL)

Via Mr. Ted Haas:

W The cooperative teachers had said that the Issei are more receptive to the cooperative idea than the Nisei.

(AHL)

About 4:00 in the afternoon I was sitting in the new meeting room of the Administration Building working on the minutes of the blockmanagers meeting, Mr. Evans' office being full at the time. While I was working there, there was suddenly a clumping in the hall and a group of men, young and old numbering 23 marched down the hall and into the meeting room. As they entered, a man who was evidently leading them and who turned out to be a foreman of the group said, "All right, fellows, sit down". The men filled all the chairs around the sides of the room and the leader was left standing. I offered him a chair at the table where I was working, but he came up and stood beside my instead. He began to talk saying, "We're pretty steamed up. We want to get something done about this. This is the road crew and we are supposed to at work, but these guys aren't going to work until we get this thing settled" I asked them what was the matter and he explained as follows: "Well, the police department handed out a ticket to one of my drivers last week. Said he was supposed to appear in court at 10:00 this morning. I told him I'd fix it up for him, but now they got him in jail. I came around this afternoon and here was this whole gang standing here. They said that they aren't going to work. So I got to get this guy out of jail." I inquired further into the case and he told me the following facts: The driver had been driving a road truck full of workers including a number who were sitting on the open tail gate. A policeman stopped them

gave the driver a ticket "just a hunk of mimeographed paper on which he had scribbled down a few words". The slip of paper apparently said, "Driving with men on tail gate". The driver turned the paper over to the foreman who told him that he'd take care of the whole thing, and last Saturday the foreman went down to the police station and told the Chief of Police and the policeman who had given out the ticket that he would appear himself on Monday morning since the truck driver had to work and it was easier for the foreman to take the necessary time out. The foreman had not, however appeared this morning and hence a bench warrant by the Judicial Commission and a policeman had come out and taken the driver to jail during the afternoon. The foreman now felt that it was his duty to get the man out of jail, as he said, "I promised to get him out and I've got to do it. I don't care where you are, being in jail is a pretty bad thing. You don't like to let a guy go to jail or stay there".

These facts came out only slowly and by the way as we proceeded with the discussion. The discussion centered not around the systematic statement of the facts, but around the feelings of the foreman in connection with the whole matter. Thus one of his lines of discussion was as follows: "I never heard of this tail gate thing. If you are going to take a man in why don't they cite the law and they didn't cite anything on this slip of paper they gave my driver." I told him that there was definitely a Code of Offenses which had been put into effect by the Council to which he replied, "Well, why don't they tell

people about that stuff. I bet I could take it to any block any where in town and you would find 99% of the people never heard of the Code of Offenses or any Council either. All we got are some mimeographed papers that Mr. Potter gives out. I think we got a couple of those. We never heard of no code, and most of the people don't even know there is a council. I can take you to any city in the country and show you how they do it. I know they say that ignorance of the law is no excuse, but they make it so that you find out about the law. Nobody gets a license unless he passes an examination on the law. That's the way it ought to be out here. Why don't they do that out here?" I asked him if he had gone over these matters with the Chief of Police. He said, "Oh, those guys. I wouldn't give anything for them. Why they are the first ones to break the law on the signs they have been putting up here. They are the first ones that goes around the road signs they put up and how about those signs for speeding and other things? About half of them are knocked down already. Why don't they do something about that. Those guys break more laws than anybody else. You can see them anytime going to baseball games with people draped on over the front of the truck. Yeh, those guys are the first ones to break the law. If you got to have any law around here, those guys ought to learn about it so they can tell you. The guy who picked up my driver doesn't know a darn thing about it. They just sit around in the police station and play pinochle all the time. I'll bet they never saw any code." I said that he certainly had a point in the matter of publicizing the code and the

council's proceedings, but that it was clear that he had done wrong in not having his driver appear before the judge this morning. He replied, "Yeh, they say they've got a judge or somebody. Who are they going to put in there? What kind of guy is he? The lawyers around this town don't know anything. Whose going to pay any attention to what any of them say? You can't put any one of those guys in. We are full of "cliques and clans". That's the Japanese people are. Maybe if they put a white man in they might get some respect, but I don't want to go to some dumb lawyer." I said that there were well-trained lawyers in all three camps; that there were plenty of men competent to act as judges. He didn't reply. About that time Mr. Evans came in and took over the meeting. He asked again for the facts in the case although he appeared to know them pretty well already. He admitted when the foreman pushed him that the Code and the proceedings of the Council should be available in some way and offered to get the foreman the copy of the Code for him to look up the offense himself if he couldn't secure a copy from the Police department or anywhere else. The foreman went over pretty much the same arguments that he had with me. Finally Mr. Evans said, "We are not going to argue about this offense itself. That is something that you should have argued in court this morning. You are in the wrong for not having appeared in court as you promised this morning. You now have your own law and your own enforcers of the law. You were a policeman yourself in Poston and you know how difficult it was to try to enforce the law when there was

written code in back of it. Now that has been changed. There is a code worked up and passed by your own Council and there is a Judicial Commission and the police force ^{must} ~~get~~ to see to the enforcement of that code. It is up to you to make use of these things that your people have developed. If you have a protest, if you think that your driver has not been justly dealt with you must take it up with your own judges and police department. The foreman said, "Well, all right, but this guys in jail right now and I've got to get him out. What am I going to do about it? I'll pay his bail. I'll do any thing. Sure I want to behave in accordance with the law, but how am I going to get this guy out of jail?" Mr. Evans said, "I don't know what the regulations are about bail, but there are men among your own people there who do know. The thing for you to do is to go and ask them about it. I suggest that you go and see the Chairman of the Council. He lives in Block 15 and you can see him there right now." The foreman turned to the other 22 men and said, "Well, fellows, what do you think about it? Shall we do that?" There was murmur of assent which spread through the crowd in the room. The foreman said, "All right, guys, come on. Let's go." He turned to Mr. Evans and me as he went out the door and said, "I'm going to get this guy out. I don't care how I do it." ^{It} It was obvious that the foreman was a very well ^{here} ~~reco~~ganized leader of this group of workmen from the road crew. He issued orders to them such as to sit down, etc. and they complied. It was also clear that he was feeling very much his responsibility to one member of the group and

that it was sense of their feeling in the matter which was forcing him to take the issue up. In the course with the talk with Mr. Evans, there was repetition of the statement that there are many "cliques and clans" among the Japanese and there was an example given which I didn't fully get, but which was somewhat as follows: "You can't do anything with these people. I know how it is in my block. I tried to fix things up and do things there. People just sat around and said I was a "sucker". They didn't want to help me and they told other people not to help me. They said we were "suckers" when we went ahead and worked. That's the way it is all around." The description of this incident and the reference to "cliques and clans" was the only thing which aroused a verbal response for any of his followers, one of whom during the incident said to Mr. Evans, "Yeh, he was trying to do things over there at the block, but he couldn't get any assistance. That's the way it is." There were in the group six elderly men, presumably Issei; they took no part in the discussion, but listened intently and were obviously very strongly a part of the group. The foreman was young, possibly 30. His voice was loud, his manner aggressive and determined.

Mr. Evans' ^I~~manner~~ ~~meanwhile~~ was quiet and should describe it as fatherly. He remained seated in the chair while the foreman stood. He leaned low frequently on the table and spoke in a very distinct, but very low voice. He seemed tired, but his attitude, I should describe as that of a father or a teacher pointing out an error in his child's ways. The response of the foreman to this manner was immediate. He became calmer, but

when it appeared that for a moment Mr. Evans was not leading ^{him}
~~for~~ ^{to} any course of action, his voice rose again and he appeared
to be getting angry. His response, however, ^{was} immediate when
Mr. Evans suggested the course of action, namely, that of go-
ing to see the chairman of the Community Council.

(EHS)

via Mr. Haas:

The cooperative people have become more aggressive lately in an effort to be through their programs before they leave on the 15th of September. They feel that they have not been accorded proper support always, for instance that Mr. Haas has not supported them in the Council. Mr. Haas says in this respect that he has always simply put the matter up to the Council and left it for them to decide what they want to do. He thinks there should be no administration pressure behind the adoption of any kind of cooperative. That is a question

via Mr. Haidis:

Relation with Caravan
Mr. Haidis told me that he had been taking two young college women across Poston and that he stopped in the early evening beside the Adobe Project and went over himself to inspect the project leaving the two young women in the car. While he was gone, a policeman came up to the car and began talking in a very rough manner to the young women asking them what right they had to be in that car and what their business was. In the middle of the rather impolite questioning, Mr. Haidis came up and asked the policeman what was the matter. Seeing Haidis, the policeman said, "Oh" and turned around and walked away immediately. Haidis thinks that the policemen are rather officious at present.

(EHS)

via Dr. J. W. Powell:

2 parolees from Sharp Park Detention Station.

(EHS)