

9:19

IDE, MASATSUJI

1946-1967

78/177
C

SANTA FE, N. M.

APRIL 6, 1946

HONORABLE TOM CLARK,
Attorney General of the United States,
Department of Justice Building,
Washington, D. C.

Dear Sir:

On or about JANUARY, 1945, I signed an application for renunciation of U. S. Nationality at the Tule Lake Center, Newell, Modoc County, California.

I hereby repudiate, withdraw, retract and revoke the said renunciation upon the following grounds and for the following reasons:

(1) The circumstances under which said renunciation form was signed by me did not constitute a fair and impartial hearing and was a denial of my constitutional guaranty of due process of law and of the equal protection of the laws;

(2) I was not a free agent at the time when and the place where said renunciation form was signed but then and there was held in duress and was the victim of fraud, menace, undue influence and mistake of fact and law;

(3) ^{Coercion, duress, intimidation} I then and there was and for a period of time prior thereto had been detained in said Tule Lake Center by official authority and was deprived of substantially all my constitutional rights, liberties, privileges and immunities as an ^{US} American citizen and was treated as though I were an alien enemy and thus was discriminated against solely by reason of the Japanese nationality of my ancestors;

(4) I was intimidated, coerced and compelled to sign said renunciation form by reason of the duress in which I was held by the government and the duress, fraud, menace and undue influence of groups and individuals within said Center, against which the government failed to protect me.

^{coercion & intimidation} Because of the foregoing reasons the said renunciation was fictitious and is invalid and void.

^{each} I am not a citizen or subject of Japan and I do not and never have owed or given that country or nation any allegiance. I am not an alien enemy. ²⁰⁸⁶¹ I am a native American by birth and by choice. I have no dual citizenship through any act or acceptance upon my individual part.

²⁰⁸⁶¹ I demand that you withdraw and set aside the said renunciation form, and the approval thereof if any approval thereof was given.

I am ready and willing to have this matter re-opened and a hearing be granted me in order to prove the said renunciation application was executed under the circumstances above-mentioned when I was not a free agent in any sense of the word but was acting under duress, menace, fraud, undue influence and mistake of fact and law.

I respectfully request your immediate consideration of this urgent matter.

Very truly yours,

Manabun He
(Name)

Address: BRK. 13-B

ALIEN INTERNMENT CAMP
SANTA FE, NEW MEXICO

Witness

CONFIDENTIAL

Committee No. _____

(For Use Only of My Attorney) Atty. No. _____

Name (type or Print) MASATSUJI IDE
First Name Middle Name Last Name

Address at present: BRK. 13-B. INTERNMENT CAMP SANTA FE, N. M.

Sex: Male X Female _____

Age: 33 year. Date of birth: Month: DEC. Day: 25 Year: 1912

Place of birth: City: ALAMO County: CONTRA COSTA State: CALIFORNIA

Permanent residence at time of evacuation: ROUTE 1. BOX 57-A
CONCORD, CALIFORNIA.

Occupation at time of evacuation: LANDSCAPE GARDENING

Have you dual citizenship? NO

Did you ever have dual citizenship? YES

Did you ever take steps to cancel dual citizenship? YES.

On what date did you sign an application to renounce your citizenship?
JANUARY, 1945

Were you under 21 years of age at that time? NO

Were you given a hearing on that application? YES.

Where was the hearing conducted? TULE LAKE, CALIFORNIA

Did you attend that hearing alone? YES. If not, who went with
you? _____

Have you received a letter approving your renunciation? YES.

If you have, what date does it bear? MAY 16, 1945

On what date did you receive that letter? OCTOBER, 1945

(Attach that letter and the envelope it came in to this
questionnaire.)

Who signed that letter of approval? HERBERT WECHSLER
ASSISTANT ATTORNEY GENERAL.

Have you written a letter to Attorney General Tom Clark revoking your
renunciation? NO

What is the date of that letter? April 8, 1946

(Attach your carbon copy of that letter to this questionnaire).

From what camp were you removed and taken to the camp you now are in?
TULE LAKE, CALIFORNIA.

Have you served in our military forces? NO

If you have, what type of discharge did you receive:

What was your last draft classification? 4-C. ✓

Were you ever classified "4-C"? YES.

Did you refused to be drafted? NO.

Are your parents U. S. citizens? NO

What are their names? RITSU IDE (MOTHER)

Have they been relocated?

Where do they live now? JAPAN.

What members of your family are serving or have served in the military forces? NONE

Have you been registered as an "alien" under the Alien Registration Act of 1940? Yes ~~NO~~ When? MAY 1945 Where? SANTA FE, N.M.

Did you protest that registration in writing?

Have you filed a "non-repatriation" form? YES.

When? JANUARY. 1946.

Are you single or married? MARRIED

What is your wife's name: SHIGEKO IDE

What is her present address? 116 E. CHURCH ST. STOCKTON, CALIF.

Is she a renunciant? YES

Have you any children? YES.

What are their names and where are they living? TOKIKO IDE,
SACHIMI IDE, 116 E. CHURCH ST. STOCKTON, CALIFORNIA

Are there any other renunciants in your family? NO. Who?

The following space is for any remarks you wish to make:

Dated: APRIL 6. 1946

Masatsuji Ide
MASATSUJI IDE
(Name)

AFFIDAVIT

1. What were your reasons for replying in the negative to Questions 27 and 28 of the Army-WRA Registration Form?

I was one of the thirteen who originated the Kibei Japanese American Citizens League at Los Angeles for the prime purpose of Americanization of Kibeis before the war. I denounced dual citizenship, and I was one of the few who, to set a good example, early renounced my Japanese citizenship (prior to 1941) during the midst of militarism in Japan. This action caused me anxiety as to the safety of my wife, child and myself during duration in camp and post war life in Japan. I never even dared to dream that a single Japanese in any of the war relocation camps would be allowed the privilege of remaining in the United States after the bombing of Pearl Harbor. At that time public sentiment was so bad that I honestly believed that any person with even a drop of Japanese blood would be deported to Japan. Hysteria and wild rumors also ran rampant.

I also worried about the safety of my mother, and two sisters and their families living in militaristic Japan if I answered in the affirmative. They would be under suspicion by the Kempei (military police) as being related to a person who swore disaffiliation to Japan.

Block 39 in which I was living consisted of only fifteen family men and close to two hundred or more bachelor isseis (first generation Japanese). They talked about numerous punishments we would receive in Japan when we were deported. Mr. Miwa and Mr. Noguchi who lived next to my apartment repeated day after day that any person answering Yes to questions 27 and 28 would surely be minus a neck after deportation to Japan.

I took the U. S. Army physical examination twice and passed each time with an 1 -A classification. I was to report to duty on March 27, 1942, but was not granted the opportunity, and instead, was treated as an enemy alien and forced into a concentration camp at the point of a bayonet with just a suitcase and a bed roll. Immediately after the start of war I declared to Mrs. De Golia who lives at Boyer Circle, Lafayette, "I am willing to die under the flag I was born." When interrogated also by Mrs. McGregor (who lived at Contra Costa Country Club, and for whom I was gardening) for which country I would fight, I replied emphatically, "I will fight for America." However, as previously stated, I was denied the opportunity to fight and instead shipped to the marshlands of Arkansas.

2. What were your reasons for applying for repatriation to Japan on February 18, 1943?

There were rumors that anyone applying for repatriation would not be requested to answer questions 27 and 28; that any person answering No to 27 and 28 would be fined a TEN thousand dollars, and life or 20 years at hard labor.

I presumed that the war would not end for a long time, and I was afraid to relocate out of camp because there were rumors that people who did, experienced great difficulty in obtaining housing, jobs, police protection, etc.

I was almost positive that as soon as war ended the United States government would send all Japanese to Japan, especially the isseies and kibeis who were raised in Japan. I, therefore, wanted to establish a good record so that I would not be punished and remain safe after the war, in Japan, especially since I was a Japanese citizenship renunciant and also a member of the Kibei JAAC (Japanese American Citizens League) for the Americanization of kibeis. The above mentioned activities really worried me until the day of Japan's unconditional surrender.

3. What were your reasons for applying for repatriation to Japan on March 14, 1945?

It was a few days after I came to Santa Fe Concentration Camp that I made up my mind to resign from the Sokuji Kikoku Hoshi Dan and Hokoku Seinen Dan because I did not believe in all of its activities and beliefs. I was thought of as a traitor or "Inp" (pro-U.S.) while in the Tule Lake Camp, and I was one of the members on the list of the Dan to be attacked. Therefore, I did make many Pro-Japan statements to create the right impressions to the Dan, and was almost always the first one to apply for repatriation and renunciation just to keep my record good for the Japanese militarists in case of deportation to Japan. Records of internees in America were kept by Pro-Japanese groups in camp.

Bingo Saburo repeatedly stated that anyone who does not apply for repatriation or renounces his citizenship may ride the ship to Japan but will never reach Japan. He honestly meant what he said, and I am afraid it could have happened if the war did not end in unconditional surrender of Japan.

4. What were your reasons for applying for repatriation to Japan on October 1, 1945?

I was part owner of a house and hotel in Concord, California, which burned down to the ground due to arson. Somehow, before this happened, I sensed and feared such a thing would take place.

During my stay at Santa Fe Concentration Camp I was one of twenty or twenty-six people who disagreed with the principles and activities of the 1500 members of the Sokuji Hokoku Hoshi Dan and Hokoku Seinen Dan in the camp. Therefore, I was suspiciously watched by Yamane and his brothers, lead by Shishido (an issei), day and night. One day I wrote a family reunion request and at the same time denounced the Sokuji Kikoku Hoshi and Seinen Dan. While I was working in the mess hall that particular application form was stolen from under my bed, and thereafter letters from my wife were stolen.

My wife was pregnant at the time we entered camp with practically no money. I worked in the mess hall so that I could earn some allowance to send to her to buy a few of her craving foods. at the canteen, but my money order was also stolen. Mr. Nakamura (from Hawaii) was the head of the post office, and he was kind enough to make me out another money order with his money. He said that it might take several months of investigation and red tape to clear up the situation and to write up another money order.

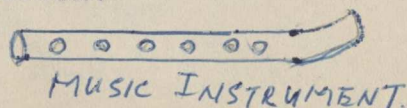
I went to consult Reverend Kondo from Hawaii whether he felt that my resigning from the Dans was the wrong thing to do. However, he agreed about my resignation, and so I took my own stand, thereby being all alone at the Santa Fe Camp. I was the only outcast from the whole contingent from Tule Lake. My wife was warned by Mrs. Kuwano (mother-in-law of Shizuoka) for my action. *ISHIZAKA*

I believed that the two organizations would report all of my activities to the Japanese government. I wanted to make a good record to be presented to the Japanese government when deported so that my family and myself would be safe from harm. I also believed that the U. S. government would send all records of individuals to Japan at the time of deportation.

5. Why, in your application of October 1, 1945, did you state that you had always been loyal to Japan?

At Tule Lake camp I was in the list to be assaulted and so was closely watched. At Santa Fe camp after I seceded from both organizations I was watched by the Yamane brothers, another Yamane (lead by Shishido), and Kobayashi (father-in-law of Tachibana. I overheard them talking that I was going to be pushed off from the ship or I was going to have my neck cut off after being reported to the Japanese government. It was a matter of death or life to me to prove on record my loyalty to Japan. Just pretending was not enough or convincing. I had to prove by evidence. (concrete). Mr. Kondo, who was the head of the repair shop at the Santa Fe camp, made me a shakuhachi (a Japanese musical instrument similar to a flute) out of a piece of galvanized pipe with one end bent for easy gripping to avoid slipping. I asked him to make it for me to protect myself in case of attack. I still have that instrument in my home. Following is a rough sketch:

(3)



I requested my roommate Masao Hamachi to stand up for me as a witness to testify that I was not an "inu"(traitor) after deportation to Japan. Dr. Furukochi gave me some tranquilizer medicine to prevent my nervous breakdown, from fear and worry. Mr. Toshio Sakaguchi, another roommate from Hawaii, told me to report those people spying on me to the Santa Fe authority, but whenever I thought about the deportation and the consequences I just could not go through with his advice.

6. Why did you also state in your application of October 1, 1945, that you earnestly desired to be repatriated as early as possible?

Same reason as given in the previous question. When my camp records were sent by the U. S. government with me to Japan, they would counteract the reports sent in by the Dans, and consequently my family and I would be safe from harm. We would either be killed or starved to death if Japan had won the war.

As soon as I entered Assembly Center the fact that I was an originator member of the Kibei Japanese American Citizens League, had renounced my Japanese citizenship, had denounced dual citizenship, and had tried to Americanize the kibeis caused me great anxiety. One day the Assistant Consul General Fukushima of Los Angeles came to our JACL meeting. Akira Itami (translator at the War Criminals Trial in Japan) informed me that the purpose of his visit was to inspect our ideas and loyalty. Being so sure of being sent to Japan all I could think of was safety for my family and myself.

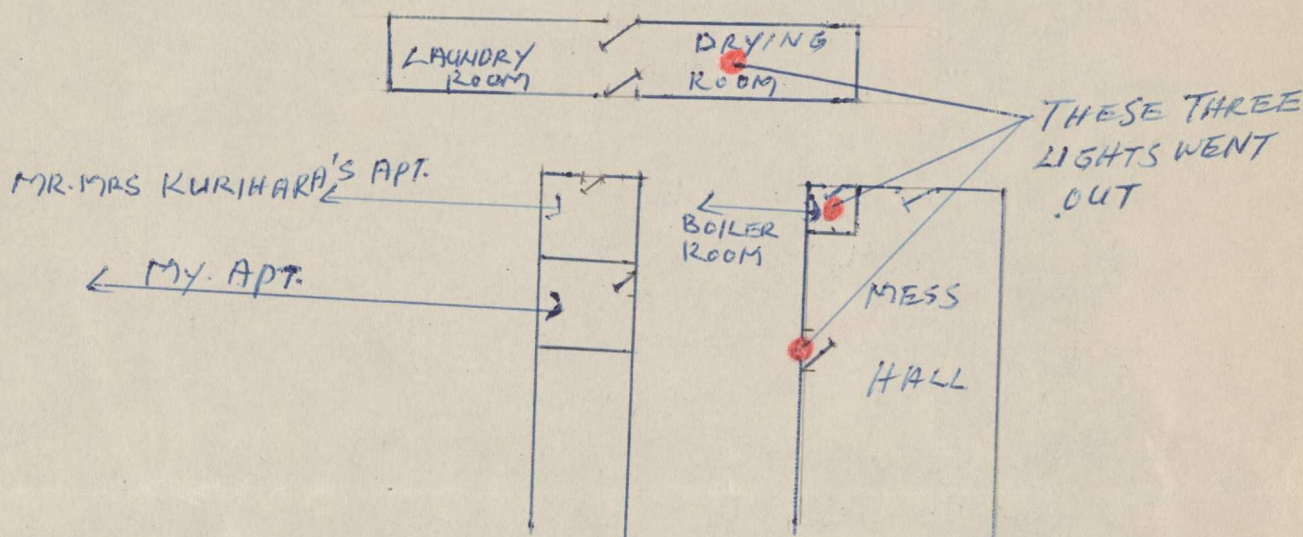
7. Why did you further state that you desired to contribute to Japan's post-war industry?

I knew that Japan lost the war when no harm came to us at the end of the war, but I did not know to what extent Japan lost. I believed that I should maintain a good record to be presented to the Japanese government by the U.S. government at the time of deportation. I didn't dare hope that any of us would be permitted to remain in the U.S. after what Japan did to Pearl Harbor.

8. What were your reasons for becoming a member of the Sokuji Kikoku Hoshi-Dan and why did you not resign?

When I moved to Tule Lake my neighbor was Mr. and Mrs. Susumu Kurihara who were childless. They came to my apartment every night, ~~to watch progress of our baby.~~ One night Mr. Kurihara was attacked and almost killed. Since he visited my apartment regularly Saburo Bingo, Ishizaka, Akashi, and Inouye assumed that I belonged to the same pro-America or traitor group as Kurihara. They watched me very closely, although I do not know what Mr. Kurihara did to be attacked.

I went to Tohara and Morodomi to request my brother's and my admission to the Dan since Morodomi was my family friend, because my brother and I were neither notified nor invited to the celebration of the formation of the Hoshi-Dan. Every meeting and activity of the Dan was kept a secret from us for a long time. When I was under the impression that we were to be deported, and my very life was in danger, I just couldn't or didn't even think of resigning. Only after Tohara went to talk to Bingo and Akashi were suspicions lifted from us. I never left my apartment after dark, and even in the dusk when I went out to the laundry room to fetch a bucket of water I cushioned my head with a thick padding of material under my hat in case of an attack from the back. Before and after Kurihara's attack the lights used to go out from the kitchen entrance, boiler room of the messhall, and the laundry drying room almost every night. I asked Mr. Hirata, the chief cook, "Why don't you keep the lights on every night?" He answered, "I do. It's funny because I put them on myself every night, but when I arrive in the morning the lights are off." I suspected then that Bingo and Ishizaka were watching me.



I knew then for sure that I was the next victim to be attacked. From fear I could not think straight. I could not resign from the Dan, because that would be further proof of disloyalty to Japan. Saburo Bingo confessed to me at the Santa Fe camp that I was next to Kurihara on the black list to be attacked at the first chance. The Dan cancelled the attack after my brother informed or cautioned Bingo to watch out because the F.B.I. questioned him as to who attacked Kurihara. My brother lived next to Saburo Bingo's apartment and so was probably influenced by Bingo. Bingo told me that he then changed his mind about my brother and myself, and that I was saved from attack. I think that Kurihara believes it was I who informed the dan about his activities during the nights, because he told me so, but I have nothing to do about his being attacked. Under such an environment and circumstances I had to be a good member in standing for my safety.

9. What were your reasons for also becoming a member of the Hokoku Seinen-Dan and why did you not resign?

I registered for the Sokuji Kikoku Hoshi-Dan , but I did not sign nor apply to become a member of the Hokoku Seinen Dan. They may have put my name in the Hokoku Seinen-Dan because I attended their morning drills, but I was unaware of the fact that I was automatically a member of both. At the hearing I may have said that I was a member of both dans, but as I have mentioned, I had neither applied nor signed up as a member of Hokoku Seinen Dan.

One day Tsunejiro Tohara came and told me that he had gone to Akashi to persuade him about me. He told me to write my name and address in Japan and to stamp with blood my fingerprint. I did as he told me, because under such circumstances I had to comply. Tohara is the father-in-law of Hajime Morodomi and who thus helped me from being attacked. Hajime Morodomi was a very good family friend of my late father and uncle.

10. As an officer of the Sokuji Kikoku Hoshi-Dan, what duties did you perform, to whom, where and how and why?

After the first group of Hoshi-Dan officers were sent to Santa Fe Camp, Saburo Bingo came and asked me to go with him to a meeting. The meeting was to reorganize the Dan and to nominate officers. Saburo Bingo ~~Bingo~~ nominated me as an assistant Treasurer of the Sokuji Kikoku Hoshi-Dan. I declined, but the members present were desperate and did not accept my refusal nor even listen to me. There was no election; whoever was nominated became an officer. I went with Tanouye the Treasurer, whom I was assisting, from one ward officer to the next to collect money, but I did not know the amount . I carried the money satchel and accompanied Tanouye to Uyemaru's apartment to hand him the money. This was my first and last duty as an assistant treasurer. Less than a month later I was sent to Santa Fe. I didn't know the source of the money, who used the money, or how it was used. All I ever did was to help collect the money with Treasurer Tanouye to deliver to Uyemaru.

11. What were your reasons for making early and repeated requests for permission to renounce your citizenship?

As I have mentioned previously, I was misconstrued and was definitely to be attacked by Saburo'Bingo's group. A concrete evidence of my definite approval of renunciation of citizenship was required for the safety of my life and probably of my family.

12. When did you make the repeated requests to renounce?

I requested to renounce after I heard from Shunji Aoyama that his renunciation was approved, and after several Sokuji Kikoku Hoshi or Seinen Dan-sponsored hearings were held, and after being vigorously urged to do the same.

13. Why did you state at your renunciation hearing that you believed the Emperor to be a divine being?

My family is of Catholic belief, and my ancestors have been also for the past 200 years. As a child I attended the Catholic Church twice every Sunday. If I did not attend church, I was not permitted to eat my supper. I went to catechism for two years, and before I came to America I served as an altar boy for two years every Sunday at the Catholic Church in the city of Kurume. My catechism teacher told us not to bow our heads to the emperor, his picture, or in front of a Shinto Shrine because there is only one Creator, who is God. I never did or do believe that the emperor is divine, but I had to make such an absurd statement to be convincing when sent to Japan. At the time I was convinced that the U. S. government would present my record of statements to Japan. My wife and family, and I would then be safe from the Kempei (military police) and angry mobs. In face of all the accusations and suspicions I met with the Akashi and Bingo group, I had to have some convincing evidence to counteract their report to the Japanese government concerning me. Disapproval of my renunciation meant death, slow starvation, or disappearance of my family or myself. When I went to request renunciation of my citizenship I was out of my mind from fear.

14. Why did you also state at the above mentioned hearing that you believed the Emperor would rule the world?

Although I made such a foolish statement for self-protection, I did not believe in such a foolish ~~statement~~ thing. When U.S. started to advance toward Midway Island I concluded that Japan would be beaten since she had won the first phase of the war only by using its main force of Japanese military power against the allies' little outposts. Because I was so sure of being sent to Japan I felt that I had to make my record satisfactory to the military government of Japan in order to combat with the accusations of Akashi and Bingo's group. I genuinely believed this was the only way to save myself.

15. Why did you further state that you would like to return to Japan as early as possible so you could volunteer for the suicide squad and "go right into the ships of the U.S. and England"?

When I took my army physical examination I was told by Dr. Neufeld that I was too nervous to be drafted for front line duty. He thought that the army would assign me to other duties. Therefore I knew that I could not be in such a special squad. My main and only purpose of making such a foolish and impossible declaration was to get approval of my renunciation, and thereby establish a record good enough to counteract the accusations made by Akashi and Bingo's group as well as to prevent being attacked. When I was spied upon by ignorant groups who thought that attacking and even killing (Mr. Hitomi) was being loyal to Japan, Fear caused me to be out of sound judgment or sanity. I could think of nothing but safety while in camp and after shipment to Japan. My thinking went around in vicious circles, and fear of life was always uppermost in my mind.

16. On March 5, 1945, what did you do to request approval by the attorney general of your renunciation?

I don't think that I did anything special, but I requested because I was under close watch by Tachibana's father-in-law (Kobayashi), Yamane, and the Yamane brothers. Some of the internees from Peru were keeping an eye on me also.

17. Why did you request approval by the attorney general of your renunciation?

As previously mentioned I was one of the organizers of the Kibei Japanese American Citizens League in Los Angeles who renounced his Japanese citizenship, tried to Americanize Kibeis in the Los Angeles area, and encouraged them to renounce their Japanese citizenships as one step closer to being a good American citizen. One meeting Assistant Consul General Fukushima came to our meeting, and as Mr. Itami told me later, to check our ideals. This was quite a shock to me, and I always carried this fear of disapproval by the Assistant Consul General of my actions from the time of my entry into the Stockton Assembly till the end of the war. I was always being watched by someone or another ever since entry into Tule Lake Camp. Hence, failure to obtain approval of my renunciation meant physical harm to myself or family. If the war did not end in the unconditional surrender of Japan, I doubt very much that I would be alive today. I would have been disposed of. All the answers that I have given you to the foregoing questions seem almost ridiculous to whoever is examining my report; but once a person is committed to such a concentration camp he cannot think logically. His thinking habits are molded into certain ways from which he cannot escape. Even after the war and after I went to Crystal City camp I was thought of as an "Inu" (traitor) and therefore watched. Mr. Nagao, the Chief Cook, confessed to me that he thought I was a German police. I was an assistant baker to the chief baker who was a German internee. One day my mail (request for release from internment) to the attorney general was stolen from the post office. The reason why I found this out was that I went back to see Mr. Miller (the postmaster) in order to change my mail to registered mail. Under such an environment I was

not my real self. I was under constant fear of life; I had no one to go to for help or to confide in for ease of mind.

The U. S. government had four months time in which to give a hearing to us niseis (American born citizens) for testing our loyalty, if she wanted to, before they ordered us to assembly centers. Curfew came in February, 1942, and we were in camps in June, 1942. If I were not sent into camp I would have been in the U. S. Army. Japan made the biggest mistake in the history of any nation on the day she bombed Pearl Harbor. The day that Japan lost the war was the day that Russia was ready to take over Japan if not of the U. S. The U. S., who protected Japan from the Russians, was the country that Japan attacked. At the same time the day when U. S. won the war unconditionally was the day U. S. took over the job that Japan had of checking Communism in Asia. However, militarism had to end some time, somewhere. Fate was that U.S. which has the most perfect constitution -- freedom, of religion, freedom of speech, freedom of press, and liberty and justice for all -- was given the job of leading the world into peace and prosperity through Democracy..

There has been no other country in the past which has had a constitution comparable to the U.S. constitution, and there never will be. The U. S. constitution represents the words of God. I have studied a few of the books of famous Western philosophers, and I have not agreed at any time with force, or militarism and conquest of other nations by force. I have no intention of criticizing the U. S. government but the evacuation of American citizens without a hearing when there was ample time to do so was not justified. The U. S. government should have followed the constitution word by word as the Administration of President Eisenhower is doing today. If she had, I don't think such a thing as an evacuation of American citizens into concentration camps at the point of a bayonet, ^{one} would have taken place. Neither would such a law as permitting ^{one} to renounce his only citizenship have been passed. President Roosevelt was opposed to the evacuation of American citizens. I have four children today, and, I am proud to say, they are 100% Americans. I regret very much to say that the struggle with communism will not end without a war with Russia. I am ready and willing to do my duty as an American citizen when the time comes. I should and would be grateful to be given one more chance to regain my American citizenship.

(9)

MASATSUJI IDE

Masatsuji Ide

*card
needed* *Bhille 3/28/57 141*
abs - 9/6/21/46
CL 8

AFFIDAVIT

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

This affidavit should be specifically addressed to the circumstances of your particular case and should not consist of generalities. When you are uncertain as to matters related in your affidavit write "uncertain". Where you claim that any action was taken by you as the result of fear, you should state in each instance, with the greatest possible particularity, what was feared and why. If it is claimed that the fears were caused by threats from individuals or groups of individuals, the nature of the threats, the names of the individuals making them, if known, and the time, place and occasion for the making of the threats should be given.

If more space is needed for answers to particular questions, separate sheets of plain white paper should be used. Each separate sheet so used should be plainly marked with the number of the question being answered and your name.

1. Name Nasatsuj1 Ide		Date of Birth Dec. 25, 1912	
2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality? Yes	When Dec. 27, 1934	Where Los Angeles, Calif
3. If born since December 1, 1924	(A) Was your name ever registered with a Japanese Consulate for the purpose of reserving your Japanese nationality?		
If so, did you thereafter renounce your Japanese nationality?		When	Where
4. State periods of visits to Japan and purpose of each visit:			
Date		Purpose	
From	To		
May, 1913	Jan. 26, 1927	Economical hardship. I was sent to Japan when an infant so my grandmother could care for me, and so leave my mother free to work.	
5. Give details concerning any formal education in Japan:			
School		Period of Attendance	
Grammar School		From 1919	To 1925
High School		1926	1927
Specify subjects studied (attach additional sheet if necessary).			
Arithmetic Reading Geography Physical Ed.		Spelling Music History	
Yes		Feb. 18, 1943	
6. Have you ever made application for repatriation to Japan?.....If so, give date....., and your reasons for so applying:			
See attached sheet			
7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States? Yes		Have you ever declined to answer when asked whether you would swear unqualified allegiance? Yes	
Or have you ever given a qualified answer to such question asked at War Relocation Centers?.....If so, give your reasons:			
See attached sheet			
(B) If your answer to any of the questions in (A) is affirmative, then did you ever subsequently change your mind and express your willingness to swear an unqualified allegiance or would you have been willing to do so if an opportunity had been afforded you?.....If so, state when you changed your mind and your reasons therefor:			
Yes arrived at Santa Fe Internment Camp. I found out my big mistake of not being honest to myself. Away from Tule Lake I found out that the condition of physical force that ruled Tule Lake was not the life of any human being.			

(C) Did you ever indicate that you would not swear unqualified allegiance to the United States either expressly or by refusal to answer, or a qualified answer, knowing that by so doing you would be sent to the WRA Segregation Center at Tule Lake?..... If so, give reasons:

8. (A) WERE YOU EVER AT ANY TIME A MEMBER OF ANY OF THE FOLLOWING ORGANIZATIONS:	Answer		Period of Membership
	Yes	No	
Black Dragon Society (Kokuryu Kai)		X	
Central Japanese Association (Beikoku Chuo Nipponjin Kai)		X	
Central Japanese Association of Southern California		X	
Dai Nippon Butoku Kai (Military Virtue Society of Japan or Military Art Society of Japan) (Hokubei Kai)		X	
Heimusha Kai, also known as Hokubei Heieki Gimusha Kai Zaibei Nihonjin, Heiyaku Gimusha Kai, and		X	
Zaibei Heimusha Kai (Japanese residing in American Military Conscripts Assoc.) Heimusha Kai		X	
Hinode Kai (Imperial Japanese Reservists)		X	
Hinomaru Kai (Rising Sun Flag Society—a Group of Japanese War Veterans)		X	
Hokubei Zaigo Shoko Dan (North American Reserve Officers Association)		X	
Japanese Association of America (Zaibei Nihonjin Kai)		X	
Japanese Overseas Central Society (Kaigai Dobo Chuo Kai)		X	
Japanese Overseas Convention, Tokyo, Japan, 1940		X	
Japanese Protective Association (Recruiting Organization)		X	
Jikyoku Iin Kai (Current Affairs Association)		X	
Kibei Seinen Kai (Association of U. S. Citizens of Japanese Ancestry who have returned to America after studying in Japan)		X	
Nanka Teikoku Gunyudan (Imperial Military Friends Group or Southern California War Veterans)		X	
Nichibei Kogyo Kaisha (The Great Fujii Theatre)		X	
Northwest Japanese Association		X	
Sakura Kai (Patriotic Society or Cherry Association—composed of Veterans of Russo-Japanese War) (Cherry Blossom Society)		X	
Shinto Temples		X	
Sokoku Kai (Fatherland Society)		X	
Suiko Sha (Reserve Officers Association Los Angeles)		X	
Hokoku Seinen-Dan		X	
Hokoku Joshi Seinen-Dan		X	
Sokoku Kenkyu Seinen-Dan		X	
Sokuji Kikoku Hoshi-Dan	Yes		Oct. '44-Feb.

(B) Give reasons for becoming a member:

Block 74 where I lived with my wife was controlled by the Hoshi Dan and Seinen Dan. The leaders were the Issai Sanae Akashi and Sakuo Bingo and Kibei Inouye and Ishisaka. They tried to force me into membership by saying I was to be sent to Japan and I better join up to be a member or I am a traitor. They said anyone who is not a member will be reported to Japanese government and may be hanged when he gets to Japan. Though I was afraid I held off and didn't join.

The main reason though that I had finally to join was because of fear of coming to violence from the Dan. Mr. Susumu Kurihara and his wife, Issai, lived at 7417-P in Tule Lake next to my apt. Because they were childless they were in habit of coming to our apt. almost every night for three to four months. (Our first child, Tokiko, had been born in Tule on Nov. 22, 1943). Due to these visits of the Kuriharas who were not members of the Dan many people suspected me of being sympathetic to his views and of being against the Dan.

(Cont'd)

(C) State nature of your activity and offices you held:

When the gangs of Dan members were shipped to Santa Fe camp, a friend who lived at Apt. 7413D, next to my brother's apt. visited me to help me clear off the suspicion I was under with the Dan on account of my friendship with Mr. Kurihara. He said he was appointing me as assistant treasurer which I refused.

(cont'd)

(D) If you voluntarily discontinued membership in any of the aforementioned organizations, give approximate date and reasons for so doing:

March, 1945, a few days after I arrived at Santa Fe camp. I never agreed to their activities and ideas. I went to Rev. Kodo Fujitani, who lives in Honolulu, sometime in April, 1945 to inquire whether I was right to get away from the Dan. He said that I was right. The latter part of March, 1945, some one found out my actions and intention to secede from the Dons. Thereafter I was watched and followed all the time until the first repatriate group went to Japan — Nov. 27, 1945. I started to work in the mess hall, but I was forced to quit because some one stole two letters from my wife dated Apr. 19 and May 16, thereby learning of my intentions to discontinue membership.

IDE, Masatsuji

6. There were many rumors in Rohwer Relocation Center that made me apply for repatriation. The rumors and gossip made me believe that all the Issei, Kibei and maybe Nisei were going to be deported to Japan when the government could send us by the exchange ship. The Issei bachelors (about 90% of the residents in our Block 34) talked all the time saying that if a citizen don't apply for repatriation his family in Japan will be punished and by refusing to apply I will be considered disloyal to Japan and my family (mother and sisters) in Japan will be punished and when I got deported I'll be taken care of by Japanese police or army or a mob probably will kill me and my wife will be punished too. I didn't want any of these things to happen to any of us. There were letters from Poston and Gila saying if anyone applied for repatriation he would not have to register and answer to Army Questionnaire, but if anyone didn't apply for repatriation he would have to answer the Questionnaire or would be put in prison for 20 years or \$10,000 fine or both. I did not want to be put in prison or fined and as I feared I'd be deported I didn't dare give Yes-Yes answers to 27-28 as it would mean punishment for me and my family when I was deported to Japan. To be safe I applied for repatriation.

7A. In 1940 or 1941 I registered under the draft law at Concord, Calif., where I lived with my wife who was dependent on me. I was working at gardening and landscaping, I was classified 1-A and was willing to swear allegiance and serve in the U.S. Army. A short time after Japan started the war our neighbors Mrs. McGregor and later Mrs. George deGolia who lives at Boyer Circle, Lafayette, Calif., visited us and asked me what I was going to do and I told them I was going to fight for the U.S. against Japan and Germany.

I took two physical examinations for the Army and both times passed 1-A and was to be taken in March 25 or 26, 1942. But when I took the last physical Dr. Nenfeld told me that because of a nervous condition I'd be drafted but was not fit for front line duty. The officer did not accept me.

Later we had to go to the Stockton Assembly Center and later to the Rohwer Relocation Center, Mc Ghee, Ark., where my wife and I lived in Block 34 where I applied for repatriation as stated in my answer to Question 6 above.

I gave negative answers to Questions 27 & 28 of the Army questionnaire at Rohwer. There were several reasons for this. One was because I did not know what was going to happen to me and my wife. I was hurt to think I was not treated like a citizen and had to be placed in a guarded camp like an alien or enemy of my own country after I had been willing to serve in the Army. I already had received a 4-C classification which was the alien enemy classification. The Issei bachelors who made up about 90% of Block 34 population gathered in groups and spread rumors and gossip about what would happen to us citizens if we gave Yes-Yes answers. I was told repeatedly that I would be deported and being a Kibei I'd face a firing squad or have my head chopped off if I gave Yes-Yes answers and my elderly mother, sisters and their children who were in Japan would receive harsh treatment if it was found out I'd given such answers. Also I heard that anyone giving Yes-Yes answers may be attacked by Issei groups and some Kibei and such incidents were occurring in Rohwer. Also I heard that every one had to answer the Questionnaire or be put to prison for 20 years or \$10,000 fine or both. But there were letters in Rohwer from Poston and Gila Centers, Arizona, saying that if a person applied for repatriation, he would not have to register and answer the questions. But the WRA announced that anyone who applied for repatriation after Dec. 31, 1942, would have to register. Because of my fears I answered No-No.

8B. Block 74 where I lived with my wife was controlled by the Hoshi Dan and Seinen Dan. The leaders were the Issei Sanae Akashi and Sakuo Bingo and Kibei Inouye and Ishisaka. They tried to force me into membership by saying I was to be sent to Japan and I better join up to be a member or I am a traitor. They said anyone who is not a member will be reported to Japanese government and may be hanged when he gets to Japan. Though I was afraid I held off and didn't join.

Hajime Morodomi and his brother-in-law Tohara, Issei, came and told me I better join the Hoshi Dan as the Dan suspected me of being against them and that I was to be attacked and the way to avoid physical injury

8B. was to join the Dan, keep away from the Kuriharas and avoid suspicion. To be safe I agreed to join. Mr. Kurihara was accused of being an "inu" because he spoke out against the hunger strike and I was regarded as an "inu" for being his friend.

Mr. Kurihara was attacked by a group. And about a month later the Kuriharas moved out of the block. I was even more worried then because I thought the Kuriharas had no use for me as I was forced to join the Dan and that the Bingo-Ishisaka group suspected me of being secretly sympathetic to Kurihara and against the Dan. I was in fear of being harmed.

8C. but he told me I couldn't refuse so I was such for one month. This was after the real leaders and originators were sent away to Santa Fe. Outside of that my only connection was that I had gone to morning exercises as I was told I had to go.

8F. I had been warned by Bingo, Morodomi and Tahara that once a member always a member and that anyone who withdrew would taken care of by the Dan in camp, or on the boat when being sent to Japan or on arrival in Japan and that family members in Japan would be held responsible for our actions too.

The latter part of Mar., 1945 someone found out my actions and intentions to secede from the Dans. Thereafter I was watched and followed by someone all the time until departure of the repatriate ship, Nov. 27, 1945. I started work in the mess hall but was forced to quit for reason stated in 8D. Someone also stole my family reunion application which denounced the activity and ideas of the Dans.

Mr. Toshio Sakaguchi, who now lives at Honolulu, Hawaii, T.H., P.O. Box 1230, advised me to inform the camp authority to remove those Japanese into another center, but when I thought about my family at Tule Lake it was dangerous for me to do so. My wife wrote to me July, 1945 that she was warned by a Dan lady member, the mother-in-law of Ishizaka, as to my intentions. I gave this letter to your hearing officer, Mr. Hobstein, as evidence.

- (E) If you claim that your membership in any of the aforementioned organizations, your activities therein, or your acceptance of an office was due to misunderstanding of the purpose or nature of the organization, explain fully:

Refer to 8 (B)

- (F) If you at any time wished to discontinue membership, activity, or office and were prevented from so doing, explain fully:

See attached sheet

9. (A) When did you decide to apply for forms upon which to renounce your United States citizenship? **Sometime in January 1945.**
Give reasons for so doing:

I was very anxious to be removed from Tule Lake because I was in fear of physical violence from the Dan because I was considered an inu and friend of Mr. Kurihara who had been attacked in June 1944 and I believe it was by Bingo and Ishisaka.

Akashi, Tohara and Bingo blocks 74 and 65 Hoshi Dan leaders told me I was to be deported to Japan and as Dan member I had to renounce. They said many times I had no choice and had to do it. Bingo said if I didn't I would still be placed aboard the ship but I'd never land because I'd get mine at sea. Akashi and Tohara told me I had to do it or I'd be on the Dan's blacklist and be reported to the Japanese Government and I'd be put to death by the Kempeitai or police or be shipped away no one knows where by them and would be put in a slave labor camp and suffer a sudden or gradual death through starvation and brutal treatment. I knew I better not refuse to renounce my citizenship because I was regarded as an "inu". I did not want to get killed or crippled by the Dan in Tule Lake and didn't want to be thrown overboard from ship when I got deported and didn't want to be punished in Japan. So I had to take the order and renounce my citizenship. I was worried for my wife and child's safety too.

- (B) If reasons given in answer to preceding question differ from reasons given to officer who held renunciation hearing, give your explanation for difference:

I said and did everything I could to renounce my citizenship at this time because if I failed to renounce, I was very sure that my life would be in great danger, as well as my family and family in Japan. After the Kurihara incident I never went out after dark, and whenever I had to go out, I placed a towel or cushion material under my hat to protect myself of an attack.

- (C) If you claim that your renunciation was caused by fear, you should explain fully why such fear extended from the time of the application for renunciation papers until the date of actual renunciation:

I was fearful when trouble started in Tule Lake (killings and attacks, and especially after my next/neighbor Mr. Kurihara's incident--June 27, 1944, 8B and 9A. I remember I even brushed my teeth and washed up in my apt. (there were no water facilities in apts.) Almost every night someone turned off all outside barrack lights around my apt. in preparation for attacking me. When I went to Santa Fe camp I had the same trouble as I have explained in 8D. At Santa Fe camp I was told by Saburo Bingo that I was really in danger at Tule Lake, that they did not attack me, solely because my brother had warned his dan neighbor that the FBI questioned him concerning the Kurihara incident and that he told them I didn't know who was responsible for attack on Mr. Kurihara and that I told the agents I didn't know who did it, -- thereby lifting their suspicions about us brothers.

- (D) If the fear did not extend from the date of application to the date of approval by the Attorney General, you should state whether you made any effort to withdraw your application, and if not, explain fully:

- (E) If, after approval, you requested the Attorney General to withdraw his approval of your renunciation or to cancel your renunciation, give the reasons for the delay in making such request:

See separate sheet

(F) If there are any other facts which influenced your action in renouncing your United States citizenship, state fully below or on a separate sheet if necessary.

I am one of the thirteen who originated the Hibel American Citizens League in Los Angeles to become real Americans in our ideal and ways of life. We are the ones who persuaded members to renounce their Japanese citizenship. We had to fight certain anti-feeling toward our organization at that time. At that same time I renounce my Japanese citizenship, which gave me fear all throughout the camp life until the defeat of Japan--the end of militarism and the dark age--that I would be mistreated for being anti-Japan or pro-American. Once that I was placed in camp, I was always conscious of what people said and thought, especially in regards to postwar treatment. It was impossible to think normally or clearly as I used to before being placed in camps, because of rumors and opinions I was exposed to every day (my block 39, Rohwer, Arkansas, consisted of 90% 1st Generation people from the old country).

10. (A) If you now are in Japan, give your reasons for having returned to Japan.

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship?.....
Answer Yes or No

If you have, state nature of action taken and reasons therefor.

11. (A) If you have served or are serving in the military or naval forces of the United States fill in the following:

I enlisted (or was drafted) on..... in the.....; my Serial number is.....;
State the date State the Branch of Service

I still am in such service.....; I was released from active duty on.....and received my Discharge
Answer Yes or No
on.....

(B) If at any time while in a war relocation center or since then you volunteered for military or naval service but your offer of service was rejected state the time when and the place where you volunteered.

(C) State why your offer of such service was rejected, if the reason was made known to you.

(D) If you were rejected for military or naval service by your Local Draft Board since your release from a war relocation center state the reason for the rejection if known to you.
After my release I reported to my draft board in Martinsburg but was not reclassified or inducted as I was over age limit.

12. If any member of your family has served or is serving in the military or naval forces of the United States state the relationship of such person to you, the name of such person, the branch of service and serial number of such person:

Relationship

Name

Branch of Service

Serial Number

/s/ Masatsuji Ide

(Signature in full of applicant)

Subscribed and sworn to before me this 18 day of March, 1957.

/s/ Fred S. Nomura

Notary Public, in and for the County
of Alameda, State of California

NOTARY SEAL

My Commission Expires July 22, 1960

This affidavit may be executed before any person authorized to administer oaths.

Isseis and Kibeis who were raised in Japan. I, therefore, wanted to establish a good record so that I would not be punished and remain safe after the war in Japan, especially since I was a Japanese citizenship renunciant and also a member of the Kibei JACL (Japanese American Citizens League) for the Americanization of Kibeis. The above-mentioned activities really worried me until the day of Japan's unconditional surrender.

3. What were your reasons for applying for repatriation to Japan on March 14, 1945?

It was a few days after I came to Santa Fe Concentration Camp that I made up my mind to resign from the Sokuji Kikoku Hoshi-Dan and Hokoku Seinen-Dan because I did not believe in all of its activities and beliefs. I was thought of as a traitor or "inu" (pro-U.S.) while in the Tule Lake Camp, and I was one of the members on the list of the Dan to be attacked. Therefore, I did make many Pro-Japan statements to create the right impressions to the Dan, and was almost always the first one to apply for repatriation and renunciation just to keep my record good for the Japanese militarists in case of deportation to Japan. Records of internees in America were kept by Pro-Japanese groups in camp.

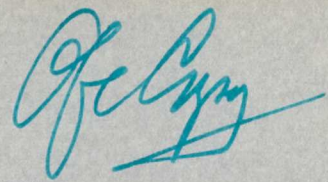
Saburo Bingo repeatedly stated that anyone who does not apply for repatriation or renounce his citizenship may ride the ship to Japan but will never reach Japan. He honestly meant what he said, and I am afraid it could have happened if the war did not end in unconditional surrender of Japan.

4. What were your reasons for applying for repatriation to Japan on October 1, 1945?

I was part owner of a house and hotel in Concord, California, which burned down to the ground due to arson. Somehow, before this happened, I sensed and feared such a thing would take place. During my stay at Santa Fe Concentration Camp I was one of twenty or twenty-six people who disagreed with the principles and activities of the 1500 members of the Sokuji Kikoku Hoshi-Dan and Hokoku Seinen-Dan in the camp. Therefore, I was suspiciously watched by Yamane and his brothers, led by Shishido (an Issei), day and night. One day I wrote a family reunion request and at the same time denounced the Sokuji Kikoku Hoshi and Seinen-Dan. While I was working in the mess hall that particular application form was stolen from under my bed, and thereafter letters from my wife were stolen.

My wife was pregnant at the time we entered camp with practically no money. I worked in the mess hall so that I could earn some allowance to send to her to buy a few of her craving foods at the canteen but my money order was also stolen. Mr. Nakamura (from Hawaii) was the head of the post office, and he was kind enough to make me out another money order with his money. He said that it might take several months of investigation and red tape to clear up the situation and to write up another money order.

I went to consult Rev. Kondo from Hawaii whether he felt that my resigning from the Dans was the wrong thing to do. However, he agreed about my resignation, and so I took my own stand, thereby being all alone at the Santa Fe Camp. I was the only outcast from the whole contingent from Tule Lake. My wife was warned by Mrs. Kuwano (mother-in-law of Ishizaka) for my action.



ADDITIONAL AFFIDAVIT OF MASATSUJI IDE

1. What were your reasons for replying in the negative to Questions 27 and 28 of the Army-WRA Registration Form?

I was one of the thirteen who originated the Kibei Japanese American Citizens League at Los Angeles for the prime purpose of Americanization of Kibeis before the war. I denounced dual citizenship, and I was one of the few who, to set a good example, early renounced my Japanese citizenship (prior to 1941) during the midst of militarism in Japan. This action caused me anxiety as to the safety of my wife, child and myself during duration in camp and post war life in Japan. I never even dared to dream that a single Japanese in any of the war relocation camps would be allowed the privilege of remaining in the United States after the bombing of Pearl Harbor. At that time public sentiment was so bad that I honestly believed that any person with even a drop of Japanese blood would be deported to Japan. Hysteria and wild rumors also ran rampant.

I also worried about the safety of my mother, and two sisters and their families living in militaristic Japan if I answered in the affirmative. They would be under suspicion by the Kempei (military police) as being related to a person who swore disaffection to Japan.

Block 39 in which I was living consisted of only fifteen family men and close to two hundred or more bachelor Isseis (first generation Japanese). They talked about numerous punishments we would receive in Japan when we were deported. Mr. Miwa and Mr. Noguchi who lived next to my apartment repeated day after day that any person answering Yes to questions 27 and 28 would surely be minus a neck after deportation to Japan.

I took the U.S. Army physical examination twice and passed each time with an 1-A classification. I was to report to duty on March 27, 1942, but was not granted the opportunity, and instead, was treated as an enemy alien and forced into a concentration camp at the point of a bayonet with just a suitcase and a bed roll. Immediately after the start of war I declared to Mrs. DeGolia who lives at Boyer Circle, Lafayette, "I am willing to die under the flag I was born." When interrogated also by Mrs. McGregor (who lived at Contra Costa Country Club, and for whom I was gardening) for which country I would fight, I replied emphatically, "I will fight for America." However, as previously stated, I was denied the opportunity to fight and instead shipped to the marshlands of Arkansas.

2. What were your reasons for applying for repatriation to Japan on February 18, 1943?

There were rumors that anyone applying for repatriation would not be requested to answer questions 27 and 28; that any person answering No to 27 and 28 would be fined ten thousand dollars, and life or 20 years at hard labor.

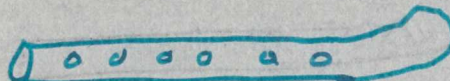
I presumed that the war would not end for a long time, and I was afraid to relocate out of camp because there were rumors that people who did experienced great difficulty in obtaining housing, jobs, police protection, etc.

I was almost positive that as soon as war ended the United States government would send all Japanese to Japan, especially the

I believed that the two organizations would report all of my activities to the Japanese government. I wanted to make a good record to be presented to the Japanese government when deported so that my family and myself would be safe from harm. I also believed that the U.S. government would send all records of individuals to Japan at the time of deportation.

5. Why, in your application of October 1, 1945, did you state that you had always been loyal to Japan?

At Tule Lake Camp I was on the list to be assaulted and so was closely watched. At Santa Fe Camp after I seceded from both organizations I was watched by the Yamane brothers, another Yamane (led by Shishido), and Kobayashi (father-in-law of Tachibana). I overheard them talking that I was going to be pushed off from the ship or I was going to have my neck cut off after being reported to the Japanese government. It was a matter of death or life to me to prove on record my loyalty to Japan. Just pretending was not enough or convincing. I had to prove by evidence (concrete). Mr. Kondo, who was the head of the repair shop at the Santa Fe Camp, made me a shakuhachi (a Japanese musical instrument similar to a flute) out of a piece of galvanized pipe with one end bent for easy gripping to avoid slipping. I asked him to make it for me to protect myself in case of attack. I still have that instrument in my home. Following is a rough sketch:



Music Instrument

I requested my roommate Masao Hamachi to stand up for me as a witness to testify that I was not an "inu" (traitor) after deportation to Japan. Dr. Furukochi gave me some tranquilizer medicine to prevent my nervous breakdown from fear and worry. Mr. Toshio Sakaguchi, another roommate from Hawaii, told me to report those people spying on me to the Santa Fe authority, but whenever I thought about the deportation and the consequences I just could not go through with his advice.

6. Why did you also state in your application of October 1, 1945, that you earnestly desired to be repatriated as early as possible?

Same reason as given in the previous question. When my camp records were sent by the U.S. Government with me to Japan, they would counteract the reports sent in by the Dans, and consequently my family and I would be safe from harm. We would either be killed or starved to death if Japan had won the war.

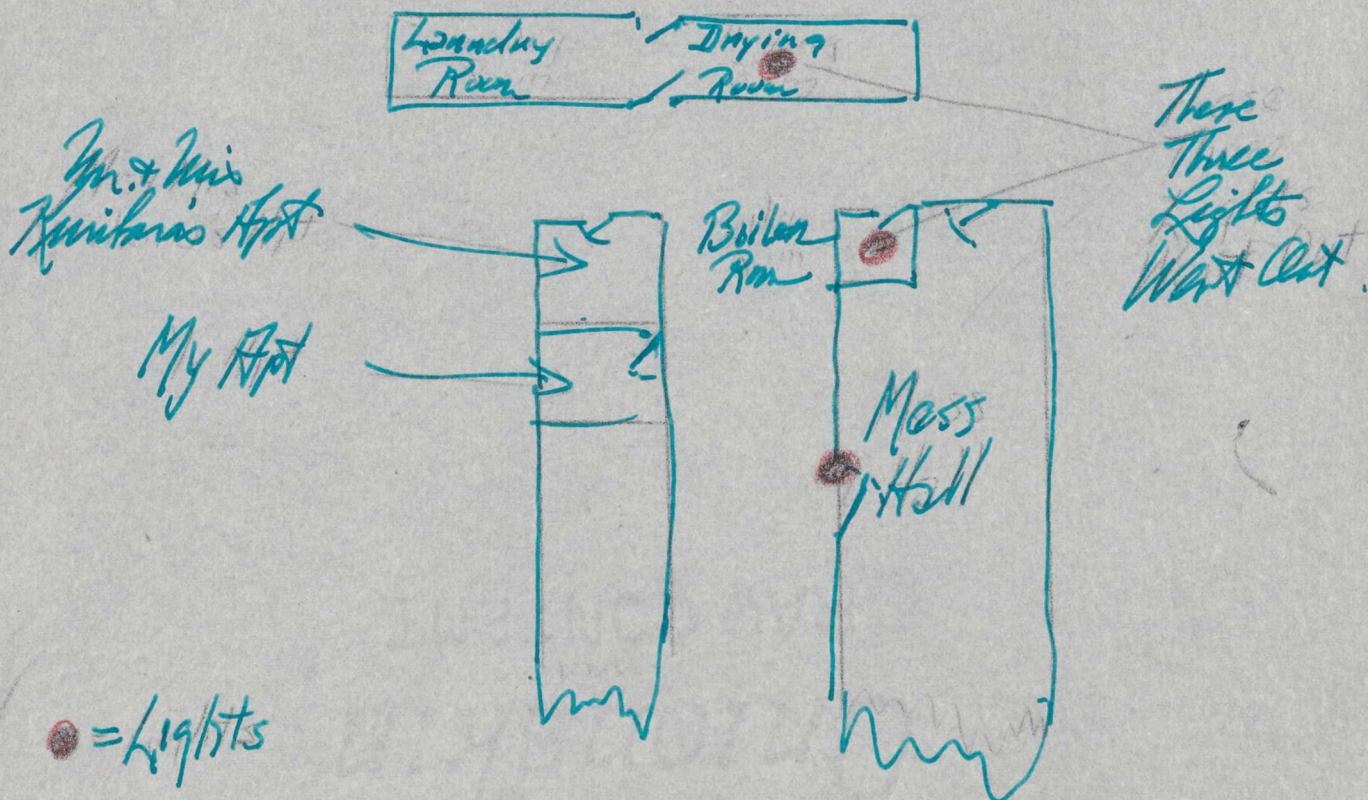
As soon as I entered Assembly Center the fact that I was an originator member of the Kibei Japanese American Citizens League, had renounced my Japanese citizenship, had denounced dual citizenship, and had tried to Americanize the Kibeis caused me great anxiety. One day the Assistant Consul General Fukushima of Los Angeles came to our JACL meeting. Akira Itami (translator at the War Criminals Trial in Japan) informed me that the purpose of his visit was to inspect our ideas and loyalty. Being so sure of being sent to Japan all I could think of was safety for my family and myself.

7. Why did you further state that you desired to contribute to Japan's post-war industry?

I knew that Japan lost the war when no harm came to us at the end of the war, but I did not know to what extent Japan lost. I believed that I should maintain a good record to be presented to the Japanese government by the U.S. government at the time of deportation. I didn't dare hope that any of us would be permitted to remain in the U.S. after what Japan did to Pearl Harbor.

8. What were your reasons for becoming a member of the Sokuji Kikoku Hoshi-Dan and why did you not resign?

When I moved to Tule Lake my neighbor was Mr. and Mrs. Susumu Kurihara who were childless. They came to my apartment every night. One night Mr. Kurihara was attacked and almost killed. Since he visited my apartment regularly Saburo Bingo, Ishizaka, Akashi, and Inouye assumed that I belonged to the same pro-America or traitor group as Kurihara. They watched me very closely, although I do not know what Mr. Kurihara did to be attacked. I went to Tohara and Morodomi to request my brother's and my admission to the Dan since Morodomi was my family friend, because my brother and I were neither notified nor invited to the celebration of the formation of the Hoshi-Dan. Every meeting and activity of the Dan was kept a secret from us for a long time. When I was under the impression that we were to be deported, and my very life was in danger, I just couldn't or didn't even think of resigning. Only after Tohara went to talk to Bingo and Akashi were suspicions lifted from us. I never left my apartment after dark, and even in the dusk when I went out to the laundry room to fetch a bucket of water I cushioned my head with a thick padding of material under my hat in case of an attack from the back. Before and after Kurihara's attack the lights used to go out from the kitchen entrance, boiler room of the messhall, and the laundry drying room almost every night. I asked Mr. Hirata the chief cook, "Why don't you keep the lights on every night?" He answered, "I do. It's funny because I put them on myself every night, but when I arrive in the morning the lights are off." I suspected then that Bingo and Ishizaka were watching me.



I knew then for sure that I was the next victim to be attacked. From fear I could not think straight. I could not resign from the Dan, because that would be further proof of disloyalty to Japan. Saburo Bingo confessed to me at the Santa Fe Camp that I was next to Kurihara on the black list to be attacked at the first chance. The Dan cancelled the attack after my brother informed or cautioned Bingo to watch out because the F.B.I. questioned him as to who attacked Kurihara. My brother lived next to Saburo Bingo's apartment and so was probably influenced by Bingo. Bingo told me that he then changed his mind about my brother and myself, and that I was saved from attack. I think that Kurihara believes it was I who informed the dan about his activities during the nights, because he told me so, but I have nothing to do about his being attacked. Under such an environment and circumstances I had to be a good member in standing for my safety.

9. What were your reasons for also becoming a member of the Hokoku Seinen-Dan and why did you not resign?

I registered for the Sokuji Kikoku Hoshi-Dan, but I did not sign nor apply to become a member of the Hokoku Seinen Dan. They may have put my name in the Hokoku Seinen-Dan because I attended their morning drills, but I was unaware of the fact that I was automatically a member of both. At the hearing I may have said that I was a member of both Dans, but as I have mentioned, I had neither applied nor signed up as a member of Hokoku Seinen-Dan.

One day Tsunejiro Tohara came and told me that he had gone to Akashi to persuade him about me. He told me to write my name and address in Japanese and to stamp with blood my fingerprint. I did as he told me, because under such circumstances I had to comply. Tohara is the father-in-law of Hajime Morodomi and who thus helped me from being attacked. Hajime Morodomi was a very good family friend of my late father and uncle.

10. As an officer of the Sokuji Kikoku Hoshi-Dan, what duties did you perform, to whom, where and how and why?

After the first group of Hoshi-Dan officers were sent to Santa Fe Camp, Saburo Bingo came and asked me to go with him to a meeting. The meeting was to reorganize the Dan and to nominate officers. Saburo Bingo nominated me as an assistant treasurer of the Sokuji Kikoku Hoshi-Dan. I declined, but the members present were desperate and did not accept my refusal nor even listen to me. There was no election; whoever was nominated became an officer. I went with Tanouye the Treasurer, whom I was assisting, from one ward officer to the next to collect money, but I did not know the amount. I carried the money satchel and accompanied Tanouye to Uyemaru's apartment to hand him the money. This was my first and last duty as an assistant treasurer. Less than a month later I was sent to Santa Fe. I didn't know the source of the money, who used the money, or how it was used. All I ever did was to help collect the money with Treasurer Tanouye to deliver to Uyemaru.

11. What were your reasons for making early and repeated requests for permission to renounce your citizenship?

As I have mentioned previously, I was misconstrued and was definitely to be attacked by Saburo Bingo's group. A concrete evidence of my definite approval of renunciation of citizenship was required for the safety of my life and probably of my family.

12. When did you make the repeated requests to renounce?

I requested to renounce after I heard from Shunji Aoyama that his renunciation was approved, and after several Sokuji Kikoku Hoshi or Seinen-Dan sponsored hearings were held, and after being vigorously urged to do the same.

13. Why did you state at your renunciation hearing that you believed the Emperor to be a divine being?

My family is of Catholic belief, and my ancestors have been also for the past 200 years. As a child I attended the Catholic Church twice every Sunday. If I did not attend church, I was not permitted to eat my supper. I went to catechism for two years, and before I came to America I served as an altar boy for two years every Sunday at the Catholic Church in the City of Kurume. My catechism teacher told us not to bow our heads to the emperor, his picture, or in front of a Shinto Shrine because there is only one Creator, who is God. I never did or do believe that the emperor is divine, but I had to make such an absurd statement to be convincing when sent to Japan. At the time I was convinced that the U.S. government would present my record of statements to Japan. My wife and family, and I would then be safe from the Kempei (military police) and angry mobs. In face of all the accusations and suspicions I met with the Akashi and Bingo group, I had to have some convincing evidence to counteract their report to the Japanese government concerning me. Disapproval of my renunciation meant death, slow starvation, or disappearance of my family or myself. When I went to request renunciation of my citizenship I was out of my mind from fear.

14. Why did you also state at the above-mentioned hearing that you believed the Emperor would rule the world?

Although I made such a foolish statement for self-protection, I did not believe in such a foolish thing. When U.S. started to advance toward Midway Island I concluded that Japan would be beaten since she had won the first phase of the war only by using its main force of Japanese military power against the allies' little outposts. Because I was so sure of being sent to Japan I felt that I had to make my record satisfactory to the military government of Japan in order to combat with the accusations of Akashi and Bingo's group. I genuinely believed this was the only way to save myself.

15. Why did you further state that you would like to return to Japan as early as possible so you could volunteer for the suicide squad and "go right into the ships of the U.S. and England"?

When I took my army physical examination I was told by Dr. Newfeld that I was too nervous to be drafted for front line duty. He thought that the army would assign me to other duties. Therefore I knew that I could not be in such a special squad. My main and only purpose of making such a foolish and impossible declaration was to get approval of my renunciation, and thereby establish a record good enough to counteract the accusations made by Akashi and Bingo's group, as well as to prevent being attacked. When I was spied upon by ignorant groups who thought that attacking and even killing (Mr. Hitomi) was being loyal to Japan, fear caused me to be out of sound judgment or sanity. I could think of nothing but safety while in camp and after shipment to Japan. My thinking went around in vicious circles, and fear of life was always uppermost in my mind.

16. On March 5, 1945, what did you do to request approval by the attorney general of your renunciation?

I don't think that I did anything special, but I requested because I was under close watch by Tachibana's father-in-law (Kobayashi), Yamane, and the Yamane brothers. Some of the internees from Peru were keeping an eye on me also.

17. Why did you request approval by the attorney general of your renunciation?

As previously mentioned I was one of the organizers of the Kibei Japanese American Citizens League in Los Angeles who renounced his Japanese citizenship, tried to Americanize Kibeis in the Los Angeles area, and encouraged them to renounce their Japanese citizenships as one step closer to being a good American citizen. One meeting Assistant Consul General Fukushima came to our meeting, and as Mr. Itami told me later, to check our ideals. This was quite a shock to me, and I always carried this fear of disapproval by the Assistant Consul General of my actions from the time of my entry into the Stockton Assembly Center till the end of the war. I was always being watched by someone or another ever since entry into Tule Lake Camp. Hence, failure to obtain approval of my renunciation meant physical harm to myself or family. If the war did not end in the unconditional surrender of Japan, I doubt very much that I would be alive today. I would have been disposed of. All the answers that I have given you to the foregoing questions seem almost ridiculous to whoever is examining my report; but once a person is committed to such a concentration camp he cannot think logically. His thinking habits are molded into certain ways from which he cannot escape. Even after the war and after I went to Crystal City Camp I was thought of as an "inu" (traitor) and therefore watched. Mr. Nagao, the Chief Cook, confessed to me that he thought I was a German police. I was an assistant baker to the chief baker who was a German internee. One day my mail (request for release from internment) to the attorney general was stolen from the post office. The reason why I found this out was that I went back to see Mr. Miller (postmaster) in order to change my mail to registered mail. Under such an environment I was not my real self. I was under constant fear of life; I had no one to go to for help or to confide in for ease of mind.

The U.S. government had four months time in which to give a hearing to us Niseis (American born citizens) for testing our loyalty, if she wanted to, before they ordered us to assembly centers. Curfew came in February, 1942, and we were in camps in June, 1942. If I were not sent into camp I would have been in the U.S. Army. Japan made the biggest mistake in the history of any nation on the day she bombed Pearl Harbor. The day that Japan lost the war was the day that Russia was ready to take over Japan if not of the U.S. The U.S., who protected Japan from the Russians, was the country that Japan attacked. At the same time the day when U.S. won the war unconditionally was the day U.S. took over the job that Japan had of checking Communism in Asia. However, militarism had to end sometime, somewhere. Fate was that U.S. which has the most perfect constitution--freedom of religion, freedom of speech, freedom of press, and liberty and justice for all--was given the job of leading the world into peace and prosperity through Democracy. There has been no other country in the past which has had a

constitution comparable to the U.S. Constitution, and there never will be. The U.S. Constitution represents the words of God. I have studied a few of the books of famous Western philosophers, and I have not agreed at anytime with force, or militarism and conquest of other nations by force. I have no intention of criticizing the U.S. Government but the evacuation of American citizens without a hearing when there was ample time to do so was not justified. The U.S. government should have followed the constitution word by word as the Administration of President Eisenhower is doing today. If she had, I don't think such a thing as an evacuation of American citizens into concentration camps at the point of a bayonet would have taken place. Neither would such a law as permitting one to renounce his only citizenship have been passed. President Roosevelt was opposed to the evacuation of American citizens. I have four children today, and I am proud to say they are 100% Americans. I regret very much to say that the struggle with communism will not end without a war with Russia. I am ready and willing to do my duty as an American citizen when the time comes. I should and would be grateful to be given one more chance to regain my American citizenship.

/s/ Masatsuji Ide

Masatsuji Ide

Submitted and sworn to before me
this 13 day of October, 1958.

/s/ Teshiko Unne

Notary Public in and for the County
of Alameda, State of California.

(NOTARY SEAL)

AFFIDAVIT

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

This affidavit should be specifically addressed to the circumstances of your particular case and should not consist of generalities. When you are uncertain as to matters related in your affidavit write "uncertain". Where you claim that any action was taken by you as the result of fear, you should state in each instance, with the greatest possible particularity, what was feared and why. If it is claimed that the fears were caused by threats from individuals or groups of individuals, the nature of the threats, the names of the individuals making them, if known, and the time, place and occasion for the making of the threats should be given.

If more space is needed for answers to particular questions, separate sheets of plain white paper should be used. Each separate sheet so used should be plainly marked with the number of the question being answered and your name.

1. Name <u>Masatsuji Ide</u>		Date of Birth <u>Dec. 25, 1912</u>	
2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality? <u>Yes</u>	When <u>Dec. 27, 1934</u>	Where <u>Los Angeles, Calif.</u>
3. If born since December 1, 1924	(A) Was your name ever registered with a Japanese Consulate for the purpose of reserving your Japanese nationality?		
If so, did you thereafter renounce your Japanese nationality?	When	Where	
4. State periods of visits to Japan and purpose of each visit:			
Date		Purpose	
From	To		
<u>May, 1913</u>	<u>Jan. 26, 1927</u>	<u>Economical hardship. I was sent to Japan when an infant so my grandmother could care for me, and so leave my mother free to work.</u>	
5. Give details concerning any formal education in Japan:			
School		Period of Attendance	
<u>Grammar School</u>		From <u>1919</u>	To <u>1925</u>
<u>High School</u>		<u>1926</u>	<u>1927</u>
Specify subjects studied (attach additional sheet if necessary).			
<u>Arithmetic</u>		<u>Spelling</u>	
<u>Reading</u>		<u>Music</u>	
<u>Geography</u>		<u>History</u>	
<u>Physical Ed.</u>			
6. Have you ever made application for repatriation to Japan? <u>Yes</u> If so, give date <u>Feb. 18, 1943</u> , and your reasons for so applying:			
<u>See attached sheet</u>			
7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States?		Have you ever declined to answer when asked whether you would swear unqualified allegiance?	
<u>Yes</u>		<u>Yes</u>	
Or have you ever given a qualified answer to such question asked at War Relocation Centers? <u>Yes</u> If so, give your reasons:			
<u>See attached sheet</u>			
(B) If your answer to any of the questions in (A) is affirmative, then did you ever subsequently change your mind and express your willingness to swear an unqualified allegiance or would you have been willing to do so if an opportunity had been afforded you? <u>Yes</u> If so, state when you changed your mind and your reasons therefor: <u>About March, 1943. -- a few days after I arrived at Santa Fe Internment Camp. I found out my big mistake of not being honest to myself. Away from Tule Lake I found out that the condition of physical force that ruled Tule Lake was not the life of any human being.</u>			

(C) Did you ever indicate that you would not swear unqualified allegiance to the United States either expressly or by refusal to answer, or a qualified answer, knowing that by so doing you would be sent to the WRA Segregation Center at Tule Lake? No If so, give reasons:

8. (A) WERE YOU EVER AT ANY TIME A MEMBER OF ANY OF THE FOLLOWING ORGANIZATIONS:	Answer		Period of Membership
	Yes	No	
Black Dragon Society (Kokuryu Kai)		X	
Central Japanese Association (Beikoku Chuo Nipponjin Kai)		X	
Central Japanese Association of Southern California		X	
Dai Nippon Butoku Kai (Military Virtue Society of Japan or Military Art Society of Japan) (Hokubei Kai)		X	
Heimuska Kai, also known as Hokubei Heieki Gimusha Kai Zaibei Nihonjin, Heiyaku Gimusha Kai, and		X	
Zaibei Heimusha Kai (Japanese residing in American Military Conscripts Assoc.) Heimusha Kai		X	
Hinode Kai (Imperial Japanese Reservists)		X	
Hinomaru Kai (Rising Sun Flag Society—a Group of Japanese War Veterans)		X	
Hokubei Zaigo Shoko Dan (North American Reserve Officers Association)		X	
Japanese Association of America (Zaibei Nihonjin Kai)		X	
Japanese Overseas Central Society (Kaigai Dobo Chuo Kai)		X	
Japanese Overseas Convention, Tokyo, Japan, 1940		X	
Japanese Protective Association (Recruiting Organization)		X	
Jikyoku Iin Kai (Current Affairs Association)		X	
Kibei Seinen Kai (Association of U. S. Citizens of Japanese Ancestry who have returned to America after studying in Japan)		X	
Nanka Teikoku Gunyudan (Imperial Military Friends Group or Southern California War Veterans)		X	
Nichibei Kogyo Kaisha (The Great Fujii Theatre)		X	
Northwest Japanese Association		X	
Sakura Kai (Patriotic Society or Cherry Association—composed of Veterans of Russo-Japanese War) (Cherry Blossom Society)		X	
Shinto Temples		X	
Sokoku Kai (Fatherland Society)		X	
Suiko Sha (Reserve Officers Association Los Angeles)		X	
Hokoku Seinen-Dan		X	
Hokoku Joshi Seinen-Dan		X	
Sokoku Kenkyu Seinen-Dan		X	
Sokuji Kikoku Hoshi-Dan	Yes		Oct. '44-Feb.

(B) Give reasons for becoming a member:

Block 74 where I lived with my wife was controlled by the Hoshi Dan and Seinen Dan. The leaders were the Issei Sanae Akashi and Sakuo Bingo and Kibei Inouye and Ishisaka. They tried to force me into membership by saying I was to be sent to Japan and I better join up to be a member or I am a traitor. They said anyone who is not a member will be reported to Japanese government and may be hanged when he gets to Japan. Though I was afraid I held off and didn't join.

The main reason though that I had finally to join was because of fear of coming to violence from the Dan. Mr. Susumu Kurihara and his wife, Issei, lived at 7417-F in Tule Lake next to my apt. Because they were childless they were in habit of coming to our apt. almost every night for three to four months. (Our first child, Tokiko, had been born in Tule on Nov. 22, 1943). Due to these visits of the Kuriharas who were not members of the Dan many people suspected me of being sympathetic to his views and of being against the Dan.

(Cont'd)

(C) State nature of your activity and offices you held:

When the gangs of Dan members were shipped to Santa Fe camp, a friend who lived at Apt. 7413D, next to my brother's apt. visited me to help me clear off the suspicion I was under with the Dan on account of my friendship with Mr. Kurihara. He said he was appointing me as assistant treasurer which I refused,

(cont'd)

(D) If you voluntarily discontinued membership in any of the aforementioned organizations, give approximate date and reasons for so doing:

About March, 1945, a few days after I arrived at Santa Fe camp. I never agreed to their activities and ideas. I went to Rev. Kodo Fujitani, who lives in Honolulu, sometime in April, 1945 to inquire whether I was right to get away from the Dan. He said that I was right. The latter part of March, 1945, some one found out my actions and intention to secede from the Dans. Thereafter I was watched and followed all the time until the first repatriate group went to Japan -- Nov. 27, 1945. I started to work in the mess hall, but I was forced to quit because some one stole two letters from my wife dated Apr. 19 and May 18, thereby learning of my intentions to discontinue membership.

IDE, Masatsuji

6. There were many rumors in Rohwer Relocation Center that made me apply for repatriation. The rumors and gossip made me believe that all the Issei, Kibei and maybe Nisei were going to be deported to Japan when the government could send us by the exchange ship. The Issei bachelors (about 90% of the residents in our Block 34) talked all the time saying that if a citizen don't apply for repatriation his family in Japan will be punished and by refusing to apply I will be considered disloyal to Japan and my family (mother and sisters) in Japan will be punished and when I got deported I'll be taken care of by Japanese police or army or a mob probably will kill me and my wife will be punished too. I didn't want any of these things to happen to any of us. There were letters from Poston and Gila saying if anyone applied for repatriation he would not have to register and answer to Army Questionnaire, but if anyone didn't apply for repatriation he would have to answer the Questionnaire or would be put in prison for 20 years or \$10,000 fine or both. I did not want to be put in prison or fined and as I feared I'd be deported I didn't dare give Yes-Yes answers to 27-28 as it would mean punishment for me and my family when I was deported to Japan. To be safe I applied for repatriation.

7A. In 1940 or 1941 I registered under the draft law at Concord, Calif., where I lived with my wife who was dependent on me. I was working at gardening and landscaping, I was classified 1-A and was willing to swear allegiance and serve in the U.S. Army. A short time after Japan started the war our neighbors Mrs. McGregor and later Mrs. George deGolia who lives at Boyer Circle, Lafayette, Calif., visited us and asked me what I was going to do and I told them I was going to fight for the U.S. against Japan and Germany.

I took two physical examinations for the Army and both times passed 1-A and was to be taken in March 25 or 26, 1942. But when I took the last physical Dr. Nenfeld told me that because of a nervous condition I'd be drafted but was not fit for front line duty. The officer did not accept me.

Later we had to go to the Stockton Assembly Center and later to the Rohwer Relocation Center, Mc Ghee, Ark., where my wife and I lived in Block 34 where I applied for repatriation as stated in my answer to Question 6 above.

I gave negative answers to Questions 27 & 28 of the Army questionnaire at Rohwer. There were several reasons for this. One was because I did not know what was going to happen to me and my wife. I was hurt to think I was not treated like a citizen and had to be placed in a guarded camp like an alien or enemy of my own country after I had been willing to serve in the Army. I already had received a 4-C classification which was the alien enemy classification. The Issei bachelors who made up about 90% of Block 34 population gathered in groups and spread rumors and gossip about what would happen to us citizens if we gave Yes-Yes answers. I was told repeatedly that I would be deported and being a Kibei I'd face a firing squad or have my head chopped off if I gave Yes-Yes answers and my elderly mother, sisters and their children who were in Japan would receive harsh treatment if it was found out I'd given such answers. Also I heard that anyone giving Yes-Yes answers may be attacked by Issei groups and some Kibei and such incidents were occurring in Rohwer. Also I heard that every one had to answer the Questionnaire or be put to prison for 20 years or \$10,000 fine or both. But there were letters in Rohwer from Poston and Gila Centers, Arizona, saying that if a person applied for repatriation, he would not have to register and answer the questions. But the WRA announced that anyone who applied for repatriation after Dec. 31, 1942, would have to register. Because of my fears I answered No-No.

8B. Block 74 where I lived with my wife was controlled by the Hoshi Dan and Seinen Dan. The leaders were the Issei Sanae Akashi and Sakuo Bingo and Kibei Inouye and Ishisaka. They tried to force me into membership by saying I was to be sent to Japan and I better join up to be a member or I am a traitor. They said anyone who is not a member will be reported to Japanese government and may be hanged when he gets to Japan. Though I was afraid I held off and didn't join.

Hajime Morodomi and his brother-in-law Tohara, Issei, came and told me I better join the Hoshi Dan as the Dan suspected me of being against them and that I was to be attacked and the way to avoid physical injury

8B. was to join the Dan, keep away from the Kuriharas and avoid suspicion. To be safe I agreed to join. Mr. Kurihara was accused of being an "inu" because he spoke out against the hunger strike and I was regarded as an "inu" for being his friend.

Mr. Kurihara was attacked by a group. And about a month later the Kuriharas moved out of the block. I was even more worried then because I thought the Kuriharas had no use for me as I was forced to join the Dan and that the Bingo-Ishisaka group suspected me of being secretly sympathetic to Kurihara and against the Dan. I was in fear of being harmed.

8C. but he told me I couldn't refuse so I was such for one month. This was after the real leaders and originators were sent away to Santa Fe. Outside of that my only connection was that I had gone to morning exercises as I was told I had to go.

8F. I had been warned by Bingo, Morodomi and Tahara that once a member always a member and that anyone who withdrew would taken care of by the Dan in camp, or on the boat when being sent to Japan or on arrival in Japan and that family members in Japan would be held responsible for our actions too.^m

The latter part of Mar., 1945 someone found out my actions and intentions to secede from the Dans. Thereafter I was watched and followed by someone all the time until departure of the repatriate ship, Nov. 27, 1945. I started work in the mess hall but was forced to quit for reason stated in 8D. Someone also stole my family reunion application which denounced the activity and ideas of the Dans.

Mr. Toshio Sakaguchi, who now lives at Honolulu, Hawaii, T.H., P.O. Box 1230, advised me to inform the camp authority to remove those Japanese into another center, but when I thought about my family at Tule Lake it was dangerous for me to do so. My wife wrote to me July, 1945 that she was warned by a Dan lady member, the mother-in-law of Ishizaka, as to my intentions. I gave this letter to your hearing officer, Mr. Hobstein, as evidence.

- (E) If you claim that your membership in any of the aforementioned organizations, your activities therein, or your acceptance of an office was due to misunderstanding of the purpose or nature of the organization, explain fully:

Refer to 8 (B)

- (F) If you at any time wished to discontinue membership, activity, or office and were prevented from so doing, explain fully:

See attached sheet

9. (A) When did you decide to apply for forms upon which to renounce your United States citizenship? Sometime in January 1945.
Give reasons for so doing:

I was very anxious to be removed from Tule Lake because I was in fear of physical violence from the Dan because I was considered an inu and friend of Mr. Kurihara who had been attacked in June 1944 and I believe it was by Bingo and Ishisaka.

Akashi, Tohara and Bingo blocks 74 and 65 Hoshi Dan leaders told me I was to be deported to Japan and as Dan member I had to renounce. They said many times I had no choice and had to do it. Bingo said if I didn't I would still be placed aboard the ship but I'd never land because I'd get mine at sea. Akashi and Tohara told me I had to do it or I'd be on the Dan's blacklist and be reported to the Japanese Government and I'd be put to death by the Kempeitai or police or be shipped away no one knows where by them and would be put in a slave labor camp and suffer a sudden or gradual death through starvation and brutal treatment. I knew I better not refuse to renounce my citizenship because I was regarded as an "inu". I did not want to get killed or crippled by the Dan in Tule Lake and didn't want to be thrown overboard from ship when I got deported and didn't want to be punished in Japan. So I had to take the order and renounce my citizenship. I was worried for my wife and child's safety too.

- (B) If reasons given in answer to preceding question differ from reasons given to officer who held renunciation hearing, give your explanation for difference:

I said and did everything I could to renounce my citizenship at this time because if I failed to renounce, I was very sure that my life would be in great danger, as well as my family and family in Japan. After the Kurihara incident I never went out after dark, and whenever I had to go out, I placed a towel or cushion material under my hat to protect myself of an attack.

- (C) If you claim that your renunciation was caused by fear, you should explain fully why such fear extended from the time of the application for renunciation papers until the date of actual renunciation:

I was fearful when trouble started in Tule Lake (killings and attacks, and especially after my next-door neighbor Mr. Kurihara's incident-- June 27, 1944, 8B and 9A. I remember I even brushed my teeth and washed up in my apt. (there were no water facilities in apts.) Almost every night someone turned off all outside barrack lights around my apt. in preparation for attacking me. When I went to Santa Fe camp I had the same trouble as I have explained in 8D. At Santa Fe camp I was told by Saburo Bingo that I was really in danger at Tule Lake, that they did not attack me, solely because my brother had warned his dan neighbor that the FBI questioned him concerning the Kurihara incident and that he told them I didn't know who was responsible for attack on Mr. Kurihara and that I told the agents I didn't know who did it, -- thereby lifting their suspicions about us brothers.

- (D) If the fear did not extend from the date of application to the date of approval by the Attorney General, you should state whether you made any effort to withdraw your application, and if not, explain fully:

- (E) If, after approval, you requested the Attorney General to withdraw his approval of your renunciation or to cancel your renunciation, give the reasons for the delay in making such request:

See separate sheet

(F) If there are any other facts which influenced your action in renouncing your United States citizenship, state fully below or on a separate sheet if necessary.

I am one of the thirteen who originated the Kibei American Citizens League in Los Angeles to become real Americans in our ideal and ways of life. We are the ones who persuaded members to renounce their Japanese citizenship. We had to fight certain anti-feeling toward our organization at that time. At that same time I renounce my Japanese citizenship, which gave me fear all throughout the camp life until the defeat of Japan--the end of militarism and the dark age--that I would be mistreated for being anti-Japan or pro-American. Once that I was placed in camp, I was always conscious of what people said and thought, especially in regards to postwar treatment. It was impossible to think normally or clearly as I used to before being placed in camps, because of rumors and opinions I was exposed to every day (my block 39, Rohwer, Arkansas, consisted of 90% 1st Generation people from the old country).

10. (A) If you now are in Japan, give your reasons for having returned to Japan.

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship?.....

Answer Yes or No

If you have, state nature of action taken and reasons therefor.

11. (A) If you have served or are serving in the military or naval forces of the United States fill in the following:

I enlisted (or was drafted) on..... in the.....; my Serial number is.....;

State the date

State the Branch of Service

I still am in such service.....; I was released from active duty on.....and received my Discharge

Answer Yes or No

on.....

(B) If at any time while in a war relocation center or since then you volunteered for military or naval service but your offer of service was rejected state the time when and the place where you volunteered.

(C) State why your offer of such service was rejected, if the reason was made known to you.

(D) If you were rejected for military or naval service by your Local Draft Board since your release from a war relocation center state the reason for the rejection if known to you. After my release I reported to my Draft Board in Martinez but was not reclassified or inducted as I was over age limit.

12. If any member of your family has served or is serving in the military or naval forces of the United States state the relationship of such person to you, the name of such person, the branch of service and serial number of such person:

Relationship

Name

Branch of Service

Serial Number

(Signature in full of applicant)

Subscribed and sworn to before me this 18 day of March, 1957

Fred S. Nomura
Notary Public

My Commission Expires July 22, 1960

This affidavit may be executed before any person authorized to administer oaths.

USA 10/23/58 141
USA Not
Wither

ADDITIONAL AFFIDAVIT OF MASATSUJI IDE

1. What were your reasons for replying in the negative to Questions 27 and 28 of the Army-WRA Registration Form?

I was one of the thirteen who originated the Kibei Japanese American Citizens League at Los Angeles for the prime purpose of Americanization of Kibeis before the war. I denounced dual citizenship, and I was one of the few who, to set a good example, early renounced my Japanese citizenship (prior to 1941) during the midst of militarism in Japan. This action caused me anxiety as to the safety of my wife, child and myself during duration in camp and post war life in Japan. I never even dared to dream that a single Japanese in any of the war relocation camps would be allowed the privilege of remaining in the United States after the bombing of Pearl Harbor. At that time public sentiment was so bad that I honestly believed that any person with even a drop of Japanese blood would be deported to Japan. Hysteria and wild rumors also ran rampant.

I also worried about the safety of my mother, and two sisters and their families living in militaristic Japan if I answered in the affirmative. They would be under suspicion by the Kempei (military police) as being related to a person who swore disaffection to Japan.

Block 39 in which I was living consisted of only fifteen family men and close to two hundred or more bachelor Isseis (first generation Japanese). They talked about numerous punishments we would receive in Japan when we were deported. Mr. Miwa and Mr. Noguchi who lived next to my apartment repeated day after day that any person answering Yes to questions 27 and 28 would surely be minus a neck after deportation to Japan.

I took the U.S. Army physical examination twice and passed each time with an 1-A classification. I was to report to duty on March 27, 1942, but was not granted the opportunity, and instead, was treated as an enemy alien and forced into a concentration camp at the point of a bayonet with just a suitcase and a bed roll. Immediately after the start of war I declared to Mrs. DeGolia who lives at Boyer Circle, Lafayette, "I am willing to die under the flag I was born." When interrogated also by Mrs. McGregor (who lived at Contra Costa Country Club, and for whom I was gardening) for which country I would fight, I replied emphatically, "I will fight for America." However, as previously stated, I was denied the opportunity to fight and instead shipped to the marshlands of Arkansas.

2. What were your reasons for applying for repatriation to Japan on February 18, 1943?

There were rumors that anyone applying for repatriation would not be requested to answer questions 27 and 28; that any person answering No to 27 and 28 would be fined ten thousand dollars, and life or 20 years at hard labor.

I presumed that the war would not end for a long time, and I was afraid to relocate out of camp because there were rumors that people who did experienced great difficulty in obtaining housing, jobs, police protection, etc.

I was almost positive that as soon as war ended the United States government would send all Japanese to Japan, especially the

Isseis and Kibeis who were raised in Japan. I, therefore, wanted to establish a good record so that I would not be punished and remain safe after the war in Japan, especially since I was a Japanese citizenship renunciant and also a member of the Kibei JACL (Japanese American Citizens League) for the Americanization of Kibeis. The above-mentioned activities really worried me until the day of Japan's unconditional surrender.

3. What were your reasons for applying for repatriation to Japan on March 14, 1945?

It was a few days after I came to Santa Fe Concentration Camp that I made up my mind to resign from the Sokuji Kikoku Hoshi-Dan and Hokoku Seinen-Dan because I did not believe in all of its activities and beliefs. I was thought of as a traitor or "inu" (pro-U.S.) while in the Tule Lake Camp, and I was one of the members on the list of the Dan to be attacked. Therefore, I did make many Pro-Japan statements to create the right impressions to the Dan, and was almost always the first one to apply for repatriation and renunciation just to keep my record good for the Japanese militarists in case of deportation to Japan. Records of internees in America were kept by Pro-Japanese groups in camp.

Saburo Bingo repeatedly stated that anyone who does not apply for repatriation or renounce his citizenship may ride the ship to Japan but will never reach Japan. He honestly meant what he said, and I am afraid it could have happened if the war did not end in unconditional surrender of Japan.

4. What were your reasons for applying for repatriation to Japan on October 1, 1945?

I was part owner of a house and hotel in Concord, California, which burned down to the ground due to arson. Somehow, before this happened, I sensed and feared such a thing would take place. During my stay at Santa Fe Concentration Camp I was one of twenty or twenty-six people who disagreed with the principles and activities of the 1500 members of the Sokuji Kikoku Hoshi-Dan and Hokoku Seinen-Dan in the camp. Therefore, I was suspiciously watched by Yamane and his brothers, led by Shishido (an Issei), day and night. One day I wrote a family reunion request and at the same time denounced the Sokuji Kikoku Hoshi and Seinen-Dan. While I was working in the mess hall that particular application form was stolen from under my bed, and thereafter letters from my wife were stolen.

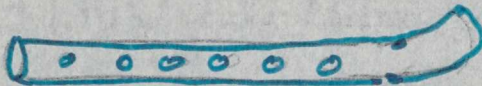
My wife was pregnant at the time we entered camp with practically no money. I worked in the mess hall so that I could earn some allowance to send to her to buy a few of her craving foods at the canteen but my money order was also stolen. Mr. Nakamura (from Hawaii) was the head of the post office, and he was kind enough to make me out another money order with his money. He said that it might take several months of investigation and red tape to clear up the situation and to write up another money order.

I went to consult Rev. Kondo from Hawaii whether he felt that my resigning from the Dans was the wrong thing to do. However, he agreed about my resignation, and so I took my own stand, thereby being all alone at the Santa Fe Camp. I was the only outcast from the whole contingent from Tule Lake. My wife was warned by Mrs. Kuwano (mother-in-law of Ishizaka) for my action.

I believed that the two organizations would report all of my activities to the Japanese government. I wanted to make a good record to be presented to the Japanese government when deported so that my family and myself would be safe from harm. I also believed that the U.S. government would send all records of individuals to Japan at the time of deportation.

5. Why, in your application of October 1, 1945, did you state that you had always been loyal to Japan?

At Tule Lake Camp I was on the list to be assaulted and so was closely watched. At Santa Fe Camp after I seceded from both organizations I was watched by the Yamane brothers, another Yamane (led by Shishido), and Kobayashi (father-in-law of Tachibana). I overheard them talking that I was going to be pushed off from the ship or I was going to have my neck cut off after being reported to the Japanese government. It was a matter of death or life to me to prove on record my loyalty to Japan. Just pretending was not enough or convincing. I had to prove by evidence (concrete). Mr. Kondo, who was the head of the repair shop at the Santa Fe Camp, made me a shakuhachi (a Japanese musical instrument similar to a flute) out of a piece of galvanized pipe with one end bent for easy gripping to avoid slipping. I asked him to make it for me to protect myself in case of attack. I still have that instrument in my home. Following is a rough sketch:



Music Instrument

I requested my roommate Masao Hamachi to stand up for me as a witness to testify that I was not an "inu" (traitor) after deportation to Japan. Dr. Furukochi gave me some tranquilizer medicine to prevent my nervous breakdown from fear and worry. Mr. Toshio Sakaguchi, another roommate from Hawaii, told me to report those people spying on me to the Santa Fe authority, but whenever I thought about the deportation and the consequences I just could not go through with his advice.

6. Why did you also state in your application of October 1, 1945, that you earnestly desired to be repatriated as early as possible?

Same reason as given in the previous question. When my camp records were sent by the U.S. Government with me to Japan, they would counteract the reports sent in by the Dans, and consequently my family and I would be safe from harm. We would either be killed or starved to death if Japan had won the war.

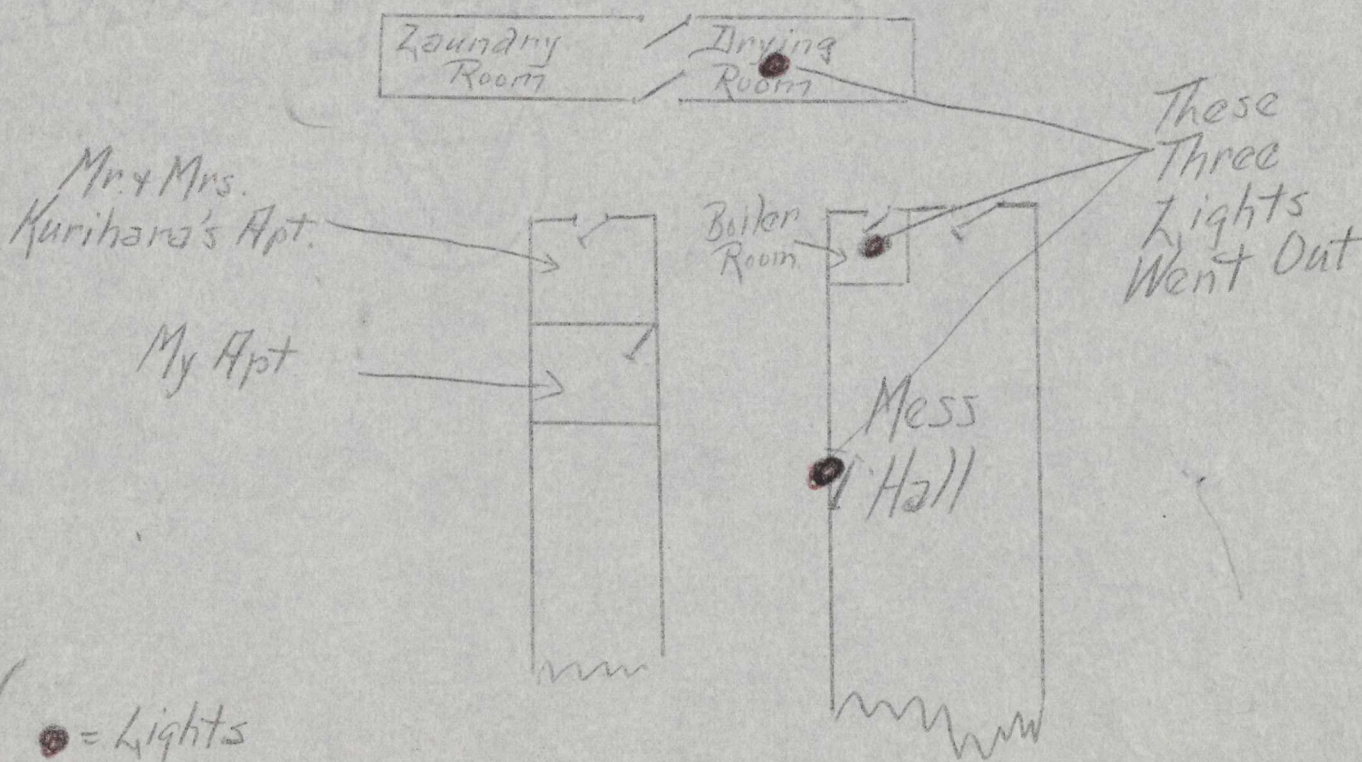
As soon as I entered Assembly Center the fact that I was an originator member of the Kibei Japanese American Citizens League, had renounced my Japanese citizenship, had denounced dual citizenship, and had tried to Americanize the Kibeis caused me great anxiety. One day the Assistant Consul General Fukushima of Los Angeles came to our JACL meeting. Akira Itami (translator at the War Criminals Trial in Japan) informed me that the purpose of his visit was to inspect our ideas and loyalty. Being so sure of being sent to Japan all I could think of was safety for my family and myself.

7. Why did you further state that you desired to contribute to Japan's post-war industry?

I knew that Japan lost the war when no harm came to us at the end of the war, but I did not know to what extent Japan lost. I believed that I should maintain a good record to be presented to the Japanese government by the U.S. government at the time of deportation. I didn't dare hope that any of us would be permitted to remain in the U.S. after what Japan did to Pearl Harbor.

8. What were your reasons for becoming a member of the Sokuji Kikoku Hoshi-Dan and why did you not resign?

When I moved to Tule Lake my neighbor was Mr. and Mrs. Susumu Kurihara who were childless. They came to my apartment every night. One night Mr. Kurihara was attacked and almost killed. Since he visited my apartment regularly Saburo Bingo, Ishizaka, Akashi, and Inouye assumed that I belonged to the same pro-America or traitor group as Kurihara. They watched me very closely, although I do not know what Mr. Kurihara did to be attacked. I went to Tohara and Morodomi to request my brother's and my admission to the Dan since Morodomi was my family friend, because my brother and I were neither notified nor invited to the celebration of the formation of the Hoshi-Dan. Every meeting and activity of the Dan was kept a secret from us for a long time. When I was under the impression that we were to be deported, and my very life was in danger, I just couldn't or didn't even think of resigning. Only after Tohara went to talk to Bingo and Akashi were suspicions lifted from us. I never left my apartment after dark, and even in the dusk when I went out to the laundry room to fetch a bucket of water I cushioned my head with a thick padding of material under my hat in case of an attack from the back. Before and after Kurihara's attack the lights used to go out from the kitchen entrance, boiler room of the messhall, and the laundry drying room almost every night. I asked Mr. Hirata the chief cook, "Why don't you keep the lights on every night?" He answered, "I do. It's funny because I put them on myself every night, but when I arrive in the morning the lights are off." I suspected then that Bingo and Ishizaka were watching me.



I knew then for sure that I was the next victim to be attacked. From fear I could not think straight. I could not resign from the Dan, because that would be further proof of disloyalty to Japan. Saburo Bingo confessed to me at the Santa Fe Camp that I was next to Kurihara on the black list to be attacked at the first chance. The Dan cancelled the attack after my brother informed or cautioned Bingo to watch out because the F.B.I. questioned him as to who attacked Kurihara. My brother lived next to Saburo Bingo's apartment and so was probably influenced by Bingo. Bingo told me that he then changed his mind about my brother and myself, and that I was saved from attack. I think that Kurihara believes it was I who informed the dan about his activities during the nights, because he told me so, but I have nothing to do about his being attacked. Under such an environment and circumstances I had to be a good member in standing for my safety.

9. What were your reasons for also becoming a member of the Hokoku Seinen-Dan and why did you not resign?

I registered for the Sokuji Kikoku Hoshi-Dan, but I did not sign nor apply to become a member of the Hokoku Seinen Dan. They may have put my name in the Hokoku Seinen-Dan because I attended their morning drills, but I was unaware of the fact that I was automatically a member of both. At the hearing I may have said that I was a member of both Dans, but as I have mentioned, I had neither applied nor signed up as a member of Hokoku Seinen-Dan.

One day Tsunejiro Tohara came and told me that he had gone to Akashi to persuade him about me. He told me to write my name and address in Japanese and to stamp with blood my fingerprint. I did as he told me, because under such circumstances I had to comply. Tohara is the father-in-law of Hajime Morodomi and who thus helped me from being attacked. Hajime Morodomi was a very good family friend of my late father and uncle.

10. As an officer of the Sokuji Kikoku Hoshi-Dan, what duties did you perform, to whom, where and how and why?

After the first group of Hoshi-Dan officers were sent to Santa Fe Camp, Saburo Bingo came and asked me to go with him to a meeting. The meeting was to reorganize the Dan and to nominate officers. Saburo Bingo nominated me as an assistant treasurer of the Sokuji Kikoku Hoshi-Dan. I declined, but the members present were desperate and did not accept my refusal nor even listen to me. There was no election; whoever was nominated became an officer. I went with Tanouye the Treasurer, whom I was assisting, from one ward officer to the next to collect money, but I did not know the amount. I carried the money satchel and accompanied Tanouye to Uyemaru's apartment to hand him the money. This was my first and last duty as an assistant treasurer. Less than a month later I was sent to Santa Fe. I didn't know the source of the money, who used the money, or how it was used. All I ever did was to help collect the money with Treasurer Tanouye to deliver to Uyemaru.

11. What were your reasons for making early and repeated requests for permission to renounce your citizenship?

As I have mentioned previously, I was misconstrued and was definitely to be attacked by Saburo Bingo's group. A concrete evidence of my definite approval of renunciation of citizenship was required for the safety of my life and probably of my family.

12. When did you make the repeated requests to renounce?

I requested to renounce after I heard from Shunji Aoyama that his renunciation was approved, and after several Sokuji Kikoku Hoshi or Seinen-Dan sponsored hearings were held, and after being vigorously urged to do the same.

13. Why did you state at your renunciation hearing that you believed the Emperor to be a divine being?

My family is of Catholic belief, and my ancestors have been also for the past 200 years. As a child I attended the Catholic Church twice every Sunday. If I did not attend church, I was not permitted to eat my supper. I went to catechism for two years, and before I came to America I served as an altar boy for two years every Sunday at the Catholic Church in the City of Kurume. My catechism teacher told us not to bow our heads to the emperor, his picture, or in front of a Shinto Shrine because there is only one Creator, who is God. I never did or do believe that the emperor is divine, but I had to make such an absurd statement to be convincing when sent to Japan. At the time I was convinced that the U.S. government would present my record of statements to Japan. My wife and family, and I would then be safe from the Kempei (military police) and angry mobs. In face of all the accusations and suspicions I met with the Akashi and Bingo group, I had to have some convincing evidence to counteract their report to the Japanese government concerning me. Disapproval of my renunciation meant death, slow starvation, or disappearance of my family or myself. When I went to request renunciation of my citizenship I was out of my mind from fear.

14. Why did you also state at the above-mentioned hearing that you believed the Emperor would rule the world?

Although I made such a foolish statement for self-protection, I did not believe in such a foolish thing. When U.S. started to advance toward Midway Island I concluded that Japan would be beaten since she had won the first phase of the war only by using its main force of Japanese military power against the allies' little outposts. Because I was so sure of being sent to Japan I felt that I had to make my record satisfactory to the military government of Japan in order to combat with the accusations of Akashi and Bingo's group. I genuinely believed this was the only way to save myself.

15. Why did you further state that you would like to return to Japan as early as possible so you could volunteer for the suicide squad and "go right into the ships of the U.S. and England"?

When I took my army physical examination I was told by Dr. Newfeld that I was too nervous to be drafted for front line duty. He thought that the army would assign me to other duties. Therefore I knew that I could not be in such a special squad. My main and only purpose of making such a foolish and impossible declaration was to get approval of my renunciation, and thereby establish a record good enough to counteract the accusations made by Akashi and Bingo's group, as well as to prevent being attacked. When I was spied upon by ignorant groups who thought that attacking and even killing (Mr. Hitomi) was being loyal to Japan, fear caused me to be out of sound judgment or sanity. I could think of nothing but safety while in camp and after shipment to Japan. My thinking went around in vicious circles, and fear of life was always uppermost in my mind.

16. On March 5, 1945, what did you do to request approval by the attorney general of your renunciation?

I don't think that I did anything special, but I requested because I was under close watch by Tachibana's father-in-law (Kobayashi), Yamane, and the Yamane brothers. Some of the internees from Peru were keeping an eye on me also.

17. Why did you request approval by the attorney general of your renunciation?

As previously mentioned I was one of the organizers of the Kibei Japanese American Citizens League in Los Angeles who renounced his Japanese citizenship, tried to Americanize Kibeis in the Los Angeles area, and encouraged them to renounce their Japanese citizenships as one step closer to being a good American citizen. One meeting Assistant Consul General Fukushima came to our meeting, and as Mr. Itami told me later, to check our ideals. This was quite a shock to me, and I always carried this fear of disapproval by the Assistant Consul General of my actions from the time of my entry into the Stockton Assembly Center till the end of the war. I was always being watched by someone or another ever since entry into Tule Lake Camp. Hence, failure to obtain approval of my renunciation meant physical harm to myself or family. If the war did not end in the unconditional surrender of Japan, I doubt very much that I would be alive today. I would have been disposed of. All the answers that I have given you to the foregoing questions seem almost ridiculous to whoever is examining my report; but once a person is committed to such a concentration camp he cannot think logically. His thinking habits are molded into certain ways from which he cannot escape. Even after the war and after I went to Crystal City Camp I was thought of as an "inu" (traitor) and therefore watched. Mr. Nagao, the Chief Cook, confessed to me that he thought I was a German police. I was an assistant baker to the chief baker who was a German internee. One day my mail (request for release from internment) to the attorney general was stolen from the post office. The reason why I found this out was that I went back to see Mr. Miller (postmaster) in order to change my mail to registered mail. Under such an environment I was not my real self. I was under constant fear of life; I had no one to go to for help or to confide in for ease of mind.

The U.S. government had four months time in which to give a hearing to us Niseis (American born citizens) for testing our loyalty, if she wanted to, before they ordered us to assembly centers. Curfew came in February, 1942, and we were in camps in June, 1942. If I were not sent into camp I would have been in the U.S. Army. Japan made the biggest mistake in the history of any nation on the day she bombed Pearl Harbor. The day that Japan lost the war was the day that Russia was ready to take over Japan if not of the U.S. The U.S., who protected Japan from the Russians, was the country that Japan attacked. At the same time the day when U.S. won the war unconditionally was the day U.S. took over the job that Japan had of checking Communism in Asia. However, militarism had to end sometime, somewhere. Fate was that U.S. which has the most perfect constitution--freedom of religion, freedom of speech, freedom of press, and liberty and justice for all--was given the job of leading the world into peace and prosperity through Democracy. There has been no other country in the past which has had a

constitution comparable to the U.S. Constitution, and there never will be. The U.S. Constitution represents the words of God. I have studied a few of the books of famous Western philosophers, and I have not agreed at anytime with force, or militarism and conquest of other nations by force. I have no intention of criticizing the U.S. Government but the evacuation of American citizens without a hearing when there was ample time to do so was not justified. The U.S. government should have followed the constitution word by word as the Administration of President Eisenhower is doing today. If she had, I don't think such a thing as an evacuation of American citizens into concentration camps at the point of a bayonet would have taken place. Neither would such a law as permitting one to renounce his only citizenship have been passed. President Roosevelt was opposed to the evacuation of American citizens. I have four children today, and I am proud to say they are 100% Americans. I regret very much to say that the struggle with communism will not end without a war with Russia. I am ready and willing to do my duty as an American citizen when the time comes. I should and would be grateful to be given one more chance to regain my American citizenship.

/s/ Masatsuji Ide

Masatsuji Ide

Submitted and sworn to before me
this ____ day of _____, 1958.

13

October

/s/ Toshiko Uno
Notary Public in and for the County
of Alameda, State of California.

(NOTARY SEAL)

PERSONAL QUESTIONNAIRE

Please read this questionnaire carefully and then print, type or write your answers legibly to the following questions.

- a. State your full name. MASATSUJI IDE
- b. Male? ☒ Female? _____ Maiden Name? _____
- c. Birth place? ALAMO, CALIF. Birth date? DEC 25-1912
- d. Present address: 3295 MT. DIABLO BLVD LAFAYETTE
CALIF.

PRELIMINARY QUESTIONS

1. Where did you live before evacuation? CONCORD, CALIF.
2. What was your occupation before evacuation? LANDSCAPING AND GARDENING
3. Who, if anyone, was wholly or partially dependent upon you for support at the time you were evacuated? MOTHER
4. Where did your father and mother reside at the time of evacuation? JAPAN

Were they aliens? YES

What were their ages at the time of evacuation? 65 YEARS OLD

Were your parents both evacuated also? NO Was either of them in ill health while in a WRA Center? _____ Was either of them hospitalized while in a WRA Center? _____ If so, when and in what Center? _____

Were you or any other members of your family in ill health while in a WRA Center? _____ If so, state who was, and, if hospitalized, state when, for what period of time, and in what Center? _____

5. When and where were you married? JAN. 25-1942 RENO NEVADA
What is the name of your spouse? SHIGEKO IDE
Is your spouse (wife or husband) a U. S. citizen, a renunciant or an alien? RENUNCIANT

6. What are the names, birthdates and birthplaces of your children? TOKIKO - TULE LAKE, CALIF. (10/3/45)
SACHIMI - TULE LAKE, CALIF. (11/22/45)
YUKIMI IDE - BERKELEY, CALIF. (12/8/48)
SUMIYO - BERKELEY, CALIF. (7/1/50)

7. What members of your family were evacuated with you? BROTHER-TOSHIWO IDE
WIFE - FATHER-IN-LAW - MOTHER-IN-LAW BROTHER AND
SISTER-IN-LAW)
8. State what members of your family (spouse, mother, father, brothers, sisters or children), were in Japan during the war? MOTHER AND TWO SISTERS

9. Who of them, if any, were U. S. citizens? NONE
10. Did any of them serve in the Japanese armed forces? NO
11. State what members, if any, of your spouse's family (your father-in-law, mother-in-law, sisters-in-law, brothers-in-law, or step-children) were in Japan during the war and whether they are U. S. citizens or Japanese aliens? NONE
12. Did you suffer any property losses by reason of your evacuation? YES Did you file a claim to recover losses you suffered by reason of your evacuation? NO For what amount did you file your claim? NONE What amount did you receive in settlement of your claims? NONE Did your parents suffer any property losses by reason of evacuation? YES If so, for what amount did they file claims? DO NOT KNOW What amount did they receive in settlement of their claims? NONE
13. State whether your husband, father or any other member of your family was interned as an alien enemy after the outbreak of war in an Alien Enemy Internment Camp, for removal to Japan, and, if so, in what camp?

When and where were you reunited with such member of your family?

Re: LEAVES

14. Did you apply for "short term", "seasonal work", "indefinite leave", "student's leave" or "relocation" while you were in a WRA Center? NO
- When did you make that application?
- In what camp were you at that time?

Were you denied leave? By whom?

What reasons were given to you for denying your application?

15. Did you go out for seasonal work or on any leave clearance? YES When and where did you go and for what period of time? 1943- Mc GEHEE ARKANSAS. ABOUT HALF DAY.

What type of work did you do? TO GET SOME FREIGHT FOR THE ROHWER RELOCATION CENTER AUTHORITY

Did you experience any discrimination or persecution while on leave? NO If so, state the experience.

To what Center did you return? SAME. ROHWER RELOCATION CENTER

16. State the names of any members of your family or any of your friends who went out on leave or relocation and experienced discrimination or persecution.

What happened to them?

When and where did the occurrences take place?

From whom or what sources did you hear or learn those things?

Did you know or learn of any other persons on leave having been subjected to discrimination or persecution? What were their names?

What happened to them?

When and where did the occurrences take place?

Re: APPLICATIONS FOR REPATRIATION

17. To what Assembly Center were you evacuated? STOCKTON ASSEMBLY CENTER STOCKTON, CALIF.

18. To what WRA Center were you next transferred? ROHOWER RELOCATION CENTER MC GHEE ARKANSAS.

19. In what Block did you live there? ~~39~~ B. BLOCK 34
With whom did you share quarters there? MY WIFE

20. In what Camp were you when you applied for repatriation to Japan? ROHOWER RELOCATION CENTER ARKANSAS

21. Did you make that application *before* or *after* you answered the Army Questionnaire in February or March, 1943? BEFORE

When did you make that application? FEB. 18 - 1943

Did you personally make that application? YES. If not, who did?

Did any of the following persons also make applications for repatriation to Japan?

Your husband? wife? YES father? mother? brothers? YES
sisters? father-in-law? mother-in-law? brothers-in-law? sisters-

in-law? When and in what Center were they at the time they did this? GILA RELOCATION CENTER ARIZONA AND ROHOWER ARKANSAS

Did they then fear that the government intended to deport all aliens to Japan? YES
that it intended to deport all Kibei to Japan? YES; that it intended to deport all Nisei to Japan? YES.

*OK
1945
B/E*

22. Did you make more than one application for repatriation to Japan, and, if so, when and where did you do so? I THINK ONCE.
23. What members of your family pressured you into applying for repatriation to Japan? none
What did they say to you to get you to apply for repatriation? _____
24. Did anyone else, not a member of your family, pressure you into applying for repatriation to Japan? YES. Name the persons who did and state whether they were Issei, Kibei, or Nisei. ALL THE ISSEI BACHELORS (90% OF BLOCK 34) WERE GOSSIPING THAT IF A PERSON DON'T APPLY FOR REPATRIATION, ~~THE~~ FAMILY IN JAPAN WILL BE PUNISHED
If those persons were leaders or members of any organization state the name of the organization. _____
- What did those persons tell you to get you to apply for repatriation? By REFUSING REPATRIATION I WILL BE CONSIDERED AS DISLOYAL TO JAPAN AND MY FAMILY IN JAPAN WILL GET PUNISHMENT.
25. What did you then believe would happen to you if you did not make an application for repatriation to Japan? I WILL BE SEND BACK TO JAPAN BY U.S. GOVERNMENT ANYWAY AND I WILL BE PROBABLY KILLED BY MOB.
Were you fearful that if you did not apply for repatriation you would be separated from your husband? _____ wife? YES, children? YES, mother? _____ father? _____ brothers? _____ sisters? _____ or other persons? _____
Were those persons in the same Center with you at the time you applied for repatriation? yes If any of them were not, state who was not and where they were at the time. _____
26. Did you believe that if you didn't apply for repatriation to Japan that sooner or later you would be forced to relocate in the U. S.? NO; in an area hostile to Japanese? _____; that you might be drafted into the armed forces? _____; that you would be separated from alien members of your family you believed would be deported to Japan? _____
27. Did you make application for repatriation because you believed the Government had no use for you and intended to deport you to Japan because you were a Kibei? YES; or that it intended to deport you to Japan because your parents were there? _____; or because your parents were aliens here and that it intended to deport them on an exchange ship to Japan simply because they were aliens? _____; and that they wanted you to be with them and not be separated from them? _____

Re: QUESTIONS 27 AND 28

28. In what WRA Center were you at the time you answered the Army Questionnaire containing Questions Nos. 27 and 28? KHOWER RELOCATION CENTER ARKANSAS.
Was the Questionnaire you answered the Army Questionnaire or the WRA Application for Leave Clearance, if you remember? I BELIEVE ARMY QUESTIONNAIRE

29. Did you give a negative answer to Question No. 27? YES; to Question No. 28? YES
Did you refuse to answer Question No. 27? NO; Question No. 28? NO.

30. Did any members of your family pressure you or threaten you into giving a "No" answer to Questions Nos. 27 and 28 or into refusing to answer those questions? No Who were the family members who did this? _____

What did they say to you to get you to answer "No" to those questions or to refuse to answer those questions? _____

Did you give a "No" answer to those questions or refuse to answer them because your father? _____ mother? YES brothers? _____ sisters? YES or other family members? Yes were in Japan at the time and you feared they might get in trouble with the Japanese government if you were willing to serve in the U. S. Army? YES or were willing to swear allegiance to the U. S.? _____ Did you give "No" answers to those questions or refuse to answer them because your father? _____ mother? ✓ brothers? _____ sisters? ✓ or other family members? _____ were in the U. S. but you believed they were to be deported to Japan and that they would get in trouble with the Japanese Government when they arrived there if you had answered "Yes" to those questions? _____ Did you give a "No" answer to those questions because you believed that eventually you would be deported to Japan and you feared that if you gave a "Yes" answer to those questions you would get in trouble with the Japanese Government when you arrived in Japan? YES.

31. Did any other persons pressure or threaten you into giving "No" answers to those questions or into refusing to answer those questions? YES What are the names of those persons and state whether they were Issei, Kibei, or Nisei and the Blocks in which they lived and the organization, if any, of which they were members? ALL THE ISSEI BACHELORS (90% OF THE BLOCK 34 POPULATION) GATHERED IN GROUP AND TALKED ABOUT THE PUNISHMENT AT JAPAN.

What did those persons say to you to get you to give "No" answers to those questions or to refuse to answer those questions? MY NECK WILL BE CHOPPED OFF OR FACE FIRING SQUAD

32. What did you fear would happen to you if you didn't give "No" answers to those questions or you didn't refuse to answer them? I BELIEVED THE GOSSIP THAT I WILL BE KILLED AND I STILL BELIEVE THAT IF JAPANESE MILITARIST WON THE WAR.

33. What did you fear would happen to other members of your family if you didn't give "No" answers to those questions or you did not refuse to answer them? MY MOTHER, SISTERS AND THEIR ~~AND~~ CHILDREN WILL BE KILLED IN ONE WAY OR THE OTHER

34. Did you refuse to answer those questions because you already had applied for repatriation to Japan and you understood that if you already had applied for repatriation you did not have to answer those questions? _____

35. Did you give "No" answers to those questions or refuse to answer them because you resented being evacuated, confined to a WRA Center and treated like an alien? YES.

36. Did you give "No" answers to those questions or refuse to answer them because you already had applied for repatriation and believed that if you gave "Yes" answers your application for repatriation would be cancelled and you might be drafted into the armed

forces?; or be forcibly relocated in the U. S. while the war still was going on? Did you fear that if you were to be drafted you would be discriminated against and be persecuted in the armed forces? Did you fear that if you were drafted? or relocated? you would be permanently separated from members of your family who were to be repatriated to Japan?; from what family members did you fear to be separated?

37. Did anyone else, not a member of your family, pressure or threaten you into giving "No" answers to those questions? What were their names and state whether they were Issei, Kibei or Nisei and the names of the organizations to which they belonged?

38. Did you fear that if you gave "Yes" answers to those questions that you would have to stay in camp and be separated from your parents or other family members who were to be deported to Japan because they were aliens or because they had asked to be sent to Japan and you did not want to be separated from them? From what parent or family members did you fear separation?

39. Did you fear that if you gave "Yes" answers to those questions you eventually would have to relocate in this country during the war and would be in danger from hostile Caucasians? Who told you that this might happen to you?

40. Did you fear that if you gave "Yes" answers to those questions that it would mean you might be drafted into military service where you would be discriminated against or be persecuted by fellow soldiers or that you might be used as cannon fodder just because you had Japanese ancestry? Who told you that this might happen to you?

41. Did you fear that if you gave "Yes" answers to those questions that you might be attacked and harmed by groups of Issei, Kibei or Nisei in camp? YES. Name the group and its leaders or members from whom you feared this danger? NO ONE IN PARTICULAR BUT I FELT THAT ATMOSPHERE

Did you give "No" answers to those questions as a protest against the mistreatment of evacuation and confinement to a camp? YES

42. Were you, or any member of your family, or any friend or anyone else attacked by members of the pressure groups in that Center for showing loyalty to the U. S.? YES or opposition to the pressure groups? YES or for giving "Yes" answers to Questions Nos. 27 and 28? If so, state the names of the persons who were attacked.

When were they attacked? JUNE 1944 By whom were they attacked? I HEARD AND BELIEVE SABURO BINGO AND ISHISAKA.

43. Did you then believe that if you gave a "No" answer to those questions that you would be allowed to stay in the Center for the duration of the war and in this way you and your

family would be free from danger of persecution by Caucasians? Who told you this?

44. Did you give "No" answers to Questions Nos. 27 and 28 or refuse to answer those questions because you had been informed by the WRA or understood that because you already had applied for repatriation to Japan that you did not have to answer those questions? Who told you this? GENERAL GOSSIP ALL OVER THE CAMP.

45. Did you ever give a "Yes" answer to Question No. 27? NO; to Question No. 28? NO; Did you change your answer to Question No. 27 or 28 to "No" at any time? Did you change your answer to Questions Nos. 27 and 28 to "No" or refuse to give "Yes" answers to those questions by July 31, 1943, because you knew that "No" answers or a refusal to answer those questions would mean that you would be sent to Tule Lake or be segregated there with alien members of your family from whom you did not want to be separated?

46. When and where did you first register for the draft? 1940 or 1941.
CONCORD, CALIF.

What classification did you first receive? 1-A Did you ever receive a 4-C (alien enemy) classification? YES When did you receive that 4-C classification? 1943

I BELIEVE I WAS IN THE ROKAWER RELOCATION CENTER ARKANSAS

In what Center were you when you received it? ROKAWER CENTER ARKANSAS

Did you receive that 4-C classification *before* you answered the Army Questionnaire in February or March of 1943 while you were in a WRA Center or did you receive it *afterward*? I BELIEVE IT WAS BEFORE THE ARMY QUESTIONNAIRE

47. While you were in any WRA Center did you sign a petition addressed to the Attorney General, the President, the Army, the WRA or other governmental agency or agent stating in substance that if you were freed and returned to your home you would fight for the U. S. and give your life if necessary for this country? YES In what Center were you at the time? CRYSTAL CITY TEXAS

Did you sign such a petition before you answered the Army Questionnaire in February or March, 1943 or afterward? NO Did you sign such a petition before you made a request for repatriation to Japan or afterward? AFTER When were your parents first placed on the free list or notified that they could be relocated?

Were any other members of your family placed on the WRA free list for relocation purposes and, if so, who were they and when were they placed on the free list?

48. Would you have been willing to swear unqualified allegiance to the U. S. while you were in a WRA Center if the Government had allowed you to return to your home as a free citizen? YES Would you have been willing to return to your home alone? NO; without the citizen members of your family likewise being freed from detention?; without the alien members of your family also being freed? Would you have been willing only if the Government would assure you that you would be relocated safe from harm from

Caucasians?; that the citizen members of your family would be relocated safe from harm?; and that the alien members of your family would be relocated safely? Were the alien members of your family willing to return to their homes during the war if the Government would allow them? Were they willing to be relocated elsewhere in the U. S.?

49. Did you keep in touch with your Local Draft Board while you were in a WRA Center? YES. Did you report to your Draft Board after you were released from camp? NO. To what Draft Board? MAKTINEZ, CALIF. What draft classification did you finally receive? 4-C. After your release from camp did you volunteer for service in our armed forces? no. Were you drafted into the armed forces? When; into what branch?; what period of time did you serve?; where did you serve?; what was your Serial Number? Have you received an Honorable Discharge from such service?; what is the date of that Discharge?

Re: MEMBERSHIP IN ORGANIZATIONS

50. Were you at any time a member of the Hoshi Dan? YES; Seinen Dan? YES; or Joshi Dan?; at the Tule Lake Center? YES. When did you become a member? 1944. How long were you a member? ABOUT ONE YEAR. When did you stop being a member? MARCH 1945. In what Block did you live at the time you became a member? BLOCK-74. What was the name of your Block Manager? KAJIKAWA. With whom did you share living quarters at the Tule Lake Center? WIFE.

What organizations were active in that Block? HOSHI-DAN. SEINEN DAN. JOSHI DAN

What were the names of the leaders of the organizations in your Block? AKASHI. SANAE. BINGO SABURO. INOUE. ISHIBAKA ISHISAKA

51. Was your father? or mother? a member of any organizations?

Did they persuade you to become a member? YES What did they say to you to persuade you to become a member? SINCE I AM GOING BACK TO JAPAN I BETTER BE A MEMBER OR I AM A TRAITOR

What other members of your family were members of the Hoshi Dan?

Joshi Dan? MY WIFE

Seinen Dan? BROTHER

Why did they become members? I BELIEVE SAME REASON

52. What are the names of the persons other than members of your family who persuaded or threatened you into becoming a member and state whether such persons were Issei, Kibei or Nisei? BINGO SABURO, MORODOMI HAJIME AND TOHARA - ALL THREE ISSEI

Madam + Tohara helped me from the threat

53. What did they tell you to persuade you to become a member? ANY ONE WHO IS NOT A MEMBER WILL NOT BE PERMITTED TO LAND IN JAPAN
 What did they say would happen to you if you did not become a member? THEY WILL BE THEY REPORT TO JAPANESE GOVERNMENT AND THEY SEE THAT WE WILL BE HANGED
54. What did you believe would happen to you if you did not become a member? I BELIEVED WHAT THEY SAID AND I STILL BELIEVE THAT WILL HAPPENED IF THE JAPAN WON THE WAR.
55. What office, if any, did you hold in the organization? ASSITANT TREASURER OF HOSHI DAN AFTER ALL THE ORIGINATOR OR HARD CORE WAS TAKEN TO THE SANTAFE CAMP.
 What duties did you perform? I WENT AROUND WITH T. TANOUKE AND COLLECT MONEY WHICH I NEVER SAW WHAT HADDNED TO THE MONEY.
 How did you become an officer? BINGO SABURO TOLD HIS FRIENDS TO LET ME BECOME ASSISTANT TREASURER
 When did you become an officer? FEB. 1945 TO MARCH 1945.
 From whom did you receive notice that you were an officer? AFTER ALL THE REAL LEADERS AND ORIGINATOR SENT AWAY TO SANTA FE. BINGO SABURO TOLD HIS FRINDS TO MAKE ME A ASSISTANT TREASURER
 What duties did you perform as an officer? JUST GO AROUND WITH TANOUKE THE TREASURER AND TO COLLECT MONEY AND GIVE TO UEMARUKO A MEMBER I DO NOT KNOW WHAT HE WAS.
 As a member did you attend any morning calisthenic exercises? YES. Approximately how often did you join in the calisthenics? ALMOST EVERY TIME WHEN THEY HAD
 Did you attend any of the organization's lectures? YES. Approximately how many lectures did you attend? 5-10 What was the nature of those lectures? BE LOYAL TO JAPAN AND NOT BE A PEOPLE LIKE NON-MEMBERS.
 Did you participate in any of their marching demonstrations? YES. If so, how many? ONCE.
 Did you attend any other meetings of the organization? YES. Where and how often? COLLECT MONEY AND GIVE TO UEMARUKO.
56. Did you tell anyone you wanted to drop membership? NO State the names of the persons you told you wanted to drop membership. _____
 Did anybody warn you that you could not withdraw from membership? YES. Who gave you such a warning? SABURO BINGO, HAJIME MORODOMI AND TAHARA - got in touch with me - said "Don't leave them!"
 What did they tell you would happen if you dropped your membership or tried to drop membership? MYSELF AND ALL FAMILY AND RELATIVES WILL BE IN A BIG TROUBLE.
 Had you learned that anyone who tried to drop membership had been threatened or had been beaten up for trying to drop membership? YES. Who, if you know, was beaten for trying to do it? I WAS NOT BEATEN BUT WATCHED EVERYWHERE I GO
 What group did you hear was responsible for beating persons who tried to withdraw from membership? YAMANE, SHISHIDO OR WAKAYAMA.
57. Were you in fear that you would be attacked and beaten up by members if you tried to drop membership? YES. What groups did you fear might do this? A GROUP OF YOUNG MEN ORGANIZED BY SHISHIDO WAS WATCHING EVERY MOVEMENT I DO AT SANTAFE. YAMANE BROTHERS WERE AND OTHER YAMANE WAS ALWAYS WATCHING ME EVERY MOVE. I THINK THEY STOLE MY LETTERS FROM MY WIFE AND THE FAMILY REUNION PAPERS DENOUNCED ACTIVITIES OF THE D.A.S.

58. Were you told that if you tried to drop membership the organization would report this matter to the Japanese Government and that when you were deported to Japan you would get in trouble with the Japanese Government? YES. Who told you this? BINGO SABURO, TOHARA AND EVERY BODY

Did you fear that if you dropped membership you would get in trouble with the Japanese Government when you were deported to Japan? YES

59. Were you told that if you tried to drop membership the organization leaders would report this matter to the Japanese Government and that your alien parents would get in trouble with the Japanese Government when they were sent to Japan for not being able to control your actions? YES. Who told you this?

Did you fear that if you dropped membership your parents who were to be sent to Japan would get in trouble there?

60. Did you have your hair cut short or shaved? SHORT Did you wear any insignia of the organization and, if so, what insignia? RISEING SUN

61. If you or any member of your family was placed in the "Stockade" at Tule Lake Center state who was, for what period of time and for what reason

62. What was the nature of your employment and where did you work while you were in Tule Lake? CONSTRUCTION CARPENTER
SHIMIZU, MIURA

What were your working hours? EIGHT Were you working while you were a member of any organization at Tule? YES What were the names of some of your fellow workers? SHIMIZU, MIURA (FOREMAN)

63. Were you, or any member of your family, or any friend attacked by any members of any of the pressure groups at Tule Lake? YES Who was? SUSUMU KURIHARA

When? JUNE 27 & 28 1944 By whom? I BELIEVE AND HEARD - BINGO SABURO, AKASHI AS LEADER AND ISHISAKA AND ONE OR TWO OTHER ATTACKED SUSUMU KURIHARA

Mutsuo Hanta (Wm) Takahe
who lived on the side of Bingo Tule Lake

(Hanta) (Bingo) (Takahe)

He overheard the effect
Bingo giving spirit to do it

I think Ishisaka (Kaku) to
planned Kurihara for long ago
Don't

**Re: REQUESTS FOR FORMS UPON WHICH
TO RENOUNCE CITIZENSHIP**

64. When did you send a letter to the Attorney General or the Justice Department asking for forms upon which to renounce your citizenship? JAN. 1945 at 1945 not clear

(Note: On December 19, 1944, General Pratt removed the ban on the return of Japanese to the West Coast. On December 21, 1944, the Newell Star, the Tule Lake Center newspaper, announced that all the WRA camps would be closed in about one year. Notices of this also may have been posted in the block manager's offices, the mess halls and other places in camp.

Therefore, if you sent a letter to the Attorney General or the Justice Department before December 21, 1944, asking for forms upon which to renounce citizenship you probably were not then in fear of the camp being closed and of being forced to relocate in a hostile area without funds or a home to which you could go. If you sent such a letter between December 21, 1944 and January 29, 1945, you probably were in fear of being relocated in such circumstances. On January 29, 1945, the WRA announced that Tule Lake would be kept open and that there would not be any forced relocations. If you sent your letter after January 29, 1945, the Justice Department will be inclined to believe you were not then in actual fear of being forcibly relocated in a hostile area without funds or a home to which you could go unless you convince it that you did not believe the January 29, 1945, announcement that the Tule Lake Center would be kept open and that no one would be forced to relocate.)

65. Did you send that letter to the Attorney General or to the Justice Department *before* that December 21, 1944 announcement that all the WRA Centers will be closed within a year?

ATTORNEY Did you send it *between* December 21, 1944 and January 29, 1945? YES
GENERAL

66. Did you send it *after* the announcement of January 29, 1945, that the Tule Lake Center would be kept open? I NEVER HEARD OR READ THAT ANNOUNCEMENT

If you sent in your letter to the Justice Department *after* the WRA's announcement of January 29, 1945, that the Tule Lake Center would be kept open and that there would not be any forcible relocations you probably did not send that letter requesting forms upon which to renounce your citizenship by reason of fear that the Tule Lake Center would be closed and that you and your family would be forced to relocate and therefore, you should answer the following questions:

(a) From what source did you learn about that announcement of January 29, 1945: In the Newell Star?; from a notice on a bulletin board?; from the Block Manager?; from what other persons?

(b) Did you believe the announcement? If not, state why you did not believe the announcement.

(c) Did anyone tell you that you could not trust that announcement? If so, state who told you not to rely on that announcement and what they said to you to make you disbelieve it.

67. If the announcement of December 21, 1944, that all Centers would be closed within a year and the announcement of January 29, 1945, that Tule Lake Center would be kept open and there would not be any forcible relocations did not have anything to do with your decision to renounce your citizenship did you send the letter to the Justice Department asking for forms upon which to renounce citizenship because of any of the following fears, namely:

(a) fear of separation from *alien members* of your family, such as father? mother? father-in-law? mother-in-law? step-father? step-mother? other aliens? who you believed were to be deported to Japan?; (b) fear of

being separated from *citizen members* of your family, such as your wife? husband? children? who you believed would have to relocate in the U. S.? or who you believed would be deported to Japan?; (c) fear of being deported yourself because you had given negative answers to Questions Nos. 27 or 28 and were considered a disloyal person?; (d) fear of threat or harm to yourself? or your wife? or husband? or children? or mother? or father? or other members? of your family from gangs in the Center?; (e) fear of mistreatment or physical harm from the Government or its agents?

68. Did the announcement of December 21, 1944, that all the WRA Centers would be closed within a year cause you to send that letter to the Justice Department? Did you read that announcement in the Newell Star?; from a bulletin board?; or learn about it from the Block Manager?; or from other persons and, if so, name the persons:

69. Did you send the letter to the Justice Department asking for forms upon which to renounce your citizenship because you feared that December 21, 1944, announcement meant that you and the citizen members of your family would be forcibly relocated without money, a home or job in an area where people were hostile to Japanese while the war still was going on unless you renounced your citizenship? Were you afraid of being relocated because you had heard that jobs were scarce?; that employers did not wish to hire Japanese and you might not get work to support yourself and your family?; that the public was hostile to Japanese and you feared mob violence? If you had been forcibly relocated what members of your family would you then have had to support?

Had you heard of any relocated persons being discriminated against?; refused work?; being insulted?; being attacked?; being shot at?; being persecuted?; whose homes had been burned? When and where had these incidents taken place?

What were the names of the persons who had been mistreated and state what it was that happened to them.

70. Did you send that letter because you believed that if you sent for the forms and renounced your citizenship that you would be interned by the Justice Department and could stay in camp until the war ended and then be safely relocated when public hostility to Japanese died down? Who told you that this could be done?

71. Did any members of your family fear or tell you that you would be forcibly relocated and run the risk of danger from hostile Caucasians unless you sent that letter and renounced your citizenship and, if so, what members of your family told you this?

72. Were any members of your family in fear of what might happen to you or to them if you did not send such a letter and, if so, state of what or of whom they were in fear?

73. Did you fear that if you did not send the letter and request forms upon which to renounce your citizenship that you would be separated from alien members of your family?; and, if so, from what alien members?

 or from citizen members?, and if so, from what citizen members of your family?

74. Name the members of your family who told you that you would be separated from your family if you did not send for the forms and renounce your citizenship?

75. Name other persons, not members of your family, who told you that you would be separated from your family if you did not send for the forms and renounce your citizenship and state whether they were Issei, Kibei or Nisei.....

76. What members of your family were in the Tule Lake Center at the time you sent that letter to the Justice Department? BROTHER - Toku
Wife + 1 child + 1000 yen
 What members of your family pressured, threatened or persuaded you to send that letter?

 What did they fear or say to you to get you to send that letter?

77. Did your husband? wife? father? mother? brothers? sisters? in-laws? force you to send a letter requesting forms on which to renounce your citizenship so that you wouldn't be separated from them by being forced to relocate while they remained in camp or finally were deported to Japan? If such person or persons were citizens of the U. S. state whether they already had sent for forms upon which to renounce their citizenship?
 What did such person or persons say to you to force you to renounce your citizenship?

78. Did you send that letter requesting forms upon which to renounce citizenship because you heard that alien members of your family who had requested repatriation to Japan would have to stay in the Center until they could be exchanged or removed to Japan and that you ultimately would have to be relocated in this country and thus be separated from them unless you applied for renunciation? Who told you this might happen if you didn't renounce your citizenship?

 What alien members of your family already had asked for repatriation to Japan at the time you sent that letter?

Were the alien members of your family on the WRA free list and eligible to relocate at the time you sent your letter to the Justice Department asking for forms upon which to renounce your citizenship?

79. Did you fear that if you didn't send for the forms and didn't renounce your citizenship that you, nevertheless, would be deported to Japan along with the alien members of your family because you had asked for repatriation to Japan and that you would get in trouble with the Japanese government when you arrived there? Name the persons who told you this.
80. Did you decide to apply for forms upon which to renounce your citizenship because you believed your life was being frittered away uselessly in camp? YES; that you feared that you might be confined to camp until the war ended? YES; which might take many years? YES or that if the war did not come to an end you would be kept in camp forever? YES or that when and if the war ended the Government might deport you to Japan? YES and that you wanted to get away from camp life? and feared that you had to go or be sent somewhere or anywhere, even to Japan, just so long as you were made a free man?
81. Did you send a letter to the Justice Department asking for the forms upon which to renounce because you were afraid that the Government had no use for you and didn't care what happened to you and that you were afraid this was true because it had deprived you of citizenship rights by evacuating you and putting you into a WRA Center behind barbed wires and then had armed troops guard you? YES; and then didn't give you any protection in the Tule Lake Center from the threats and violence of gangs? YES; and because the police didn't give any protection to the residents? YES; and you were scared by the soldiers moving in and driving the residents around and searching their quarters?; and no protection was given against such things as the murder of Mr. Hitomi, the knifing of Mr. Terasawa and others, and the clubbing and beatings of many persons; and that the Government didn't punish the soldier who shot Mr. Okamoto? YES and that you thought these things clearly meant the Government had no use for you and didn't want to give you any protection and that, to avoid all this violence and trouble, you had to renounce citizenship to insure your own safety? YES and the safety of your wife? YES, husband?, father?, mother? YES, children?, brothers? YES, sisters? YES, other members of your family?
82. Did you decide to send the letter asking for forms upon which to renounce your citizenship because you feared that you were going to be deported to Japan because you had given "No" answers to Questions Nos. 27 and 28 or had refused to answer those questions and were considered disloyal to the U. S. and that it was necessary for you to send that letter to the Justice Department and renounce your citizenship otherwise you would get in trouble when you arrived in Japan? YES What trouble did you think you would get into in Japan if you didn't renounce U. S. citizenship? I BELIEVED I WOULD BE KILLED OR SENT AWAY TO SOME PLACE NO ONE KNOWS
State what members of your family told you this.

Name the Issei, Kibei and Nisei who told you this and state in what Blocks they lived at Tule Lake and the name of any organizations to which they belonged? BINGO SABURO TOLD ME MANY TIMES THAT NON RENUNCIANT WIK BOARD SHIP BUT NEVER REACH THE LAND. HE LIVED BLOCK 74 - BELONGED TO HOSHI DAN

83. Did you fear that if you didn't send for the forms and renounce your citizenship that you eventually might be drafted into our armed forces while you were in the Center and thus be separated from your citizen wife?; citizen children?; or other citizen members of your family? who were in the Center? Did you fear that if you didn't send for the forms and renounce citizenship that you eventually would be relocated and then might be drafted into our armed forces and then be separated from your wife?, your children?, other family members? who would have relocated with you? Who told you these things might happen if you didn't renounce your citizenship?

84. Did you fear that if you didn't send for the forms and renounce your citizenship that you eventually might be drafted into the army while you were in the Center or after you were forcibly relocated which would result in separating you from alien members of your family who were to be sent to Japan because they had asked for repatriation to Japan and wanted to go there? or because they believed they would be deported to Japan after the war ended because they feared the Government intended to deport all alien Japanese to Japan? Who told you this would happen?

85. Did your alien parents fear that if you didn't send for the forms and renounce your citizenship that you eventually might be drafted into the army and be separated from them when they were sent to Japan? Did they tell you this? Name other persons who told you this.

Did your parents fear that if you served in the armed forces that they would get in trouble with the Japanese Government when they arrived in Japan? Did they tell you this? Name other persons who told you this.

86. Did any person or persons or group of persons tell you or spread the rumor that if you didn't send for the form and renounce your citizenship you would get into trouble with the Japanese government when you were deported to Japan? YES. Name the persons who told you these things, the Blocks where they lived and the organizations to which they belonged. AKASHI, TOHARA - BINGO SABURO - BLOCK 74 AND 65 - HOSHI DAN.

87. Name the other members of your family whom you believed would get in trouble there if you didn't renounce your citizenship and state whether they were in the Center with you. BROTHER - HE WAS IN SAME BLOCK 74

88. If any members of your family were in Japan at the time, did you fear that they might be punished by the Japanese government if it learned that you did not renounce your U. S. citizenship? YES. What members of your family there did you fear might get in such trouble? MOTHER - TWO SISTERS AND THEIR CHILDREN

89. With what agents of Japan did you think you or your family members would get in trouble if you did not renounce your citizenship? I BELIEVED THERE WAS NO GOVERNMENT BUT THE MILITARY GOVERNMENT.

(The Japanese police? YES; Kempeitai? YES; Army? YES; Neighborhood Associations? YES; other agencies?

What did you fear would happen to you or to them? PUNISHMENT BY DEATH.

Did you believe that you or they would be put in prison?; internment camp?; be forced to work as slave laborers? YES; or what else did you fear would happen to you or to them? SUDDEN DEATH OR GRADUAL DEATH. SHIPPED AWAY TO SOMEWHERE NO ONE KNOWS AND WILL BE KILLED

90. If anyone else told you to send that letter, name the persons who did and state whether they were Issei, Kibei or Nisei and the Blocks in which they lived or where they worked at Tule Lake Center.

What did they tell you would happen to you if you didn't send that letter?

Were those persons leaders or members of any of the organizations in Tule Lake, and, if so, state the names of the organizations.

Who were the Issei leaders of those organizations?

The Kibei leaders?

The Nisei leaders?

91. Were any groups of leaders or members of the Seinen Dan or Hoshi Dan moved away to Santa Fe before you sent in that letter? NO. If so, what groups?

Were any groups of leaders or members of the Seinen Dan or Hoshi Dan removed to Santa Fe before you sent in that letter? NO. If so, what groups?

(Note. The first group of 70 Issei and citizens belonging to the Hokoku Seinen Dan were taken away to Santa Fe on December 27, 1944. Renunciation hearings started on January 11, 1945. The next group of 144 citizens and 27 aliens, including 50 officers of the Hokoku Seinen Dan, was taken to Santa Fe on January 26, 1945. The next group of about 650 members of the Hokoku Seinen Dan was removed to Bismarck on February 11, 1945. The next group of 125 persons was taken to Santa Fe on March 12, 1945. About June, 1945, some 400 more were removed to Santa Fe and in July, 1945, a few more were taken to Bismarck. Therefore, if you had your hearing after these groups had been removed you were not in fear of them at that time.)

92. Were you in fear that if you didn't send for the forms and renounce your citizenship that your name would be put on the organization's black-list and would be reported to the Japanese government and you would get in trouble with the Japanese government when you arrived in Japan? YES. Who told you this would happen? I BELIEVED SO MYSELF, AND BINGO SABURO, TOHARA, AND AKASHI

Were you in fear of the leaders of any of the organizations at Tule? YES. Were you in fear of the members of any of the organizations? YES. Of what organizations were you in fear? HOSHI DAN. SEINEN HOKOKU SEINENDAN

of what leaders were you in fear? BINGO SABURO, AKASHI, TOHARA AND A MAN LIVED AT WARD 8 AND WAKAYAMA

of what members were you in fear? ISHIZAKA, INOUE

Why were you in fear? ON OTHER EXTRA SHEET

Were any other members of your family in fear of them or their organizations and, if so, state the names of your family members who were in fear of them?

93. If you or any member of your family or any friends were attacked by any of the leaders or members of any of the pressure groups for not doing what the pressure group leaders wanted state the names of the persons who were attacked, the time and place where attacked and by whom. SUSUMU KURIHARA - LIVED 74 17-F.

I BELIEVE HE WAS ATTACKED MIDNIGHT OF JUNE 27 OR 28, 1944
NOT KNOWN WHO ATTACKED HIM BUT I BELIEVE BINGO SABURO
AND ISHISAKA.

94. Were you in fear of being attacked and beaten up by them or their organizations if you did not send for the forms and renounce your citizenship? YES. Had any of them threatened you? YES. If so, what were their names and state what they said to you. I WAS TOLD

LATER AT SANTA FE THAT I WAS ABOUT TO BE ATTACKED.
BINGO SABURO TOLD ME THIS WHICH I KNEW ALL THE TIME

95. Were you in fear that members of your family might be attacked and physically harmed if you did not send that letter, and, if so, state what members of your family you feared might be harmed by them. BROTHER

96. Were you in fear that if you did not send that letter that you might be harmed by the leaders or members of any of the following organizations, namely: Hoshi Dan? YES; Seinen Dan? YES; Joshi Dan? YES; Manzanar gang? YES; the Poston gang? YES; Jerome gang? YES; San Pedro gang? YES; the Tiger gang? YES; the Black Dragon Society gang? YES; or other gangs? YES; or strong arm groups? YES. Name the leaders, members, groups or gangs of which you were in fear. WAKAYAMA-AKASHI. BINGO AND TOHARA OF HOSHI DAN. ISHISAKA. INOUE

97. While you were in Tule were you ever called an inu? YES; a spy? YES; a stooge? YES; an informer? YES; a White Jap? YES; a traitor? YES; kokuzoku? YES; or other names? YES, for not doing what the organizations wanted you to do? YES. What names were you called? YES

Were you in fear of being called such names? YES. What were the names of the persons who called you such names? YES

98. How many persons called on you or spoke to you and asked you if you had sent for the forms upon which to renounce your citizenship? What were their names?

Did anyone check up on your mail in the block manager's office to see whether or not you had sent such a letter or had received an answering letter from the Justice Department? State the names of the persons who checked up on you in this manner.

Did anyone take down your name as being a person who did not send such a form or was late in sending for such a form? State the names of the persons who did this and whether they were Issei, Kibei or Nisei:

99. Were any members of your family or friends attacked, beaten or threatened for not sending for the forms? Name the persons who were attacked or beaten.....

Were you ostracized for not sending in such a letter promptly? Did friends shun or avoid you or refuse to talk to you because you had not sent for the forms? Was your spouse?; your children?; or other members of your family? mistreated for your delay in sending such a letter? What mistreatment did they suffer and from whom?

100. While you were in a WRA Center did the U. S. Immigration Service commence any deportation proceeding against your husband?; wife?; father?; mother?, for a violation of any immigration law? Did you fear that the member of your family against whom deportation proceedings had been started would be deported from the U. S. to Japan because such person was illegally in the U. S.? Did you fear separation from such person and did the fear that such person would be deported cause you to apply for the forms upon which to renounce citizenship so that you would not be separated from such person?

Re: RENUNCIATION HEARING

101. Name the members of your family besides you who had a hearing on an application for renunciation of citizenship. Husband?; wife? SHIGEKU brothers? TOSHIO sisters? TOSHIO; other family members?

Did you have your hearing *before* the renunciation of your wife? YES; husband?; brothers? YES; or sisters? Did you have it on the same day as your wife? YES; husband? On what date did you have your renunciation hearing? NOT CLEAR Was your hearing officer a man?; a woman? ✓ Did you have an interpreter at your hearing? NO Did you need one? ✓ *John Collins*

102. At your renunciation hearing did you tell the hearing officer that you wanted to renounce because you were loyal to Japan, or that you wanted Japan to win the war, or that you were against the U. S. or make other statements indicating loyalty to Japan or disloyalty to the

U. S.? YES... What, in substance, did you tell the hearing officer as reasons why you wanted to renounce your citizenship? EMPEROR WAS A GOD AND THE GOD WILL ALWAYS WIN. Wife & 2 kids. Kamikaze pilot, etc.

Name the persons who coached you and told you what you were to say at your hearing to make certain your renunciation would be approved and state whether they were Issei, Kibei or Nisei. _____

103. Did the hearing officer tell you that you did not have to renounce your citizenship in order to go to Japan? NO... Did you believe this? _____ Were you in fear of the hearing officer? NO... Why? IF I AM NOT APPROVED MY RENUNCIATION I WILL BE ATTACKED Did you fear to tell the hearing officer the real reasons why you were renouncing your citizenship? YES... What did you think would happen if you had told him the real reasons? IF I TOLD THE HEARING OFFICER THE REAL REASON AND IF I WAS NOT APPROVED MY RENUNCIATION I DO NOT THINK I AM LIVING TODAY.

104. Did you fear that if you did and your renunciation was not accepted that you would get in trouble with your parents? _____; other family members? _____; who were in Tule Lake? _____; or in some other internment camp? _____ Were you then in fear of being forcibly relocated in a dangerous area? _____ (If your hearing took place after the January 29, 1945, announcement were you still in fear of eventual relocation in a hostile area? _____) Were you then in fear of being drafted? _____ Were you then in fear of separation from members of your family? _____ From what members? _____

Were they in Tule Lake? _____; or in what other Center? _____ Were they on the WRA "free list" and eligible for relocation at the time? _____ Had they applied for relocation before the day you had your renunciation hearing? _____ Were they still expecting to be sent to Japan? _____ Did they still want to go to Japan? _____ Had they cancelled their applications to go to Japan? _____

105. Were you in fear that if your renunciation was not accepted you would be in danger of harm from any of the leaders or members of any of the pressure groups at the time you had your renunciation hearing? YES... Had the leaders or members been removed to other camps at the time you had your hearing? NO... Were some leaders and members still in camp at the time you had your hearing? YES... What were the names of those who were still in camp? ISHISAKA - TOSHIO - BINGO SABURO Shunichi, Akiko, Shiro, all the J

_____; in your Block? YES... Were you in fear of them? YES

106. Were you removed from Tule Lake Center to Bismarck? _____; Santa Fe? ✓; When? JAN. 26 - 1945; with what groups: the 1st, 2nd, 3rd or 4th groups? 2nd group What members of your family remained at Tule Lake? WIFE, CHILD AND ONE EXPECTING

What other members of your family were removed from Tule Lake Center to Bismarck?

BROTHER FEB 11 - 1945; When? FEB 11, 1945 to Santa Fe?

Were they removed from Tule Lake before you had your renunciation hearing? or after you had your hearing at Tule Lake? YES

State when and where you were re-united with them? Reluctant to answer

Name the other members of your family who renounced citizenship. WIFE

SHIGEKU IDE BROTHER TOSHIWA IDE

107. Did you give such answers because other members of your family had been removed from Tule Lake and you thought that by so doing you would be re-united with them? Did you fear that those family members would be deported to Japan and that if you gave such answers you would be re-united with them and be deported along with them?

108. If you applied for relocation in the U. S. after your renunciation state when you did so.

Re: MITIGATION HEARING By Rothstein

109. Did you have a "mitigation hearing" between December, 1945, and April, 1946? YES. In what Center did you have this hearing? SANTA FE, N.M. Was your hearing officer a man? YES; a woman? At this hearing did you tell the hearing officer that you were loyal to Japan or disloyal to the U. S. or words to such an effect? YES If you did, state why you did this. I TOLD THE HEARING OFFICER I WAS AND I AM LOYAL TO U.S. BECAUSE I AM FREE TO SAY WHAT I WANT BECAUSE NOTHING TO FEAR FOR.

I was a man of fear of my life. I told him I was loyal to Japan because I was afraid of my life. I told him I was loyal to Japan because I was afraid of my life. I told him I was loyal to Japan because I was afraid of my life.

Were the members of your family with you in the same Center at the time of this hearing? NO. From what members of your family were you then separated? WIFE AND TWO CHILDREN

(Rothstein was my hearing officer)

Where were those members of your family at the time of your mitigation hearing? STOCKTON, CALIF.

Were they then on the WRA or Justice Department free list and eligible for relocation? YES. Had they relocated? YES. If they had, state when. MARCH 13-1946

Did you then fear that members of your family in other camps were to be deported to Japan? Was it because of your fear that those members were to be deported to Japan that you gave such answers to the mitigation hearing officer so that you would be allowed to rejoin those members and not be separated any longer from them?

What members of your family, if any, were removed to other internment camps after you had your renunciation hearing? NONE

When and where were you re-united with them? OCT. 1946- SEABROOK NEW JERSEY

When were you released from detention? AUG-1946 In what camp
 were you when you were released from detention? CRYSTAL CITY TEXAS If any
 of your family members were sent to Japan, state when they sailed for Japan? 1945 SEPT.
DEC From what port did they sail? What other members
 of the family accompanied them to Japan? NONE

When were you placed on the "free list"? SEPT-1947 If your parents,
 spouse or other family members were placed on the free list, state when they were placed on
 that list and the camp from which they relocated.

Date: APRIL 23-1955

Mustang Lee

Signature

3295 MT. DIABLO BLVD

LAFAYETTE, CALIF.

Address

ATLANTIC 3-3830

Telephone Number

Mail or take to:
IMMIGRATION AND NATURALIZATION SERVICE

ALIEN REGISTRATION

(Show the exact spelling of your name as it appears on your alien registration receipt card, and the number of your card. If you did not register, so state.)

Name _____
No. _____

APPLICATION TO FILE PETITION FOR NATURALIZATION

(See INSTRUCTIONS, page 5. BE SURE YOU UNDERSTAND EACH QUESTION BEFORE YOU ANSWER IT.)

I desire to file a petition for naturalization in the—

Date: 4/26-62

DISTRICT COURT Court at SAN FRANCISCO CALIF.
(Name of Court) (City) (State)

MASATSUJI IDE
(Print or type your present name)

(3295 MT. DIABLO BLVD MAILING ADDRESS) HOME 17 VISTA VIA
(Print or type apartment number, street address, and if appropriate "in care of")

LAFAYETTE CONTRA COSTA CALIF.
(City) (County) (State)

(1a) Was your father or mother ever a citizen of the United States? ☐ Yes ☒ No. If "Yes" give full information _____

(1b) Can you read and write English? ☒ Yes ☐ No. Speak English? ☒ Yes ☐ No. Sign your name in English? ☒ Yes ☐ No.

(2) In what places in the United States have you lived during the last 5 years? List present address first.

FROM—	TO—	STREET ADDRESS	CITY AND STATE
(a) <u>SEPT.</u> , 19 <u>60</u>	PRESENT TIME	<u>17 VISTA VIA</u>	<u>LAFAYETTE, CALIF.</u>
(b) <u>OCT.</u> , 19 <u>50</u>	<u>SEPT.</u> , 19 <u>60</u>	<u>3295 MT. DIABLO BLVD</u>	<u>" "</u>
(c) _____, 19____	_____, 19____	_____	_____
(d) _____, 19____	_____, 19____	_____	_____
(e) _____, 19____	_____, 19____	_____	_____

(3) What were the names, addresses, and occupations (or types of business) of your employers during the last 5 years? (If none, write "None.") List present employment first.

FROM—	TO—	EMPLOYER'S NAME	ADDRESS	OCCUPATION OR TYPE OF BUSINESS
(a) _____, 19 <u>50</u>	PRESENT TIME	<u>SELF EMPLOYED</u>	<u>3295 Mt. Diablo Blvd</u>	<u>Harris</u>
(b) _____, 19____	_____, 19____	_____	<u>Lafayette, Calif.</u>	<u>Nursing</u>
(c) _____, 19____	_____, 19____	_____	_____	_____
(d) _____, 19____	_____, 19____	_____	_____	_____
(e) _____, 19____	_____, 19____	_____	_____	_____

(4) Have you been out of the United States since you first arrived? ☒ Yes ☐ No. If "Yes" fill in the following information for every absence of less than 6 months.

DATE DEPARTED	DATE RETURNED	NAME OF SHIP, OR OF AIRLINE, RAILROAD COMPANY, BUS COMPANY, OR OTHER MEANS USED TO RETURN TO THE UNITED STATES	PLACE OR PORT OF ENTRY THROUGH WHICH YOU RETURNED TO THE UNITED STATES
<u>1/19/29-7</u>	<u>3 DAYS</u>	<u>S.P. (OVERNIGHT TRIP)</u>	<u>NOGALES ARIZONA</u>
<u>1931</u>	<u>1 DAY</u>	<u>AS U.S. CITIZEN</u>	<u>AQUA CALIENTE, CALIF.</u>
<u>1935</u>	<u>3 DAYS</u>	<u>GREYHOUND BUS (AS U.S. CITIZEN)</u>	<u>NOGALES ARIZONA</u>

(5) How many times have you been married? 1 How many times has your husband or wife been married? _____
If either of you has been married more than once, fill in the following information for each previous marriage.

DATE MARRIED	DATE MARRIAGE ENDED	NAME OF PERSON TO WHOM MARRIED	SEX	(Check one) PERSON MARRIED WAS CITIZEN <input type="checkbox"/> ALIEN <input type="checkbox"/>	HOW MARRIAGE ENDED
(a) _____	_____	_____	_____	<input type="checkbox"/> <input type="checkbox"/>	_____
(b) _____	_____	_____	_____	<input type="checkbox"/> <input type="checkbox"/>	_____
(c) _____	_____	_____	_____	<input type="checkbox"/> <input type="checkbox"/>	_____
(d) _____	_____	_____	_____	<input type="checkbox"/> <input type="checkbox"/>	_____

(6) Have you ever, in the United States or in any other country, broken any public law or ordinance; or been arrested, charged with violation of any law or ordinance, summoned into court as a defendant, convicted, fined, imprisoned, or placed on probation or parole; or forfeited collateral for any act involving a crime, misdemeanor, or breach of any law or ordinance? ☐ Yes ☒ No. If "Yes" give the following information for every case.

WHEN	WHERE (City)	(State)	(Country)	OFFENSE INVOLVED	OUTCOME OF CASE
(a)					
(b)					
(c)					
(d)					
(e)					

(7) List each organization, club, or society in the United States or in any other country that you have been a member of at any time, and the dates of membership in each. (If none, write "None.")

(a)	JAPANESE AMERICAN CITIZENS LEAGUE KIDET	1936	to 1938?
(b)	JAPANESE AMERICAN CLUB	1950	to 1962?
(c)	at Jule Lake, CALIF. BY VOLUNTARY	19	to 19
(d)	MEMBER OF HOSHIDAN, BY EXPRESS IN CAMP	1944	to 1945
(e)		19	to 19
(f)		19	to 19
(g)		19	to 19

(8) Have you at any time been a member of the Communist Party in the United States or any other country? ☐ Yes ☒ No. If "Yes" give name of country and dates of membership:

(9) If you have ever filed a declaration of intention, state when

(10) Have you borne any hereditary title or have you been of any order of nobility in any foreign state? ☐ Yes ☒ No.

(11) Have you ever been a patient in a mental institution, or have you ever been treated for a mental illness? ☐ Yes ☒ No.

(12) Are deportation proceedings pending against you, or have you ever been deported or ordered deported, or have you ever applied for suspension of deportation or for preexamination? ☐ Yes ☒ No.

(13) Do you owe any Federal taxes? ☐ Yes ☒ No. State last year for which you filed a Federal income tax return S.F.

(14) Have you ever represented yourself to be a United States citizen? ☒ Yes ☐ No.

(15) If male, did you ever register under United States Selective Service laws or draft laws? ☒ Yes ☐ No. If "Yes" give date you registered DEC. 1941. Were you ever exempted from service because of conscientious objections, alienage, or other reasons? ☒ Yes ☐ No. If "Yes," state reasons I WAS I-A CLASSIFICATION BUT EXEMPTED BECAUSE OF JAPANESE ANCESTRY (I-A CLASSIFICATION)

(16) If you ever served in the Armed Forces of the United States, state branch (Army, Navy, etc.)

from _____, 19____, to _____, 19____; Service No. _____;

type of separation _____; reason for separation: ☐ alienage ☐ conscientious objections
(Honorable, Dishonorable, etc.)

☐ other _____
(If "other" state details)

(17) If the law requires it, are you willing (a) to bear arms on behalf of the United States? ☒ Yes ☐ No; (b) to perform noncombatant services in the Armed Forces of the United States? ☒ Yes ☐ No; (c) to perform work of national importance under civilian direction? ☒ Yes ☐ No.

(18) Have you ever deserted from the military, air, or naval forces of the United States while this country was at war? ☐ Yes ☐ No. Have you ever left the United States or the jurisdiction of the district where you registered for the draft to avoid being drafted into the military, air, or naval forces of the United States? ☐ Yes ☒ No.

(19) The law provides that an applicant for naturalization shall not be regarded as a person of good moral character who, at any time during the period of residence required for naturalization, got his or her income principally from illegal gambling activities; has committed adultery; has been a prostitute; has procured any person for the purposes of prostitution; has been a narcotic drug addict; or has dealt in narcotic drugs illegally in any way. Have you at any time, either within or outside the United States, ever been such a person or ever committed any of these acts? ☐ Yes ☒ No.

(20) List here every name by which you have ever been known except your present name. Include maiden name, if married woman.

HARRY M. IOE, HARRY MASATSEJI IOE, MASATSUJI OR MASAJI IOE

SECTION OF LAW

STATEMENT OF FACTS FOR PREPARATION OF PETITION

ALIEN REGISTRATION

Name MASATSUJI IDE
No. 6138889

- (1) My full, true, and correct name is MASATSUJI IDE
(Full, true name, without abbreviation)
- (2) My present place of residence is 17 VISTA VIA LAFAYETTE CONTRA COSTA CALIF.
(Number and street) (City or town) (County) (State)
- (3) My present occupation is NURSERY OWNER
- (4) I was born on DEC. 25 1912 in ALAMO CALIF. U.S.A.
(Month) (Day) (Year) (City or town) (County, district, province, or State) (Country)
- (5) My personal description is as follows: Sex M.; complexion JAPANESE; color of eyes BROWN; color of hair BLACK; height FIVE feet THREE inches; weight 140 pounds; visible distinctive marks BURNED SCAR ON RIGHT ARM; country of which I am a citizen, subject, or national U.S.A.
- (6) I (am, am not) married; the name of my wife or husband is SHIGEKU IDE; we were married on JAN. 1942 at RENO NEVADA
(Month) (Day) (Year) (City or town) (State or country)
- he or she was born at STOCKTON CALIF. U.S.A.
(City or town) (County, district, province, or State) (Country)
- on JUNE 26 1921; entered the United States at _____
(Month) (Day) (Year) (City or town)
- _____ on _____ for permanent residence in the United States and
(State) (Month) (Day) (Year)
- now resides ☒ with me;
☐ at _____
(Show full address if not living with you)
- and was naturalized on _____ at _____
(Month) (Day) (Year) (City or town) (State)
- Certificate No. _____ or became a citizen by _____

- (7) I have FOUR living children, as follows. (Complete all columns as to each child. If child lives with you, state "with me" in last column; otherwise, give child's full address.)

NAME	SEX	PLACE BORN	DATE BORN	Now Living At—
<u>TOKIKO IDE</u>	<u>F.</u>	<u>NEWELL, CALIF.</u>	<u>11/22-43</u>	<u>LAFAYETTE, CALIF.</u>
<u>SACHMI IDE</u>	<u>"</u>	<u>"</u>	<u>10/3-45</u>	<u>"</u>
<u>YUKIMI PATRICIA IDE</u>	<u>"</u>	<u>BERKELEY CALIF.</u>	<u>12/8-48</u>	<u>"</u>
<u>SUMIYO DAWN IDE</u>	<u>"</u>	<u>"</u>	<u>8/21-50</u>	<u>"</u>

- (8) My lawful admission for permanent residence in the United States was at BIRTH, ALAMO, CALIF.
(City or town) (State)
- under the name of MASATSUJI IDE on JAN. 26 1927
(Month) (Day) (Year)
- on the PRESIDENT LINCOLN
(Name of vessel or other means of conveyance)

- (9) Since such lawful admission, I have not been absent from the United States for a period or periods of 6 months or longer except as follows (if none, state "None"):

DEPARTED FROM THE UNITED STATES			RETURNED TO THE UNITED STATES		
PORT	DATE (Month, day, year)	VESSEL OR OTHER MEANS OF CONVEYANCE	PORT	DATE (Month, day, year)	VESSEL OR OTHER MEANS OF CONVEYANCE
<u>SAN FRANCISCO</u>	<u>about MAY, 1913</u>	<u>DO NOT REMEMBER</u>	<u>S.F.</u>	<u>JAN. 26, 1927</u>	<u>PRES. LINCOLN</u>
<u>HOAITE</u>					

- (10a) I have resided continuously in the United States of America since 1927-1962 and continuously in the State of CALIF. CONTINUED where I now live since SEPT. 1960 OCT. 1947 and during the past 5 years I have been physically present in the United States for an aggregate period of 60 months. (OVER)

- (10b) Do you intend to reside permanently in the United States? ☒ Yes ☐ No.

If "No," explain: _____

(11) I (have, have not) heretofore made petition for naturalization No. _____ on _____ (Month) (Day) (Year)

at _____ (City) _____ (State) in the _____ Court, which was denied because _____

(12) I wish the naturalization court to change my name to HARRY MASATSUJI IDE
(Give full name desired)

(13) My last place of foreign residence was TACHIARA MURA JAPAN
(City) (Country)

(14) My father's full name is TAMEJI IDE

(15) My mother's maiden name was RITSU OR RITU HIRATA

(16) I migrated to the United States from the port of YOKOHAMA JAPAN
(City) (Country)

(17) The person in the United States to whom I was coming was TOSHITARO IDE

(18) The place in the United States to which I was going was CONCORD, CALIF.

(19) The names of some of the passengers or other persons I traveled with, including members of my own family and their relationship to me, if any, are TAMEJI IDE - FATHER

Tameji Ide 3295 MT. DIABLO BLVD. LAFAYETTE, CALIF.
(Signature of applicant) (Address at which applicant receives mail)

TO APPLICANT: DO NOT FILL IN BLANKS BELOW THIS LINE.

NOTE CAREFULLY.—This application must be sworn to before an officer of the Immigration and Naturalization Service at the time you appear before such officer for examination on this application.

AFFIDAVIT

I do swear that I know the contents of this application comprising pages 1 to 4, inclusive, and the supplemental forms

thereto, No(s). _____, subscribed to by me; that the same are true to the best of my knowledge and belief; that

corrections numbered () to () were made by me or at my request; and that this application was signed by me with my full, true, and correct name, SO HELP ME GOD.

Subscribed and sworn to before me by applicant at the preliminary investigation () at _____

this _____ day of _____, 19____
I certify that before verification the above applicant stated in my presence that he had (heard) read the foregoing application and supplemental form(s) and understood the contents thereof.

(Complete and true signature of applicant)

(Naturalization examiner)

(For demonstration of applicant's ability to write)

(1st witness) _____ Occupation _____

residing at _____
(Street address, city or town, and State)

(2d witness) _____ Occupation _____

residing at _____
(Street address, city or town, and State)

U.S. _____ State _____ Physical presence _____ mos. _____
(Naturalization examiner)

ARRIVAL RECORD FOUND

Place _____
Name _____
Date _____ Age _____
Manner _____ Marital status _____

ARRIVAL RECORDS EXAMINED

Card index _____
Index books _____
Manifests _____

(Signature of person making search)

Nonfiled _____
(Dates, reasons, and examiner's initials)

Mail or take to:
IMMIGRATION AND NATURALIZATION SERVICE

ALIEN REGISTRATION

(Show the exact spelling of your name as it appears on your alien registration receipt card, and the number of your card. If you did not register, so state.)

Name Masatsuji Ide
No. 6138889

APPLICATION TO FILE PETITION FOR NATURALIZATION

(See INSTRUCTIONS, page 5. BE SURE YOU UNDERSTAND EACH QUESTION BEFORE YOU ANSWER IT.)

I desire to file a petition for naturalization in the—

Date: _____

District Court

(Name of Court)

Court at

San Francisco

(City)

California

(State)

Masatsuji Ide

(Print or type here your present full name only)

3295 Mt. Diablo Blvd. (Mailing Address) Home: 17 Vista Via

(Print or type present apartment number, street address, and if appropriate "in care of")

Lafayette

(City)

Contra Costa

(County)

California

(State)

(Print or type here any other name you have ever used, including maiden name)

- (1a) Was your father or mother ever a United States citizen? ☐ Yes ☒ No. If "Yes" explain fully separately.
(1b) Can you read and write English? ☒ Yes ☐ No. Speak English? ☒ Yes ☐ No. Sign your name in English? ☒ Yes ☐ No.
(2) In what places in the United States have you lived during the last 5 years? List present address first.

FROM—	TO—	STREET ADDRESS	CITY AND STATE
(a) <u>Sept.</u> , 19 <u>60</u>	PRESENT TIME	<u>17 Vista Via</u>	<u>Lafayette, Calif.</u>
(b) <u>Oct.</u> , 19 <u>50</u>	<u>Sept.</u> , 19 <u>60</u>	<u>3295 Mt. Diablo Blvd.</u>	<u>Lafayette, Calif.</u>
(c) _____, 19____	_____, 19____	_____	_____
(d) _____, 19____	_____, 19____	_____	_____
(e) _____, 19____	_____, 19____	_____	_____

- (3) What were the names, addresses, and occupations (or types of business) of your employers during the last 5 years? (If none, write "None.") List present employment first.

FROM—	TO—	EMPLOYER'S NAME	ADDRESS	OCCUPATION OR TYPE OF BUSINESS
(a) _____, 19 <u>50</u>	PRESENT TIME	<u>Self-employed</u>	<u>3295 Mt. Diablo Blvd.</u>	<u>Harry's</u>
(b) _____, 19____	_____, 19____	_____	<u>Lafayette, Calif.</u>	<u>Nursery</u>
(c) _____, 19____	_____, 19____	_____	_____	_____
(d) _____, 19____	_____, 19____	_____	_____	_____
(e) _____, 19____	_____, 19____	_____	_____	_____

- (4) Have you been out of the United States since you first arrived? ☒ Yes ☐ No. If "Yes" fill in the following information for every absence of less than 6 months.

DATE DEPARTED	DATE RETURNED	NAME OF SHIP, OR OF AIRLINE, RAILROAD COMPANY, BUS COMPANY, OR OTHER MEANS USED TO RETURN TO THE UNITED STATES	PLACE OR PORT OF ENTRY THROUGH WHICH YOU RETURNED TO THE UNITED STATES
<u>1929 ?</u>	<u>3 days</u>	<u>S.P. (overnight trip as U.S. citizen)</u>	<u>Nogales, Arizona</u>
<u>1931</u>	<u>1 day</u>	<u>Auto -- as U.S. citizen</u>	<u>Agua Caliente, Calif.</u>
<u>1935</u>	<u>3 days</u>	<u>Greyhound Bus (as U.S. citizen)</u>	<u>Nogales, Arizona</u>

- (5) How many times have you been married? 1 How many times has your husband or wife been married? _____
If either of you has been married more than once, fill in the following information for each previous marriage.

DATE MARRIED	DATE MARRIAGE ENDED	NAME OF PERSON TO WHOM MARRIED	SEX	(Check one) PERSON MARRIED WAS CITIZEN <input type="checkbox"/> ALIEN <input type="checkbox"/>	HOW MARRIAGE ENDED
(a) _____	_____	_____	_____	<input type="checkbox"/> <input type="checkbox"/>	_____
(b) _____	_____	_____	_____	<input type="checkbox"/> <input type="checkbox"/>	_____
(c) _____	_____	_____	_____	<input type="checkbox"/> <input type="checkbox"/>	_____
(d) _____	_____	_____	_____	<input type="checkbox"/> <input type="checkbox"/>	_____

(6) Have you ever, in the United States or in any other place, (a) knowingly committed any crime or broken any law for which you have not been arrested? ☐ Yes ☒ No; (b) been arrested, charged, indicted, convicted, fined or imprisoned for breaking or violating any law or ordinance? ☐ Yes ☒ No. If you answer "Yes" to (a) or (b), give the following information as to each incident:

WHEN	WHERE (City)	(State)	(Country)	NATURE OF OFFENSE	OUTCOME OF CASE
(a) -----	-----	-----	-----	-----	-----
(b) -----	-----	-----	-----	-----	-----
(c) -----	-----	-----	-----	-----	-----
(d) -----	-----	-----	-----	-----	-----
(e) -----	-----	-----	-----	-----	-----

(7) List your membership in every organization, association, fund, foundation, party, club, society, or similar group in the United States and in any other place, and your foreign military service. (If none, write "None.")

(a) -----	<u>Japanese American Citizens League</u>	19 <u>36</u>	to 19 <u>38</u>	?
(b) -----	<u>Japanese American Club</u>	19 <u>50</u>	to 19 <u>62</u>	?
(c) -----	<u>Member of Hoshi Dan at Tule Lake, Calif.</u>	19 <u>44</u>	to 19 <u>45</u>	
(d) -----	-----	19	to 19	
(e) -----	-----	19	to 19	
(f) -----	-----	19	to 19	
(g) -----	-----	19	to 19	

(8) (a) Are you now, or have you ever, in the United States or in any other place, been a member of, or in any other way connected or associated with, the Communist Party? ☐ Yes ☒ No; (b) Have you ever knowingly aided or supported the Communist Party directly, or indirectly through another organization, group, or person? ☐ Yes ☒ No; (c) Do you now or have you ever advocated, taught, believed in or knowingly supported or furthered the interests of, Communism? ☐ Yes ☒ No.

(9) Do you believe in the U.S. Constitution and form of Government of the United States? ☒ Yes ☐ No.

(10) Are you willing to take an unqualified oath of allegiance to the United States? ☒ Yes ☐ No.

(11) Have you ever been a patient in a mental institution, or have you ever been treated for a mental illness? ☐ Yes ☒ No.

(12) Are deportation proceedings pending against you, or have you ever been deported or ordered deported, or have you ever applied for suspension of deportation or for preexamination? ☐ Yes ☒ No.

(13) Do you owe any Federal taxes? ☐ Yes ☒ No. State last year for which you filed a Federal income tax return 1961

(14) Have you ever represented yourself to be a United States citizen? ☒ Yes ☐ No.

(15) If male, did you ever register under United States Selective Service laws or draft laws? ☒ Yes ☐ No. If "Yes" give date you registered Dec. 1941. Were you ever exempted from service because of conscientious objections, alienage, or other reasons? ☒ Yes ☐ No. If "Yes," state reasons I was 1-A classification but exempted because of Japanese ancestry (4-C classification)

(16) If you ever served in the Armed Forces of the United States, state branch -----; from -----, 19-----, to -----, 19-----; Service No. -----; type of separation -----; reason for separation: ☐ alienage ☐ conscientious objections

☐ other -----
(If "other" state details)

(17) If the law requires it, are you willing (a) to bear arms on behalf of the United States? ☒ Yes ☐ No; (b) to perform noncombatant services in the Armed Forces of the United States? ☒ Yes ☐ No; (c) to perform work of national importance under civilian direction? ☒ Yes ☐ No.

(18) Have you ever deserted from the military, air, or naval forces of the United States while this country was at war? ☐ Yes ☒ No. Have you ever left the United States or the jurisdiction of the district where you registered for the draft to avoid being drafted into the military, air, or naval forces of the United States? ☐ Yes ☒ No.

(19) The law provides that an applicant for naturalization shall not be regarded as a person of good moral character who, at any time during the period of residence required for naturalization, advocated or practiced polygamy; got his or her income principally from illegal gambling activities; has committed adultery; has been a prostitute; has procured any person for the purposes of prostitution; has been a narcotic drug addict; or has dealt in narcotic drugs illegally in any way. Have you at any time, either within or outside the United States, ever been such a person or ever committed any of these acts? ☐ Yes ☒ No.

STATEMENT OF FACTS FOR PREPARATION OF PETITION
SECTION OF LAW

ALIEN REGISTRATION	
Name	Masatsuji Ide
No.	6138889

(1) My full, true, and correct name is Masatsuji Ide
(Full, true name, without abbreviation)

(2) My present place of residence is 17 Vista Via Lafayette Contra Costa, Calif.
(Number and street) (City or town) (County) (State)

(3) My present occupation is Nursery owner

(4) I was born on Dec. 25 1912 in Alamo California U.S.A.
(Month) (Day) (Year) (City or town) (County, district, province, or State) (Country)

(5) My personal description is as follows: Sex Male; complexion Japanese; color of eyes Brown; color of hair Black; height 5 feet 3 inches; weight 140 pounds; visible distinctive marks burned scar on right arm.; country of which I am a citizen, subject, or national U.S.A.

(6) I am married; the name of my ~~husband~~ wife is (~~was~~) xxx Shigeko Ide
(Single; married; divorced; widowed)

we were married on Jan. 1942 at Reno Nevada
(Month) (Day) (Year) (City or town) (State or country)

~~xxx~~ she was born at Stockton California U.S.A.
(City or town) (County, district, province, or State) (Country)

on June 26 1921; entered the United States at _____
(Month) (Day) (Year) (City or town)

_____ on _____ for permanent residence in the United States and
(State) (Month) (Day) (Year)

now resides ☒ with me; ☐ apart from me
☐ at _____
(Show full address if not living with you)

and was naturalized on _____ at _____
(Month) (Day) (Year) (City or town) (State)

Certificate No. _____ or became a citizen by _____

(7) I have four living children, as follows. (Complete all columns as to each child. If child lives with you, state "with me" in last column; otherwise, give child's full address.)

NAME	SEX	PLACE BORN	DATE BORN	NOW LIVING AT—
Tokiko Ide	F	Newell, Calif.	11/22/43	With me
Sachimi Ide	F	Newell, Calif.	10/3/45	With me
Yukimi Patricia Ide	F	Berkeley, Calif.	12/8/48	With me
Sumiyo Dawn Ide	F	Berkeley, Calif.	8/21/50	With me

(8) My lawful admission for permanent residence in the United States was at birth, Alamo, California
(City or town) (State)

under the name of Masatsuji Ide on Dec. 25 1912
(Month) (Day) (Year)

on the _____
(Name of vessel or other means of conveyance)

(9) Since such lawful admission, I have not been absent from the United States for a period or periods of 6 months or longer except as follows (if none, state "None"):

DEPARTED FROM THE UNITED STATES			RETURNED TO THE UNITED STATES		
PORT	DATE (Month, day, year)	VESSEL OR OTHER MEANS OF CONVEYANCE	PORT	DATE (Month, day, year)	VESSEL OR OTHER MEANS OF CONVEYANCE
San Francisco	About May, 1913	Do not remember	S.F.	Jan. 26, 1927	Pres. Lincoln

(10a) I have resided continuously in the United States of America since 1927 and continuously in the State of California where I now live since Oct. 1947 and during the past 5 years I have been physically present in the United States for an aggregate period of 60 months. (OVER)

(10b) Do you intend to reside permanently in the United States? ☒ Yes ☐ No.

If "No," explain: _____

(11) I ~~have~~ have not) heretofore made petition for naturalization No. _____ on _____ (Month) (Day) (Year)
 at _____ (City) _____ (State) in the _____ Court, which was denied because _____

(12) I wish the naturalization court to change my name to **Harry Masatsuji Ide**
 (Give full name desired)

(13) My last place of foreign residence was **Tachiarai Mura** **Japan**
 (City) (Country)

(14) My father's full name is **Tameji Ide**

(15) My mother's maiden name was **Ritsu or Ritu Hirata**

(16) I migrated to the United States from the port of **Yokohama** **Japan**
 (City) (Country)

(17) The person in the United States to whom I was coming was **Toshitaro Ide**
Concord, Calif.

(18) The place in the United States to which I was going was _____

(19) The names of some of the passengers or other persons I traveled with, including members of my own family and their relationship to me, if any, are **Tameji Ide--father**

(Signature of applicant)

3295 Mt. Diablo Blvd., Lafayette, Calif.
 (Address at which applicant receives mail)

TO APPLICANT: DO NOT FILL IN BLANKS BELOW THIS LINE.

NOTE CAREFULLY.—This application must be sworn to before an officer of the Immigration and Naturalization Service at the time you appear before such officer for examination on this application.

AFFIDAVIT

I do swear that I know the contents of this application comprising pages 1 to 4, inclusive, and the supplemental forms thereto, No(s) _____, subscribed to by me; that the same are true to the best of my knowledge and belief; that corrections numbered () to () were made by me or at my request; and that this application was signed by me with my full, true, and correct name, SO HELP ME GOD.

Subscribed and sworn to before me by applicant at the preliminary investigation () at _____

this _____ day of _____, 19____
 I certify that before verification the above applicant stated in my presence that he had (heard) read the foregoing application and supplemental form(s) and understood the contents thereof.

(Complete and true signature of applicant)

(Naturalization examiner)

(For demonstration of applicant's ability to write)

(1st witness) _____ Occupation _____

residing at _____
 (Street address, city or town, and State)

(2d witness) _____ Occupation _____

residing at _____
 (Street address, city or town, and State)

U.S. _____ State _____ Physical presence _____ mos. _____
 (Naturalization examiner)

ARRIVAL RECORD FOUND

ARRIVAL RECORDS EXAMINED

Place _____

Card index _____

Name _____

Index books _____

Age _____

Manifests _____

Date _____ Marital status _____

Manner _____

(Signature of person making search)

Nonfiled _____
 (Dates, reasons, and examiner's initials)

Mail or take to:
IMMIGRATION AND NATURALIZATION SERVICE

ALIEN REGISTRATION

(Show the exact spelling of your name as it appears on your alien registration receipt card, and the number of your card. If you did not register, so state.)

Name Masatsuji Ide
No. 6138889

APPLICATION TO FILE PETITION FOR NATURALIZATION

(See INSTRUCTIONS, page 5. BE SURE YOU UNDERSTAND EACH QUESTION BEFORE YOU ANSWER IT.)

I desire to file a petition for naturalization in the—

Date: _____

District Court

Court at San FranciscoCalifornia

(Name of Court)

(City)

(State)

Masatsuji Ide

(Print or type here your present full name only)

3295 Mt. Diablo Blvd. (Mailing Address) Home: 17 Vista Via

(Print or type present apartment number, street address, and if appropriate "in care of")

LafayetteContra CostaCalifornia

(City)

(County)

(State)

(Print or type here any other name you have ever used, including maiden name)

- (1a) Was your father or mother ever a United States citizen? ☐ Yes ☒ No. If "Yes" explain fully separately.
- (1b) Can you read and write English? ☒ Yes ☐ No. Speak English? ☒ Yes ☐ No. Sign your name in English? ☒ Yes ☐ No.
- (2) In what places in the United States have you lived during the last 5 years? List present address first.

FROM—	TO—	STREET ADDRESS	CITY AND STATE
(a) <u>Sept.</u> , 19 <u>60</u>	PRESENT TIME	<u>17 Vista Via</u>	<u>Lafayette, Calif.</u>
(b) <u>Oct.</u> , 19 <u>50</u>	<u>Sept.</u> , 19 <u>60</u>	<u>3295 Mt. Diablo Blvd.</u>	<u>Lafayette, Calif.</u>
(c) _____, 19____	_____, 19____	_____	_____
(d) _____, 19____	_____, 19____	_____	_____
(e) _____, 19____	_____, 19____	_____	_____

- (3) What were the names, addresses, and occupations (or types of business) of your employers during the last 5 years? (If none, write "None.") List present employment first.

FROM—	TO—	EMPLOYER'S NAME	ADDRESS	OCCUPATION OR TYPE OF BUSINESS
(a) _____, 19 <u>50</u>	PRESENT TIME	<u>Self-employed</u>	<u>3295 Mt. Diablo Blvd.</u>	<u>Harry's</u>
(b) _____, 19____	_____, 19____	<u>Lafayette, Calif.</u>		<u>Nursery</u>
(c) _____, 19____	_____, 19____	_____	_____	_____
(d) _____, 19____	_____, 19____	_____	_____	_____
(e) _____, 19____	_____, 19____	_____	_____	_____

- (4) Have you been out of the United States since you first arrived? ☒ Yes ☐ No. If "Yes" fill in the following information for every absence of less than 6 months.

DATE DEPARTED	DATE RETURNED	NAME OF SHIP, OR OF AIRLINE, RAILROAD COMPANY, BUS COMPANY, OR OTHER MEANS USED TO RETURN TO THE UNITED STATES	PLACE OR PORT OF ENTRY THROUGH WHICH YOU RETURNED TO THE UNITED STATES
<u>1929 ?</u>	<u>3 days</u>	<u>S.P. (overnight trip as U.S. citizen)</u>	<u>Nogales, Arizona</u>
<u>1931</u>	<u>1 day</u>	<u>Auto -- as U.S. citizen</u>	<u>Agua Caliente, Calif.</u>
<u>1935</u>	<u>3 days</u>	<u>Greyhound Bus (as U.S. citizen)</u>	<u>Nogales, Arizona</u>

- (5) How many times have you been married? 1 How many times has your husband or wife been married? _____
If either of you has been married more than once, fill in the following information for each previous marriage.

DATE MARRIED	DATE MARRIAGE ENDED	NAME OF PERSON TO WHOM MARRIED	SEX	(Check one) PERSON MARRIED WAS CITIZEN <input type="checkbox"/> ALIEN <input type="checkbox"/>	HOW MARRIAGE ENDED
(a) _____	_____	_____	_____	<input type="checkbox"/> <input type="checkbox"/>	_____
(b) _____	_____	_____	_____	<input type="checkbox"/> <input type="checkbox"/>	_____
(c) _____	_____	_____	_____	<input type="checkbox"/> <input type="checkbox"/>	_____
(d) _____	_____	_____	_____	<input type="checkbox"/> <input type="checkbox"/>	_____

INSTRUCTIONS TO THE APPLICANT

(Tear off this instruction sheet before filling out this form.)

Fill in every item in the application in ink or on a typewriter, as accurately as possible. **UNLESS YOU ANSWER ALL ITEMS IN FULL, IT MAY BE NECESSARY TO RETURN THE APPLICATION TO YOU. BE SURE YOU UNDERSTAND EACH QUESTION BEFORE YOU ANSWER IT. IF YOU DO NOT HAVE ENOUGH SPACE TO ANSWER A QUESTION COMPLETELY, ADD THE WORD "CONTINUED" AFTER THE ANSWER IN THE APPLICATION, THEN FINISH YOUR ANSWER ON A SEPARATE SHEET OF PAPER, AND SHOW ON THAT PAPER THE NUMBER OF THE QUESTION YOU ARE ANSWERING.**

PHOTOGRAPHS.—You must send with this application three identical photographs of yourself taken within 30 days of the date of this application. **THESE PHOTOGRAPHS MUST BE 2 BY 2 INCHES IN SIZE. NO OTHER SIZE SHOULD BE SUBMITTED.** The distance from the top of the head to the point of the chin should be approximately 1¼ inches. They must not be pasted on a card or mounted in any other way, must be on thin paper, must have a light background, and must clearly show a front view of your face without hat. They may be in natural color or in black and white, but black and white photographs which have been tinted or otherwise colored are not acceptable. **DO NOT SIGN YOUR PHOTOGRAPHS.** Using crayon or soft lead pencil to avoid mutilation of photographs, write your Alien Registration number lightly on the reverse of photographs, making sure that you place it in the center, away from the edges of the photographs.

DATE OF YOUR ARRIVAL.—If you do not know the exact date of your arrival in the United States, or the name of the vessel or port, give the facts as well as you remember them or are able to get them. If the date of your arrival in the United States was before June 30, 1906, you should submit with this application any documents you may have to show that you have been living in the United States since before that date, such as family Bible entries, deeds, leases, wills, life insurance policies, bankbooks, employment records, receipts, and school records.

ALIEN REGISTRATION RECEIPT CARD.—**DO NOT SEND** your Alien Registration Receipt Card with this application.

FINGERPRINT CHART.—**THIS APPLICATION MUST BE ACCOMPANIED BY A RECORD OF YOUR FINGERPRINTS,** taken on the fingerprint chart furnished you with this application. Write in your Alien Registration number on the chart in the space marked "Number," then take it with these instructions to any police station, sheriff's office, or office of the Immigration and Naturalization Service for fingerprinting. You must then sign the chart in the presence of the officer taking the fingerprints, and have him sign his name and title and fill in the date in the spaces provided. **DO NOT BEND, FOLD, OR CREASE THE FINGERPRINT CARD.**

EXAMINATION ON GOVERNMENT AND LITERACY.—Every person applying for naturalization must show that he or she has a knowledge and understanding of the history, principles and form of Government of the United States. There is no exemption from this requirement, and you will therefore be examined on these subjects when you appear before the examiner with your witnesses.

You will also be examined on your ability to read, write, and speak simple English. An exemption from this examination is allowed only for persons who are physically unable to meet these requirements, and for persons who had lived in the United States for as much as 20 years before December 24, 1952, and had already reached 50 years of age by that date.

Domestic

Sh. fr. USA Gillard

2-18-60

AFFIDAVIT

146-54-141

ato-class 8

8-1-6-21-46

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

This affidavit should be specifically addressed to the circumstances of your particular case and should not consist of generalities. When you are uncertain as to matters related in your affidavit write "uncertain". Where you claim that any action was taken by you as the result of fear, you should state in each instance, with the greatest possible particularity, what was feared and why. If it is claimed that the fears were caused by threats from individuals or groups of individuals, the nature of the threats, the names of the individuals making them, if known, and the time, place and occasion for the making of the threats should be given.

If more space is needed for answers to particular questions, separate sheets of plain white paper should be used. Each separate sheet so used should be plainly marked with the number of the question being answered and your name.

1. Name Masatsuji Ide		Date of Birth Dec. 25, 1912	
2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality? Yes	When Dec. 27, 1934	Where Los Angeles, California
3. If born since December 1, 1924	(A) Was your name ever registered with a Japanese Consulate for the purpose of reserving your Japanese nationality?		
If so, did you thereafter renounce your Japanese nationality?	When	Where	
4. State periods of visits to Japan and purpose of each visit:			
Date		Purpose	
From	To		
May, 1913	Jan. 26, 1927	Economical hardship. I was sent to Japan when an infant so my grandmother could care for me, and so leave my mother free to work.	
5. Give details concerning any formal education in Japan:			
School		Period of Attendance	
Grammar School		From 1919	To 1925
High School		1926	1927
Specify subjects studied (attach additional sheet if necessary).			
Arithmetic Reading Geography		Physical Ed. Spelling Music History	
6. Have you ever made application for repatriation to Japan? Yes . If so, give date Feb. 18, 1943 , March 14, 1945 , Oct. 1, 1945 , and your reasons for so applying: See attached sheet			
7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States? Yes. See attached sheet		Have you ever declined to answer when asked whether you would swear unqualified allegiance?	
Or have you ever given a qualified answer to such question asked at War Relocation Centers? Yes . If so, give your reasons:			
(B) If your answer to any of the questions in (A) is affirmative, then did you ever subsequently change your mind and express your willingness to swear an unqualified allegiance or would you have been willing to do so if an opportunity had been afforded you? Yes . If so, state when you changed your mind and your reasons therefor: See attached sheet			

(C) Did you ever indicate that you would not swear unqualified allegiance to the United States either expressly or by refusal to answer, or a qualified answer, knowing that by so doing you would be sent to the WRA Segregation Center at Tule Lake?..... **No** If so, give reasons:

8. (A) WERE YOU EVER AT ANY TIME A MEMBER OF ANY OF THE FOLLOWING ORGANIZATIONS:	Answer		Period of Membership
	Yes	No	
Black Dragon Society (Kokuryu Kai)		X	
Central Japanese Association (Beikoku Chuo Nipponjin Kai)		X	
Central Japanese Association of Southern California		X	
Dai Nippon Butoku Kai (Military Virtue Society of Japan or Military Art Society of Japan) (Hokubei Kai)		X	
Heimuska Kai, also known as Hokubei Heieki Gimusha Kai Zaibei Nihonjin, Heiyaku Gimusha Kai, and		X	
Zaibei Heimusha Kai (Japanese residing in American Military Conscripts Assoc.) Heimusha Kai		X	
Hinode Kai (Imperial Japanese Reservists)		X	
Hinomaru Kai (Rising Sun Flag Society—a Group of Japanese War Veterans)		X	
Hokubei Zaigo Shoko Dan (North American Reserve Officers Association)		X	
Japanese Association of America (Zaibei Nihonjin Kai)		X	
Japanese Overseas Central Society (Kaigai Dobo Chuo Kai)		X	
Japanese Overseas Convention, Tokyo, Japan, 1940		X	
Japanese Protective Association (Recruiting Organization)		X	
Jikyoku Iin Kai (Current Affairs Association)		X	
Kibei Seinen Kai (Association of U. S. Citizens of Japanese Ancestry who have returned to America after studying in Japan)		X	
Nanka Teikoku Gunyudan (Imperial Military Friends Group or Southern California War Veterans)		X	
Nichibei Kogyo Kaisha (The Great Fujii Theatre)		X	
Northwest Japanese Association		X	
Sakura Kai (Patriotic Society or Cherry Association—composed of Veterans of Russo-Japanese War) (Cherry Blossom Society)		X	
Shinto Temples		X	
Sokoku Kai (Fatherland Society)		X	
Suiko Sha (Reserve Officers Association Los Angeles)		X	
Hokoku Seinen-Dan		X	
Hokoku Joshi Seinen-Dan		X	
Sokoku Kenkyu Seinen-Dan		X	
Sokuji Kikoku Hoshi-Dan		X	
	Yes		Oct. '44- Feb.
(B) Give reasons for becoming a member:			
See attached sheet			
(C) State nature of your activity and offices you held:			
See attached sheet			
(D) If you voluntarily discontinued membership in any of the aforementioned organizations, give approximate date and reasons for so doing:			
See attached sheet			

6:

I applied for repatriation on Feb. 18, 1943, at the Rohwer Relocation Center. At the time there had been rumors and gossip in that Center that made me believe that if we didn't apply for repatriation we were to be forced to leave the safety of the Center and be sent out to relocate in the East or Middle West by the WRA during the war. My wife and I feared that if that happened we wouldn't be safe from harm and that we would be discriminated against and not be able to earn a living. Also there were rumors and fears in Rohwer that all the Issei and Kibei and maybe even Nisei were going to be deported to Japan just as soon as the Government made arrangements to send us there on the exchange ship. About ninety percent of the residents in block 34 where we lived in Rohwer were Issei bachelors. They constantly spread the word around that if citizens didn't apply for repatriation before being deported that on arrival the Japanese authorities would consider us disloyal and the Thought Control or Military Police would arrest us and either send us to concentration camps or put us in prison and treat us brutally if we hadn't a record to show that we applied for repatriation. They insisted also that members of our families in Japan would be regarded with suspicion and be kept under surveillance and be investigated. I believed what they said was true and that my mother would be mistreated by them too if I got deported without first applying for repatriation.

In Rohwer where we were many of the residents received letters from residents in the camps at Poston and Gila stating that those who applied for repatriation would not be forced to leave camp during the war and would not have to register and answer the Army-WRA Questionnaire but that those who didn't apply for repatriation would be forced to leave camp during the war and risk their safety outside in a hostile community and face discrimination and wouldn't be able to obtain housing or jobs or police protection. It was the rumor that those who signed for repatriation wouldn't have to answer the Questionnaire and those who didn't sign for repatriation would have to answer it and questions 27 and 28 or else be fined and sent to prison and afterward be deported to Japan and then be very harshly treated on arrival in Japan because of being considered to be enemies of Japan.

My wife and I were too scared to risk having to relocate during the war while the public was so hostile to us because of our ancestry and we were also terribly worried that we might be deported to Japan and we didn't want to have to face mistreatment in Japan. We didn't want to be relocated when we were without available assets and feared we couldn't get work or live in safety outside the camp and we didn't want to be deported either. I wanted to answer Yes to questions 27 and 28 but I was fearful if I did that it would result in my being relocated during the wartime. My wife was too fearful of leaving the Center and I didn't wish to be separated from her as she was dependent on me. I was fearful that I might be deported so I just didn't dare not answer the Questionnaire because if I refused I could be fined and sent to prison. To be safe from relocating and to stay in camp with my wife for the duration of the war like the WRA originally stated we could do I applied for repatriation at Rohwer because I believed that only by so doing I could stay in camp and not be separated from my wife and not be forced out and in case the Government finally did deport us to Japan my wife and I would be sent together and we wouldn't be punished on arrival in Japan because we applied to repatriate.

On March 14, 1945, I applied for repatriation when I was in the Alien Internment Camp at Santa Fe. At the time my wife was in the Tule Lake

6 continued:

Center with our baby daughter Toshiko who had been born on Nov. 11, 1943 and we were expecting the birth of our baby son Sachimi who later was born in the Tule Lake Center on Oct. 3, 1945. I didn't wish to sign for repatriation at that time because I was hoping that somehow I could be rejoined with my family. But Saburo Bingo and other big leaders of the Dan were in the camp and they kept watch on everyone to see that nobody tried to break loose from the group. He stated that anyone who failed to apply for repatriation and anybody whose renunciation was not approved would be sure to get what was coming to him right in camp. He said that if any of us didn't apply for repatriation there it would be found out. He let it be known that any such person might be placed aboard the deportation ship but it was a cinch such a person would never arrive in Japan but would be pushed overboard long before arriving. He meant what he said and as he was the main leader, I was downright scared that he would carry out his threat. So I had to make that application for repatriation because I feared what would happen to me if I didn't. Bingo's group kept a list and it was a blacklist of anyone who didn't do as he was told and he said it was to be delivered to the Japanese authorities.

Also I applied for repatriation again in the Alien Internment Camp at Santa Fe on October 1, 1945, because I was just too scared not to do so. It was during my stay in that camp that I was one of the group of 25 or 26 persons who in February 1945 openly stated to Shishido and Tachibana that we disagreed with the principles and activities of the Hoshi Dan and Seinen Dan members and our protest and criticism aroused the rest to more hostility toward us. I was watched suspiciously by Yamane and his brother who were followers of Tachibana and another Yamane who was a follower of Shishido, an Issei, day and night. A few days after that protest I wrote out a request to the Attorney General asking that I be allowed to be reunited with my family and in the request I denounced the Hoshi Dan and Seinen Dan. I hadn't finished writing it and put it under my mattress to finish it after returning from work. While I was working in the messhall that letter was stolen from under my bed. And thereafter letters I received from my wife also were stolen. My wife was in the Tule Lake Center and was pregnant, expecting the birth of our second baby, Sachimi, who was born later on Oct. 3, 1945. I worked in the mess hall in the Santa Fe camp so I could earn an allowance to send to her to buy a few of the canteen foods she craved but the money order I was to send to her also was stolen. Mr. Nakamura from Hawaii who was the head of the postoffice told me it would take months of investigation before it was found out what happened to it before he would write up another money order for me. Because of the threats made against me I was filled with worry and fear and Dr. Furukochi gave me some tranquilizer medicine to prevent my having a nervous breakdown. And still I worried what would happen to me in Japan and I asked Masao Hamachi to tell the Dan leaders to leave me alone or else I'd crack up mentally.

Because of my fears I went and consulted Rev. Fujitani and explained my fears of the Dan leaders to him and told him about my problem and that I was going to drop the Dan and he said it was the right thing for me to do but that it would mean trouble for me. Afterward because I was the only person in the Santa Fe Camp who resigned I was the only outcast from the group in the camp and I was treated as a dog and even my wife learned about it in Tule Lake Center as she was warned by Mrs. Kuwano, the mother-in-law of Ishizaka, that my

6 continued:

resignation would spell trouble for me. As a result there was pressure brought on me by the whole crowd in the Santa Fe camp and I was shunned and called an inu and was in constant fear all the time up to the time most of the group were sent to Japan in December of 1945. Saburo Bingo told me that I was a fool to resign from the Dan and that I wouldn't be reunited with my wife and that I was sure to get deported anyway and that I'd be treated as an inu in camp and also in Japan where I could expect to run into a lot of trouble for making an application for reunion with my wife. He said that I better apply for repatriation if I expected to be reunited with my family in Japan and if I didn't want to get beaten in camp and be shoved overboard enroute to Japan. A short time after my resignation I overheard the Yamane brothers, another Yamane who followed Shishido around, and Kobayashi who was the father-in-law of Tachibana, in the barrack dormitory talking about what was going to be done to me, and one of them said I would be pushed overboard from the ship and never arrive in Japan and also another say I'd get what was coming to a traitor when I got to Japan.

Because of the threats made to me and because of being called a dog and treated as one and because I feared that I wouldn't be reunited with my family in the Tule Lake Center but would be deported regardless of my wishes I answered the questions on the repatriation application on October 1, 1945, that I had always been loyal to Japan and wished to be repatriated as early as possible and to contribute to that country's post-war industry although my answers just weren't true at all. I didn't have any choice about giving such answers as I was in a camp surrounded by Dan leaders who kept a close watch on all of us and any deviation from what they wanted was bound to bring their wrath down on me. I was just plain scared that I would become a victim to their violence if I didn't give such answers. It was fear for my own safety that compelled me to give such answers on Oct. 1, 1945. Also I thought that by giving such answers that when a record of this reached Japan it would counteract any report given against me by the Dan leaders so that I wouldn't be denied food rations in Japan and wouldn't be mistreated there. If I didn't give such answers and got deported anyway I realized that the facts that I had renounced my dual nationality back in 1934 at Los Angeles and that I had been one of the organizing members of the Kibei Section of the Japanese American Citizen's League and had worked to Americanize the Kibeis who became members would be held against me.

7(A):

In 1940 or 1941 I registered under the draft law at Concord, Calif. I was working at gardening and landscaping. I was classified 1-A and was willing to swear allegiance and serve in the U.S. Army. A short time after Japan started the war our neighbors Mrs. McGregor and later Mrs. George deGolia who lives at Boyer Circle, Lafayette, Calif., visited us and asked me what I was going to do and I told them I was going to fight for the U.S. against Japan and Germany.

I took two physical examinations at Concord for the Army and both times passed 1-A and was to be inducted on March 25 or 26, 1942. But when I was given the final physical Dr. Neufeld, the physical examiner, told me that because of a nervous condition I might be accepted but was not fit for front line duty. In consequence, the draft officer in Martinez did not draft me.

7(A) continued:

Later my wife and I had to go to the Stockton Assembly Center and later to the Rohwer Relocation Center, McGhee, Ark., where we lived in Block 34. I gave negative answers to Questions 27 & 28 of the Army questionnaire at Rohwer. There were several reasons for this. One was because I did not know what was going to happen to me and my wife. I was hurt to think I was not treated like a citizen but was placed in a guarded camp like an alien or enemy of my own country after I had been willing to serve in the Army. I already had received a 4-C classification which was the alien enemy classification.

There were rumors in Rohwer that those who gave Yes answers to question 27 might be taken into the Army even though the soldiers didn't want any of us to serve alongside of them because of our ancestry and that we would be treated as menials or used like cannon fodder just to get rid of us. I wasn't afraid of serving in the Army. I had tried my best to be accepted by my draft board and to be inducted but was turned down as above stated. Then too there were rumors that anyone who answered Yes to question 28 would be forced to leave the Center and be relocated outside during the war and would have to face severe public hostility and discrimination and wouldn't be able to hold a job because of the anti-Japanese feeling of the public. I didn't dare to risk relocation with my wife under such conditions. We wanted to stay in camp for the duration of the war because of having been evacuated and not being allowed to return home and because we were just afraid of public hostility and race discrimination.

The rumors flying around were that if we applied for repatriation we would not have to answer the Questionnaire but would be allowed to stay in camp for the duration of the war which was what my wife and I wished to do. Then we were informed by the WRA that we had to answer the Questionnaire whether we applied for repatriation or not or else we would be fined and could be sent to prison. The rumors were that if we answered No to questions 27 and 28 we would not be forced by the WRA to relocate to some new community to face hostility and discrimination but could stay in the camp for the duration of the war. We heard repeatedly that both husband and wife must act alike in answering the Questionnaire or else husbands would be separated from wives. We didn't wish to be separated either and just wanted to stay in camp for the duration of the war and then go home. I believed that by answering No to those questions we could stay together in the camp for the duration and that is why I gave such answers. I didn't give those answers because of any feeling of disloyalty to the U.S. but because of my fears and the then seeming hopelessness of my position. Also there were rumors that Issei and Kibei most likely would be deported eventually anyway and anyone who gave Yes answers to either question 27 or 28 would be treated as an enemy of Japan on arrival there for having given such answers and that would mean we would be thrown into a concentration camp or prison in Japan or be given even worse treatment.

7(B):

I would have been willing to do so if it had not been for my fear of having to relocate with my family during the war when the public was so hostile and I would have been willing to do so later except for my fear of reprisal from the Dan leaders. I had tried my best to be inducted into the Army before being evacuated but was rejected and I reported to my Local Draft Board after my release but was not inducted because of being over the age limit.

8(B):

Block 74 where I lived with my wife was controlled by the Hoshi Dan and Seinen Dan. The leaders were the Issei Sanae Akashi and Saburo Bingo and Kibei Inouye and Ishisaka. They tried to force me into membership by saying I was to be deported to Japan regardless of my wishes and that I better join up to be a member or I'd be considered a dog. They said that anyone who refused to join would be reported to Japanese government. At first I held off and didn't join but pretty soon I couldn't withstand the pressure put on me. The main reason that I had finally to join was because of fear of coming to harm from the Dan leaders. Mr. Susumu Kurihara and his wife, Issei, lived at 7417-F in Tule Lake next to my apt. Because they were childless they were in habit of coming to our apartment almost every night for three to four months. (Our first child, Tokiko, had been born in Tule on Nov. 22, 1943). Due to these visits of the Kuriharas who were not members of the Dan many people suspected me of being sympathetic to Mr. Kurihara's views and of being opposed to the Dan.

Hajime Morodomi, Issei, and his brother-in-law Tsunejiro Tohara, Issei, came and told me I better join the Hoshi Dan as the Dan suspected me of being against them and that if I didn't I'd be attacked and the only way for me to live in peace in the block and to avoid physical injury was to join the Dan, keep away from the Kuriharas and avoid the Dan's suspicion. To be safe I had to agree to join. Mr. Kurihara had been accused of being an "inu" by the Dan because he had spoken out courageously against the hunger strike. The Dan leaders regarded me as an "inu" for being his friend.

Mr. Kurihara was attacked by one of them and about a month later the Kuriharas moved to the other end of the block. I was even more worried then because I thought the Kuriharas had no use for me because I hadn't dared to speak against the Dan as he had. I had been forced to join the Dan for my own safety but even though I joined the Bingo-Ishisaka group suspected me of being sympathetic to Kurihara and against the Dan and so I was in fear of being harmed.

Being threatened by Sanae Akashi, Saburo Bingo, Inouye and Ishisaka that I better join if I knew what was good for me and being advised by Hajime Morodomi and Tsunejiro Tohara that I better do so for my own safety I agreed to join the Sokuji Kikoku Hoshi Dan and Mr. Tohara made the request for me. I didn't join the Hokoku Seinen Dan for that was the organization for younger men but it may be that the Justice Department has my name down as a member.

8(C):

I attended the morning physical exercises after I became a member because I was warned that it was a requirement. I went to several lectures that were given on Japanese culture. Then after the first group of the Dan officers were taken away from the Tule Lake Center in December of 1944 and placed in internment Saburo Bingo came and asked me to attend a meeting. I didn't dare refuse. The meeting was to reorganize the remaining members. At the meeting new officers were named to replace those who had been sent to internment. Saburo Bingo suggested to the people there that I should be named an assistant treasurer of the Sokuji Kikoku Hoshi Dan to replace the one who had been sent away to internment. I declined but the members present wouldn't take no for an answer and wouldn't listen to me.

8(C) continued:

There were no elections. Whoever was nominated by anyone was appointed. I was named an assistant to Tanouye who was appointed treasurer. Only once after that did I do anything at all in connection with the Dan and that was to go with Tanouye on one occasion as he visited the ward offices. Less than one month later I was sent to Santa Fe at the end of January 1945 for being a member of the Sokuji Kikoku Hoshi Dan.

8(D):

After I became a member of the Sokuji Kikoku Hoshi Dan about the end of October or in November of 1944 I just didn't dare resign. I had been forced to join for my own safety in camp or else be attacked just like Mr. Kurihara and others had been attacked by unidentified persons. And after that happened to him I was so scared that I would be treated the same way that I just didn't dare leave my apartment after dark and even in the dusk when I went out to the laundry room to fetch a bucket of water I cushioned my head with a thick padding of material under my hat in case I got attacked from the back.

After I was sent in January of 1945 to the camp at Santa Fe Saburo Bingo told me that while I was in the Tule Lake Center I had been scheduled to be attacked because I was suspected of having given information to the F.B.I. pointing a finger at the Dan leaders having been responsible for the attack on Mr. Kurihara. He said he had been informed in Tule Lake by my brother Toshiwo that such was not the fact for he had been questioned by the F.B.I. about who had attacked Mr. Kurihara but that he was not able to say who had done it or who had caused it to be done. So Saburo Bingo told me that I had been the next on the blacklist to be attacked after Mr. Kurihara but what my brother had told him saved me from being attacked. My brother had lived next door to Saburo Bingo in Block 74 in the Tule Lake Center.

Wanting very much to get away from the Dan leaders in the Santa Fe camp and out of the Dan and hoping that somehow I could be reunited with my wife I went to see Rev. Fujitani who now lives in Honolulu and told him about my problems and fear of the Dan leaders and asked him what he thought about my trying to get away from the Sokuji Kikoku Hoshi Dan and he advised me that I was right in doing so. This was after the time that 25 or 26 of us openly stated disapproval of the Dan. As a result of my resignation I was watched and followed during the rest of the time I was in the Santa Fe camp until the first group repatriated to Japan. I started to work in the mess hall in Santa Fe but I had to quit because of the pressure put on me and my being called a dog and being shunned by members. It was during this period that my application form for reunion with my family was stolen from under my bed and the letters I received from my wife were also stolen and the money order I was to send to my wife was stolen like I stated in my answer to Question 6 of this affidavit. Then I resigned from the Dan and I was the only person in Santa Fe who did so. Even after I did so I was scared that I would surely be beaten by the group but I hoped that maybe that could be avoided if I was allowed to be reunited with my family in the Tule Lake Center quickly. However, I was not reunited with them and on Oct. 1, 1945, because of all the rumors and threats going on in the Santa Fe camp and because I feared I wouldn't be allowed to remain in the U.S. but would be deported and that only by being repatriated would I be able to be reunited with my family and acting under threats and my fear of being

8(D) continued:

treated violently in camp I had to sign for repatriation like I answered to question 6 of this affidavit.

8(F);

I had been warned by Bingo, Morodomi and Tahara that once a member always a member and that anyone who withdrew would be beaten by members in camp, or on the boat when being sent to Japan or on arrival in Japan and that family members in Japan would be held responsible for our actions too.

The latter part of March, 1945, someone found out about my intentions to drop from the Dan. Thereafter I was watched and followed by someone all the time until departure of the repatriate ship, Nov. 27, 1945. I started work in the mess hall but was forced to quit for reason stated in 8(D). Someone stole the family reunion application I was writing and which denounced the activity and ideas of the Dans and I thought for sure the Dan would have me attacked after the leaders saw what I had written in that letter.

Mr. Toshio Sakaguchi, who now lives in Honolulu, Hawaii, P.O. Box 1230, advised me to go and ask the camp authority to remove the Dan leaders to another center, but when I thought about my family at Tule Lake I realized it was too dangerous for me to do so because I feared my wife and baby would be made to suffer for my action too. My wife wrote to me about July, 1945, that she was warned by a Dan lady member, the mother-in-law of Ishizaka, of my intentions and also by Mrs. Ishizaka.

9(A):

I think it was in latter part of 1944 that I had to sign two or so requests to renounce by reason of the pressure put on me by Sanaye Akashi and Saburo Bingo and their close followers. From the time my friend Susumu Kurihara was attacked and I believe it was done by someone acting under Bingo's orders I was afraid that I was a marked person because of my friendship with the Kuriharas. I was considered an inu by them and was suspected of having given information that the Dan was responsible for the attack on him and so I was constantly in fear of violence from the leaders. Saburo Bingo, Sanaye Akashi, and Ishizaka and Inouye told me I had better apply to renounce my citizenship if I wasn't an inu and if I wanted to avoid trouble. They said that I stood no chance of being allowed to remain in the United States and that it was a cinch that I would be deported to Japan. They said many times that I had no choice in the matter and had to renounce my citizenship. Bingo said that if I didn't I would be deported anyway and that although I might be placed aboard the ship members would see that I never arrived in Japan but would be shoved overboard. Sanaye Akashi and Tahara warned me if that didn't happen to me that I would be arrested on arrival in Japan and be reported to the Thought Control Police or Military Police and would be sent to prison or a concentration camp and be brutally treated for being an enemy to Japan and for opposing the orders of the leaders of the Dan and would be placed on the Dan's blacklist. Hajime Morodomi also said I better renounce because if I didn't there wouldn't be a chance of my living in peace and safety in the camp and that I'd be reported to the Japanese authorities. I was too scared of the leaders to refuse to do as they told me because I knew these threats would be carried out against me.

9(A) continued:

And the Hoshi Dan ordered all members to attend several meetings at which the leaders said all members must renounce citizenship and they sent their messengers around to find out if we sent for the forms and put the pressure on us constantly and on my wife too. I was afraid not to do it not only for my own safety but for my wife's sake and my year old daughter Tokiko. The pressure on me was so great that I wanted to get away from the Tule Lake Center and believed that I'd crack up mentally if I didn't renounce to preserve my own safety and that of my wife and baby. My uncle Toshitaro Ide came and told me that I must decide to renounce and told my wife she must also do it and he said that if I didn't I'd have no chance to live in peace in camp and would be in danger of violence all the time. He also said that I'd probably be deported anyway and I had to renounce or else be on the Dan's blacklist and be reported to the Japanese authorities. Being told so many times I had to renounce and had to sign for renunciation, I had to do it two or three times to prove that I was obeying orders. I didn't want to do it but there was no way for me to avoid it.

The Tule Lake Center was a mad camp at the time and acts of violence were being committed all the time and the Dan leaders were very active and powerful and forced their will on all of us. There just was no way to get out of the Tule Lake Center without renouncing and no way to avoid danger in the camp without doing it and no way of avoiding trouble for me and my family in Japan unless I did it. I thought for sure I would go crazy unless I decided to renounce for my own safety and that of my wife and baby.

The Center was filled with threats, rumors and propaganda by the Dan and the Issei right up to the time of the hearings and throughout the hearings that the Centers were to be closed by the WRA and everybody who wasn't going to be repatriated had to be relocated outside the West Coast wherever the WRA wanted to send us and that we wouldn't stand a chance of being allowed to live in peace because of the anti-Japanese feelings of the public and we wouldn't be able to get along because of race discrimination and lack of funds. My wife who was pregnant again and I were too scared to be sent outside under the conditions of public hostility and discrimination with a baby daughter. We didn't want to be separated either but the uppermost fear I had I think now was of harm from the Dan.

9(B):

Saburo Bingo told me that I had to make statements that I was disloyal to the United States to get my renunciation approved. Many other leaders said the very same thing and they told us what answers to give. At the time I went to my hearing Ishizaka's wife was waiting right outside for her hearing. She was one of those who could hear what was going on and I knew that if I stated anything about the Dan leaders and the pressure they put on us that she and others would report it to the leaders. I knew that if I didn't go through with my renunciation it would be reported to them and that would bring violence to me for sure. I was scared so when the lady hearing officer asked me about renouncing I answered her questions that I was a member of the Hoshi Dan, that I believed the emperor was a god and would rule the world and that I wished to be sent to Japan as early as possible so that I could volunteer for the suicide squad and go right into the ships of the U.S. or England.

9(B) continued:

None of those answers were true except that I was a member of the Sokuji Kikoku Hoshi Dan. I never joined the Hokoku Seinen Dan which was the organization for the younger men and if my name was in it I was never informed of it and didn't join it. Bingo and others and Aoyama had told me that disloyal statements had to be made to the hearing officers or else our renunciations would be rejected and that they would find out and anyone who was rejected would be marked down for an inu. I would not have given such answers except for my fears. I knew that the Japanese emperor was only a human and not a divinity. My family and I are of the Catholic faith and my ancestors have been for over 200 years. As a child I attended the Catholic Church twice every Sunday and if I missed attendance I was not permitted to have supper. I went to catechism for two years and while I was in Kuruma in Japan I served as an altar boy for two years. My catechism teacher told us not to bow our heads to the emperor, his picture, or in front of a Shinto Shrine like the natives did because that was idolatry so I never did. We were taught and I believed that the emperor was just a human and not a god and that there was only one Creator, the God in the Bible.

I gave those answers to the lady hearing officer only because I was driven to do so by my fears of what would happen to me and my family if I did not give such answers and my renunciation was rejected. It was my fear for my own safety and that of my wife and baby that made me answer that I wanted to be sent to Japan as early as possible so that I could volunteer for the suicide squad and go right into the ships of the U.S. or England. I did not give such an answer because of any disloyalty to the U.S. but because I had been told and believed I had to give such an answer to have my renunciation accepted for my own safety. I had expected before the outbreak of war and for sometime afterward that I would be accepted by the Draft Board and be inducted into the Army and if I had been I would have served faithfully as a soldier but I was rejected by the Draft Board.

9(C):

I was in fear of violence to myself from the time my friend and next door neighbor Susumu Kurihara was attacked sometime about June 27, 1944, I was in fear of violence because I shared his opinions and we were called inu by number of the residents in the block. The leader became very active and organized the Dan groups and put pressure on all the residents of our block to join and spread rumors and kept up their agitation and threats to force all of us to join. There were numerous acts of violence committed by some of them on those who wouldn't go along with their program. Life just became unbearable in the Center and there was no chance for a person to be left alone by them. Then the Dan leaders ordered members to apply to renounce citizenship and the pressure got worse and worse. Then the WRA announced that the Centers were going to be closed up and those who weren't to be deported would be forced to leave the Center and be relocated outside in new communities without a home, or funds and would have to face public hostility and discrimination. My wife and I didn't wish to be separated. We had one baby and my wife was pregnant again. We didn't dare to face being sent outside to face such adverse conditions in our situation. I didn't dare go against the Dan leader's orders about renouncing either for fear that I'd be made victim of their violence. If I was to be deported it meant that I'd be facing trouble for myself and my family in Japan unless I

9(C) continued:

renounced because the Dan would have me on its blacklist to be reported to the Japanese authorities. My wife and I were just desperate with fear and during this time the Dan's pressure was the greatest and large groups conducted demonstrations and blew bugles. There just wasn't any way to avoid these fears except by going insane or by renouncing. During that time Saburo Bingo, Sanae Akashi, Ishizaka and Hajime Morodomi kept a watch on me to see that I went through with it too. And my uncle Toshitaro Ide came repeatedly and pleaded with me and my wife to do it for my own safety and the security of my family.

As the result of my renunciation and for being in the Sokuji Kikoku Hoshi Dan I was sent away to the Alien Internment Camp at Santa Fe. There I was forced to make a request on March 5, 1945, to the Attorney General for approval of my renunciation. I was told that I had to do this by Mr. Kobayashi who was the father-in-law of Tachibana and by Yamane who was the friend of Shishido and by one of the Yamane brothers. I knew that if I didn't that Saburo Bingo and the other leaders would treat me as an inu. That request was made under pressure and fear by me and it was made before a group of 25 or 26 of us in that camp got together and decided that we could protest the activities of the Dan leaders and their principles and we did so to Shishido and Tachibana. Until then I was just too afraid to say or do anything to bring trouble on myself but our little group thought we could protest and that others would follow our example but it didn't work out that way because the majority of internees threatened us as inus and put pressure on us and kept us under watch all the time. Being told by Saburo Bingo in this camp that I had been next on the Dan's list at the Tule Lake Center to be attacked and that I would have been too except that my brother Toshiwo had told him that I didn't know who had attacked Susumu Kurihara and didn't know who was responsible for the attack on him and that I couldn't have told the authorities anything about it, I knew that if I didn't make the request for approval of my renunciation I would be attacked as an inu on the order of the Dan leaders.

Shortly after that a group of 25 or 26 of us protested the activities and principles of the Dan to Shishido and Tachibana. After that I was watched and followed by members of the group until most of them were sent to Japan. In the meantime the money order I was going to send to my wife in the Tule Lake Center was stolen and also letters I received from my wife and I got more frightened than ever as I was sure the Dan was spying on me and I wanted to get out of the Camp at Santa Fe and be reunited with my wife and had obtained an application form I was to make out for family reunion but it too was stolen and so I believed I was in imminent danger because the Dan would know that I was trying to get away from the Santa Fe Camp. After these incidents I was under constant fear of reprisal until the group repatriated to Japan near the end of November of 1945. All during this period I was treated as an inu and outcast and was afraid of being attacked.

9(E):

After the group had been sent to Japan from Santa Fe I asked that my repatriation request be cancelled and as soon as I learned from Mr. Collins that I could write to the Attorney General and ask for a cancellation of my renunciation I did so in the early part of 1946.

- (E) If you claim that your membership in any of the aforementioned organizations, your activities therein, or your acceptance of an office was due to misunderstanding of the purpose or nature of the organization, explain fully:

Refer to 8(B)

- (F) If you at any time wished to discontinue membership, activity, or office and were prevented from so doing, explain fully:

See attached sheet

9. (A) When did you decide to apply for forms upon which to renounce your United States citizenship?
Give reasons for so doing:

See attached sheet

- (B) If reasons given in answer to preceding question differ from reasons given to officer who held renunciation hearing, give your explanation for difference:

See attached sheet

- (C) If you claim that your renunciation was caused by fear, you should explain fully why such fear extended from the time of the application for renunciation papers until the date of actual renunciation:

See attached sheet

- (D) If the fear did not extend from the date of application to the date of approval by the Attorney General, you should state whether you made any effort to withdraw your application, and if not, explain fully:

- (E) If, after approval, you requested the Attorney General to withdraw his approval of your renunciation or to cancel your renunciation, give the reasons for the delay in making such request:

See attached sheet

(F) If there are any other facts which influenced your action in renouncing your United States citizenship, state fully below or on a separate sheet if necessary.

10. (A) If you now are in Japan, give your reasons for having returned to Japan.

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship?.....
If you have, state nature of action taken and reasons therefor. Answer Yes or No

11. (A) If you have served or are serving in the military or naval forces of the United States fill in the following:

I enlisted (or was drafted) on..... in the.....; my Serial number is.....
State the date State the Branch of Service

I still am in such service.....; I was released from active duty on.....and received my Discharge
Answer Yes or No on.....

(B) If at any time while in a war relocation center or since then you volunteered for military or naval service but your offer of service was rejected state the time when and the place where you volunteered.

(C) State why your offer of such service was rejected, if the reason was made known to you.

(D) If you were rejected for military or naval service by your Local Draft Board since your release from a war relocation center state the reason for the rejection if known to you. After my release I reported to my Draft Board in Martinez, Calif., but was not reclassified or inducted as I was over the age limit.

12. If any member of your family has served or is serving in the military or naval forces of the United States state the relationship of such person to you, the name of such person, the branch of service and serial number of such person:

Relationship

Name

Branch of Service

Serial Number

/s/ Masatsuji Ide

(Signature in full of applicant)

Subscribed and sworn to before me this 20 day of January, 1960

(NOTARY SEAL)

/s/ Mas Yonemura
MAS YONEMURA
Notary Public

In and for the County of Alameda, State of California

This affidavit may be executed before any person authorized to administer oaths.