

DIARY

Doris Hayashi
Tanforan

Sunday, June 21, 1942

However, he isn't entirely depressed yet, his Christian religion keeps him hopeful.

Monday June 22, 1942

Today the order by DeWitt came out. Everything written in Japanese = contraband except hymnals and religious writings as Bibles and dictionaries.

There will be a special meeting for house managers tomorrow at 8:00 A.M. with police chief Esterbrook. It's interesting to hear all of the rumors that some criminal case has happened, others say it is orders to move for some ; or maybe paychecks will be issued; maybe it will be the collection of contraband; maybe there will be new regulations issued, as curfew or similar restrictions. It is interesting to note all of these rumors and to surmise which one or ones will be correct.

We had an extra class in first aid tonight to cover the last chapter that on the Transportation. It was lots of fun we had demonstrations on the fireman's drey, the teacher swung a fellow around himself and made both of them dizzy. Then the other fellow swung him (the teacher) around to get even.

Then we practiced the blanket stretcher. About eight boys demonstrated on a girl and jiggled her up and down. The teacher told the girls to demonstrate on one of the boys and get even. It was lots of fun watching. Moreover, in demonstrating the transfer of patient from floor to stretcher and vice versa, the fellows didn't keep the patient on a level, so we were laughing because this is a fundamental rule of transportation - to keep the patient quiet and flat on his back.

Then we had some practical problems which included bleeding fractures, unconsciousness, wounds, and minor injuries. We were supposed to treat the patients in order of seriousness. However, I don't think he graded us. We were given our tentative grades. I think we will receive them as our final grades as it happened everyone in our particular class graduated, so that it was quite satisfactory to most of us. The grades averaged from 79-93 in our class. (75 is passing). We are to have a graduation party at which we will receive our certificates, have refreshments and maybe a movie - beside the usual dancing. We are to each donate about 15 cents and the instructor will pay the rest. He's really pretty thoughtful at heart, even though he likes himself a lot.

After class I went to the choir practice of the Bay Region girls. There were about fifteen to twenty girls present. We are to perform on Sunday morning, so she wants us to come to practice there evenings this week. I don't know if I'll be able to do so since I am planning to attend the Town Hall on Wednesday and the Church discussion of Friday.

The teacher is only about 21 or 22 years old, but very capable. She has had a long experience in music, especially in singing and leading choirs (as for example in her own church in S.F.) Moreover, this is a girls group and she is accustomed to working with girls also she is very particular so makes us practice until we are almost perfect in our songs. This constant practice is very important.

Tues., June 23, 1942

From this morning the internal police and reinforcements from outside enforced the order of search for contraband. They went into the barracks hunting for long knives, saws, bats, Japanese literature of any kind except hymn als and dictionaries and Bibles. Many of the areas differed from each other in treatment. In the area around Barrack 1-10 (where the earliest people came) the treatment was worse, since these people hadn't been searched on arrival. In such cases, the men dumped the beds upside down and searched every corner and crack. In other cases, the men merely asked if they had any contraband. Thus, much mixture of feeling was felt. In our barrack, a very friendly man who had been acquainted with Japanese before, came and was very friendly, chatting with our family. We only had a J. dict., had none of the other types of contraband so he didn't take anything from us. Thus our family didn't feel as bitter as some others might have.

A girl married to a Chinese and who also looks like a Chinese came in today from the San Francisco jail. She had been arrested for failure to register for evacuation. She had felt she would be able to go East for her husband is very wealthy, but some "stooge" at the Chinese hotel at which she was staying must have reported her, so she was compelled to spend about ten days in jail with other women prisoners and lice and mice. Thus she was very dirty and felt very angry. She looked very "crabby" at the office and told Mr. G. that she had lice in her hair and wanted a thorough medical examination. It was too bad she couldn't go before the evacuation but something must have delayed her. I don't know

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how she will adjust herself to the Japanese since she has been away from them for a long time and she told the press that she "Hated the Japanese."

Moreover, she is to live in the Hollywood Bowl which is about the most condensed barrack. (circular and enclosed)

Mr. G. informed Dr. V. that he is to leave for Tulalake on Thursday. Mr. D. was very very angry, since Mr. D. had had an argument with him about supplies and so he had expected it. He talked back and said "who said so?" Mr. G. lost his temper and said that he did, and that if he didn't follow the order, he would be placed in a concentration camp. He loses his temper too quickly no one can even stand up for his rights here it seems.

G.O. also received his order to go. He had been expecting it (to Tulalake), but now that he has become acquainted with so many people (especially a girl), he hesitates to leave, but he decided to go anyway.

I went to the musicale tonight. It was very good. The recording were mostly semi-classical and not too heavy.

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Today we learned that five Issei and about six Nisei were held for questioning and were arrested at Santa Anita for holding secret meetings. Mr. Gunder feels that such people shouldn't be so inconsiderate of the rest. However, who knows what a secret meeting is? It might have just been a harmless chat, or it might have been a dangerous plot. If all private gatherings are to be prohibited, it seems rather extreme and not a very democratic government.

Also it was announced that a Nazi received information (military) from a Japanese at Stockton center. Thus, it may mean a restriction on visitors. Mr. Gunder also exclaimed about the thoughtlessness of some for the welfare of the rest. In this case, though one can't be sure that it was military or government information, it was quite unthoughtful of the individual concerned -- however, one can't condemn a person until he knows all the facts.

Mr. Gunder also became angry at a discharged employee who talked back to him and asked him why he couldn't get paid for working from the end of April. Mr. Gunder explained, though not too clearly, that all work orders were made for May 1 and that previous to that, none were issued. He was to see the timekeepers, but Mr. Gunder didn't explain that from the beginning, so both of them were yelling at each other. Mr. Gunder was certainly angry, but the other fellow had a right to be informed.

The council minutes for the twenty-second were that there should be open council meetings so everyone could be informed of the council's activities, etc.; that there should be regular committees appointed or elected to handle the various problems as recreation, education, employment, etc. The procedure for business will be to decide on number of meetings, choose the chairman of the council; an elected const. comm. will draw up the const. (50 representatives altogether); each councilman will have a separate office; a barber shop and maybe a cooperative beauty shop and shoe repair shop are necessary.

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Tonight I went to the Town Hall discussion on "Relocation and the Nisei." It was the usual crowd and the usual comment of "we didn't learn anything" was heard. But we did start thinking and discussing among ourselves which is very important.

Use of Japanese in the Town Hall: No one in T. H. Comm. is responsible for prohibition of use of Japanese here.

How can we best coordinate the interests of the Issei and Nisei for the best of the Japanese in America? Conflict = result of economic, social, political situation; all groups meet this problem. Speakers: Kibei, Nisei, M. student of law, religion.

Mrs. Nobe: Causes toward misunderstanding: (1) lack of understanding between Issei and Nisei in America from conditions. (2) Issei pioneers; all attention to livelihood and foundation for family, so couldn't become pals with Nisei. (3) Nisei got all training and social influence from neighborhood. (4) Different from Japan. (5) Many Nisei felt equal with parents; maybe superiority toward parents. Since evacuation: (1) Nisei citizens; so priority in various aspects of camp life. (2) Forgot the Issei, felt superior. (3) Issei much experience, have sound sense and wise perspective. Wish to use their knowledge. (4) To combine Issei and Nisei must be tolerant of each other in outlook of life. (5) Americanization of the Issei should be stressed.

CM: Evacuation chance to democratize the Japanese themselves; opportunities to correct serious mistake in American immigration policies; let the Japanese be citizens (might give citizenship after the war). Americanization -- language, psychology, etc. Better America for Americanized Japanese.

C: Utilize for common benefit whole resources of Issei and Nisei. Issei mature judgment, as advis. C. -- older qualified to whom Nisei can appeal.

Ernest Iiyama: Political aspects of Issei, Nisei, and Kibei in evacuation camps: (1) various old conventions of Issei; expect Nisei to follow -- so conflict;

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(2) Can be solved; no economic worry, can spend more ^{time} with children; adult education of Japanese. (3) Nisei also don't like Japanese ideas, but also can be changed. (4) Rights of all groups shall be recognized equal by (a) war, (b) democratic principles are involved; should be used in camps, (c) many doubt if democratic principles are involved; we have lost to pressure groups, but have broken from reactionary people who try to awake disunity in America, (d) some feel shouldn't be equality of Japanese because not citizens (undemocratic principle, so shouldn't be applied), also reactions from outside would be bad.

P. Buck: "If you truly believe in democracy you won't act undemocratic because some 'Americans' bring pressure against it." There are some Americans who believe in democratic principles and we shouldn't defer. If we don't get cooperation will be disunity. Opportunities should be given these people. If we keep democracy in this camp, contribute to war effort.

Abe: (1) Are various interests between Issei and Nisei; he feels is no difference. (Mutual interests, etc.) But is a qualification -- "provided Issei understand and respect the desire of Nisei to remain loyal citizens of United States." Three presumptions: (a) all citizens of Japanese ancestry equally loyal to United States, (b) can't argue some = loyal, (b) Nisei equally as good as most American soldiers, etc. (2) Desire of Nisei to remain in America after the war and continue on former lives. (3) Issei equally in accord with the Nisei loyalty and desire to keep franchise. All efforts should be expended toward demonstrating this loyalty to the public. Show Nisei act and think with their own free will. How can we establish this and demonstrate it to the public. Nisei must take the front positions (ostensible (de jure) leaders of the camp -- Nisei representatives insofar as contact to public = concerned. In camp life we're all equal and should be considered alike. But in future, we may (and probably will be) attacked about

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loyalty and fr. of mind. So, insofar as this is concerned, Nisei should be spokesmen (though rights of Issei should be respected). Issei should have faith in Nisei -- grant right of representation to us, because we must look forward to the future. Believes majority were in accord with ruling of American citizen -- to promote welfare of inhabitants, so not important insofar as camp life = concerned. Important in relation to public opinion. No distinction should be made between the three in inside life; only in administration -- must consider public opinion. Act like American public would under the circumstances. Issei respect our endeavors. Issei rights and future = still here, but Nisei have more future and our present actions should be governed to get the welfare of Nisei as well as Issei. Issei can live here because they are in camp here. Common welfare = important. Many bitter, but it doesn't help us. We wish to be loyal, wish to remain loyal, it's after; and Issei respect us. Nisei do wish to remain loyal after the war. (If franchisement protected, rights will be protected after the war.) More joint affairs. Believes actual coordination will come about if we understand the problem and the possible solution. Responsibility great, but not impossible. Issei = Nisei, but we must keep our franchise. Welfare of Japanese in America. Three pts. on the basis of these three pts, coordination will come around.

Rev. Goto: This nation a great family composed of many races, colors, of family because we are one in a great purpose in spirit. Nation builders: build a greater America; first miniature of world idealized. Problems in assembly centers and relocation centers = American problems. We are all members of one large family. If we don't recognize this we won't find a solution. Attitude: live together as a family (Issei, Nisei, Kibei, etc.). Language groups, age groups -- all together (likes to see Nisei explaining American jokes to parents, etc.), baseball and recreational activities, weddings, dancing by old and young. Learn to plan together. Old and

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young bring news of the day to the dinner table and discuss problems. Hopes in relocation centers, after general elections discuss together the best political structure, etc., especially about duties. Grow together; don't blame each other because it's all a family affair; only criticize yourself. Try to have constructive criticisms. Learn to live together. Practical suggestions: cooperatives, especially farms. Production of food will be very important. Japanese = very adaptable to farming. During the war, farmers, especially cooperatives will survive many others which will suffer after the war. We should make a model town of our community; use our ingenuity; only have intelligence and labor -- no capital so can adopt the cooperative idea and achieve much. So one of first things: organize consumers' cooperatives. Issei and Nisei work together (managers and clerks). One internment camp collected \$1 from each (1,000), started consumers' cooperative; soon business so good, could buy anything in a few months; made profits which were divided. These profits in this camp will be used for maintenance of the camp (clinic, church, school, recreation, etc.). Can work and play together. PTA, one of institutions where all Japanese can come together, all religions, because they are vitally concerned with education of children. Nisei and Issei parents should come together and understand each other. Complaint about prohibition of Japanese language. Draft to tell WRA about the needs and abilities of the Issei. Five-man council as advisory council of the Nisei council. Appointment or election. Adult education. Elected const. comm. Ten in each precinct, 50 in the camp. Decide if will be advisable -- with
elected equal rights -- have someone represent them. How give Japanese equal rights? Qualifications same as on Nisei (language). Citizen: doesn't mean loyalty. Many Caucasian officials, etc. = fascistic. Efforts to use contacts of Nisei as WRA, etc. Burden of responsibility shouldn't be on ^{same} people. Representative groups of Issei and Nisei in all precincts. Nisei better diplomats in dealing with Caucasians. Issei advise Nisei. We should be more tolerant toward Issei. Advis. comm. will be

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fine. Applies to the relocation center too. Try to make the Issei understand our democratic life. Issei point at this "undemocratic" procedure and scoff at us. One happy life. We'll have to fight attempt to take away the franchise. Many Issei are as loyal as any Nisei here. Issei interests should be recognized as well; some representation should be given them. We should have someone translate and clarify certain technical points in public meetings. She is going to try to work for Issei citizenship. Should ^{Issei} be allowed to run for office if all business is conducted in English? Language different, so better to have Nisei council with Issei advising.

Thursday, June 25, 1942

Today, G.O., Dr. V. and family, and another dentist and family left for Tule Lake. It was sad seeing them off. The whole hospital staff was there and we all felt it was very unfair to send the doctor out merely for trying to get some supplies for the hospital.

The induction ceremony for the council was finally held after two postponements. It was too bad we had to wait so long. The bugle corps played. Mr. T. spoke in Japanese and S.P. spoke in English saying that they would do all in their power to help the people. Mr. D. inducted them and said that he is sure of obtaining the same cooperation from them as from the previous council. There were only about 500 people present -- mostly adults (and Issei.)

There have been new orders issued that no C.O.D. packages may be brought in by the store trucks. It's very inconvenient that way, since a special express man must take it over. People become more and more disgusted with the many regulations established.

There is a very important question of Nisei morale -- especially in view of the restriction of Japanese literature and language. No more open meetings can be held in Japanese (unless directly translated). No posters or bulletins can be in

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Japanese. The Issei will have to develop their English or else not read or speak. This is a wonderful opportunity to let them learn English and American customs, etc. Previously they were so busy, but now they have more time, and it will help them understand and appreciate the American way of life.

Friday, June 26, 1942

Today I sent a money order for my jacket since I thought it wouldn't come C.O.D.

I am wondering how the chance of my getting to Tule Lake will be -- pretty slim I bet since it's practically settled by now.

We're still working on the survey classification. I am dividing them into general groups. Hope it won't take too long, but I can't tell.

I was to receive all the applications by medical people today. However, a few haven't shown up, so I don't know when they will be in. (There were about 80 in all.)

There are all sorts of surmises flying around about our going to such and such a camp and at such and such a time. We don't know though. I guess no one does. The WRA feels that we will all be off the coast by August 15, can't tell. With the master files here, I don't think will be leaving very soon.

Saturday, June 27, 1942.

A few more medically trained people handed in their applications this morning and we sent them out (83 in all) to the medical department of the WRA.

Mr. Green was mentioning about the possibility of the revocation of the franchise and citizenship of all the Orientals, then to pass another bill returning the citizenship of the Chinese (and probably of other allied Orientals). In his estimation, this would be too unjust and undemocratic, violating all the principles of democracy and the constitution. Many people probably have the same idea (I hope).

A girl came into the office saying she wants to go to Indiana to be married. Since the accommodations in the common carrier will be the minimum in cost, she said

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she would be willing to pay her own way and to obtain more suitable accommodations. This request was granted by the director here.

Since Mr. Gunder will be compelled to register the boys of eighteen and nineteen years for the Draft Board, he is sending letters of information to the mess halls. The registration will begin at 8:00 a.m. on Monday. The Draft Board wanted him to start at 7:00 a.m. and to continue till about midnight, but he objected since he was the only one and would have no shifts.

This afternoon I went to the precinct meeting to elect the constitutional committee. It was interesting to note that the majority were Issei (about three fourths) with about one fourth Nisei -- about thirty in all. There were only about five or six women in all. The chairman, the councilman for this precinct made a few introductory remarks, as for example, about the background and purpose of this council, to serve the people and to handle relations with the administration.

Then his former campaign manager (and right-hand man) conducted the discussion and nominations for committeemen. Three men (one the opponent of the councilman, a Protestant minister, and an Issei layman were appointed (by the councilman)^{as} the nucleus of this precinct's committee. There are to be ten from each precinct (fifty in all) who will meet on Monday **night** and discuss the plans for a constitution. Then, this committee would choose a sub-committee of ten (two from each precinct) which will actually draft the constitution. Then, it will be ratified by the committee of fifty and be signed by the director of this camp after it is ratified by the WCCA in San Francisco.

This is a very cumbersome procedure, but probably the only way to obtain true "representation" by the people.

It was interesting to notice the method of nomination and election. Since these people were unaccustomed to democratic procedures each nominator proceeded to read off a list of ten names -- mostly all representing one group, so that it

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didn't give every group an opportunity to be heard. Especially noticeable was the fact that practically everyone nominated in this way was a "backer" of the incumbent councilman so that it showed the power of the group. As a consequence, the nonclique people were very **hesitant** about conducting the election immediately (all nominations except one group were by Issei and the meeting was conducted in Japanese). They wanted to hold the election on the next day or later so they could think it over. (Probably they wanted to campaign.)

Finally it was agreed that a twenty-minute recess would be held after which election would be made by secret ballot. When this was first mentioned a member of the men (probably representing the "power" group) commented that it would be better to merely raise our hands. This was another indication of the **unaccustomed** nature of the proceedings.

After the recess, at which time all the Nisei left, and only a few girls returned, the election was held.

Most people (even Isseis left, leaving only about a dozen Issei who were probably personally concerned and it took about another hour before all the ballots were counted. Further speeches were made, probably there was introduction of the successful candidates, before the meeting was adjourned. Another peculiar action of the group was the omission of introductions after nominations were made, so that people would know for whom to vote.

Of the candidates, twelve were Nisei and eighteen were Issei (two thirds of the Nisei candidates weren't present at all).

After the meeting I wanted to go to the Social Hall to meet my friends from the YWCA but I couldn't make it in time. They brought books, games, and candy for the Education Department, Recreation Department, and for the YWCA girls in general. There were a number of college students and one of the advisors. I was sorry I couldn't make it, but I had to go on a survey for the occupational questionnaires

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which are at present unfinished in one of the areas. I was very angry about it, but it had to be done. Two other girls helped me. It was very difficult to agree on a time and our shifts didn't coincide with that of the surveyors so we didn't finish very many -- only twelve out of twenty-seven. Hope we can finish them tomorrow. Those we surveyed today were men so that we had to ask different questions from those to the women, but they were very polite to us, so that it wasn't difficult at all. However, since our time was limited (before and after dinner), we didn't accomplish our goal.

I went to the Recreation Hall and chatted with J.O. about the program and the Recreation Hall in general. Hope I can help in something, especially dramatics.

I went to see R.U. and L.X. to ask them to come over for a feed since the visitors brought us so much food, but they weren't home so I went to J.U.'s to chat. Her sister had gone to the concert and her other sister was going to the dance. We had a very nice chat -- about people and the administration as usual. The hospital is certainly lacking in supplies -- that must have been the reason for the transfer of the head doctor and the Caucasian director. Even if the Nisei complain nothing can be done about it because they are "black listed" by the administration. This girl happens to work in the hospital so gets a close view of the administration there -- especially the illnesses and accidents, and deaths (also marriages as through blood tests).

I heard so many rumors about the food supply for the coming two months; that there will be only enough for 4,000 in August. So that means that half will be transferred within a month (probably agricultural people first). It so happened that this girl's father was a nurseryman so their family may be included, but it wouldn't be very fair since they have three girls and one boy of eleven.

We were talking about the part-Chinese woman who came in last week. She is

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hardly ever seen by her neighbors so that she seems to have kept her hatred toward the Japanese.

She also told me about the accident which had befallen one of my friends. She sprained a ligament in the leg by falling over a wire -- so that she won't be able to walk for about a month. It's too bad, isn't it? Just last night I had called for her at her home because she didn't come as we had planned. Her mother said something about a "hospital," but I didn't exactly understand her, so I didn't know about the accident till today.

Precinct Meeting: Those present were mostly Isseis -- supporters of K. (1) Installation. (2) Up to now house managers have been the real councilmen who have conducted all relations of the people with the administration. (3) No backing to the temporary council so the election was held. (4) Council will try its best to do what can be done (what is legal). (a) In this precinct K and T and T ran. (b) Public servant of the people. How shall we govern? (5) Open to discussion. Tatsuno, Nishimura, Tamahio. Trend of const. comm. Const. comm. -- ten franchise, fifty drafting comm. -- two from each precinct. Then to Davis -- bring to San Francisco for approval. Fifty will okay it. Nominations undemocratic: Mostly Issei; nominate about 10; about three to four Nisei; same want to think it over (campaign); those nominated were campaign managers of the councilmen (or other candidates); want to know the person for whom they are voting (applause). Explanation: agreed to choose ten const. comm. members today, so that Monday and Wednesday they would be able to draft the constitution (only way it could be done).

Min. Mr. Nao

Dave

Chiyo Mr. Shimomura

Vic.

Hank K. Rev. Nishimura

Dr. Kitagawa

After recess (to canvass, etc.) only Issei were present (except about seven girls).

Issei: 18

Nisei: 12.

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Also we discussed the injustice of all the regulations which are being incurred on us -- especially the inspection for contraband. Of course, our baggage wasn't closely inspected on arrival (at least for those who arrived early) so this seemed a necessary action, but some of the inspectors were very rude and turned beds, etc. upside down, though about the only things they found were one or two books and/or saws, screwdrivers, etc. This last type of inspection was very bad for Issei (and Nisei) morale. Also we discussed our correspondence with other camps and with Caucasians. The former seem to be slow in answering. It's difficult to know if it is censorship or merely forgetfulness or lack of time. In regard to the latter, the majority of us correspond regularly with only one or two.

We again discussed the unconventional behavior and mannerisms of the country people here (S. Alameda County, etc.). They are really crude in our eyes, though we may seem snobbish to them.

It seems so odd for us to be here on the Fourth, but I guess it won't be too bad. We'll have a general assembly and also a special race of two men (seem out of practice now).

We played cards and Chinese Checkers and then disbanded.

Today we used the mess hall washrooms for the first time. It's terrible, the tubs are filled and everyone uses the same water, although one tub contains disinfectant. Anyway, germs are sure to remain. Thus, everyone takes their dishes home and washes them again so there is no economy of water and the people are getting more disgusted.

Most of us don't use these washrooms.

Tonight we went to the Fellowship devotional and service. It was handled by two Berkeley churches which cooperated for ten years -- so it was a good step in that direction. However, these two groups monopolized the whole program (& 1 church more than the other). In fact, all that one church did was to provide the organist

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and soloist and general arrangements, while the other provided the social chairman and the devotional chairman (and prayer leaders).

The devotional was composed of a number of readings by the leader, a prayer by another girl, and a solo (vocal), as well as hymns by the audience. It was very short, but since only girls participated it was very difficult to hear in the back of the room -- for there was no loudspeaker system. Otherwise, the program was very well presented.

It was very difficult to induce everyone to hurry to the recreation hall at once so that folk dancing could resume.

After about 15 minutes about half of the people were inside so we sang some "pep" songs and then started folk dancing (with about two girls to one boy), so the girls doubled up. We did "Oh Suzannah," "My New Shoes," The Schottish, and Spanish Waltz. They were all lots of fun except that the last three didn't give us very much opportunity to circulate.

Then we sang songs and disbanded, since it was 9:30 p.m.

The crowd was quite large -- about 100 at least, so that it was quite crowded. Quite a large number of University of California people were there. Most of the rest were other Bay region people (urban), so that we knew each other in the main.

Monday, June 29, 1942

Today I began classifying the office people while S. did the cleaners and laundry workers and proprietors. I certainly hope the classification will be effected without too much delay or inconvenience.

S. (who heard at the house managers' meeting) told me that there is a new military order out by DeWitt -- it pertains to the removal of all official **status** from Issei after July 1 as well as any franchise. It ^{really} ~~seems~~ very unfair, especially when we're trying to teach them the values of America. This was one opportunity for them to feel that they were somewhat recognized and given some consideration,

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but as things stand now it seems they won't be given much of an opportunity -- even after we have talked about coordinating the interests of the two groups at the Town Hall last week.

The main problem involved is that the constitutional committee of fifty (ten from each precinct) which is composed of at least one fifth Issei will be necessary to ratify the constitution (when drafted by the drafting committee of ten). This last action will take at least a week to accomplish so that they will be in office after July 1.

I heard from someone in another area that since there was an inadequate number of voters present at the meeting (about twenty from a possible 1,000) the councilman merely chose ten Nisei. Probably some of the other precincts had similar problems of inadequate number of people, especially of Nisei.

Really the apathy of most Nisei is very discouraging. Of course the Issei have nothing to do (work) but even then, the Nisei have more at stake so should take more interest.

My money order from The City of Paris for my jacket came back today, since I paid for the C. O. D. package. Hope I can get it redeemed. I wanted to buy a script book with it, but since we're to each receive a \$2.50 script book (anyone over sixteen) with a maximum of \$7.50 for each family, I guess we had better wait. (Hope it comes soon.)

Some of the medical questionnaires were returned today after we had sent them to San Francisco on Saturday. It was too bad -- wish people wouldn't be so careless about such important matters as applications for positions.

I wanted to go to the constitutional meeting but since it is closed I won't. I think I can hear about it tomorrow.

I want to begin a dramatic group or something similar, but since I have inadequate experience and ability, I would rather assist another person. I asked G.G.

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who is also interested in dramatics (and who has had a very long period of experience), to work with me, but she felt that her time was too limited to do so. I don't know what I will do.

Tonight S.J. and I went around to complete the surveys I need to finish. We found half of the people home -- half Nisei and half Issei -- but I still have some for tomorrow. Gee, S. helped me a lot with the Issei since she could speak Japanese very fluently. There were some Nisei who didn't want to do anything except their one profession (as optometry, etc.), so wouldn't state any other abilities, etc. Also, the Issei didn't want to sell their equipment (as cleaner, garden, etc.) so said they didn't have any. When one interviews a number at once, they always warn each other not to make answers which will compel them to undertake certain undesirable occupations (as farming).

I think it's a wonderful opportunity for the Issei to take a much-needed rest since they have worked all their lives. Thus, when they are over fifty years old (men) or over forty (women) we should place them in the unemployables.

After the interviews we went to her mess hall, where there were movies being shown. They were pretty good -- at least they were movies -- a football game and a cowboy (bull fight) film. We arrived near the end but still there was a little to be seen. Many seemed to be standing in the doorway but we obtained seats. However, since the ceiling was low, we had to stretch our necks to be able to see. There were 300 at least -- mostly Issei and little children, but young people toward the back.

[After that we went to S's home to chat awhile. She agrees with me on the great conflict which seems to be so prevalent between the Issei and Nisei. They never seem to agree. The cooperative idea which is being pushed by some of the stronger Christian leaders won't work if they (Jap.) continue to bicker over slight differences of opinion. The Issei especially want to be very independent and self-seeking. This tendency would never effect a very successful cooperative

association.] It worked in the Japanese concentration camps -- they each contributed \$1 (there were a thousand, so it made \$1,000), and they were able to make a great deal of profit in a few months, which was split between them. They ran the candy, cigarette, merchandise stores, and about all of their necessities as barbers, etc., on the cooperative basis. We talked about the new ruling about the Issei (mentioned before, today) and we felt it was rather unjust to say the least. About the roll call, it is too bad they have to come in the morning (and evening) but that is better than coming late at night. We're really fortunate compared to other camps (Fresno, Santa Anita, etc.) which have curfews. (We may have them soon though.)

We (S & J) were also discussing movies and she felt she didn't miss them very much. I told her I missed them quite a lot. Then she told me about the two Nisei who escaped from Santa Anita (for a few hours) to see a movie at a theater close by. They returned, though I don't know if they were discovered before their return. There are two versions of this story. One is that they sawed a slit in the fence and merely slipped out at night. Another is that they borrowed passes from some Nisei visitors and thus slipped out. It's difficult to distinguish which is true, but I guess we must wait to hear more details.

The draft registration for eighteen, nineteen, and twenty year olds will be held, but I don't know where. (Mr. Gunder was ill today.)

Tuesday, June 30, 1942

Today Mr. Gunder didn't come to work again. The Draft Board came (four representatives) to do the registering. The main office was very crowded. I even got shoved into the back office because my room was being used.

We were quite rushed but didn't finish our work so most of the girls had to work again tonight, typing the names for the daily count and other data. Also we're working on the separation of friends from each other (into separate family units), so the social register data is being edited so that accurate relationships can be

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recorded, as well as new Tanforan number. It was really surprising what a large number of fellows of draft age (eighteen to twenty) were anxious to be registered.

There were at least 200 fellows from 8:30 a.m. to 4:30 p.m. I guess they feel that they are privileged to be able to register so want to do so. Many of them came from 8:00 a.m. so it shows their enthusiasm. Of course many are working so they came before work. I think there were quite a few registering tonight too. I only saw one boy who became disgusted with waiting so long. (They were usually interviewed in 5 minutes each, so it didn't take too long.)

When we girls arrived after lunch the women were there registering, but the fellows all crowded into the interviewing room so there was too much noise and no privacy. However, when the man in charge returned he told them all to wait outside -- so that there would be more order and privacy. It was wonderful how his words effected a change -- they obediently complied and there was no trouble thereafter. Privacy and order were effected. They are working tonight and plan to give extra time if necessary.

This morning I had visitors and the folks also, expected visitors. It's surprising how the number of visitors has fallen in the last week. In the morning the social hall is practically empty -- about fifty altogether. In the afternoons they say there are much more, but still, I think the number has fallen off a great deal.

This morning the army issued its further orders of Japanese evacuation. This time the White Zone will be evacuated (Reedley, etc.) between July 9-15. After that, only Fresno, Inyo, San Bernardino County, and a few other areas will have Japanese inhabitants.

Today, six Issei who had been interned in Bismark, North Dakota arrived in two taxis (with one soldierⁱⁿ/each.) Everyone was so happy to see them that they were crying (women and girls). One can't blame them for being glad. The men

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didn't look very bad; that is, they didn't seem ill treated and bitter.

Also, three men (Kibeis) were sent out to Colorado (Boulder) to teach Japanese to the United States Navy with the U.C. Oriental Department. One of the men (who was teaching bridge here previously) said he wasn't too sorry to be going since it meant he was returning to civilization.

Mom bought a script book so I paid back S. and J. for the amount they loaned me.

We had two new typists here today. They were all (six) crowded into one room so it was quite noisy and crowded. Hope they finished what they wanted to tonight.

Today in the mess hall it was announced that the clinic would be closed today since one of the staff member's relatives died and a funeral will be held. Also it was announced that all boys eighteen to twenty be registered.

We had lamb chops for lunch today. It was a treat.

I heard that there is a great deal of freedom in the relocation centers; especially as far as visitors are concerned. They can enter the grounds and the homes of the inhabitants. Meals and every other aspect of life is perfectly normal (no lines) except for the barbed wire outside fence. The administrators are very friendly and informal to each other and there isn't the tension and conflict that seems prevalent among officials.

The fact that Mr. Gunder didn't come to the office or leave word with anyone about his absence shows that he isn't very interested in helping with the draft. He probably feels that it is below his dignity to be subordinated to something like the draft board.

Tonight G and I went on the occupational survey again and finished most of it. (We left the rest with the person responsible for it.

I heard one of the test cases of the fellow who had a facial operation (to disguise himself) and who didn't come to the assembly center (though he registered), wasn't very

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successful to date because the person didn't have a very adequate personality or ability to put it over.

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This morning Mr. Gunder came back after a 2-day absence for toothache (and hemorrhage of the gum) so he was worried about getting his work done in time.

The draft board was here again today, so there was no room for me to stay in the office so I went upstairs, to the social room, where the master file project is being carried on.

Up there the girls and fellows are divided into four main groups -- transcribers, proof readers, file clerks, and supervisors -- with a few typists. These groups are divided into physical contiguous groups and there is more or less order and quiet prevailing so that the atmosphere is very business-like. The transcribers print the information on to the registration cards (one for each person) including information which was included in the social register data sheet which was filled out previous to evacuation for each family unit.

Then the proof readers read these for mistakes. (Then they either return these for correction or correct them themselves.)

Following this, the file clerks file these cards by family number.

The supervisors watch over the people -- not directly but for questions, etc., and for directions.

There are about four Caucasians who have general direction over these people. There are 115 Nisei working here. They have a recess at 10:00 A.M. and 3:00 P.M. for 15 minutes each.

Today the girls were printing badges for the visitors -- numbered and in blue -- so that they can easily be identified (for notification of dismissal from the camp and also to insure that these people won't enter the grounds proper.) Also Tanforan

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Center is used on these badges. One defect of this system is that a visitor may remove it and thus enter the grounds. Also, an inhabitant might use these to get out, although there might be a close supervision and check up on these visitors including a record of the visitor's number when he comes in so a check up could be made if care is used.

I also heard that the house managers are to supervise the check up and inventory of bundles brought in by visitors so that any losses will be discovered immediately. A special committee will be responsible for this activity (from among the house managers). The form will include name of visitor and receiver; address of both; number of parcels; contents of each; and time of arrival at the gate and at the destination; also signature of receiver and delivery boy. In this way, losses which have been reported of late (from bundles brought by visitors) will be reduced greatly.

Received a letter about Tule Lake which sounds very favorable, but one can't tell from first impressions. Anyway, it seems that in one area at least, the family style is used in the mess hall and that inhabitants don't have to wait in line for meals; also, visitors can enter the grounds and stay until 8:00 P.M. The administrators remain inside the grounds with their families and use the same facilities except that they have larger rooms and built-in walls.

There is no censorship of meetings and writing, etc. at least so far. Sounds good anyway.

At noon today it was announced that a meeting of all life insurance policy holders would be held tomorrow in the grandstands. I think there will be some discussion of the possibility of continuing policies, etc.

Also, the Town Hall Forum was announced as "The Nisei and the WRA -- Stagnation or Rehabilitation." Sounds good, except that there have been too many Nisei subjects discussed and not very many other topics of importance.

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The announcement was also made (in Japanese) that the kitchen crew will be given a holiday on the Fourth and volunteers from the district will be in charge (under the supervision of the head cook). It will give everyone a sense of responsibility and will provide the kitchen crew a well deserved rest. Maybe it would be better to prepare sandwiches and cold food for picnics instead. Some of the mothers said they would be very willing to help. I don't know about the young people.

THE NISEI AND THE WRA -- STAGNATION OR REHABILITATION

Chairman: S. T. Suchida (law student).

1. We shouldn't feel discouraged.
2. We must make a living.

Buddhist - Keo Kumida.

1. Even in normal community life there was the same possibility for rehabilitation and stagnation.

2. Not much similarity to the past.

- a. institutions of learning; sanitation and health.
- b. civic law and order.
- c. all activities.

from experience of cities.

3. Personnel ?

- a. if not will it be stagn. or rehab?
- b. if not facilities -- stagn. or rehab?

(even though we have priority how can we be sure?)

c. Personnel -- may have Caucasian leaders to help us, but will they be available to us?

1. How many Nisei leaders do we have?
2. Scholastic standing = very high.
3. endeavor and conscientious = great.

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4. Nisei = free from almost all entanglement of criminal or civil loss.
5. do we know if education, etc. = liberal enough to be flexible in this situation.
6. Will their endeavor be brought for benefit of Nisei as a whole?
7. Will the Nisei code of living be adequate to withstand stagnation?
8. Collyers to J. Marshall - Nisei girl, "We try to be good Americans if Caucasians would treat us as equals in vocations; sometimes we feel we're not wanted." (September 1941.)
9. Will the Nisei rise in relocation by advancement?
10. Still a ray of light.
 - a. Relocation centers = our testing grounds for the future.
 1. Political science, sociology, etc. voice in forming constitution, etc. (a) Run for offices - administration and judicial, etc.
 2. economics, accounting, etc.
 3. engineers, agriculturists, skilled laborers, diplomas = useful.
 4. students in general opportunity to participate in field work, help to ^{prepare} plan) for post-war days.
 5. Many opportunities.
 - b. but must accept faith of democracy - "equality."
 - c. we can't say we are left out.
 1. beneficial to United States -- we have a chance to prove it.
 2. shows even prior to evacuation we were Americans.
 - d. so evacuation is rehabilitation.
 1. otherwise will be stagnation and retard. (will make us shameful afterwards.)

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- e. we will be able to find a better place in American society as true Americans.

Mrs. A.K. - Berkeley, Graduate of U.S. - English; International House secretary, information desk. (Education = her interest.)

Will there be a place in the post-war America for Nisei?

Will be.

1. why it wasn't possible before evacuation

- a. concentration of Japanese on Pacific. discrimination, animosity of public (as anti-Semitism in New York).
- b. Compare feeling to that in E - much better.
- c. Japanese who first came -- not political or religious reason; merely economic. Make money and go home, so sent for wives and had children; harder to go back.
 - 1. Would send children back if not satisfied here.
 - 2. Not as much about Europeans.
- d. low standard of living.
 - 1. lower laboring class -- took cast-off jobs; so many low and unskilled jobs.
- e. relative newcomer to America; new cultururation; average age, twenty to twenty-one. so not much can be given to public.
 - 1. are asleep socially and psychology.

2. Caucasians too.

- a. agricultural barons at first welcomed them as cheap labor; but Japanese bought or leased lands which were cast off and made lands pay.
- b. various problems; harvest, etc. "yellow peril"; immigration law; and alien land law. (Joint Immigration Committee. Associated

Growers, N. S. of G. W.; N.D. of G.W., American Legion)

1. advanced these laws; public opinion.
3. How is it possible to have us accepted after the war?
 - a. if war lasts for several years Japanese older (more mature)
 - b. Geographical dispersion.
 - c. democratic victory on battlefield and at home.
 1. churches, labor unions, liberal groups must **insure** democratic principles = kept.
 2. then in relocation area we must orient all of our industries to a democratic victory.
 - a. farming - "food for victory."
 - b. industries.
 - c. **every** economic effort to eliminate feeling of division of inside and outside.
 3. Everything toward **America**. Americanize Isseis.
 - a. vocational rehabilitation, so Japanese equal in industry, trades, white collars.
 - b. consumer education. cooperative.
 4. convince ourselves we are like Americans.

Many, 20 per cent pro-American; 30 per cent opportunists; rest not.
 5. Our future lies with Caucasians outside.
 - a. join with them to struggle against antidemocratic action.
 1. church groups.
 2. labor unions.
 3. American Civil Liberties Union

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4. Lawyers' Guild.

5. education, artists, Joe citizen.

b. then we must develop sense of responsibility to the world.

c. teach value of cooperative living; ^ of economic advancement.

6. Headline, Friday, "Senate Bill on way to restrain all Japs in U.S." May come true if we don't watch out.

C.T. Baba - San Francisco, U. C. Graduate; Assistant chief, Mitsubichi - Economic aspect.

1. We have no assets to speak of; no social standing in our country.

a. confined in four walls so most of us became ill.

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1. symptoms -- bewilderment and confusion.

2. complaints -- of confusion. will share indifference, scepticism.

3. only logical treatment, have him change his mental attitude and physical behaviors.

b. Nisei -- not lost cause -- will be a place for him if he has the proper qualifications.

1. otherwise will be left in the cold.

2. means preparedness -- rehabilitation.

c. What will post-war world look like? few generalities

1. sure to find political situation of the world changed.

2. many feel there will be a vastly different political structure.

a. some feel federation of continents -- United States of Americas, Europe, and Asia.

3. economic readjustment = necessary -- readjustment of ourselves socially.

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d. three aspects

1. domestically: have to solve problem of huge public debts;
relocate men (soldiers and workers)
 - a. monetary values (deflate or what?)
2. internationally: for trade will issue more than before.
 - a. need some kind of basic monetary system.
 - b. maybe international currency.
3. individually: no material asset.
 - a. only solution our attitude and our behavior.
 - b. now and in relocation centers and few years after war will
determine if we will be fitted into new life.

e. For trade will be resumed because man's fundamental needs = unchanged.

1. have to know market of goods; marine insurance; terminologies of foreign trade; finance and credit system used, banking, accounting terminology.
2. those who have acquired the knowledge will be employed.
3. associations and yourself decide too.

f. butchers here had to be taught; various opportunities to equip ourselves if we decide to learn.

1. studies, work may mean our solution to post-war problem.
2. like the discovery of baking powder, etc. (from necessity), we
should prepare ourselves so we can fit into the changed world.

Conclusion: Our economic needs will not necessarily change; many conditions of past will return, so here at relocation center nourish and **enrich** what we had done before; do what we want to. Study intensively and extensively.

T. Y. - San Francisco. U.C. Graduate. Chemistry, M.S. Agr. technol; chemist,
Bub. Yeast Lab.; SC dept.

Occupation

1. Pacific Coast before evacuation.

a. Washington, Oregon, California - 43 per cent gainfully employed
(49,000)

1. 22,000, 23 per cent farmers.

7,000, operators or managers.

8,000, laborers.

5,000, unpaid farm workers

rest, others beside fair.

2. 20 per cent wholesale and retail.

a. most restaurant.

b. rest, mostly agr. products.

3. 17 per cent service individuals.

a. domestics.

b. cleaning and laundry.

c. managers of hotels, etc.

4. rest = others.

2. Because of restrictions

a. manufacturing - San Francisco - 18 per cent of all employed; 6 per
cent of Japanese. Los Angeles -- 20 per cent, gen; 4 per cent of
Japanese. Seattle -- 23 per cent; 8 per cent of Japanese.

b. Construction -- 7-8 per cent of gen. working; J - < 1 per cent;
San Francisco 1 per cent.

c. San Francisco. Further restriction on employment of Japanese.
48 per cent of males; 45 per cent females in service.

d. so not conducive to forming self-sufficient community in relocation.

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- a. largest = unemployable -- = 1,000.
- b. seamstresses, housewives, domestics - 1,000.
- c. trades people, farmers, gardeners - 300 each.
- d. truck drivers, men dor., ^ sales and office clerks, laundry
and cleaner managers, etc.

4. In relocation centers many will have to change occupations especially
in farming centers (emphasis on this aspect).

- a. other facts -- get used to new surroundings.
- b. modified way of living.
- c. new neighbors.
- d. greater interest in community adm.
- d. ^ of war -- probable outcome and time.

5. Stagnation

- a. pessimistic view of life after war - economically. assumption --
jobs will be available.
- b. not suitably adjusted to new job -- but may be forced on us; many
will have to change jobs.

6. Rehabilitation depends on attitude of all workers; make relocation
centers subsistent then will pitch in.

- a. cooperative -- relocation centers -- full efforts of all =
required.

Occupations possible.

- 1. formerly on farms -- large patch of land, administration nearby, plots
of land -- orchards, etc.
- a. one third pasture -- sheep, poultry, hogs, cattle.

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- b. more farm managers, agricultural economists, technicians
- c. farm workers administration.
- d. industrial, vocational training course will be added.
- e. agriculture -- other openings.
 - 1. dehydration of foods and vegetables (food for freedom).
 - 2. ceramics.
 - 3. textile, sewing, dresses, uniforms.
 - 4. construction of pre-fabricated homes (especially Idaho) --
alleviate housing shortages.
 - 5. making furn. for various centers (churches, schools, etc).
 - 6. optical lens grinding -- for tiles, copes, etc.

All up to the reaction -- success and profit.

Questions

- 1. will agriculture be so stressed that more of us will be in agriculture after?
more variety -- dairy, cattle, grains, etc.
- 2. what are the other industries in relocation centers beside Santa Anita?
^ flags, nets.
- 3. Will we go back to concentrated areas?
the aim of WRA = to get away from concentrated areas; settle in new areas -- ^ no.
- 4. Will it be possible to have vocational improvement with improved English?
Yes, we need improvement though it won't solve all our problems.
might develop avocations, not too much recreation.

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5. Don't you think the Japanese need to stick together?

If we were Americanized we wouldn't need to stick together.

a. family was forced to move out of a Caucasian area -- petitions;
after a few months neighbors helped, became friendly, and aided
them evacuate.

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Thursday, July 2, 1942

Today I stayed downstairs and worked. It is much better, to have someone to talk to. However, the girls needed some help with some rush work -- alphabetizing a master file, so I helped. Mr. Gunder became rather angry that I was used for that. He wants me to complete my classification.

I asked the receptionist in the social hall if the number of visitors has fallen recently; she said it has.

This afternoon Mr. Gunder was reading the newspaper; ^{which} he stated that all the Nisei would be evacuated into relocation centers by the fifteenth of August; also, that Eisenhower wanted the Japanese to be relocated in widely scattered areas -- individual homes. But this would be impossible with public opinion as it is. He also stated that the loyalty of the Issei is at least fifty percent passive; of the Niseis, eighty to eight-five percent; but not Kibeiis.

Repatriation of Nisei would take an act of Congress.

The various centers were named (with location and capacity). In a total of about twelve were Manzanar and Tule Lake in California; three in Arizona; two in Arkansas; one in Colorado; two in Idaho; two in Utah; etc.

Mr. Gunder feels it is very unjust for the government to attempt to remove all the rights of the Nisei which would lead to removal of rights of all the minority groups, which would be very undemocratic and a violation of all the Bills of Rights. (He is of German descent so understands the ramifications of the problem.)

Today there was an F.B.I. raid of all the homes of enemy aliens in San Francisco following the arrest of eight German spies on the eastern coast.

I haven't heard anything about the Constitution of the Council to date. I hope I can soon.

I will have to go to the clinic to get my glasses tested and measured so the lens can be replaced in case of breakage.

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Also, I think I will attend the meeting for prospective students, mainly to get an idea of the possibilities. (I'm not sure I will continue, but I may.)

Friday, July 3, 1942

Today I had to help on the proofreading for the cards of the scrip books. These scrip books will be issued to everyone. Those under sixteen years will be given \$1 books. Couples will receive \$4 books, and those sixteen and over will receive \$2.50 books each month. A family (of parents and any children under sixteen) can receive only a maximum of \$7.50 per month. These books will be given out next week and retroactive from June 1.

It is said that we will be able to buy shoes and clothes here also. That seems rather unsound because we won't be here over one more month, if that long.

Mr. Gunder said we will have to work on Sunday. We were very upset -- especially the typists (newest and youngest employees in the office) and myself. It seems unfair that we should work overtime, not be paid for it, and yet not be given time off during the week as other departments are allowed (especially the administration).

[This afternoon, there was a meeting for any students who had any remote hope for continuing their college educations either in the present or in the future. A committee of the national student relocation committee came to camp to tell us the present plans and policies of this governmental committee. It was very surprising and indicative of the awareness of the students to the problem that so many attended; there were between 250 and 300. The majority were from the University of California, although those from the San Francisco and other Bay Region colleges and junior colleges were also well represented. About one-fifth were graduates, about the same percentage were new students (high school graduates), while the remainder were, at present, students. The information

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of the committee was not very revealing as far as government protection for the student and the possibilities of the number and names of colleges available for students were concerned, but at least we were assured that there is an eastern committee concentrating on this last phase of the problem.

About 300 people:

Mr. Bodine

Student Relocation Committee

Church groups, deans of colleges, etc.

I. 1st of April and ^{equally} much study of this problem; colleges/disturbed at all the letters

II. Mr. M. Eisenhower of W.R.A. asked F. Pickett of American Friend's Service Committee to correlate all these organizations -- / ^{committee} to help evacuated persons continuing education.

A. J. Play, executive secretary

III. May 29, meeting in Chicago of officers, educators, W.R.A., education department, etc.

A. Guest

B. Two divisions: one in East and one in West

C. National find openings / ⁱⁿ colleges and universities in east and middle west.

1. Raise funds for scholarships

D. West coast: survey of all students in all assembly and relocation centers of college age; make selection of these three branches: Seattle
one in one in
(northwest in Portland); / Berkeley; and / Los Angeles.

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1. Membership: President Sproul (U.C.); Wilbur (Stanford);
University of San Francisco; San Jose State; Calif-
ornia State Superintendent of Public C
D Fisk; Hoyt; Mendenhall (Whittier); U. of Oregon,
M. , Stanford; Tyler; Voorhies (U.C.)
2. First step: distribution and collection of final questions
3. Triplicate
4. How many ^{possible} / ~~ans~~ to continue? Graduates from high school, students,
graduates from college.
5. Send for transcripts; write to references; collect material.
6. Eastern committee analyze and make recommendations to Western.
committee
 - a. Scholastic standing
 - b. Qualities of leadership: character, adaptability, and
personality
 - c. Hope work completed by 1st of August and that the National
council has found available colleges, scholarships, etc.

Dr. Balderston

- I. General survey = very useful. Earlier ones useful to find a general idea about
the problem
- II. Don't know how many colleges open yet
- III. Selection: by committee of skilled persons who know admission requirements
and work of students
 - A. Scholarship
 - B. Personality, leadership, adaptability to new ^{environment} / ~~living~~ (especially for
first choice)

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C. Finances: don't know extent of scholarships; hope will be tuition, work, etc.

IV. Policy: not to stop functioning as soon as person leaves; living quarters, few friends in college Follow up and assist if any problems (not only this year).

I. Government restraint -- now, no.

II. Conservatories of art and music, technical schools, etc., medical etc., business / administration

III. Schools are waiting for government policy; now are able to state definitely (E. committee will find out)

IV. Should we apply independently? Most colleges refer you to the Council.

V. Greater chance to get into middle west or eastern coast university? Don't know.

VI. Church scholarship -- give the committee the details and ask the church to do so also.

VII. Preference to undergrads: I don't know.

VIII. Should one limit choice of college to one that specializes in a field that is most likely to be useful later? (as medicine, etc.)?

A. Each group has own problem; may be more acute after the war; has to depend on the individuals; look frankly on risks, if you want to prepare for it now and realize you won't be able to use it for sometime.

IX. Many students have left already. Reports, statistics, in cost, etc.

A. Fifty-eight from 458 in University of Washington have left to go to school; majority favorably received at institutions; some special problems, but generally solved. Twenty-one colleges. Getting along fairly well.

B. Expenses: every institution costs different, so can't tell.

1. Part can be earned by work.

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- X. Any chance of exemption from non-resident fee? I don't know.
- XI. If have received application and acceptance, can one go in time for summer session, etc. If have, and have finances, get permit from W.C.C.A.
- A. If want to go in August, probably cannot get permit yet.
- XII. Ask about good schools in your field of the Council.
- XIII. This is a wonderful opportunity for the Nisei to settle in widely spread areas and assimilate ourselves to the American community.
- XIV. Who pays for transportation? Will be taken care of; don't know how. (If you can pay for your own way, help others.)

About one-half of these students were seriously considering continuing with their education. As these representatives from the committee announced, grades, personality, character, and adaptability will be very important in choosing the first few students. Thus, the grades will eliminate quite a few (although the majority seem to have comparatively high grades in relation to the general population). But the latter is a very important deterrent to many because the majority of Nisei (especially college students) don't seem to develop enough Caucasian contacts, so they won't know how to adapt themselves to the latter. This first group will be very important in establishing our future relations with the people in the East and Middle West, so we must be sure to choose the most fitted personnel for this task. The consensus of opinion of the students from the U. of C. (and especially of those who have attended the Y.W.C.A. meetings) is that there was not much new information revealed. However, for those who knew nothing or very little about the Student Relocation Committee, it was very promising. Of course, we all realize that it is difficult to know how many of us in this center will be chosen but since we comprise the largest single group of college students in the assembly and relocation centers, it is possible that we will have the largest number of students chosen.

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(We have 250 college graduates and 250 college students here.)

E. N., whose sister is in Chicago, is rather hesitant about attending college. Her parents and sister want her to go, partly to keep her sister company (for the latter is married to ^{an} enlisted man in Camp Grant) and partly to leave the atmosphere of concentration that prevails in camps. However, she herself has found many new friends and interests here (especially a boy friend) that she is rather reluctant to leave.]

After I returned to work, I helped again on the proofreading of the cards for the script books.

We were rather angry that we would not be able to have Sunday (or Saturday morning) off. We were saying we would not go to work on Sunday, but I don't know what will happen.

There is a girl who is to leave tomorrow for another place outside the assembly and relocation centers to marry an enlisted soldier, who is at present at one of the army camps. His family is located here and probably many of the arrangements were already made. This girl is to be given a party by her friends -- in farewell and in honor of her coming marriage. A few days ago another girl left for Indiana to be married also. It seems to be a fad now.

Tonight I went to the First Aid graduation party. It was to be in honor of our graduation and as it turned out, a surprise birthday party for one of the teachers' secretaries. He bought her a birthday cake, lighted it with candles, and we sang "Happy birthday" to her. It was very impressive, and she was really surprised.

The entertainment was swell! It was divided into two parts. First, we had an amusing speech by Mr. K., the director of the Education Department. He joked about the way we loved to come to class and had perfect attendance, our love for our

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teacher, and the 100% graduation. Thus, it ended up as a humorous speech.

Then the teacher himself got up and spoke. At first, he was very serious and told us how much he enjoyed teaching us, but then he said, "This will probably be the last time I will see you people again as a group." Then cheers arose from the fellows; it was all in fun after that. Then he began to tell us that all he wanted us to remember were the six pressure points; then we roared again.

Then an honor student (who had made ten extra points by using first aid in an accident) presented a little poem of memories and gratitude of the classes (six) to him. He pointed out that this teacher loved the girls, that he was(n't) modest in his campaign speeches for councilman, and that he was to be in a race the next day which we didn't think he'd win.

After that we entered the more(?) humorous aspect of the entertainment. First, we sang pep songs including Cal songs. It was interesting to notice that we were predominantly from that institution, for the response was overwhelming. Then a girl sang some popular songs, ("Skylark and ^{one} others").

Then the Nursery School Department (made up entirely of girls) read nursery rhymes appropriate to the occasion. They referred to his love for girls (again), his part in the race, the handsome assistant instructor whom the girls sighed for (but who was married), and many other humorous aspects of the class, ending up with a little poem about what they learned from the class -- to keep themselves cool, the patient warm; to apply artificial respiration; etc.

One of the examples of the type of nursery rhymes was

Bill and Yosh went up the hill
To fetch themselves a beauty;
Bill fell down and broke his crown,
But Yosh forgot his duty.

Bill, the teacher's opponent. Yosh, the instructor.

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Following this, time out was taken for the preparation for another skit, so our educational director was called upon to play the piano. It seems he has played with a number of name bands as Anson Weeks, etc. Also he is a graduate of Boalt Law School (U.C.), which makes him quite an outstanding person. He played "boogie woogie" for us, and we enjoyed it thoroughly.

The next skit was performed by the recreation girl leaders. They entered dancing the "La Conga" with rattles, loud skirts, and snoods; then they started to sing a song about the class. They also joked about similar aspects of the class and instructor (especially that we probably couldn't remember all we had learned in class). It was very impressive and unusual.

Then, the "Don Cossacks of Tanforan" performed. They were composed of the men recreation leaders (in jeans with recreation department caps). Their leader is very versatile as an emcee (although some of his jokes are crude), so their act went over very well. Their main act was a typical non-first aid scene, in which all the First Aid rules were violated. For instance, they crowded around the patient, wasted time looking for bandages, splints, and splint frames; they all tried to give directions and to help, though they got into each other's way; they finally declared he was dead, without attempting to use artificial respiration. It was hilarious.

Then they sang songs about their instructor -- especially about his fussiness about finding the correct mate: she must be able to cook, sew, and "jitterbug."

Then they contrasted one of the administrators to the various dictators, showing how they hated the latter but liked the former.

Also, they cheered the education director through an ad for a well-known bread.

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Really the entertainment was very clever and was highly enjoyed by all. Most of us felt we hadn't laughed so hard in a long, long time. This was almost a typical Cal social, although the skits were much better prepared than ours usually are.

There are 180 students in all of the classes, but there seemed to have been more than that number present to add a more formal note to the occasion. The director of the service department, recreation, education, and the fire department were present,

After refreshments served buffet style, we danced, beginning with a pony express of the nursery school teachers and the hay directors. During the evening we traded partners after each dance, so we had a wonderful opportunity to meet many fellow First-Aiders. As usual, there was an excess of girls, but the majority were dancing.

Saturday, July 4, 1942

We had to work at the employment office (as elsewhere) until noon. We didn't mind so much except that we missed the patriotic program.

G. got out at 10:30 because her office included a large number of girls.

In the afternoon I had planned to chat with some of my friends but since they were not home, I went to the races with G.

We saw some of the races, including the race between the First Aid teacher (who is rather underweight -- though confident) and a fellow who is in charge of socials (who is also very self-confident). This race has been publicized a great deal for two or three weeks. The loser is to treat the winner and the First Aid classes. Everyone wanted the teacher to lose because he is well-off and can afford to pay the penalty while the other cannot.

Anyway, this race was very amusing. The bugles blew the fanfare (of a horse race), and the runners could hardly keep themselves back on the "get ready" signal. Finally, they got started, and the younger fellow won by a few inches.

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They were both former track stars, but they are both rather old, so the teacher's secretaries requested a shorter race than the original 100 yards; finally 75 yards was agreed on. Etc., etc.

There was a very large crowd since many members of each family participated; so the parents were very interested in watching. At least one-half of the camp inhabitants (mostly adults) were in the grandstands. Then about one-fourth participated; so, all in all, most people were not at home. As a consequence, the reception committee had to announce the visitors over the loudspeaker to inform the visitors.

After we watched the races for awhile, we went upstairs to sit in the sun and to see who the visitors were. There were a few (about twenty-five at least). They were mostly the lower class Caucasians. They enjoyed watching the races from the box seats.

I was talking to one of the newspaper staff about the recalling of the "Totalizers" which were passed out last night but which contained many doubtful matters as, for example, the results of the vocational survey (which would wrongly lead many to believe we have no potential agricultural people, for we will be able to train some), the information that the script books and pay checks will be distributed next week, and the fact that correspondence will be possible with those Japanese who are in China through the Red Cross.

It seems that the director of this camp had crossed out some of these items without signing his name (because the Army is supposed to control the press). As a result, the staff thought their own membership had been responsible for these omissions and so included all of the items.

One of the mistakes the house managers made in collecting these newspapers was that in some cases they announced that they would be collected in the mess halls

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so that the majority of people ran home to read it thoroughly if they had not done so already. This also started rumors about what items were "dangerous" to the administration.

These issues will be separated, two pages removed, then returned. It is said about 8% of the copies were collected.

I hope we can find out who put out such discriminating articles. The newspapers are always so unco-operative.

We chatted about the conditions in the relocation centers, especially about the censorship at Tule Lake. A large number of inhabitants of this camp have received letters from there which have been definitely censored with stamp, etc. It seems very unjust, though they say relocation centers will be censored. Last week I heard from there, and that letter was not censored. Too bad, isn't it? E. has changed her mind about marriage and feels she will get married if she met the right person even now.

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Sunday, July 5, 1942

Tonight I didn't go the Y. P. Fellowship because I wanted to play bridge and because I can't understand Japanese which the speaker uses. He told about his experiences in the Montana Concentration Camp. G. went and said she couldn't understand it. Others said it was amusing (because they understand Japanese).

I went to the council meeting afterwards though. We were discussing the program for July and were rather "stumped" because the group which was to lead next week will be unable to do so. So we will move up the program a week. A discussion will be held next week under the San Francisco Reformed Church and the week following we will have the art professor give a demonstration. The group in charge is unaccustomed to such informal meetings so will get the aid of another (Palo Alto Methodist) group.

There was a discussion about who will be responsible for publicity in the Totalizer. It seems that some groups forget. In order to prevent a cumbersome procedure, someone suggested the person in charge of church publicity on the newspaper staff be appointed to take over this duty. It was moved and carried.

The group was small as usual, with San Francisco, Alameda, Oakland, and Berkeley being the main representatives.

Monday, July 6, 1942

[The girl who is to be married in Indiana (to an army man) left this morning. There was a very large crowd of friends to bid her adieu. She is to go to San Francisco, unescorted, shop around all day, until she leaves on the train at 8:00 P.M. for her destination. Lucky girl! We were joking in the office about being willing to get married if we could be given such liberties.]

We were rushed again so that we can finish the cards for the script book distribution by Wednesday morning.

This afternoon the pay checks came in so some of us went upstairs to get ours(those of us working in the finance division). I didn't get mine yet, though.

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128.

These checks will cover merely up to the twenty-first of May. I hadn't worked more than one week so expect only \$2 (if that much). They are to be distributed tomorrow, I believe. The checks ranged from \$1 to \$11 (since it covered only three weeks at a maximum).

This noon an announcement was made in the mess hall that the "story" about the "ghost" in Barrack 26 was cleared up and that no one is to go into that barrack to "investigate." That rumor had been loose since Friday and had aroused the imaginations of many people who felt very curious.

Also, it was announced that script books will be distributed on Wednesday to the heads of the family and that certain procedures will be followed. (I noted them previously). Many people were so tired of waiting that they weren't very excited, although they did read the bulletins about them.

Also it was announced that no parties will be held in mess halls in the future, but that all parties will have to be cleared through the recreation department. The reason for the first was that it caused too much trouble in the kitchens and the reason for the latter was that the recreation department wanted to coordinate their own activities with those of the mess halls.

Mr. Gunder said we can ~~take~~ ^{can} one day off before the twenty-first to make up for this last month, but only two of us ^{can} take it off at a time. It's very nice of him to let us do this; guess we misjudged him (after we all crabbed so much), but he hadn't made such provisions previously under similar circumstances so we took it for granted he never would.

I read the Santa Anita paper and it was very good, it told how the director there said the camouflage project wouldn't be compulsory -- no blacklisting either -- ^{as} those with diseases/asthma and hay fever could get permits from doctor to excuse them. However, [^] striking or violence would be a punishable federal crime. They also had a dance for the workers. They held a graduation exercise for all

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graduates there, so it was very impressive (about 250 grads altogether). They also have a special procedure for visitors. Each area is allowed visitors on certain days and on certain hours. This proves they are divided into definite areas.

Tonight I heard that about 4,000 people are to be moved to Arizona from here by the twenty-fifth of July. It's very discouraging to most of us who feel that the script books and pay are coming now so they can save themselves a lot of money, etc. We are especially angry about having to go to Arizona. (We don't know who will go though).

I want to start a discussion or dramatics group but I am not sure about it. I was going to ask the girls who came to the older girls' group but only eight showed up and they didn't seem very interested. Don't know what will happen.

We discussed various activities which would be possible, including badminton, ping pong, handicrafts as embroidery of initials, knitting, shorthand (at the beginning of each meeting, etc.) We will meet twice a week, Monday evening and Saturday afternoon. I think on this Saturday morning we will play badminton, and in the afternoon start shorthand. (I can't go to the first one because I work). After the short meeting we played mah jong or ping pong or chinese checkers.

This group isn't very enthusiastic and I don't know what the possibilities for any creative work will be, but it may be possible in some way. I don't know. Hope something comes of it anyway. Gee I can see why L. B. would become disgusted about the passiveness of the groups here toward anything like we did at the Y -- I am. Maybe I'm too ambitious. I don't know.

Tuesday, July 7, 1942

Today the pay checks were distributed to the mess hall people in their own mess halls. The rest of the people were to be paid, but not very many were paid because the cashier toured the mess halls to pay the mess hall workers. G. got \$4.17 for

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working two weeks in the baby foods' kitchen as an unskilled (\$8) kitchen helper (server and preparer of baby foods). I hope I can receive mine soon because after all I'm working in the finance division. Mr. L. (director of timekeeping office) said he would do something about getting our checks for us as soon as possible.

The boy who used to work for the employment office as messenger received his check today for \$5.17 (unskilled, worked three weeks). He is only twelve years old, and it's surprising he could receive his check, but he did, while many older people in the maintenance division received smaller checks of \$2-\$3.

We were discussing the rumor about 4,000 to be moved to Arizona by the twenty-fifth of July. Mr. Gunder who receives all the orders for moving hasn't received any such orders yet, but he isn't surprised because he expects only 5 days' notice. He has been working for the government for a long time and says the newspapers and radio reports reveal more than the government orders he receives. However, he believes that the "report" might be a rumor -- mixed up with the report that the white zone will be evacuated by the fifteenth of July into Arizona and Tule Lake -- or some such report.

The girls in the office feel that they wouldn't want to go to Arizona because it's too warm there. We are all wondering who will be chosen to go; we each hope it won't be us. Mr. Gunder said the commissary has ordered food for only 4,000 for next month so that that number of people could very likely be sent out by then.

The cards for the script books are completed now and today we alphabetized them. This is ^amuch wiser procedure than putting the cards in order of Tanforan Identification number because the majority of people don't know this number. We finished this work in almost three hours.

Also, the draft board sent back the registration cards for the former addresses of the draftees because the registrars had forgotten to note this data, at the time

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of registration. About 284 boys between eighteen and twenty were registered last Tuesday. This oversight is typical of all official projects it seems.

This afternoon I had visitors and was gone for about one hour. When I returned I found that the boss decided to give the staff the afternoon off since the cards for the script books were ready to be used by the cashier. I felt guilty about being gone so long, and then leaving, but we all left.

I went to see E. N. at the Information Desk. There were about four fellows in there spending their time chatting. They were all very different characters. The fellow in charge of the office (B.L.) is about twenty-one -- a rather conservative and quiet fellow who is very anxious to continue his education (in floriculture). However, he is normal and enjoys the company of the opposite sex. At the time he was reading "Out of the Night" by Jan Valtin. He is the type of person who wants to finish his reading when he once gets started. (This is indicative of industriousness.)

The average Nisei and Issei opinion that they should "stick together" in complaints, etc.; they should keep up the old Issei habits, etc., and continue as a separate group. His profanity seems to annoy the girl in the office who always admonishes him for such thoughtlessness on his part. He comes from a family of Buddhists who tend to continue the Japanese customs and attitudes.

Tonight an announcement was made in the mess hall that a kite-flying contest will be held on Saturday afternoon. A prize will be given for the biggest, smallest, oddest shaped, and most artistic kites.

It seems every week there is some contest or other going on. It's an excellent method of getting people interested in activities and to keep minds and hands busy.

Also, next week there will be an art exhibit of hobbies (handicrafts, knitting, etc.) and art work. This is a very good opportunity to develop hobbies and artistic ability.

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Another announcement was that all those who have received inoculations at home will be asked to bring certificates in recognition of such, as soon as possible to the clinic. These should be brought in by everyone -- if they are lost, data may be presented to the clerks there (date, etc.)

We talked about the distribution of clothing to all inhabitants. They will be distributed as \$3.81 for grown men; \$4.81 for grown women; \$2.61 for children per month from time of induction to end of July (I forgot the rest of the figures). The orders will be sent to Sears and Montgomery Ward & Company till the bids have been received by the government and a definite company decided on. By that time we will have been moved I think. We discussed the rumors about food for 4,000 and didn't know whether it could be certain, yet since so many rumors have come out about full evacuation from California and coast by August 15 or September 1.

The instructor is ordering Jeans and a Tee shirt so he can really be "one of the boys" -- the "Don Cossacks of Tanforan" -- glee club who will perform for the next talent show. It really flatters him to be considered a part of a gang, so it may do him good.

The distribution of clothing was begun today and was to be conducted in one mess hall. However, it was soon discovered that not all the inhabitants of the camp (and they all applied) could fit in such a small place (capacity 300) so it was decided that each barrack will be solicited to determine the needs. It is very surprising that so many people apply, since the Japanese are known for their reluctance to accept **charity** of any kind. The average allowance per family is about \$16. The distribution is not based on need alone, but mainly on application. Thus, it isn't really charity. The families who are in **need** have been interviewed to date.

A man was playing cards and all of a sudden felt something on his legs. He tried to brush it off to discover that it was a snake. He killed it and it seems in the night he saw a blue light that seemed like a ghost. Everyone was curious and

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jammed into the neighborhood to see this "ghost." I think it finally proved to be a florescent blue light. The family **was forced to** keep its doors locked to keep curious crowds away. (These crowds kept coming for a week at least.)

There were a few fellows at Santa Anita who sneaked out to go to a movie across the street. They were afraid to come in (for fear of being shot or hanged) so went to the police station to be escorted into the camp. They were safely escorted in but were kept under a 6:00 P.M. curfew and were sent to Arizona in a few months where they were kept under strict surveillance for fear of another attempted escape. (This really wasn't a criminal attempt at escape but blacklisted them anyway.) It is not strange that they should want to see a show, but it is too bad that they had to risk their lives to do so.

Then we talked about the rumors about "loose morals" in the camps. Those on the outside of this camp talk about the loose morals in Tanforan, but very little is found, at least not any rumors are loose now, nor is there a curfew. It seems however, that there were a number of "cafe" girls who are here who used to practice in San Francisco. Since there are a lot of bachelors living in rather concentrated sections, they may find profitable opportunities here. However, nothing definite has been heard here as yet. At Manzanar a government official heard a man contemplating setting up a commercial project for this type of woman. It is a clear indication that much underhanded activity of this sort has been progressing to a great extent. Even the fellows at U.C. who came from the south said they hoped the girls from U. C. would never have to go to Manzanar. That was a very good indication of the seriousness of the situation there. Moreover, the majority of people there are the recruited ones -- from the pool halls, etc., and mainly from the southern part of California.

The information about the first aid department conducting correspondence between the inhabitants of this camp and Japan was true since the instructor informed

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us of the volume of his work -- about 100 a day beside long letters (about 10 a day) in English for the Issei.

Then we discussed the **sudden** marriages of many people prior to evacuation. Many "Cal." romances seemed to materialize -- there were at least one dozen in the last month before evacuation. There were **many** fellows we thought would never be married who surprised us by doing so. There were also some cases of people not getting married in time before the orders came out, so they were forced to be separated as in the case of soldiers and those living in widely separated areas, so they were evacuated to different centers. (One case of a boy feeling he might be killed in action, so didn't want to marry, but the girl wanted to; another, the two were too far apart, Los Angeles and Oakland, to get **together** in time.)

It seems quite a few girls married soldiers and moved near the camp of their husbands. It is said soldiers can live with their wives outside of camp, but it seems to be restricted to officers. It is rumored that first class privates at Camp Grant (Nisei) have been demoted -- in toto -- but I know of one who has been promoted to fifth class technician (corporal). It's difficult to know what to believe. At least two girls have been released from this camp to go to an army camp to get married, both to Indiana. I guess it's possible. Also, they say that the army wants Nisei women in these camps to work, especially married women, so that this should be a good opportunity for the soldiers to get married and have their wives near them. Still it's rather uncertain I think.

This afternoon a man who is to be transferred to Tule Lake got his orders to go. He didn't want to because he said he wanted to receive his script book. He seems to have the oddest reasons. Last time he didn't want to go because he wanted to stay for the election. However, I think he will go with his family this time.

Wednesday, July 8, 1942

Today I had visitors in the morning -- a surprise, since they had come the day before. It was ^{on} account of the possibility of our being transferred to Gila, Arizona or to Tule Lake to continue the research project on a larger scale. Other-

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wise, we will take our chances of being moved with a group from Tanforan to a pleasant place and which will be included in the western defense command. If we go as far as Arkansas, we will probably be cut off from the project and she will be unable to keep in contact with us. Most of us don't like the prospect of the very hot weather at Gila. However, it will be a new project so we will see the beginning activity and attitudes which are very important. The administration and facilities are said to be the best there though.

Also, the prospects of going to Tule Lake are very slim since so many are on the project over there so that it will be difficult for her to justify movement to that center than to the former. For myself, I would prefer this last-named center because the climate is more moderate (though rather cold in the winter). Moreover, there are a number of people I know there -- many from Sacramento, and also a number from here and other assembly centers who will be working on the project.

It would be more convenient to be located in one of the two research centers because we could have closer supervision and also there is the possibility that we may receive academic credit for it. We all went home to think it over and to talk it over with our families.

Mom was waiting in line 6 hours today to get her script book, but she didn't get it, though she received a number which would be her number for tomorrow.

I received my check for May 13-21, in the employment office (skilled) plus pay for one week in the information office -- \$6.56 in all. I was very surprised and pleased for I expected to be paid only about \$4. I had volunteered my services at the information office.

Most of the girls in the office were "gypped" because they didn't get their full quota of hours. I guess it's from oversight by the timekeepers or something like that. I think that was true almost everywhere (all departments).

Today the pay checks were distributed upstairs in the social hall by the

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timekeepers (about four) so that the workers were paid rapidly.

Also script books were distributed **for the** first time today. The letters were **A-I**. Mom had to stand out there for 6 hours, 3 in the morning and 3 in the afternoon and still didn't get it.

I didn't try to get mine today because I didn't want to stay in line.

Tonight I went to the Town Hall with B. O. It was about "Cooperatives -- The Answer to our Economic Insecurity." It seemed well presented in an academic sense, but as a symposium it was dull. People didn't have an adequate background to discuss it (from the floor). So there was almost no discussion. What there was was presented by women, mainly questions about the possibility of dispersal by the Nisei, after the war. One comment made was that it wasn't impossible for the **Nisei** to become assimilated into American life. B. didn't like it because it was over her head. She doesn't like to listen to such intellectual discussions. She likes discussions, but not academic ones. She prefers to hear attitudes of people on everyday topics. She is quite popular with the fellows and enjoys their company. That is one of her main interests. Her sister is in Colorado and we went to her house to look at the post card folder she sent to the family. The scenery and buildings are very beautiful. (They remind me of San Francisco and the U. C. campus).

COOPERATIVES -- THE ANSWER TO OUR ECONOMIC INSECURITY

Associations among Japanese before evacuation - cooperative ventures - bus.

1. Producers' and marketers' associations, etc.
2. ^ - population among 30's.
3. Gas and oil stations.
4. Book stores.

A. Practical necessity - individual private enterprises won't be permitted in these camps, etc.

1. Serve not only our selfish interests but to live cooperatively.

Brief background; purpose and growth; possibility of growth. (Manzanar and Missoula, Montana.)

J. Sugihara - former Atherton Cooperative manager.

1. To coop - to act or work together as a unit; society pool resources and abilities for readjustment of certain ambitions and ideals.
 - a. problems of distribution, monopolistic trade practices, collectivism, etc., the individual consumer = lost.
 - b. Twenty weavers in Rosedale, England strike, no means of livelihood; cons. ownership, bus. ownership became a reality when opened small cooperative grocery store. From this radiated around world to Baltic countries; J. (Kagawa).
2. United States also about 1844 - New England cooperative society, but failed; later different parts of country, but also failed.
 - a. 1910 -- first success. (from Finns and Swedish, etc.) Wisconsin, Michigan, Ohio.
 - b. 1915 - United States Cooperative League to join societies; stimulate interest in new societies.
 - c. 1940 - more- especially among farmers.
 - d. Now 200 families connected. ^ ^ ^ ^ \$1.

I. Principles and reasons for success.

Rosedale principles

1. Constructive cooperative society shall be democratically controlled; every member a voice in determination of policies; each one vote.
 - a. votes allotted according to number of stocks or bonds held in a corporation, so one can control.
2. open membership; no one denied membership unless known will do

harm to association.

a. no racial, religious, class barriers.

3. Money received shall receive a cert. % -- no speculation of profits (economic stability).

4. If a cooperative society make net profit -- returned on basis of amount of purchases.

a. Profit = returned to consumers as dividends (not to owners).

5. Goods and services sold at prevailing rate for cash.

a. Can't determine price profits from crops, etc.

b. If price war, now more powerful corporations will win; but must keep current prices.

6. Cost of repair, etc. will be upheld by reserves set aside for this purpose.

7. Devote part of profits to educational use and expansion.

a. Much money = not spent for advertising; coops educate members and prosp. members.

8. Complete neutrality on all political and religious issues; anything not directly concerning cooperative. Concl. by groups of people; power in people; brotherhood in business.

II. Consumer's Cooperatives

1. Sell commodities - 3,100 stores, grocery, books, dry goods, etc.

2. Sell service -

3. specialized -

Wholesale - quality and service emphasized, not quantity and profits.

1. Federal Food and Drug laws upheld.

2. Cooperative products plainly labelled - specific standards (not other products as California ripe olives -- 8 size grades).

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III. Member of U. C. Student Cooperative Association. About 700 students housed or boarded in six units. Rosedale principles.

- a. Economic means of living.
- b. Fellowship; poor man's fraternity.
- c. Feeling of democracy; no racial, religious, or other discrimination; work and live together harmoniously.

This will be important in the post-war period - give economic security and democracy to the Japanese community.

N. Takahashi - Background: Agricultural cooperative in America.

Philosophy of life. Working together in aim of mutual aid. Voluntary. Want to and to own benefit.

1. Farmers understand it the best - greatest lead in cooperative movement (Japanese 80 per cent farmers = members of cooperative societies).
2. Also American farmers greatest lead in cooperative movement (purchasing of fertilizers and farm supplies to selling agricultural crops).
3. Two billion dollars of business; mem. run to several thousands.
 - a. Mostly immigrants from Finland, Scandinavian countries -- mostly north central states, Minnesota, Wisconsin, Ohio, Illinois, Indiana; brought old philosophy from home; 66 2/3 per cent of all agricultural cooperatives in north central.
 - b. Eleven per cent -- Atlantic Coast.
 - c. Twelve per cent
 - d. Ten per cent -- three Pacific Coast states.

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Four Periods.

1. 1810 -- Cheesemaking projects. 1870 formation of mutual cooperatives.
2. P. of Husbandry -- shortlived but few to present century.
3. Early 90's to present -- develop new techniques; large-scale cooperative business associations.
4. 1970 -- large scale cooperative marketing of ~~commodities~~ institutes, etc. Federal and state laws facilitating the movement on statute books; but still behind other countries.

Cooperatives and post-war period.

1. Need more emphasis on cooperatives for better world after the war.
 - a. Five cooperative world commonwealth of nations; Interdependence of nations.
 - b. War disastrous results. International cooperative alliance will answer the problems of selfishness and hate.
 - c. Too many **think** it will work automatically, but it needs time, energy, faith, patience.
 - d. Seventy million families in world -- symbol -- can label, service station or grocery store. One hundred and twelve trees -- pine trees - green and circle - chlorophyll - life prime in nature; in mortality
2. Background - yellow - sun - giver of life. Trunk continued into the circle no end (world) all embracing.
3. Answer to a better world after this war; help to remove greatest obstacles to peace.

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Mr. D. Missoula, Montant.

First World War sad economic situation -- prices went up -- commodities, stocks, etc.

1. Each person invested \$1. Profits \$100 each.
2. December, went to camp -- 650 Japanese aliens. (First arrival).
250 later. 1,000 aliens there. Thirty-first evening after dinner person in charge of internment camp welcomed him. "Forget about the war, business, etc.," made proposition to set up autonomous government.
 - a. Elected councilmen -- captains of each barrack (40 men in each unit); 20 barracks.
 - b. First, 18 councilmen; elected 1 mayor; 2 deputy mayors; 3 secretaries.
 - c. Work, organized a department under the council, mess, recreation, entertainment, fire, store, police, etc.
 1. store -- best achievement.
 2. each man wanted \$2 each to get \$2,000 capital.
 3. many didn't have much money so borrowed money, so too much money, made it \$1 each.
 4. very good personnel -- wide experience in wholesale and retail business; 3 different cities, San Francisco, Los Angeles, Seattle.
 - a. goods: ordered stationery, food, candy, cookies, eggs, jellies, notions -- needles, threads, etc.
 - b. even arranged orders for clothing -- underclothes, rubber shoes, etc.; even suitcases.

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- c. reasonable prices, regular retail price; purchases regular wholesale prices (s. as in California fruits, etc.)
- d. supply -- Missoula Mercantile Company, big department store.
- e. reasonable margin of profit; housing by government; part of barrack for assembly, post office, store.
 - 1. 9:00 to 11:30 store; closed 11:30 - 1:00. Eight o'clock morning roll call; four o'clock in afternoon; midnight in bed.
1:00-3:30; 4 closed for roll call.
 - 2. housing and labor free, lighting, etc.; so all profit = 15-10 per cent on retail price.
 - 3. different from usual life, so first month, 25 per cent cleared, 25 cents profit.
 - 4. sales every day \$100 to \$250. \$140,000 per month, etc.; so \$1,000 profit per month.
 - a. adequate to pay for administrative expenses, telephone, typewriters, paper, etc.
 - b. welfare, health expenses = paid; still much left for dividend.
 - c. end of April made business \$4,000 profit; refunded total amount of investment -- \$1 -- plus dividend.
 - d. everyone enjoyed the cooperative store.

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V. Abe -- reports from Manzanar and Tule Lake plus G. Yasuhachi

1. Manzanar -- mostly plan; government -- cooperative consumer --

store, dry cleaning, clothing, etc.

a. best technique to insure satisfactory service at cost price after rebates = made; best for general morale.

b. plan one large cooperative.

c. propose Congress chosen by votes; elect Board of Directors -- choose general manager, secretary, etc.

1. financial committee, cooperative education committee ,

profits committee, etc.

George Yasuhachi -- credit union

1. Need to disperse with private property only by consumer control; insure residents get best benefits from enterprise.

2. Board of Directors general policies subject to members' approval.

3. Very useful in outside world; difficult to get loans.

4. Food, medical services, etc.

5. post-war, need cooperatives because Nisei need capital for any enterprise.

6. Cooperative wholesales.

Hi Korematsu

Advertise Monday, Wednesday, Friday classes -- 2:30 - at High School.

1. 30 leaders.

2. First class, Monday, History of Cooperatives.

a. history of Japanese in California -- why not so active in cooperatives.

b. present history of Japanese, how evacuation affect Japanese.

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- c. where Japanese **stand** socially and economically.
- d. now 34 in class; **money order** in Tanforan. \$40,000 spent by people here.
 - 1. products --cooperative's \$20,000. goods.
 - 2. stamps, envelopes, money order fee; retail price, wholesale plus retail price; delivery charges.
 - 3. consumer's guide -- teach how to buy (by cooperative association) scientific method of buying.
 - 4. 50 per cent goods purchased not needed, too cheap or not worth cost.
 - 5. relocation centers -- must learn to buy wisely -- through cooperatives.
 - a. best and most efficient way to organize.
 - b. housewives often are fooled; not really bargains; could organize and become one **purchasing** -- power over buying unit.

Rev. Goto

- 1. "Grapes of Wrath" -- "Okies" -- ill treated; when they reached Bakersfield they were very disappointed with the grapes as compared to the "Grapes of Wrath." Casey: "sometimes I may like always done; There was He and there was me; we was one thing -- "Holy"; I got thinking when it and I **was** one thing; one fellow for the other fellow -- that's Holy (wholly)."
 - a. individuals live for the good of the society as a whole -- democratic living.

- b. totalitarian countries -- the whole = more important than the individual; opposite to democracy.
- c. cooperative = philosophy of life; method of social reconstruction after world conflict.

What after the War (to Japanese):

- 1. Government will encourage dispersion of Japanese population.
 - a. long before war -- for it all over the United States.
 - b. here are thousands of Isseis and Niseis need to be more Americanized; too many Japanese communities so not acquainted with progressive Americans (mostly only the Greeks, never lower class Americans) and need middle class Americans and older Americans -- need to have the st. to do so.

Have American life -- come from American soil and die on it and become a part of the cooperative movement.

If we go back to our former homes what will we find?

- 1. lands -- gone or not any use.
- 2. stores -- gone.
- 3. need credit union.
- 4. we have too many middle men who make so much profits (farms, nursery, etc., have something like Danish sm. (20-30 acre) farms, but largest profits because worked cooperatively.

Comment= We can become Americanized -- (applause).

- 1. Are cooperatives independent of business? no part of outside world. (part of economic system).
- 2. How will the cooperative question solve the priority question?
- 3. will the Japanese be able to work cooperatively (since not in past).
 - a. human nature.

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4. In relocation centers we will not be able to use all the principles; limited members; only inhabitants; not 1 man 1 vote -- Isseis no vote.
 - a. Japanese cooperative in future -- worked with Japanese farmers -- 30 Japanese farm cooperatives = formed because of middleman.
 - b. seems trend just before war, Japanese can go far in farming cooperatives, especially Niseis. (leaders = scattered in various assembly and relocation centers). Services -- medical, shoes, barber, etc.

Thursday, July 9, 1942

Today I had a day off so I played badminton with L. L. (the girl next door). She is rather quiet, is twenty years old, and doesn't have very many friends, but is more of a home girl, keeping house for her mother, etc. She has no job so she has plenty of time to write letters, read, and keep house. She has visits from her neighbors quite often. Her family (brother mainly) has many Caucasian visitors who bring them food and sweets. She is the quietest one in their family. Her next brother (eighteen years old) is rather quiet but does like girls -- the more mature ones. Her younger brother (seventeen) is very popular and lots of fun and likes to go out with girls, etc. (He's running for class (senior) prexy in high school.) Her sister (twelve years) is very active in athletics and is a member of a junior high school girls' club at the recreation hall -- she has many girl friends. She is also lots of fun. Her brother (nine years old) is rather quiet and his two older (especially the seventeen year old one) brothers "pick" on him. He belongs to his age group club, but doesn't have too many friends. He has one or two very good friends. The youngest girl is seven years old and is "picked" on by her parents and brothers. They need to discipline her, but it's not necessary to make her cry every morning as

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they do. She is very intelligent for her age, likes school (she is in the second grade), and enjoys playing cards. The parents are not the original parents of all the children. The father died while the children were young and the mother remarried, but kept her old name. (I don't know which children are the father's children and which aren't but I could guess that the two eldest are the children of the first couple). The mother is said to be very "gossipy" and nosey. She used to run a boarding house for girls in Berkeley and when any girl left she talked about her. However, from my observations of her (here without outsiders in her home), I don't think she is very bad. She is very friendly to us, anyway. Her husband likes to chat with others and is quite an extrovert -- that's why I surmise that the third son on are his children. Both parents believe in "slapping" their children -- especially the two youngest. Another family (friends) are living in the room next door to them and giving bedroom space to their two boys. That family consists of two parents, a boy twenty years old (who likes to go out and have a good time) and a baby girl one year old.

Tonight I went to a special meeting to discuss the possibility of going to Gila or Tule Lake. The others don't want to go to Tule Lake but want to go to Gila or stay here, so I conceded and said I would stay. Wish I could go there though since I know quite a few people there. Also I would rather stay here than go to Gila because of the heat and also I will be assured of being with some friends anyway. Guess I am rather conventional in some ways.

B. O. is quite concerned about the marriage situation. She feels that it's not fair for any fellow to ask a girl to get married in one of these camps. She thinks many parents are scheming to get their children married and that it's unfair to the young people concerned to try to get them rushed into marriage.

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There's so much uncertainty and insecurity in the future even though they won't have to think of the present in terms of room and board, etc. (I don't know if she was speaking from experience or not.) She also condemned the hasty marriages just prior to evacuation and felt that the people concerned weren't conscious of the significant problems of stability in the post-war period.

Friday, July 10, 1942

This morning I was pleasantly surprised to see Dr. T. who had come to ask what our decision about the Gila Project would be. We told her how we had voted and that two of us were willing to go to Gila (with family) but that the rest of us wanted to stay (with my exception of course).

She brought an anthropologist with her who will probably be on the project with us. He has been there and tried to show us how far from extreme the weather was. He said the heat in summer, which is dry, never goes very far above 110 degrees and that in the evenings it gets cool (enough for blankets). Also he said, since the altitude is high, about 3,000 feet above sea level, it gets pretty cold in the winter, though not too cold. Still I don't think it's as rosey as all that. He may be accustomed to hotter weather than we are and my friends who are accustomed to hot, dry heat around the Mexican border and around Reedley, have said it's too hot for them, so I don't see how we can stand it.

Today the script books were issued to those from A-S. I think it went much slower than yesterday because it was necessary to obtain a counter-signature by a bonded cashier (Caucasian). The people have been complaining that there has been too much distrust of the Japanese in handling money matters. Thus, the house managers handled the distribution of books but the counter-signature is still necessary. It doesn't seem altogether fair.

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Friday, July 10, 1942

There was a rumor about some people being ordered out of this camp by July 15. The house managers' meeting was said to have discussed this subject. Hope it's not going to be a very unpleasant place. Wonder who's going.

Saturday, July 11, 1942

Today at the office quite a great deal happened. First of all, some F.B.I. agents came in and asked for a party that isn't in this camp. The boss said he knew of no such people here. Then, on overhearing this, his private secretary unknowingly gave away the location of the family (at another assembly center). She thought she was doing that family a favor, but instead she was harming them since it would be easier for them to be found. Of course, they would eventually be found, but to think they were her friends and she was asked to give her name made it more embarrassing. The boss just smiled and watched. He could tell them anything in his official capacity -- but for her to do so was a faux pas. Everyone in the office felt sorry for her. She didn't realize the full significance of her mistake until after she had told.

Also, Mr. Gunder of the service department came down to ask about a cashier for the barber shop. It seems there's a married woman who wants to apply. At first, he was very hesitant about having a woman in the shop with men all around, but since she's married and is very willing, he is willing. The main objection was that the type of conversation wouldn't be quite suitable. However, she has been working in a barber shop for quite a long time so it seems rather suitable for her.

Mr. Gunder was talking to someone about the insolence of one of the workers who talked back to the officials. He is always harping on the insubordination of the Nisei here. He emphasizes the position of officials as true superiors to the inhabitants of the camp -- almost to the military extreme. It is really aggravating to hear such talk.

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Saturday, July 11, 1942

We were talking about all the rumors about where and when we will be going. Gee it's difficult to know. Some say that there is food for only 4,000 for next month, but maybe that means there will be food for an extra 4,000 since the other camps won't need it.

There are many rumors about the heat killing people going to and in Poston, Arizona, even those people very accustomed to the heat (as in the southernmost parts of California) can't stand it, so how could we?

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Sunday, July 12, 1942

This afternoon we (the family) went to the Art and Hobby show at the Art School. The varied hobbies of the inhabitants of the camp was wonderful. There were paintings and sketches of Tanforan and elsewhere, including faces; sweaters -- designed and angora; socks; crocheted tablecloths and bedspreads; fluffy dogs made of yarn; wooden furniture -- benches, trays, chairs, and even a baby's toilet; wooden objects as chains, ornaments, sandals, ping pong bat, washboard; rock gardens; victory garden products; sail boats; pirocraft belts, etc.; embroidered cloths and spreads; polished stones; a hand-carved Japanese doll; sculpturing; costume designs; and many other very ingenious articles of beauty and art.

About 300 people were in the two wings at one time and others waited outside in a steady stream, so that the ushers had to rush the people on. They asked for donations for that is the only way the art dept. and recreation centers can function. (Quite a few pennies and silver pieces were donated.)

The consensus was that this was a wonderful morale-building project. To see all the talents and efforts of people -- mostly since arrival at the camp, was very uplifting to the inhabitants. It made them feel a sense of achievement -- that something useful was being done by the older people. (Most of the exhibits came from the Issei.) and a pride in the talent of the people. The rec. dept. put on and had exhibits by rec. centers. The suggestion was made that these exhibits be put in the social hall so the visitors can see them and appreciate the efforts of the inhabitants who have something to occupy their time. It reminded us of the S. F. world's fair. It was really pretty good and shows the artistic talents of the Japanese (especially the Issei).

After that G. and I went to the library. It's so well equipped now and has sections for sociology, philo., psych., history, English lit., philology, the arts, poetry, science, speech, as well as many shelves on fiction (many modern ones), autobiographies, and current magazines. Some of the magazines are Time, Life, Readers Digest,

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Newsweek, Ladies Home Journal, Home Companion, Housekeeping, Sunset, Look, funny books, movie magazines, and many others. Thus, all sorts of interests are catered to. There is a wide variety as well as long range of each magazine. There are also a large number of children's books -- quite a few books have been loaned from the San Bruno library so that the range of books is widened. Moreover, it is possible to order books from state and local libraries through this library. There are one librarian and two assistant librarians here. They handle it quite well, keeping track of the number of users as well as of those who borrow books (3 days) and magazines (1 day). They circulate about 100 books a day and serve about 300 a day.

Today there were about 50 people inside while I was there. Most of them were looking at the magazines but some were reading books too.

The education system makes the mistake of keeping the best teachers on high school and leaving the least capable for grammar school, which is very bad for the children who are just beginning to learn.

It's too bad about the intolerance of the administration toward any complaints by the Nisei. If they complain, the guilty person gets sent elsewhere (as the doctor who headed the staff at this hospital who complained about the lack of supplies there). Now there is a Caucasian staff of two registered nurses who examine all school children and give them diphtheria shots.

We also discussed the case of the Hawaiian-born person who associated with the Japanese so was considered one, though he didn't know his parentage (was an orphan). This will be an interesting test case to watch. (He was arrested for being in without a permit.)

Also we discussed the Chinese-married woman who is in this camp after arrest for not registering. She had planned to go east but had been unable to do so before evacuation so couldn't. She has parents here but she was disowned by them so doesn't associate with them very much. Got home late tonight.

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Monday, July 13, 1942

Today we got a girl into the office to help me with classification. She has done interviewing for the U.S.E.S. so is acquainted with the procedure.

Mr. G. was telling us today about the couple who had been on very unfriendly terms here. Finally, on Sunday, the man went after his wife with a butcher ~~knife~~ 'It's certainly terrible, isn't it, when people can't get along. This close association in one room all day long is a strain on everyone. (Especially on an antagonistic couple.) They had to separate the two into different barracks. Mr. G. said he should put them outside the camp into two different areas.

Tuesday, July 14, 1942

I had company this morning -- an anthropologist who is going to do some research work in the various relocation centers. He is very interested in the sociological background. Our family is considered a descendant of the royal (emperor's) family -- 2,600 years ago. One of his ancestors taught the Shinto religion. The father (on father's side) was a city official, brother was principal of grammar school and junior high; sister's husband was a principal -- in another grammar school and junior high. His mother's family were property owners. He comes from Hiroshima Ken (city). He is the only one in the U. S. of his family.

The mother comes from a rural family of Petaluma. Her mother's family were elementary school teachers (of science) and her father's side were farmers. Hiroshima Ken -- just outside Hiroshima city (Eba (town)). She has relatives spread throughout California, now in various assembly centers).

Mass Meeting.--

(1) Kosahina, E.J. Precinct #4.

Contraband -- inspection -- named - long knives, saws, scissors, Japanese literature. (a) If considered not contraband tell councilman and go to see Davis with latter.

Scrip books -- don't rush to buy everything because short of stock now; will have more later.

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(2) Ichisaha -- #5 -- ?

By laws and const.

(a) This const. is like the American const.

(b) Assembly -- 3 ea. from ea. precinct, chairman of ea. precinct -- chairman.

Tues. -- announcement about election. Election -- 28th of July. Cand. - over 21, cit. (and noncit.?)

(3) Iki -- Congressmen -- same as above.

(4) Yamazahi - #3 - Laundry service from Mon. (July 13) - get back on Thurs., if bring Tues, get back on Mon.

(a) Nothing about scrip or cash.

(b) Prices -- 85¢ -- dress and suit and coat.

7¢ -- sheet; 4¢ pillow; 18¢ -- jeans.

(5) Kosahina -- Election council (in J.) Tues. -- special announcement on bulletin bd. of mess halls.

(6) Iyama -- Eng. (#2) -- shoe repairing -- about 50 shoe repairers -- but not all on -- only 17 young men -- all by handwork -- no machine -- because can't get machines.

(a) Will start sometime next week.

(7) Kosakura -- barber shop (Eng. & J.) Started late -- wanted it at beginning but couldn't get it formed.

(a) charge -- 20¢ (scrip) for haircut; 10¢ for shave.

(8) Tatsuno -- clothing -- entitled to get cut-allowances for clothing (per mo.) depending on age. Women adults -- most.

(a) Look at M. Ward book as reference -- don't know which co. will get the bid yet.

(b) Govt. allows so much a month for a mo. so must be met. (If on 27th of April, get 3 months and 3 days allowance -- so to last day) Nothing in sheets or towels.

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(9) Shimomura - (J) -- same as above.

(10) Tujita - House managers -- We must give all our credit to them for all their work, especially in clothing. They go from barrack to barrack to remind them about their day to go.

(a) Everything -- due to them.

(Translated by someone else.)

The consensus was that it was quite a worth while meeting in that the various activities (services) were explained, as well as the purpose and functions of the council. However, a few were rather disappointed in that no announcement was made about relocation. (But the majority were not expecting to hear about that.) About 2,000 were present -- mostly heads of families. $3\frac{1}{4}$ Isseis and $\frac{1}{4}$ Niseis. This is very indicative of the interest of the Isseis. The boy scout buglers performed and were quite good. (Bugle salute, patriotic songs.)

I got home about 9:30 p.m. and mom gave me the above info. about the mass meeting.

Wednesday, July 15, 1942

Today the canteen had a more systematic procedure. We were lined up outside two doors and let in by tens. There were no newspapers at about 10:00 a.m. nor cookies. Only candy and drinks were available. G. bought me some candy but I bought some orangeade. We had to drink it in there. It was much more orderly, though the idea of lining up wasn't very attractive and seemed another example of regimentation.

There was also a long line outside the bank, of those who wanted to cash their pay checks.

After we got back, Mr. G. said that he wanted our room of the office emptied, since he was holding confidential interviews. I was almost going to leave, but he said he wanted me to stay and work in the other room.

Z. came to the office and told me she had come in about two days ago. She had been working for the Soc. Sec. Bd. and also the SRA, so had been in S.F. (After she toured

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the country). I asked her if she'd like to work with me, but she said she didn't care to work for the boss we had. Moreover, she was more familiar with the U.S. code and classif. It seems the WRA will make its own classification anyway (and she had one offer from them) so our work seems rather futile. We're going rather slowly and I hope we finish before anyone leaves.

This morning it was announced over the radio that Turlock is to leave from Sat., Aug. 1 (500 a day) to Gila, Ariz. Also, Pinedale is ordered to Tulalake. I wonder where and when we'll go. There are certainly lots of rumors that people at Poston are dying right and left -- hope it's only a rumor, but one can't tell these days.

At noon, there was a sign at the entrance of our mess hall -- "Welcome to the Coconut Grove," -- it was a very cheery sight to most of us. We eat on permanent shifts from today. Our family is together, but there are many others who aren't -- it's too bad but it is necessary when parts of the family work. The young people get together now to eat. Especially tonight after the student body election of officers (high school). The Berkeley gang -- who had come out as victors in more than 50 per cent of the offices, ate together in celebration of the election. The prexy and 1 class representative in ea. class (and maybe more) out of 2 were from Berkeley. This is a good sign of the solidarity in that town as compared to the conflict and rivalry of S. F. people who all go to different schools and maintain that rivalry. Strange as it may seem, all those mentioned are from this mess hall area. Many S.F. people supported and campaigned for the Berkeley candidates. (Of these 4, 2 were Buddhists and 2 were Free Methodists.)

Tonight G. and I went to the Town Hall discussion on, "Resolved: That we should get married in the relocation centers." It was mostly funny, amusing, and was meant to be so. I was glad that practically everyone presented a different point -- 2 for and 2 against. For: 1^(female) said it was very important if the two were in love and had the suitable maturing and adjustability to each other to get married; the other^(male) said it was a

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method of obtaining stability. Against: 1/^(female)said the adjustment to the outside world afterwards was very important and more difficult if one were married and had children, the other/^(male)wanted to have a good time in camp.

There was a roving mike afterwards but the person asked such personal questions as "Have you ever had a love affair?" etc., that the girls especially were very embarrassed.

There were about 500 people present -- mostly 18-25. The majority were girls -- at least 3/5. There were only about 25 Isseis there, so that we didn't have to worry about ? We all felt it was fun, but we didn't really reach any conclusions.

Today, Leila, Lily Marg., and Miss H. came to see us. It was swell seeing them after a whole month. They are working hard on the Student Relocation Committee and say it is coming along very well. I don't know if I want to go on or not (or rather if I can). I'd like to and yet I'm not sure.

They told us the feeling on the outside is very sympathetic toward the Japanese (esp. Nisei) and that the campus people are very interested as evidenced by the large attendance at the race relations group which is concentrating on this problem. Also, Miss H. said the ASUC and Welfare Council want to help us in any way possible by material aid -- books, magazines, newspapers, or by giving suggestions for group work of any type. It is really thrilling to think others are thinking of us so much. I'm really ashamed I haven't written to my friends. I'll have to do so as soon as possible.

The Native Sons case and the registrar's case have been dismissed and I think the Korematsu case has too (since he is now in camp) but I'd like to know the reasoning behind these decisions.

Resolved: Better to be married than single in relocation center.

Isseis, Niseis, etc. - interested?

I. Mrs. Ruth Yamauchi. Now nurse's aide. Born in Brawley. Grant Ave. 1 mo. before evac.

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Positive. No argument.

- (1) If couple - capable mature, sincere, love - no alternative.
 - (a) Doesn't matter where they are.
 - (b) Better
 - (1) No vital fin. worries. -- food, homes, hosp. etc.
 - (2) Don't wait till relocated; may be separated before relocated.
 - (3) Econ. insecur. after -- but more prepared to face hardships later.
 - (a) Companionship.
 - (c) Life -- too short. Make most of it, live life more abundantly. (Pref. before 30 years.)
 - (d) Help moral problem in camp, esp. with much free time.
 - (1) Resp. for selves and comm.
 - (2) Normal, healthy, respectable life.
 - (e) Not hasty marriage, nor late one.
 - (1) Analogy to tomato.
 - (2) Not 20-21 years -- too hasty. Not 27 yr. old wait.
 - (3) If war 5-10 years -- what would happen?

Pick fruits while you may. Find out what you might have missed.

Negative -- Midori Shimanouchi. U. C. Jitterbug. Career woman.

- (1) Depends on individual; personal.
- (2) Camp life has changed personality of N., not himself here.
 - (a) Some want more educ. Not enough even by SRA.
 - (b) Some can show talents.
 - (1) But not enough jobs and temporary.
 - (2) Our ambitions -- curbed.
- (3) Living for defense in camps; not normal life -- we must consider the best of the future.

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(a) Hasty decisions -- often made. Therefore marriage a greater one than camp life can offer. Little or no privacy.

(b) Not attractive place to rear children; not normal educ. Mingling with Caucasians.

(4) Most imp. -- post-war -

(a) N. put on spot if he can live as American, must make adjustments; less to offer a woman than before; struggle to live unmolested in demo. life.

(b) Chances of making living -- harder.

(c) Future -- no guar. of econ. security.

(1) Can't live on love alone -- release from war scare; econ. security; peace, to lead to more perm. marriage.

Positive -- Tally Yusa. Married 2 days before evac. grad. sr. of S.F. St. and in N. Mgrs. office.

(1) Arguments for those with favorable conditions (socially -- and mentally fit for ea. other.)

(2) Stabilizing factor.

(a) Moral, spiritual feeling -- diff. from ordinary life.

(3) Life -- unstable and degenerating.

(a) More postponement, prospects -- less.

(4) Vicariousness of being single.

(5) Outside world -- problem -- worse -- problem of marriage -- will it be incompatible or compatible? -- will face it anytime -- why not now.

(a) Conditions may be better or worse -- we don't know.

(b) Honorable intentions?

(6) Econ. -- homes, food, etc. -- provided by govt.

(a) Not much privacy but --

(7) Schooling -- still is possible though efforts -- greater.

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(8) Is it love or evacuation? (Didn't know his wife very long, but knew subconsciously that they could get along.)

(a) Have socials, discussions, etc., so can get to know each other, so conditions -- similar to ordinary life.

Charles Kikuchi -- Totalizer. Reporter (your opinion please) U.C. grad. student.

Social Welfare.

Negative: Live alone and like it.

(1) Y. men and women enjoy being single; chance to meet people and can get acquainted as never before.

(a) Adv. to single men -- dances - look at all pretty girls.

(b) Mon. badminton, ping pong; Tues; walk around track; brainy -- discussions -- platonic.

(c) Calculating old people -- watch out, you may be caught.

(2) Factors --

(a) Reloc. camps -- no way of judging reactions of others-- don't know their attitudes.

(b) Need someone able to adjust to life outside. (Communists maybe "bookworm," dislike your former friends, J. shrinking violet.)

(c) Can she cook? (Food -- provided by govt.)

(d) May be spendthrift.

(e) Get companionship outside marriage.

(f) 3-1 ratio (women run around looking around.

(g) Privacy -- prying eyes all around (can't fight, etc.) Suppressed emotion.

(h) Children -- won't know any other environment.

(1) Not socially adjusted.

(i) Resettlement after war -- go alone -- won't have to drag anyone along.

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(j) Won't have utopia forever -- have to make a living -- will be very difficult -- better to be single.

(k) Single gets \$2.50 a mo. in scrip. (More than married.)

(1) Unwise to have children -- too diff. an adjustment. Breakfast alone, rush to work -- child -- wait for child's baby food -- rush back to ? 5:00 -- tired -- diapers to be washed; dinner -- roll call; -- bridge with his friends; 9:30 -- bed -- 6 in-laws in room.

(1) Sat. night -- dance - dance all night with her.

(2) Sun. -- Wash diapers.

Single life -- best. (Don't get hooked by hais hakiminis, divorce -- diff., and in-laws.)

Questions to audience

100 married; 50 children; 1 contemplating. diff. ages.

T. Yoshimo: public relations. Interested from academic standpt. Not married. Won't ans. if will marry. When should tomato be ripe -- usu. find out after you eat it.

Alice Kikudii -- ripe tomato; tall, dark and handsome, intellectual, sense of humor. (1) if contemplating marriage -- good idea. (2) Different situation, so can't give opinion.

John Hayachida: 25. Do you feel mature. -- Should. Girls -- didn't find any yet; don't go out much; college preparatory; hobby, reading; stand up -- barrack 20.

Fumi Saito: Age -- beyond age. Stand up; working at mess hall; enjoying discussion? yes. Should one get married? All depends; if going steady -- marry; otherwise -- not. Ever had a love affair: Not that I know of. School ring p- your school? Yes.

Mr. Yamauchi: 30. What made you get married? She asked me. Occup.-- house manager. Still the boss.

Alice Iwasa: 19 -- waitress #9; depends on the people -- if going steady, know what doing -- and about 22-25 (girls) get married, husband 3-4 years older. (1) Consider what in marriage? Intellectual.

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Hayashi: Nursery (Oakland) What would you say if someone asked you. Came to study English. No or yes -- depends on individual. Ask for 1 mo. to go out for honeymoon.
Carl Hirota: Married: Yes. How long: 8 yrs. What do you think about married life: Depends a great deal on indiv; if can find a suitable person -- get married anywhere. Have children on govt. expense; have head start after war.

Kiyo Miyali: Nurse's aide. Locket -- doesn't mean anything; hasn't thought about it. Have you ever had a love affair? So many I know here, can't commit herself; Who hit you the hardest? Need more time to think about it. Hasn't hit yet; judge person by knowing them, not appearance.

Eoy Kaneko: How long married? $2\frac{1}{2}$ years. What do you think about it? All depends on individual. Those past adolescence can realize resp., everything -- in their favor to get married.

Mrs. No ans.

Jack Kikechii: 25 -- For marriage; just before evac. his brother was jilted. Work together and build up; good chance to get to know the person -- see ea. other as they are -- post-war period -- wait 4 years again -- too late. (If you don't get your man you never will.) Have you ever proposed? No. Who do you think is the most beautiful girl in camp? Don't know -- quite a few. Girl friend at another camp.

L. brought some cakes so we are going to have another get-together on Thurs nite.

When I returned to the office, the typists and file clerks were all moved around again. Mr. G. now has a private office away from us and I have a desk of my own. Now the timekeepers may come in and out as they please. The typists laugh and talk a great deal so Mr. G. gets angry. However, I hope we don't make too much noise, since it is really a business office.

Thursday, July 16, 1942

Today there were some rather exciting events at the office. First, the boy who had previously refused to go to S. Anita (after the Admin. had bought his ticket and

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sent his records to S.A., because he liked his job and because his parents told him conditions were bad in S.A.) was again ordered to go to S.A. The understanding of the officials here was that no request by this individual would be heeded. Thus, Mr. G. said he wouldn't even send the order to the WCCA because he was tired of all this quibbling and hedging. It's too bad this individual had to be so changeable, but the administration shouldn't be so strict as to deny him any request whatsoever.

Then, an ambulance driver was caught speeding and was being questioned by the police. During the course of the hearing, the chief said it might be possible to transfer him. The accused became angry (he is the excitable type anyway) and said he didn't want anything to do with such a crooked and dirty administration which contained so much graft. Mr. G. asked him just what he meant and he said this camp had the dirtiest politics he ever saw. The chief decided he would be transferred to another camp. Mr. G. felt that if he didn't behave at that camp there would be only one more place to send him. It's really aggravating when the officials lose their tempers so easily and won't take any criticism of any sort. Of course, he was very "sassy" but the administration shouldn't judge immediately. (After all, this isn't the army.)

Tonight L.Z. came over to tell us about her experiences throughout the U.S. There were 9 of us (including G. and myself). She felt that the fellows and parents are becoming very pessimistic about the whole situation and that they can't very well be blamed for wanting to go back to Japan after it's all over. They feel that in one generation they will be accepted as full-fledged J. subjects, while in the U.S. it will take a dozen or more generations before the J. can be accepted as true citizens (if at all). There was an article in the Examiner today about the congressional committee on evacuation who felt that the camps were becoming "Social gain" projects instead of wartime measures as originally planned. (The western representatives were the complainers.) It's disgusting to think that those on the outside feel we are enjoying ourselves. We should tell them about the real situation so that they can help us in trying to improve the problem.

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Most of us girls feel that whatever happens, we wouldn't want to go to J., but the fellows (esp. those with college educations) could get much better jobs, have prestige and have more influence in life in general. Thus, they can't be condemned for their doubts. When citizens aren't treated as such; when democracy doesn't respect the rights of all, it is questionable whether the purpose of fighting is worth while. (Even the Chinese feel that their rights are in the balance -- especially after the war -- for they (and many others) feel that this is essentially a color war -- nonwhites against the whites.) These people feel that though there are some groups helping us stand up for our rights as citizens, they are in the minority. The farmers' assn., florists' and grocers' assns., NSGW, and American Legion seem too powerful.

However, it is up to us to show them the true strength of the liberal groups and the general feeling among the majority of educated people that this country isn't as perfect as it can be and that they feel that there is a question of the sincerity of the "democracy" for which we fight. We should show them that this country, despite its faults (as anywhere), is a much better country than J. or any fascistic system.

We talked about the mess halls and noted how they have improved -- in quality and quantity of food -- but still the commissary uses favoritism in food sent to the various mess halls. Also the waitresses and servers are partial to boys and other friends in quantity. Milk is not given to everyone as yet. Moreover, the first shift is usually rushed out in 20 minutes in order that the second shift might come in on time.

However, we do get ice cream, cakes and cookies once in a while, so we shouldn't complain too much. We were of the consensus that those from rural areas would feel that this is an ideal place because they needn't work hard in the fields all day, cook, and eat poorly cooked and nonbalanced food (even this is better than at home). They get running hot water, electricity, flush toilets, showers, wooden rooms (at home they usually have newspaper walls). The social atmosphere is very novel to them too -- they are close to their

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neighbors and can go out every night if they so desire -- so they feel that this is almost a paradise. However, to the urban population, it is almost unbearable -- there is no privacy in the rest rooms or showers, everyone must live in one room, the walls are thin enough to hear through, and at the mess halls, one can't eat at leisure.

She told us about the people she met and the general feeling of the various areas in the country. She had been an empl. of the Soc. Sec. Bd. and had been testifying in a number of cases in behalf of Nisei property owners -- I believe she went to Denver, Dallas, N. Orleans, and Washington (among other places).

At Denver, the majority of people didn't know any J. so were very surprised to know she had been educated at college, and had a very cultured personality. They thought of all J. as transient labor -- uncouth and uneducated. They were very friendly to her and changed their opinions quickly. Of course, her personality had a great deal to do with it. In the South they were considered as whites. When they boarded a street car and unknowingly sat in the rear (Negro section), the conductor told them to sit in the front. When she said "hello" to a Negro elevator boy, some people gave her a very "dirty" look -- for they all consider the N. as below their class and not as human beings. What aggravated her the most was the attitude of the "white trash" (the very lowest class of whites -- uncouth, uneducated, poor) in the South toward the N. They consider themselves as much higher -- even if some of the N. are much better educated. The whites there considered these travelers as equals and friends.

Then she told us about some of the WRA officials in Washington, who were very cynical about the changeability of the gov. -- esp. since this is an election year. He has been persuaded by many farming and other economic interests that the crops must be saved, even if the J. must be used (as slaves).

She told us of the valuable work of the Friends and the FOR in trying to help ease the problems of various groups in promoting the Christian principles of Bro.hood, love,

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and cooperation. This year the FOR decided to help the J. in their time of need, so when the orders for the evacuation of Terminal Island came (almost 20 hrs.), they helped the J. pack up, move, and gave them many articles for recreation, etc., as well as morale support. This group and the Friends are very large and wealthy, so that they can undertake many projects. The Friends are behind the Internatl. Institute held annually at Mills College -- in spreading information on current problems. Also they sponsor the youth hostels which provide healthy tho' inexpensive vacations for the youth of America. They do it on a cooperative basis so they are saving money for the youth, as well as fostering and developing the fine Christian principles of equality and cooperation. (This year, they decided to send out the youths to the farms to help save the crops.)

They are very concerned about the J. problem and spend a great deal of money and time on the problem. They are responsible for the operation of the Student Relocation Committee finances, personnel, and plans. They feel that the university grads. will be the future leaders of America and that a healthy attitude toward the govt. should be fostered. Thus they want to help us in any way possible and to prevent the feeling of bitterness

Friday, July 17, 1942

Today that boy who was to be moved was separated from his work as ambulance driver and Mr. G. said it was for "insubordination and insolence." This note was to accompany his permanent records to the relocation center. (Probably to prevent his obtaining a very good job there.) It's so disgusting when the civilian administration starts to use army tactics.

There is an order out that all bridge and card playing, plus other games, will be stopped in general because a few individuals have been found to be gambling. That would be very unfair to those who merely play for the fun of playing. It's too bad some people must be so unthoughtful of the general population.

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We were asked to pick out all Nisei and Kibei of college grad. here or high school grad. in Japan. We found about 100 I think. (Male - 21-45.)

Tonight I went to the variety show, "Horses Stall and That Ain't All," which was presented by the Little Theatre group under F.T. It was a satire on camp life in the style of Mask & Dagger Reviews at Cal. This one was presented in 2 shifts for workers only -- 1st shift service, education, recreation, and administration -- mostly white collar; 2nd for housing and maintenance, mess and lodging -- mostly manual laborers. It was very novel -- in that it was original and slammed at the apathy of the employment office, the poor service in the mess halls, and the noise of the neighbors, the frequency of diahorea, to mention a few. However, some of the jokes were very raw -- referring mostly to the rest rooms. The Tanforan band played -- it's very amateur and needs practice (tho' the main cause seems to be that the players are unaccustomed to group playing). The gags by the emcee weren't very funny and got tiresome after a while. Most of it was in pantomime -- but the action was very good so that it must have required a great deal of practice. The only complaint was that the same individuals participated in a number of the acts. However, since it wasn't publicized very much, that was to be expected. Since it was a limited audience, everyone attended -- about 500 in our shift. There were actors planted in the audience to make cracks -- but the rest of the audience was very attentive. I chatted with J. for awhile after the show, but since she wanted to get home before dark it wasn't very long -- we talked about the camp in general. She feels that we should follow all regulations (as the washing of dishes in a common tub -- which is very unsanitary).

Today I received my check -- 2nd -- for \$14.86 -- 1 week as unskilled and the rest as prof. This time the method was very systematic and the three wage groups were divided into separate lines so that the process was speeded up considerably. Each person received his check in one minute after he reached the counter. The finance dept. handled the distribution with the Caucasian officials -- cashier and head of finance dept. and

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treas. offs. (4 in all) to lend the official touch.

Today there was a very long line at the canteen so we didn't go in. It makes one angry that the paper is unavailable to anyone at 10:00 a.m. since it sells out in $\frac{1}{2}$ hour. There should be a special provision for workers or the paper boys should be outside the other part of the store.

Saturday, July 18, 1942

Today I worked $\frac{1}{2}$ day upstairs in the grandstand -- alphabetizing the vocational survey sheets so that we may note the birth dates on the social register data sheets. Such an oversight on the part of the govt. was very inexcusable since birth dates are very important (especially in the issuance of script books and in eligibility for voting). As it happened, the rec. dept. was holding a camp-wide ping pong tournament there, so I heard all the noise. It was mostly younger people participating and attending, in the morning, so the noise can be imagined. There were about 500 children 5-15 yrs. and about 25 participants. The children cheered and clapped at regular intervals -- every time a name was mentioned.

This afternoon I was planning to go to the young women's club meeting, but since the ping pong tournament was held, it was postponed. It was too bad, since it was my only day off (since I was to work tomorrow) but I stayed at home and knitted and planned for my clothing order (to be provided by the govt.). I wanted a bathrobe, pajamas, 2 dresses, and shoes, but I don't think it will fit into my allowance, so I guess I'll have to cut down somewhere. I also wanted a coat, but the quality will most likely be very poor so I don't think I'd like it very much.

I am to have a visitor tomorrow so I was very disappointed that I couldn't have the day off. However, since he is to give us time off during the week I don't complain too much.

Tonight at mess hall the announcement was made that all cases of gambling noted by any residents are to be reported to the house mgr. or to the district councilman. I wonder

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how effective that will be since the personal relations between people would be very bad if it were discovered who did the reporting. However, to protect the rights of the society, cases must be reported.

I was rather disappointed that the age limit for congressmen has been raised to 23 yrs. I would have liked to participate since I am interested in political science. Oh well -- guess it can't be helped. Hope some good people get elected.

Sunday, July 19, 1942

Today I had to work all day so I was rather angry that I couldn't attend the morning service because Dr. Vere L. Loper, pastor of the First Congregational Church in Berkeley, and a prof. at Pacific School of Religion, spoke. He has been in the army and lived in barracks for 2 yrs. and has had friendly contacts with the Berkeley Fellowship (nonsect. Prot. group of college students) who met at his church. He spoke on "Is Religion Necessary?" stating that there are three main questions in religion -- the ultimate power behind us, the kind, my relationship to it, and the result of my relationship to it. It is impossible to deny or avoid religion.

(1) When you think out profound questions of life, as origin of life, etc.

(a) Meaning of life.

(b) The ultimate fate of life (deny or affirm God).

(2) Highest values of life.

(3) God and beauty are one.

(4) To develop all the powers within you to better yourself.

(5) Helps you to love people.

(6) To find a way to live in peace.

(7) 3 ways to unify the world:

(a) Communism,

(b) World conquest,

(c) Individual cooperation -- Christianity.

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Summary: Religion = not necessary if you want to live a mediocre life, but if you want to better yourself, you need religion. (Also to live in a free nonfascistic world.)

The consensus of those who attended (and the attendance was very large) was that he was very realistic and simple enough to understand. Moreover, his sincerity and love for the Nisei is very uplifting. He has spoken at a number of our NCYPCC conferences, so has had long contact with us.

At the office we're working on the age groups 1-5, 6-18, 19-20, 21-35, 36-45, 46,55, etc.; also we had to divide in smaller age groups of about 10 yrs. and according to citizenship. I think the purpose of the first survey (both by the army) is to find out how many of school age and how many are employable, etc. The second is mainly to discover how many are citizens and at what age group citizens and noncitizens tend to cluster. It was a tedious job and it seemed rather stupid to do it twice, but I guess it would be too complicated to tabulate each age. (We still are not too accurate because the birth dates aren't recorded).

2 people came in from Orosi -- the parents of a family in this camp. The daughter came in this morning to find out if their letter notifying her of their arrival was accurate. Mr. G. said he had received no such order and that it probably wasn't true. Then this afternoon, he noticed a letter on his secy's desk notifying him of their arrival at 3:30p.m. (as she had expected). The secy told him she had asked him about it but that he had dismissed the matter. He said he hadn't received the notice at the time of the lady's question.

Mr. G. (of service dept.) came down and teased the director of our office for keeping us on Sundays. He said we liked to work on Sundays because we could play badminton, horseshoes, etc., on weekdays when we took our days off. Also he complained to the former about the inadequacy of the WRA data -- they forgot to put birth dates on them which was a very bad oversight.

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I went to see L.G. who had promised to come to see me. She arrived at about 3:00 p.m. While waiting for her I talked to J.Z. who has been outside a long time before coming into the camp. She said she had many Caucasian friends with whom she occupied herself in that period. They went to shows, had chats, went to discussions, went bicycling, etc. One girl had considered rooming with J. in Washington if the latter decided to take her proffered position there.

She told me that the official opinion was that this camp would be one of the last (if not the last) to be relocated. She felt that the first group wouldn't be leaving for about a month. (She has had wide contacts with WRA and other Govt. officials in S.F. and Wash.)

She has visited this camp a number of times and while she was waiting in the long double line outside on Sundays, she felt so happy to think that these Caucasians (about 300 a day) came a long distance -- all over the Bay area, spent about $\frac{1}{2}$ hr. in line, in the dust, wind, and sun, just to see their former friends for about an hour or so. They all felt that it was unjust to treat everyone like spies and disloyal people when only a few really are such.

The people were just coming home from the Buddhist service (held in the high school; it was very crowded). A service was held mostly in English with J. translation by various Buddhist ministers. There was a choir and songs by the audience -- all in English. Then there was a presentation of J. folk dancing by some B. girls -- without "kimonos" which seemed very odd -- they wore white skirts and dark shirts (or tried to) to get uniformity but didn't succeed altogether. The audience was rather tired of standing for two hours, but those who got bored left before the end.

Tonight J. U. came over. (She is the really conventional type which believes in following all regulations closely for fear of discipline, etc.). We played cards and chatted a while. She is quite good in playing, tho' she could use practice. She likes to knit so we're going to do that together sometime. She is very well cultured, especially

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in the J. customs. She is very quiet and sweet. It's fine talking about Cal. and former friends with her tho'.

Monday, July 20, 1942

There is a rumor that the new chief of police (from Tulare) will enforce a curfew at 9:00 p.m. from tonight (but it didn't happen) since the regulation of roll call isn't strictly carried out. People don't stay inside till the house capt. dismisses them, so it's a very sloppy job. Hope people will be more considerate of the general population instead of thinking of themselves alone. The girls in the office felt that a 9:00 p.m. curfew was too strict and any curfew but 10:00 p.m. would be better. Curfews are especially hard on workers. Also what would happen if one became sick?

Tuesday, July 21, 1942

Today I had visitors who told us what a complicated procedure is involved in obtaining transfers to other centers. It takes at least a month. I wonder if S. and B. will ever be able to go to Gila. I read an article in the Chronicle today about the Endo case (former civil service empl) who contended that a citizen can't be detained in a military camp even during war. She is now in Tule Lake. Her atty. contended that all evacuees should be freed. He wanted to call De Witt to trial. The defense atty. declared that a former decision by the Supreme Ct. stated that in time of war, the ordinary rts. of individuals must yield to the necessities of the moment. The prosecuting atty. said the release of Am. citizens can't be proved to result in any danger to the country (no spies in Honolulu or Hawaii before or after time of attacks). He also said there never was a decision of the S. Ct. upholding the rt. of a military commander to hold a citizen of the U.S. without a hearing and the N. didn't have any hearing. De Witt has power to force anyone to leave any specific zone, but it doesn't include the power to detain after exclusion. There is no legal basis of compulsory detention of the evacuees. There is no state of martial law or pres. order for her arrest. Memos. of staff of army's Judge Advocate dept., reprs. of st. atty. gen's. office, and attys. of American Civil Libs. Union

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sat in on the hearing. The Judge gave both sides 15 days for submission of their case.

This was very encouraging and showed the ability of some capable attorneys to support our constitutional rights. If this case is successful, it will be the beginning of a number of other cases in support of rights of minorities in a democracy.

At noon today it was announced that anyone (Issei or Nisei with dual citizenship) who wanted to repatriate to Japan could do so. The girls in the office discussed it and we felt that if the parents had no dependents (children of minor age) nor economic possessions here, it would be O.K. for them to go. However, if the parents have children with American citizenship, it is too bad for the latter to sign away that citizenship. There are many uncertainties in the voyage and the possibilities of internment of Nisei is very great. Most of us girls felt we wouldn't go back there if we had to. This was prompted mainly by the fact that girls are very ill treated (not as equals) over there and to the fact that none of us had ever been there before. There was one girl who has had a great deal of J. language background and who is an only child who feared that she might have to go.

Mr. G. is handling this project too.

Today Mom got her COD package of butterballs and life savers at last. There is a lot of red tape involved. First she had to pay for the package (she was supposed to pay a day before she received her package) and then receives the package. But this time her package arrived (from the local post office) a day ahead. The express man comes in once or twice a week and stays only $\frac{1}{2}$ hour. If the package is not claimed in that time he returns them to the local post office. Thus, there is a great deal of red tape involved.

This afternoon L.P. visited from the White Zone where she has been registering the evacuees. She is also anxiously awaiting her moving papers. Her family is supposed to go with her to Manzanar. I hope it doesn't take her too long. She said she saw some of my study and it was voluminous. I guess it was -- but I don't know about the quality.

Mom and Pop stayed up late working on the orders of clothing (to the govt.) We

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ordered shoes, dresses, slacks, jackets, pajamas, bathrobe, and underwear -- hope we get them all.

Tonight I went to the precinct meeting (to nominate congressmen, 23 and over, citizens) -- 6 from our area, but since the chmn. spoke in J. and 2/3 of the audience was Issei, I gave up and left. There were 21 nominees -- all men exc. 2 old women (50 yrs.), a dr. and a J. teacher. The men were about 3 JACL leaders, 3 rec. leaders, 1 teacher, 3 house mgrs. -- all who speak J. as well as Eng. About $\frac{1}{2}$ the nominations were by Issei and $\frac{1}{2}$ by Nisei. Someone nominated another house mgr. of this precinct but he is under age. In all the precincts I believe the house mgrs. will be nominated because they do a lot of the nominating and so will naturally be nominated. Moreover, the people know them and feel they should be rewarded in some way (for they have confidence in them, usually).

He (chmn) also talked about the gambling situation and felt it best to leave it to the discretion of the individual to refrain from indulging in gambling games or games conducive to gambling (as poker, etc.).

Also he explained to one critic that the canteen is understocked now (in variety and quantity) but that as soon as the army makes provision, more will come in, so he requested that the people be patient.

Today at the office I was impatient at the girls who were working with me because they interfiled instead of spreading their sheets out in different piles. It takes much longer the former way.

I went to the canteen at about 3:30 p.m. today and it was practically empty -- not very many people were present (about 50 or so). The stock was rather low too and the ice cream was gone -- just as we reached the counter. I saw L.N. who was married 2 years ago and has a 6 mo. old baby -- she went to the young married people's fellowship last Sunday night and enjoyed it thoroughly. They had games and informal fellowship; there were about

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fifty people present and they had a jolly time. The sponsor of the group wants to get married so he can be in the group too. (He is recently ordained.) She was glad that meeting was held because she feels out of place with the young people and also with the adults (who speak in J.). The married people always seem out of things so this will be a wonderful project.

Tonight I chatted with E.N. who came over to type. She feels that this repatriation is merely a scheme to test the loyalty of Issei and those with dual citizenship. I don't because there have definitely been ships assigned to make the voyage to the U.S. and back.

We discussed the possibilities of organizing a young college group in discussion of current problems -- a more formal type than bull sessions. Many college fellows and girls (esp. those from the YMCA) want it, so if we can get a planning committee it would be wonderful. It will be difficult to get leaders who have the ability and respect and confidence of the group. Also the choice of members will be very important to prevent any hesitation from the group (as from suspicion of espionage, etc.).

Tonight we talked to a pharmacy grad. who came in to take his state Bd. He came from Tule Lake and said conditions there were much better than here. The rooms were twice the size of ours for those families of 4 or more; if there are 6 + in the family, another room is provided. There is no roll call nor curfew. The administrators live in and are very friendly. They are also backing up the forum -- so consider free speech as essential and so everyone goes. At one forum there were 3,000 people present (out of 12,000). The washroom facilities are very good (large number). The food is served family style (in his mess hall) and dishes are provided. The weather is moderate tho' cold weather is expected in winter. (He comes from Sacto.) All in all, he felt the whole setup and morale over there were much better than here.

Wednesday, July 22, 1942

Today the office was so noisy-- the timekeepers kept coming in and talking to us.

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I was filing the survey sheets into the files. F.T. (a timekeeper and a former insurance agent in S.F.) talked to me about repatriation. He asked me what I would do if I were offered a \$300 a mo. job in India or somewhere to study the sociological problem there. I said "no" because I had never been in J. and wouldn't know what to expect when I returned there after my study.

He felt that the dangers of not reaching J. at all, or not until a couple of months after departure, were too great, so that most Isseis and Kibeis wouldn't consider it at all. Moreover, many have property and possessions here so that they can't very well. However, there were a large number of people who applied today -- about fifty families at least. It's surprising and yet it isn't because many feel that they aren't being treated decently here. Moreover, many Niseis feel that the concentration camps over there may be better than here because the weather won't be so extreme. Also, after the war, they will be able to fit into the J. community more easily in some cases.

Mr. G. got mad that the timekeepers keep coming in and also that we don't tend to business.

At noon today there was an announcement that anyone who had not applied for clothing as yet was not to do so because of change in military regulations. There were many surmises -- no clothing, uniforms, or order to move. It seems that the Sears company won the bid and we are to choose only a very few items -- as 2 kinds of shoes, etc. -- it sounds as if a uniform is to be introduced.

Yesterday the order came out that no one is to be less than 10' away from the fence -- mainly because tourists can see us if we go near the fence and also because of danger of escape, etc.

Also it was announced last night that all clothes lines be taken down -- mainly because it looks funny from the outside and also because they don't want anything nailed to the barracks. Our clothes line isn't nailed to the barrack. Also, Dad took the bench

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from off the wall of the barrack, but attached it to the ground. It seems as if the army is trying to take away all conveniences. It won't be possible to get enough drying-room space for all the inhabitants. Also, clothes will get mixed up, etc. and maybe stolen.

The statistics of Issei, Nisei M. and F. is complete:

Issai - male - average = 66-75

fem. - " = 56-65

Nisei - male - " = 21-35 (900)

fem. - " = 21-35 (1,000)

so the ratio is pretty bad for the Nisei women.

Tonight I went to the Town Hall (after going to the rec. hall to see what could be done for the carnival -- but it was almost finished so we left) with S.P. who comes from S.F., has finished high school, and has attended the Christ Church in S.F. (but no church here). She has lived in a Caucasian comm. so misses them greatly too.

There were about 100 people (after 8:00 p.m.) because the topic was "The Role of Religion in the Reloc. Centers." The consensus (of the speakers) was that democracy and religion are about the same and that the purpose of the war = to support demo. and religion. It was brought out in the discussion afterwards that it would be impracticable to have a universal church in these camps and also it would be undemocratic. However, it might be possible to have a (omission)

The Role of Religion in the WRA. centers.

What role it should be and why. (Speak as individuals.)

Marie Kiyogohii -- U.S. grad. Secy. of Internatl. House.

- (1) Church or institution.
- (2) Code of ethics -- so get salvation.
- (3) Mean last --

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- (a) prim. religion = worship of sun -- because source of life.
 - (b) more modern -- Buddhism, Christ, Mohamed -- took away power only (not appeasement religion) -- code of ethics for 1st time; search for ultimate salvation.
 - (1) practiced for centuries.
 - (2) ea. had its institutional ? and light went out.
 - (c) Fascism -- right of few to rule majority; intol., hatred, arrogance and inequality. G accepted because old Christ. lost quality after WWI
 - (1) code of law into their daily life for salvation in daily life.
 - (2) Christ. -- didn't offer any way of incorp. its tenets into lives of G.
 - (3) Spain -- Fasc. won.
 - (d) We were evacuated because people no longer believed what they learned in Church etc.
 - (1) people write letters against us.
 - (2) but we practice intolerance toward others -- as watching the Filipino wives or husbands of J. in camp (visitors).
 - (3) Many object because a Buddhist leader campaigned for a Christain candidate.
 - (4) We should solidify our beliefs in religion in the camps
 - (a) ^{B.-} Hate is not overcome by hate.
 - (b) ^{C.-} Love thy neighbor. Get rid of all social and racial discrimination.
 - (5) C.- Thou shalt not kill. B. - Kill not -- Killing won't be ended in a peace unless we get a life that gives us the right to believe as we will, etc. (freedom.)
- Summary. Most important aspect -- spiritual reawakening -- in light of future demo.
- Bob Iki. Rec. leader -- Religion -- Freud -- 3 phases -- explan. of supernat. things by common events; try to explain an afterworld; pattern our lives to the better afterworld.

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Demo - also = designed on it (social, not individual, equality, common human needs.

(1) Church's part in this war - denounce killing; but war = only way to conserve a religion.

(a) War between form of pol. rule based on relig. doctrines against pol. govt.

based on econ. doctrines.

(2) Purpose = to bring out the true purpose of this war. War to preserve the religious ideals.

(3) Church - not active in trying to make it a holy war or suppo. U.S. as demo., for = sts.

(a) 1st must win victory or peace.

(b) Purpose of war = correct (not the actual fighting) = correct; we must be for demo.

(4) Try to educate people in accepting econ. rights after the war -- (homes, jobs, etc.) educ. by showing fasc. must be destroyed (church's part).

(5) Prevent discrimination coop. between themselves -- share in common church (B & C)

Summary. Believe in relig. thought, pract. applic. in demo. & life -- show the people demo. & relig. thought = same, provide spiritual leadership to win war.

Max Wakai -- recently ordained, PSR. Institutionalized in the church (diff. denominations and sects.)

(1) function -- mainly worship and fellowship -- work and play together. (Become conscious of needs of others.)

(2) Many conflicts in churches -- diff. leaders.

(3) Freedom of religion -- our officials believe religion should be continued so the state = tolerant; but also conflicts because conflict of beliefs.

(a) Christian pacifists -- against killing and warfare; noncombatant services.

(b) Conflict - St. and church - activities of people; moral issues -- church must take its stand (rights).

(c) Some Christians say B. follow J. customs; say Cath. = noncoop. (true and not.)

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(d) Conflicts of belief -- conservative and liberal -- way to conduct meetings, etc. We must be tolerant of other people's views.

(e) We must be accustomed to idiosyncrasies of people; and live for common good -- messages to spiritualize people and make aware of errors.

(f) Council of 4 B. and 4 Christ. ministers -- meet regularly to discuss moral issues.

(1) could include other groups.

(2) problems should be brought up in relig. groups -- more consc. of wrongs in community and want to make life better.

(g) Young people -- folk-dancing -- not religious basis of choosing partners.

(1) Could have young people's seminars -- to compare religions -- harmonious group.

(h) Young married people's group -- good if we could have Buddhists too.

(i) (1) Exchange speakers -- fell thru' once; might work later.

(j) Talk on problems that affect us -- moral, political, and social.

(1) Church should be conscious of evils that go on.

(2) Church should bring issues before the people.

(3) We should try to fight for our rights.

(4) Gambling, drinking, etc = imp. problems which church must face.

(5) Conflict betwe. church & govt. 2 should be aware of each other and help each other. (Christ. church -- publicize a fair and just peace.) We need spiritual insight of religion to withstand the econ. and other catastrophes.

J. Sugihara - B.

(a) 1st 2 speakers emphasized politics in relig. Should the church consider pol. problems?

(1) Should point out danger and provide spiritual leadership to the people so they could stand up for rights; should combine as institutions.

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(2) The tenets of demo. and the church = the same; we should take sides.

J. Yamashita-- Are the 2 identical? (demo. and religion) Demo = founded on relig. doctrines -- equal. and common human need.

(1) Fascism -- prop. rights overlap over human rights.

(2) Are we trying to use demo. to justify the war, or is it econ. war?

Ans. Only want to justify purpose of war. Controv. = raging in all the churches.

(3) Wants seminars on social problems -- frn all angles -- relig., pol., social, econ., etc. So can perceive community as a whole -- help enlighten us.

Mrs. Abi: What church can do in prep. for post-war world? Why?

(1) Try to improve on what they're trying to do -- as coop. ventures, prepare B. & C. -- so when home in respective comms. -- join with Cauc. groups -- so can make it a real Christian church.

(2) Read about outside churches -- ministers will prepare their congregations so evacuees will be welcomed back to communities.

(3) Truly Am. citizens.

S. Tsuchida: Law. - church = universal; relig. should teach us we are all equally accepted and = in what we're trying to achieve; a universal society. What are codes of ethics of Fascism? It hasn't.

What is role of church in relation to war -- Rev. T. Sukamoto? (If you think war should be won by allied forces) have to watch over people -- not too much religion -- find out how much they can take.

What problems would we meet if we tried to unite all the churches?

(1) Would be very difficult to try to define religion.

(2) Church histories of various religions -- would take a number of centuries -- impractical.

(3) Would be like fascism -- wouldn't be relig. freedom.

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(4) Impractical, but in the reloc. centers will have to build our own churches -- should have a community church (built by all and used by all) -- no objection if large enough and different time of meeting.

(1) Here we need more room and meeting facilities -- tho' we have sep. bldgs. for 3 churches and Eng. and J. of Prot.

(2) So problem of adjusting selves to needs of population. All want to use facilities at s. time.

(3) Church discipline and delinq. control. Might prevent competition -- too complicated so not practical; but could have it in 1 block; community center.
K. Nakaso - Buddhist.

If youth remains apathetic toward relig; they will be leaders and without relig. will become poor leaders. How can youth become relig. conscious?

(1) Might have seminars on religion -- from their present intell. levels -- up to more complicated levels.

(2) Christ. Prot. -- seminars -- use Bible as basis of knowledge -- might have more seminars -- talk with well-known minister who can present religion simply to the people.

Rev. Goto - C.
Conflict between church and governing unit - (as social activity).

(1) This is a wonderful experiment -- social experiment -- should be community wide.

(2) Council -- 4 of 2 churches -- want council of younger ministers and priests and Cath. church.

Thursday, July 23, 1942

Today the timekeepers wrote a proclamation that they are not to enter rooms 1 and 2 (our offices), not to "molest nor act obnoxiously so as to hinder the efficiency of the girls," not to use unused typewriters -- "to aid the war effort; and to help defend our country." This was really meant to be sarcastic -- they put this up in their

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doorway, "to all timekeepers." It's really a shame that they can't be allowed to talk to us for they don't interfere with our work. Of course, if they make too much noise, they should be quieted, but they don't bother us too much because they're outside most of the time. Mr. G. told Mr. L. to tell them to "stop being obnoxious and molesting the girls." Poor fellows -- they have to walk on tiptoe when coming thru' our office and sit quietly in their back room with their heads down. They get bored with it all. I don't know if they blame us girls or not, but maybe they do. I haven't talked to them yet.

Some of the girls ~~xxxxxxxxxx~~ in the office were talking about the case of the boy (ambulance driver) who was separated for "insubordination, insolence, etc." which would blacklist him forever. One of the timekeepers is trying to defend him and said the person concerned would be willing to be transferred to another camp. What got the timekeeper was that any comments or criticism of the administration, or any personal grudge was used as an excuse for blacklisting, transfer, or other official discipline. That's what one must expect from the army, I guess.

We were also mentioning the rumor that about 300 people will come in to this camp from the "White Zone." It's too bad they should waste the time, money, and effort to get them here, when there are adequate relocation centers ready for that number already.

Today at noon the announcement was made in the mess hall that everyone in this district should register at the clinic tomorrow showing they had finished with their typhoid and smallpox inoculations. The reason is to prevent complication on arrival at the relocation center. This may be an indication that we are going soon or it may not. It's certainly cause for much surmising.

People still continue to apply for repatriation. There were about 50 more families today again. I heard one girl didn't want to go tho' her parents did. Mr. G. asked her if she wanted to go and when she said she didn't, he told her all about the

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project and all the complications and trouble and uncertainty involved (as the uncertainty of safe arrival, treatment in J. on arrival, and limitations on finance and luggage).

One girl I know is going -- she has 3 sisters and 2 brothers. They are all Nisei, but tend strongly toward the J. customs, so I guess they don't mind going, tho' I'm sure, since they are Nisei, they don't like to leave America. Most of the other people who are applying are bachelors or old folks without a family. That is all right for they probably miss their homeland, but it's a shame to force children to go.

There are many rumors about our destination -- Wyoming and Nevada and Utah are the latest and most novel surmises -- of course, it is possible that we will be going to all of them.

We girls were quite industrious today -- I continued filing my surveys, but with another girl, so we finished quite a lot (in $\frac{1}{2}$ day we finished as much as I did in 1 day alone). Before that, I entered birth dates and citizenship on the list of nominees for congressmen. In all precincts except ours the majority (and more) of nominations were by Nisei. However, since most made the limit of 3 nominations it seemed that all the meetings were very small.

All the house managers were nominated; JACL leaders and recreation and other leaders of the former communities and of the camp were nominated. There was 1 girl nominated in each of the precincts -- but all were young (about 25) exc. in our precinct.

We girls were rather disgusted that we can't get a day off this week since the script book record cards are being rearranged for further use (for next month I guess) -- thus we probably will be deprived of our day off since we have to get our day off this week I think. It's really unfair of him to make us work on our day off tho!

One girl who had formerly worked in our office was given an assignment to work as steno. for the canteen mgr., but since she didn't have 2 years' experience in stenography she wasn't employed by the canteen mgr. It's really a shame that our

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office assigns anyone formerly employed by our office to the first job that comes in. In that way favoritism is practiced and efficiency is sacrificed. We should have been notified that certain reqts. were needed and then made the assignment for there are plenty of girls who have had stenographical experience.

Tonight we had J. food -- rice cooked in soya sauce -- pickled turnip. It was a novelty (for only twice before since our arrival have we had J. food exc. plain rice), but I hope we don't have it too often because we get tired of J. food (at least I do).

We have been interrupted in our orders for clothing by the govt., because it is rumored that Sears catalogue (a few pages) will be used -- and we can order only certain articles of clothing and only certain styles -- so we will probably have uniform clothing -- it's terrible isn't it? I don't think it's right to force citizens who aren't legally military prisoners to wear uniforms like prisoners.

Tonight S. and I went to the rec. hall to help prepare for the carnival for tomorrow. There will be all sorts of throwing games, etc. The theme is the "Sultan's Holiday," It should be fun. All the rec. leaders were therenailing signs, hanging chains to be used as fences for the various booths, putting up the background, and decorating the various booths, with eucalyptus branches and blankets. It's supposed to be a real camp theme. Too bad wecan't have costumes like another rec. hall.

We had fun working together and it showed the possibility of cooperative effort. Mostly fellows were there earlier in the evening because the girls were at the minstrel show (talent show) but later the girls came. They all colored the score cards, cut out animal figures out of cardboard for the targets, etc., while the fellows did the construction work and also tested out the various concessions. There was a sense of unity and responsibility in the group since they had worked together for so long. Of course, it was noisy and disorderly -- no one person gave directions -- ~~and~~ (probably since each person was more or less responsible for his own concession), but it wasn't too unorganized considering the fact that these people had very little experience in such work previous to evacuation. (There were younger people (fellows) of about 12-15 yrs. helping also.)

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Friday, July 24, 1942

Today was the last day for application to repatriate. Mr. G. was very angry that he couldn't make the dead line of 4:00 p.m. to hand in the names since another family applied after the dead line. (There were 80 today and since the average was about 50 a day for 4 days, the total is about 250.) It's surprising how many people want to repatriate. Hope they'll be safe. I read in the paper today about the sinking of the Taya Maru off Hong Kong (carrying J. to s.e. Asia for business enterprises); this was a regular ship which was vulnerable but one can't tell what will happen even on a diplomatic ship. The last one has left the passengers in Africa and is awaiting the arrival of the exchange ship from Japan.

Today the girls in our office finished checking the canteen record sheets. I don't know when they (books) will be issued again, but it will probably be the beginning of next month because the ticket office is ready already.

A number of ex-prisoners from a N. Dakota concentration camp will arrive tomorrow. I'm not sure how many there will be, but it will probably be quite a large number.

S. and B. are still awaiting final word about their transfer to Gila -- hope it will be soon because the longer they wait, the more they will miss in the study of the opening of the camp.

The family which had applied to go to Manzanar received their orders to move today -- don't know the exact date -- but I presume it will be soon.

Tonight I went to the carnival with S.P. -- she's really good in playing the games -- she got a score of 230 and I got only 120. The theme was a "Sultan's Holiday" and the boys all dressed up like rajahs, etc. (makeup too). The decorations were eucalyptus branches and the background was all jungle scenes -- all with catchy titles for the various concessions. Some were: "Camel caravan" (hit the rolling can), "Elephant's Tee" (croquet thru' an elephant's trunk), "Bathosphere" (watch a fish and get a shower), "Blitz the Baboon" (pin the tail on the baboon), etc. An art instructor happens to live in this district and so he obligingly painted all the scenery for us -- which added

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greatly to the shrubbery and crepe paper streamers. As one entered the door, a tall "punjab" stood at the door (costume and all), you were guided to the ticket booth where you obtained your score card (Sultan's picture), and then you were conducted thru' a hole in the rajah's mouth and another sultan bowed to you. Then you lined up for the various concessions. There must have been about 100 people inside at once. (It was very difficult to get the people finished quickly in order to let others in, so it was announced that tomorrow the carnival would again be opened.) I think at least 500 people attended during the evening. People from many areas came -- about $\frac{1}{3}$ were adults, and the rest were young people of 15-25 yrs. of age. (The 14 and under group was accommodated in the afternoon.) This was a good advertisement because the children told their parents about it at dinner time. It was very successful and everyone enjoyed it thoroughly (especially the decorations and careful planning). About $\frac{1}{3}$ of the people were from outside this area.

After that we went to the movie at rec. #3 -- it was a view of life in the early 1900's and some cartoons. It was a talkie and even if it wasn't a full-length movie, it was enjoyed by most people. Despite the distraction of the carnival, the room was $\frac{1}{2}$ filled in the third shift at 9:00 p.m. (3 mess halls have separate shifts.) About $\frac{1}{3}$ were very young children under 12, $\frac{1}{3}$ were adults and $\frac{1}{3}$ were between. It was noisy like a Sat. matinee, but they enjoyed laughing at the "costumes" and at the animals in the cartoons.

Saturday, July 25, 1942

It seems all groups are expecting to leave soon -- so they're having farewell parties -- the Education dept., the English classes (for Issei and Kibeis), and the Master File Office. In our office the timekeepers were raving about the party they had and said they wished we could have one in our office. I don't know how much fun it would be since most of them are pretty old, but I guess it would be pretty good, if we get to invite someone else.

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Saturday, July 25, 1942

This afternoon, S.P. and I went to the rec. hall to see if we're going to have a club meeting, but since the carnival was resumed from last night, we helped with the score cards for a while and then left to go to get my first aid certificate -- I was the last one. I chatted with the secys. there about X.T. who is in bed with a fractured leg. Hope she gets back soon. I haven't seen her for about 2 weeks -- guess I should drop in on her. They were also wishing their office could have a party (exclusive) in the near future. Their office was divided off from the class room because people coming into the Personal Aid dept. disturb the classes.

E.N. came over at about 4:30 to chat -- she feels that all this idea of repatriation is silly because it's one means of committing oneself by saying one is willing to leave America in order to return to what one truly believes in. Moreover, there is a great deal of danger involved on the way and on one's arrival, for tho' it is a diplomatic ship, accidents and treachery is possible. Moreover, Nisei and maybe Issei will be interned on arrival in J. so that the outlook isn't altogether pleasant. Also, if one is not assured of means of livelihood, he will be stranded for property and food are very limited. There is a restriction on the amount of baggage allowed and on the transaction of disposal of prop. or transp. to J., so it is very unpromising to most people. About 6,300 in all the camps applied for repatriation (about 1/20 of all the J. in America and 1/6 of all the Issei). That is a pretty high percentage. Here, about 200+ inquired but only about $\frac{1}{2}$ of these really applied after learning all the facts.

She also feels that the justification for war is very difficult to see. She feels that true pacifists are really doing worth while things in a true Christian way, i.e., they practice the principals of Christianity. She realizes that partial pacifists feel a little more ease of conscience because J. attacked first.

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Family Problem

Having and Rearing Children

1. Must realize this is wartime and we are subject to whatever war incurs.
 - (a) Expect abnormal conditions and take our share as citizens -- do our share to win this war.
 - (b) Govt. is trying to treat us as citizens -- humane treatment; complaints = from mass movement in a short time.
 - (c) No. of yrs. we will be away from civilian life -- will have effect on tonight's discussion (if in a short time -- no use).
 - (d) Assume -- we will be in relocation centers -- 5 yrs. at least.
2. Having a family has always been an economic problem -- job -- expenses, etc. = easy to get.

G. Fujii -- child welfare grad. Mills -- assoc. in preschool here; academic.
Armchair theorist.

1. Problems in camp life -- congestion, noisiness, too much neighborliness, etc.
 - (a) To parent -- many problems.
 - (1) Discipline -- might cry -- so can't scold.
 - (2) Eating -- noise distracts child from food; too many people.
 - (3) Eating between meals -- neighbor feeds between meals; hard on child's diet and parents' nerves.
 - (4) Sleeping -- hard for it to get a nap -- so better not to give it; too tired at night -- can't sleep.
 - (5) Tardiness, punctuality, etc.
 - (b) Social problems -- good companions for children; congenial neighbors; bad physical environ.
 - (1) Children adjust well with environ.; dishes -- wrap them in cloth -- like mess halls; so environ. = services.

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3. Some things of advantage.

- (a) Regular routine -- set mealtime; don't change it for personal reasons.
- (b) Time for getting up in morning = set.
- (c) Out-of-door life = conducive for good health -- children play out of doors more.
- (d) Social develop^{ment} -- organized recreation (supervised) companionship with children -- give and take; get along.
- (e) Less envy among children -- more equality.
- (f) Leisurely living -- esp. of mother -- more time for child -- be alert and interested in children.
- (g) Sts. -- exper's. on socio-econ. factors on pers. of children.

Family Behavior -- Francis rel. of parents' attit's. toward health, use of leisure time, etc. in adj. to society.

- (l) Evac. -- London -- children = sep. from families to homes; made adjustment -- when happy in attit. toward life; if not sep. from parents -- better adjustment.
- (h) Not physical surroundings of children, but what parents' attit. and feelings were.
- (i)
 - (1) Meaning in raising children -- kind of child -- social asset or not.
 - (2) Fit minds to seek that end -- habit patterns = early -- depends on parents' attit's. (Means some sacrifice.)
 - (3) Goal -- for well-rounded personality.
 - (4) Welfare of child must be first -- self-discipl.
- (j) Age standards must be recognized.
- (k) Imp. of impartiality toward children; recognize good points of each child -- each a special gift to family and to society.

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- (1) Make them useful.
- (2) Responsibilities to each (even a 3-yr.old); let it feel
a part of the family.
- (1) Give child a sense of security -- of emotion -- toward the family.
 - (1) Set examples for child.
 - (2) Harmony between members of family -- affects attit. toward
society.
 - (3) Coop., understanding, love.
 - (4) Must consider the child's abilities and interests -- recognize
indiv. interests and talents (not substitute education).
 - (5) Don't speak of good and bad points in front of child -- affects
its personality.
 - (6) Consider a child as an individual, not a personality.
 - (7) Want a child that can withstand difficulties he may meet.

Mrs. Chizu Kitow -- Some of difficulties -- practical exper. U.C. grad. -- mother of
7-yr.-old boy -- nurse in hosp.

- (1) Now that she has a child it's very difficult to know how to raise it.
- (2) Problem differs according to ea. family -- contemplating marriage; expectant;
preschool children, etc. etc.
- (3) Personal reaction.
 - (a) We at 7 = fortunate in its medical staff; esp. maternity ward (assured
of good care).
 - (b) Services before and after war -- anteportum and post.
 - (c) Ideal setup -- medical.
 - (d) But in barracks -- close quarters, laundry and bathing facil's. = bad --
so physical and med. diffs. to parents (esp. if sev. children).
 - (e) But if one feels a family = imp., and stabilizing factor, etc. -- then

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hardship = least of our troubles.

(f) Consider problem seriously.

(1) Intelligent spacing -- phys. and mental well-being of mother
(speak with doctor).

(2) Barrack life = difficult.

(a) Shaken emotions -- children, too; noisy, crowded, diff.
diets; no privacy in bathing, etc. -- so unstable.

(b) Nursery school = godsend -- mother and child = relieved for
a few hrs; group play training, good habits = developed.

(c) Mothers and children = bewildered so study groups = help-
ful -- can study among parents about problems of children --
with doctors and parents. (Other mothers have s. problems.)

(d) Other types of worry -- education, recr. facilities, good
health.

(1) Until present, formal educ. of our children = left to
public schools; in the camp -- parents will have to
share resp. toward maintenance and getting an adeq.
educ. Should be vitally interested.

(2) Parents themselves must become educated to know what
is best for our children. Freq. conferences with our
teachers; learn education, watch children at school.

(3) Know needs and shortcomings. Work for their improve-
ment.

(4) Our children, our camp -- we must shoulder our part --
Need parent-teacher activity -- united action -- adeq.
facil's., food, recr. program (all age groups); library
facil's., compet. medical staff. Work for in organized
effort.

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- (e) Fathers play with children; help mother in home; develop hobbies together -- handicrafts together (family that plays together stays together) so understanding and fellowship.
- (f) Art school and music school -- teach art of coop. living -- think of good of the whole -- respect rights of others; cleanliness of habits; fortify children with good spiritual background.
- (g) Even with adverse conditions; give love and understanding to children.
- (h) Pleasure and happiness of having children more than compensates for the pain and disappointment with it.

III. Rev. J. Tikamoto -- observer of social customs and father.

- (1) Has changed own mind since coming.
- (2) Before -- felt would wait until after war before having a child; now can't wait.
- (3) Facilities at the reloc. center -- maternity wards (and living conditions) = very imp.
- (4) After the war -- will our children handicap us in our everyday living and attempts to readjust ourselves.
- (5) Questioned 12 couples -- varied opinions.
 - (a) Do you find any objection to having children in reloc. centers? O.K. if hosp. facil. = good.
 - (b) Tanforan maternity ward good? Yes.
 - (c) What do you think about waiting till end of war? May be war will take too long -- and long time to earn enough to pay expenses.
 - (d) What will be effect of waiting too long?
 - (1) After 2 years married life = monotonous -- (not mutual admiration society) want change -- child.
 - (e) How about after peace is declared -- do you worry about future chances of making living? -- I don't worry (faith in future and in themselves to meet obstacles).

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- (f) What is ideal number in family -- min. = 3 -- max. = 5).
- (1) Single child suffers a great deal -- pamper and spoil.
- (2) Need more for well-rounded life.
- (g) Does having children here counteract the otherwise monot. and tedious life here? Have a personality devt. -- watch growing; much pleasure.
- (h) Don't you think envir. = bad? (Neighbors, etc.) -- Felt was a disadvantage -- we might have choice of where we could live.
- Most answers = positive.

Dr. Togasaki -- asked questions.

- (1) Maternity ward = supervised by U.S.P.H. Service (also Children's Bureau) -- staff and nurses = well-trained; pre- and post-natal cases = good; stay in hosp. 2 weeks. (10 days outside.)
- (2) When out -- she doesn't have to do too much -- husband helps.
- (3) Devote whole time to child.
- (4) Only 2 per cent normal J. can afford to buy formulas -- get it free here.
- (5) Children's Bureau = planning classes in infant care and pre-natal care in reloc. centers.
- (6) The St. = interested in families (healthy) -- med. exams; schools and nurseries to train children, churches, etc. = interested; children = building block of the nation; healthy and good family produces a good nation. (Comparison to Nazism; democracy depends on initial training at home.)
- (a) Good family = focal point.
- (b) Many appeals to children.
- (c) We as J. racially = judged according to family and living standards.
- (Habits, clothing, etc.) Our attitudes toward children families = imp. for our future -- better to become a part of one community.

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- (7) Stability of home = imp. children -- interest shifts to children; parents become disciplined.

Our vision = enlarged; new outlook on life if we have children -- many parents.

Need sep. barrack for mothers with children -- more conveniences, etc. (No fear of discipline, etc.) Need washing service, etc.

Wants org. to look after interests of new mothers.

We will have to have more children because more parents now; reloc. -- people will say we are doubling and tripling our pop.

Discussion

- (1) Adoption -- since many parents can't have babies -- is it a good idea and how early? (Very difficult.)

Kunitani? Feels a child can be born only in a family. There is love between -- where a wife should love her husband more than her child. Ans. -- A child brings parents together.

What do you think of a class on marriage, sex, and child welfare?

- (1) (single) If seriously handled, good idea.
(2) (mother) Person presenting it should be very well-qualified; very imp. topic -- exp. on teen age.

Do you think anyone qualified here? Yes.

Is there any family life in the centers? Mrs. Kitow -- thinks there is a great deal; fathers do things with sons; mothers too -- good time.

There is a cult. gap between our envir. here and at home -- what can we do so the parents will have a healthy attit. toward having children?

- (1) Challenge to parents to fall back on past resources.
(2) Suggest parent education, study notes; etc. and exchange notes -- help ourselves.
(3) Originality can be used -- Baba -- assuming the admin. will give us some free hand -- Think parents can organize to get together a library and use self-education. (Cooperatives -- ea. pay sm. amt. to pay for books.)

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There
are problems of the Isseis and the Kibeis.

PTA -- parent education -- will help bring together Isseis, Niseis, Kibeis.

What difference does congestion, etc., have on child depends on parents; ^{affects} child's nerves,
etc. ~~xxxxaffects~~, relieve tension, etc.

- (1) Reloc. centers -- parent educ. under experts.
- (2) Tanforan only PTA; next week proper conduct campaign.

J. Yamashita. The Work of the Christian

- (1) We are all living closely together.
 - (a) Thus we can observe each other much more closely.
 - (b) We can observe so many different Christians (14 diff. churches -- Protestant).
- (2) What is the mark of a real Christian?
 - (a) Marks of an educated man = very easily traceable -- knowledge of certain subjects.
 - (b) If you try to find the essential mark of a good Christian, you will come upon the dilemma that it isn't very easy.
 - (c) 2 Scripture passages --
 - (1) Prophet Micah -- people want to know essentially if they are good Hebrews or not -- make sacrifices; conform to all the customs of a good Hebrew (followers of Abraham). What doth the Lord require of you than to do justly, love mercy, and walk humbly with thy God.
 - (a) One person -- even tho' his child ill, couldn't nurse the child with the mother; in the camp -- was busy helping to keep the camp going well -- so others would have comfort.
 - (b) Another person is fighting so we can have more milk here -- she couldn't get more by asking on the supplies; but she paid for some things from

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her own pocket; she is still working for more milk.

(c) Another person worked 10 days -- patiently and earnestly so we could get basic clothing; found out all his work was in vain (all the file = thrown out) -- but the next day he began as faithfully and as cheerfully.

(d) There are certain criteria by which we can place a Christian.

(1) When it appears that when we get back to a simple affirmative, the fact = simple (and the sects all disappear) -- core -- we can recognize a true Christian.

(1) How Green Was My Valley. A Christian (a minister, Anglican).

(2) One Foot in Heaven. Another Christian minister (a Methodist).

(3) The Keys to the Kingdom. Another different portrait of another Christian worker (a Catholic priest in China).

(4) After reading all these novels, you will come to the conclusion that there doesn't seem to be much diff. between the 3 types.

(a) The passage above is a good definition.

(b) Or Gospel of John -- picture of Jesus -- when he was ready to leave his 12 Disciples -- wanted to leave some last thought -- Jesus with a towel about his waist, basin in his hand, went washing the feet of his disciples; he had to wash their feet to get them clean; they wanted Him to wash their hands and face also.

(5) In spite of our differences in denominations or practices -- answer seems -- do justly, love mercy, walk humbly with the Lord; a Christian = a servant going around washing feet of people.

Mrs. Nagata -- mother Bob Iki -- rec.

E. T. - Edu. R. N. - student.

(1) Defin. of educ. student. Aim of educ. -- to help in vocation; expect to learn

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something new as I go along.

- (2) Educ. mother -- expect it to teach the youngster -- keep on in school; have child learn everything in the educational field, many opportunities.
- (3) Recr. E. T. (educ.) -- help make the youngsters make the most of his leisure time -- sports, hobby (escape mechanism from everyday life).
- (4) B. I. (recr.) -- agree with 3 -- but not an escape mech; part of one's life -- ~~any act~~ /done for that act's sake (end).

Purpose of recr. at T.

- (1) B. I. -- to direct leisure time to beneficial ends.
- (2) E. F. School learning -- pract. educ. and pref. for future.
- (3) Why go to school at T? Student -- help a little later, tho' no credit; takes time.
 - (a) Should it be in the aft so can fool around? Would prefer rec.
- (4) Mrs. N. -- does your son like the rec. hall? Yes -- believes is doing creative art, etc.
 - (a) What do you expect out of recr. for your son? Follow rules of rec. halls.
 - (b) Is your boy getting something? Yes -- crafts.
 - (c) Expect in school? To learn something -- not to fool around.
 - (d) What do you expect here as compared to outside? No, don't believe should be treated as an Oriental child; should be treated as Am.
- (5) What did R. contribute to T? (B.I.) Leisure time = forced on the people here. (Outside many activities.) Unless you have something to do creatively, you will lose your morale (recr. does this).
- (6) Educ. has contrib. to T? (E.T.) 3,000 high sch. -- 315 --
 - (a) Many in other groups. 3 groups -- 200 hrs. of work writing to princ's. to add to work of prin before evac.

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- (b) Older -- help apprec. finer things (art and music -- best staffs in all ass. centers).
- (c) Info. -- town hall -- (Many Nisei problems).
- (d) Coop. classes - pract. plan for coop. store (\$2 plan).
- (e) 1st aid -- now 250 with certif's.
- (f) Very highly organized almost as much in educ. -- but WCCA hasn't planned for any educ. (under recr. at 1st) -- felt our stay = temp., so thought recr. = more imp.
- (g) Did you feel any regimentation of your time in educ. or recr.? R.W.
Left it to me to join recr. and to go to school.
 - (1) What % of girls in this area are in recr. work? 90% (H.S. and under; Jr. H. and H.S. largest).
- (h) Figures on educ. -- elem. about 100% from enrollment -- (most enrolled).
 - (1) H.S. -- about 75% = there -- everyone up to H.S. grad. = in recr. or educ.
- (i) Long-run factor of educ. (Mrs. N.) Very important for the future.
 - (a) Has raised the morale.
- (1) What did you get out of school here? (R.N.) Lots of public speaking; lots of partic. in school activities; opport. to develop leadership.
 - (a) Classes -- no infer. complex as before.
 - (b) Got all A's here -- because no homework.
 - (c) Will reloc. be much diff. from T? Yes -- in long run -- because will be an attempt to return to normal life; recr. not stressed as much as educ.
- (2) B.J. picture of recr. in reloc. as compared -- just as good if not better -- leisure time will be more well defined; compuls. school system -- recr. after school hrs.
 - (a) Recr. high quality of leadership here -- will it continue? Yes -- if together but if split -- will suffer.

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- (b) Other activities will be more imp. in reloc. -- so may not be leaders; think leaders choose because they like reloc; if wider choice -- may suffer, but really able ones will choose.

(3) Educ. in reloc.

- (a) Compuls. schools under WRA superv. N. Y. St. Dept. of Educ.; U.C. and Stanford.
- (b) Expect 80% cauc. and 20% J. All credited teachers; 6 weeks training -- 12 units of educ. plus degree. Then those majoring in spec. fields.
- (c) Superv's. of educ. qualified Cauc. (esp. those who know J. -- Mr. Carter of Marzanar.)
- (d) Funds by govt. -- to build a school, supplies, books, etc.
- (e) Gov. bd. of 1 J. in center (apptd. by admin.); 4 el. by center to assist 3 Cauc. -- ? of Superv. Superv./apptd. by school district. Govern. educ. system beside supervisor.

Percentage of attendance = high, tho educ. facil's. and pers. = low. accus. here -- recr. = overplayed. (B.I.) -- unfair accus. because something had to be done about leisure time -- preferred to play -- (E.T.) -- feels educ. and recr. = fairly well coordinated; educ. started much later; easier to play than to learn; but learning = serious and slow -- so diff. problem; but accomplishments-- elem. dept. feel have done 1 mo's work in 3 mo's.

Mrs. N. -- Discipline -- where do you expect to get it? -- in the home and educ. and recr.

R.N. -- Where did most people enjoy themselves most? -- recr.

- (1) Is it an intelligent thing to do? Shouldn't self-discipline be used?
- (2) Educ. = called a discipline.

(4)

What about some high school people who don't choose to go to school? What is educ. discipline? (Mrs. N.) -- by the teacher; if interested in subject; diff. to discipline them here -- hard on neighbors.

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Reloc.

(1) Will all y. p. go to reloc. with the feeling that all life is play?

B.I. better to feel life is play than "life is futile" -- (would happen if no recr. to use leisure time.)

(a) Discipline = from outside in educ., from inside in recr. (leader tries to show them what is right through themselves).

E.T. -- Educ. proper conduct camp. also thru recr. groups; school needed drastic measures -- work for a week if on probation -- then go to homes and tell parents -- worked.

(a) Older we get -- more we realize life is not play -- but takes time to realize; agrees with B.I. in 1st statement; but with coop. of recr. dept. -- show them that "life is work" -- process of educ.

Summary

Try to get balance betw. recr. and educ. -- recr. to fill leisure time in a constructive way (also in ag. with discipl.) -- educ. -- keep mind alert, disciplined, so can think logically; so won't think life is futile; long-run process.

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Sunday, July 26, 1942

Today I stayed in bed until 7:30 and ate breakfast at home with G. We had a neighbor buy our Sunday paper -- to save shoe leather -- we will get each other's paper every other week.

This morning, we went to the church service -- a Caucasian minister spoke. He is the suptd. of the Free Methodist Church -- which is quite fundamentalist and ritualistic. He spoke in a very monotonous voice -- mostly on the strength and ability of people who are suffering. Those in prison, in various conditions of suffering, etc., seem to write wonderful stories and biographies. It is at such times that people begin to philosophize and to think deeply. He tried to comfort us -- but he talked for a whole 3/4 of an hour and had such a monotonous voice that everyone almost feel asleep. Everyone was quite restless. The consensus was that he is a very poor speaker and that the material was too religious especially since he spoke so long and in such a monotonous voice. He continually spoke of salvation, redemption, etc. and repeated it too much (giving a number of examples) -- so everyone became tired just listening to him.

After church, E.N. disappeared so a bunch of us went to X.P.'s house to say "goodbye" to her. Her sister is to marry a fellow who is in Manzanar so she wants the whole family to go down. She is at present registering the J. in area #2 for evacuation -- and will be unable to rejoin her family until after the 28th when her job will be finished. The girls are very busy packing since they are very uncertain as to the time of their departure. They were to have gone on Monday, but the administration thought it better to wait until another family who is to go to Manzanar also, receives its order. (Thus only one guard will be necessary and transportation expenses will be reduced.) Since the family requested the transfer, they will pay their own way and for the guard; thus, they can bring an unlimited amount of baggage, for they will pay for their own expressage. The girls are very reluctant to go since all of their friends are located here. However, for their sister's sake, they are going. Moreover, Manzanar doesn't sound attractive; nor do they know more than one family there (besides the fiancé of their sister). Thus, they are rather pessimistic

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about it all, altho' they feel that it would be better to get settled and under civilian control rather than staying in a temporary and poorly administered place like an assembly center. These girls have a great deal of Caucasian contacts -- neighbors and YWCA and other organizational leaders -- This is a very important factor in continuation of education in the East. We were telling the youngest daughter (who will be a beginning freshman) about the possibilities of applying for one of the scholarships to a private religious college (one in Ill. and 1 in Ohio). These colleges are sponsored by religious groups, as the Evangelical and Reformed church, but the curricula are liberal arts and similar subjects rather than purely religious. In fact, the only required subject is "The History and Teachings of Jesus Christ," (1 course). It seems that the eastern members of this church are comparatively wealthy, so can afford to submit donations for scholarships. Thus at one college in Ohio there are about 5 scholarships -- one whole scholarship and about 4 partial ones. Thus, this will be a wonderful opportunity for some students, especially freshmen, because the above is considered the best bet to continue a long contact with the people living away from the Coast.

This afternoon I went to the boxing matches with E.N. and X.P. (she was taking a rest from packing). It was very well attended altho' it was very hot and most of us had to stand. It was out of doors and there was a raised ring (tho' it wasn't very high). About 300 people were sitting (on their own chairs, etc.) while about 700 more stood and craned their necks or stood on benches and stilts. There were bouts for the age groups from 11 yrs. to 25 yrs. and the weight ranges from 65-165 lbs. (10 lbs. apart). Thus, there was a wide variety of pugilists. Some were well-trained, others were very amateurish and awkward. The tall ones usually had the advantage. In one bout, there was a tall boy (rather new in boxing) who fought with a champion from S. Jose St. However, the latter was rather worn out by the end of the three rounds so that he made very inaccurate hits in the last two rounds. The former was also very tired but he won because his hits were more accurate. Then there was another fight in which one of the contestants lost his

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temper and fought in an angry spirit rather than in a sportsmanlike spirit. This is a very unhealthy attitude in fights and the audience felt that even if he won, he wasn't a very fair fighter. The audience was composed mainly of Issei (men), with about 2/5 Nisei -- ranging in age from 10-25 yrs. -- b. and g.

We left rather early (when the fights were 2/3 over) and went up to the grandstand to see who had come. Since there was no one I knew, I came home and did a little reading before dinner.

Tonight I went to the Y. P. Fellowship -- we had an art professor demonstrate on, and lecture on, "Art in Everyday Life." He said that we can see art in every little phase of our life here -- even in the color combination of food in the mess halls. He drew a few pictures for us -- a lady, with baby and luggage and porter, and van in the background -- on the day of arrival. Then, a scene of a boy and girl at the railing of the race track as seen from the grandstand; 2 horses in action; an ice cream soda with cookie; and a striped bass. He paints with such quick and sure strokes that one can see the picture being created in a few seconds. This was a joint meeting between the high school and college people -- so that at times the high school people became rather too restless -- for they seem to expect excitement or action all the time -- and when he wasn't talking, but painting, they chatted among themselves. As a whole, the group felt that this was a wonderful opportunity to hear him lecture, for most of his lectures are intended for art students or older people -- so becomes very technical or is presented in Japanese which is very difficult to understand. This also brought them back to civilization -- especially the ice cream soda -- and gave them a little more hope that since art could be appreciated even in such a camp, in such conditions as these, we should all have some hope and imagination for the future.

Afterwards, the council had a meeting at which time it was decided that a cabinet would be selected which would be responsible for each week's program, since during the past weeks each church had been responsible for one or more meetings -- and the talent, as

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well as the planning, hadn't proved very successful. Moreover, the emphasis seemed to be placed on the individual churches, rather than on the whole Protestant Church in this camp as was the original purpose of the group. There was a criticism as presented by an Episcopal minister that a council of ministers had criticised the type of informal meetings as presented by the fellowship. Especially some groups like the Holiness and Laymen's churches -- felt that it was sacriligious to have socials (folk dancing and art lectures, etc.) on Sunday evenings. The minister wanted to have worship services every week instead, or at least to try it out for one or two meetings in order to obtain the reaction of the group, but most of us felt that the general opinion was against such a meeting. Thus we compromised and set a short worship period as part of each week's meeting. We agreed on the officers to be elected, chmn., program chmn., worship chmn., social chmn., music chmn., gen. angt. , sec'y., and publicity; so that time and effort wouldn't be wasted, it was decided that the council (2 mem.'s from each church) -- would serve as nominating committee, and attempt to obtain the best possible candidates, and also to assure wide representation by the members of the cabinet.

Afterwards, L.Z. and I talked about the possibilities of "Cal" get-togethers -- social and intellectual. He feels that we have a lot in common and should hold gatherings of this sort. His rec. work doesn't seem to require a great deal of time -- so that he studies for 1 hour in the morning. He likes to keep occupied by making drawings, maps, etc. He is getting rather bored with life here and so am I.

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Today Mr. G. told us we three girls would have to interview the college grads and high school grads () in order to ascertain their knowledge of the Japanese language. He says we are to interview them in 15-minute intervals. If they ask the purpose, we are merely to state it is in conjunction with the survey we obtained earlier. We don't know what the purpose is, but I guess it's connected with teaching Japanese to the Army or some such activity.

We are still classifying the employables, I'll bet it will take us at least a week. Of course, from tomorrow, I won't be working on it so I'll be delayed that much. S. U. will be working on it meantime so that it won't be too difficult to finish I guess. (I hope.)

Tonight I went to the election rally of our precinct. It was terrible. It was so poorly attended. Only about six women were there. Only two of the candidates were present (as it happened they were Kebies). They said that they would try to do the best they could, if elected, to help everyone in the camp. There was one candidate who wrote a letter of declination stating that he felt he was in too many activities. (He was a high school teacher, and head of the English Department, advisor of the high school church fellowship, Superintendent of Sunday school, and a number of other activities.) However, since the ballots for tomorrow's election have been printed it is too late to decline. One other candidate (who heads the drug dept. of the store) wrote a letter of apology for absence from the meeting since he was busy ordering drug supplies tonight. The rest of the candidates, two leaders of recreation, a dentist, the manager of the clothing project, two or three JACL leaders, two house managers (and Cal grads), a Nisei mother (born in Hawaii), the director of the art school, and a few others were absent. One wondered if they were merely not interested in continuing the democratic principles and practices or were merely modest. This seemed so indica-

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tive of the Nisei apathy toward self-government and toward conditions in camp in general. They merely sit back and let the Isseis do the complaining and criticizing and the consideration of vital solutions to problems (as the need for a barber shop, shoe repair, better conditions in the mess halls, etc.). The women present were about half young girls (21-25 years old) and the young mothers. The councilmen stated that he regretted women weren't nominated but that they could be used in the committees to be formed to aid the congress..

The reason for the poor showing was partly a result of the prohibition of the Issei from voting, partly from the fact that the councilman was a Kibei, and partly from the general attitude that the efforts of the congress would be futile and that they would merely be the front for the council and for the administration. It was generally felt that the administration was the actual executive while the council merely discussed matters with the former without any real hope for action. The congress was to be a sort of front discussing the matters brought to the council, making recommendations, while the former two really took the action (i.e. made the laws and regulations). It wasn't to be legislative at all, but the people would blame the legislature for any action or regulations which resulted. Thus, one couldn't blame the candidate or the voters very much.

After that, I went to see X.P. off to Manzanar. Her sister is to be married there, so her whole family was more or less compelled to follow her. However, they all had their friends here and there was a large crowd of about 100 to see this family and another couple off. There are four girls in the family and the two parents, so that there were about one dozen girls saying goodbye to each of the girls and also to the parents. They are of mixed sects and faiths so that all sorts of friends were there. Also, the other couple is Buddhist and very well-known leaders so a large group of Buddhists were there (they gave a yell for him too). As it happened, he was an optometrist here, so that the whole medical

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staff came to see the couple off. The whole group of eight went to S.F. on a delivery wagon (closed back). As they reached the gate, the guards opened the door again to be sure no one sneaked in. It seemed so like a concentration camp when that happened, that we all laughed embarrassingly. There were tears in all of our eyes as we bade them farewell. They were rather glad to be leaving this camp just to be outside for awhile, but yet they hated to leave their dear friends .

Tuesday, July 28, 1942

Today was the election. In our precinct only about 195 or thereabouts voted. It was a pretty bad showing--that's about half I think. The election was held only in the afternoon, but even then the Nisei could have been more active in their interest. I voted at 7:00 p.m. and only 124 had voted ahead of me. What aggravated me was that the booths were not entirely private. There were army blankets for the sides and the tables ran the length of the booth so that (since there was no front covering) anyone awaiting his turn could see how one voted. This seemed so undemocratic (i.e. not true secret ballot) that it just made me sick. I ~~liked~~ looked at the list of voters and more than half were women. That seemed rather strange (although maybe women didn't realize the true meaning of the election) since only one woman (a mother) was running. (As the results showed, she didn't receive very many votes. She was at the bottom of the list.) Those elected were the Christian leader, (JACL) and Chairman of the clothing distribution, the dentist and JACL leader, the recreation director in this area, the art director, the lawyer, and the man in charge of the roll call. Most of these people were JACL people--that organization is still using its influence on their members. Also those elected were well-known people whom the residents as a whole had a great deal of contact with. It was interesting to note that the Kibeis

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were not elected. I guess the councilman's influence was very negligible in that respect. The people (Nisei) are very loath to have a Kibei in the self-government organization.

Today at the office we started the interviews. Of course they were very curious to know the reason for the questions of the extent of their J. education. Many felt it was to obtain spies, others thought it was a means to deport them from this country. We tried to reassure them that this was not the true cause, that no harm would result. (I hope not because the employment office seems to have an unfavorable connotation anyway--favoritism, etc. in placement) It is very strange that they won't tell us the purpose of the interviews, since we will probably be blamed personally if the purpose is unfavorable to the interviewers.

We don't need the whole 15 minutes allotted each person. It can be finished in about 5-10 minutes(usually less). Some of the questions are--number of years of education in the U.S., in Japan; the profession; can one read Katahana (simplest Hiro and (the next simplest) alphabet), Kanji (Chinese characters), J. newspapers; can one speak J. fluently (all J. with an Issei); does one have any immediate relatives in J. in the army or in the government? Has one had J. military training in high school (like gym), or in the army, etc? What is the past and present status of parents and Siblings. Some of these questions would naturally bring doubts into the minds of most of the interviewees. I interviewed college grads mostly because I can't speak J. myself. They were all people I knew so I didn't have much difficulty but I was afraid of the results that they would blame me personally if they were harmed as a result.

Tonight since K. B. from the Y.W. came to see us and brought us cakes the "Y" bunch had (another) get-together. (She told us that it's very quiet at Cal now because the new semester has not begun as yet. It's quite like the usual inter and summer sessions and people don't come in and out of the Y very often.) Thus

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the only activities really functioning are the race relations and a weekly meeting for all girls, somewhat like the class luncheons on a wider scale. She seems to think the attitudes are still favorable toward us. However, this represents only the more liberal and educated classes.

At the get together, we discussed all the swell times we had at Cal--of all our former friends and their whereabouts. L. Z. told us that quite a few J. live in Denver and seem to get together quite often. However, they usually live in the more unfavorable neighborhoods and receive very low wages. D. is considered a rather unfavorable community as far as the J. are concerned anyway, so one can't be certain of the favorableness of opinion there.

We again discussed the question of food and felt that though the quality was improving the quantity seems just about as before. There are still many cases of diahhrea.

L. also told us about the women's (alumnae) club to which she belongs. It is made up of girls in the bay region who have graduated together (she belongs to an older group since she missed out a few semesters). They hold monthly get togethers like dinners, theatre parties, skating parties, weiner bakes, etc. Well, it was her turn about a year ago, but she couldn't get the girls together. Now it is her turn again so she is planning a little get-together this week, just cards and a little food. She also told us about a surprise birthday party to which she was invited (unexpectedly for the guest of honor called for her at the last minute, this was an excuse to get her out of the way while her husband and the rest of the guests put all the food on the table). They had a large and fancy cake, candy, cookies, etc. It must have cost him a great deal but he wanted to make his wife happy (they were married but a year) so invited her friends over. Since they had no dishes, they used pieces from cartons

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stapled together with wax paper on top. It was really an ingeniously planned affair and the wife was very happily surprised.

Then she told us more about her travels. It seems she had an opportunity to visit Mrs. R. but was afraid to. She was right across from the White House but got cold feet. Now she regrets it, for all her friends felt that this would have been an unusual and valuable experience for both parties since she was the first person to have left an internment camp to go East. Moreover it may have aided us in our relocation because she (Mrs. R.) is always willing to listen to anyone in trouble. (She is the one who helped the CO's get their camps) so could probably have helped us.

There was an editorial in today's Chronicle about the excessive and unnecessary emphasis on "social gain" in these assembly (and relocation) centers. It's very ironic because there are a great many social problems resulting from these camps which might have been avoided on the outside.

She also told us about the Gettysburg Address which she read on the Lincoln Memorial which seemed so appropriate at this time. It seemed to apply to us especially and concerned the question of all minority groups and their rights during this war.

I hope we can have these get-togethers more often because they are really wonderful.

Wednesday, July 29, 1942

Today we continued with the interviews. It seems that there are quite a number of Kibeis who have graduated high school in Japan. They seem more concerned than the Nisei because they feel they will be deported (so they believe).

I think about 100 are Kibeis and 100 Niseis who have graduated college.

There is still the rumor about the restrictions on visitors--that they

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will sit on one side of the table while we sit on the other. Also food will be prohibited from coming in. It seems so unjust to have such regulations (also the curfew regulations--10:30 light out--because we here at T. are about the best behaved of all of the centers since it is composed mainly of middle class town people (not the extremely poor nor the extremely wealthy).

Tonight I went to the discussion on "having and raising children in the relocation centers." It was interesting to note that practically all of the speakers and also the audience felt that there would not be undue hardships which could not be overcome in raising children in the camps. Most felt that there were a number of advantages, as fresh air, routine, more time for parents to devote to children, in these camps moreover if the war lasted five or more years, it would be very difficult for a couple to have happy homes without children for that long of an interval. It made most of us think more thoroughly on the problem and I feel that many of the ideas were accurate, but if the war is to last only a few years, even the savings in expense wouldn't be worth the deprivation to the children of the community contacts it would receive on the outside. I believe Caucasian contacts are fundamental for happy and normal living.

Afterwards we went to the Y. People's co. rec. meeting. They are planning one dance and say that those present at this meeting are entitled to an extra bid, either an individual or a couple. Also we are to donate 5 cents in script (girls) or 5 cents in cash (fellows) for refreshments. This group is composed of people 18 to 23. (The younger predominate.) Also they want discussions and singspirations.

Thursday, July 30, 1942

Today we continued with our interviews. I had **some more Kibeis** but mostly Niseis whom I knew at Cal. Most of them, especially **Kibeis** are very dubious about the purpose of these interviews. A number of them ask if we are trying

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to make them spies, or to turn them over to the FBI. In a way they can't be blamed for such ideas because we can't tell them the purpose of these interviews. The Niseis as a whole can't read Kanji or read the newspaper because they can't remember what they've learned nor have they continued in practice. Also, about half of the Niseis can't speak J. fluently. They can't be blamed a great deal because they have little interest or need for it, since the only real need is in speaking with their parents and the majority use broken J. for that use.

This morning, L.J. and I went to work at 7:45 because we have to leave at 11:45 and at 4:45 and since the timekeeping office is getting fussy about the hours put in by all workers, we felt that we should put in our entire 8-hour day. We did it again at noon. The timekeeper told us we could come early once a week. That would be enough. However, it may be better to come early for the next few days until the pressure has been lessened. L and I decided we won't come early tomorrow. Gee, it's beginning to look like we won't ever get our day off. Yesterday, Mr. G. said we will get out day off soon, but I don't know.

Today the Chronicle stated that we (in Tanforan) will be taken to Manzanar and similar relocation centers by August 7. That was a mistake as verified by Mr. D. to one of the councilmen. For awhile everyone was getting very excited and wondering on which day they would leave and preparing to pack up. Then in the afternoon, the verification was made known so that everyone was at ease.

Today the pharmacists family tried to get a modification in the military order for removal of the whole family to Gila, Arizona, but since it was futile they submitted and are planning to leave tomorrow morning. They packed and had their baggage inspected at 2:00 p.m. this afternoon.

This afternoon a girl left (I don't know her destination) so there was a crowd of about one dozen young people waiting to bid her "adieu."

There was some soap in the store today. This morning I bought two boxes

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of lux (one for myself and one for someone else) but had to have someone hold mine while I went back for another. Everyone was doing the same since there was a limit on one box for each person (flakes). This afternoon they had bar soaps-- but I didn't buy any because we have a large supply.

I had two ice cream bars today and I felt it at dinner time. I wasn't very hungry. Also just before closing time, the mess hall #2 brought us apple turnovers (because someone in our office requested them). They looked swell but I couldn't eat it then so I brought it home for dessert.

I asked E.N. if she would like to come to our dance at the Rec. hall but she planned on attending the house manager's party that night. She was telling me about her faux pas today. She had a very complaining letter from a resident of Poston read to the house managers but she forgot to obtain the permission of the person who had loaned it to her. It was copied (100 copies) and distributed, thus she felt terrible about it. Also it seems that the lender's brother was present at the meeting, so it placed E. in an embarrassing position.

Tonight S.P. and I went to work on the bids for the dance for Saturday night. It was a piece of wall paper with the written matter inside. The theme is nautical with an anchor on the cover. It should be a successful party since about 200 people are expected and it will be the only dance that night (beside the high school prom). S. and I were trying to decide on whom to invite but it was very difficult since we don't know the same people. I want to invite two Cal fellows one for her, but I can't seem to think of any. Hope we can though because it will be fun, I think.

At the rec. hall tonight the Isseis were having a meeting to decide on what activities they will participate in, some want just games like checkers, mahjong, ping pong, etc; while others want entertainment--musical, etc. and maybe discussions on camp problems. (The latter will be a technical problem since they

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aren't to use J. in any open meetings.)

I planned to write a number of letters and to study tonight, but I didn't accomplish much in that line.

Friday, July 31, 1942

Today we finished a few more miscellaneous interviews and then Mr. G. got orders that he would have to finish listing the names of those who knew the alphabets, those who knew the Chinese characters to 1,000 and those who knew more than 1,000 characters. It was a change in plans. The interviewer was to come next week but he changed his plans and came this morning at 10:00 a.m. He spoke to a large group explaining the purpose and then made appointments to test their knowledge of oral and written Japanese. The interviewer is a lt. col. who has been in Japan and so can speak fairly fluent Japanese, so he is rather competent in his testing. He complimented our office for the competent choice of candidates and in the actual questions asked. It was partly Mr. G.'s choice of personnel, with the suggestions from the army that college grads in the U.S. and high school grads in J. are the best. Of course we had to explain to him what the qualifications for various grades of training are. About two-thirds of those originally interviewed were qualified (could read the alphabets anyway) so were interviewed again. The true purpose of the survey was to obtain trainees for the army intelligence division. What aggravated most of the fellows was that they wanted to volunteer for the army, but were rejected on racial lines and now were being drafted to do this work. What is worse, they are only given private's rating and with little opportunity for commissions. It seems college grads are given higher ratings while non-college people are given lower ratings though they may be better qualified. (Of course, the question of loyalty will be a very important one--so the Kibeis may be at a disadvantage on this score.)

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This morning Mr. G. was angry because the army demanded these survey forms and lists immediately instead of next week as planned. Moreover, the director of the camp demanded his directory by Saturday noon and also other rush orders came in, so he was all excited and rushed. He yelled around like a madman and stopped our interviews for a while. We had to send notices out to all the selected persons to come up to see the Lt. Col. so the office was in an uproar and very unsettled.

This afternoon (after all our doubts about the purpose of the interviews were allayed) we settled down to a more or less settled routine. However, Mr. G. kept coming in and made all sorts of remarks (very/^{un}businesslike).

First of all he started to punch holes in the pages of the directory and made some unnecessary ones so that a few pages had to be retyped. This aggravated the typists a great deal, for he had no business making unnecessary work for them.

Then he commented on how he had applied for civil service work for the WRA as J. administrator, stating that he would go all over the U.S. (travel constantly) or even leave the U.S., but it seems he won't be able to obtain a position in that branch (thank heavens; moreover, he isn't qualified to do so).

He then made some remarks on the case of the Nisei. He said that the problem of dual citizenship is the greatest hindrance toward the advancement of the case for the recognition of rights of Nisei as citizens. He was shocked at the great percentage of Niseis with dual citizenship. Then he tried to compare this point with the activity of the Italians and Germans in keeping subjects in foreign countries to undermine and prepare for infiltration of fascist govt, (trying to show off the little he knows but it's all common knowledge and not very enlightened).

S.Z. came in and said he wanted to work voluntarily as classifier (for half a day) but Mr. G. wrote out a work order for him as p. and t. I don't think that's