

56.15C

5

7-7-42 1

At 10:30 a.m., I went to the Barber Shop for a hair cut. There three barbers, three customers and about eight people waiting. It was very quiet and hardly any conversation going on. On the way back, I stopped in the store which was very crowded. A shipment of watermelons had apparently just come in and they were being sold over the counter at great speed. Orange juice and milk were also disappearing by the arm fuls. One woman, apparently not receiving as much milk as she wished, told the clerk that she had the milk reserved for her each day.

Family

1:30 p.m., attended the Welfare meeting. For matters discussed, see attached copy of minutes. Several stories were told of the hardships caused by the combined effect of evacuation and the internment of one member of a family. An elderly man and his wife built up a grocery store business after thirty years of hard work. Six months ago, he was taken by the F. B. I. and interned. The old lady had to assume the responsibility of the business, and not being ~~very~~ ~~much~~ accustomed to dealing with business matter and being very much frightened and disturbed by the whole situation, she fell a victim to unscrupulous persons who soon got the business and property away from her. She is now in this camp in a highly disturbed, emotional state bordering ^{on} ~~at~~ a mental breakdown. In another case, there was a family composed of a father, mother and a boy of 16. The father was interned and the boy of 16 was left with a truck-farming business and a ~~mother~~ mother to look after. The boy was unable to get any help in the fields and felt that he alone had to do all the work that was formerly done by his father and two or three men. He became very tense and excited and abusive towards his mother as a result of this ^{strain} ~~case~~.

In another case, the mother was suffering from a mental depression and had been in a mental hospital a number of times. When her husband was interned, she was left with two small children but was wholly unable to look after them. She

5

and they are now in this community. The husband's case is still undecided after six months.

ST

The meeting discussed at some length, the problem of supplying needy people with clothing and shoes. It was stated that a number of men are unable to work because they don't have sufficient clothing. The Japanese members of the committee pointed out that it is very much against Japanese tradition to accept any form of charity and that it is extremely difficult to find out who the needy ones are and having found out, still more difficult to get them to accept any help. They said that there were two reasons for this: one, the traditional pride and the other, a fear of becoming indebted to the authorities who might then somehow ~~then~~ take advantage of them - such as having them deported for being dependent upon the community.

Thursday, July 10, 1942 -- VIA MISS FINDLEY

Mr. Frank Izuo came in to get a report on the Akamatsu family situation which he had reported at the office some time ago. I advised him to see Miss Tsukao.

Mr. Izuo stated that he felt a great deal of the trouble with feeding the children could be avoided in the mess halls if there was some way the children could be given small dishes, baby spoons, and small cups. He said when a big dish of food was placed before the children, it was enough to spoil their appetites, let alone wasting the food as they did.

Mr. Sato, one of the young Japanese greatly interested in the Buddhist Church, came to see if it would be possible to have the church plans, that are being considered, altered so that there would be 3 church buildings in Poston--Catholic, Buddhist, and Christian. He said it would be difficult for them all to use the same building. No Christian would want to worship where there was a Buddhist idol and the Catholic Holy Mary on the Altar. Neither would a Buddhist like to worship where there was an idol of Jesus and the Virgin Mary present. He felt it would be better if we would have 3 churches.

Mrs. Mukaeda came in to see about some help for the hospital and the employees' dormitories. She asked to see Miss Mahn. An appointment was made for her to see Miss Mahn.

Mrs. Mukaeda is going to go to the dormitory so that she can supervise the young nurses that are in training there. She said that at present some of the mothers do not like the young girls

staying away from home, but would be satisfied to let them stay there if an older woman were with them. Mrs. Mukaeda is definitely interested in the hospital set-up and is willing to devote her whole time to being housekeeper for the hospital as soon as a satisfactory person can be found to take her place at the dormitory.

I had a discussion with Dr. Schnur and Mr. Burge on the matter of housing. At present the Japanese people who want to change their houses are going to the hospital and getting a medical reason for the need of moving. Mr. Burge has been swamped recently with these requests. Dr. Schnur felt that he should relieve the doctors at the hospital of this responsibility and assume it himself. He thought in the future it would be better for him to make all the recommendations for people who wish to change their houses. This, it was pointed out, would swamp Dr. Schnur and not allow him free to do the other things which are necessary. It was agreed that many of the families were using medical reasons for moving when the cause for the request for different houses would be entirely different. It was decided that Mr. Burge should arrange as to who should go and call for assistance from the Medical Division if he felt that such recommendation was needed.

A case in point was discussed wherein an elderly woman who was a cripple with varicose veins wanted to leave her relatives and move in with the young girls in the dormitory. This move had been approved by the Housing and the Medical Divisions but was disapproved by the Family Welfare Department due to the

to
damage such a move would do/the young girls who were living in the dormitory. It was agreed that the situation probably was unsatisfactory in the home but moving to the dormitory might solve it, but would create a problem for the young girls living there.

Mitzi Sugita came in to see about the fashion show which the sewing class is going to put on in the near future. She would like to have the show late some evening and wants a list of people who work in the Administration Building, who would be invited. She asked that we be sure to invite Mr. Best because he had been kind to the sewing class. She arranged to have the Hawaiian Orchestra play for her. This is going to be one of the nicest shows ever held in Poston.

Miss Sugita is anxious to have the Sewing School separated from the Recreational Department. She would like to have it function under independent identity. I told her not to get any changes made until Dr. Powell returned. She is anxious to have the school become a part of the School Department. I told her it was quite probable it could be worked out. I told her as soon as Dr. Cary came back, we could discuss the matter with him.

Miss Sugita is an enterprising aggressive young woman. She made her own arrangements for getting ice, sewing machines, and other equipment in her place. She runs her school in an orderly efficient manner. Visits there have shown there are at least 40 to 60 women sewing each morning.

(AHL)

Last Saturday (July 25, 1942) I met Miss Louise Tatsuno, social worker, on the road and we talked for a while. She told me that there was a family of children who were Korean Japanese who were permitted to leave camp and join their Korean mother who was living somewhere outside the camp. She said this matter was supposed to be kept under cover but somehow the news leaked out and a large number of people knew about it. Naturally other families whose children were one-half Japanese and one-half of some other race felt that this was a precedent and consequently they felt they should be given the same privilege. These families according to Miss Tatsuno are very anxious to have the children leave in this camp and take up residence with their non-Japanese father or mother, whichever the case may be, somewhere outside the camp where they can live more freely. Miss Tatsuno informed me that there is a Filipino man married to a Japanese woman living in this camp. She said this couple is having difficulty adjusting themselves socially. They feel that the people are in some way shunning them from the community circle. Miss Tatsuno said, however, that she did not know definitely whether there really existed any discrimination against this couple by the people. She said that this Filipino man is a very nice person, one of the nicest Filipino she has ever met. She said he is

Last night (Jul

very devoted to his wife and will not leave her in this camp alone. He desires very much, however, to leave this camp with his wife and take up residence in a community of his fellow countryman. He said that he would not live in a community/ⁱⁿ which no Philipino lived.

Miss Tatsuno also informed me that plans were already under way to partition apartments in order to accommodate couples with the maximum privacy. She said Miss Findley had asked their welfare office to conduct a survey of couples or families desiring to have such partitions made to provide more privacy. She said the welfare office has been conducting this survey and had made some recommendations in specific cases but the housing department took no consideration of their recommendations. Consequently she felt their efforts were in vain.

(T.Y.)

I talked with Rev. Morikawa, who lives in Block 35, on Saturday (July 25, 1942) and we had a very informal discussion about things in general. He pointed out that the present set-up of apartments does not provide for family privacy especially in cases of young couples with no children. He felt that the apartments should be partitioned off to provide for the maximum privacy which is so essential to a happy married life. (Refer to Page 7, same date.)

(T.Y.)

I met Mr. Sam Yamamoto, block manager of Block 15, this morning, and we had a friendly chat. He showed me about his office and pointed out the nice desks, chairs, and benches that they have built themselves. He showed me a mail box structure which was in the process of being built. He remarked that eventually each family within that block will have its own mail box. As it was about noon time, he invited me to lunch in the block dining hall. Food was served family style and each family or group sat together, eight at a table. I sat with Mr. Yamamoto and his group which consisted of all young boys. We had stew and peas for lunch. Food tasted well-cooked and I enjoyed it. For one thing, they were very generous in their helpings for the waitress who was assigned to the table kept on bringing seconds and thirds. The people there seemed very satisfied with the family style service and in general the work in the dining hall was speeded up. After lunch I talked with a Mr. Frank Tsugiyama, who is one of the five boys sent from Santa Anita as punishment for escaping from Santa Anita assembly center one night. Frank seems to be a very nice chap, and spoke very pleasingly. He said he was ready to return to Santa Anita assembly center together with the four other boys to rejoin their families. He said that Santa Anita is much worse than Poston and when I questioned him why; he said that in Santa Anita a strict military surveillance is maintained. He said there is much more freedom here in Poston and that he liked this place despite the heat and dust and other disagreeable factors. After he left, I talked with the block manager and some other people gathered in the block manager's office and they said that these five boys are really not bad at all. They are all very young, 19 and 20, and naturally they craved for some excitement. They really meant no harm when they caused some mischief. During the period that they have lived in Block 15, they were very well-behaved and became very well liked by the other people. (Ty)

are not known, for example, the fact that partitions have been put in in Poston Two and Poston Three, that the milk quota has been increased to three thousand quarts, and other improvements in living conditions. He suggested that the mention of these various achievements might be made appropriately. Mr. Head objected on the ground that these slight achievements of the administration have already been given a great deal of publicity by the Japanese themselves. He sighted a case in which a woman at a meeting had explained ~~the~~^{such} points to the people themselves. Dr. Leighton stuck to his point that a great many of the improvements are not sufficiently known about. (EHS)

via Dr. J. W. Powell:

3 parolees from Santa Fe, New Mexico. (EHS)

via Nell Findley:

YOSHIDA
MORISHIMA

Mr. Tamura, Block 12, brought to the office Mr. Yoshida and Mr. Morishima to the office to discuss with me a serious neighborhood problem that has recently arisen.

Mr. Yoshida and Mr. Morishima were very angry because Mr. Morishima had been requested to leave the Yoshida home by the Housing Department. They had gone to Mr. Tamura, a lawyer, to bring about a suit for scandal and they wished to charge Mrs. Oichi as the one who was making the damaging statements about the two families involved.

It seemed that Mr. Morishima, age 61, has been living with the Seichi Yoshida family since their arrival in Poston. These families lived together on the outside, and when they came to Poston, they decided that they should continue to live together.

(AHL)

MEMORANDUM FOR: Miss Findley

FROM: K. Tamura, Law Department, Camp I

SUBJECT: Mr. K. Morishima

Mr. Morishima has been in to our office for advice in this matter. He suggested possibility of a slander suit but I discouraged him in the matter and advised that I would get in touch with you and then ^{have} you call in the respective parties involved for an informal hearing and have you decide the matter accordingly. I was unable to see you although I made several attempts. I am advised, however, that Mr. Tomo Ito has made the arrangements with you to talk to these parties.

Mr. Morishima has asked me to go with him this morning but I have a very bad cold and am unable to do so. If I could be of any help in this matter, I shall be very happy to do so. Mr. Morishima expressed desire to have their conference with you postponed until I was able to attend, however, I do not think this is necessary unless you feel it may be of some help.

(AHL)

16.15C

8-31-42

S

60

At the invitation of Mr. Kushida, I attended a meeting of the staff of Family Welfare, Employment and the Census at Block 5. The meeting was to be at 8:30 but it did not get going until 9:00. Representatives from Camp 2 and 3 were supposed to be there but for some reason did not show up. There were about 50 present. Miss Mary Bonack did most of the talking and explained about the new W.R.A. policy for getting people employed outside. I left before the end of the meeting, during the asking and answering of questions. There was one man present who appeared very tense and spoke in a somewhat quivering voice and he wanted to know if the government was going to force those who stayed on in the relocation communities to adopt cooperative enterprise and then withdraw all support. He evidently felt that this would be a disaster. I asked him if the cooperative lecturers had given him this impression and he said no, they had merely spoken about the independence of cooperative enterprises and that he had leaped to the conclusion that it was a plan on the part of the government to wash its hands of the Japanese-Americans in the relocation centers. He said that the Nisei were against the coops and that the Issei had been very much influenced and he seemed to feel that they had been misled.

(AHL)

At the invitation of Mr. Kushida, I attended a meeting of the staff of Family Welfare, Employment and the Census at Block 5. The meeting was to be at 8:30 but it did not get going until 9:00. Representatives from Camp 2 and 3 were supposed to be there but for some reason did not show up. There were about 50 present. Miss Mary Bonack did most of the talking and explained about the new W.R.A. policy for getting people employed outside. I left before the end of the meeting, during the asking and answering of questions. There was one man present who appeared very tense and spoke in a somewhat quivering voice and he wanted to know if the government was going to force those who stayed on in the relocation communities to adopt cooperative enterprise and then withdraw all support. He evidently felt that this would be a disaster. I asked him if the cooperative lectures had given him this impression and he said no, they had merely spoken about the independence of cooperative enterprises and that he had leaped to the conclusion that it was a plan on the part of the government to wash its hands of the Japanese-Americans in the relocation centers. He said that the Nisei were against the coops and that the Issei had been very much influenced and he seemed to feel that they had been misled.

(AHL)

via Alice Cheney (Nell Findley):

Yoshida
Morishima

I found Mrs. Yoshida at home alone. She is rather nice looking but somewhat fretful looking and does not seem well. She hastily put on a blouse over her slacks and rather inadequate halter front, when she saw me at the door. The room is rather bare, no partitions; four beds but only Mr. and Mrs. Y. and Mr. M. now in it.

I listened to her story for an hour and feel sure that while she has grievances she has lashed back with her tongue.

Before evacuation Mr. Morishima and the Oichis (12-6-B) rented farms from the same landlord in Talbot (?). The Yoshidas had to give up their place and Mr. M. asked them to move in with him. His family are in Japan. He and Mr. Y. were good friends and he was well thought of in the community. The families had been friends and when Mrs. M. left for Japan she asked Mrs. Y. to look after her husband. Mr. M. is 62 years old.

Mr. Oichi was in detention and Mr. M. helped on his farm in a neighborly way, lending tools and helping with the work. Mrs. Y. says she was not intimate with Mrs. Oichi before moving to Mr. Morishima's. The Oichis came to Poston first and on Mrs. Y.'s request saved the apartment next to them.

Back of the trouble about the "hole" there seems to have been friction. Mrs. O. borrowed brooms, etc. and did

not return them. Mrs. Y. was not well and food was brought home to her and she cooked some for herself. Mrs. O. seems to have made remarks about this when Mrs. Y. went to the store or a show or even a funeral.

She showed me the hole, a space hollowed out under the floor, nicely floored with wood and fairly well lighted from the side where the house was high above the ground. However, the hole is entered from the room. Mrs. Y. says Mrs. O. objected to her going into the hole in the afternoon with Mr. M. "I wouldn't have gone with a stranger but he is an old, old friend. I knew his character and he is almost old enough to be my father". Mrs. Y. thinks that Mrs. O. gossiped about them for she heard echoes from all sides. Mr. Oichi came back and went to thank people for their kindness to his family while he was away but did not come to Mr. Morishima. One day he did come in but his wife called him out on some pretext.

Then the block manager brought an order for Mr. M. to move. They were surprised and angry. Mr. M. ^{went} into the Yoshida apartment and got very angry and talked "too loud". Mrs. Y. went in to calm things down, as she says, but evidently had her say also. The Oichi daughter declared, "It isn't just my mother, everyone is talking". To this Mrs. Yoshida replied, "The talk all started here. No one would have thought any evil if your mother had not gossiped."

I don't know just when the Yoshidas across in the next

building came into the case. "Only yesterday we found that it was she, who asked that Mr. M. be moved. We want to go to him and find out what reason he gave. It is very humiliating for us. But he is excitable and Mr. M. has been warned not to go there because Mr. Yoshida (across the way) is very jealous of his wife." I suggested that they not pursue the matter for a time as it would only make things worse.

Mr. and Mrs. Yoshida have only one child, a son of 20 who went to Japan in the spring of 1941, "To visit his grandmother and study a little". "Then he couldn't get back". When the block manager notified people that they might return to Japan, she went to inquire about it. Mr. Yoshida across the way told her she was very foolish, that it would enter into her record and they might be deported or have their property taken. "Another neighbor told me not to pay any attention to him; that he was very excitable, 'twisted in his head'." Mrs. Yoshida showed much resentment and refused to admit that perhaps the situation made everyone edgy. Only the others are to blame. But in talking of her son she showed real emotion and anxiety. This is no doubt has much to do with her digestive trouble and mental attitude.

I asked her what she thought the solution might be and she said if they moved it would look like they had been in the wrong. "The people who made all the trouble are the

ones who should move." "Ask the Numatas (12-6-A) and others about Mr. Morishima. They all know his character." She says she is on good terms with all her neighbors except the Oichis and Yoshidas. She doesn't speak to them for they don't speak to her. The wall on the Oichi's side of the Yoshida room is covered tightly with corrugated paper.

As I left Mrs. Oichi stopped me and asked me to come in. She may have heard much that Mrs. Yoshida said for her voice got rather high at times. Mrs. Oichi came a few times to my English class. She recalled herself to me and insisted that I come in. I excused myself but could not prevent her from talking a while. So I listened to part of her story. She insists that she has not been spreading tales, that Mrs. Y. is blaming her when she has done nothing, "But judge for yourself if it is all right for a man and woman not related to go down into a hole naked." She did say that she had gone to an older woman, a former neighbor, who lives in Block 38 and asked her to remonstrate with Mrs. Y. especially as she was going around with nothing but slacks on and it was bad for the young people. But this old woman would do nothing and defended Mrs. Y., saying lots of people were making holes, "You have one yourself." But said Mrs. O., "We were a family." Then Mrs. O. seems to have advised Mrs. Y. to come out of the hole before her husband came home in the afternoons. "He would sit in the doorway

looking very lonely." "He told others that he had nothing to do with making the hole and didn't even know they planned to do it."

Mrs. Oichi is distressed because Mrs. Y. and Mr. M. talk in a loud voice about her family. They chatter together, "But you never hear Mr. Y. say anything. He has changed a lot since they went to live with Mr. Morishima. Perhaps he agrees to the situation but he is not happy".

I asked her if she thought it would be fair for just one family to move. She replied quickly, "We can't move. My husband and two children work in the block." She went on to say that she didn't want the Yoshidas to move either but would like to get things settled and live like neighbors. However it was clear that she wanted to be cleared of any guilt in the affair.

I can quite believe from what the two women said that there is no one in their circle who does not know of the feud. It certainly can't go on as at present but I see no hope of reconciliation.

(AHL)

via Nell Findley

YOSHIDA
MORISHIMA

Mrs. Oichi and Mrs. Yoshida, number two (across the street) came to Miss Findley's office. I had a long talk with them. They went over and over their story - the intimacy of Mrs. Yoshida and Mr. Morishima, Mr. Yoshida's resentment at first, their attempts to "caution Mrs. Y.", the fact that the authorities had ordered Mr. Morishima to move, his anger and quarrel in the Oichi home, the fact that he went around talking to everyone about it.

Mrs. Yoshida, No. 2 insisted that Mrs. Oichi had not gossiped and that Mrs. Yoshida was blaming her for what she had not done. "Everyone was noticing their behavior and laughing about it. It was bad for the young people." They tried to get me to say such and such things were wrong and it was all right for the people in the block to object.

Since Mrs. Y. had stated that Mr. Yoshida, No. 2, was the one who had asked that Mr. M. be moved I inquired, "Who was it who requested the Block Manager to have Mr. M. moved." "It was the Block," was ^{all} the answer I could get, so I didn't press the point.

I explained that this department could not take sides or punish one side in the quarrel. If they could not live peaceably probably both families would have to move.

Mrs. Oichi said it was impossible for them to go. Her children had all their friends there, "and we have done nothing to make it right for us to move."

Then I asked if she thought and Mrs. Yoshida also that they could let things rest as they were and stop quarreling. "Then will you tell them not to talk loudly about us. It is hard for my children. They don't want to come home because Mr. M. and Mrs. Y. say horrid things about us so loudly we can hear." I refused to reply saying that they would have to trust such matters to us. What I wanted to know was their willingness or lack of it to start fresh.

They went away quite reluctantly and the next day asked Mr. Kowta to talk with Miss Findley.

(AHL)

via Nell Findley

YOSHIDA
MORISHIMA

The afternoon before I went to the Yoshida home but it was locked so I had Mrs. Y. called to the Administration building. She came bringing her husband, and Mr. Morishima.

They wanted to go into the whole matter especially the point of the order for Mr. Morishima to move and their belief that it was the Yoshidas (a long time friend of Mr. M.) who made the request.

Mr. Morishima seems very intelligent. Mr. Yoshida was rather quiet and two or three times cautioned his wife when she started to talk but he backed the others up in their statement of the case.

I asked them if they could go on living where they were and not quarrel if the neighbors were willing to make the attempt. They felt they should have an apology from the people who had been telling untruths about them. Mr. M. had consulted a lawyer about bringing a slander suit but was told that such courts were not yet functioning.

I said that of course the best thing would be for both families to meet and express regret for what had passed and asked if they would be willing to say that they had meant no wrong but were sorry for all the trouble that had been caused in the neighborhood. That Mr. Morishima flatly refused. They asked if, even though we could not be

a court to fix blame and penalty, we had no power to make a limited verdict and tell people where they were wrong. I told them that was out of our province and unless we could mediate and start them off peacefully with no partiality toward either side, either both would have to move or the matter would have to be settled by some other agency.

I suggested that they think it over but Mr. M. was so emphatic that I told them not to come back to us unless they had something new to suggest.

Signed Alice Cheney

(AHL)

THE FAMILY: Block #30 (Urban)

Noboru is a youngster of three, and as mischievous a boy as there ever was born. There is not a single day passes but that he must have his clothes changed at the least twice. He and his younger brother are a constant source of worry and anxiety on the part of the mother. Noboru is a huskily built young boy for his age, and to look at him one would suppose that he was a great deal older than his actual three years of age.

On this particular Sunday afternoon Noboru spotted a large shallow puddle of water that reached a good fifteen feet at its widest point, and chose to play around it. However, he soon tired of playing around the pool, and brought a fairly large piece of lumber which he christened as a ship and for fully ten minutes he obtained much pleasure in launching and re-launching this piece of lumber. At one such launching little Noboru slipped and found his knees all wet and covered with mud. This did not bother him, and in fact, he seemed to enjoy his play just that much more, and proceeded to intensify his play. At another time later he spilled and fell flat on his back.

All during this time his fellow playmates began clustering about him, but they did not join Noboru in his "ship launchings". They were satisfied to simply stand by and watch Noboru in his various antics, probably remembering the consequences they had been inflicted when they had played in just such a manner. With each slip and fall that Noboru made, the playmates laughed and seemingly enjoyed the one man performance.

All this merely gave little Noboru more courage, and with encouragement

9-13-42

from his playmates, Noboru was soon wallowing in the mud puddle, simulating a swimmer.

All this was not to last forever, for someone had informed Noboru's mother. Upon having spotted his mother approaching, Noboru made a straightaway dash in the opposite direction, but to no avail. His mother simply grabbed little Noboru by the ears, and literally hauled him into the showers where he was administered a good soaking and soundly spanked.

This incident brought many of the adults of the block to the scene, much to the embarrassment of the mother who remained tight-lipped throughout the entire procedure but nevertheless spanked little Noboru right on the scene of the "crime."

(JNF)

difficulty now seems to be the notice of eviction that came to Mr. Morishima. All sides feel that not enough had been done before Mr. Morishima was asked to move. Both sides want to know who put in the order for his eviction.

(From this standpoint it is quite possible they have something on their sides inasmuch no investigation was made before Mr. Morishima was requested to move. It was decided that Rev. Kowta should see Mr. Morishima and get his side of the story.)

(AHL)

via Nell Findley

YOSHIDA
MORISHIMA

When Mrs. Ochi came to Poston, she made reservations for these two people who would be her neighbors. She then became quarrelsome with them and made serious remarks about their conduct. This has infuriated Mr. Morishima and he will not rest until he has had complete satisfaction against the Ochis.

I asked the two men if they liked the way they were living. They were both emphatic in their statement and wished to continue with their present arrangement. I told them this would be all right and asked them to go home.

After these two men had left, I asked Mr. Tamura to wait. I asked him what the difficulty was from his point of view. It would be well to state that Mr. Tamura acted as interpreter for me and did a splendid job. Never once during the discussion did he take sides in the issue, and he interpreted only when the two men asked him to do so.

Mr. Tamura told me that he felt the situation was ^{when} brought about/the families quarreled among themselves and then some of the neighbors took sides. He did not seem to think the situation was definitely serious, although it was causing considerable disturbance in the neighborhood. He saw no reason why Mr. Morishima should be asked to move.

(Some weeks before this entry, Mr. Tomo Ito, assistant

to Mr. Evans came to me about the Yoshida, Morishima, and Ochi quarrel. He stated that Mrs. Ochi objected to the way the Yoshidas and the Morishimas were living. She had stated that Mr. Yoshida went out to work regularly but Mr. Morishima stayed home with Mrs. Yoshida. They had dug a hole under the house and they stayed in this hole all during the day. This greatly upset Mrs. Ochi and she started to gossip about them.

In all probability there is something far more fundamentally wrong with the friendship of the two families than this matter. I told Mr. Tamura that we would have Miss Cheney visit the families and see if a reconciliation could be brought about.)

Mr. Ochi and his daughter came at my request to the office to discuss the situation. Mr. Ochi has just returned from an internment camp. He was very quiet and took little or no part in the discussion. The daughter stated that the Yoshidas were disagreeable and did all they possibly could to disturb the families' relationship. I explained that the situation must be calmed down or it would be necessary to move both families. We could not have the whole block disturbed because two families could not get along. This upset the girl. Her father had work in the block and so did her brother, and to move them would cause great inconvenience. I explained we could not possibly make the Morishimas move without moving her family as well. This

9-15-42

8

was gone into quite some detail.

(AHL)

via Nell Findley

Yoshida
Morishima
Ochi

Rev. Kowta called to discuss the situation of the families. He stated that Mrs. Ochi had gone to speak with him. Rev. Kowta feels that if he could talk with Mr. Morishima he might get him to be less upset over this situation than he seems to be at this time.

I told him Miss Cheney was looking into the matter and he felt that was sufficient and withdrew.

Had a conference with Miss Cheney on the situation. She feels that she got no where in her discussions with the families. Neither family would give in about being in the wrong. She felt that the alienation was so strong now that nothing much could be done to smooth out the situation. It was decided to call a conference with Mr. Tamura, Rev. Kowta, Miss Cheney, and myself.

At the conference we went into the situation very carefully, for it seemed that there was much in the background of the families which had not been revealed to us at previous times.

Rev. Kowta has the confidence of Mrs. Ochi and he also knows Mr. Morishima. He feels that perhaps the quarrel started even before the families arrived in Poston, although it has reached serious proportions since then. The main

via Nell Findley

Yoshida
Morishima
Ochi

Rev. Kowta reported he had visited Mr. Morishima but did not get very far with him. However he had brought about a truce due to the fact that the block is having a serious time because the cook and his helpers were on a strike. It was thought that it would be better not to do anything about the situation for the time being. Mr. Morishima agreed to this plan.

(AHL)

Mrs. Sugino came in to see me today while I was out of the office. She gave the following message to Miss Mohri who took it down verbatim as follows:

"I want him to talk on how to maintain discipline in this camp life and how the mothers and other women could help towards this. I want him to give suggestions as to how mothers could maintain the discipline of what little they had and all lost as lack of privacy, lack of recreational facilities. All the problems that arise due to our being here, also the different ways we are being fed in the dining room. It's like feeding a bunch of cattle or pigs."

"I want him to make the suggestion rather than I for each kitchen to make their kitchen as home-like as possible. Family unity is lost. We have to sit down wherever they tell us to.

"Also, in the matter of gardens, we need food very badly but I would like it come from Dr. Leighton that each block should maintain a certain portion of that block for wholesome recreation for the children instead of letting them go out in the dark streets or dark parks, woods and other places. They should be given a decent place to play in."

(AHL)

I then went on and gave them a brief history of how it is that the Indian office has charge of this Relocation Center of the qualification, training, policy and interests of the Indian Service and its personnel, and then developed into this scene the story of how I came to be at Poston doing research work and what the research work was for.

The historical part of this talk is the same as that which was given and recorded at the meeting held with the secretaries on September 23. In describing the goal of the research organization I made it a little simpler for the mother's meeting and told them that we were studying the community with a view to eventually working out improvements particularly in the field of human relations.

This part of the talk took about three-quarters of an hour making my total speaking time about one hour and a quarter. I then sat down and Mrs. Sugino came over and hurriedly whispered to me urging me to get up and talk some more on the disciplining of children. She said that notices saying that I would talk on this subject had been posted in all the mess halls and that is what the mothers had come to hear. I was firm in refusing on the basis that I did not know enough about this community or the problems that faced them in disciplining children to get up and speak on such a subject. Mrs. Sugino then addressed the group and explained to them that I was, her word, too humble to talk on this subject at present. I then stood up and said that if any individual mothers wanted to come to me with their problems I would be glad to listen to them and see what we could work out together. After this, one of the ladies down in front spoke a few words in Japanese which was translated to me and meaning, that they were not disappointed in what they had heard, but on the contrary had found it very enlightening. After this

the meeting broke up and four or five people gathered around me, Miss Tsukawa, and Mrs. Sugino, to tell us that they had had a great many thing puzzling them that had been cleared up. We stood thus talking for about ten minutes. During that time the idea was developed and strongly urged by the ladies that this meeting should be repeated to the entire quad, not just the mothers group alone. Mrs. Sugino and another lady, whom I have seen at intake and who is married, I believe, to one of the agricultural men and who used to have a farm herself near Bakersfield spoke up and said that she thought that what I had said had allayed a lot of rumors that had been going around the community regarding the work that I was doing. She and Mrs. Sugino both said that a lot of people felt that my workers were stooges and that it was very hard for the girls to get the information I wanted and that it was hard on them generally to have to listen to such talk about themselves. She said she felt that all the mothers who were here tonight were convinced in the research work was a good idea and would be anxious to help bring information my way.

(AHL)

Mr. Kenny Murase, Research Worker, Poston III, entered the Bureau of Sociological Research today.

(AHL)

From wife

As I walked through Block 30 ^{the money} I stopped to talk to Mrs. F. We were talking about having children in the barracks and I mentioned how small ^(personal) our rooms were and how difficult it was to have children in them. She said that no matter how small, she would prefer to have a room of her own or just for the three of them rather than living with other members of her family. She said that it was particularly hard for ^{newly} married couples that they should live with their parents-in-law. She said that it was three years before she could get along with her in-laws at all and these married people found it very difficult. Many squabbles were raised and it became so unpleasant for the children that they would go off and stay away all day and just come back to sleep. It was very embarrassing for ^{newly weds} ~~them~~ without partitions.

We walked over to Block 19 and looked at the gardens there. They were very lovely. She said that she didn't know that the Japanese could do such nice things. She knew that people who had homes before often had those gardens and tools in their backyards but that they had gardeners come in and do that. Here they have a block gardener but other people come in and help do it too, just because they like too.

We noticed two washing machines in the laundry there and she said that someone had brought it and hadn't finished her payments on it. They charged 10¢ an hour until it was paid for and then 5¢ an hour which went into the block fund. She wished she had brought hers along and after it was paid for in the same way it could be later used as the property of the block. She thinks Block 19 is the best organized block in town. The people are from Salinas (She must have meant Bakersfield).

145
145
Filed Under: 145 Internment

56-15C
4/3/43 --EC

Source: Meeting in Family Welfare

Subject: Restudy of certain families which wish to join interned member
(This was a small meeting in Miss Findley's Office of the case workers who had done the work on the Reunion study. We met at 10:00. Miss Findley sat at her desk, with a folder in front of her. Miss Cheney, EC, Miss Grube and Miss Stardey sat beside the desk, Miss Cheney also having some papers. Miss Findley explains the meeting by saying that they have received an answer on some of the cases they sent in and she wants to discuss the recommendations made by the Washington Office. She shows a typewritten summary of the action taken and gives each a copy -- it is as follows:

Approved by W.R.A. (3-15-43)

Mrs. Gota and son, 9 years 213-13-D

Mrs. Okushiba and 3 children (2 - 7 yrs) 14-6-B

Mrs. Taniguchi (Takezo) no children 322-14-E

.....

Suggested change from A to B. 3-15-43

Sera (repatriation but return to U.S.) 316-5-C

With Interview recommended

Iwazawa health of child (4 child.) 3-2-A

Okamura attitude, education (2 sons) 53-5-D

(3-23-43)

Kamatani A or B ? 3 children 43-7-B

.....

Interview and give information

Kubow financial matters (no child) 39-10-B

3-15-43

~~444444/14/14~~

4-2-43

Arimoto (B) son 18 31-9-A

Hayakawa (leave dau 16 1/2) 4 children 307-4-C

Ikemiya C. (B) educ. 4 children 13-6-B

Oye (C) rehearing, property (2 small) 322-14-B

Yoshimura (B) son 19 13-7-D

Apparently there was a separate letter on each family)

NF: We had 268 applications.

Cheney: Yes, I guess that was the number.

(Miss Findley sends for a file on the matter. Miss Stardey comes in)

Miss Findley: There were 166 that wanted to go. It made a total of 260 that took the registration. 90 didn't want to go. The rest did.

Miss Cheney: Some of the 90 have switched too.

Miss Stardey: I have a report to give. Some just came this week for interviews. Two wanted not to go and three to go.

Ch: Switching?

St: There was one woman who signed to go, then heard that her husband was going to be allowed to join her here. But that was two months ago and she has heard nothing about him since then. She is getting anxious and came in. (Gives woman's name)

Ch: He is arriving Sunday night but don't tell her. I think it's not supposed to be announced. Three are coming back, two for Camp III.

ST: She had signed to go and then she had word her husband would be paroled. She thought that would cancel her request so never bothered to do anything about it. When she didn't hear, she got anxious that that might be holding his case up and said she wanted to cancel.

Fin: What has been your feeling, Miss Cheney, about the survey as it is up to date?

Ch: I think it was done about as carefully as we could with the information we had on the matter. And actually we have given the people no false information. When that letter came with further information -- we hadn't told them everything that was in that but we had told them nothing that was contradicted by it.

Fin: Do you think those papers we sent out to them have helped them any?

CH: Nothing to base any statement on. None of them have come in to see me since.

Fin: They have suggested in many cases that we see the people again.

Ch: It doesn't seem necessary to me. Now in this survey, the ones they suggest we see again, it was all explained in the letter we sent out.

St: I agree with Miss Cheney. These very clear answers now to our questions are sent out to the people who have not signed up to go. After I received the copy of the letter, there were several came in after that before this was sent out. And as a result of that, one young boy has decided very definitely not to join his father. And two other families, the pressure was so strong from father and mother that the children finally signed. But after hearing what was in that letter, they very unwillingly signed and they hope they won't get in.

NF: They won't.

Ch: The last letter specifies that there will be an age limit, but it does not say what it will be.

St: There is an age limit now?

Ch: Yes, it says only minor, but we don't know what that will be. In some states it is 16, some 18, some 21.

NF: We used the age of 18 to discuss this thing with. I think we've pretty safe in saying 18 and under.

What do you think about writing to Washington and telling them how we did this job. They seem to doubt everyone of our jobs. One thing we did not do, we did not say definitely what should be done. We described the woman and how she was feeling.

(All agree that field treatment of cases was good and should be described for Washington)

Ch: In Gila they went around and interviewed people in their homes. But I don't know who did the interviewing.

(Reads case: Yoshimura: There is a son, 19, who is in the 11th grade. He

has had 3 years in Japan. The husband is not strong and the woman wants to go and join him if he can't get his release. The man was a farmer. The son was interviewed by Mr. Peevey. He said he wanted to go to be with his parents but does not want repatriation.) We gave it a B.

Fin: "We understand from the Department of Justice that in the absence of any new evidence there is little chance of rehearing. We therefore advise Mrs. Yoshimura be reinterviewed." (Reading from letter on case)

It seems to me to be fool hardy to make a new investigation. And wouldn't it look like putting pressure on them not to go? From your knowledge of Japanese psychology, it wouldn't be a good idea to go in and interview them?

Gr: No.

Fin: How many families off hand would you say came back more than the one interview?

St: I would say more than half.

Ch: I'd say about 10%.

St: I had about 70 from over there, about 35 came back. Of course there were some who signed and unsigned and signed again, and some that unsigned and signed and unsigned again. But when they came to their final decision they felt very clear. Those who came for only one interview were just so clear at that time there seemed no question about it. Those who came back again were those who had very special problems.

Ch: I think 10% to low. Counting those who did not sign or make a decision the first time, it was perhaps 20%.

And a good many families recently who have signed have signed with fingers crossed. They hope they won't have to go.

Fin: We put those down as C, didn't we?

St: I'm hoping that after these papers go out, that some more will come back

and cancel. I'm looking for one family very definitely. There will be more, because some of the boys that didn't want to go ~~///~~ let their names go in the first time because they thought they could go out to school and work then and they would just have a chance to see their daddies. But with this ruling, that they may not go out they won't want to go.

The only place I would call them in is where they have children very definitely over the limit. And it says older children to be in dormitories. (This has given rise to some questions -- people want to know what age the children will be, whether they will have to stay in the dormitories or only sleep there and can be with their father and mother the rest of the time. If they can't, it is really not reunion of the families.)

Fin: When did you sent out your letters?

Ch: They were dated the 30th. They were distributed to the Block Managers the 30th.

St: ~~One~~ got out yesterday, the last of them.

Ch: We got a request from one block manager for an extra copy for their block file.

Fin: Good.

Gr: I feel it strange that before this they didn't get out information that children were not to be allowed to go out.

Fin: They did, but we never got it. The letter came out January 11th, but we never got it. I have sent for a copy.

Ch: These families are just approved by WRA. We don't know if the camp accepts them.

St) (Describes the case in III, Mrs. Taniguchi whose son wants his mother to go to the camp quickly so he can go out to work.)

Fin: You (to Miss Cheney) read the file while I look at the letter.

St: How shall we find out the age. Some of these dear boys will be oh so glad not to have to go.

Ch: (Reads Oye case -- where the woman is worried about citizenship if she goes, and also if she will be able to carry on business from the center. She wants to protect her property rights. She has two small children)

Fin: Do you think she was cleared up enough in that interview not to need a reinterview?

St: I see her practically every day. She is very prominent in the PTA and works every day in the children's mess hall. She never says a word about it. She's just expecting to go.

Fin: Now about Mrs. Yoshimura?

Ch: I think she definitely wants to go. If the 19 year old son can't go, I don't imagine though she will want to go. The son is very athletic. Probably he is one of those dominated down in 13. He probably signed "no-no".

Fin: That is one thing to check, the son's military record.

Now Muraoka.

St: Isn't she camp III. (They can't find the file for the moment)

Fin: All right, Arimoto. ~~Mr. Arimoto~~

Ch: Mrs. Arimoto has an 18 year old son, an only son. He just finished high school and wants to be a doctor. The husband has no thought of repatriation. He owned a store before evacuation. No reason to think he will be ~~referred~~ given a rehearing. He asked them to apply to join him. The boy willing to go, and discouraged as to school.

Fin: What did we rate them?

Ch: B.

Fin: We better look up the boy's military statement.

Ch: The boy has given up all thought of future education. He was very discouraged when we interviewed him.

Fin: You think you would be doing him an injustice in not giving him a reinterview?

Ch: When he sees this, he should know himself.

Fin: (Reads paragraph in letter on leave from the internment camp. Letter says no leave will be granted for those joining father to go out for school or work.) They'll read it. They're intelligent people. You don't have to call them in and explain it to them.

Ch: This Arimoto boy, ~~was/was/was~~ if he had some teacher he could talk it over with. But it would be bringing pressure.

St: But if he is discontented here, when he gets behind those high wire fences with the search lights playing over him at night and is a real prisoner, he's the kind who would be more discontented than ever.

Ch: Someone came back from visiting Lordsberg and said the people there had a number on their back. They wanted to know if those who went would have to wear that. I said, "You're interning yourself voluntarily. You must expect that." (Someone says that when the men already know the conditions in the camp, she can't understand why they still send urging their families to join them.)

St: They're so lonely that they want their family with them.

To almost every woman who had grown children, I said to them, "How old was your husband when he came to America." Usually he was very young. I said, "Did he have an old mother and father left behind." Usually he did. Then I said, "They must have been very lonely, to see their boy go off to a strange country when they might never see him again."

(Joking from Miss Fin about how impartial Miss Starkey was in her interviews.

"She used just the least little bit of pressure.)

Ch: I would question this Arimoto case more than the Yoshimura, because that was done early in the game.

Fin: The next one is Hayakawa.

Ch: This was classified B.

Fin: They really don't want people in with children over 14, because here's a 16 year old girl they tried to keep out.

Ch: (Reads the case: The girl is a high school Junior. She has three older sisters. Wants to go to the camp because her mother wants her with her.)

Fin: Do you think in the light of what we have, do you think we should reinterview her?

St: Miss Findley, if you want us to bring pressure to bear, I'm willing to do it. That's what it would amount to. I had a good interview with the mother, Mary with the daughter. Then this (letter) went out in English and Japanese. Since it's in Japanese and the parents can read it for themselves they don't have to depend on the children trying to explain it. If we call them in again, it would be pressure. I so hate to see them go.

Ch: Masa called her people in down at II. She said afterward they accused her of trying to keep them from going.

Gr: I feel this about the girls going in. Japanese girls even in America have less independence than American girls. They expect to do what the parents tell them. So I feel less badly about it than about the boys.

St: Yes, the mother wouldn't stay out of the camp for the girls' sake.

Fin: No, she wouldn't.

I'm jotting notes down for you, Miss Cheney, since you are handling it. (Talk about Mase, the social worker in II, who apparently is very eager for experience and is begging to handle the different cases.)

Fin: So if you think then that this shouldn't be interviewed again, I think we should write to Washington and outline the method we used, the time we gave, that we had different people interview mother and children.

St: Why not say that people who interviewed the mothers had spent many years in Japan and could use the Japanese language adequately -- though we rarely say that about ourselves -- and new Japanese psychology.

Fin: Morioka.

Ch: (Reading case: Mother Hawaiian born, woman of 35. Has 3 children, 14, 12, 7. Worried about citizenship and property. Wants to carry on business from there.

She came back three days after first interview, reporting children so very anxious to join their father that she had decided not to stay out because of business reasons. She came back later, reporting final decision because children all clamoring for their daddy.'

Fin: What did we classify her.

Ch: I think we would classify her A, with all that. (Checks) C!

Fin: I think we marked that on the basis of the first interview, then changed it on the later ones.

St: She is quite determined to go.

Ch: The oldest child is 14. There's no family conflict there.

St: And that 14 year old is a girl too.

Ch: Yes, all girls.

Fin: Next one is Ikemiya.

St: I think they should first take up the repatriation families and the single women. Those are the ones who should go. It would be simpler. (Miss Fin. agrees with her, saying system used here simple one and would get results quicker than by mixing cases up this way.)

Ch: This is one of the first I did. If the children can't all go, she will stay with them. The oldest son is 19, then two boys 16 and 18, and a girl 10. The husband has a good command of English and was a leader in his community. We had an interview with the oldest boy. He wants to go, but doesn't want repatriation. All the boys desire this.

Fin: What did we grade them?

Ch: We gave them B because the children are all wanting to go.

St: We agreed on that when the children all wanted to go we would grade them B. If there was a conflict, we would grade them C.

Fin: I notice the boy wants a rehearing for his father. Should we give a rehearing to those boys?

Ch: Check on their military statement. I hear indirectly that this man will never be released.

Fin: Well if he's prominent --

Ch: That damns him. I think it would be nice if Mr. Peavey could talk just with the older boy, and check on his military record.

Fin: Yes, do that. If they answered "no-no", they might just as well go.

St: (Brings up those who have signed up for repatriation but want to return to the U.S. after the war is over.)

Fin: The exchange ship is ready.

Gr: (laughing) It has been since August.

Fin: The trouble is that Japan doesn't want those who have signed up to go.

Ch: The Katos here have received three or four requests from the Japanese government to go back. But they don't want to go.

Fin: That in itself proves they're loyal.

(Talk about this, someone asking why these people are requested to return when those who actually want to go aren't sent for. Miss Finley and Miss Starkey say that they have relatives in Japan who are up high enough to be influential and they keep pressing the government to get them out, they have heard they are in these horrible camps and think they would be better off in Japan.)

St: Some of the people have received these notices and have come and said, "What does this mean, we are pressed to go. If we sigh, "no", it means that we won't be able to ever go to Japan. But still we don't intend to go now, but we would like to go back for a visit some time.

GR: I could understand their wanting to go back while the war is on. For family reasons rather than for political. They feel it would be more comfortable for them in Japan where they still have relatives and family ties.

St: Just like you did.

Fin: I heard a funny story. The little Japanese boys were playing with Mr.

They were playing some war game, and the little Gelvin boy was captain. Mr. Gelvin strolled by to see what they were doing. He was just in time to hear one little Japanese boy say, "Captain, I brought down another one of those damn Japs." (laughter)

This is Mrs. Okamura.

Ch: (Reads case-- woman very bitter, one of bitterest at the meeting they held to explain reunion plan to the women, constantly making inuendos against the government and the administration here.) She has a 17 year old son. He never came in for an interview. Well, maybe we should have an interview with him. She's repatriating. There are some small children too.

Gr: I'm surprised that they aren't more concerned about the children. They just seem to think of joining their husbands. That bares out the statement I had heard in Japan.

St: Some women have said from the very beginning "Our children are first, and our husbands second." But some are shugin shushin. (They explain that means "husband first." It is supposed to be a Japanese trait.

Fin: Sera: They want to repatriate. The parents are strong on keeping the ~~family~~ family together. They wan to stay in Japan during the war, but want to bring the children back after the war. We gave them A because they had signed for repatria ion. Now she (in Wash) says, "Reference made of Mrs. Sera's case. This office recommends the classification be changed from A to B because of the desire of the family to return to this country." Now we interpreted that as just wishful thinking. We may be wrong.

There's a boy there, we'll have to see the military record.

St: I know the Seras quite well. I know that the Seras are considered among the families in Camp III as definitely repatriating.

GR: Might there not be just this one warning here, during the war they may feel it would be more comfortable in Japan but they would come back to America in

normal times. I can see that very well from the family point of view. And it's a kibeï family.

Fin: (Reads interview with boys) He's not interested in American citizenship and they want definitely to keep the family together.

Ch: Check his military record.

Fin: I have that down.

Fin: It gives the ages of the boys: 23, 19, 16, 13. If they asked for repatriation.

St: The younger boys don't want to go, but the older brother does.

Fin: The older brother been in Japan? We'll check on his military record.

Gr: The one in the 9th grade who was a kibeï. He was in Japan.

Fin: ~~Her~~ Kamatani -- we gave her A. ~~The~~ daughter and mother came in together.

The daughter is 17 years old, in the 11th grade. The mother is 35. They seem very close together. There is a four months old baby the father has never seen. Neither know anything about repatriation, but if the father has decided, it will be decided for the family. The daughter thinks if the father can't come here, it would be better to join him.

We gave them an A because they were so sure. Then they write to us, "These probably should be reunited, but Mrs. Kamatani should consider the children. We think you should change them to B."

Let's check the girl's mass registration.

Ch: I think there is no question of repatriation there. She thinks her mother needs her.

Fin: Do you think you should reinterview her again?

Ch: I think the main thing there was that she had too much responsibility on her young shoulders. The mother is one of these very sweet, meek thinks, and depended on the daughter for everything.

St: 17 and no boys older than her.

Ch: I felt awfully sorry for the child. You wondered if it was better to let

her go into the camp or keep her here with all that strain.

St: Better to let her go in. Couldn't be any worse for a girl her age in an internment camp.

Gr: I think you're right.

Fin: I wouldn't have her come in again.

Taniguchi. We've got her.

St: I was going through the camp the other day when I heard a boy call, "When you going Taniguchi?" "Can't go until the old lady gets out."

Fin: Kubow.

I think we'll wait a few days before answering any of these and see if they come in after getting the new information.

Ch: She is a young, intelligent woman. Here's Iwazawa. (reads case: 4 chil, 7 to 13, mother said children all small and she feels they should be with the father. Daughter now 15, went 3 years ago to Japan to be with grandparents. To come back this year, but now caught. The father was a barber. Women came in a second time and said if husband can not be released, she wants to join him. The main thing she wanted was for her husband to join her here.)

Fin: Here's the answer: Information to be sent. In the meantime suggest you change classification from A to B.

St: A woman came in to see me the other day. A friend of hers who is already there (Camp in Texas being set up) wrote to her about the houses. (describes these)

Fin: I think what we'll do now is to take all the letters that came back and check on military and mass registration. If these boys have said, "no-no" what's the use. We'll let them go right in.

ST: If they said no especailly to 28.

Fin: Yess, not just to 27. 650 did that.

St: If yes to 28, I'll be glad to reinterview them again.

Fin: In our letter to Washington, we'll tell how the work was done, the women were not just limited to one interview but could come back as many times as they wished. And Masa -- I think that is a very good reaction -- put that in, that when we tried this reinterviewing out in Poston II it was resented as bringing pressure.

St: Have you heard the story told about me over there. Two women started it. They said, "Evidently Miss Stardey is instructed by the government to keep as many of us out of there as possible. They say we can go, but they must want to save money on the place so they don't want us to go. That's why Miss Stardey doesn't want us to go." That story went around camp that I was a government agent. Some friends of mine heard it and came to me terribly distressed. They didn't want people calling me a government agent, "We know that isn't true."

Ch: That's true, there are a few like that, but I think most of the people have been most appreciative.

Fin: The evening meeting we had with the group, they were very vicious. But one of the boys came in the next day and said, "I've signed up to go, but I think the people were very rude to you last night. I want to apologize for the group even if I am going."

Well, you get this letter drafted then, just how we went about this thing.
(To Miss Cheney.)

Ch: (To ST) You did most of the original interviews in II.

St: Yes, Masa took the children, and I did most of the women. Masa was very eager for the experience and wanted to take all.

Fin: She's so determined that they shouldn't go, that she puts a bit of pressure on. She's so American. Isn't she a wonderful person!

Ch: It's a pity she can't carry on with social work. She's a borne worker.

Fin: Miss Butler and I are going to try to get her a fellowship. But she will have to work awhile. (Talk about respect people in camp and in office have for the girl, and how unusual she is.)

Ch: I have a letter on these men who have been given paroles. They arrive tomorrow night. There may be some others coming in soon.

(This is the end of the discussion on repatriation.

Miss Findley says she was at John Powell's last night. He is very interested in rerelocation -- she thinks that everyone should try to get out, this is no place for the people. He thinks that it might be hastened if they could persuade some of the ministers and Buddhist priests to go out first. Their congregations then would be more willing to follow.

Miss Findley talks about some priest in II who is very wonderful. She is almost a Bussei now from talking with him. She and George Peavey went down to one of the Buddhist meetings. Peavey gave a talk on "What makes a good public speaker" and the audience loved it. She is very proud that she has received an honorary guest invitation to the Buddhist ceremony coming off up here, will wear her slip very proudly. Others talk about other buddhists they know in the 3 camps. Miss Stardey says that they were very pleased with what Smeltzer said about Church of Brethern Hostel in Chicago being open to them as well as to Christians. Miss Findley asks if many coming in for rerelocation down there are Buddhists. Miss Stardey says there are not many-- most have been Christians. But a few have come in to inquire about the hostel, though there too most have been Christians.

Miss Findley says yesterday she was at an important meeting on Clothing Allowance. It was very tempestuous. She made a long speech. This morning Franklyn Sugiyama came in. "He was very sweet about it. You could see he came in to be comforted, but he gave me comfort too. He wanted to know if my talk was aimed at him. I always call him Mr. Suyigama. It was very interesting. I told him how hard I had worked to try to find a better way of doing it. He said, "Maybe after this you had better stick to the official directions, rather than try to work out a better way. YOU've got to expect criticism though. Now we will just forget that it is 5 months behind times, and try to go on from here. He was very sweet about it." Goes on to something else, and then comes back

to the clothing allowance thing, and Suyiyama coming in to see her this morning. Obviously worrying her. Comments again on his advising her to stick to directive on it. He says, "If you do it the other way, then those who did get it will always expect to get it. You will have a hard time explaining why they can't have it again."

Notes: THE FAMILY

In the study of the family situation in this new experiment labeled "Poston", it necessarily becomes important to limit one's field of activities on research to a smaller scale, or to a representative unit or units of the community. A study of the 36 blocks in the community would be almost impossible to complete in short order if it is to be a thorough affair, ~~and yet to benefit the community with any results and findings of the study on family relationships it becomes necessary to select certain blocks that are representative cross-sections of the Poston Community.~~ So with the above in mind, four typical blocks were selected. These blocks were selected after due consideration with the managers of the four chosen blocks who felt that their chosen blocks were more or less representative of the four different classifications.

- I. Block #30 was selected as representative of residents who were evacuated out of the urban area, and hereafter will be referred as the "urban class."
- II. Block #42 was felt to be a fine example of residents chiefly from the country and engaged in agricultural pursuits. This will be termed "rural".
- III. Block #6 represents those families and individuals who came here as volunteers, and hereafter will be known as such.
- IV. Block #18 was elected to represent a group of res-

idents who were relocated out of an assembly area (Salinas Assembly Center) and hereafter will be called the "Relocation Class".

Now, of the four chosen type blocks, a study of the attached chart will reveal that in Block #30. ~~X~~ there is evidently the greatest source of material for a research study on family readjustment, for not only does Block #30 have the largest total number of residents and the largest number of families, but it also has the smallest average size family and the largest average number of people assigned per apartment of all four blocks. This situation when capped by the fact that the block residents of #30 were formerly city folks will reveal that in this block the greatest number of readjustments have had to be made, or must be made. With this in mind, an endeavor will be made to concentrate the study heavily on this one particular block.

The average breakdown of the "rural" and the "relocation" blocks are about on a par; however, in the "volunteer" block we find that the average number assigned to an apartment is .42 less than the average size of the family, denoting a situation where overcrowdedness does not enter into the readjustment process. Here in the "volunteer" class the readjustment is a normal transition from a free life to one of camp life under an evacuation set-up.

(JNF)

A SURVEY AS OF: --	July 31	Aug. 23	Aug. 18	July 31
B Block number & Classification	#30 URBAN	#42 RURAL	#6 VOLUNTEER	#18 RELOCATION
C Total number of residents Not including Bach. Qtrs.	286	245	204	224
D Total number of families	71	54	42	51
E Number of Apts. Occupied	52	47	46	45
F Average Family Size	4.02	4.53	4.85	4.39
G Average number of people per apartment	5.50	5.21	4.43	4.97
H Difference between family size and apt. assignment	1.48	.68	- .42	.58
J Dormitory Quarters	---	2 Bar. empty	2 Bar. 26 people	2 Bar. 33 people

NOTES: The Family

Dr. Mayberry, Coordinator Baptist Churches, So. Calif.

"One of the most striking events that has impressed me with the difficulties of family readjustment here at Poston was the day when the water system was completely shut off from six in the till four in the afternoon. Fortunately, I had been served previous notice of the situation for the day, and met my needs accordingly!"

"Sometime later while engaged in a conversation with one of the more important figures prominent in public health service in California, the subject was brought up, and this public official was amazed that the U. S. Public Health Department would permit of such a thing as shutting off the water for 10,000 people for almost a complete day. However, I did explain to him that in view of the rush with which the Japanese were evacuated it was practically impossible to have all the facilities ready for the Japanese and that it was necessary to cut off the power system at certain intervals when various connections had to be made."

Dr. Mayberry feels that this is a world in which families on the out side, as well as families in camp, have to constantly readjustments, and that this is an abnormal world in which we are living. Nothing is normal in the present day world at war. The readjustment of the Japanese families to the use of the common latrine is only a small physical readjustment, however it is one that must be made.

(JNF)

THE FAMILY:--

A SURVEY OF MOVEMENTS OF FAMILIES PRIOR TO EVACUATION

This minor survey was conducted to reveal the movements of the Japanese families prior to the time of evacuation, and was conducted to back up the feeling that there actually was a considerable amount of moving about and of the doubling-up of families immediately before the final evacuation. This survey must not be regarded as final, for it reveals the movements of the residents of only one Block--that of Block #30, an urban class.

The method employed in obtaining the information for the survey was one of a door-to-door nature, and interviewing each family with three definite questions.

- (1) What was your family set-up a month prior to evacuation?
- (2) What was the set-up 2 months prior to evacuation?
- (3) What was the family set-up prior to the eviction order issued in March from Gen. de Witt's office? And how many rooms were there in your house?

There was a total movement, or a doubling-up process of 22 families. Of these 22 families, the doubling up process was more evident among the smaller families rather than in the larger families. Those families who owned their own homes did

not move prior to evacuation, but remained until the final day in their own homes. The 22 families who doubled-up or moved prior to evacuation rented their homes, and it was a combination of the desire to economize on rent money even for a month and of the desire to clean up personal property affairs that led to the doubling-up of families.

In the doubling-up process many unrelated families took abode under the same roof with the purpose in mind of being evacuated to the same relocation center.

Small related families doubled-up in most instances at the time of registration.

The general feeling on the part of all the families interviewed was one of instability and uncertainty about the future. Many families would have doubled-up sooner than they had done had they felt certain about the date of evacuation and the place of the relocation center.

The large number of families represented in this survey have had homes with 5, 6, and 7 rooms, and some as many as 10 or 11 rooms. Coming from homes with a background of so many rooms all of these families interviewed express the difficulty of readjustment to a one room apartment with a common dining hall, latrine and washroom. They feel that they themselves are not making the readjustments, but that the readjustments have been forced upon the families by the actual physical conditions of the apartment and block units.

(JNF)

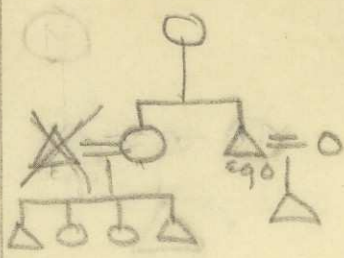
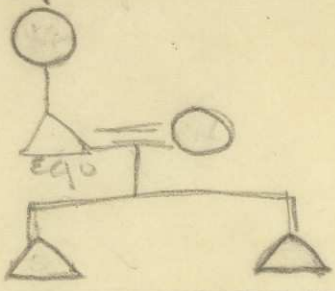
Present Apr.

Prior to Evacuation

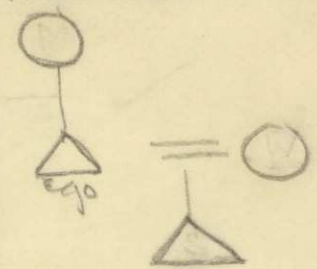
Prior to Evacuation

Prior to Eviction Order

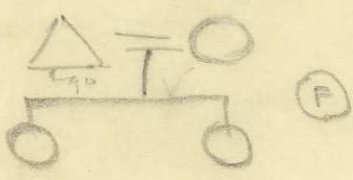
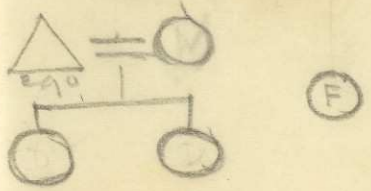
Apt 1D



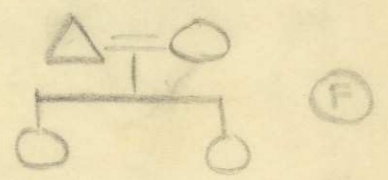
7 rooms



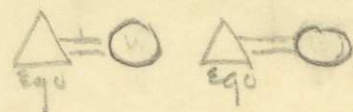
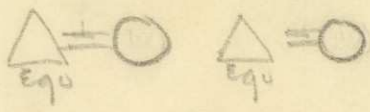
Apt 1C



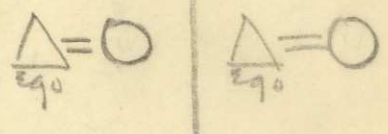
6 rooms



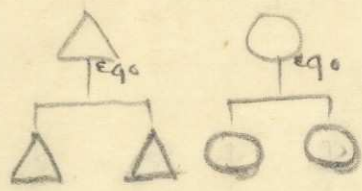
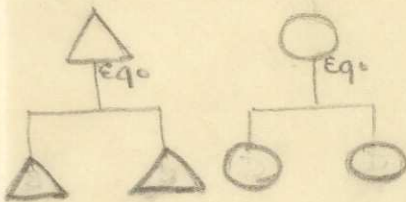
Apt 1B



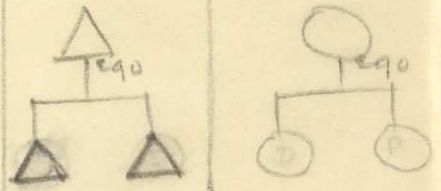
4 rooms 4 rooms



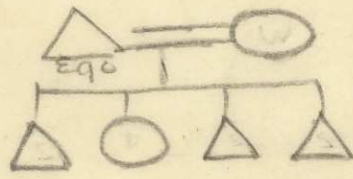
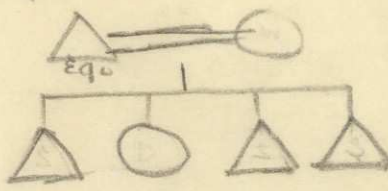
Apt 7H



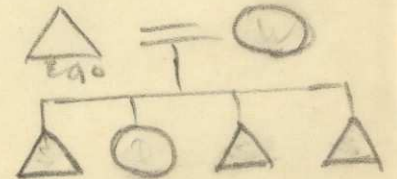
5 rooms 6 rooms



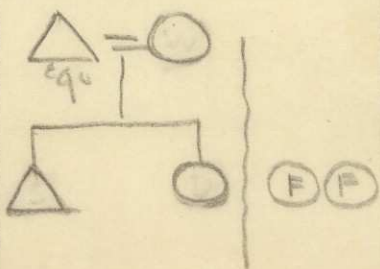
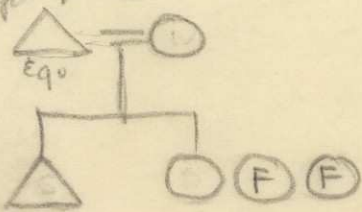
Apt 7B



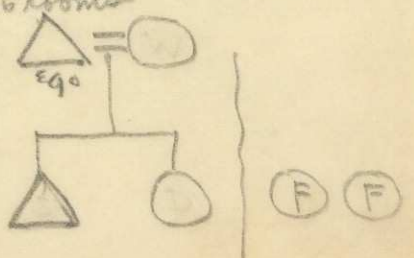
7 rooms



Apt 7C



6 rooms



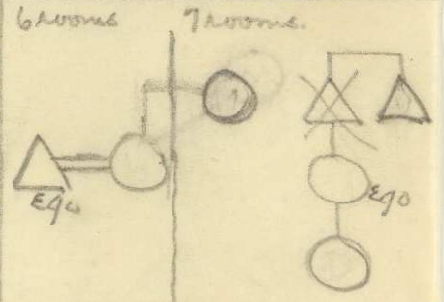
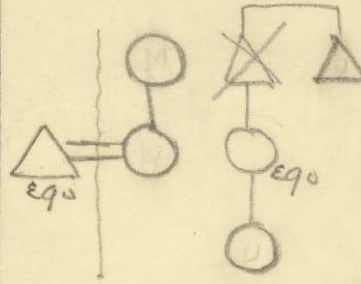
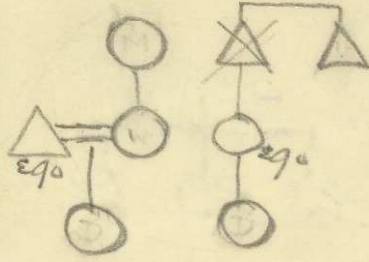
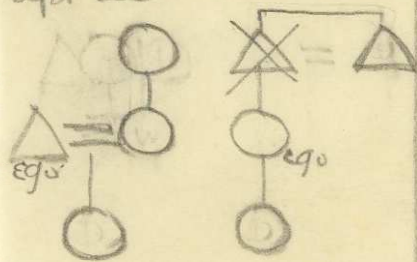
Final Opt.

Prior to
Evacuation

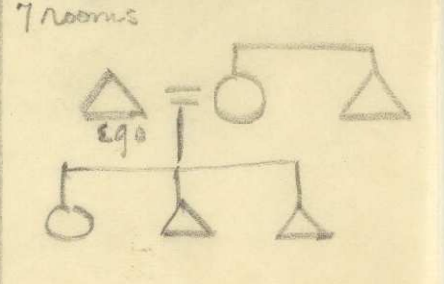
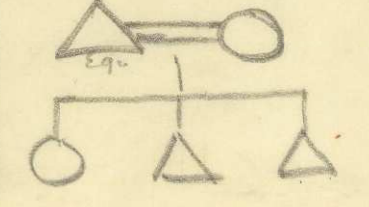
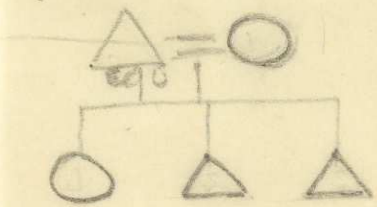
Prior to
Evacuation

Prior to
Eviction Order

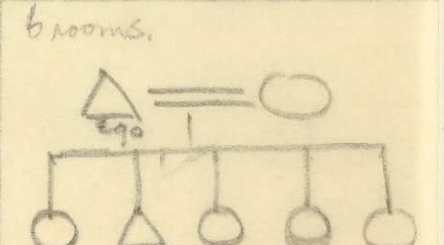
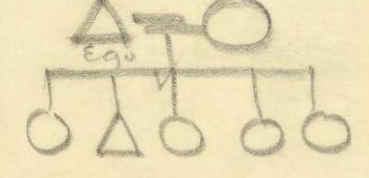
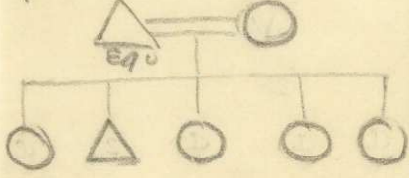
Opt 2D



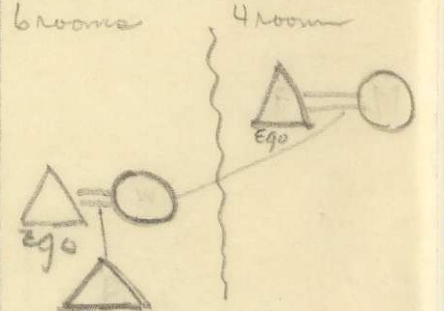
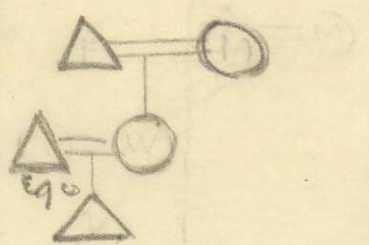
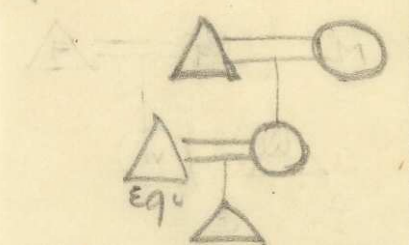
Opt 3H



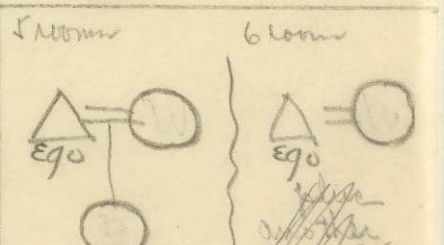
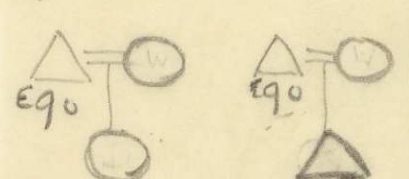
Opt 3B



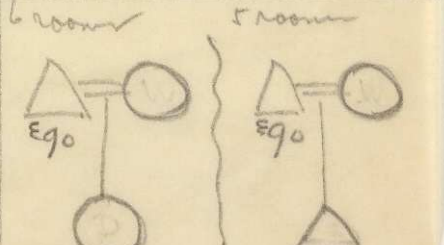
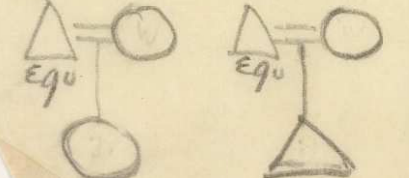
Opt 3C



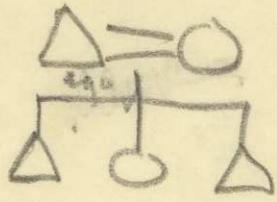
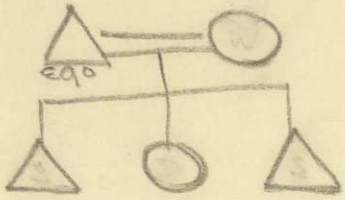
Opt 3D



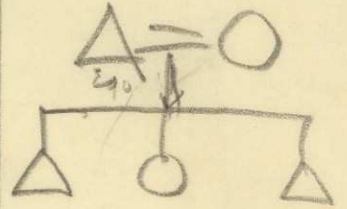
Opt 4A



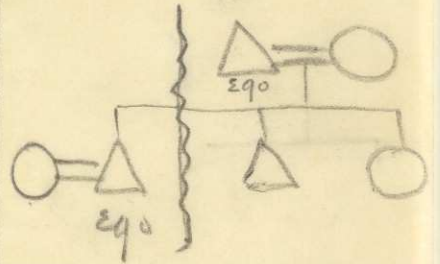
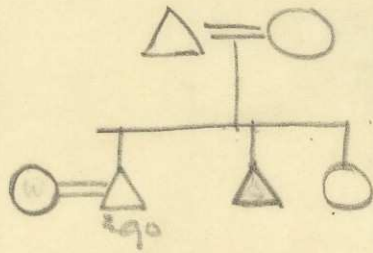
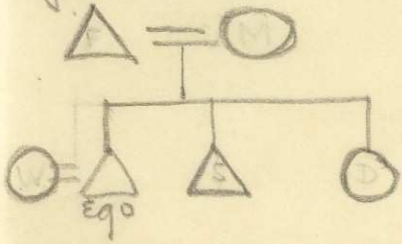
Qpt 4B



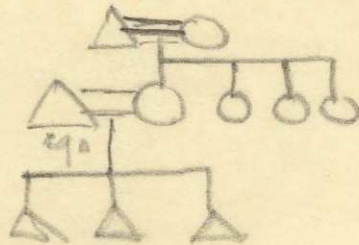
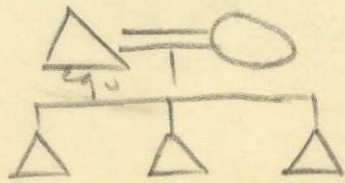
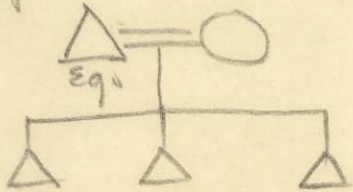
10 rooms



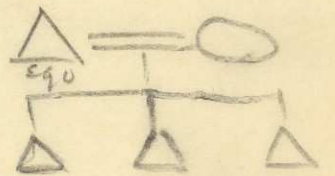
Qpt 4C



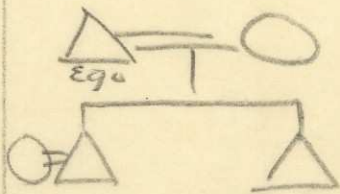
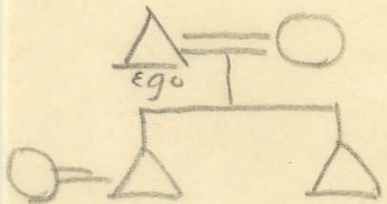
Qpt 4D



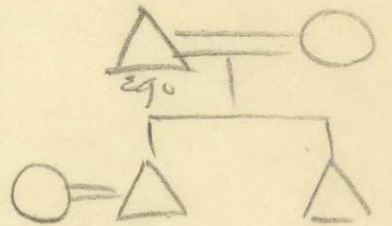
6 rooms.



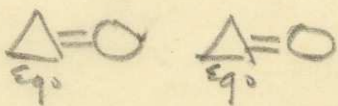
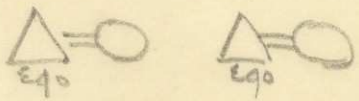
Qpt 5A



7 rooms.

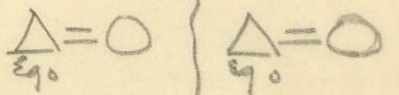


Qpt 5B

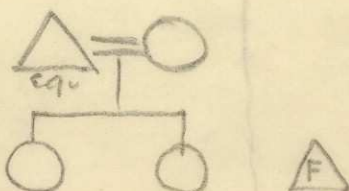
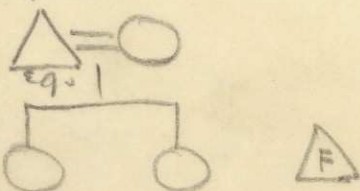


7 rooms.

3 rooms.

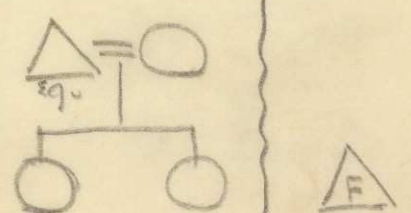


Qpt 5C

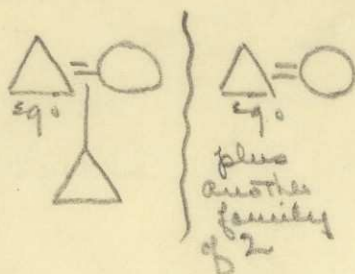
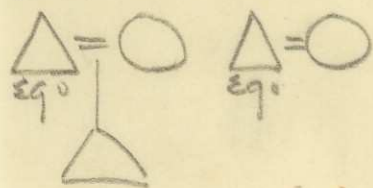


5 rooms.

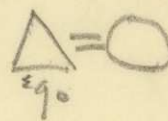
3 rooms.



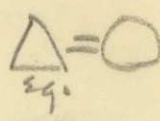
Apt 5 D



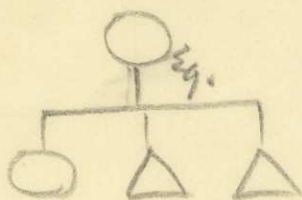
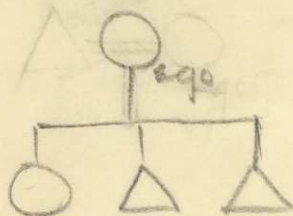
4 rooms.



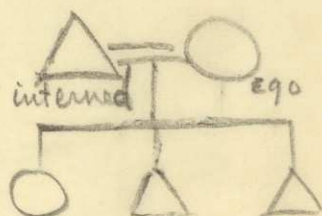
4 rooms



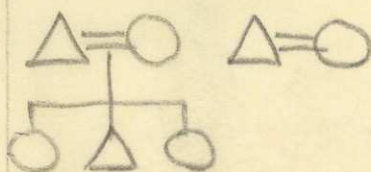
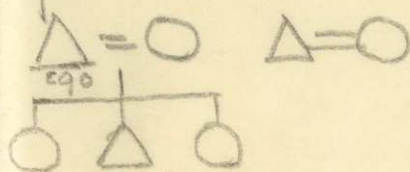
Apt 6 H



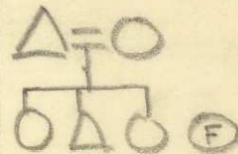
8 rooms



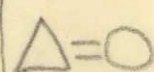
Apt 6 B



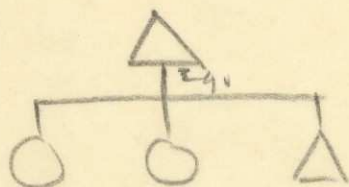
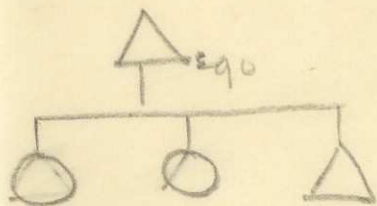
11 rooms.



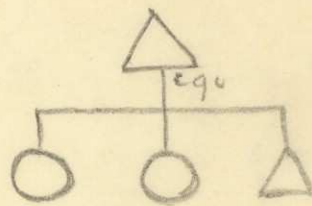
6 rooms.



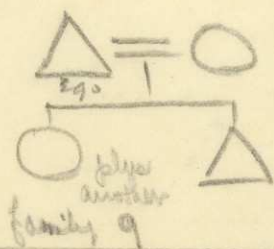
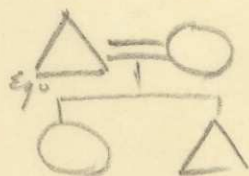
Apt 6 C



5 rooms.



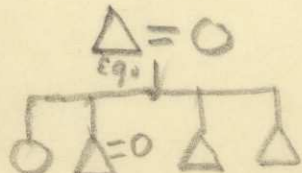
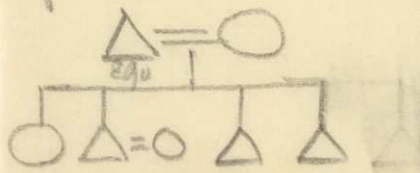
Apt 6 D



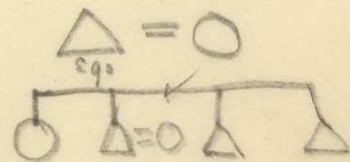
11 rooms.



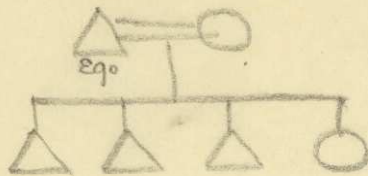
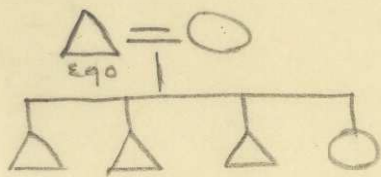
Apt 7 A



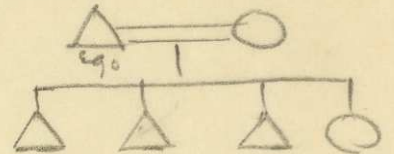
8 rooms.



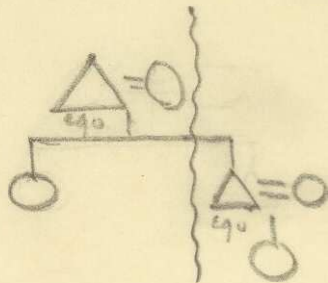
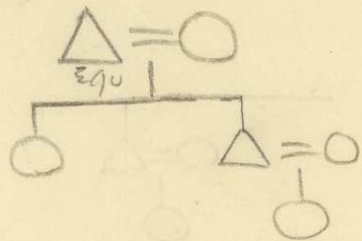
Apt 7B



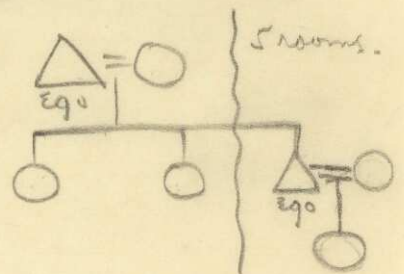
5 rooms.



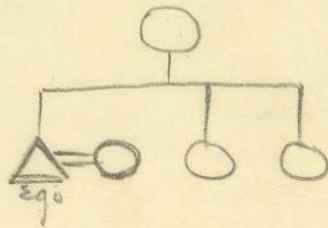
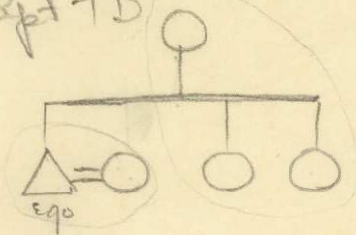
Apt 7C



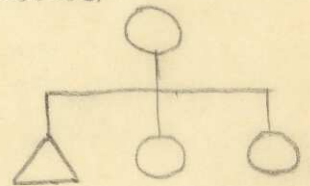
5 rooms.



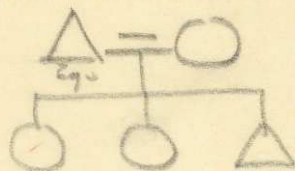
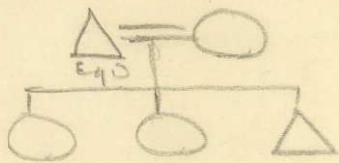
Apt 7D



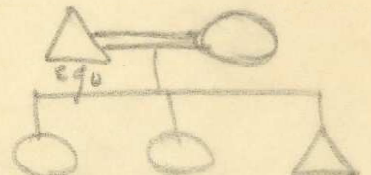
6 rooms.



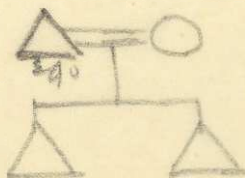
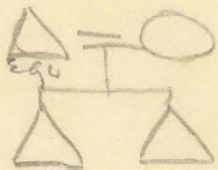
Apt 8B.



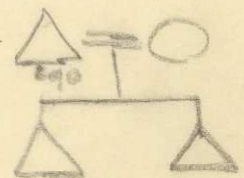
7 rooms.



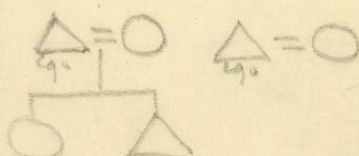
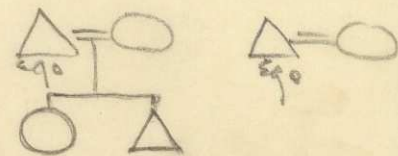
Apt 8C



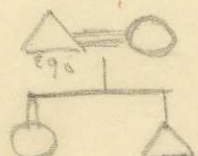
8 rooms.



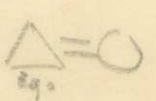
Apt 8D



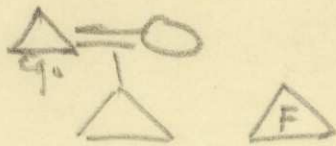
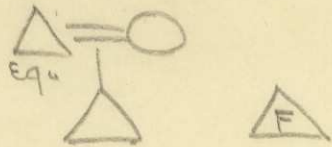
7 rooms.



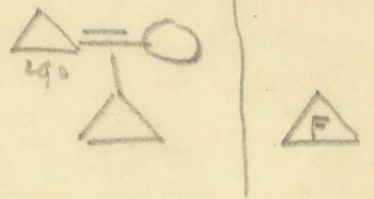
6 rooms.



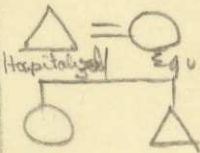
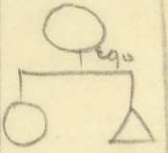
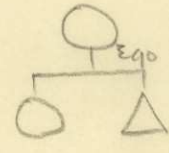
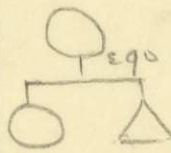
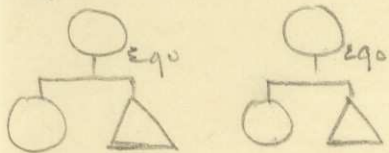
Qpt 9A



7 Rooms

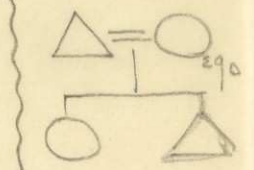
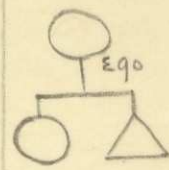


Qpt 9B

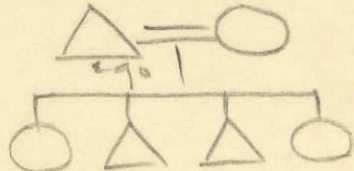
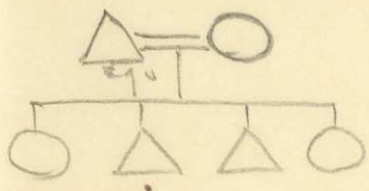


4 Rooms

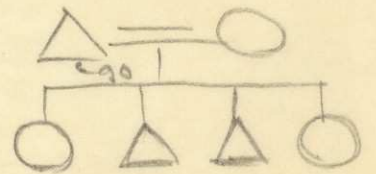
7 Rooms



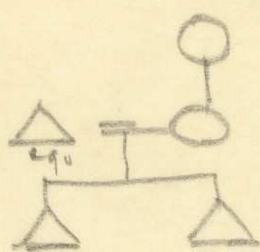
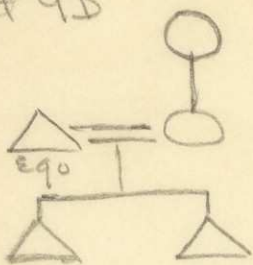
Qpt 9C



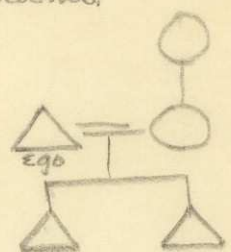
8 Rooms



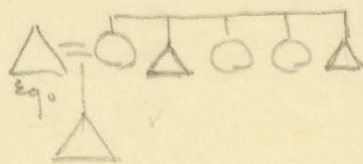
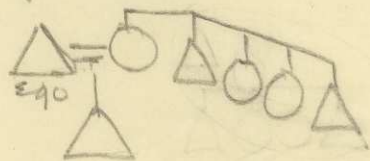
Qpt 9D



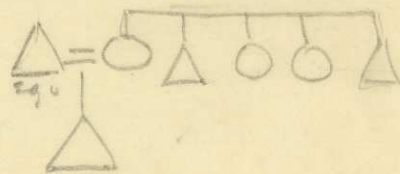
1 Rooms



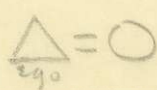
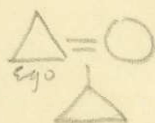
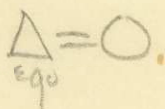
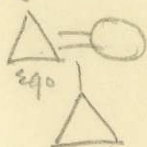
Apt 10A



7 rooms

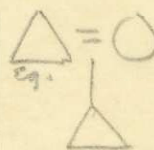


Apt 10B

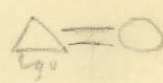


with another family
3

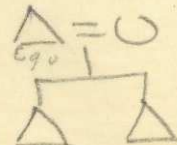
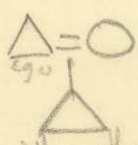
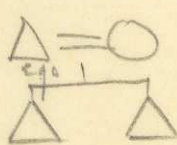
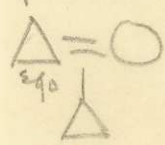
8 rooms



3 rooms

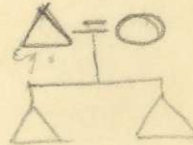
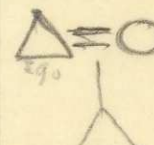


Apt 10C

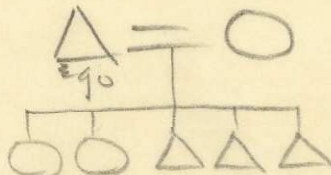
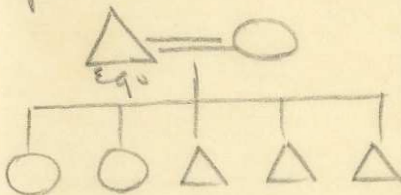


with another family
3

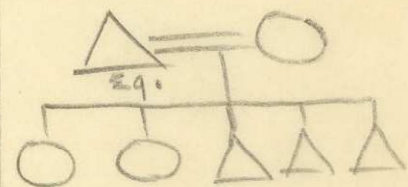
6 rooms



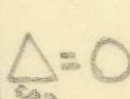
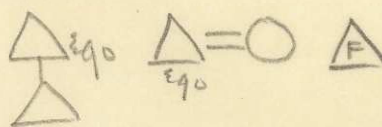
Apt 10D



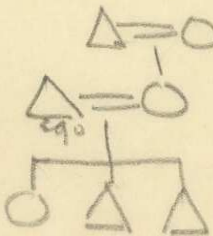
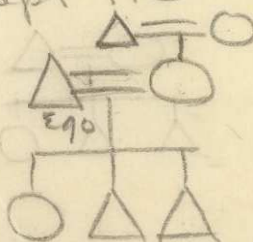
6 rooms



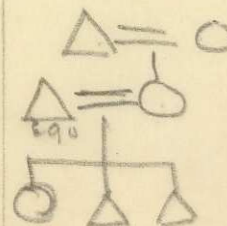
Apt 11A



Apt 11B



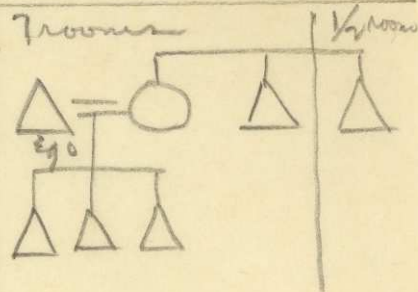
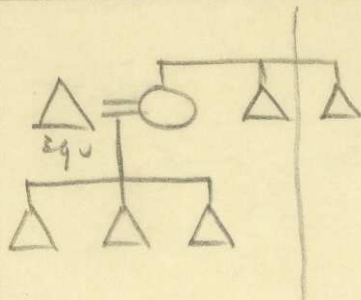
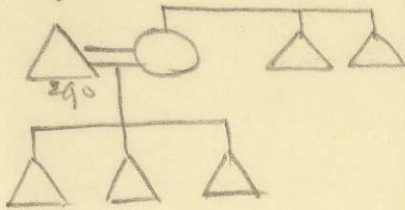
6 rooms



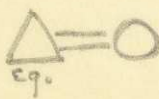
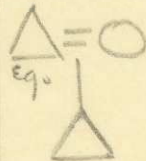
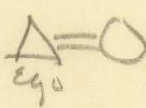
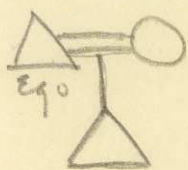
1 room



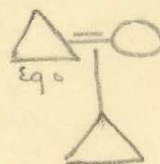
apt 11C



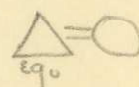
apt 11D



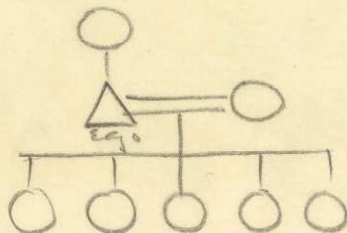
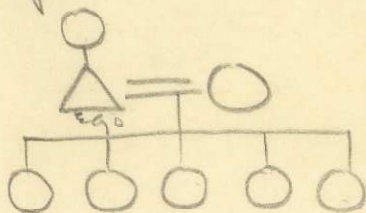
4 rooms



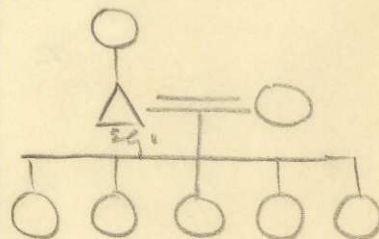
2 rooms



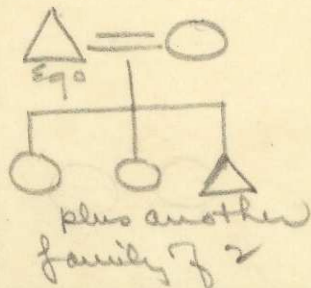
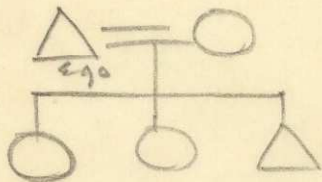
apt 12A



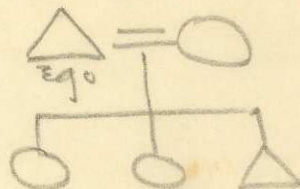
7 rooms



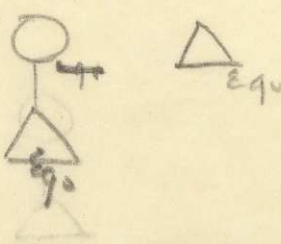
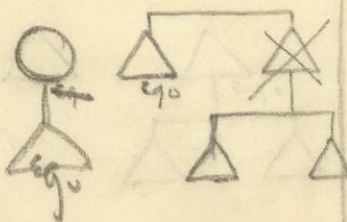
apt 12B



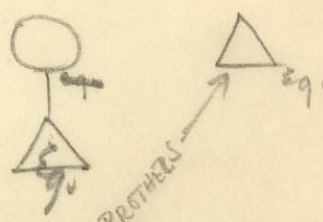
8 rooms



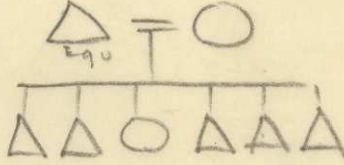
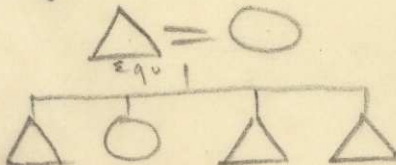
apt 12C



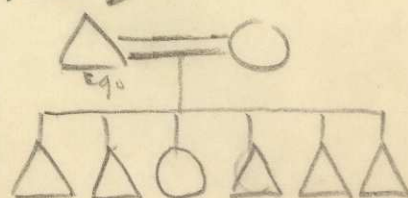
4 rooms



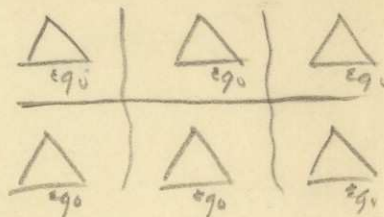
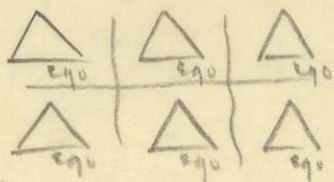
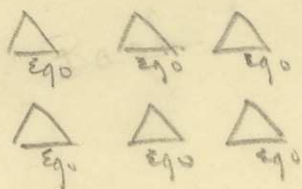
apt 12D



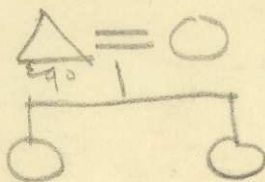
7 rooms



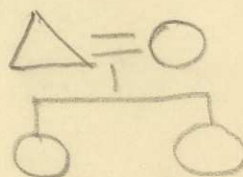
qpt 13A



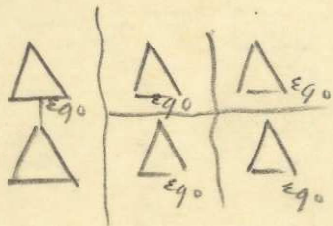
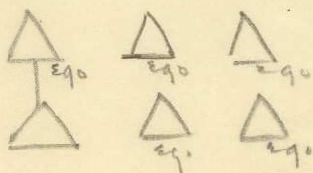
qpt 13c



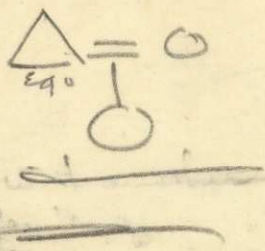
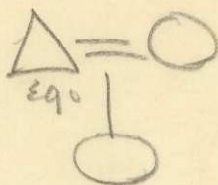
6 room



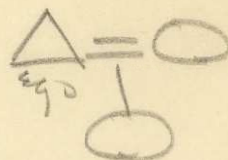
qpt 13D



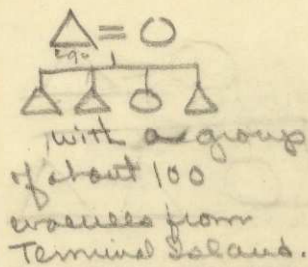
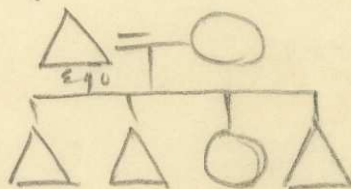
qpt 14B



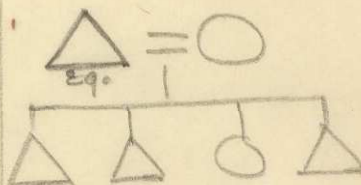
5 rooms.



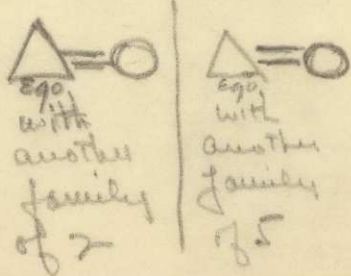
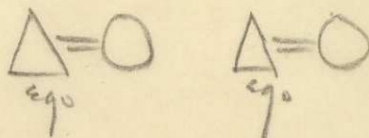
qpt 14c



6 rooms.

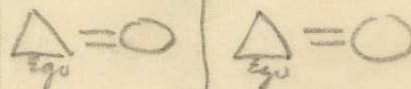


qpt 14D



5 rooms

6 rooms.



147 Family
Interview with Rev. Imai
Changes in Young people over past year

5/13/48— EC

56.15C

S

Cross References: 70 Evacuation
133 Christians

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

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

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

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

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

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

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

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

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

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

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

Interview with Rev. Imai, 3

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

I really think is unnecessary thing here. Because they don't make any study. Maybe moving picture worse than that. Anyway very few children don't have any interest in the Shitai at all. So many are conquering to our young children gradually, until now almost all are young people are going. Even the American born boys and girls whisper Japanese jests, even small ones. 2, 3, 4 year old, speaking on the street in dramatic expression. (EC asks if great turn to religion here) Quite big % of young people turning to Christianity. I think I had social Survey, Intelligence survey done 10 years ago. (EC asks and learns this is Strongs book on 2nd generation). Then it said nearly 30% of American born Japanese christians, then after 5 years turn to 40%. First time 50% of total Japanese children were Buddhist or Shinto. 25% neutral. In first 5 years we gained almost 50% of the neutrals. That is after 5 years ratio of Japanese people, Christian to Buddhist is 40 to 50 %. Then after 3 years still gaining, 45%. Still increasing.

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

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

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

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

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

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

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

147, Family
Interview with Rev. Imai, 5

5/13/48 -- EC

He advises that we go to see her.

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

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

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