

Jamie Isuchijama

NOTES ON SELECTIVE SERVICE REGISTRATION

Background Data

Nov. 17, 1942

The councilmen reported to their blocks at suppertime that the three Japanese sergeants from Camp Savage would meet all those interested in enlisting in their language school at the block 22 shibai stage that evening. At that time they especially encouraged Issei to be present to allay any suspicion on their part. The meeting commenced about 8:00 P.M. with an audience of approximately 300 to 350. The Jun Nisei were conspicuous in their absence, the crowd being predominantly composed of Issei and Kibei. The sergeants spoke in Japanese explaining their mission and emphasized the great difficulty the Army was experiencing in finding soldiers well versed in Japanese. As publicized in Life and The Reader's Digest there were extremely few Caucasians who could read and write Japanese so the U.S. government was appealing to the Nisei, especially the Kibei, for help. They explained that their system was to send a Kibei and a Jun Nisei together into the field, the Kibei translating Japanese into English, and the Nisei vice versa. The underlying insinuation as interpreted by the audience was that the U.S. army could not trust the Kibei but they were indispensable because of their mastery of Japanese.

The questions from the audience came mostly from the Kibei. One individual who had been discharged from Camp Roberts immediately after Dec. 7 wished to know the reason for his discharge. One of the sergeants meticulously explained that the commanding officer of each camp had the discretion to do what he considered wisest and

had acted accordingly. The Kibei continued relentlessly: "Don't you think it funny that they ^hould want us again after discharging us once?" The sergeant evaded the question.

Another Kibei inquired: "If we joined the language school (the sergeants had carefully explained that Camp Savage was a language school and not an intelligence school) and performed the duties assigned to us, what will our status be after the war because I know we can't return to Japan and the Japanese community in America will not accept us." One of the soldiers replied: "After all our sons and daughters will remain in America and this is the time to show our patriotism." At this point an old man in the audience shouted irritably: "Yose, yose, bakayaro!", which freely translated would amount to "Stop your chattering, you god damn fool!"

The atmosphere was definitely antagonistic toward the poor Japanese sergeants. People around me were trying to think up questions that might embarrass them. One inquired if the sergeants expected to be commissioned eventually. One of them answered: "Only the Caucasians are commissioned." The same individual continued: "Do you think that's fair?" He replied: "That's the sort of thing we're fighting against. I don't consider it fair myself." Another asked: "Do we go out to fight?" One of the soldiers intimated that as soon as they were sufficiently trained they would be flown to the Solomons or to some other locality in the southwest Pacific where they would be attached to headquarters to act as interpreters when Japanese prisoners were brought in or to translate diaries, field instructions, etc. found on corpses. A voice interrupted: "That's spy work isn't it?" The sergeants defended themselves: "No, because they simply translate

material brought in and do not actually go to the other side of the line."

X who was standing beside me remarked that the sergeants did not have sufficient command of the language to be able to translate or to question Japanese prisoners. He maintained that their Japanese was childish. The soldiers appeared to belong to the "rah-rah" type usually found on a college campus. X voiced sympathy for them because they were simply carrying out their duties and felt that the residents instead of heckling them should cooperate with them.

According to reports at least forty indicated a desire to enlist at Camp Savage at the time representative councilmen from the three units met with the sergeants and interested individuals directly after Dillon Myer's speech in the morning but half dropped out later when they were informed that they would be sent to the front. The strike which commenced the morning after the meeting also intimidated a few into remaining in camp and only seven were reported to have actually left for Camp Savage.

Dec. 11, 1942

Shortly after the return of the three representatives to the JACL convention in Salt Lake City in November a strong movement was initiated in Camp II largely through the efforts of Tachibana and his anti-administration clique to oppose the resolution passed by the JACL protesting the reclassification of Nisei to 4-C. This group drafted the following statement which was approved by blocks 207, 208, 209, 215 and 216 and forced Saburo Kido to sign it:

We, Saburo Kido, T.G. Ishimaru, and Susumu Togasaki, who attended the JACL conference at Salt Lake City in Utah, did not represent anyone but ourselves. The resolution objecting to reclassification of all Nisei as 4-C that was passed therefore does not apply to people of Poston, Arizona. I will take steps to retract this resolution as far as the residents are concerned.

Dec. 11, 1942

/s/ Saburo Kido

Subsequently the same group drew up another statement at a quad meeting attended by residents of blocks 211, 213 and 214 and again compelled Kido to sign it:

We will be willing to join the resolution of the JACL protesting recassification to 4-C providing the U.S. government will recognize all of our constitutional and civil rights as American citizens by granting privileges to citizens and alien parents to return to their original places prior to evacuation, and that the U.S. government will reimburse us on losses incurred because of evacuation.

Dec. 14, 1942

/s/ Saburo Kido.

About this time it was reported that Tachibana and his gang were doing everything possible to discredit Kido and the JACL. They not only planted pickets to prevent people from attending quad meetings to hear Kido's version of the story but actually caused minor disturbances at the meetings to break them up.

Meanwhile in Camp I a small group of about ten to fifteen individuals was quite active trying to solicit aid to their opposition to the JACL resolution. The strongest agitation seemed to come from the northeastern section of camp, particularly blocks 3 and 4. The residents in camp as a whole, however, were rather indifferent to the activity. The Issei attitude appeared to be that they were enemy aliens and therefore this was rather a ticklish or delicate problem for them to become involved in. X at the time was handing out the following advice when approached on the problem:

To Issei: "Don't express any opinion. It is not our business."

To Nisei: "This is none of our business as Issei. If I were a Nisei, however, I would say, 'Be patriotic. Serve your country.'"

To Kibei: "They won't take you anyway so it's best to remain quiet to prevent raising a stink."

X maintained that if the "agitators" felt that the three representatives had overstepped their authority they should question them instead of attacking the resolution formulated by representatives of other Nisei in the country.

At the Issei Advisory Board meeting held on Dec. 17, 1942 there was some talk that the matter should be investigated. A joint meeting of the two councils was therefore planned for Monday, Dec. 21, to ²trash out the problem and to discuss particularly the statement drawn up by Tachibana and his gang in Camp II which had been forwarded to the Unit I council for consideration. In the meantime the Central Executive Committee which exhibited great antagonism toward the resolution had cross-examined the three JACL representatives who had firmly insisted that they had gone to the Salt Lake Convention as personal representatives and not as representatives of the people of Poston. It is reported that the C.E.C. asked a number of personal questions such as, "If you are drafted will you serve your country?" The representative answer came from Kido: "I shall be proud and glad to serve my country. As far as my personal convictions are concerned I took the correct step at Salt Lake City. I believe firmly in the resolution." It is claimed that Yahihiro (Jun Nisei) and Nakamura (Issei) were the greatest attackers during the investigation.

At the joint meeting of the councils it was originally planned to exonerate only Ishimaru, former chairman of the T.C.C., but all

three were called on the carpet. At that time a committee was appointed to further investigate the matter. In a subsequent council meeting Ishimaru was completely exonerated and his resignation from the council was not accepted. The final decision of the committee was to let the resolution stand as drafted without making any formal protest.

This in brief prepares the stage for the selective service registration which commenced in Poston on Feb. 10.

SELECTIVE SERVICE REGISTRATION

Jan. 28, 1943

The U.S. Army on this ^{day} announced plans for a combat unit of loyal Japanese Americans to be recruited from relocation centers and Hawaii. The papers carried the statement that Secretary of War Henry Stimson had declared that the decision to organize a Japanese American combat unit including infantry, artillery, engineer, and medical personnel was based on the "inherent right of every citizen, regardless of ancestry, to bear arms in the nation's battle."

Feb. 9, 1943

Lt. John Bolton, captain of the army team which had arrived the day before to aid in the registration of all male citizens above the age of 17, addressed residents of Unit III at a mass meeting in the afternoon to explain his mission. At that time he delivered the following speech which was subsequently reread in Units II and I:

We are here on a mission which will be made plain to you within the next few minutes. Some questionnaires are to be distributed ~~to~~ among you and what is said here is by way of explaining what use the government intends to make of them.

Our mission is not an experiment but marks the radical extension

and broadening of a policy which has always intended that ways should be found to return you to a normal way of life.

Presentations such as this one are being made simultaneously at all of the relocation centers over the U.S. All citizens in this country who are of Japanese blood are being told the same things.

The effort is not a campaign or a drive but is an attempt to find a workable solution for the acute wartime problem of one portion of our population. Its fundamental purpose is to put your situation on a plane which is consistent with the dignity of American citizenship.

What is ~~being~~ done is being done with the authority of the government of the United States and with the approval of the War Department. But whether it is to be successful will depend finally upon the voluntary acts of free American citizens.

You may object that this -- your life here -- is not freedom. The circumstances were not of your own choosing, though it is true that the majority of you and of your families accepted the restrictions placed on your life with little complaint and without deviating from loyalty to the United States.

In any time of crisis, however, when national survival presents itself as the all-important issue, the best interests of the few must sometimes be temporarily sacrificed or disregarded for what seems the good of the many. The proof of a nation's good faith is to be found in whether it moves to restore full privileges at the earliest opportunity.

Admittedly this past year has been for you a period of considerable hardship and great anxiety. That was because war came to the U.S. and imposed extraordinary burdens upon all of its citizens. Our citizens everywhere feel these burdens increasingly. Your own burdens have differed from those of the majority of our population in kind and in degree, bringing you perhaps greater anguish of mind. The decisions which led to your present situation were studied as carefully as the rush of events permitted, and the steps taken were in the interest of national security and in behalf of your personal safety. You are aware of the reasons for what was done.

Not all Japanese Americans are loyal to their government. Not all members of any group of our population -- even those whose ancestors came here hundreds of years ago -- are fully loyal to their country. That is so because ours is a free society permitting the individual often to choose in what measure he will contribute to the common good. In all groups there are individuals who will not accept any obligation to the land which gives them their opportunity. Wherever you find them and whatever their blood may be, they are the disloyal ones.

When war came between Japan and the United States, there were immediately two difficult problems for our government in connection with that part of its population which is of Japanese blood. The first was how to deal fairly with the loyal citizen who wishes only to serve this country. The second was how to protect this nation from the acts of those who are not loyal.

Therefore, until a better way could be found, a general policy

had to be followed which in the long run has no doubted tested severely the loyalty of those among you who wished only to serve the United States.

Of that, the government has been aware, but one risk or the other had to be taken, and it seemed best to count upon the continuing loyalty of those whose hearts and minds were with this country rather than to accept the danger from the disloyal acts of those who were not so. It is felt now that before any change is made and before you are asked to make any new decisions these words in explanation are owed to you.

What is wanted by your government is that your strength shall be added to that of the rest of the nation in its present fight with its enemies and that ways shall be found to restore you as quickly as may be to your normal and rightful share in the present life and work of the people of the United States.

This does not mean a promise of any relief from worry and hardship, for these will continue for all of us until the war is won. But it does mean that such hardships as you are now experiencing will be gradually replaced by the same hardships which are now being experienced by other American families -- the hardships of saying goodbye to your family when you leave home to fight for the U.S. and the hardship of getting along without many things which Americans have always regarded as necessities.

Americans of Japanese blood are wanted to fight for the U.S. like any other citizens. They are wanted for combat duty where they are best suited for war work. They are wanted because the government and the Army are convinced of their loyalty. And they are ~~not~~ wanted not less because of their ability as soldiers and as citizens doing useful work for the American community. You have superior qualifications for the kind of service in which it is intended to use you.

These are among the primary purposes of the questionnaire which is to be executed by you. Those who are willing and are loyal, of military age and physically fit, are being asked to volunteer for induction into the Army of the United States. Those who are loyal but for some reason are not qualified for military service -- the young men and the young women -- will be given the opportunity to support the war effort by work on the home front.

The major purpose of what is being done here, however, is this: There are some individuals in this center whose ties with the Japanese Empire are such as to disqualify them for positions of trust in this country. This does not mean that they will not be treated humanely but it does mean that it would be unwise for this government in this time of crisis to give them an opportunity to endanger national security. Therefore, steps must be taken to determine those individuals in whom the United States can place full trust and confidence. The questionnaire is a means to that end.

Your government would not take these steps unless it intended to go further in restoring you to a normal place in the life of the

country, with the privileges and obligations of other American citizens. The invitation to the young men here to volunteer is simply a token of its good faith and further interest.

As was the case with all other Americans of military age who were first given the chance to volunteer for service, and if they did not so volunteer were then inducted into the Army via the Selective Service, it is contemplated that in the normal process of building our Army, those among you who do not volunteer but are of the right age and physically fit will probably be taken into the military service in due time.

That is a part of sharing the lot of the general population of this country. You would not want that you would be treated differently than other Americans. Universal service is now the national policy and in the long run there is no better way to apportion our present military responsibilities.

However, the plan now being contemplated is that Americans of Japanese blood will be formed into their own combat team. You may want to know why it is being done this way. The reason is that if your strength were diffused through the Army of the United States -- as has already been done with many other Americans of your blood -- relatively little account would be taken of your action. You would be important only as man-power -- nothing more. But united, and working together, you would become a symbol of something greater than your individual selves, and the effect would be felt both in the United States and abroad. All other Americans would long remember what you had done for the country, and you would be a living reproach to those who have been prejudiced against you because of your Japanese blood. Can it be doubted that this would mean a greatly improved relationship between you and all other parts of the American population in the post-war period? To the nations abroad, and especially to the peoples of the East, you would provide the measure of the solidarity of people who get together in the name of democracy.

Accordingly, you will be given the same pay and the same chance for advancement as other American soldiers. As you prove yourself qualified for officership, you will be given training for commissioned service and the only limits which will be placed upon how many of you are advanced to commissioned grade will be determined by your willingness and ability. It is recognized that in point of aptitude for military service by reason not only of your natural ability but of your education, many of you are suitable officer material. It was believed that you would want a straightforward presentation of this new proposal by the government, and therefore the explanation of the plan behind the questionnaire has been made as simply as possible.

It is not necessary for me to appeal to the loyalty of those who are loyal.

If there are any questions in your minds with regard to the policy or to the questionnaire, we will try to answer them during our stay here at the center.

Feb. 10-12, 1943

The registration of all male citizens above the age of 17 began in Unit III on Wednesday morning, Feb. 10 and was completed by Friday, Feb. 12. At the close of the third day it was reported by semi-official sources that only 68 had indicated a desire to volunteer for the U.S. Army. Roku 6 (a roku consists of 6 blocks) which is almost entirely composed of San Diegans from Santa Anita is reputed to have contributed at least fifty volunteers.

During the registration in Unit III three boys became temporarily deranged and had to be forcefully hospitalized. According to rumors these boys who ranged from 24 to 26 years of age volunteered for the Army without their parents' knowledge and were severely reprimanded when they informed them of their action. When they attempted to cancel their intention the next morning they were told by Lt. Bolton that their names had already been sent to Washington and it was too late to withdraw. As a result of their parents' continuous nagging they became temporarily insane and had to be confined in the hospital in Unit I. Two of them were shortly released but the third individual up to last week was still tied to his bed in a private room with three policemen on 24-hour guard.

Feb. 14, 1943

Lt. Bolton and his army team, consisting of two Caucasian sergeants, one Japanese sergeant and two Caucasian corporals, met residents of Unit II at a mass meeting in the Cottonwood Bowl in the afternoon to acquaint them with the purpose of the combat team. At that time Lt. Bolton read the speech explaining his mission, which he had previously delivered in Camp III. Anne Kunitani who attended the meeting remarked to me on her return: "It certainly

felt good to see the American flag again. Even the Stars Spangled Banner had a different tune."

To give you an insight into the attitude of the Nisei toward enlistment in the U.^S. Army after being kicked around for over a year I am attaching a list of questions directed at the army team at a special meeting for male citizens in Mess Hall 202 in the evening which was given to me by my Camp II informant who kindly obtained it for me from one of his stenographic friends.

About this time the following slogan was making its rounds in Camp II: "Fight on the home front as well as on the war front." Apparently in this unit, more so than in I and III, the Nisei were being intimidated by the Issei into answering "No" to questions 27 and 28. (1) My informant in that camp reports that a number of blocks held special meetings before registration to instruct youngsters how to fill out the questionnaires. Even after registration it appears that sufficient pressure was put on some of those answering affirmatively to those questions to reconsider. Thus in block 211 my informant claims that at suppertime on the first day of registration the block manager announced that all those who desired to change their answers from "Yes" to "No" to question 28 could do so by contacting Lt. Bolton. Accordingly, seven boys, including three nephews of the block manager, accosted Lt. Bolton next morning and requested to have their answers altered. Bolton inquired: "Are you U.S. citizens?" They replied: "We don't know." At this the army officer is said to have lost his temper and plunged into a long tirade reprimanding them without conceding to their request. The administration on its part apparently became a little jittery watching the deluge of "Nos" to 27 and 28 pour in because it issued a notice to the effect about this time that all those who replied "No" to those questions could have it changed to "Yes" by contacting Lt. Bolton. The reverse procedure was tactfully ignored. Around this time also people like Kennedy and Mich were indignant at Head's insistence on having registrants answer questions 27 and 28 to the army team behind closed curtains. They felt that

1. Consult last page for controversial questions.

the Nisei should be free to answer them publicly to the registrars in whichever fashion they pleased. They interpreted Head's plan as a definite act of intimidation.

Feb. 17, 1943

Lt. Bolton spoke before a mass meeting of Unit I residents on the block 4 shibai stage in the afternoon. Approximately 2000 people-- mostly young men with a sprinkling of Issei and young women -- were present. The ceremony opened with the singing of the national anthem with the army team saluting a huge American flag draped in the background. I agree with Anne Kunitani that the American flag never looked more beautiful to me than it did in that blistering Arizona sun. The little stage supporting the flag and the army team appeared to me to be a ridiculously wee bit of America transplanted on Japanese soil. Even the national anthem which in pre-evacuation days had infalliably given me indigestion seemed to have a new message and I felt like shouting defiantly to the people about me when we came to the section:

And the stars spangled banner, long may it wave,
O'er the land of the free, and the home of the brave.

That sense of isolation -- that feeling of being cut off from the rest of the world -- which has been gnawing within me for the past few months completely engulfed me at the moment and I experienced an insane desire to escape to "America" as rapidly as I could. I am recording my reactions, which are by no means unique but shared by a number of Nisei, because I consider them significant in "placing" the position of pro-American Nisei caught in the relocation centers today. The Nisei in Poston have been so subjected to Issei domination that I doubt if very many would be totally taken by surprise to see

the Japanese flag flying over the rooftops one of these mornings. While the national anthem was being sung, ^{I noticed} that only a very few were carrying the tune ; the rest of them was conspicuously silent. I wondered at the time: Is it because they are too shy to sing in public? Don't they know the words? Or is there an ulterior motive in remaining silent?

The crowd kept respectfully quiet while Bolton read his message. When the questioning began it soon became obvious that the people were definitely out to heckle the army team. The type of inquiries they made mirrored their resentment and distrust of the U. S. government. They wanted definite commitments in return for volunteering. If any enthusiasm toward joining the army was present it was cautiously camouflaged. When Lt. Bolton in the course of his speech announced that he had just received authority from Washington to accept loyal Issei who wished to serve in the U.A. Army, the crowd broke into a wild, derisive laughter and hooted: "Try and get one!" People around me were also commenting that if the army team had brought along two or three Nisei captains instead of a single Nisei sergeant, it could probably whip up greater enthusiasm to serve its ~~purposes~~. The lone Nisei sergeant to them was a symbol of racial discrimination in the U.S. Army.

To give you an idea of the type of heckling enjoyed by the audience that afternoon I shall quote some of the more extreme questions asked of the army team -- all of which, incidentally, were accompanied by much hooting and laughter.

1. Why are the loyal Japanese Americans not allowed to go back to California?
2. My two brothers in Camp Savage and Camp Hare have been denied permission to visit our sick father in the Los Angeles County Hospital. Why can't they who are in the uniform of the U.S. Army visit their dying father when Caucasians in army uniforms may do so?

3. What is the reason for giving some of us 4-C classification?
We are without a country now.
4. Why were Nisei draftees kicked out ^{of} the army after Dec. 7?
5. Why can't Nisei soldiers visit this camp? Are you afraid that they will see how bad conditions are in camp?
6. Why were Nisei changed from combat duty to menial tasks after Pearl Harbor?
7. Why are Nisei not accepted in the Navy?
8. Why the Jim Crow decision?
9. Why were the Nisei stripped of their ranks after Pearl Harbor?
10. Why were veterans of the last war put in camps when they proved their loyalty then?
11. If we volunteer, will our interned parents be returned to our families?
12. Will the Kibei be taken into the army even if they can't speak English?
13. If a volunteer chooses to take his seven-day furlough after his physical at Camp Douglas can he go to California for a visit?
14. Why were men of the 100th Battalion (i.e. the Nisei in the Hawaii National Guards) found chained to their guns in the Philippines?
15. If a person has had Japanese military training will he be accepted as a volunteer?
16. My ~~brother~~ father is a pre-med student. Will he be given an opportunity to finish his medical training if he volunteers? I feel that since he is Japanese he will not be given the same consideration as a Caucasian soldier.
17. May a Nisei apply for appointment at West Point?
18. With reference to question 28 -- "Do you forswear all allegiance to the Japanese emperor?" -- If we answer "Yes" that proves our loyalty, does it not?
19. Why were Italian aliens in internment camp released while we were not released?
20. With reference to question 27 -- "Are you willing to join the U.S. Army in combat duty wherever ordered?" -- If we have a leave clearance and a job awaiting us on the outside should we answer "No"? (Head interrupted at this point to say that any individual who had a leave clearance and answered "No" to questions 27 or 28 would have his clearance automatically

cancelled. And he did carry out his threat too last week when he refused to sign the wire requesting a travel permit for one George Kaita of the Judo Department who had been cleared by the WRA but had answered "No" to 27.)

At the meeting held for male citizens at 7:30 P.M. in Mess Hall 32 for further inquiries I am informed that the questions were sensible and to the point. They came prepared to receive definite information from the army officers and not so much to make them squirm.

Feb. 18-24, 1943

The registration of all male citizens above 17 years of age in Unit I commenced on Thursday, Feb. 18 and was completed on Wednesday, Feb. 24. Up to Saturday while registering the eastern half of camp the administration remained hopeful of obtaining the quota of volunteers for Poston -- some 450 to 500. The first definite break in sentiment as expressed in questions 27 and 28 occurred when they tackled block 28, a day after they had started registering the western half of camp. From then on they encountered a flood of "Nos". The administrative officials became jittery. Head in a staff conference threatened to place all those who answered "No" to 27 and 28 in internment camps but was restrained by Kennedy and a few others who pointed out the illegality of such a step. Administrative notices such as these began to appear on block bulletins or in the Poston Chronicle:

"Poston should make every effort to obtain its quota of volunteers since the advantage of the voluntary program to the Japanese Americans cannot be overemphasized.

The people of Poston must realize that the voluntary combat team constitutes a symbol of their loyalty which can be displayed to the American people and to those who oppose the Japanese Americans.

Involuntary induction by means of the draft greatly detracts from that symbol."

Another notice informed us that a "negative answer constitutes an election against the U.S. and each registrant therefore is urged to clearly understand the gravity of his answer."

In connection with this I should perhaps reconstruct the conversation between Evans, Unit I administrator, and X on Wednesday afternoon, Feb. 24, because it portrays rather clearly the administrative and the evacuee standpoints concerning the answering of questions 27 and 28.

X: I hear that the administration wants to put all those who answered "No" to 27 and 28 in an internment camp?

Evans: Why not?

X: But an internment camp in the usual parlance is a place to detain enemy aliens.

Evans: There are all kinds of internment camps. You don't know. Why don't you find out?

X: The burden of finding out is not upon us. It's our job to accept any word passed out by the administration, or so I'm told.

Evans: So I'm telling you there are all kinds of internment camps to put disloyal citizens.

X: What do you mean "disloyal"? The army said to answer those questions as honestly as possible and if an individual lied he would be prosecuted for perjury. So they went ahead and did as they were told to do and you come out and accuse those who answered "No" as disloyal per se.

Evans: Sure, any person who refuses to serve his country is disloyal.

X: I admire their guts. Before you put those guys into an internment camp for answering "No" either a federal court proceeding or a hearing board should be set up to pass on their loyalty. What is the proper procedure and you shouldn't be yapping about their being "disloyal".

Evans: Instead of arguing with me -- and I'm sick of your arguments -- why don't you talk to some intelligent citizens in camp? There are lots of them in camp. Why don't you get wised up?

X: What do you mean "intelligent citizens"? As far as you're concerned those guys who "Yes, Yes" you are intelligent and you can't take the other side. There are plenty of intelligent people among those who don't agree with you.

Evans: Oh, they can't be intelligent. Those guys all ought to be repatriated.

X: Repatriation means sending them back to the country of their birth. Where are you going to repatriate U.S. Citizens? You don't know what you're talking about. I didn't think you were as small as that. I don't see how I could be working under you.

Evans: Alright, if you can't work for me you should quit.

X: I'll quit. I won't work for a guy who can't take somebody's opinion just because he doesn't agree with him. You just can't take it, that's all.

Evans: Listen, you. I stood long enough and I'm not going to take any more. Why don't you get rid of craps you have in your head?

X: Okay, okay. No use talking to you.

(X waited two days and then presented his resignation to the block council. At first he gave personal reasons for his resignation but finally was compelled to reveal his real motives. The block council was not only indignant at the administrative attitude but felt that Evans had no right to tell a block manager to quit since he was elected by the block and not appointed by him. It decided to select a committee which would get Evans and X together and have a stenographer record their conversation. Its ultimate aim was to present its findings to the project director for consideration. X, however, felt that the subject matter involved was a most delicate one at present and if block 45 attempted such a move it would be known throughout camp within a short time. Because of the subject matter itself, the increasing anti-administration feeling, and because of the large following he commands, he feared that many blocks would

soon join the agitation and might cause another November incident. To prevent such a calamity he offered to retract his resignation indefinitely -- as far as he is concerned until registration becomes a dead issue.)

Feb. 24, 1943

The Temporary Community Council met in an emergency session in the evening to draw up a wire to send to the Tule Lake city council in answer to the wire it had sent Mr. Head through its project director requesting some encouraging news concerning registration in Poston since the situation there was extremely critical. I am not quite certain as to the exact wording but the wire ran something like this: "Registration working smoothly. Will finish today. So far 2875 have registered. Units II and III have completed registration. Do not know exact number of volunteers."

At the meeting the chairman reported off the record that the only centers where disturbances had not occurred were Poston and Manzanar. He did not know anything about Minidoka but in Topaz it was claimed that only two men had registered on the first day so the army team suspended registration to devote the next three days to speech-making to sell the idea. At Gila 17 Japanese were reported to have been indicted for obstructing registration and the army was rumored most anxious to impose the heaviest sentence upon them. At Tule Lake he reported that 27 persons had been removed from camp for refusal to register.

Attitudes Expressed During Registration in Unit I

The Japanese combat unit will in all probability be used as a part of the invasion force since the Japanese as a race made a very favorable showing in invasion technique at Lingayan in the Philippines.

The combat unit will either be sent from state to state to acquaint Americans with the Japanese race for propaganda purposes or will be used to segregate the loyal from the disloyal in camp.

Those guys sulking about the service are not acceptable to Japan either after the war. Tojo made an announcement long ago that American citizens of Japanese ancestry should serve their own country, not Japan. (an Issei)

Those damn Kibeis make me sick. If they are as loyal to Japan as they profess to be why in God's name didn't they stay in Japan and fight like men instead of coming to America to evade the draft. It's the Kibeis who are responsible for creating the stink against the Niseis in America. (An Issei)

We might just as well answer "Yes" to 27 because we'll be drafted within six months or earlier if they can't get enough for the combat unit. (Many Nisei)

Reasons for Answering "No" to 27 and 28:

I can't answer "Yes" to questions 27 and 28 because in that case I will eventually be drafted and will not have a chance to say where I want to be sent. I may be sent to the Solomons or to New Guinea and then I'll have to fight against my own people. I'm willing to take the rap or any consequence that may arise but I won't fight against my people. I'm willing to go to an isolation camp if necessary. (This is the prevailing sentiment in blocks 43, 44 and 37, especially 44, the most anti-administration block in camp).

Once you're in Japan and come back here you feel like a Japanese. You can't serve another country.

I answered "No" to 27 because I was kicked out of Fort Ord immediately after Dec. 7 simply because I was a Kibei. There was no other reason because I was a good soldier. If you want soldiers now why didn't you keep us? I don't like any army, the American army most of all." (This answer was directed at a Caucasian sergeant who was interviewing him for 27 and 28. The sergeant replied: "After all public sentiment was such at that time that it was wise to take you people out. There is a time like that always. We have to make the best of it. I shall write it down as you wish.")

There was a boy who deliberately answered "No" to every question that should have been answered "Yes" if he were a good American citizen. Apparently he didn't give a damn.

According to X those who answered "No" are secretive and not bragging about it. They meant it when they answered "No" and were willing to take the consequences.

A former soldier who was discharged from the Presidio in San Francisco on Dec. 7 because he was a Kibei answered "No" to 27. During registration he was said to be going around pretending he could speak no English although he speaks creditable English.

Reasons for Volunteering:

This was the answer given to X when he approached one of the two volunteers in his block for a block party for him: "I don't want any send off. I volunteered for some special reasons. I know how the people in camp are feeling toward us guys. I want to keep quiet and get out quietly." When questioned why he volunteered, he replied: "After the war the only chance for me would be in civil service where the Japanese would be treated on an equal footing. That's the only field I can see open to us with some advantage. I don't mind being a mailman, a postal clerk or a fireman. If I become a veteran I get 10% preferential." (This attitude was quite widespread among the volunteers I contacted.)

"I volunteered because of my sister's wish."

One young chap who lost his parents several years ago and has been supported by his sister and brother-in-law volunteered so he could become self-supporting.

One Hawaiian Nisei who has been trying to obtain a divorce from his wife for the last two or three years volunteered to escape an unhappy marriage. If he dies everything will be settled, if he returns unharmed after the war a more agreeable life may be open to him.

Six M.D.'s and at least three dentists offered to join the army provided they receive commissions. They feel they have nothing to lose. They not only will receive better pay but will receive much valuable experience. (There is a movement on foot at present to petition Washington to retain the doctors here for the duration. Apparently the long abused doctors are becoming appreciated now that their departure seems imminent.)

Feb. 27, 1943

The T.C.C. and the I.A.B. in a joint session drew up a letter to send to Mr. Myer of the WRA pleading leniency in the case of boys of seventeen years of age who answered "No" to questions 27 and 28.

The councils maintained that to expect minors to answer those questions intelligently was unjust since even adults required a second or third reading to answer them. "These minors who are exempted from social obligations under the law of the land should be considered incapable of judging ability. Therefore, even if these teen age boys gave erroneous answers to questions 27 and 28, they should not be held responsible but should be given an opportunity to express their intention when they attain their majority in the future."

March 2, 1943

Evans, Unit I administrator, in the regular meeting of block managers instructed them to solicit volunteers for the army in their respective blocks since the number that had volunteered to date did not fill the quota assigned to Poston.

March 5, 1943

Lt. Tracy accompanied by three sergeants arrived from Topaz to assist Lt. Bolton in interviewing Poston residents interested in joining the combat unit. The army team is scheduled to remain here until March 10.

STATISTICAL ANALYSIS OF SELECTIVE SERVICE REGISTRATION

On March 4, 1943 Evans released the following information to block managers in an effort to encourage them to solicit volunteers in their blocks:

Here is a list of the blocks in the order of the number of volunteers from each block. I want to congratulate, not only the volunteers, but the parents, wives, and sweethearts as well as all

those who are going. Particularly do I want to commend the blocks who have made the best showing in this very important contribution which the volunteers are making, not only to the nation, but to the welfare of the entire Japanese American group as well. Hats off especially to blocks 28, 11, 46, 2, and 32.

There is still time for volunteering. The army team is located in Recreation Hall #31 and will remain on the Project until March 10.

Block # 28

11 }
46 }
2 }
32 }
5 }
14 }
15 }
16 }
17 }
19 }
22 }
31 }
35 }
42 }
66 }
27 }
30 }
45 }
53 }
47 }
33 }
13 }
21 }
26 }
36 }
38 }
59 }

HOW DOES YOUR BLOCK STAND? LET'S ALL DO OUR PART!

John G. Evans
Assistant to the Project Director

The same information may be restated in geographical terms for further analysis:

<u>East of Canal</u>		<u>West of Canal</u>	
<u>Block</u>	<u>No. of Volunteers</u>	<u>Block</u>	<u>No. of Volunteers</u>
2	4	5	3
3	1	6	2
4	0	11	5
13	1	12	0
14	3	22	3
15	3	21	1
16	3	26	1
17	3	27	2
18	0	28	6
19	3	37	0
30	2	38	1
31	3	39	0
32	4	42	3
35	3	43	0
36	1	44	0
45	2	53	2
46	5	54	0
47 (Hospital) i.e. doctors)	2	59	1
		60	0
	<hr/> 43		<hr/> 30

Our survey shows that there are only two blocks in the eastern half of camp without volunteers while there are seven in the western zone. From our political studies we know that blocks 37, 38, 43, 44, 54, 53, 59, and 60, especially the first four, have the greatest concentration of Kibei and "pro-Japan" elements in camp and have always maintained an active opposition toward all WRA and administrative policies. Therefore it was to be expected that a number of these blocks would contribute no volunteers to the combat unit. It is interesting to note that *five* out of this number had no volunteers and those that did contribute had only one or two. That block 28, one of the most anti-administration blocks should contribute the highest number of volunteers was a great surprise to everyone in camp but may probably be accounted for by the extremely small but very strong pro-American clique in that block. It may be

that social pressure was not sufficiently strong to deter them from volunteering or that it was so pronounced that it goaded them into volunteering to escape from it.

In any analysis of camp statistics blocks 5, 6, 11, and 12 should be treated with special consideration because they constitute the "volunteer blocks" -- those who volunteered to come to Poston to prepare it for the reception of evacuees. The administration has always looked upon them with special favor and in return has received more cooperation from them than from any other section of camp. Within a few months these blocks will be heavily depopulated since many of them are planning to seek more adventurous pursuits on the outside.

As far as Poston as a whole is concerned I have obtained the following information from the executive aide to Kennedy, Employment Chief. I hope the figures will be treated confidentially since they were given to me on the Q.T.

Total registrants	3321
Total registrants refusing to register	None
Registrants replying "Yes" to question 26	8484
Registrants replying "No" to question 28	513
Registrants not replying to question 28	107
Registrants replying "Yes" to question 27	2111
Registrants replying "No" to question 27	1203
Registrants replying "Yes" with qualifications	7
Number volunteering in Army	191
Total eligible for filling 304-A	3321

Group A1 -- 17 to 37 inclusive

	<u>No to 28</u>	<u>No reply</u>
Number registrants with one or both parents interned	25	9
Registrants with either father, mother, brother, sister, son, or daughter in Japan	213	51
Registrants who traveled in Japan three years or more since 1934 and attended school two years or more	162	42
Registrants now registered with Japanese citizenship. Question 25 "Yes" and question 25a "No".	89	21
Registrants who have requested repatriation. Question 26 "Yes".	77	6
Registrants who have requested repatriation and who are on any list furnished as coming from the State Dept.	None	None

Group B1 -- 38 and above

Number registrants with one or both parents interned	None	None
Registrants with either father, mother, brother, sister, son, daughter in Japan	5	None
Registrants now registered with Japanese citizenship. Question 25 "Yes" and question 25a "No".	9	None

(This group answered "None" for all other questions which are identical with the ones above in group A1.)

CONTROVERSIAL QUESTIONS ON SELECTIVE SERVICE QUESTIONNAIRE

25. To the best of your knowledge, was your birth ever registered with any Japanese governmental agency for the purpose of establishing a claim to Japanese citizenship?
- 25a. If so registered, have you applied for cancelation of such registration?
26. Have you ever applied for repatriation to Japan?
27. Are you willing to serve in the armed forces of the United States on **combat duty**, wherever ordered?
28. Will you swear unqualified allegiance to the United States of America and faithfully defend the United States from any or all attack by foreign or domestic forces, and **forswear** any form of allegiance or obedience to the Japanese emperor, or any other foreign government, power, or organization?

REGISTRATION OF ALIENS AND FEMALE CITIZENS

Feb. 25, 1943

Wade Head, project director, issued a memorandum to block managers on this day to allay any confusion concerning the purpose of alien registration. Great emphasis was laid on the fact that this was not a move to compel residents to leave the center and that anyone who desired to remain here for the duration would be permitted to do so. The memo was an official attempt to squash some of the disquieting rumors that were making their rounds of camp about this time, e.g. that alien registration was a move on the part of the government to segregate the "loyal " from the "disloyal" -- the loyal ones being compelled to go out since it was too expensive to maintain them here, while the disloyal ones would be shipped to internment camps. About this time also some sadistic creature started the rumor that "two caflods of crutches" had arrived at the warehouse -- a "conclusive proof" that Poston was to be turned into a camp for disabled veterans and that all of the evacuees would be sent to Arkansas for the duration. This rumor caused so much alarm in camp that the C.E.C. took it upon themselves to verify it and discovered that only 48 pairs were stacked in the warehouse to be utilized by patients in the hospital.

Head's memo to block managers read as follows:

TO THE RESIDENTS OF POSTON

After the completion of the selective service ^{aliens} registration, we shall begin on March 1 to register all ~~aliens~~ and female citizens in the Center, who are 17 years of age

and over.

In order that this compulsory mass registration proceed without confusion, it is essential that every resident understands clearly why it is being conducted and what it intends to accomplish.

The reason for the registration is simple. The WRA wants to facilitate leave clearances in all the centers by registering every person 17 years old and over and determining his eligibility for release.

Hitherto as you know, candidates for leaves often waited months before an answer to their application was received. After the records of this registration are processed delay and red-tape will be cut to a minimum. Those residents who are eligible to go out may pack up and leave the moment an opportunity for relocation presents itself.

This year, with the recent endorsement of the loyalty of the nisei by the U.S. War Department, the chances for outside employment for evacuees, both in industry and agriculture, will increase. And many who are not now contemplating relocation may see an opportunity which appeals to them. In such an event, they will be able to take immediate advantage of it without the laborious process of filing a leave application and waiting for a reply.

I want to emphasize that this registration is not a move to compel the residents to leave the Center; no one will be forced to go out unless he wants to. It is, instead, the most efficient means by which all those who desire to enter the mainstream of American life again may do so as quickly as possible.

With your understanding of the motive for this registration, I am certain that you will extend your fullest cooperation.

/s/ W. Wade Head
W. Wade Head,
Project Director.

Meanwhile block meetings were being conducted everywhere in accordance with administrative instructions to clarify any questions concerning the forthcoming registration. The block manager was to determine the best method of registration to be utilized in his block. Each block was

further instructed to select six interviewers, three of whom had to be bilingual, to register residents of another block since some of the information requested in the questionnaires were of an extremely confidential nature. Each interviewing team was to be under the direct supervision of the block manager and an experienced registrar.

March 1, 1943

The mass registration of aliens and female citizens above the age of 17 began simultaneously on this day in all three units and was completed on the third day. The method of registration differed in each block according to the discretion of the block manager. In block 45 where I acted as interviewer all female citizens were first disposed of before aliens were tackled while in block 31 where I reside citizens and aliens were indiscriminately interviewed. The questionnaires utilized in both cases were WRA-126 Revised and identical except for question 28 which in the case of Issei had been changed to a more just and palatable form: "Will you swear to abide by the laws of the United States and to take no action which would in any way interfere with the war effort of the United States?" According to "those in the know" much of the agitation against registration credited to other centers was successfully avoided in Poston because of the separate registration of male citizens and aliens and because question 28 appeared in the revised milder form when Issei were interviewed. Many of the residents,

including a number of Nisei, heartily approved of Issei in Topaz objecting to the older form of question 28 where they were asked whether they would "swear unqualified allegiance to the United States of America and forswear any form of allegiance or obedience to the Japanese emperor." According to them, "Anyone who has any knowledge of the past treatment of the Japsnese in California will realize the injustice of that question."

As far as citizen registration was concerned the answers were monotonously alike. Very few had attended college and not one of the fifty or so I interviewed had ever voted in her life. If they had travelled it was restricted to an occasional visit to Japan, never anywhere else. The type of literature they customarily read was also extremely limited in scope: The Cosmopolitan, Good Housekeeping, Ladies' Home Journal, Redbook and infrequently Time and Life.

As far as the Issei were concerned, the majority of them in block 45 took registration as a grand joke. They were not at all hesitant in filling out the questionnaire because they had been subjected to so many already and expected many more before being released that the answering of a few questions made scarcely any difference. When I commented during the course of the interview to an elderly Issei that the government certainly liked to ask detailed questions he smilingly replied: "This is nothing. I signed my name more than twenty times when I was getting out of an internment camp."

One of the most interesting discoveries , or more precisely "confirmations" during registration was the extremely limited contact of the majority of Issei with non-Japanese peoples. In question 20 where they were requested to give five references, preferably Caucasian, only a very few could give more than two or three non-Japanese names (these being mainly Mexican), the majority of them being unable to give a single Caucasian reference. Aside from a few exceptional ones their reading was restricted to the Rafu Shimpo (Los Angeles Daily News) and the Kashu Mainichi (California Daily News). It is interesting to note also that I actually came across one sixty-seven year old Issei who regularly read the New Republic. He is the former publisher of the Rafu Shimpo and the owner of a score of oil wells in southern California.

As far as the relocation program was concerned only four or five families in block 45 indicated any desire to get out. Of the fifty or more individuals I contacted I actually came across only two who were planning to go out: a 17 year old high school girl who is intending to pursue a pre-med course at Temple University in the fall, and a former produce dealer who wants to join his brother in Utah. When I came to the section on location preferences in case of relocation a number of them inquired mischievously, "May I write down Los Angeles?" On one of these occasions X who was standing by to assist any Issei in difficulty interrupted

sarcastically: "Sure, why not? If you wish to go to heaven or Japan, that's a location preference too, isn't it?"

The following are some of the reasons I received for not wanting to be relocated:

"Hell, they stuck us in here. I'm going to stay here until we are ready to go back to California."

"It's alright to go out now but if I become established once more in this country, I won't be able to return to Japan after the war."

"If we go to some place in the Midwest and stay there a little while it would be difficult to return to California. It will mean two movings anyway."

"I'm staying here because I like it here. Where else can you expect Japanese to make a living right now as easily as this?"

"I'm not going out because I'm an enemy alien and don't want to assist the American war effort."

"I'm not going out because the Army evacuated us here to stay."

"I'm not going out. I don't want to relieve the taxpayers' burden. I want to be fed on taxpayers' money until they find out that they had made a great mistake."

"I'm not going out. Japanese broad casts have repeatedly warned us not to go out. Their advice is good enough for me."

"Japanese broadcasts tell us not to go out of these centers. There must be some good reason back of them." (This feeling is quite widespread in camp).

A number of them with families would like to be relocated but feel in precarious times like this it would be impossible to support them on the outside. Since they do not wish to be separated from them they prefer to remain here and endure the inconveniences of camp life.

The following two are the only reasons I obtained for desiring to be relocated:

"I'm going out to join my brother. Before I go out, however, I'll have to write him and find out what life is like on the outside because things must have changed an awful lot in the past year."

"I'm going out taking my son along with me. It's a shame to have my 18 year old son drafted. He doesn't know what it's all about. We will work on some farm to save him." (With reference to this I am informed this morning that a number of Nisei have applied for temporary leave clearances to work on Midwestern farms to evade the draft).

These sentiments indicate that those who have intentions of going out have special reasons, e.g. rejoining relatives on the outside or evading the draft. The majority of Issei residents in Poston, if not all, are at present planning to remain here for the duration. Conservative estimates predict that at the most only 2500 individuals, primarily Nisei, will be relocated from the three units in the next year or so. This hesitancy in leaving camp is clearly evidenced in the case of some 215 Arizona people who may return to their homes in Phoenix now that this section of the state has been declared a free zone. To date it is reported that only two families have indicated any serious intention of going back to Phoenix although several have applied for short-term leaves to look over the situation before committing themselves.

March 15, 1943

*Monday, Feb 14, 1943 - 201 Mass Hall
7:30 p.m.*

center

14

LT. BOLTON: I am ready to answer any questions and please feel free to ask them.

Q: About the Japanese combat unit, can a volunteer join with the other army units other than with the Japanese unit?

A: May I repeat again the purpose of the combat team. There are in the army today a large number of citizens of Japanese descent. There is only one difficulty about that. That is, if you are dispersed, your services will not be felt throughout the United States, and it is not the intention of the War Department for you to become so. May I say that the combat unit will be an unit of which all Japanese descent can be very proud so that the advantage is that the war problems will be very much lessened.

That doesn't answer your question. The answer to that question is at the present time this enrollment for the combat team is for that expressive purpose. It may be that later, you will be taken into the army. We don't know. We hope so.

Q: When we serve with the combat unit, we will be proud to serve as one regiment. As far as that is concerned, there are these Negroes' outfit. They like to stay with the white people-- Americans of other nationalities besides the Negroes'. I know. I've been talking to the colored people in the army and they say that they rather stay in with their own colored races. The Filipinos in their regiment have been taken into consideration and they rather stay in with the other white people. I don't know, but the Japanese- I think - if I be in the army, I rather be with the American whether I die in front or in the back. I think most people feel the same way. In the last World War -I don't know if the book I was reading was propaganda or not- but those in the front lines who were serving were the Negro outfits, and in talking with lot of these people they don't seem to deserve the credit and I think ~~they're~~ they're the nation's best fighters.

LT. BOLTON: What is your question now?

Q: You said we will be proud to serve as ^a combat unit, but if I be taken or drafted, I rather go with the other people.

LT. BOLTON: You are expressing an opinion. That is your privilege as an American citizen to have your own personal opinion. I don't want us to enter into an argument. The War Department doesn't argue. I'm here to clarify. Please don't ask me to argue. I can't do it. May I make my position clear. You can't put me on the spot because I won't be put on the spot in an argument. I am speaking as an official. I am willing to explain and answer questions, but I refuse to argue because Uncle Sam doesn't argue. They say, "Lt. Bolton, you go down there and take care of these things." And Lt. Bolton is here. I'm frank with you. I am thoroughly honest and sincere which I do feel for you. If I say anything at all like that,

I want you to appreciate that I am being sincere and honest as I can be.

Q:
Center?

Are wives and children permitted to leave the

A: I can answer that very officially. They will be permitted to leave the Center just as soon as they are given clearances. Your wives and children over 17 years of age will be registered immediately after the registration of male citizens and those clearances will be completed just as soon as possible for the War Department to complete. Just as soon as they will get it automatically and when you volunteer, your wives and children over 17 years will be permitted to take their place because the War Department is going to recommend the other agencies particularly to give you special consideration.

Q: Will they be allowed to go back to California?

A: For the present, NO.

Q: Why were we taken away from California?

A: I'm asking you, in answer to yours. For two reasons: personal safety and national safety. And for the same reasons, for the present NO.

Q: Will wives and children be given ^{the} same consideration as ~~other~~ white soldiers for ~~the~~ maintenance?

A: Yes. May we make one addition in answer to that question. In Unit III, Sgt. Woolsey and I couldn't answer that because we didn't have the information. He will be able to give you an enlightened information. I am sorry that we didn't have the information for Unit III.

SGT. WOOLSEY: The wife receives \$50 allotment from the government; ~~and~~ the soldier contributes \$22, and the government, \$28. I can give you ^a few figures on the allotment depending on the number of children and parents dependent on the soldier. Supposing the soldier has one wife and child, the allotment is \$62. Wife and 4 children, the wife will get \$102. This applies to buck privates. The way it is figured-- the wife receives \$12 for the first child and \$10 for other children each besides the \$50.00. A soldier may make an allotment to the parent and wife. For instance a soldier has one parent and 3 children ^{and} a wife. He ~~can~~ ^{allots} \$102 to which he contributes \$22 and the government contributes the rest. So if the soldier has dependents, actually dependent on him, they will receive these allotments; and I think many of the people will be glad to learn about that. I can't go through the entire list, but I will be glad to answer any specific questions even after

the meeting, or during our stay here. I may say that we are planning on publishing the amounts of these allotments in the Chronicle so you can look at them for yourselves.

LT. BOLTON: Those figures are taken from the War Department manual, "Personal Affairs of the Military Personnel and the Dependents" exactly the same schedule of all enlisted men. Officers don't get it. Anybody above a buck sergeant doesn't get it. If you do allot to parent, you allot \$22 for wife and ~~parent~~ ^{children} up to any number; \$12 for first child and \$10 thereafter. I have heard about a man with 12 children who was drafted. Undoubtedly, Uncle Sam is really paying there. Sergeant said he volunteered. You allot 5.00 for the care of the parent which the government matches; in case of one parent, to the total of \$37. Who is really a dependent is the question of fact to be established. It isn't a question of donation.

Q: If they ~~do~~ wish to remain here in the Center, do you consider them dependents?

A: The answer to that is "YES". I have an opinion from the WRA, and they will be considered as dependents. If they were ~~before~~ ^{before} they came to the Center, dependent on you, when they came into the Center, the subsistence charge is under WRA.

Q: Suppose a man marries in ~~the~~ camp?

A: ~~The~~ Wife is a dependent. Sergeant and I agreed that nobody in ~~the~~ uniform has any business of being married. Personally, ~~he~~ did the trick before ~~he~~ got in. I just want to give one example: A wife and child or a divorced wife, providing the court decreed you have to pay alimony, is allowed this dependency Class "A" allotment. Even a working wife will get ~~the~~ Class "A", whether she's a millionaire. ~~Now we are getting into personality. I have a son 18 years of age and in college.~~

"Q": Suppose you have parents who are dependents and if you have 6 or 7 children?

A: A wife, too? It could be that a man has a deceased wife. The two parents will receive \$47. Wife and 5 children, \$102.00 additional for the \$22 allotment to wife and children and the \$5 additional allotment to the parents. If you have no wife and children, but your parents, you still make the \$22 monthly allotment, but they don't receive quite as much as a wife and children will receive.

Q: If you volunteer and have a mother or a father in an internment camp, will they be released?

A: I think Mr. Head can answer that.

MR. HEAD: You answer that, Lt. Bolton, you're right there by the mike.

17

LT. BOLTON. All right, sir. That is in the hands of the the WRA for recommendation. There is the other agency to be considered. That is the F.B.I. However, Mr. Head, speaking for the WRA, says that all of those volunteers who have parents in internment camps will be subject to special consideration. If they were to be cleared, they will be taken from internment at least and brought back to Relocation Center at the very least. And, if more is possible, much more will be made possible. Each case is individual and has to be considered as ^{an} individual case.

Q: If you answer "NO" on ~~the~~ #27-- Do you wish to serve?-- would you be given a chance to explain?

A: Since the question is brought up, I better answer the question 27. The gentleman gave the correct number, of course. "Are you willing to serve in the armed forces of the United States wherever ordered on combat duty; are you willing to serve? The YES or NO answer should be ^{an} entirely honest answer ~~and must be entirely honest~~. It must be the way you feel about it. It is your privilege to determine which way to answer. You may qualify any way you wish. You may give your reasons and tell why.

Q: Suppose repatriation to Japan has ^{already} been signed before a person hit the center or at the relocation and after that the draft or the selective service come in and one is stucked, which way would they take it? Because these boys didnot sign the papers but the parents did it for them?

A: You mean parents signed for their son? May I repeat your question because it is necessary to get the question clear. The question is if the parents have signed for the children for repatriation to Japan, what about it? The question I want to ask you ~~was that they~~ ^{may} did not have your consent and knowledge? ^{is that the} case you have in mind?

Q: YES.

A: Was this request for repatriation signed by the parents with or without the knowledge of the children?

Q: I say without knowledge.

A: We're concerned with the free acts of ~~the~~ American citizens and it very often happens that the parents have one attitude regarding loyalty and their children have another. Of course, it is a factor, but it is ^{is} not the complete deciding factor and it may be possible that children may be entirely loyal and ^{the} parents not completely loyal. The children will be charged on ^{the} basis of his own loyalty and not on the loyalty of the parents. That is the official answer on that. I am speaking for the government and the War Department. I am on the record. Anything I say here is on the record.

Q: What if they actually signed the repatriation papers? Are you going to be accepted?

A: If the children actually signed for repatriation, the answer is NO. Not for the combat team. We

want the loyal Nisei on this. We want no question of loyalty to arise on this combat unit.

Q: If the only son in a family has property in California and he is in for action, what protection has the family as aliens?

A: We have a legal opinion which ~~was~~^{will} lawyer, Sgt. Woolsey will be glad to answer, secured from the WRA legal staff.

SGT. WOOLSEY: I am going to read several legal questions concerning residents who are contemplating to enlist in the armed forces. We have ~~here~~^{just} printed. A soldier will be away from home an year or more and ~~a~~^a major part of the duration and parents have no adequate means of support. The following are some answers: I understand that the army has taken steps ~~for~~^{for} those who are living in relocation centers who are entitled to dependency. They are made upon written application by soldiers serving, made on or behalf of the dependent. Soldiers are encouraged to make wills; in the event no will is made, the deceased soldier's property is distributed equally and generally made in California so far as California residents are concerned. Soldiers may will to families or other close relatives, even though they are aliens. And real property under California law says that the property must be sold within ten years to an United States citizen. A power of attorney may be granted by a soldier to manage a farm or other property or to take care of a bank account. In case of a bank account, the aliens must be registered. And all aliens who resided in this country since June, 1940 are registered. Proper execution of the power of attorney must be filed. You can give another ~~man~~ man the power of attorney to settle all property. There are state laws and they must be considered.

Q: Could you explain about some of us who are still classified as 4-C's?

A: 4-C is an ~~alien~~^{alien} classification. The reason for that was there was no policy set up at the time of evacuation which took place. Now there is a policy set up and those to be removed may be removed just as rapidly as is possible to remove it. That's the purpose of the team here--to start that procedure. I hope you have that in mind. This is ~~a~~^a very important occasion for all of you. We didn't have the time to work out the scheme and we have depended on the loyalty of the Nisei to carry it through.

Q: Will those in ~~the~~^{the} camouflage net factory be considered as essential war workers and can the people who are working in the camouflage factory be deferred from the army?

A: I think you are jumping ahead. May I make one point clear. This program which we are on now is only the first step. You will not be registered for selective service. This mission we are engaged ~~is~~^{is} really the first step. This mission is to establish leave clearances--indefinite leave clearances for all of you, ~~we could establish leave clearances~~. You see, the question of exemption is not for us to answer. I can't speak for the selective service at all, beyond the facts of our mission.

here which has nothing to do with selective service. We are using the machinery set up by Selective Service to secure volunteers for a combat team.

Q: Then the 27th question-- Are you willing to serve in the armed forces wherever ordered, if you put NO on that, you state your reasons because you're working in ~~defense~~ work, or in a factory, or in ~~an~~ industry or in ~~an~~ agriculture. How would you answer that if you were in our shoes?

A: May I clarify this, None of you are in essential war work. I mean legally. I'm speaking from the standpoint of the government.

Q: If a fellow wishes to go to college to take courses in ~~for~~ defense work, could he?

A: If you secure a leave clearance from here, you will be exactly on the same footing as any other citizen, with the exception-- you cannot enter Zone I or Zone A. That's the only restriction. There is the rest of the United States which is large and broad and is opened to you--completely opened to you.

Q: If there are three brothers in the armed forces, this is going back to the allotment for the parents--does each one of the three contribute to the parents' support?

A: That question, my lawyer to the left has said, is the question of fact. The fact of dependency. If these parents are dependent actually on you when you go in the army, you would then take care of the allotment. If the 3 brothers have not taken care of the allotment, you will. I don't see why there should be more than one allotment if they are taken care of.

Q: If you volunteer for the army, what is the status of your parents?

A: Same general classification. It'll be less trouble for the WRA if they are in the Center and leave clearances will be expedited with special handling if you volunteer. It will be a special consideration by the War Department.

Q: On ~~the~~ question #27. If you answer "YES", are you volunteering?

A: NO you are not. You are merely expressing what you feel. You are not volunteering if you answer YES. We want these answers to be thoroughly ~~answer~~ *clear*--whether it be YES or NO.

Q: On this 27 question, if you answer NO, ~~you still go ahead and volunteer~~, does that mean the army gives you an exception?

A: If you answer NO, you have no place on that combat team because it is a combat unit. If you answer No, you

cannot volunteer. You don't volunteer, of course, if you answer NO to that. That will be extremely illogical.

Q: Suppose you were drafted when you answered NO?

A: If you are cleared on loyalty, you are exactly on the same basis ^{as} any other American citizen. Uncle Sam is not going to the men and tap their shoulders and say, 'Are you going to fight?' He is going to say, 'Brother, you're elected-- whether you want to or not' just as exactly as any other citizen in the country.

Q: I understand that after the volunteering, the selective service will come and start its machinery.

A: No, not immediately ~~after~~. I brought that question up the other morning and asked for definite time and Washington authorized me to say this; so far as ~~the~~ time is concerned, the selective service is planning to institute ~~the~~ drafting in all of the centers. ~~that~~ It may be an year before the selective service is set up to draft from the centers, or it may be as little as 6 months. The probability is from 6 months to an year. In other words, selective service will not come in next week.

Q: If you do not volunteer for the combat service, what happens?

A: My dear sir, we are depending on the loyalty of American citizens of Japanese descent. I am quite sure that we will have enough. I am telling you that the citizens of Japanese descent in Hawaii had ^a certain quota to fill and they were half-way through with the registration and the quota was filled twice over with half of the registration completed. Does that mean anything to you?

Q: If one volunteers, how soon will he leave the relocation center?

A: That is ^{an} extremely ~~in~~ pertinent question. The first man ^{would} be accepted in Camp Shelby where the training camp is located, ~~will be received~~ on March 1, but that doesn't mean everybody will leave first. From March 1, to April 1, the combat team will be assembled. It is physically impossible to receive all the volunteers and get everybody there. We have all the month of March for reception time. Some will leave then and some later. If you are accepted, it will be during March or April. We can't give you any assurance. It took me 11 months to get into my uniform. I got very impatient and felt that I wasn't good enough to be taken into the army. I'm quite sure, you will not have to wait 11 months. Sergeant's suggestion; Col. Scooby, executive officer--one of your best friends in Washington-- left this information: The cadre in Camp Shelby ^{is} composed almost ^{entirely} of all Nisei soldiers who are making plans for reception. Some of you had that information already if you have brothers in the army. I first heard of it when I was in Camp III.

Q: Will there be an air corps within the combat team? What will constitute a combat team?

A: A combat team is made up of ground forces only. The air force is separate. For the present, there is no air force in the combat team because that is a separate branch of the army. It is composed of Infantry (I can't give you the figures--that is confidential) Artillery--heavy and light--which comes under Field Artillery, Quartermaster Corps, Signal Corps, Medical Department personnel, Engineer, Tank and Anti-Tank units--all of the units necessary to make it a complete, self-operating unit will be included. Air force is entirely separate from the combat unit. They work in cooperation with the combat team, but are not a part of it.

Q: How many months of basic training are there at the camp?

A: Did you say basic training? Basic training is a different thing. Exactly the same training as other units which has been generally 6 months of training. It takes about 6 months to make a soldier so he can function as part of the army. In some cases, in exceptional units, little less. We can get an excellent combat team generally in 6 months' time. If you want a definite figure, it is 6 months.

Q: The way you answer the question tomorrow, will it have any effect on your leave clearance if you are not a volunteer?

A: I hope you don't mean whether you offer to volunteer or not. Is that what you have in mind? Your offer to volunteer will not prejudice the leave clearance forms. Some of you register tomorrow, and some of you on Tuesday. By Tuesday evening we hope to have registered all of you. Our purpose is to provide leave clearances as many as we can. It is a wholesale provision of leave clearances. Your offer to volunteer will not affect that. The combat duty is composed of people who want to get in.

Q: I am not very clear on that--if you ^{don't} volunteer now, do you get a second chance to volunteer?

A: I don't quite understand your question.

SGT. WOOLSEY: ~~Make clear this answer~~ YES.

LT: Again, may I state that your answer YES to 27 does not constitute volunteering. What we want is your honest opinion and an honest expression of your belief. If you are ready you will fight no matter how you went into the fight and go wherever ordered. The offer to volunteer is a separate thing. It's another paper entirely.

Q: Will a negative answer affect that?

A: Not in itself. We don't want anyone to perjure himself. We are not considering. We are depending on your honesty in these answers. There is a severe penalty on perjury and you know that. We know you are honest.

Q: Sgt. Kinoshita: The question was, ^{is} Will the women be able to volunteer in the WAACS?

A: We did intend~~ed~~, as one member of our team, a WAAC representative to come here to ~~the~~ camp, ~~and after having seen the splendid young women so eager to do their part,~~ but it wasn't possible to include her on our team.

Q: The registration starts tomorrow, ^{What} what procedure is there for people who are ill?

A: The WRA personnel will take care of that. Those who are bedridden are not expected to come here. Every consideration is given to those who are ill and can't be here.

Q: Is there any age limitation of ones who volunteer?

A: Yes. Under age limit of 17 attained ~~on~~ February 1. The combat age~~s~~ is 18-38, but a 17 year-old can volunteer.

Q: Who will be the officers of this combat unit?

A: They will be chosen from the ranks of the volunteers themselves just as soon as those men on the basis of previous training and abilities and number of factors which apply anywhere in the army, ~~they~~ can be advanced in their grade to fill the commission ranks. For the present, because there are very few commissioned who are not on the fronts, and because there are so very few of Japanese descent, who are in this country and not in foreign service, this unit will be officered by Caucasians. But just as soon as the men from the ranks advance, it will be completely officered by the Nisei. There are enough ~~to fulfill as~~ officers such as first and second lieutenants ~~for the grades~~ to fill its ranks, but there are only just a very few captains in this country now. So, we will have to ~~on raising~~ those lieutenants to captain~~ies~~ and others to majors from the combat unit ranks. They will be sent to officers' and candidate school under the same sort of training as that of anyone else, and will be under the same kind of standards. We have no doubt that there are large numbers who will go to its schools, and they will be commissioned upon the amount needed beyond the combat unit. There will be no restriction on the number of men of ~~the~~ Japanese descent who are commissioned.

2 pages over
Q: Will the Nisei soldiers in the army ^{be} drafted into this combat unit?

A: No. Our trouble in the army is to keep them out. Practically every Nisei wants to get into it and we don't need very many of them. All we want is enough for training cadre. The difficulty isn't the question of drafting. These boys are training so hard to get into them, we have to discourage rather than encouraging them. Sgt. Kinoshita could tell you about his brother.

SGT. KINOSHITA: Sir, my brother has been trying hard to get into ~~the~~ special combat duty, but couldn't, because those selected to serve from the Japanese-American soldiers have been moved to Shelby already.

ADDITION TO PAGE 9 which was inadvertently omitted.

Q I didn't attend the meeting today. In answering the 27th will there be any individual considered as ^aConscientious Objector, if any?

A: Why certainly. There are ^anumber of Conscientious Objectors. You get the same consideration they get. If you don't want to for religious reasons. Be thoroughly honest. We don't want anyone to say YES when they actually do not believe.

Q Do volunteers have special privilege over inducted men?

A: That is a sensible question. It is always a question which bothers us in the army. The Sergeant says NO. He came in through the selective service. And you have the answer, I think. Theoretically NO. We are all in this war and those who are in uniform are in it to the winning of the war. It is the main objective of the army so I couldn't hold any inducement. I must be thoroughly honest with you.

Q Assuming the fact that a volunteer combat unit is filled, and it goes across the seas and fights very well. After the war, who will guarantee our civil rights and civil liberties and our right to go back to California? Through what machinery do you guarantee those rights?

A: You are overlooking the government. The federal government has limited power over all states. I think this personally. I think the combat team will solve your problems. We can't guarantee anything on behalf of the state. Only, I can speak in behalf of the federal government. Nobody said you couldn't.

Q But is it possible that the State of California can prevent our return?

A: The state legislation ^{yes} within ^{its} ~~their~~ jurisdiction. Nobody has said anything yet. Probably they will meet you at the state border after the war with the brass band. I am not committing myself. That's what I imagine ~~what~~ will happen. The combat team will be a glorious organization.

Q

LT. BOLTON: Sgt. Kinoshita would give his right arm if he could get it back later to get into ~~the~~ combat duty himself.

Q _____ How about those soldiers who were dismissed from the army right after the war broke out?

A: We might as well be frank about it. You were kicked out of the army. The proper procedure is to apply for voluntary induction if you want to get back in. Get into the combat unit. This is your unit. This applies to all of you who were released from the army. Those of you who had military training will be in the military preferred officers. You had that experience and you will have a little jump over the others, but you have to keep hopping.

Q _____ How high can you get in the rank?

A: Major. That is, two steps above First Lieutenant and two steps below the rank of a general. There is no restriction regarding the rank. It depends entirely on ability and training as opportunity affords as the war progresses.

Q _____ Will a volunteer have preference or a privilege to join any branch of the service?

A: The answer is difficult. Your choice of unit may not be the unit for which you are best-fitted. The army reserves the right to put a man where he can work best and contribute to the war effort. Most likely you will be asked for a branch you are well-suited. I cannot assure you. I was trained for the Field Artillery, but I am in the corps of the Provost-Martial. My branch is Field Artillery--that's what I mean for suitability of services. Yes, you will have a chance to state your preference on the form you fill out when you go to Shelby.

SGT. WOOLSEY: If you want to go into the medical corps, ask for the quartermaster corps, and if you want to get into the quartermaster corps, ask for the medical corps.

LT. BOLTON: That's an army secret. He shouldn't have told you that. Sergeant asked for it and got his preference for a while.

Q _____ Suppose you don't like the army khaki, and you want to get into the navy blue?

A: At the present time, NO. But I can't speak for the Navy. They are considering it now. Lt. Coggins is pushing that in Washington now. I wish I can answer for the Navy.

Q _____ Where will the combat unit be sent to fight?

A: It's not the intention for the combat unit to fight in the Pacific area. ~~It's not the intention at the present time for the combat unit to fight in the Pacific area.~~ You can

25
appreciate why. There's no assurance you won't. I want to make that clear. It is not the present intention. We have many, you may be interested in knowing, many ²Japanese descent who are in the Pacific area right now. ~~We have many boys of Japanese descent in the Pacific area right now.~~ It isn't the present intention to send them. We can't commit ourselves on that. You may get there later.

Q _____ Will volunteers be permitted to go back to California to settle property matters?

A: The WRA has provisions for that and you can go back to take care of the matter. I am not answering for the War Department. I'm answering for them.

Q _____ If a soldier can not qualify physically, what are ^{his} ~~their~~ opportunities?

A: If you cannot qualify physically at the point of reception, the opportunity on the home front is very, very great. If you have a copy of the newspapers, you will find that in the last few days great stress has been placed on the need of manpower. The chances are extremely great. If you volunteer ^{and} ~~and~~ ^{went} ~~are~~ to the reception point and ~~are~~ excluded for physical reasons, you are cleared then and you will have the chance of getting a job without further ado.

Q _____ Do you go all the way to Shelby to take your physical?

A: The plan is not definitely settled. It seems that you will be examined just once at ~~Camp~~ ^{Camp} Shelby. However, that may be changed. Camp Shelby is approximately 100 miles from New Orleans, Louisiana.