

Rivers, Arizona
July 14, 1943
Mr. Hikida

SEGREGATION

Segregation has been the talk for sometime within the camp and outside the camp. That is the most talked about subject today. I think some of the newspapers always carry some kind of articles in regard to this line. Recently, it has become much more popular subject, particularly after the visit of Senator Chandler of Kentucky, Chairman of the Senate Investigating Committee. He came to this project one January of February afternoon and held a hearing in Phoenix. Mr. Bennett was called in for the hearing and few Japanese evacuees were also called in for this same hearing.

Recently, Mr. Bennett returned from his Project Director's conference in Washington, and upon his return, unofficially announced that segregation is coming very soon, and said it was just a matter of time.

The Dies Committee have been here also and during the hearing in Los Angeles segregation was much talked about. People became very much concerned over this matter.

There has been about seventy or eighty Nisei who has answered "no" to questions #27 and #28, who have now applied for rehearing in order to have it changed to "yes". I don't know whether this is the direct result of the coming segregation program.

One of the things that concern these people who will be segregated will be the family separation. The son or brother will be segregated from the parents and sisters and it will hit them most heavily. As far as segregation is concerned, people are expecting it to take place anyday.

Mr. Myers stated to the Dies Committee that it will take place sometime from June to October. Last few days, I met some of the friends of mind and they are not worried about segregation but are worried about their families.

Question: Do you think that many Nisei who answered "no" would rather stay with their family?

Answer: yes, I think the parents will follow with ^{them} ~~him~~ if possible. *hold to "no" and*

In connection with military registration, I have been closely observing the opinion of those who answered "no" at the registration

and they all say that the reason for them answering "no" was because of a very undemocratic treatment they had received at the time of the evacuation. This feeling ran high particularly among the farmers. Around April and May, some of the crops like strawberries and lettuce were ready for market and it was at this time that evacuation took place. This was a great blow to the farmers who were evacuated from their home, property sold at loss, and no income for the coming crops. This resentment, this emotional feeling is still and was still in the minds of the evacuees. While this feeling was still high, registration took place and were controlled by this feeling rather than rational thinking. I would not say that registration itself should be the measuring stick of the loyalty of the Nisei.

The citizenship of the nisei after the war is something else which worries the nisei - what good would citizenship do to nisei if they are to stay in camp. Rather than being a citizen of America under constant pressure, of discrimination, some of them thought that their future might be in land of their own race. I am quite sure some people had that feeling.

Question: do you think that this experience ^{in being relocated} ~~has really~~ intensified that feeling ~~after relocation?~~

Answer: I think so.

Another point they say is that their future in post war is doubtful. With the feeling of American people getting higher each day against Japanese, they do not know whether they will be happy to live in this country. Another word, they are more doubtful as to their security as there are so much anti-Japanese agitation written up in papers, and most of these evacuees read home town papers coming from San Francisco or Los Angeles which contains most prejudiced and discriminatory feelings.

Remarks: I don't blame them because papers ^{sound} ~~are~~ worse than the people are really feeling.

Another words, these things, I think, have been the motive of those who answered "no" at the military registration. These are just my observation.

Remark: It sounds very intelligent to me.

Another thing, many of the intelligent people here in this center think that military registration which was conducted around February and March was not proper method to survey or measure the loyalty of any individual.

Question: Do people resent the fact that survey was at first conducted confidentially and now ~~used more publicly?~~

Answer: I think so.

been made public and is used against them?

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Registration

I think in conjunction with this military registration, they carried on a military volunteer recruitment. The Army put on a campaign to recruit volunteers and many people were misled that this military registration had something to do with volunteering. Many people were saying, once the services of nisei were refused by the Army and several nisei were discharged after the outbreak of the war, but now they again ask us to volunteer. This is not very consistent nor logical. The military registration was held when the feeling of the people were at its worst.

Remark: Some of these, I have gained from Mr. Spencer's report but it is good to hear from you.

Loyalty and military registration was confused. The first thing that came to people's mind was that after all the hardship and difficulty of evacuation, they now ask the people to volunteer for the Army. People began to say we are now being treated like Jewish people being treated in Germany by Hitler. The Japanese in America also lost their property, homes, and the families were separated. They are going through as many hardship as Jews.

~~People can say it can be done, but it is worst for the citizens.~~

This Dies Committee hearing is a bad influence upon our people. This puts even the loyal people in the bad spot. There are few disloyal Japanese and they say that although how loyal you are, they will never recognize your loyalty. Look at JACL - a loyal organization as such is being suspected as subversive organization and are under criticism by the Committee. What chance do you plain people think you have. I think papers are playing too big a part on this issue. In regard to loss of property, I would like to gather more data on this.

I happen to read in Japanese paper this morning and there was an article about a Japanese-American soldier visiting Los Angeles upon his furlough. He was requested by his evacuated friends to go to the Japanese Buddhist Temple in Los Angeles, where some of the people had stored their properties, and find out the condition. When he went to the temple, he found one American family living there. He said that he was the second tenant who came to reside here since evacuation and that first tenant had moved away. The soldier examined the stored goods and found the properties as trunks and boxes opened and everything was in terrible condition. Many of the articles were lost.

Question: Is article long in detail? ~~Dr.~~ Dr. Thompson would like to have it translated. Can you ask someone to translate it for you?

Answer: I think I can. The article isn't very long.

Then this tenant became suspicious of the Japanese-American soldier and immediately telephoned the police department. He was questioned by the police how he got there. When he answered that he came on a furlough, he was forced to return by the police.

There are some who answered "No" no matter whether they were being segregated. They think they would like to take the consequence rather than

be the victim of indiscriminate victim. In other words, some of the young man who answered "no" say that no matter where they will be taken, or what kind of treatment they shall receive, they are willing to stake with "no" rather than be the victim of racial prejudice. It was surprising to me that feeling was so high against this treatment.

Of course there are some people who are more or less lost in their decisions. They say just let time take care of itself.

~~Question: Do you think that the people who are sailing on the chance, and who are not loyal, are the ones who are the most likely to be the victims of racial prejudice?~~

~~Answer: It is very difficult to say.~~

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Mr. Hikido

EMPLOYMENT

There were two reasons set forth by the WRA in the matter of this new employment program according to my understanding. They are:

1. cut in budget
2. encourage resettlement

This matter of employment, so far has been taken by people, more or less in good faith except for few occasions. I think it is because so much campaign was put on in the project prior to announcement instead of introducing this drastic act suddenly. I think administration had a meeting with different divisions explaining the situation and that has created a better and understanding feelings among the evacuees.

Remark: I haven't heard any complaints or expression of anger and over it yet. Are there any cases where it is working
Question: hardship upon any specific people?

Answer: I don't think it has as yet. I don't think cut in payroll has been completely on it way. It is now in process.

Most of the complaints which does come are from mess halls where it is under the most criticism by the people who come and eat there. They now must work with limited staff and opens for more criticisms. To a certain extent, mess hall workers have to stay on job with certain degree of patience. It is a tough job.

Question: Do you think ~~this~~ ^{this} policy of ~~having this~~ encourage people to relocate? Do you think the hope of administration are being carried out?

Answer: Not yet. I think WRA should dish out jobs so that big families can relocate also, if they expect this program to work out.

Many positions offered today are only for small families or for single men or women, and very few work for large family. It is easier for the people who has large family to live in camp even though the condition may become much worse.

I am having a headache with the CAS activities. I think most drastic cut was made in this division - the Community Activity Services. In Butte, until recent date, 115 people were on the payroll of CAS. Now they have cut to 65 or about 50 per cent cut. In some sections of this department such as Japanese drama, Japanese wrestling, and Ju-jitsu and Japanese chess club, the cut is about eighty per cent and I have the most awful time. But somehow, I managed to come close to the requirement. Today, I was told by Administration that it would have to be cut off 100 per cent. This is a very serious action. I talked with Mr. Bennet and Mr. Wolter and told them of the seriousness of this action. This isn't keeping in faith with me because I had hard time explaining to them previously, the

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various reasons of the 80 per cent cut and now I'll have to explain of 100 per cent cut which would put ~~me~~ in a awful position.

Another thing, ju-jutsu, wrestling and drama club had done tremendously great job toward the community. Ju-jutsu have about 250 students every evening, who are very disciplined. They are the kind of boys who are preventing juvenile delinquency and instructors have great pride in their classes. They are not conducting these in any way that would be in a subversive manner - although ju-jutsu itself is a Japanese sport, the principle can be applied to the American way of living. The drama club has been putting on good programs twice a month also.

I have been very much upset of this and only hope for satisfactory conclusion. I am trying to make adjustment on this matter.

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Mr. Hikida

RESETTLEMENT

Single men, single women and small family - their relocation perhaps reached its highest peak about a month ago. I think there are several reasons for those who have not applied for relocation to date who is a nisei, single or of small family. They are not relocation because of the following reasons:

1. Parents do not like to have them go out - they do not like to separate.
2. Parents attitude toward the relocation - parents do not think it very wise to relocate.
3. Adverse information as to the condition outside. Sometime those things are simply rumors but you hear such incident as this: Leaders of the community who left the project could not find jobs and fooled around town because they have nothing else to do. In the meantime they are unable to support themselves and become friendly with those leading immoral life. All this gives bad impression to the parents.
4. Housing condition - they say housing condition is very hard. Condition in train is also very crowded and I hear several occasions when evacuees who left for Chicago had to stand practically all the way on the train.
5. Jobs which they agreed to work in Chicago or elsewhere were of disappointment after they were actually on job. They found many discrepancy between initial agreement and the one they received. The employer does not keep his words or because the evacuees were expecting more than what they were promised.
6. War condition: Among Japanese, there are people who say that if they go outside and suppose this war between Japan and the United States becomes worse. For example, this country might bomb Japan or Japan might bomb United States - what would be the effect toward Japanese relocated.
7. Another thing is the financial condition. They must have at least some cash on hand before they can go out. In the first place, many people do not have much savings and wages will not be very large.
8. It is very difficult for large family to go out as the job always asks for skilled or single men or women. They think that as long as they are here, they will be safe - they will be able to anything they like. Those who are ambitious will think of future and will be anxious to go out but otherwise, they rather sit around and be safe.

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Resettlement

Now, we have what we call a Relocation Committee. After two or three meeting, we have set up a committee divided into four groups. Each committee consists of three members. They are of the following groups:

1. A committee studying about Student Relocation.
2. A committee studying about relocation of large family units who were formerly a businessman.
3. A committee studying relocation of large family who were formerly operating large farms.
4. A committe of employee groups.

The above-mentioned committee are to study the program of some of the difficulties met by those who plan to relocate and recommendations are made to the WRA. They are also to educate the evacuees.

Question: Do you think it is proceeding satisfactorily?

Answer: No yet as it was just organized recently.

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Co-op

CO-OPERATIVES

General opinion of the evacuees in regard to co-op is that charge is too high.

Remark: I have noticed that some of the things here are just as expensive as outside.

Not only are the prices high but quality of the merchandise is very poor. Evacuees are sometimes suspecting that something is wrong with the set-up. The staff (executives of the co-op) is not a experienced body. Through some previous contract, the Co-op is tied up with some credits. The store was started by WRA and was shifted to evacuees and people complain about that because there must have been lots of stock which are not to be used and they got those thing from government.

Government bought many many things which were of dead stock. There must have been lots of things that they cannot sell.

Question: What about the people who paid \$1.00 for membership - do they hold these ideas too? They are not too enthusiastic over this?

Answer: I don't know whether it is general view or not, but I hear much criticism in the past few weeks.

Question: Is there any policy in regard to dividends?

Answer: They give you the receipt for the purchase and when you turn in the receipts, you get around five, six or seven per cent of the return. This is not definite as yet. I don't think it would ~~be~~ more than eight per cent.

Question: You think that ^{the feeling is dead} would improve in their feelings?
been

Answer: I don't know but this dividend has not/paid as yet.

About two months ago, two trucks full of leather soles for shoes were brought here in the project, and were set on fire and destroyed. People are wondering why this was done so. This may be a rumor but one of the block managers brought this up at their block meeting and questioned about it to the managers of the co-op. I don't know whether this fact is true or not. They are now investigating this matter.

Beginning about two months ago, co-op have been selling fresh fish at two designated places in the camp on Saturday and people who like to buy fish go there and cook their own meal. That was alright but the salesman of this fish section - he is giving away fish to their friends without charge while the rest of the customers must pay their \$1.00 or \$1.25 purchase they make. There is this criticism in regard to the co-op.

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CO-OP

Last Saturday, I was coming back from the place where they were selling fish and went in with two other people who are block managers. We bought two pounds of fish each and there were, at that moment, three or four young people on truck, who came over from the Canal. There were two salesmen who happens to be friends of these boys as they are also from the Canal. These salesman gave \$1.00 or \$2.00 purchases to these boys without charge. The block managers were very angry and yesterday, at the block meeting, they brought this matter up. It is just a minor incident but these little things adds to the evacuees' ill feelings.

I wouldn't say the co-op is a failure but there are many points that can be improved.

{ This is aside from the co-op but I buy fish once in a while and my wife cooks it at home. It is great - this feeling of family unity. My young daughter who is nine year old loves this. Keiko, that's her name, I called her "you are eating more than you do at mess hall", and she replied: "I don't have to rush and it is cooked the way I like it". We enjoy/much better.
it

This sentiment is almost universal.

SYNTHESIS AND ADDITIONS TO HIKIDA'S REPORT

HANIKY.

I fear that it will take considerable time for me to acquire anything approaching Mr. Hikida's knowledge of evacuee reactions. In order to obtain some perspective of current evacuee reactions to important issues and get a detailed account of what has been going on since Spencer left, I asked Hikida to dictate his report to Miss Sakanashi. I was a little appalled by the idiotic tone my ^{questions} ~~requests~~ make in transcription and shall be a little more careful hereafter.

Segregation According to Hikida segregation has been much discussed ever since senator Chandler's visit to the project in the beginning of the year. When Bennett returned from Washington recently he stated definitely that segregation was inevitable. His vague remarks on procedure and time have caused the evacuees much concern and stimulated many rumors. ^{I have noticed that} Even the Caucasian teachers are worried as to what may happen to their jobs in the event of segregation. Hikida says that some seventy or eighty Nisei have made application to have their negative answers to questions #27 and #28 changed to "yes."

One of the greatest causes for concern is the prospect of the separation of families. Hikida emphasized this in a manner which is not reflected in the transcription. In the course of conversation with my friends and acquaintances this fear is expressed most frequently and ~~most~~ emphatically. Some Nisei who answered "no" under pressure from their families intend to abide by their answers, rather than be separated from their families.

According to Hikida, resentment over the misunderstanding and confusion caused at the time of military registration and the losses and undemocratic treatment at the time of evacuation still rankle ^{/S.}. The farmers are particularly resentful; they were taken from their

almost ^{marked} crops in April and May and still ^{held} ~~resent~~ the loss. ^{against the} ^{fact.}
 (G. Brown is trying to connect the high incidence of negative replies among farmers with one of his informants' statements that the farmers in California were the wealthiest people and being wealthy entertained Japanese visitors from Japan. Consequently they were intered. Their resentful relatives in camp ^{then} answered "No." I shall follow his work closely, but since he is having an extremely difficult time getting research assistants it may take him some time to obtain results. I shall get Hikida's opinion on the whole question at our next session.

The Nisei citizen's anger over unfair and undemocratic treatment is still finding expression. Some express concern over the hardships and possible dangers to be met "on the outside." My own few contacts with Nisei have shown a strong desire to relocate coupled with a fear of ~~W/X~~ not being able to get a job and perhaps running out of money. Apprehension increases progressively with the size of the family concerned. Married people without children are more hesitant about going out than single people. Even one child complicates the problem, not only from the economic standpoint but also from the possible future the child may expect in the new environment. "What if the people in that part of the country won't let my little girl go to their schools?" asked one intelligent mother. No Nisei has spoken to me of the possibility of physical violence; as far as I can see it is the Issei who are afraid that their children will be hurt. Some young people says Hikida, are determined to abide by their negative answers and be segregated with their families rather than face the hard lot of a member of a persecuted race.

I have found I can "take dictation" on my type-writer as fast as an ordinary typist can take shorthand. An intelligent Nisei woman with four children, the oldest seventeen, gave me her views on women's part in relocation and the effects of camp life on the family. Her remarks run ~~XXX~~ over 2000 words/ I shall smooth them out a little and

send you a copy, keeping another for my eventual detailed analysis of the changes in family life. Her remarks on segregation and relocation are interesting, partly because they give the intelligent older Nisei view and partly because they parallel Mr. Hikida's.

2 " From what I've heard I think the older people are dreading segregation because it will mean the separation of families. They are torn between their families and what they think is right. We Nisei all feel that our destiny is here. We've heard so much about not being accepted if we did go back to Japan/ We'd know we'd be looked on as foreigners and ostracised. Even the Issei, I think, have noticed that they didn't like it in Japan ^(when visiting) even before the war. All their lives they want to go back to Japan but when they do go back they find things so changed they are all in a hurry to get back ^(to America).

"I know my father - that's all I used to hear him talk about was going back to the old country. When he did go he was sorry. They always remember how things were when they were children and don't realize that it's been a good many years and everything is changed.

"People are worried over relocation. They are afraid of how they'd be accepted on the outside. I think they wonder how the war's going to end and wonder what the reaction will be if one or the other wins. Of course, I realize that they make sure that people will be accepted wherever they go but that's up to the individual a lot too. One of the tendencies we have is to go in groups. We want to go where there are a lot of people of our own race, and that's what they (the administration) don't want us to do.

"We really haven't got any plans right now. We expect to relocate eventually, but we haven't the faintest idea where or when. But we all realize that it isn't a good idea to stay too long. (I had heard this sentiment expressed so frequently that I asked for an explanation; here it is: We feel that it isn't good for our (how do you say it?) morale to stay here too long. When the war ends the soldiers will be coming

back and then there won't be any jobs for any of us. We think it's a good idea to get out before it's too late and sell ourselves to people.) Some of my relatives have already applied. It's hard; especially when you have a family to think of. Some of my family who have no children, just couples, will go out and then they'll let us know how it is. People are very much influenced by what they hear from people outside. This is a very big factor. If the reports are favorable they get the notion that they want to go too."

Employment

The reduction in employment is being accepted without obvious complaint. Hikida thinks this is because the matter was given adequate publicity and explained to the people. Most criticism comes from mess hall employees who have always thought that they worked very hard and now ~~they~~ find their duties increased.

Mrs. Fukuzawa, my informant, ^{quoted above} remarks that all of her boys are now out of work due to this new policy. They are now having vacation from school and are really hard pressed to keep busy. She would be very happy if they had a little employment.

Resettlement

I can add nothing to Hikida's fine analysis of this question. I have quoted Mrs. Fukuzawa's remarks above.

Coop

I am doing my best to get evidence on public sentiment regarding the Coop, while I follow the plans and policies of the men who are attempting to establish it. It's a fascinating business. Mr. Imamura and a few other Issei have expressed sentiments much like those of Mr. Hikida.

A DESCRIPTION OF A TEA CEREMONIAL
AT GILA CENTER

The writer was invited by the Zen bishop, Reverend D. Ochi, to attend a tea ceremony one Saturday afternoon, prior to his departure from the Gila Relocation Center. Bishop Ochi, although a very liberal man whose Marxist views are pronounced, is nevertheless a Japanese gentleman of the first rank. He is penchant for things European, and for European forms of philosophy has made him favor the West rather than the East. His sermons, in fact, are said to be highly sophisticated, philosophical treatises which offend, rather than please, the average hearer. In speaking before a joint Buddhist convocation, composed ~~of~~ principally of members of the Shin, or Pure Land sect, Ochi will often negate the saving grace of the Buddha., and tell his audience about the practical application of the views of ~~Shu~~ Schopenhauer, Hegel, or some other of the European thinkers. The average Japanese audience grows restive under such treatment, and is quickly bored, not to say shocked at the somewhat radical and iconoclastic views brought to their attention. Like so many of his kind in Japan rather than the United States, Ochi appreciates and values the niceties of Japanese usage. It is, therefore, not unusual to find him walking slowly through the garden adjacent to the Buddhist Church clad in haori and geta, sniffing at the flowers and composing to himself little poems about them. Sometimes he plucks them and takes them home where, under his critical eye, his mistress, Mrs. Suzuki arranges them in an artistic Japanese manner. Ochi is well-known for his skill in writing poems. His scholarly habits and his somewhat

Ceremonial Tea.- 2.

ascetic, yet self-indulgent, mode of life. And so it is not unusual for him to offer the tea ceremony at various times and on special occasions,, and in doing so to adhere strictly to the dictates of Japanese custom.

In the center of the Suzuki household tables and chairs are usually arranged for the frequent visitors who customarily call upon either Reverend Suzuki or Bishop Ochi. In giving the tea ceremony, however, all of these furnishings had been moved to one side, the floor covered with mats on which little cushions had been placed for the guests. Bishop Ochi, to receive guests for the tea ceremony, wore a black haori, bowing his guests into the house he removed his geta, and looked questioningly while the writer and his secretary removed their shoes. Sitting on the floor in a circle the ~~spirit~~ host and guests begin at once to become aware of that peculiar type of mood which always associates itself with solemnities of Japanese ceremonies. Mrs. Suzuki, dressed in kimona and brightly colored obi, attended Bishop Ochi, who began at once to prepare to make the tea.

From a black silk bag he withdrew a number of articles, one of which, a stone cup, looked for all the world like a shaving mug without a handle. It was in this cup he made the tea. The tea, itself, is powered^d; it is removed from a lacquer box by means of a horn measure, a characteristic type of Japanese spoon. A wicker brush, quite stiff, was placed in the cup. This brush is used for the stirring of the tea. In making this kind of tea, the best leaves of the tea plant are chosen. They are crushed and powdered and will dissolve completely in hot water. Brush, horn measure, lacquer tea

Ceremonial Tea. - 3.

box, and cup are all placed in strict positions decreed by custom on an artistic lacquer tray. At a sign from the Bishop, Mrs. Suzuki brought hot water. In the bottom of the cup has been placed a measureful of tea. On top of this, Ochi placed the small wicker brush; hot water was then poured slowly, a small amount at a time on to the tea in the large cup, and Bishop Ochi began at once to stir the mixture vigorously with the brush. While doing this he followed the usual Japanese custom of describing the history of the cup. No other conversation is permitted. The cup was a replica of that used by the Shogun Hideyoshi, the original is in the palace of the Meiji in Tokyo, and is valued at fifty-thousand yen, roughly \$25,000.00. It is one of the priceless relics of the period of the Shogunate. It was with this cup that Hideyoshi made an alliance with one of the northern states whose feudal ruler was a leper. The Shogun had met for tea and to make political alliances. The leper ruler was given tea first, drinking it from the cup in the accepted way, he passed it on to the other Shogun, all of them, fearing leprosy, refused to drink. Only Hideyoshi was willing to take the cup. In doing so, he cemented an alliance with the leper, which was to his great advantage. Through this alliance he was successful in subjugating all of Hokkaido. The tea cup which Ochi used is an exact replica of the cup used at the time of this historic event, one of the legends of Japanese history. When this story was told, being the detailed history of the cup, Bishop Ochi had finished making the tea. By manipulating the brush vigorously, the tea leaves were entirely dissolved and a light froth appeared on the surface of the brew. This froth is made

Ceremonial Tea. - 4.

up of numerous small bubbles. If the bubbles are large, the tea is said to be of an inferior grade and the brewer not skilled. The writer was the honored guest, and so to him was accorded the ~~fix~~ privilege of drinking first. Bishop Ochi extended the cup by resting it in the palm of his left hand and holding the side of it with his right, the fingers cupped over the outer edge of the rather large black stone bowl-like vessel. The recipient is expected to take the cup in the same way, and to slide his hand under that of the donor, giving support to the cup. The cup is then, without being moved or turned around in any way, brought to the lips and the tea drunk. The tea must be drunk in three and one-half ~~sips~~ sips. After the first sip one bows to the host, and maker of the tea, once. Compliments are uttered after each sip. These follow a specific pattern, such as "How unworthy I am to be accorded this honor." A clever man will recite a poem after each sip, honoring the host, the house, the tea, and its bo^uquet. Along the sides of the cup are little lines, there being a vertical indentation of about one-half an inch in length at eight places along the side of the cup, this allows eight people to drink out of the cup without its being washed. Each drinker takes the space between two vertical lines as his own. After drinking the tea in three and one half sips and uttering the proper phrases, the drinker, holding the cup in his right hand, must remove from the sleeve of his kimona a silk handkerchief which he rubs across the place where he has drunk, that is to say where his lips have touched. For those in western dress, a napkin is provided. The chawan must be returned then to the host, still held in the right hand and supported underneath by the left. The

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place where the guest has drunk must then be turned toward the host, who takes the cup in the same way it was given and sets it down, calling on the servant to pour another measure of hot water while he brews the tea for the second guest. If a number of guests are present, rank, age and prestige are observed in the seating. The most honored guest is the first to drink. During the course of the drinking, it is not allowed that the cup be set down. The body of the tea, that is the actual liquid, can be drunk in three full gulps with the proper interval of time allowed in between for compliments. The final sip is called the one-half sip, and is designed to allow the drinker to quaff the foam which remains in the cup. When the host makes the tea again, it is passed to the next guest, who repeats the process, and so on until all the guests have drunk. Finally, the host himself is permitted to brew his tea and drink it. When each guest is through, the custom of wiping the cup where the lip has touched, must be strictly observed. Formalized compliments are uttered by all the guests when everyone has drunk, and the host is expected to apologize for his poor emulation of the nobles of Japan. Following the tea ceremony, the normal flow of conversation may be resumed. In fact, Ochi, after offering the tea ceremony in this way, then served coffee, fruit and cake, in a typical western manner. Even this has come into the tea ceremony today. Once the ceremony itself is over, the host is free to serve whatever food he wishes. Usually a dinner or a banquet follows the ceremony. The tea should be taken it is said on an empty stomach, so that its bouquet and flavor may be appreciated.

Naturally, a ceremony of this kind is unusual. Only those

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of Samurai birth, or of scholarly and so privileged qualities, engage in the tea ceremony. Ochi, although of low birth, is nevertheless a high ecclesiastical dignitary, and so is privileged to perform a ceremony. A person of common extraction or position does not know the ceremony, and most Japanese have never even attended one. Most of those evacuees in the Relocation Center do not know the ceremony, and except for Ochi, who makes its performance a kind of hobby, the writer has not heard of it elsewhere among Japanese Americans.

NOTE:

It may be added that the tea is green in color, the powdered tea is whitish green, prior to brewing. While some tastes in the matter may differ, it may be said that the fragrance and taste was most delicious, even though the tea must be drunk when scalding hot. The tea flavor is apparent, and there is a bitterness not always associated with the usual tea. In spite of this, the effect is remarkable, and such tea may be regarded as an almost unparalleled delicacy.

Sept 16, 1943

This morning Wolter told me that the F.B.I. is going to arrest Bishop Ochi. The F.B.I. already has something against him, and Internal security has been watching him for some months. The accusation will be "subversive activity". The details were not given me but two things were mentioned. (1) In his public and private talks he impresses upon all the obligation to be Japanese. (2) At a resettlement public meeting held in June, he selected and coached the speakers so that all speeches were against the resettlement program. It was also held against him that he ~~to~~ helped organize the G.Y.P.A. I gathered that there were other items of evidence against him, collected by internal security and forwarded to the F.B.I.

I remarked that there was a good deal of uneasiness at arrests; people believed that any opposition to the Project Director was apt to lead to investigation and removal to Leupp. I hoped that the nature of the evidence would be made public, so that this suspicion would not be intensified.

Wolter saw the point and agreed that everything should be as open as possible. Wolter is convinced of the justice of the arrest.

Sept. 18.

This evening at 5 Oguchi came in with Mrs. Sugita, mother of Midori Marooka. She is a leader in a group "something like Christian Science" (check for Japanese name) and is concerned; Bishop O^{chi}guchi was arrested this afternoon at 2. Oguchi is also concerned. They both think that he may be the victim of malicious slander on the part of enemies: he has several. Oguchi thinks the effect upon public opinion will be bad. Mrs Sugita is concerned that a man she considers primarily as a religious leader should be arrested. By implication, both consider him innocent of political activities of any kind, and certainly not guilty of subversive acts. I asked Oguchi to collect more information on reactions to arrest.

after dinner Midori Morooka came to see me on the same matter independently, she said, of her mother. She was concerned, deeply, that a man of such spiritual development was picked up by the F. B. I. She was sure a mistake had been made. I explained, as I had explained to the others, that I favored giving public announcement of the nature of his offence and news of any hearings he may have. Told her to bring me more news.

Sept. 20

This morning Mr. Oguchi came in with Mr. Hikida & Mr. Oshima. All were concerned with ~~Oguchi's~~ Ochi's arrest. Hikida had already typed a letter, saying the news astonished him, he had looked upon Ochi as a spiritual leader. He dealt with the rumor of

the scandalous relationships between Ochi and Rev. Suzuki's wife and dismissed it as a malignant falsehood.

I saw Bennett and told him there was ~~some~~ concern, the extent of which I was unable to judge, over the arrest. Added that there had been a feeling of unease over arrests, investigations and removals to Camp of various people ~~not~~ guilty of disaffection not toward the Government or W. R. A., but merely of Project policies (I did not add, of disaffection to Mr. Bennett.) Advanced the point that nature of charges should be made public, as unease was increased by vagueness of charges in some cases in past.

Bennett's responses: (1) Maybe it would be a good thing to be vague as to charges, since it would keep things in order.

(2) The charge was subversiveness in words or act.

I said the charge was too vague for public opinion. Some idea of the nature of the evidence should be given. His reply; the arrest was made by the FBI and ~~that~~ the nature of the evidence could be given only by them. He did not add that much of the evidence had been supplied to the FBI by Internal Security.

Advised Mr. Hibida & others not to see Bennett today, wait until Walter returned. I might influence Walter, he in turn Bennett. Hibida decided to see Bennett today and got much the same answer I did.

Bennett told me at noon that FBI ~~had~~ had Ochir on their books for many months & evidence was extended to Project as well as internal.

Saw Graves. He was the
portentous ~~pl~~ policeman, glad to
get a trouble-maker off his hands.
Said some of more solid residents
(subsequently identified as Mura,
who gave this opinion just before
relocating last Thursday) had
congratulated center on having
Ochi picked up, wondered it
hadn't been done a long time
ago. However, he rang up FBI
in Phoenix and asked them
to release such information for
local publication as was possible.

Oguchi came in again this
afternoon (5 p.m.) and went over
affair. Said there was grave
suspicion that Ochi had been
made the victim of lying enemies.

One man (whom I must call
-Q in these notes) had made
a proposition to Ochi in
pre-evacuation days, whereby
Ochi's name would have
given countenance to a commercial

Long Q means
Oguchi

scheme. As a result of the refusal of Ochi to concure, money had been lost. This man may have given some of the internal evidence. Other enemies (not indicated) may also have provided false evidence. (Hikida had also dealt with this point vaguely in his letter).

The Suzuki affair also came up. Oguchi dismissed the charge as impossible to a man of Ochi's character, but I was able to inform him that Suzuki had twice applied to Social Welfare on the subject and had been unhappy about the situation. Also, many others had complained about the menage. (I refrained from asking him if Ochi had been castrated). I am quite unable to form an opinion as to the truth of the adultery rumours. In the one interview I had with him, he impressed me as a man of much ability, but mundane rather than spiritual. But linguistic and cultural barriers make this judgement of little value.

I am further unable to make any estimate as to the truth or falsity of the charges. Graves (on the basis of a good many informers) and Walter are convinced that he spoke against government policies, trying to ~~manufacture~~ cause confusion & breakdown, and that he incited and coached others to do so. Others, sincere as far as I could tell are convinced his whole work is entirely religious.

In my interviews with Bennett, Graves et al. I stressed that I was not criticizing the arrest as such, but pointing out it would have an adverse effect upon public opinion if convincing evidence of its necessity were not given.

I forgot to note at the time that at about 8:30 this morning an officer of the YBA came to see me. Told coreligionists, especially Isser were concerned. Told him much what I had told others.

Sept. 21.

Ochi given into custody of Dept. of Immigration at Phoenix.

September 20, 1943.

Mr. Bennett
Mr. Hoffman
Mr. Wolter
Mr. Graves

I have just been informed that Reverend Ochi had been taken away by the agent of Federal Bureau of Investigation Saturday afternoon. I was so astonished of his arrest ~~and~~ ^{that} I can not help but present this statement in defense of Rev. Ochi because I have known him since I came to this relocation center and I have known his conduct in the center by the fact that I live only a barrack away from the place of his residence.

As far as I know he is one ^{of} the outstanding religious workers among several Buddhist and Christian pastors. He has delivered several lectures on Buddhism but has never uttered anything with nationalistic subject nor anything which will be injurious to the peace and welfare of the United States. In contrary, he always emphasized the duty and responsibility of American born Niseis to the United States.

He has been one of the advisers to the Gila Young Peoples Association as I was also originally appointed but it was merely the honorary title given to us and in actuality we have never been consulted with the activities of the said organization. It shows that Reverend Ochi never had anything to do with the activity of the said organization.

There have been constant rumor about his immoral relation with one, Mrs. Suzuki, the wife of another Buddhist preacher but I believed it to be just a rumor without foundation. It is usual case of gossip and rumor which we often find in any community when man and woman are intimate and such rumors as that we find more in the community of this kind.

I am entirely ^{at} lost to know the reason of his sudden arrest. The only reason which I am inclined to suspect and which led to his arrest is that which we are so ashamed to find in our community and THAT IS TRANSMITTING OF FALSE INFORMATION JUST BECAUSE OF JELOUSY AND PERSONAL GRUDGE AGAINST CERTAIN INDIVIDUAL. In February of this year, when more than twenty five residents of this center were apprehended I had very same impression. Out of those who were arrested, then, more than one third of them were pure victim of same tactics. Judging from justice and righteousness in the light of our constitution and democratic principle, I am firmly convinced, that such unfair and foul conduct of the individual must not be tolerated in our community. I do not know how much such conduct of irresponsible person injured the peace and welfare of our community. One who tries to cause the arrest of innocent person just because of his personal grudge is just as guilty as one who sends a black mail to innocent individual. It certainly stirs the moral of the community.

I sincerely hope that before any hasty action is taken in all cases including the case of Reverend Ochi, the through investigation be made. If there is any indication of his illegal relation with Mrs. Suzuki, then certainly, the matter can be adjusted through the social welfare by removing one party to another relocation center. I respectfully request that every consideration be given to Reverend Ochi and those concerned.

Respectfully yours,

Shotaro Hikida.

✓
HIKIDA

Public moral of the evacuees in the center. Recently, one of the well respected resident of the center and who has been prominent in religious life of the community had been apprehended very suddenly by the agent of Federal Bureau of Investigation. The man who was arrested is none other than Reverend Ochi, the Buddhist priest. The members of the church both old and young are greatly shocked by loss of their leader. Although charges against him are not known to the writer, it is the opinion of the writer as well as many of our thinking evacuees that he was never known to be dangerous alien who might caused injury to the peace and welfare of this ~~country~~ country. It is very unfortunate that there are some whose conducts are very suspicious often they are victim of some irresponsible person who try to cause some trouble because of some personal grudge. The writer knowing the reverend presented the statement to Mr. Bennett which is attached herewith. I am quite certain that I am not anyway prejudiced in its opinion. What I am mostly concerned is that W. R. A. when consulted by F. B. I. in case of this kind should make thorough investigation of it, through both Issei and Nisei who are very reliable in their judgement and observation. I have been told that such thorough investigation had been made and the arrest of Rev. was the result of such check up, yet I am convinced that such action on the part of F. B. I. and W. R. A. was originally brought to their attention by certain individual who had personal grudge against Mr. Ochi.

HIKIDA

Verbatim statement - September 30, 1943

They say that in preaching and talks he said things against the project. It is very unfortunate that in any congregation (not only Buddhist but Christian too) we ~~often~~ often have two-three groups of people and I think one group which might have hard feelings against Ochi.¹

¹ HIKIDA here refers to the schisms which are so often deplored by Japanese in my presence. This may also be a reference to the informer, Ishiura, who, HIKIDA admitted, was occupying second place in the suspicions of the evacuees as Ochi's betrayer.

Especially after the rumor went around about his immorality relations with Mrs. Suzuki.

One thing - the F. B. I. suspected his recent arrival in this country. They thought he might have connection with the Japanese government. He was taken to Santa Fe.

I have been asked by two-three members of the church to see what can be done. I went to see Bennett but he was very cool. He said it was entirely up to the F. B. I. I asked if he or anybody else had been consulted by the F. B. I. ~~1944~~ He said, No.¹

This is the rumor: Mr. Miura and Reverend Ishiura left together for Ann Arbor. This is point I employed to Mr. Bennett, but he can't see it. I'm very much disgusted with Mr. Bennett. I said, "If there is a very definite charge against Ochi, if it's certain proof, I have nothing to say." But according to my unbiased observation, when about twenty-seven people were picked up in February of this year, seven or eight of those people had been fine residents here. But because they were officers of the Gila Young People's Association, they were victims of this roundup. And there were about two-three Isseis who had participated in a meeting of block representatives held about September ~~1944~~ last year in which they had participated in a discussion about the conditions of the camp. They were also picked up. They were simply victimized by the hasty action of the Administration after a pseudo-investigation.

Some of the Gila Youngs People should be taken away², but others are very fine young men. They are being released now.

I understand Mr. Robertson said he was very much surprised to find these fine young people in there.

The other two-three Isseis were purely the victims of certain

¹ This is a lie on the part of Bennett.

² Italics are mine.

3

Nisei who misunderstood this block representatives meeting held September of last year. I was chairman there. We never did anything against the administration. We tried to cooperate and made certain representations to the administration asking for certain improvements in the camp situation. For that some of the Nisei thought they advocated dangerous things.¹

There is very much unrest due to this Ochi arrest.² The general election is coming up. A thing happens like this and nobody will run for office.

The saddest part is that anybody..... in case of mine, I'll be elected as Community Councillor, suppose I be elected as Chairman or Vice-Chairman. So I have to negotiate with the administration. And if they are not convinced, naturally I have to go a little more strong and insist. But that is not agitating. Suppose something like this happen. I don't want people in the Administration to think that I'm talking too much. I'd be suspected.

Another thing, about informers. If informers are informers for welfare of the community, all right. I approve.³ But most of these cases you know, do it because of personal feeling. And what the result will be? First, innocent people will be taken away. There will be very sad family situations. Second, people who are here are scared to take any active part. Even if it is a decent part.⁴

¹ This Issei distrust of the pro-American Nisei who will go to the Administration and repeat the remarks of their elders is very strong. Half a dozen Issei besides Hikida have complained to me. In some families parents are reported to be afraid to reprove their children, lest they be reported to the Administration, not by their children, so much as by a third party who might carry their remarks to the office.

² This, I think, is an exaggeration. I found none who would corroborate this statement. As I have mentioned before, half the people had not even heard of the arrest two weeks afterward.

³ This is a most un-Japanese statement, probably made to impress me. An informer is a dog and that's all there's to it.

⁴ This is true. But it was true long before Ochi's arrest.

4

The other day I received a threatening letter. They suspect that anybody going to the office are all informers. They put me and others under suspicion. So I think WRA or the Administration should take into consideration before they do anything about arrest.

I am surprised at Mr. Wolter. He seems well convinced that Ochi's arrest was justified.¹ I'm always trying to do my best. Butte is a clean society, a clean community. When I come to experience with this thing, I simply can't do it.²

* * * * *

Due to the garrulousness of Mr. Terry's secretary with whom ~~I frequently eat lunch~~ I occasionally eat lunch I was able to get an accurate idea of what had been done by the administration. I mentioned Ochi's arrest casually and Mrs. Luty admitted that she had taken down the testimony of the man who informed against him. Ochi had been doing "simply terrible things." Then she recalled the extremely confidential nature of the matter and decided that she could say no more except to repeat several times that "Ochi was not a bishop but was merely pretending to be one." I did not press her, knowing that she would probably tell me a good deal more if she did not realize I wanted the information.

My guess proved correct. Last evening (October 3rd) while we were discussing Miura, I launched into a description of how the evacuees were accusing Miura of betraying Ochi.

Now, Mrs. Luty has been receiving letters and candy from Miura since he relocated to Ann Arbor. She was so disturbed by the ~~insane~~ knowledge that she was receiving gifts from a man who was suspected of such dastardly actions that she considered writing and telling Miura that she was leaving the project.

¹ ~~Brown~~ ^{also} was surprised at Wolter's adamant sentiment toward Ochi ~~also~~. Since Wolter, ~~and~~ Graves ~~were~~ and Mrs. Luty were the only Caucasians present when Ochi was informed upon, and the matter was kept strictly secret, Wolter's attitude is understandable.

² Hikida means he can't act as go-between between people and administration.

Finally, she could bear it no longer and decided to tell all, ~~and~~ if I promised to tell no one.

Before he left for Ann Arbor the young Buddhist priest Ishiura had gone to Wolter and Graves and accused Ochi of subversive activities. (I have never been able to get more detail on the nature of these charges than Brown gives in his notes.) No one else was present. In fact, Ishiura's command of English was so poor that the information was discussed at length and brought to some coherence in Mrs. Luty's presence so that she could take it down in logical sequence. She did not remember the date the information was taken down, but it was shortly after I left the project (September 12). She explained that Ishiura had wished to unburden himself long before, but the project officials had had to be very careful and had only consented to take the testimony immediately before Ishiura left the project.

~~In Tamie's report~~

In Tsuchiyama's report she states:

A priest belonging to a Buddhist sect told X: "I was in the GYPU gang and answered 'No, No' in February. But I figured it wasn't good for me so I changed them to 'Yes' at the time I volunteered for Camp Savage. I was rejected, however, because I had T. B. ~~at~~ once. I'm going out to the University of Michigan tomorrow. I couldn't have gone out because I was on the stop list but they gave me special consideration because I had volunteered."

If this individual is Ishiura, as I have every reason to believe, since he left for Michigan during Tamie's visit in Gila, he is indeed an inu of the first water. For a position ~~of~~ at Camp Savage, he, though a former member of the GYPU and a "No-No" boy, betrayed his fellow priest to the Administration.

I purposely put off writing a report on the Ochi affair, hoping that I could gain more information. But since ~~about 1000 people~~ ^{very little} many people had not even heard of it, and those who had, had ~~nothing~~ to say, I ~~was~~ ^{report the matter as it stands} decided to ~~write all I could~~ and hope that I may be able to pick up a few more details in the future.

This then is all I have been able to learn: Ochi was arrested in the middle of September by the F. B. I. on evidence supplied by his fellow priest, Ishiura. Wolter and Graves were the only ~~pro-Japanese~~ ^{present} members of the administration ~~concerned~~. Hikida did his best to clear Ochi's character, although it is pretty certain that Ochi was guilty of making pro-Japanese statements. Whether these were seriously subversive in character I have no means of discovering. Certain members of the church were much concerned. The administration refused to divulge its reasons for arresting Ochi.

~~Incident~~

Hikida overestimates the disturbing effect on the community. The ~~pro-American~~ ^{thought Ochi} Nisei ~~think~~ ^{he} ought to have been arrested long ago. The pro-Japanese ~~took~~ ^{took} a stoical attitude. If you get caught you get sent to Santa Fe. Ochi got caught. It is not impossible that certain of Ochi's flock think him incapable of any subversive action.

Hikida, November 19,

1943

GILA YOUNG PEOPLE'S ASSOCIATION

INTRODUCTION

This brief report is intended to present history of the Gila Young People's Association and some of the activities which had been carried on during past one year in Gila River Relocation Center. Although this is not an official record of the said association but it is close observation made by this writer during his service as advisor to the said organization and as coordinator of Community Activity Section which had close relation with members and officers of this association. It is hoped that close relation with them should not be taken as supporter of their activities which were widely criticized by both thinking and able leaders of the community, particularly, by appointed ~~appointed~~ staff. The writer of this report was engaged consistently to change the policy of the said organization which ensuing paragraphs will explain it.

ORGANIZATIONAL PERIOD

Gila Young People's Association was officially organized on November 1st, last year in the Butte Community of Gila River Project. Organization of this body is not new in the Japanese community because, in the pre-evacuation days, there have been organization of this type, the Kibei Seinen Kai (Kibei Young Peoples Ass'n.) through out California. In view of this fact, it can be said that formation of the Gila Young Peoples Association is mere extension of the pre-evacuation activities of the Kibei. In pre-evacuation days Kibei organizations were not so powerful as Japanese Associations of Issei, nor as Japanese American Citizens League of Nisei, nevertheless, these Kibei organizations were considered to be up and coming organization of young Japanese in America.

When information came to the attention of this writer during October, last year, to the effect that Kibeis are going to organize themselves, I could not help but become very much concerned about it. Later, many active leaders of the community expressed same opinions. My concern mainly came from experiences which I had in pre-evacuation days when I was acting as Secretary of the Japanese Association of San Francisco. That experience was not pleasant one but it was very bitter one. It was lack of cooperation between Kibei organization and Japanese American Citizens League which is purely Nisei organization though some Kibei belonged to that organization.

Because of entirely different back grounds of these two groups, I thought, that the organization of Kibeis may create very serious problem in the community. But on the other hand, taking it in good faith, I hoped that through organization of Kibeis into good cooperative body can iron out some of the differences existed between these groups, and solve this problem which had been considered one of the most serious problems of Japanese in this country.

As organizational process of this Kibei Association progressed prior to official formation there were already rumors in the center that these Kibeis are very radicals and inclined to be pro-Japanese. It became existence so strongly and so fast, I believe, no one could stop it. During this process many questioned advisability of allowing these young people to organize themselves exclusively, but no one attempted to take action, even administration approved organization of this body into Gila Young People's Association.

When this association was officially organized and officers elected, George Yamashiro became President and Kameichi Fukumoto became chairman of the Board of Directors who are both at present detained at Leupp Segregation Camp. These two were leaders of the said organization. The writer is well acquainted with former having known him for 15 years both in Stockton and San Francisco. When Gila Young People's Association was in process of organization he visited me two or three times and asked for my advice as to the policy of the newly organized association. At that time, I told him very frankly that if the officers of the organization do not take very cooperative policy in the community then the organization will create very serious problem and, not only that, but there is possibility of mass apprehension of officers of the organization. Yamashiro was very much concerned with my statement and after few moments said, " Mr. Hikida, I believe I will be elected as first President of that

organization but I am not quite certain whether I will accept the office or not." Then, my only advice was that if he is elected, be very careful not to lead the members in wrong direction nor be lead by members in wrong direction, there are many ways which this organization can serve the community. George is very aggressive type of man with heart broad enough to accept the advice of others in good faith, but at the same time, he had certain weakness of being easily controlled by emotional influence of others. Kameichi Fukumoto, the chairman of the Board of Directors, was also very ambitious type of man trying to gain the power for himself as well as for the organization. I have never known him before but since I came to this relocation center. The combination of these two individuals, I believe, had to do much in formation of such policy of the Gila Young Peoples Association which was generally considered to be very radical.

ACTIVITIES OF ORGANIZATION

From the time of official organization of Gila Young Peoples Association in November until my appointment as a coordinator of Community Activity Section of Butte in December, I have had no contact with the organization. When I was officially appointed as coordinator by Mr. Hoffman, then Director of Community Service, the first job assigned me was negotiation with officers of the Gila Young Peoples Ass'n. as to the date of proposed arts and crafts exhibition to be sponsored by that organization. The real issue of this case was that Gila Young Peoples Association desired to hold this exhibition on December 5, 6, and 7th, Saturday, Sunday and Monday. The project administration refused to allow its exhibit on December 7th which falls on the day of Japan's attack on Pearl Harbor fearing that some demonstration may be held on that day in conjunction with the art exhibit. The Gila Young Peoples, on the other hand, insisted that they have not planned any demonstration which may cause certain feeling among evacuees but mere exhibition of arts and crafts, and, therefore, those three days should be allowed with understanding and good faith on the part of the administration. With such contradictory view between the administration and the Kibei the atmosphere was not very pleasant. At any rate, after my negotiations with the officers of the Gila Young Peoples Association it was satisfactorily agreed that the exhibit to be held on December 5th and 6th only. But when that day came most of the day was cold rainy day and, for that reason, the exhibit was extended another day to December 7th with the official approval of Administration, yet nothing had happened to cause any alarm on the part of the administration. The exhibition was first of its kinds held in this center, and it was one of the most successful affair of this community. A great credit was given to the Gila Young Peoples. In spite of the success of it there was rumor to the effect that Gila Young Peoples Ass'n. held ceremony at the end of the exhibit with members singing national anthem of Japan, which was absolutely false. In my personal observation nothing of the kind happened and I could not help but feel that such rumor may have been originated by anti-Kibei group and hoped that such contradictory rumor and publicity may not become initiative for Gila Young Peoples to take aggressive policy toward certain organization, resulting in disharmony of groups within our community as I have mentioned before.

Because of constant rumor that Gila Young Peoples or the Kibei group was radical and pro-Japanese, the complaints were pouring into the office of Mr. Hoffman, the Director of Community Service, especially criticizing George Yamashiro the president. I did not mention but George Yamashiro was one of the C. A. S. staff serving as supervisor of Issei activities. During December, Mr. Hoffman expressed his deep concern of this individual and Gila Young Peoples. He often expressed possibility of removing George from C. A. S. and asked my opinion on it. I said to him that such action may not help George nor Gila Young Peoples for there is a danger of George and others of Kibei in taking reactionary attitude. He was not removed until the time of his arrest.

NEW YEAR CELEBRATION

As time went on, the feeling between Kibei and certain group of Nisei became very tense. Some of the Issei in the community including myself keenly felt the need of immediate arbitration of some kind.

Few days prior to the New Year, the Gila Young Peoples made enough rice cakes called Mochi and distributed them to each family in the center. It ofcourse gained good name for the Gila Young Peoples. But more popular they became with evacuees more un-popular they became with certain group of Niseis and appointed staff. On new year's day, a Japanese flag was raised on the top of the hill west of the center by some individual, and it was blamed as the act of the Gila Young Peoples Association which was flatly denied by officers of the organization. As these incidents happened and criticism toward Kibeis became more and more intense the policy of Gila Young Peoples Association became aggressive, especially toward certain Niseis and administrative officials. Most unfortunate developement was that officers of the said organization became closely allied with certain Isseis considered to be very radicale. In my judgement, to a certain extent they became tools of these Isseis.

J. A. C. L. vs Gila Young Peoples Association.

As I have anticipated the relation of these two organizations became extremely unfriendly during first part of this year, especially when two delegates of Gila chapter of the J. A. C. L. returned from its convention held in Salt Lake City. The Gila Young People voiced their criticism on resolution passed ^{at} by the said convention, the resolution was in favor of immediate draft of American born citizens of the Japanese ancestry by the army. These Kibeis opposed this step taken by the delegates on the ground that why should we favor such draft while we are victims of most unfair treatment of American government-the forced evacuation. Ever since that convention the relation of these organizations became more and more unfriendly. Two of these delegates were called to the meeting of the G. Y. P. A. and asked to explain the reason for such action by the delegates. From what I heard, the atmosphere at that meeting of G. Y. P. A. with two delegates present was very bad that many of those who attended feared possible outbreak of violence but through better handling of the group by Chairman Yamashiro it was prevented.

Other incidents.

There are many other incidents which this organization took very drastic action which are considered to be radical by some people. To list some those are;

A sixty year old Japanese Issei was employed as a carpenter in the housing department. This man was strong supporter of the G. Y. P. A. One day he was fired from the department on the ground that he causes much trouble among department's workers. The representatives of the G. Y. P. A. went to the head of the department and protested very strongly to the extent of threatning with violence.

When mess division announced that all female employees in the mess hall who are under 25 years will be terminated and they will be urged to work in camouflage net factory, the G. Y. P. A. again protested to the division head arguing that such act on the part of the mess division is discriminatory toward younger female employees. Many said that such protest by G. Y. P. A. was nothing but prevention of evacuees to work in war industry.

During first part of February, the Gila Young Peoples Association initiated a movement to establish in the center a Japanese Language School by petitions of the residents. George Yamashiro appeared before the meeting of the Block Managers and requested for their support on this drive. Few of the block managers expressed their unwillingness to support the drive. Then, Yamashiro, according to the information I secured, strongly criticized them not being Japanese minded. As a result of his outspoken attitude at that meeting there was quite dissension among block managers.

With these continued incidents of unpleasant nature, ^{and} with suggestion of certain leaders of the community, I called on Yamashiro and Fukumoto and insisted upon immediate change of their policy, particularly, emphasizing upon danger which they are facing by meddling ^{with} the community affairs. They promised me that they will not interfere with community affairs, but concentrate more on their organizational activities, so I was hoping that it will soon change.

any more

MILITARY REGISTRATION

As I was hoping that the policy of the G. Y. P. A. will soon become modified there came military registration of the evacuees in the center. Because of suddenness of this undertaking and attachment of military volunteers registration together with general military registration many were confused, and it became one of the most talked topic of the center. Captain Thompson in charge of the registration appeared before Community leaders and explained about the registration and nothing happened at the meeting. One evening when his assistant, a Japanese sergeant appeared before mass meeting and tried to explain in Japanese, in the absence of Captain Thompson, several questions were asked him which the sergeant was unable to give satisfactory answer and, result of which, he was jeered by the crowd. The incident of this kind caused more dissension among evacuees as well as extreme feeling of dissatisfaction on the part of Captain Thompson. Following night, Captain was invited ~~and~~ to speak before the members of this G. Y. P. A. The gathering was very orderly and Captain Thompson was well impressed with the group. But after the meeting, according to ~~the~~ information reached me, some members of the organization as well as some Isseis connected with Kyowa Kai, the organization considered to be very radical and which had close connection with Gila Young Peoples, remained and freely discussed this problem of military registration. It was rumored that some people at the said informal discussion urged to discourage Niseis to answer negatively because they have no obligation to pledge loyalty to the United States after they have been placed under internees status. Still further unfortunate development of this case was that on the following afternoon mass meeting was held at the amphi-theater at which some of so called community leaders such as Kameichi Fukumoto and Tsutomu Dyo spoke. As to the content of the speech made by these people I do not know but there was wide-spread rumor that they disfavored answering "YES" in question 27 and 28 of military registration. Whether they expressed so in public gathering I do not know. This action on the part of those who were closely connected with Kyowa Kai and Gila Young Peoples Association led to drastic action by F. B. I. and more than twenty people in Butte were apprehended and some were sent to Lordsburg Internment Camp while Kibei citizens were sent to the segregation camp.

Aftermath of apprehension.

Immediately after the apprehension and removal of so called radicals the activities of Gila Young Peoples Association were ceased for little while. The administration was not certain whether it should ~~be~~ disbanded or continue to carry on its activities under close supervision. After several negotiations with Mr. Wolter they were allowed to continue their activities on condition that they will not interfere with community affairs of the center. As time went on, with sympathetic attitude of Mr. Wolter the organization became very cooperative with the administration. I did not notice any single incident which can be classed as agitation. When segregation became reality, the organization itself was transferred to the Tule Lake because majority of the members belonged to that group. The change in policy of the organization is largely due to drastic action taken by the administration but sympathetic attitude of Mr. Wolter since the apprehension and better handling of the group by new president, Maruyama, should be accounted for.

Kind of activities of the organization.

Going back to the activities of the organization I would like to list some of their activities in outline form below;

1. Maintenance of Japanese Library and reading room.
2. Facilities for indoor games for the members such as ping pong and card games as well as goh and shogi, the Japanese chess game.
3. Literally publications and reports of organizational activities.
4. Discussion of current topics.
5. Social parties for the members.
6. Community entertainments such as Japanese Music hour, Japanese play.
7. Athletic meet for boys and girls of the community.
8. Arts and crafts exhibits.

If they confined their activities to above ~~it~~ ^{there} would have been no trouble but they have taken very active part in community problems in many instances they were considered to be too aggressive.

Officers and membership

It will be interesting to make complete analysis of the organization's officers and members and their characteristics, but unfortunately, I have no materials to offer along that line except general observation which I shall touch upon very briefly. The Gila Young Peoples Association, although considered to be Kibei organization, had more than 25 % of their members in pure Niseis. Most of these Niseis were either friends of Kibeis or those who were grown up in rural community such as Vacaville or Suisun where Japanese culture was predominant. There is no doubt that most of the members, Kibeis and Niseis, were inclined toward Japanese culture but, at the same time, majority of the members were not dangerous enough to take side with Japan. After formation of this association, according to my observation, several members were drawn into pro-Japanese elements of the group without being conscious of himself. Certain officers and members should be blamed for it. There were few extreme pro-Japanese individuals among members who once served in the armed force of the United States but discharged after the outbreak of the war because of Kibeis. They were very antagonistic toward this country because of the discrimination they had in army once which they served loyally. Often, Yamashiro and Fukumoto complained the facts that they had quite difficulty in controlling this group within the organization. In view of the fact, I believe, some of the officers even Yamashiro and Fukumoto as well as other members were victim of these few individuals who were very radical in their words and conducts. Among officers who were apprehended with Yamashiro and Fukumoto, the president and chairman, respectively, there were many who should be considered most desirable and respected person and innocent of any charges whatever brought against them. These few radicals who really caused trouble were not arrested because they did not hold important office of the organization but agitated behind the scene. They are all in Tule Lake Segregation camp now. One Kibei who was released from Leupp told me that there is very strong feeling against these few radicals, among those arrested and taken away. All of them are wondering why they were not arrested.

In closing I must admit poor arrangement of this report in paragraphs and sentences. I hope some information in this report may serve as reference.

GILA YOUNG PEOPLES ASSOCIATION

This brief report is intended to outline some of the interesting happenings of the Gila Young Peoples Association which was widely known as pro-Japanese organization in Gila River Relocation Project.

ORGANIZATIONAL PERIOD

Gila Young Peoples Association was officially organized on November 1st, last year, in the Butte Community of Gila River Project. Formation of this association in the Japanese community is not new experience because in the pre-evacuation days, there have been similar organization of this type throughout California. So it can be said that Gila Young Peoples Association is the extension of the pre-evacuation activities of the so-called Kibei. They were not so powerful as J. A. C. L. of Niseis nor Japanese Association of Isseis, nevertheless they were considered to be up and coming organization of young Japanese in America.

Prior to official formation of the said organization there were two or three preliminary meetings held at the Buddhist Church. When people began to know that such organization is in process of formation by Kibei some of the thinking evacuees expressed their serious concern over the advisability of existence of such exclusive organization.

NOTES ON HIKIDA'S REPORT ON G. Y. P. A.

~~Following instructions of the State Department~~

Last September when I was instructed to follow up the activities of the G. Y. P. A. ~~as~~ I put the matter up to Hikida, who ~~promised~~ told me that the organization had been disbanded but that he would try to get me in touch with some ^{young people} ~~of its~~ ^{who had been} active members. ~~At our next meeting he informed me that~~ ~~Segregation was in its~~ Segregation was in its final stages at that time and when it was over it ~~developed~~ ^{H. J. me} that all of the active members had gone to Tule Lake and that only marginal Nisei members remained. ~~This may have been basically true.~~ However, since then I have urged Hikida to write a report on the G. Y. P. A.'s activities which I might read and then request amplification.

This report was given to me last week. ~~By the State Department~~ ~~and for the State Department~~ Judging by the overtone of caution which Hikida maintains throughout, I doubt that direct questions will elicit any more information. ~~His~~ ^{statements made in} ~~the light of~~ In the light of Tamie's and X's report, and many impressions gained from talking to persons ~~of~~ who make no secret of pro-Japanese sympathies, ~~I am~~ I am convinced that Hikida has applied considerable whitewash. Since he was asked for advice by ^{G. Y. P. A.} ~~its~~ leaders, and since the ~~club~~ ^{in the} is considered a veritable hornet's nest of pro-Japanese trouble makers, Hikida's position is understandable. He could not be expected to reveal anything which would jeopardize his ^{relationship} position with the Administration. A perusal of Tamie's remarks on Yamashiro, and Nobu Kawaii's ~~and~~ ^{noted - which he repeats} hostile "J.A.C.L." point of view will give ~~at~~ quite a different picture than that presented by Mr. Hikida. Tamie and X ~~state~~ ^{paint} Yamashiro as an agitator. In spite of Hikida's insistence that

NOTES ON HIKIDA'S REPORT ON THE G.Y.P.A

Hankney.

November 25, 1945

Last September when I was instructed to follow up the activities of the G. Y. P.A. I put the matter up to Hikida. He told me that the organization had been disbanded but that he would try to put me in touch with some young people who had been active members. At that time segregation was in its final stages and when it was over Hikida informed me that all of the active members had gone to Tule Lake and that only marginal Nisei members remained. (Marginal in the sense that they were only casually associated with the organization.) I then urged Hikida to write a report on the G. Y.P.A.'s activities which I might read and then ask him to amplify.

This report was given to me last week. Judging by the overtone of caution which is maintained throughout, I doubt that direct questions will elicit any more information. In the light of statements in Tamie's and X's report, and many impressions gained from talking to persons who make no secret of pro-Japanese sympathies, I am convinced that Hikida has applied considerable whitewash. Since he was asked for advice by the leaders, and since the administration considered the organization a veritable hornet's nest of pro-Japanese trouble makers, Hikida's position is understandable. He could not be expected to reveal anything which would jeopardize his relationship with the administration.

In contrast, Tamie and X paint Yamashiro as an agitator. A perusal of their reports and of Nobu Kawaii's statement in which he presents his point of view as leader of the J.A.C.L. gives a picture quite different from that described by Hikida.

In spite of Hikida's insistence that "they are all in

Tule Lake Segregation Camp now," I continue to receive hints that this is not the case. Nisei like Kawaii say that they can point to people living innocently in their block who were active trouble makers at the time of military registration. Persons with Japanese sympathies will nod wisely and slyly remark that the F. B. I. didn't get everybody. At present I have no evidence that pro-Japanese leaders remain in Gila. If they are here, they are keeping very quiet. Wolter "knows they are lying low" and is diligently attempting to ferret them out. At a segregation hearing I attended two weeks ago he attempted to get the wife of a J.A.C.L. leader to betray her husband's friends. He did not succeed. She named only men in Tule or persons who had relocated.¹ The woman's husband is now in Tule.

Undoubtedly Hikida knows a great deal more than he tells. Though my Japanese acquaintances may be pulling my leg and though the persons who spoke to X may have been adding false stature to their own or their friends pro-Japanese activities I doubt that Yamashiro and the interned members of the J.A.C.L. are the innocent victims of Nisei and administrative antagonism that Hikida pictures. In ~~connection with~~ this connection it is pertinent to point to Hikida's earnest defense of Bishop Ochi, who Mrs. Mizuno, "I", and his wife admitted was guilty of subversive activity.

¹Wolter's attempt struck me as peculiarly inept. He was most unsubtle; an intelligent seven year old child would have seen through his questions. He was a little cleverer when he attempted to pump me on the subject, spending considerable time flattering me because of "my knowledge of the Japanese."

²For a full account see "I" 's statement in "Segregation."

When I read Hikida's account of his admonishing the G. Y. P. A. leaders I was reminded of the vituperative denunciation poured upon him by "I", "I's" brother, and a friend.² "He ought to have his ears slit," was their opinion. I wondered whether Hikida's attempts to tone down the young men's activities had brought about this hostility. I have no proof of "I's" membership in the J.A.C.L. but will attempt to check it.

Hikida's contention: "These few radicals who really caused trouble but were not arrested because they did not hold important office of the organization but agitated behind the scene," is a reiteration of a statement to which I have frequently called attention. That, as he says, they are all in Tule now, is not so certain. Witness George Kawamoto.

When the occasion offers, I shall try to pump Wolter on his personal attitude toward the J.Y. P.A. This must be done informally, for if he is feeling communicative he will tell a great deal. If asked outright, he is more likely to give "the proper administrator's answer" and not his private opinion.