

## MISCELLANY

The first Sunday of our voluntary exile at the Tululake Project, we were persuaded to go hiking with a number of Japanese. Mr. Waller clothed the proposition in terms of sociological research, and of course we succumbed to his logic. We didn't find out until the last moment that we were the only Caucasians making the trip. We are consoled by the fact that other teachers have been similarly pressed into active service.

There were 211 in our group of hikers; other smaller groups also made excursions that day. Our group was divided into five squads each with a hierarchy of trained leaders who are responsible for taking new groups of hikers out each Sunday. Most of these leaders were Nisei who have had scouting experience. The rank and file of hikers were males and females of all ages and descriptions, and everyone seemed to have the proper equipment for such a trek.

The safari left the camp at 10:00 after being carefully checked out by the guards at one of the rear towers. Weapons were as carefully checked in by the sentries when we returned at 4:30 that afternoon.

Each squad took its own route up the butte which lies four miles east of camp, and marched slowly in single file with leaders in front and in the rear to make sure that squad members remained together. As we walked through the hot dusty fields and up the side of the butte, with packs, canteens, and walking sticks it seemed as though we were on a safari through some African plateau. There was some singing and joking but in general conversation was spasmodic. Trekking single file isn't conducive to good conversation.



Everyone met on top of the butte for lunch and rested before starting the journey homeward. From the top one can see an extensive area both east and west of the butte; it is uniformly dry with scant vegetation even around the shores of Clear Lake. A young Hastings law student, after surveying the country, told of his feeling of anticipation towards living for a while at Tululake. He imagined a mountain area with an abundance of trees and vegetation, and above all with a lake. He was, of course, bitterly disappointed upon arrival here. A number of others have likewise expressed their keen disappointment at the lack of trees and other evidences of a living nature. One of the most interesting manifestations of this nostalgia for trees is the following: Hanny and I brought a small evergreen tree from Medicine Lake which lies thirty-five miles south of here. We planted the tree in a large fruit juice can which sets on our porch. Every morning the cleaning ladies squat in front of the tree and hold long discussions in Japanese, with gestures. Today there was a mixed crowd of seven listening to one woman's discourse on the parts of the tree. The only word I could identify was "matsu", pinetree. They were very friendly and offered advice in English on the care of the tree; they are very concerned.

As we trekked back to camp from the top of the butte, we passed a few dwarfed trees scattered on the barren hillsides. The Japanese, especially the issei, pounced on them and cut branches from the trees. There was not stopping them, though the nisei leaders tried. The branches were cared for with almost tenderness. The hikers slung the branches over their shoulders and as we marched along we resembled nothing as much as a camouflaged troop movement.

observing  
+ physical



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*Issei  
Nisei*

Although the hike was conducted in a very efficient manner, the leaders were not satisfied with some of the issei who hadn't staid in line as well as they should have and showed a tendency to straggle. The leaders promised themselves that next Sunday the issei would be left home.

There wasn't a great deal of conversation during the hike. But the Japanese, both issei and nisei, were exceedingly friendly and very much interested in Woof who accompanied us. Especially friendly were the young leaders, several of whom have expressed their intention of visiting us.



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## Teachers

Dr. Thomas expressed an interest in the motives which led teachers to accept positions at the Tulalake Project.

The teachers who have come here have, of course, based their decisions on a wide variety of factors. It is doubtlessly true that at least some of the factors vital in their presence here and certain attitudes which they bring with them will have important manifestations in teacher-student and teacher-parent relations. These things will undoubtedly be very important in relocation centers, where the schools and the community are more closely integrated than elsewhere.

Most of the materials included below has been gathered by Hanny in that important social institution, the teacher's latrine.

*Teachers*  
A large percentage of the teachers have come from other states, and have done enough work towards a California credential to be granted the right to teach here. To these people a position here represents a means of getting into the California school system and constitutes a distinct professional advancement. As one woman from Oregon expressed it, "I would get \$1,000 a year more in California schools for doing the same work I was doing in Oregon." To some Californians a position here represents an advance economically and professionally over a previously held position.

Two or three of the teachers are former missionary teachers awaiting the end of the war so that they may return to their work in China. Several more are teaching here until they can return to Hawaii.

One factor which seems to have influenced many, both male and female, is the feeling that teaching in a relocation center means participating, at least in some degree, in the national war effort.



There is a widespread feeling among teachers that being at this Project represents a novel experience both in terms of physical surroundings and social significance. Many of the teachers feel the appeal of the unusual and thrill to unfamiliar surroundings. The teachers, as a whole, are unusually good sports in the face of numerous physical discomforts and inconveniences. Others less hardy have come, have seen and departed. Several Japanese have inquired whether the recruitment of the teaching staff was on a voluntary basis. There were both pleased and surprised to find that the educators came of their own will.

It has seemed evident from the beginning of our life here that the teachers as volunteers for work in the Project, have by virtue of that fact been selective of certain attributes and attitudes. There are a number among the teaching staff who have manifested a deep interest in the implications of the evacuation and who have expressed concern over the precedence it establishes. Several women have been frank in their expressions to Hanny that the evacuation was a grievous mistake and obviously undemocratic. They expressed a desire to let the world know after the war that a serious wrong has been committed, and that it can in some measure be repaired by a wise program of rehabilitation. Two teachers plan to stimulate young Japanese to keep diaries of their experiences and reactions here. These diaries they want to use to show what effect an forced evacuation has upon a population so that nothing like this will happen again and that the precedence of a forced migration in disregard of civil rights may not again occur. A young fellow and his family arrived yesterday (September 12) from Los Angeles. He gave up a good position to take this job because he felt it "his mission



to work among the young Japanese."

All the teachers whom we know, and that includes almost all of them, have a sincere sympathy for the Japanese children and a real desire to help them.

One lady came here to teach against the manifest disapproval of her family. She comes from a Southern family, which has, under the stress of circumstance, added to its prejudices against the negro a set of prejudices against the Japanese. The lady feels very upright and virtuous in her firm stand for tolerance. As might be expected in these circumstances, some of the teachers display emotionalism upon occasion.

The attitudes which now prevail among the teachers will doubtlessly aid in the relations with student and the community. These attitudes will also be important in the relations with the Japanese on the teaching staff.

Japanese students with an A.B. degree were eligible to apply for full time teaching positions. They have, however, been barred from the teaching of English mechanics, composition and speech as well as social studies. Nineteen of the forty-six teachers are Japanese according to the latest information. Caucasian teachers are continuing to arrive.

Each full time teacher, Caucasian or Japanese, is allowed an assistant. Students with some college training were allowed to make application for these jobs. Sixty-five assistant teachers have been chosen. The master teachers have been instructed not to think of the assistant as a clerk. The assistant is to partake in teaching and to participate in setting up the course of study. The assistant may frequently take over the class while the master



teacher works with groups or individuals and the assistant may work with groups or individuals while the master teacher has the class as a whole.

There has been some criticism among certain elements in the colony of the assistants. We first heard of it from Tom who reported that to many intelligent colonists the whole educational system here was under suspicion because of the "dopes" who were made assistant teachers. Evidently the administrators of the education department considered the matter important enough to warrant investigation. Gunderson told Hanny that all were found to have had some college training and that seemed sufficient. The point that the colonists had made was that they never could understand how some of those assistants ever entered college.

Hanny's assistant is a young fellow who has spent some time at the University of Washington. He has proved extremely valuable in preparing courses of study and in organizing classes. He lived east of Seattle in a thoroughly Caucasian community and knew few Japanese before his arrival at Tule Lake.

Yesterday I introduced Tom to the public speaking instructor. He would like Tom to work as a part time assistant, and Tom is apparently quite anxious for that opportunity. The only difficulty remaining is administrative, for the instructor was very much impressed with Tom.

One very interesting fact which we noted early in our exile was the respect which Caucasians held for Tom and Frank. Frank spoke to the teachers during institute and in his speech he gave them some orientation which was gratefully received. We often hear fine comments and quotations from "Dr." Miyamoto. Hanny and I, of course, are as much impressed as the rest with the Shibutanis and Miyamotos.



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## Education

The avowed goal of the system of education established in this Relocation Project is the retraining of Japanese-Americans so that they may return to life in American communities when the war is over. The leaders in the educational system place great emphasis on the need for education in ways of living together in a democratic community and the need for training individuals in vocations which will "give the individuals a better chance to be economically independent."

The curriculum for schools in Relocation Projects is based upon the work accomplished by the graduate class in curriculum development at Stanford under the direction of Dr. Paul Hanna. The people who contributed to this study felt a desire to aid in the war effort and in the post war reconstruction. They felt that by aiding in the establishment of good schools, they would be contributing to the growth of American ideals among evacuated children.

The schools in Relocation Centers are to be "community schools". The school and community are to be integrated as they have never been before. In the bulletin which I hope to be able to send, the ways in which the schools will participate in the problems of the community and the ways in which the community will provide practical education are described fully. There are many conceptions upon which these schools are founded which are new and radical. If these conceptions can be successfully realized in Relocation Projects, this fact, Dr. Hanna feels, will have a more profound effect on the schools of this nation than any other factor in the last three decades.



The demands on the teaching staff in schools so conceived would be great under the most favorable conditions. Dr. Hanna realized that under the pressure of these difficulties many teachers would like into usual ways of teaching. As a summarizing statement Dr. Hanna stated that after he had left the camp, teachers would probably say that he was an idealist and the things he had said seemed logical when he said them but now appeared impractical. Dr. Hanna guessed right, for already some teachers had gone back to customary courses of study.

The lack of supplies, equipment, money, and above all teachers handicaps the successful operation of such a progressive plan of education. There are no erasers, no blackboards, no papers <sup>and</sup> few pencils, no doors between rooms, and very few chairs. One elementary teacher, teaching her first time, has eighty pupils in her class, most of whom must sit on the floor. When they have something to write (they bring paper from home) they must use the floor as a desk.

In the school curriculum English literature and language skills are heavily stressed, along with problems in democracy. The administration feels that the schools need to stress English because Japanese have used so much ~~English~~ Japanese since evacuation that their English language skills have decreased considerably. According to the testimony of Hanny and other teachers that seems to <sup>be</sup> true. In looking over some of the compositions written by Hanny's ninth grade English-History students, we found that few compositions were free from frequent and serious errors. Almost all manifested a lack of knowledge of plurals; prepositions were misused, verbs <sup>were</sup> not conjugated right, and sentence structure <sup>was</sup> very odd. Many teachers have expressed a surprise at the extent of language difficulties among the young Japanese. There are to be special classes for Kibei so that they



may overcome their language difficulty and then progress to their proper grade level. One teacher related a story of how two young Japanese boys came to her. One of the boys pointed to his companion and said, "He's a kibeï, I have to translate for him." When the teacher asked the kibeï a question the first boy would restate the question in simpler English using only a few words and the kibeï would answer in the same manner.

Some teachers asked the administration about bilingualism, whether or not they should discourage it. Dr. Hanna told the teacher that it was a distinct advantage to be bilingual and that it would be wrong to discourage bilingualism. Mr. Fleming made a point of emphasizing to the teachers that there is no such thing as a racial psychology--that what many think is the peculiar psychology of a race is wholly a matter of experience and social environment. He stated that the teachers must consider these children basically the same as other children, and that if they based their relations with students on the basis of race psychology they were heading for trouble.

Problems of democracy occupies an important part of the curriculum. I am working rather closely with a 12th grade teacher of this subject, and already have begun to reap a harvest. Some of the compositions coming from this class and others should be very valuable.

Speaking of democracy brings to mind reports by one of the administrators on the Colorado River Project. He stated that the men of the U.S. Indian Service are extremely illiberal. This person had an all out argument with a representative of that service, and I suppose others too, on the right attitude to assume towards the Japanese.



The argument ended with the statement by the Indian Service man that "You can talk all you want about democracy and equality and how the Indian and Nigger are our equals, but I just know that I'm better than them and the Japanese."

The soldiers here represent the same general opinion. At best they assume a condescending and benevolent attitude. We saw that attitude manifested as we walked through bear gate on our hike. The young Japanese were friendly towards the soldiers. Some of them kidded the soldiers in Texan drawls with such lines as these, "What y'all been doin', Texas?", "Whar ya been, Texas?" etc. The Texans answered in kind.

Last Sunday we were in the military canteen when some of the Japanese scout leaders, who had just returned from a hike, sat near the fence surrounding the military barracks while the Caucasian supervisor went for something for them to drink. The Lieutenant was quite concerned at their presence. He stated to us ~~xxxx~~, "I've enough trouble as it is keeping my boys down." One soldier mumbled, "I'd like to kill those sons of bitches."

Several times we've heard teachers attempting to soften the attitudes of the soldiers. The teachers and soldiers are on very good terms. The amount of social intercourse is as extensive as it is unexpected. The teachers are invited to military dances, ~~theyx~~ ~~apa~~ a number of them still eat at the military mess, and quite a few spend evenings in their company with amusing regularity. Perhaps that will do something culturally for the boys. Anyway it is reported that all the soldiers can now read Shirrell's signature, and that represents substantial progress.



Mr. Shirrell feels that during this past week there has been a surreptitious movement of non-co-operation principally among the issei. This movement has been manifested in all branches of the administration, but it is such a subtle thing that he cannot quite define it. Mr. Shirrell feels that the main function of the Relocation Centers lies in work with the nisei. He believes that if we can prevent their personal disorganization, prevent them from becoming embittered, and rehabilitating them after the war that is all we can ask.

Some administrators in high places do not believe much can be done with the issei for behind their facade of politeness and friendliness lies hypocrisy. That is their judgment. We can expect to find fewer and fewer issei in responsible positions in this project.



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## Sectionalism

Mr. Elberson of Community Enterprises feels that there exists here even now a feeling of sectionalism. It seems that the people of Washington feel, according to the story, that the people from the Sacramento Assembly Centers are rough, crude barbarians. That has been reported before. The interesting thing is that none of the Sacramento people I have talked with admit any feelings against those from the Northwest. One fellow from Washington when asked made this reply, "Oh, we get along all right now, of course some of them are rough!" Bill, Hanny's assistant, feels that he can tell Washingtonians in their classes (Hanny's and Bill's joint classes). Bill is sure that the students from Washington are better students and have better manners.

The Sacramento people are seriously split amongst themselves. Recently, according to Jacoby, there was some trouble between a group of former Isleton residents and Walnut Grove residents. According to their statements this is not a carry over from former rivalries. Much more serious is the crisis which is in crescendo: the Dr. Harada-Dr. Carson affair. Much of that crisis had its origin in Walerga Assembly Center. Tom and Frank will be in a better position to give details than I.

Elberson reports that the extent of political maneuvering in this Project is nothing short of astounding. Some individuals will go to any extreme to gain favor with the administration. Mr. Elberson is afraid that some day a few of these people are going to be hurt badly. He feels that physical violence is not an impossibility. His Japanese secretary reports that anyone who did violence against Tsukmoto would fear no reciprocation from colonists.



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Friday afternoon I was in Mr. Elbersont's office looking through block managers' reports, when one of the block managers came into the office. He was an issei, middle aged. He asked Mr. Elbersont some questions and in the process the discussion turned to religion. Most of the conversation that followed was his. This is what he said, not in his words but in substance of their thoughts:

*Religion*

The Christians among the Japanese are generally people of strength. Those individuals who separated from Buddhism and became Christians by that act itself demonstrated a certain individual strength.

These people who have adopted Christianity by their own choice are, in general, more serious Christians than most people who have been born into Christianity. To the latter, Christianity is something taken for granted, not something which each individual has carefully considered and accepted.

. . . . .

*Issei*

Ninety-nine out of a hundred issei want to die in Japan. Most of the issei men and women long for the time when they can return to the village of their birth and conclude life there. Yet always there has been a conflict of desires in their minds. Returning home to live meant the loss of being with their children in most cases. Before the war the solution to the dilemma lay in a visit to Japan and a subsequent return to the United States. Now the war makes that impossible. The issei do not know how long it will be before they can again see their birthplaces, perhaps they will die before the war has ended. This thwarted desire held by so many issei has a tremendous psychological influence upon them.

What most issei seem to hope for now is this, that their children will be permitted by the government of this country to make a good living--- good enough to support the issei in their last years. That is their great hope.

. . . . .



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He himself thought that evacuation had its positive points, "perhaps its best for us to be here," he said, "It has been my experience of thirty-five year in America that Americans get very mad, but afterwards they forget it."

This issei gentleman before evacuation had been an "outside constructor" who hired four Caucasians and many nisei. While here in camp he has had letters from his Caucasian customers. One of his former customers has visited him here in camp. These letters and the visit seem to be important in his mind. His customers, Caucasian and Japanese, have made promises to do business with him when he returns. "I see nothing but hope in the future, I can see nothing black."

*Black  
Myer*

I have gone through the block managers' reports with care. Despite instructions to the contrary most reports are over loaded with routine matters: light bulbs missing, checking supplies, making announcements, going to church, taking people to the hospital; such things appear must frequently as the substance of block managers' weekly reports. Often there is a mention of a conversation upon a problem or crisis such as that which ~~XXXX~~ involved coal, but in few reports is the substance of that conversation included or a background of the problem sketched. In other words, the reports include few valuable references to the reactions of the people to administrative acts and policies, though the reports mention that the people are reacting as evidenced questions and "gripes".



These routine matters can be of some significance if, for example, the social forces within one block or group of blocks are studied. Then the small and otherwise insignificant matters appear of somewhat more importance in relation to other factors used to reconstruct block life. Working with block managers in such a project would yield something significant without a doubt.

One excerpt which seemed of more than usual interest comes from a block managers report date August 8, 1942. "Why is there shortage (of food supplies) in the first place? Weren't we assured of supplies at all times? It is my belief that the colonists can be calmed if the cause were explained properly and if there were assured that after a certain amount of time that it will be normal again--certainly all people are not dumb. Why this uncertain tension? Is it to break the moral and spirit? Let's not come to that; Nothing good ever comes of such measures. Absolutely not. Lincoln once said, 'You can fool some people all of the time, you can fool others sometimes, but certainly not fool all of the people all the time.' However I realize that if we stop to think of the valiant boys 'over there', we should not think of ourselves only."

Three of the most suggestive weekly reports have been included in full. The latter two are written by the same person, now in the T.B. hospital.



Billigmeiers

Other material concerning various problems described in block managers' reports can and will be used topically when the occasion arises. There is an abundance of such material though its value per se is not great. James Sakoda is now beginning to go through the block managers' reports also. I believe it is his purpose to gather the material by topics; he and the typist are transcribing a great deal of material.

In the reports submitted to Don Elberson last Monday there was one report of special interest. The block manager who wrote the report used it as a medium of self expression in revealing his convictions upon the question of evacuation. In discussing the report with me, Don Elberson stated that he hears that same sort of expression from his block managers and others every day. He is very frank in answering them. He tries to make them understand ~~what~~ the forces which contributed to the evacuation and at the same time see the true role of the W.R.A. Mr. Elberson states that he wouldn't work for an organization in which he didn't believe, and he does believe in the work of the W.R.A. He has, therefore, little patience with those who cry, "Let the army take over."

I think it can be said that a number of block managers, both nisei and issei, look upon Don Elberson as their special advocate, as the one member in the Caucasian staff in whom they can confide and talk honestly with him.

His secretary feels that he has not so completely won the confidence of the issei interested in the co-operative movement. They have not had a great deal of personal contact with him. The block managers seem to put trust in him to an unusual degree.



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Following is an interesting evidence of that confidence. It appeared in a block manager's report dated September 21, as concluding remarks.

"ATTENTION MR. ELBERSON. Whether or not it is a fact, information has reached us to the effect that you may be transferred to another Project which we understand would be in the nature of a promotion. As for the promotion, we don't question that it is in order for we feel that you have justly earned such and if such is so, congratulations are in order. However, I am voicing the sentiment of our Ward as well as the sentiment of the entire Project. Your work, your understanding of us and our problems, your character and your personality commands our respect and admiration. And our sentiment is so wholehearted that we do not want to lose a man of your calibre. We are very anxious to have you remain here and to serve us if it is humanly possible. We may be greedy in voicing ~~in~~ our sentiment, but we are sincere in our statement and we hope that your promotion can be had remaining right here in this Project. Men of your calibre are few and far between and we are human and selfish enough to want to keep you here."

Signed, N\_\_\_\_ H\_\_\_\_



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This morning I watched the enactment of a little office drama which is, in its way, rather revealing.

A group of men and a woman, all issei, came into Don Elberson's office. These people were members of a block council. They seemed very serious and concerned. Quickly they gathered around Mr. Elberson's desk and sat down on the chairs and benches provided for them.

One of Mr. Elberson's key men acted as an interpreter for the group. First there would be an excited discussion in Japanese among the various council members, then came an occasional and brief translation of the discussion or the questions posed. Mr. Elberson would reply in his slow even manner, and the reply was then translated into Japanese.

The problem which had brought the members of the block council to the office revolved around the appointment of a new block manager. The previous one had been forced to resign several weeks ago and there was trouble in the block over the succession. The block manager is considered important, I am told he is called by the Japanese equivalent of mayor--mayor of the block.

The former block manager was too much associated with a minority faction within the block. The minority faction had controlled the mess hall and it appears that certain people in that group were hauling things from mess hall supplies for personal use at home. The block manager had been forced to resign. Apparently he had started on the wrong foot. Immediately upon his



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assumption of office the leader of the minority had approached him, and from then on things had become difficult.

Now the minority group and the group which feels it represents the majority are struggling over the matter of succession. Don Elbersen of course became involved. The block council wanted to have a Mr. T. appointed. The minority didn't want Mr. T, they wanted a man of their own. The secretary to the block manager, acting now as block manager, had written a letter to Mr. Elbersen advocating the appointment of a person outside the block. That the majority group would not like. Don would like an election for the whole trend which he wishes to see established is toward the democratization of the processes of ~~the~~ acquiring block managers.

Mr. Elbersen asked the council members if they would consent to an election of the block manager. The members became quite excited and talked rapidly amongst themselves. According to the translator, the people felt that an election would imply things which they felt concerned about. In the first place they felt that an election would imply that the things they had told him were not true, and they were; secondly, they felt that an election would imply that Don had lost confidence in them, and that was important; in the third place, there remained the implication that they, as council members, no longer represented the attitudes of the block. This appeared an important matter of face to them, according to the translator.



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Mr. Elberson spoke to them quietly and sincerely and asked them if they would allow Bob Ota, his assistant, and the translator to go into the block and test the strength of the other faction to show impartiality and "for my own satisfaction." This was designed to prove conclusively one way or the other whether the other faction was a small minority as was contended. The council members smiled and grunted their assent simultaneously, nodding their heads in a half bow. They agreed that if Mr. T was not satisfactory after a temporary appointment, another block managers would be appointed from ~~the~~ outside the block.

Don and his two male assistants smiled over the way the council had so rapidly assented to the proposed plan. One of his secretaries felt that there was a real subtle difference in the matter of face between the two general plans. The issei council members were apparently quite satisfied. On the way out several turned, smiled, and bowed to me.

Perhaps you would be interested in the part that Woof plays in social investigation and research. He is part of the tools of the trade. This morning I walked over to the education office in the high school block. I made Woof stay home, but he did so only long enough to allow me to escape. He walked into the room where Hanny was teaching, and sat up for the class. They clapped in appreciation, and Woof, with true showmanship, took his bow. The incident brought forward an epidemic of dog stories from the class. Many people are dog hungry in the colony, and Woof is asked to sit up for children quite often.



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Teachers are still trickling into camp. This last week four or five new teachers arrived. One has taught school in Turkey for many years and is waiting to return there. She and her mother were present at some of the Tolan committee hearings and became interested in the plight of the Japanese. The W.R.A. thought that perhaps her mother was not quite strong enough to endure the rigors of climate and inconvenience here and so she will wait until housing conditions are improved. Another teacher is an artist just returned from Mexico. She came here, for one reason, because most other schools were filled by the time she returned to California. Her purpose here is to earn enough money (but not enough to pay income tax) so that she can return to her art work in Mexico. A third teacher just finished a year of graduate work at the University of California, and begins her teaching career this week. Others I do not know as yet.

One young teacher told of her father's bitter opposition to her coming to a relocation project. Her mother approved, however. She is quite sympathetic and wrote B. how happy she was to see some many people bringing things to evacuees in Santa Anita in the last days of their stay at the race track. Her father, on the other hand, considered B.'s coming here not only an unpatriotic act, but felt that B. was in effect fighting against her brother in the army. At best her teaching here neutralized the good work of his son.

When B. returned home this summer from her work she was almost forced to leave in few hours after her arrival over that issue. Family life was torn apart over the issue, she explains. Her father took her to see the local banker in the hope that he could dissuade her, instead the banker said it was a wonderful idea for her to come here



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--he wanted B. to keep him posted on camp life and how the Japanese fared, etc. At least he wanted to read B.'s letters to her mother on the subject of camp life. In as much as this "local patriarch" loves to disseminate knowledge, B. is going to write him.

Her father then took her to the man who had offered her a position in Monrovia where her parents live. But when B. explained her plans to him, he too thought it a fine idea to teach in a relocation project. It left her father a little bewildered.

Since she has been here, B., like many other teachers, has written a number of letters in ~~xxxx~~ the hope of making people more sympathetic with the Japanese held in these camps and more tolerant in their attitudes towards Japanese in the United States.

E. married a soldier in July. He was called into active service elsewhere and she came here to teach. Her husband was alarmed, "Why you'll be in danger. All those Japanese concentrated in one spot. If there should be an invasion. . . What do you want to live in a concentration camp for?"

E. wrote a reply explaining "that Win the United States we don't have concentration camps," and that she was going to teach young Americans of Japanese origin. His objections were withdrawn and he replied, "You do what you want, honey, you know more about those things."

These two girls and a third began a discussion of their own prejudices. The three of them felt that they had no prejudices against the Japanese at all. They were losing the sense of being of another race. B. remarked that the only face that made her conscious of race was one which was very negroid in appearance.



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E. exclaimed that she didn't care for negroes as a whole, but she would not deprive them of every right and every opportunity she has. She felt that her prejudices, such as they are, stem from her parents who are from Missouri and are not free from prejudices against the negro.

Hanny stated, and the other three concurred, that she had lost the sense of race and when looking at the faces in her class seemed to see the ~~typ~~ variations of types found among Caucasian people. Several teachers are said to have the Herrenvolk idea. They are assertedly bearing the "white man's burden." The ~~whitf~~ assertion may or may not be true; we hope to find out. One of the women accused of possessing such ideas remarked to Hanny; "It just makes me sick seeing those Japs run around in taxis while we have to walk."

The four teachers felt that people who expressed such ideas had no place in this camp. Part of the above related discussion occurred during dinner at Stronghold, a few miles above camp. Some men were discussing the project; the only part of the conversation we caught was some remark about "a red haired Jap girl." The teachers remarked how quick they arose to defend the Japanese in this country when others made negative remarks about them.

Sunday evening we went to the music program that Michi organizes. M.D. asked us if she might go with us, and we were glad to take her. During the program she asked for a pencil and made several notes on a piece of paper. She later explained that she <sup>had</sup> thought of several new points to bring out in letters to people who needed enlightenment in the ways of tolerance. She said that she wrote a letter several



days ago to a friend in the military service who was particularly intolerant towards the Japanese in the United States. She comes from the Dakotas where she has taught for over a decade. This summer she completed work for her credential at Stanford. M. says that before coming to Stanford this summer she knew almost nothing of the evacuation. She states that people in the mid-west know next to nothing about the whole process of evacuation. This being so, she feels impelled to remedy that as much as she can. She thought that perhaps one of the Minneapolis dailies would accept articles describing the relocation center. M., like many of the teachers at this project, are deeply concerned about the import of the evacuation.

Today as I walked toward the administration building, I was hailed by E.L. She was sitting in the education warehouse surrounded by a number of young nisei. E. had come there to see about furniture although the doctors had ordered her to stay in bed.

She was very wrought up about the information or rumor spread by Walter Tsukumoto about the passage in the House of Representatives of a bill depriving nisei of their citizenship. The bill is supposed to have been reported favorably by the Senate. Over night, it seems, that bit of information has stalked through the camp like a prairie fire. Today some children asked Hanny, "If that bill passes, do we still go to school?"

E.M. offered to pay at least part of a phone call to San Francisco in order to confirm the validity of the statement. I promised her I would find out everything possible. I talked to Dr. Jacoby and Mr. Elbertson, and the three of us sent a telegram to the Civil Liberties Union in San Francisco.



A friend of E.L. came here this noon to ask us to let her know when we hear something. E.L. was tossing impatiently in bed waiting for an answer. Hanny met her a few minutes later as she came from the latrine. ~~She~~ Her eyes were red rimmed and she had been crying heavily. These things are tremendously important to her, and she takes them literally to heart.

Far less moved and hurt are several nisei with whom I have discussed the measure ~~with~~. "Why worry, what can I do about it?" one nisei remarked.

Don Elberson was anxious to confirm the information, because he felt that certain people were trying to use this matter to strengthen their positions in the J.A.C.L. The dispenser of information in this matter has been Walter Tsukumoto. No one else has seen the original article. He showed me a typed copy of a statement made by the Southern California branch of the Civil Liberties Union. He could not find the original article which is supposed to have appeared in the September 21, issue of the Pacific Citizen. The typed copy of the statement seemed to bear out what he announced to the council last week.

~~Some people in the administration~~ Walter was very unperturbed about the whole affair, and when I asked him why he was so unconcerned he remarked, "Nobody else seems to be, why should I?"

We are waiting developments.

In discussing the proposed legislation one teacher remarked, "I would hate to face the nisei if such legislation were passed." Another teacher replied, "It would then be more important than ever that we be here."



Billigmeiers  
September 30, 1942

As I finished the last page two teachers knocked at the door. They came to inquire about the proposed legislation; they wanted to know what information was available on the subject. The two teachers were quite disturbed about the reports. They wanted to know what to do in case the reports were true, whom to telegraph, whom to contact. Both of them were willing to spend time and money in applying pressure where it would do the most good. They registered a great deal of disgust in regard to the rumored legislation. Both of them were a little bitter that such a movement could arise in a democracy supposedly fighting for its basic principles.

Later that evening we received a telegram in reply to our inquiry. This telegram from Ernest Besig cleared the rumor. There were a number of very relieved teachers.

That evening the question arose in the cooperative assembly. I sat near a group of nisei who were discussing the matter with some heat. I told them about the reply we had received from Mr. Besig and they seemed immeasurably relieved. The next reaction was, "I didn't think it could be so," and "There would have been more publicity given to such a bill."

In the meeting itself the question arose in an important consideration. The board of directors of the cooperative has to be composed of a majority of citizens. One gentleman brought up the question of what would happen if the citizenship of the nisei <sup>were</sup> ~~was~~ revoked by act of Congress. Mr. Elberson fortunately was able to tell them of the telegram from Besig which stated that no such bill had passed the house <sup>nor</sup> ~~and~~ introduced into the Senate. The information Mr. Elberson gave them was sufficient to answer the question raised.



Yesterday I learned about the afternoon session of the Council rather late and heard only the latter part of the session. James Sakoda and Frank were there. The afternoon session concerned the participation of the colonists in the broadcast which the War Information representatives hope to record here.

Later at the administration building a group of representatives discussed the session. Mr. McEvoy, one of the representatives, walked in briskly and remarked, "Well, we've won a big victory." The head of the Project Information service was disgusted with the conditions which the colonists laid down and the length of time it took to formulate and consider them. "They're a bunch of damn fools," was his reaction to the Council.

Mr. McEvoy felt that the recording of a program in which nisei and issei participated was the biggest piece of publicity for the W.R.A. so far conceived. "Why here is democracy in action. We can ask, 'Who appointed you,' and the Japanese will answer 'I wasn't appointed, I was elected.' 'Well how were you elected?' 'The council elected me.' 'Who are the council?' 'They're the elected representatives of the people.'"

Mr. Cooke felt that if the broadcast were used domestically that people would say "Why those Japanese are just like us."

McEvoy concurred in this judgment. He felt that the broadcast would be good for the nisei. It was his opinion that people would feel more sympathy towards them. He felt, however, that the public might not understand the refusal of the Japanese to co-operate in making this broadcast.

Mr. Waller warned against using any such suggestion to the issei or using any pressure tactics at all in their relations



with the issei. Waller pointed out that the issei would promptly balk and take an irremovable stand against the recording.

I walked home with Fred N., ~~xxxxx~~ a nisei in his forties who had been in on the foregoing conversation. He felt that McEvoy and the other representatives didn't understand the feelings of the Japanese in this matter. "They don't realize how deeply hurt the nisei have been by the evacuation. The administrators should take time out and spend six months studying Japanese psychology. They they would really know how to run this camp."

Then he began a story of the evacuation. What he said is paraphrased except where I can remember exact quotations. At the time of the attack on Pearl Harbor he was making around \$400 a month in the insurance business. The day after the outbreak of war in the Pacific his business dropped to nothing. "

"I said to myself 'why in \_\_\_\_\_ did it have to happen just as I was getting a good start?'"

The first days after the declaration of war were days of mental torment for him. "I couldn't sleep at night; I tossed in bed thinking and often crying. For many nights I averaged two hours sleep a night."

When he saw that other people were being deprived of their livelihood by the war--people in the tire business, car business, etc--he didn't feel so discouraged or discriminated against.

"I knew about the evacuation two days before Christmas. I was one of the first people to know about it."

"How in the world did you find out?" I inquired.

"I can't reveal the source of information, but you can ask my wife if I didn't have everything packed by the fifteenth of January."



He was deeply hurt by impending evacuation. "Often I asked myself, 'I'm an American citizen am I not?'" In the months before the war I gave my children money to buy defense stamps. Now I wondered if that money we had spent for defense stamps wouldn't be used to evacuate us. I WANTED TO BE AN ASSET TO MY COUNTRY INSTEAD OF A LIABILITY! I wanted to contribute something to it, instead of being a bother to it."

"I went to see Tom Clark immediately after the proclamation issued March 2. I wanted to take 6,000 people from the East Bay and establish a self supporting camp west of Redding if the government would give us the land."

Then I remembered the fellow. I felt his face was familiar and he had had the same reaction. I met him and listened to his story one day while tending the desk, (information desk) for Paul Lindsay in the early days of the WCCA.

He went on, "I told Tom Clark that in the camp there would be no alcohol." He felt that his suggestion had been instrumental in forming the WCCA policy towards alcohol in assembly centers. Not much came of the visit to Tom Clark, though the latter remarked that Mr. N. had given the only concrete suggestion in the program of evacuation so far. "They didn't know how to go about evacuating," Fred explained.

He went to see Col. McGill. The Colonel wanted to know about building the camp.

"We will build it ourselves."

"It will take time; where will you live while you're building?"

"If the army can live in tents so can we," Fred replied.

"That's the spirit that will win the war," Col. McGill replied,



as he grabbed Mr. N.'s hand.

"But somehow the idea was double crossed."

"I'm nothing in this camp," he continued, "The only thing I hope for is to make this the best camp. Now I'll be satisfied if I leave this camp with my family of five intact. I don't want to lose any of them; maybe I'll add one or two. But I don't want to leave without one of the five."

"I don't know much about the evacuation of these people. I'm from Oakland. Most people I know went to Tanforan. Evacuation was something terrible for them, some of them went crazy from it."

It was dinner time and we said our goodbyes.

The War Information representatives have left the camp, evidently. They failed in their mission. They had hoped to get material for propaganda broadcasts to Japan to be sent from KGEI, San Francisco.

The Issei are responsible for the failure of the mission. One block manager said that he took Issei representatives to the Tuesday morning meeting of the Council. These Issei had been persuaded that the idea of making the recordings for broadcast was a good idea. At the morning meeting some of "those crazy Japs" spoke against the recording. The block manager felt that some of these agitators among the Issei should be locked up, taken from the camp altogether. Two other Nisei with whom I talked couldn't understand the position of the Issei at all in refusing to sanction co-operation.



"Do you think that the matter wasn't presented to them as it should have been," I asked.

"Well, perhaps that was part of it. It did happen all of a sudden," one of them replied.

There are a number of rumors going the rounds among the teaching staff concerning the relocation program. There are rumors, for example which concern the length of time the Japanese will be held in relocation centers. If rumors are an index of social disorganization, teachers certainly are socially disorganized.

Several teachers have expressed opinions that the Japanese will be kept here long after the armistice. One teacher has heard from a naval officer in Washington that the W.R.A. plans to keep at least some of the Japanese here for the rest of their lives. It is hard to say how seriously it was taken.

The other day, Mrs. S. told Hanny how much she enjoyed being here.

"In fact," she said, "I'd be willing to stay here the rest of my life."

Hanny replied, "I hope such a thing won't be necessary. Why should it be?"

"Do you think these people will be allowed to go back to their homes?"

"Of course, why not?" Hanny asked.



"But do you think California schools will take these people back?" Haven't you lived out here long enough to know how rabid the prejudices against these people are in California?"

Mr. Harkness, superintendent of schools on the project, is very careful about teachers' attitudes. He has warned them repeatedly about adopting attitudes of superiority or condescension towards the school children and their families.

In the teachers meeting held last Saturday morning, Mr. Harkness told of one teacher who said to her class the first day, "I don't understand you Japanese but I hope to learn your ways."

He told them that these people are not Japanese but Americans, and that they and their parents bitterly resent being called Japanese. "Any people whose rights have been so badly violated already should be dealt with carefully. Think how you would feel in their place."

Most of the teachers are very careful to prevent hurting feelings. Most of them are sympathetic and have a sincere desire to help these people. Teachers take some part in certain recreational activities in common with the colonists. Last week three teachers went to the "Book Club" for example. The teachers are interested in the co-operative movement here in camp and several of them have attended various meetings on co-operative organization. They have participated in group hikes and other activities in common with colonists. Many of them are forced to spend a substantial part of their leisure time preparing for their classes. This makes it impossible for them to participate in other activities as much as they would like.



MISCELLANY

The other day I talked with Bob Ota about Issei problems. He felt that Issei leadership had been disturbed by the evacuation. He has talked to hundreds of Issei, he says, and these Issei feel that the Japanese interned in Fort Misscula and Fort Lincoln should be released and permitted to join their communities in the various relocation centers. Many of the people held in these internment camps were leaders in their communities. They represent the substantial conservative leadership.

"The Japanese in this country come from the most ignorant group in Japan. I hate to say this but it is so. They have to have leaders to look up to. Educated men are given tremendous prestige and have developed responsible leadership." He couldn't understand why some of these leaders have been interned. The only reason he can conceive of is that merely because they were leaders they were apprehended despite considerations of loyalty.

The Issei he has talked with feel that since the real leaders of the communities have been torn away, new and radical leadership is developing which is irresponsible. This leadership lacks ability, judgment, and balance.

"They're just small fry," Bob says, "trying to assume the leadership of the real leaders who have been interned." The Issei with whom he talked expressed the wish that some of these petty big shots would be sent out and the real and decent leadership be restored to the communities in relocation centers.

I talked about this with Mr. Shirrell. He smiled and said, "You don't believe it, do you?"



Yesterday afternoon at the meeting of mess hall workers, speeches got rather heated. Mr. Shibata explained that the conduct of the Issei must be excused for evacuation has unseated their reason. "You see," he said, "the regular leaders of the communities in which these Issei lived have been interned and they are without experienced leadership." Others with whom I have talked about the matter more casually seem to concur in this judgment.

In the same conversation with Bob Ota, mentioned above, the discussion turned to Don Elberson.

"Don doesn't realize the power he wields over block managers. They would do anything he asked. They respect him and he has their confidence. They don't feel towards him as people feel towards their boss, they feel that he is one of them and they know he has their interests at heart. If he could devote more time to block managers they could accomplish a tremendous amount. The block managers could become much more important than the Council for they represent the Issei too. If Don were more aggressive and could get the things for them that they ask. . ."

Later in a conversation with Don the discussion turned to Bob. He said that Bob was getting listless until Don gave him the responsibility in the block manager system. "I want to prevent the thing that has happened," he says, "in Waller's organization. Waller's assistants make suggestions which are usually vetoed with the result that the assistants feel frustrated and unhappy. He doesn't know how to delegate power." Bob has responded to the responsibility well, and Don has been relieved of a lot of work. He told of his efforts to get Bob and Fumi Sakamoto, who is also in his office, into the



co-operative school in New York.

As we talked we headed for the lumber yard. Don, as the newly appointed labor relations man, was involved in the settlement of the furniture factory strike.

We approached a group of men working on a lumber pile. Don asked for Mr. A., who is, according to Mr. Rouner the factory head, a trouble maker. A was formerly the foreman of the factory. We sat on a lumber pile and Don began talking in a slow even tone of voice. He told A. that the furniture factory problem had to be settled by the following Saturday or the factory would be lost. The Caucasian head had to stay. Those were the two conditions. He expressed the knowledge of Rouner's lack of ability to handle people.

"But I have confidence enough in myself to feel that I can talk some sense into that man," Don asserted.

A. told of the repeated difficulties he had had with Rouner as foreman of the factory. Rouner, he said, has no understanding of the people he worked with, nor any desire to acquire such understanding. He wasn't at all interested in them as people nor in their welfare; what he wanted was production and more production. That is his chief interest.

A quit but Mr. Shirrell persuaded him to bear with him and return. Mr. Shirrell promised to talk with Rouner. But another incident occurred between them and A. quit. The rest of the workers were sufficiently disgusted so that they too quit. A. asserted that he was through with the factory for good.

Don asked A. if he had any objections to others working. A. said no. "I'm through and I don't care if others want to work."

Don told him of reports that when other individuals wanted to



work in the factory, the former workers would warn them of conditions. The new workers were reportedly persuaded or intimidated to refuse offers for work in the factory. They were made to feel that they would be taking other peoples' jobs and that the strike wasn't solved yet.

A. said that it was all right with him if others went to work. Don asked him if he could call a meeting of the former workers to sign a release. A. was persuaded to do so.

That afternoon Don met the workers and those present agreed to a release. Yet when they tried to get workers, it was found impossible. (the adm)

Mr. Harkness, ~~mf~~ superintendent of the project schools, wanted the teacher to work in the furniture factory last Sunday in order to get seating and desks for the schools.

Mr. Walker, vice principal, replied, "But Ken you won't have any teachers left between working in the potato fields and making furniture and living under the handicaps they do."

"Of course, it will be on a voluntary basis," Harkness replied.

Mr. Walker feared that the schools might become involved in a community issue which was not of the schools making. He wants nothing to jeopardize the position of the schools in the minds of the residents. Fleming evidently was of the same mind, and Harknesses scheme fell through.

Last night Mr. Gunderson, elementary school principal, spoke to the community council. In his talk to the council he spoke much less firmly than he had to the elementary school teachers a few hours previously.

"Parents," he began, "should be interest in ~~the~~ educational program being carried out. How many of you have visited the elementary



schools? (Pause) More should.--for this reason. Many of the children are sitting on benches writing under the most difficult condition. There are three things I want to bring up. There is lumber, machinery and man power on this project. These should be used to help the children--your children."

He asked for seating facilities for the children which was to be produced by the furniture factory. He asked for the school supplies which were in the warehouse and held there by transportation difficulty. The third item was the necessity for continued work on teachers housing. The work on the housing for teachers had been delayed by a sympathetic strike in favor of the mess halls.

He described the ~~living~~ conditions of the teachers living ten or twelve in one long room. He told the difficulties in adjustment. Some teachers wanted to go to bed, the lights turned off etc. and I can attest to the fact that all the difficulties which he described were minimized for the conflicts between younger and older teachers are considerable.

"We're all interested in your children," he continued, "Every time I walk through/<sup>a room</sup>and see your children hunched over a bench, it makes me mad." He wanted housing conditions for the teachers so that they could have the "right emotional balance" to do a good job of teaching. In his talk to the teachers he was ready to imply a teachers' strike if housing conditions were not improved immediately. Not many teachers would have favored such a proposition. To the council he mentioned no word of this, though he was impatient enough to do it.

He ~~described the~~ asked them to look at the final goal of the program, and asked them to wake up. The first mistake he made, it was



asserted, was in his failure to organize a parent-teachers organization. Such organizations always understand problems that pertain to their children.

"We are interested in your children," he concluded, "We'll fight for your children. All we want is your fighting ~~wik~~ along with us."

Walter Tsukumoto, the indignant papa now, thundered. "Has the Council fallen so low. . . . What reason is there for stopping work on housing. . . for lack of seating and supplies etc." He offered the services of the legal aid department if necessary. <sup>in the Council</sup> Others/attested to the fact that teachers' housing was terrible. Tsukumoto made a motion for a message of thanks to the teachers and a promise of the Councils action.

After the Council meeting I drove to the administration building with Shirrell, Waller, Elberson, and Gunderson. They seemed very pleased with the reaction of the Council, in this regard.

This morning the carpenters are working on the housing across the street.

Yesterday morning I was making a file box for manila folders. Mr. Rhoades, the fir~~se~~ chief, approached me and asked about the carpenters working on housing across the street. I told him that the workers had quit in sympathy ~~wik~~ with the mess strike. He felt that the administration was coddling the mess hall workers. He would give them the option of working ~~and~~ eating or striking and not eating. His boys had come to work sans breakfast in order to be on time. ~~xamkxhstfmbxwbbkedmadem~~ He finally left, but in a few minutes he returned and beckoned me to follow him. We walked along side the barracks until we came to some papers which seemed to have been blown against the lower part of the barracks.



"Now I haven't looked here," he said, "but I'm willing to bet anything that there is something hidden under here.\* Wind would never blow papers in such a position in a hundred years."

With that he removed the paper and there underneath the building were about twenty pieces of flooring. That set him off on numerous stories of the material he has lost at the fire house. Time and time again, he says, lumber has been purchased for a project at the fire house and each time a large portion of the material is stolen. He has a low estimation of colony morality.

The day the carpenters quit ~~in~~ their work in sympathy with the mess hall workers, the carpenters hid boards, nails, and even rolls of tar paper under their jackets and carried them home. Evidently the wardens were not present or functioning for considerable material was carted away.

Of course there is a manifest lack of morality among teachers. All the mirrors except one have been stolen from the men's wash room. Mr. Billigmeier, in the dead of night, appropriated two "mattresses" from empty barracks. Of course he reasoned that if he didn't someone else would.

Last night at the Council meeting Mr. Shirrell spoke of the editorial which appeared in the Tulalake Reporter criticizing the WRA and the Japanese residents. He told the Council that the publicity which this editorial and reprints of it afforded could do permanent damage to the future ~~of~~ those of Japanese ancestry in the United States. ~~XXXXXX~~ Inclosed are an article in October 8 edition of the Tulalake Reporter and the editorial.

While at Tulalake the other day I attempted to buy some Prestone, anti-freeze. I was informed "that only the army and them Japs" could get prestone.



I have talked to various people in the town about the camp. Two lumber yard men felt that the only issue between the towns people and the camp arose in the beginning when the WRA absorbed the local labor supply to build the camp. If it wasn't the WRA which was in charge of construction they still get the blame. The community was in arms about ~~the same~~ wages which teen age workers received. Most people are wary about talking to strangers about the camp.

The Tulalake schools are the most fertile field for determining undercurrents of feeling against the WRA and the Japanese. Some of the young people, children of the administrators, go to Tulalake High School. They bring home stories of the sharpened feelings directed against this Project. The principal of the high school is very antagonistic. The children tell the administrators' offsprings that the land the Project is on really belongs to their parents and that the WRA has usurped their land. Besides that there is sharp criticism of WRA policy, and little affection for the resident Japanese. I don't know how interested the good Dr. is in community feeling. If it is considered important in can be delved into further.

During the mess strike, October 12 to be exact, I walked into the barber shop. The barbers were cutting hair but as each barber finished he stood around, waiting to see if the barber shop would close in sympathy with the mess halls.

Kendall Smith walked in.

"If the people can't distinguish between community enterprise and the WRA ~~maxxxxxxxx~~ <sup>I won't</sup> try to buck that sort of opinion. I can have this thing close in twenty minutes." He stormed out of the



building only to return in a few minutes.

He talked to some of the Issei and as he talked Sumio Miyamoto translated his words paragraph by paragraph. The replies of the Issei were likewise translated by Miyamoto. The Issei felt, according to Miyamoto that although they had nothing against Kendall Smith or Community Enterprises, they wanted to help the mess hall people in their strike.

Kendall Smith replied, "I can see no connection between this barber shop and the mess hall strike. There is no relation. This is a community enterprise run for the benefit of the community it is not the WRA. We're not responsible for the difficulty they're in. We pay the WRA rent, we pay for equipment. The equipment here is too expensive for periodic closings. We'll have to dispose of it if this sort of thing persists."

Smith waited for the manager who finally appeared and the matter was settled. There was to be no sympathetic strike among barber shop employees. .

The cashier, a young Nisei girl, told me that the beauty shop girls on the other half of the room were anxious to keep the shop open but that some of the Issei barbers had exerted pressure to close in a sympathetic strike.

As I was getting my hair cut one of the barbers, another Nisei girl, said to her customer, "Why should I strike. I don't believe in the strike. Strike, strike, strike, that's all they think about. These old men think we have to do as they say because they're old."

The same sort of sentiment was expressed the other day by a group of Nisei. Mr. Shirrell asked me to accompany a group of men on a trip to get rocks for paths around his new residence. It was of course agreeable. At lunch time we sat beneath a tree in the lava



miles from the camp. We had a long frank discussion

One Nisei said, "People on the outside cannot realize the conflict that goes on in the home between us and our parents. I know a great deal about the conflict because there is plenty of it in my home. The Issei can't stand to be contradicted. They always have to have their way."

The others agreed to this and expressed their feelings in similar language. One young fellow related an incident in which an Issei had told him to keep his mouth shut or he would get a two-by-four over the head.

Art Ramey, director of practice teaching among the evacuee teachers, told of the visit he had from a couple of Nisei young people. They told him how their parents insisted upon their speaking Japanese in the home and observing all the fine points of Japanese custom. No English was allowed. These children had been used to living in communities where contacts away from the home were largely with Caucasian children. Now their associations were more dominantly with Japanese culture. The conflict within these children was severe, Mr. Ramey said. When the potato season is over, as far as the school children are concerned, and when our counselling program is established in the high school we can get more complete and first hand reports of such conflicts.



*high school  
harvesting*

The high school system got into conflict with the farm over the co-operation of high school students with the farm in harvesting.

The first day the high school students went to the farm there was no supervision of them by the farm superintendents. Many of the young people played cards, or went in swimming, or indulged in other recreational activities.

Thereafter the school insisted in participating in the control of the children on the farm to prevent the children from wasting time and defeating the purpose of the program. The farm objected but nevertheless teachers were sent out to the fields to supervise student workers. Conflict between the farm administration and the teachers sharpened.

During the mess hall strike the farm workers almost went on strike in sympathy with the mess hall workers. The transportation facilities ended up in a complete state of confusion and the students didn't get their lunches until 1:30. By that time the teachers had all they could do to control the students. The school administration washed its hands of the farm, in complete disgust with the inefficient operation of harvesting.

Within the administrative staff of the schools there has already appeared conflict. Mr. Harkness has been unsuccessful in establishing good relations with his principals. Mr. Walker, Mr. Wilder and Mr. Gunderson have had sharp differences with him. The latter has been able to avoid serious disagreements. Walker and Wilder have had more serious points of disagreement. Harkness is obsessed, says W., with the importance of procedure and administrative hierarchy. He has lost his temper and scolded Walker in front of students. Mrs. Gunderson says he treats his wife the same way. His wife doesn't protest. "I don't want my rights if I have to fight for them," she says.



Billigmeiers  
October 16

MISCELLANY

Yesterday I had a long talk with Walter Tsukamoto. Arthur Ramey had lent me a copy of "The Open Forum" published by the Southern California branch of the Civil Liberties Union. In an article on the Wakayama Test case in Los Angeles the fact that Walter Tsukamoto was associated with the attorney for the CLU was mentioned. I felt this was a good opportunity to get better acquainted with Walter.

He feels that there can be no action on the case, in a positive sense at least, until after the war has ended. He said he knew the judge who decided the Korematsu case. The judge was sympathetic with the people of Japanese ancestry but that he was a politician. He described the rise of the judge in terms of his political maneuverings. He expressed the opinion that the issue will be blocked from the high court as long as possible and if it reaches the Supreme Court it will be delayed as was the Dred Scott decision during the Civil War.

Tsukamoto expressed the conviction that such cases were of educational use in making more people aware of the issues involved. "Nisei rights," he said, "have to be fought for."

"What about Issei rights," asked Mrs. Murayama.

The Nisei are citizens and as such have all the constitutional guarantees or are supposed to have. We must fight to secure these. The Issei according to law are enemy aliens. That law cannot be changed at least not now. The time to fight for citizen's rights is now. The time to fight against discrimination against the Issei and their acquiring of citizenship is something for the post war ~~xxxx~~ era. It is your duty, he concluded, to prove your loyalty conclusively during this trial so that there will remain no doubts of your loyalty.

He expressed the opinion that the Issei had been foolish in refusing to co-operate with the War Information Service in arranging

Nisei Rights

Issei Nisei



*Broadcast*

an international broadcast. Nothing more was involved than humane considerations. The object was merely to prove to the Japanese that the American treatment was not barbarous so that the Japanese would treat their prisoners with that in mind. There was nothing more that they wanted than an honest statement of fact and it should have been given graciously. The Issei are overly suspicious.

We talked of Nisei problems here in the center and of the domination that many Issei exert over their children. The Issei themselves are dominated by a few individuals who are able to talk wild enough to intimidate their neighbors into seeing things their way.

I asked him how he felt about the belief expressed by some many Nisei that the best Issei leadership had been interned.

*Leadership*

He stated his agreement. Tsukamoto felt that one evidence of the lack of good faith in a great number of the new leaders was the fact that many of them had sent their immediate family back to Japan just before the outbreak of the war. "What we need is the old experienced leaders who are educated and have had valuable contacts with Caucasians and know that at least some of them can be trusted. I don't know all of the Japanese who were picked up by the FBI in Sacramento but I would stake my reputation on the loyalty of some of those taken in Sacramento." He feels that many of the men now assuming leadership are bums, uneducated and without any knowledge of American life.

He related a story as an example. He told of the theater conflict in his block. The block was generally agreed upon the theater issue. In one of the later meetings two men came who had never appeared there before. These two, single men, unshaven and crude, made a series of



ridiculous statements. The theater would cost \$15,000 to \$20,000 and the admission price was much too high. It would take all the Japanese buying power. The moral issue was also injected into the discussion.

By there tactics and way of speaking they intimidated the more conservatives into silence.

"The Japanese are a docile people. They don't want trouble. They would rather accept the ideas of those who agitate rather than make an issue of a problem and thus start trouble."

He expressed the belief that the administration ought to take some action in relation to these agitators. I replied that such a policy was fraught with danger, and that there were some individuals who would brand all opposition. He smiled and acknowledged the point without elaborating as I had hoped.

JACL The JACL, he said, were adopting a new attitude towards the Nisei. the leaders They were going to let the Nisei make the decision for action themselves. The JACL was no longer going to try to force the issue.

Pilcher is going to leave the center today. J.D. Cook discussed Pilcher with me for a few minutes. Pilcher, Cook said, could find a job anywhere; he is an excellent man. In discussing the remark Shirrell made at the Council Meeting last Tuesday, Cook felt that Shirrell had overstated it. Shirrell stated that he had literally broken a man's heart that day by forcing him to resign, and that he would wait a long time before he would again do such violence to a man's feelings. Mr. Pilcher, Cook said, felt angry and vindictive. He was angry because he was dismissed for doing what Shirrell had instructed him to do. For reasons beyond control the discussion ended there. This noon, however,



his name was again brought into the lunch conversation. Mrs. Halle, or, as one of the teachers calls her, "the shakey lady" was looking for someone to drive her down to the Bay Area. She is taking a months leave and perhaps not coming back at all. Finally Mr. Pilcher agreed to drive her down this afternoon. Mrs. Stevens and Dr. Francis and Halle agreed that he was a fine man and that it was "such a tragedy" that he is leaving. Don Elbertson thinks it is part of the process of selection operating among the Caucasian staff members. He is asking Shirrell about letting me act as some manner of assistant so that all the doors open to him are open to me also. This would be especially valuable because he more than anyone here has his finger on the pulse of the center.

Halle talks frequently (and rather incoherently) about her work and all the myriad difficulties in administering unemployment relief. She expressed the feeling that "The people here are well off. I think I'll go back to white people." So she has, at least for a while.

*Adm.*  
The other day Don made interesting statements upon the Nisei, Kibei and Issei; last night the subject of these groups again came up. He feels that the Issei understand responsibility, but that many of the Nisei don't understand the word. The rank and file of Nisei are not responding to leadership. They are, he says, too Americanized in the sense of having absorbed ~~the~~ some of the less attractive cultural traits. They have absorbed ideas of freedom without any corresponding implications of responsibility. Don believes that the Kibei, at least those who have had educations both here and in Japan, are generally superior individuals. I asked him if he wasn't general-



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~~xxxxx~~ izing on the basis of Koso, one of his chief assistants. He denied this.

*Frank Smith*  
Don and Frank Smith had a discussion this morning on the article "Resolution Passed to Aid Evacuation Workers," published in the Dispatch (October 16). Smith expressed the fear that the generosity of private enterprise was too opportunistic to suit him. He feels that the various private concerns are now professing interest~~ing~~ in aiding the evacuees who are released to them only because it is to their advantage to do so. Governor Sprague of Oregon, Smith stated, has made statements condemning the "Japs" but now he is interested in their welfare because they are a potentially important labor supply for Nyssa. Smith expressed uneasiness at such opportunistic conversion to charity.

One interesting item which manifests in a way the feeling of a teacher was related the other night by Mildred B. Her husband is a captain in the air force in the Australian war theater. He has fought in every major engagement so far, she says, and he is the sole remaining member of his group. Many people asked her when they ~~dis~~covered her plans for coming her, "What will your husband say about your teaching Japs when he sits in front of a plane every day and shoots at them at they at him."

She wrote to him and explained the sit<sup>u</sup>ation, saying that she would --under the circumstances--understand it if he disapproved of her coming here. The other day she received a wire from Australia: "Congratulations on your wonderful job."



Billigmeiers  
October 21, 1942

### MISCELLANY

Twelves teachers, Don Elberson and I were invited to hear Miss Topping speak on co-operatives last Sunday morning. She chose Sunday morning for the discussion because this particular time put her into a religious mystical mood. The first half of the meeting was spent in a Quaker Quiet. Then Miss Topping broke the silence with the golden text and began the discussion. She began on the theme "Love is the law of life," and told the story of the Christ of the Andes. Chile and Argentina were about to make war upon each other when a village priest spoke to his flock about Christ and peace. The message spread across the boundary and peace resumed supremacy. The cannon balls were melted into the Christ of the Andes whose outstretched arms encompass the two nations. That same symbol of peace and cultural synthesis must be re-enacted in the Pacific. East is East and West is West and the twain shall meet through co-operatives. That is basic in her thinking.

Ramey said that the practical problem before the teachers was the use of eastern backgrounds in teaching. Topping had impressed him with the statement that in teaching these children their eastern background has to be drawn upon. The teachers, he said, are here not merely because this is a job for them, they came because they felt a certain way about these people and the evacuation process. They want to contribute as fully as possible to the growth of the evacuee children.

Topping expressed the belief that the Nisei "feel the cosmic world unity and the need for integration and synthesis of the East and the West. They have the world in their hearts and that fact can't be ignored ~~xxxx~~ in its relation to the universe, to the



region and to the immediate environment. I talked to Mr. Imasaki, the editor of the Tulean Dispatch, and found him an idealist. He, like the others, has a longing for cosmic thinking, for the thinking of things through to their conclusion. This presages a new epoc in world understanding."

"Is there censorship of the newspaper here?" one teacher asked.

T.D.  
"Of course," said Don Elberson, "the paper is no a colony publication, but is rather an administrative organ for outside consumption."

"Then this isn't a democracy," a teacher answered indignantly.

Topping went on about "protest and reconstruction." Now is the time for reconstruction. "As Kagawa says, we don't want to build peace in a war-like way. Protest antagonizes. What we want to do is to reconstruct through synthesis." She want to bring Japanese and Oriental culture in general into the school. At this stage she invariably makes this quotation.

"In 1492 when Columbus discovered America only 8% of the world's territory was in the possession of the white man, now 85% belongs to him. The yellow and brown race, for they <sup>(these peoples)</sup> are a single race, is the largest of any racial group."

"The yellow and brown race have the oldest civilization and the youngest renaissance." Through the leadership of eastern thought the world is to be into harmony.

"The European profit system caused this war as it caused World War I. If the people here know that, it will help to understand why



they are here. It will prevent personality problems and problems of adjustment. We cannot leave our hands off and avoid solutions but we must think through our problems. These people are ready to co-operate." She said, however, that Reverend Kuroda and other friends among the evacuees had asked her to go easy "because they don't want to lose me."

The others present did not think it at all advisable to begin a program for the schools with a broadside at the capitalistic system. Miss Topping replied that it was her desire to use the parables of Chase and Bellamy. "Let the people think these through and in that manner make the approach. Those who aren't ready for them will not understand them."

By this time it was after twelve and the meeting adjourned. Hanny had a discussion with her along the same lines. This is what Hanny writes:

Miss Topping believes that teachers should foster in the young Nisei the ability of abstract thought. She believes that because of their oriental background they are more capable of this type of thinking than the occidental.

I asked her if she believed in racial psychology and she said she did not believe that this was an inherited trait but that it was acquired because of environment. To illustrate the ability of Japanese to think abstractly she said that in Japan communist literature was given wide and free circulation and that all the intelligent people read and understood it. There was, however, no dangers of translating thought into action as there might be among



among Occidentals.

I said that this might well be true but that our students here were as much affected by our culture as they were by that of their parents.

She replied that wherever she had touched them she had found this quality and that she believed it could more easily be fostered among them than among Caucasians.

Hanny reports that Miss Toppings mother is still in Japan and refuses to come home. She is living with other Caucasians and some of their students. The Caucasians are not molested; only those who insist on expressing antagonistic ideas are met with persecution.

Probably the most revealing example of Miss Toppings' feelings is the following. Mr. Harkness has taken her to task several times for injecting religion into the schools. There have been complaints from parents. Miss Topping replied that in America she is always met with this sort of persecution because of her ideas, no one here seems to understand her, "But what can you expect from a white imperialist nation?" She loves the Japanese indiscriminately, I think, but she has no such feelings ~~xx~~ for the Caucasians.

Some of the teachers present at the Sunday meeting asked Don and I what we thought of the ideas she presented.

- (1) We objected to the formulation of a school program in a religious setting.
- (2) I repeated Frank's statement that these Nisei were not thoroughly assimilated and that too much Oriental studies in the school would contribute to further confusion. Japan and the Orient should not be given any disproportionate emphasis, but should be studied as part of the world picture.



Japan should never be avoided nor over-emphasized.

- (3) We objected to history taught in anecdotes, parables, and over-simplification to the point where history became ridiculous. Miss Topping is definitely inclined that way.
- (4) Don said that it is one thing to point out the weaknesses of the present economic system to your class in a subtle way and another thing to make it part of a formal teaching program which is available to others.

The teachers agreed to these points. ~~That~~ Miss Topping, in the meantime, is preparing a course of study for high school classes in senior problems, problems of democracy, etc. She also is outlining lectures to the seventh and eight grades. Later this week she will have them finished. I probably will have to contribute something to the program if I want the material she is turning out.

Yesterday she ~~xxxxxx~~ described her introduction. She began with the story of Captain Jack, the Indian chief who resisted the American soldiers in the Modoc Indian Wars. Captain Jack failed, she said, because he was persuaded to use force. BUT KAGAWA in his fight against white imperialism does not resort to force, etc.etc.

Last night I attended the Council meeting. I don't know whether you will believe this or not: James Sakoda wasn't there! The omnipresent James was missing! It was the shortest Council meeting in history.

The Chairman asked for a letter of encouragement from the Council to Gordon Hirabayashi who is waging his fight for civil liberties. He told of the donations by the Civil Liberties Union of \$25,000 and by the Friends of \$10,000. The Chairman asked Mr. Shirrell if such

action would be out of order and the latter replied, "I don't see why it should be."



The question was asked about insurance premiums "Will the WRA or the WCCA pay for premiums on insurance until such a time as the evacuees can pay these agencies back?"

Mr. Shirrell replied that unless the evacuee could borrow money or borrow from the cash value of his policy to pay the premium there wasn't much to be done.

The matter of paying the ministers was brought up and immediately settled when Shirrell replied that the legal department had asserted that any payment to the ministers for their religious services would be interfering with the freedom of religion.

The astonished Council found nothing to do but adjourn.

Monday evening I went to the Board meeting of the Co-operative Directors. The by-laws were read to them piece by piece. As soon as they are in final form, I'll send them to you. One of the most interesting provisions was the following article.

Upon dissolution, after the payment of all debts in accordance with priorities specified by law and the retirement of all outstanding membership certificates at cost, any balance remaining shall be donated to any one or more recognized and existing organizations engaged in promoting the general welfare of the evacuated persons of Japanese ancestry and of the people of Japanese ancestry residing in the United States, the manner of distribution to be decided by the membership.

It was felt that ~~the~~ people remaining here to the end should benefit from the balance upon dissolution to the exclusion of former residents here.

Mr. Shirrell has approved Don's suggestion that I work with him part time on labor relations. I cannot get paid for it however, says Mr. Shirrell.



Don feels that the personality and social attitudes of Caucasian administrators are of tremendous significance in these relocation centers. He feels that there is, to some extent, a natural process of selection among the personnel going on constantly. That is, the social values upon which some individuals base their relationships with the evacuees make it difficult for that individual to remain here long without creating sufficient disturbance to encourage his resignation or contribute to his dismissal. Mr. Pilcher would be cited as the immediate example of this process. Those people who take a paternalistic attitude towards the evacuees, he feels, are headed for trouble in their relationships. Individuals in the staff such as Peck, Mead, and John Cook who are not free from prejudices against the people they work with have not the kind of attitudes upon which satisfactory relationships can be built. Don told Peck that he had "the white man's burden" idea basic in his thinking. Peck ~~xxxxxxxxxxxx~~ denied it. During the Pilcher episode, Peck told me that he felt ~~that~~ the Japanese had a lot of nerve to come to him and tell him what they wanted to eat, what cuts of meat they wanted, and that sort of thing. He had more to do, he asserted, than to listen to complaints all day. "The trouble with these people is that they are spoiled." He has what Jacoby calls the "ordering complex among administrators".

In other words, Don and Jacoby feel that something more than technical skill or administrative ability and the average knack of getting along with people is necessary in this situation.



They feel that three fourths of the personnel do not agree with the WRA policy. For example, in the policy of placing the evacuees in every position where it is consistent with efficiency and WRA regulations. The farm, Don points out, is a classical example of an enterprise overstaffed with Caucasians.

"A great many of the Japanese know much more about farming than do the Caucasian heads of the farm."

Mead in the construction Division went to Shirrell with a description of the grandiose schemes of one of his evacuee employees. The gentleman was supposed to have a desire to gain complete control of the organization; he was termed "an agitator". Jacoby and Elberson thought this very amusing. Shirrell met the "agitator" and Mead. In Don's words "He made Mead look damned silly."

The values upon which the members of the staff base their relations with the evacuees are of decisive importance here. He feels that these things are of tremendous importance not only in relations with the evacuees but in relations with other members of the Caucasian staff. In the course of more normal life outside the camp, the social ideas of ~~xxxx~~ friends are of importance, it is true, but not of so decisive importance. Here in camp one is brought face to face many times each day with the practical manifestations of individual attitudes towards this particular society. These social attitudes, Don feels, are very important in the formation of groups and friendships among the staff. He doesn't feel he could form a friendship with one whose social values differed fundamentally from his own, with any one who believes in "democ-



cracy for the whites" and "America for white Americans".

Jacoby and Elberson became fast friends immediately upon arriving here. They and Fleming are in close agreement upon fundamental issues.

A young fellow came to Don today and asked him about getting permission to go to Arkansas. He is dissatisfied with the camp and feels that going to another would solve his difficulties. He feels restrained and restricted by the overpowering force of Issei opinion. Don told him that he would find the same force operating in the camps in Arkansas, yet the young man felt that it was a chance he was willing to take.

The question of moving doctors has again come to the fore. ~~XXXXXXXX~~ Today Don called his ward leaders into his office to discuss the press release concerning the four doctors who are to be moved from Tule Lake. Among the four are Drs. Harada and Iki.

One of the ward leaders spoke as follows: Dr. Harada has done work here that other doctors were not willing to do. They excused themselves by their family responsibilities. Dr. Harada was the only doctor who was willing to work with the TB patients. "He said, 'I am willing to do it. Some one has to. I will do it and want to do it.'" He has done a tremendous job among the TB patients and has developed plans for an isolation ward across the tracks at the base of Castle Rock. The work he has done here has been deeply appreciated by everyone, and most of his following are people who did not know him before he came here. . . .

Last Friday Mr. Shirrell spoke to the Issei asking them to co-operate with him in running this Project. It was the most effective speech ever made on the Project. The Issei came away saying,



"You know he's right." Six or seven Issei in my block told me that. They are ready to give their co-operation as never before. But if Mr. Shirrell doesn't give them his co-operation in turn, they will say, "That speech was just so much hot air." His spirit of co-operation might be real but it must be in evidence to be appreciated by the Issei. Shirrell will lose everything he has gained by his speech if he doesn't heed the wishes of the people in this matter.

Don spoke thus: When the affair was a matter of conflict between a doctor who was liked and a doctor who was disliked, I was willing to fight to keep the former here for the good of the community. Now I think the situation has changed and I am in no position to contest ~~that~~ the exchange of physicians.

I am not a medical man and when Dr. Thompson says that the transfer of doctors is needed to balance the medical staffs here and in the other projects I have to accept his judgment. "There is one fundamental error in people's thinking here. They are not thinking in terms of the 112,000 evacuees, they are thinking in terms of the 15,000 people in Tule Lake. I will challenge any one here to refute that statement. One of my biggest jobs will be to persuade the men in the furniture factory to ~~work~~ produce furniture to Manzanar after they have completed furniture for this project."

This line of reason had its effect. Don left to see Shirrell and the ward leaders agreed that "We're being selfish all right." The release has been postponed until a fuller explanation can be given. The block managers were going to be asked to make explanation. But as one leader said, "Sixty-two block managers will have sixty-two different ways of explaining the exchange of physicians. Some blocks will feel the explanation is insufficient and there will be trouble."



All the block managers were called together this afternoon and the situation was explained to them. The transfer of four doctors, the medical people to would probably come here, the reasons Dr. Thompson gave for the transfer. It was decided that the best solution to the problem would be to await a full explanation given in English and Japanese in the Tulean Dispatch.

Don feels that the issue now is more or less a flash in the pan and that only one ward is now deeply concerned. I'm not so sure of it as he is.

Elberson made an announcement concerning the nature of secret balloting. After the election on the theater issue, information came to Kendall Smith and Elberson that some of the blocks had failed to maintain proper election conditions. There were a number of incidents reported.

In this meeting Don explained to them that, "secret balloting means secret balloting. It isn't voting secretly when six Issei gentlemen stand over the table on which ballots are marked and nod approval or manifest their disapproval. That actually happened. The election committee is designed to explain the text of the ballots, hand them out and to keep the election room free from electioneering. The place where the ballots are marked should be isolated, so that ballots can be cast in secret. Instructions were not followed. You were told to pick an equal number of Issei and Nisei for your election committees. Many of you didn't."

He announced the fact that Mr. Benz of the high school staff has been put in charge of the furniture factory . It will be actively run by a Caucasian foreman. Later Don expressed the thought that



one is faced with a difficult obstacle for weeks and weeks and it seems as though there is no way around that obstacle. Then all of a sudden it is removed. It was so with Rouner. I have been with Don several times when he has discussed the factory issue with the former employees. Always they have been adamant on this one point--they will not work with Rouner. But Rouner ~~was~~ a furniture man, it is his life work and he was sent here to run the factory. He couldn't be juggled into another nitch. Then suddenly Rouner was sent to the regional office for some reason or another and the air cleared immediately.

The Block managers asked Don if he meant that they should now recruit workers for the furniture factory. He replied negatively, saying that he merely wanted to ~~xxx~~ let the people know of the change in management. He would never ask the block managers to recruit labor for any ~~xxxx~~ enterprise.

One of the block managers asked to impart this information. Governor Sprague, he said, sent down Mr. Ball to recruit labor. He spoke to the people here begging them to perform their patriotic duty by helping in the beet fields at Nyssa. Governor Sprague sent a letter to President Roosevelt and the letter was printed in the newspapers. It stated that there was a great reservoir of labor at Tule Lake. Only 800 out of 16,000 Japanese had volunteered for beet work. The Nisei were neglecting their patriotic duty in not flocking to the Oregon beet fields. "I just wanted to let you know what kind of a feeling they had in Oregon."

"Sprague was one of the fellows who actively pushed the evacuation, pal!" Don remarked, "Such a statement is to be expected from him." His reply served to channel the resentment.



Billigmeiers  
October 28, 1942

MISCELLANY

Last night we went to a birthday party for four people, among them Hanny. The party was at the home of J. Douglas Cook. We have now reached the "Doug" stage. He had just returned from Reno with a number of trucks, which he and several evacuees ~~brought~~ drove back. He took a group of five evacuees down to Reno for this purpose.

The evacuees were quite nervous as they left the project and they expressed an anxious feeling whether or not the people would be "agreeable." When they got to Susanville they stopped for lunch. Doug Cook took them into a restaurant and they stuck close by him very anxious as to the reaction of the people. They were met with a tinge of surprise but were treated politely. They were tremendously releived. The lack of a display of antipathy pleased them immensely.

When they arrived in Reno they went to a show and had dinner. Cook led the way into a cafe and asked ~~if there~~ <sup>if</sup> were a table for his party. The waiter asked ~~where the party was~~ which party, he showed him. The waiter replied that there certainly was a table for them and led the way. The waitress that took the orders asked, "What can I serve you gentlemen?" and that had an immense effect, Cook says. They had confidence now and got the feel of the new freedom. Cook left them to their own pleasures and they wandered about the town, drank beer and thoroughly enjoyed themselves. They returned to the project deeply impressed with the friendliness of the people and correspondingly grateful.

Cook himself was a little surprised with the extent of the friendliness and pleased too. People just won't stay in character. ~~The other day~~ He is the man who said the other day, "Hurrah for prejudices,"



Billigmeiers  
October 26, 1942

# MISCELLANY

This morning a discussion of the planning board was held by Kimball and Shibata. The latter is the principle force behind the plan for an Issei advisory board. In this discussion he reviewed the history of the movement for a planning board and outlined some of the problems involved in the erection of such a board. Following are the ideas he expressed, not always in his own words, but paraphrased as closely as possible:

I approached the administration on the idea of a planning board to give the Issei expression through a regularly constituted body. Every major issue in this camp has been made more difficult by the lack of proper means for regular Issei expression on vital issues. The fact that Issei have not been consulted when major problems present themselves has created their hostility to any proposed solution of such problems regardless of its value. The movement for a planning board composed of Issei has been predicated on need for harmonious government in the camp and to prevent the unbridled hostility of the Issei.

Many Nisei have resigned from the Council because of the pressure from all sides. Many of them refuse to stick their necks out in the face of Issei pressure. Some Nisei are not concerned with the Issei. They have no consideration for them. All that I want is a harmonious working out of the problems of government.

The administration agreed to a planning board composed of Issei. At first they wanted a Caucasian member of the board. That alone would



have killed the idea for good. With a Caucasian present none of the Issei would have felt free to express any dissatisfaction with the administration. They would have feared being picked up by the FBI for being subversive. If this had been agreed to the planning board would never have been acceptable to the Issei. Fortunately the administration was persuaded.

Then I approached the Council. I went first to the various leaders of the Council and talked with them privately until they understood the purpose of a planning board. When I felt sure that there would be no opposition, when I felt that I had seen and convinced everyone who might give reasons against such a board, I then introduced the measure to the Council. The measure was passed. The problem now remained of persuading the Council to relinquish any hold upon the planning board after giving its consent to its formation. If the Council could not do this the plan for a board of Issei would be lost. The Issei would never have been a party to a board controlled by the Council.

There was an Issei committee who worked on the projected plan. They had to be handled as a wife handles her husband. I made the Issei feel that the plan was their idea, that it was an expression of their needs and desire. I would say to them "Don't you think such and such," or "Isn't this true?" I did not want to have the plan too closely identified with me. That too would have killed the whole plan. The Issei would have said, "Who does that young fellow think he is?" "What is he after?" My age and young appearance are against me. They do not realize that I have been a supervisor of a plant worth \$100,000 with a salary of \$4,200. I have handled men, Caucasians, and labor difficulties. If I would identify myself with the administration in any way, the plan would be compromised. They would say that I am the



the tool of the administration and that the planning board is just a trap. If the planning board should sit in an office in the administration building, its position in the minds of the Issei would be absolutely undermined. If the administration tries to embrace this planning board and draw it to its bosom, it will kill the idea. But not only that, it would make my position in camp impossible. I would never again be able to attempt to assume a position of leadership. There are people in the colony who would make serious threats against me. They think that any one who works for the administration is a tool to be used against them. Not all of them believe that but many do. I am willing to take that chance because I am interested in putting this plan over.

"It would break your heart if this plan failed, wouldn't it?" Kimball interrupted.

"I would not try to take a position of leadership again, I wouldn't be able to," He answered.

On the other hand if the Issei should use this too much for their own purpose the FBI would probably pick me up for being subversive in working for this planning board. I would not be a member of such a board because I would immediately be suspected of having ulterior motives in as much as I have worked for its establishment.

Some of the people in the colony think there is a lot of corruption here. That is the word they use, corruption. They think that some members of the administrative staff are making money through graft. These people would welcome the army because they feel that the army would at least govern them efficiently and without the disadvantages of administrative bungling and delay. I am afraid that if the planning



board fails that the Issei might be led into trouble. The planning board is not an issue in itself, it is part of all the problems involved in governing this camp. It is part of a huge problem. I heard ~~that~~ the soldiers were called into Santa Anita and that there was some bloodshed. . . .

"That's not true," Kimball interrupted.

But if there were trouble here and some bloodshed resulted, you could be sure that the Japanese army would retaliate. Americans would have to suffer the consequences. In the middle west and other parts of the free zone where people of Japanese ancestry have migrated there would be uprisings against them. It is possible that there would even be lynchings.

It is always those who had the least outside who are the most active in precipitating trouble here. Those who were common workers on the outside are those who do the most griping here. The most capable people gripe the least. I know a man who ~~was~~ supervisor of a 7,000 acre ranch. ~~Now~~ he is shoveling coal and is treated by the Caucasians as though he always was a coal shoveller. (He did not make the conclusion that I expected; he merely went on.)

The administration ~~has~~ no way of knowing all the things that ~~can~~ go on in the colony. I can't go to Shirrell and tell him these things, I can't go and tell him what the people are saying. I would like to be his confidential advisor.

"What about your position in the community? Would you be willing to brave the feelings against you?" Kimball asked.

I would have to do it through more indirect means. There would have to be channels through which such things could flow.



"I have seen difficult administrative problems in my life," Kimball said, "but this is by far the most difficult administrative situation that ever existed."

\* \* \* \* \*

I was doodling on a manila folder thinking how much I would have given to have the conversation in its entirety. I had placed the figure at \$5 by this time. Shibata asked me, "You aren't taking notes on what I am saying, are you?"

"Nor on what I'm saying," Kimball chorused.

I assured them to the contrary, but didn't tell them, of course, that I wish I could have taken notes.

Kimball, the young academician, sat through the long soliloquy of the other gentleman. I have a definite feeling that Kimball learned a great deal in that conversation which he never knew before.

Shibata talks more like Tom than any one else with whom I have ever talked with here. ~~XXXXXXXXXXXXXXXXXXXX~~ He spent three years at the University of California and Ohio State in agriculture. He has that same fear of the Issei, that same feeling that there is potentially serious trouble in the minds of the Issei.

The other day Tom and Don Elbersen talked about the affairs of the Project. Don expressed the feeling that the general trend of affairs was very encouraging and that several members of the staff had already perceived it. Tom asked him whether he wasn't confusing a temporary lull with a trend. Don answered that he knew there continually would be difficulties arise and that the temporary lull wouldn't last, but he felt that there was a positive trend towards more stable relations on the Project between the administration and the colony.



He expressed the feeling that more and more capable persons were becoming ready to assume positions of leadership. That would be a very healthy development, if ytrue. I don't think Tom was very convinced, however. That conversation, as most conversations in the administration building, was interrupted abruptly.

Friday Mr. Shirrell asked Benz to talk to Don Elbersen. Benz is taking charge of the furniture factory in the place of Rouner. Shirrell wanted Benz to get the correct slant on the problem of handling the men in the factory. In the process of the discussion some of the information which I had been trying to get from Benz before came out. Benz had been tight lipped previously.

Benz told how Rouner complained about "those god damned Japs" who just wouldn't co-operate with him.

"When Rouner talked to me about running the factory, he constantly spoke of 'those god damned Japs this' and 'those god damned Japs' that."

Benz has a much more sound attitude towards these people and respects the evacuee laborers ~~much more~~ far more. He realizes, ~~that~~ for example, that some of the men working in the furniture factory are highly experienced and should be treated accordingly. Rouner rode on the backs of these people with spurs. Benz has organized the factory so that two of the most experienced men will act as immediate supervisors. The Caucasian head will merely lay the work out; he will not have direct contact with any one but the supervisors, ~~these~~ who are themselves evacuees. The latter will be charged with the immediate supervision of the factory workers. Benz is very seriously concerned about preventing the misunderstandings which grew out of



Rouner's attitudes.

"When they asked Rouner to get something for them, he would just say to them 'Hell no, I can't get that', without even trying." Benz says.

Today the furniture factory opened again. In the morning Benz spoke to the men. He explained to them the organization of the factory, he told them what hours would be worked if they had no objections, and he described the nature of the work. They were satisfied.

The workers wanted Benz to know that they hadn't quit work because they disliked the work; it was only because they could not work harmoniously with Rouner that they quit. It is interesting to note that the minute Benz replaced Rouner as the head of the factory, the men were ready to go back to work.

Benz was amused at the one thing they wanted. He asked them if there was anything they had to ask. They replied yes; they wanted to know if he couldn't get them painters' caps. Benz has already ordered them. His two supervisors were given a Bx rating. Instead of going through regular channels and using specified forms etc., Benz went directly to the right people and had the classifications changed.

The men spoke up in favor of one of the workers who lived in a far corner of the camp. They told Benz that this man had a hard time getting back to work at noon by 1:15; they offered to bear the burden of his work if Benz would permit him to be a little late when the occasion demanded. Benz agreed.

"A little human understanding goes a long way with these people. They have been hurt and you can't talk rough to them as you can with Caucasians. You have to be considerate ~~wk~~ of them.

"My work at the high school is being taken care of by a very



capable young man. His good work has enabled me to get the factory organized. ~~Yxxxxxxx~~ This morning his nose was bleeding from sinus trouble. He wanted to know if he could take the day off because his sinus was bothering him. I told him to go to the hospital immediately. He didn't want to at first. I think its because he was told in the city that it would take a \$400 operation to help him. I'm going to ~~g~~ook him up now to be sure he went to the hospital. I told him to take the whole week off--as much time as he needs. Of course I need him badly but ~~xxxxxxx~~ that is not as important. . . .

"A fellow feels sorry for these people. The~~re~~ lives have been so uprooted; you've got to ~~fee~~ treat them right."



Billigmeiers  
October 27, 1942

### MISCELLANY

Last Saturday afternoon, three teachers, Doug Cook, Hanny and I drove to Reno. We left Reno Sunday noon. In the process of the trip several things of interest were mentioned.

Mark Durkin asked Cook about his former roommate, Mr. Pilcher. Cook described Pilcher as a very capable man, one of the finest men in his profession. The trouble in which he became involved was not of his own making rather the fault lay with Mr. Shirrell. Pilcher merely carried out Shirrell's instructions concerning the gathering of sugar ration cards with the result that followed. He also tried to stop the stealing of food by mess hall employees. That gained Pilcher nothing but hostility.

Pilcher, he said, only made \$2,600, far less than he should have been paid. Pilcher should have been given the position that was offered Peck, for Pilcher has a far broader experience than the latter. To Cook it was a tragedy that Pilcher was released and he would like to see the latter return to this project.

Waller was the most hated man in the whole project; he had an obnoxious personality, Cook remarked. "Every time he went past my desk he would slap me on the back or kick the chair or do something else to annoy me. One day he pulled the chair from under me. I told him that if he ever did that again I beat his damned brains out. He asked me if I thought I could do it. I told him I certainly could. Waller replied, 'Why do you need a chair for that preposterous body?'"

Cook was highly amused by Waller's answer, perhaps because ~~it~~



Cook is well built. Cook remarked that Mrs. Waller seemed relieved when her husband left the Project. Cook maintains that Waller was kicked out. Don Elberson, who is not especially fond of Waller, says that this is 'a god damned lie.'

Mrs. Waller is supposed to have said in her meek manner, "It will be good to be foot loose and fancy free when Ted is in the army. I'm going to get a job in San Francisco and buy some clothes for myself." Cook, like Don Elberson, expresses a great deal of sympathy for the very meek and mild Mrs. Waller.

"I've seen people like Waller go to an institution all of a sudden. When Waller went to San Francisco a few weeks ago, he got a WRA car and was gone for ten days. He came back into the Project from Portland." Cook feels that this illustrates his absolute instability.

Doug Cook has some difficulty with Shirrell about the newspaper. According to Cook the story goes like this: Shirrell got upset about every petition with fifty names on it and wanted to put something in the paper about it. While he (Doug) knew that if the issue were left alone for a week or so the petition and the issue would be forgotten. Doug got Bates to come up here and talk to Shirrell. Bates told Shirrell that Doug thought and worked on the problems of the paper all day while he could only give ten minutes a day to it. Since Doug was well versed in this type of work and had long experience Bates didn't think Shirrell should pass on everything that went into the paper. "Don't you think it would be a good idea to let Doug handle the



newspaper completely. He is a good newspaper man and knows what to keep out and what to put in." (Don Elberson said that he heard Mr. Shirrell had given Bates both barrells.) "Do you know that man Bates?" Don asked. "He spoke to us during our training period in San Francisco. He brought a big map of California and began pointing out concentrations of Japanese. Bates is the stupidest ass imagineable. Jake (Dr Jacoby) and I looked at each other amazed. Why, my God, the Information Division is the worst division in the WRA.")

Bates came to the rescue when Cook and Hayes tangled. Cook ~~xxx~~ lived in the soldiers quarters for six weeks after he came here. He finally got a chance to move into better quarters in the administrative area. ~~xxxxxx~~ Hayes wanted Cook to move out and let some one else in. The latter went to Shirrell and told him he thought ~~xxxx~~ Hayes was completely confusing the housing problem. People like Lauritsen with small children are given quarters without a kitchen, while the Giffords are given a kitchen they don't use. Housing should be based on need not prior arrival. Cook was disgusted with Hayes and Shirrell ~~xxxx~~ backed Hayes. Cook was ready to quit when Bates came up to straighten matters.

When the conflict was over Bates told Cook, "I've never seen a person who had less knowledge of how to choose a man." Shirrell, Cook added, is taken in by the blustering type like Waller. "The day Waller left, Shirrell said, 'I still think that boy has got something.'"

At the meeting of Division heads the other day, Joe Hayes sat back on the middle of his spine (according to Cook) and said to Shirrell in a very superior tone, "Read on, read on, it will clarify itself," as Shirrell was reading a document to the group. Cook was disgusted at Shirrell for lett~~ing~~ang Joe Hayes get away with his airs of superiority.



"Hayes never did have a job that paid more than \$1,800 before he came to the Project. He had no real experience. This job was not the result of experience or merit, but was given out a sense of pity. When Hayes told one of his friends, 'I've been made assistant Director, aren't you going to congratulate me?' the friend replied, 'No, its too big a job for you Joe, its going to beak you.'" Cook continued:

Hayes was making such a mess of things in the Transportation and Supply Division that Gilbert Niesse, head of the Administrative Division, persuaded Shirrell to make Hayes the Assistant Director. Niesse thought that this job would be a rather unimportant one and that the Assistant Director would act as a sort of glorified office boy for the Director.

Hayes promptly began to boss Niesse who resented it. He went to Shirrell and said, "I'm not going to stand for Hayes giving orders to me."

Shirrell replied, "Oh yes you will. You'll have to stand for it. I've given Joe Hayes authority and he can exercise it." Niesse in disgust applied for a transfer.

I asked Don Elberson about Niesse and Hayes. Don says that Hayes is Fryer's present to the Project. Mortimer Cooke was slated for the position and Fryer intervened. When Hayes got the position K.W. Scoopmire of the Property Control Section, Niesse and others resigned. They were disgusted with both Hayes and Shirrell.

"Ask Ken Smith about all this," Don said, "he can tell you more about it than anyone."



Doug Cook told us about the series of articles on operatic music his is writing for a music publication in San Francisco. The articles are entitled, "Escape through Wax." To him music is just that. He has a collection of 2,700 records, and a portion of them he has here. He is continually asking us and other people over to hear his records. The music he hears at night makes life endurable for him.

He has been in Europe for many years; ten of the years were spent in Paris. He has, according to his story, been<sup>a</sup> drama critic, music critic, art critic and has covered meetings of the French cabinet and League of Nations sessions. He was a foreign correspondent for a Chicago newspaper and knows many of the leading commentators of today. Paramount pictures offered him a job a few years ago, while he still was in Europe. The other correspondents were quite envious because they were not making a great deal of money. Then came the international crisis and these men skyrocketed to fame and fortune. Now he is envious of them.

Cook worked for a while in Hollywood in both motion pictures and radio. Then he went to San Francisco where he took a position as an associate editor of a magazine. He likes magazine work very much but gradually his publication ~~was~~ folded up. He went to work at Fort Mason in the Transportation Division and developed a cordial hate for his job. Thus he accepted a position here in the information Division. Cook longs for the past, it is continually in his mind. He can tell you the details of things that happened in his travels years and years ago. He inherited \$18,000 ~~when~~ around the time he was married and the young couple spent the money in an extended trip around the world.



He has a deep fund of stories about the adventures of the two of them. Every detail is clear in his mind as though he thought of these things very frequently. He described the dress his wife wore at the Raffles Hotel, the friends they met in Malaya, all the details of the trip they made in the early 1920's.

When he speaks of Europe the things that ~~XXXXXXXXXXXX~~ seem to have impressed him most are the superficial things that American tourists notice. He was very impressed with Monte Carlo and the great riches of the people there, the clothes they wore, their habits, the way they lived.

Although he ~~wovered~~ <sup>reported on</sup> meetings of the League of Nation and/the intricate forces of French politics he has a very superficial knowledge of European political developments. When I first met him I expected a rich store of knowledge in these things, I asked him many questions about European politics because I am deeply interested in them. I was very disappointed in his superficiality in these matters. He spoke of French politics with no more depth of understanding than a person who had never set foot on French soil. Herriot is magnificent. Leon Blum was the cause of the fall of France. etc.

Though he spent ten years in France his knowledge of the language is limited. Invariably he asks "Parlez-vous francaise?" when he finds someone who can speak French. When one answers "Un peu," the matter ends there. Hanny was rather afraid to air her French before him at first for fear that he was fluent in the language.

Operatic music is the thing he is most interest in. He knows or knows of more operatic artists than anyone I've ever heard of. But he is extremely uncritical of operatic music, and the various artists. With two exceptions, every artist is either "magnificent" or "perfectly



marvellous." He never analyzes an artists work critically, as one would expect of a man who has such a wide knowledge of opera. We have never heard him say, Such and such an artist has this weakness or is especially strong in this sort of aria. Usually the record that is being played at the moment is "one of the two or three favorites."

He sometimes expresses concern over the welfare of a Japanese individual. Japanese singers are highly lauded by him. But he is not free from prejudices. He is, however, a little ~~xxxx~~ hesitant about expressing them because Mary Durkin informed him one day, "That" "Those Billigmeiers haven't any prejudices at all, not even against the negroes." She hasn't against the Japanese but does have decided prejudices against the negroes. Mary talked about having invited some Nisei over.

"Do you invite Japs over in the evening?" he asked.

"Why of course, why not?" Mary ~~answered~~.

"I get tired of seeing them all day. I don't feel like having them over in the evening!"

"Don't invite over the ones you see all day." replied Mary.

\* \* \* \* \*

Mildred Blaas who has a M.A. in psychology has the closest contact with the military men. She says that the soldiers claim they are picked men from various ~~xxxx~~ groups of Military Police who are themselves a picked body. They are, in other words, the elite of the elite. Instead of being here as a punitive measure they claim that they are men picked as the most intelligent of the Military Police.

The most intelligent men were picked because of the delicate situation existing here. Trouble between the military police and the



evacuees must be avoided at all costs. When any soldier displays such hostility that an unfortunate incident occurs or is anticipated, he is immediately transferred. Fourteen men have been recently transferred for this reason.

"These soldiers are quite negative in their attitudes toward the evacuees, are they not?" I asked.

"Not necessarily. There is quite a difference between their private opinions and the opinions they publicly profess. They are far less hostile than they appear superficially. You see they consider this assignment a soft job. They don't want to be sent abroad to Australia or across the Atlantic. They feel they must conform to the captain's opinions, outwardly at least."

"If the captain feels the way you imply, who is responsible for transferring those men whose attitudes are too extreme to remain here," I asked.

"I have an idea, but I can't say. If you tell any one I said these things I will deny them."

Mildred is leaving Sunday for an indefinite leave of absence. Her husband is returning from the Asiatic battle zone. She doesn't know how long he will be here. If he leaves again she is anxious to come back here. She has a deep interest in the evacuees and has turned down ~~several~~ several good offers and left a good job to come here. Last week she talked to a group of evacuee young people on manners. The topic for discussion was their own idea. The thing they were most interested in was table manners. In other ways too, Mildred is participating more and more in activities in common with Nisei.



Mrs. Thompson, Miss Hert, and Mrs. Smith are three of the older teachers. They represent the Issei faction in the Issei-Nisei conflict in Barracks 134. The younger teachers and the three old guard meet in frequent clashes.

These three have been responsible for causing some trouble in the staff mess. They have on several occasions been snappy and impolite to the waitresses and to Edna, the evacuee head of the staff mess. Edna has come to us and to other with her complaints. Young people in the same barracks with the three usually reply in the following manner:

"Don't take it personally, Edna; you're lucky you don't have to live with the old battle-axes."

Harkness mentioned to the teachers a few days ago that some of them had been impolite to the girls and complained about the service. The old women later sat around their barracks speculating on whom it could be. The younger girls were much amused.

Miss Hert teaches the fourth of fifth grade. She showed Hanny and the other girls in the barracks some drawings by her children. "Look at these airplanes. They don't look like American planes to me. I just know they're enemy planes shooting down American planes. One of my girls admitted that her father belonged to the Black Dragon society. Oh, I could tell a lot of things."

"Playing FBI again, eh Miss Hert?" Mary Barbul asked sarcastically.

Mary Barbul had three tough young Sacramento boys in her senior class. They were causing a great deal of trouble for her.

The class held an election for the president of this particular class and the ringleader of the group won the election because the votes were so scattered among class members.



His election was considered a big joke. The children waited to see what Mary would do, expecting a little fire works. Mary congratulated the boy and asked the class to give him a hand. She told him she felt the class had made a fine choice and that he should realize the honor it had bestowed upon him. He straightened up perceptibly, she says, as though he had never thought of it quite in that light.

She had to leave her class that day and asked the boy to take charge and see that the Latin lesson had been done by everyone and that there were no questions ~~xxxx~~ that weren't answered. When that was done he could dismiss them.

A girl came up to Mary the next day and said, "We wanted to leave after you were gone, but that Joe wouldn't let us go. He kept us the whole period and made us go over our lessons until we knew them." Mary congratulated him and he has maintained order in the class ever since. If any one gets out of order he quiets ~~them~~ the person.

Mr. Breece, formerly of Yenching University in China, had a similar experience. He is a beloved old gentleman and his wife is well liked too. Both of them teach here.

One of his students was impossible to control. When kindly Mr. Breece can't control an individual it is a rare event. He is a very wise gentleman, however. He hung around the boy during a physical education period and in the course of the period found several opportunities to remark on the boy's remarkable muscles.

"Where did you ever develop a pair of muscles like that? You certainly are well built."

The boy responded by sticking out his chest proudly. Mr. Breece is a friend of his now.



A teachers' meeting was held last Saturday morning on the merit system ratings. The follow is Hanny's account:

Some of the Nisei felt that the system of rating workers was unscientific and invalid because so many of them had become so ~~embittered~~ by the evacuation that their performance dropped, whereas on the outside before evacuation their performance in the same type of work was far different.

Another Nisei expressed the feeling that the merit system would help the evacuees after the war as well as the letters of recommendation to be written for each worker by his immediate superior. His comment was "Try to help one another--this is fate. We are all in the same boat together." Other comments were that by means of the merit system they could be trained for competitive life in the outside world.

The topic of open files for the merit blanks came in for a great deal of discussion. One Nisei stated that he would not fill out a merit blank for anyone under him if the blanks were to be open for all to see. He said that he didn't want to be mobbed.

Another commented, what was the use of a merit system and a list of the best people to leave camp if the only available jobs were in the sugar beets. Someone answered this statement by saying that there soon would be other jobs available.

One of the block managers said that the merit system would never work because the foreman got the same amount of pay as the fellows under him. If they were allowed to see the recommendations made in many cases friendships would be lost. Ratings in such cases would all have to be above par. "We can't afford to be honest here, conditions



aren't the same here as on the outside. If this merit system is to work at all it will have to be done by committees so that no individual can be held responsible. I don't want a busted beak-- I want to make friends."

\* \* \* \*

Hanny, Mrs Gunderson and Mary Barbul had a discussion with ~~some~~ several evacuee teachers the other day. Following is Hanny's account:

One teaching assistant said that even after evacuation was near her Caucasian friends and her Japanese friends also told her that she was in no danger of being evacuated for she was an American citizen. It hurt her to find that ~~the~~ her citizenship made no difference.

She and the other Nisei remarked that the morale among senior students was low, especially among those who had plans for further education. They took little interest in their school work because they felt there was little hope for them in the future. They seemed to have little confidence in the school. One of the big reasons for this feeling lay in the primitive nature of the school plant itself which is so unlike anything they had known before.

Many of the girls did not want to go back to school because during vacation they had formed associations in order age groups. This is especially true in girl-boy relationships. They were working and felt grown up; being a high school student had some stigma attached to it in their minds. Their friends would say to them, "Do you still go to school? Why I thought you were grown up!"

The Nisei expressed their surprise that parents did not encourage their children more than they did as far as education is concerned.



The Nisei teachers expressed happiness over the treatment they had received after Pearl Harbor. Some were at the University of California and some at the University of Washington. They think that Sproul and the University did wisely to give the Gold Medal to a student of Japanese ancestry. They had learned from the newspaper accounts that a study of the evacuation was being made and that there were at least a few people and agencies helping them. They all felt that it was things such as these that made life bearable.

The Nisei agreed that they had taken civil rights too lightly until they were deprived of them. They would never again take them casually but instead would fight for them.

One Nisei commented on the incongruity of evacuating farmers and then calling the individuals back for stoop labor.

They didn't feel that the evacuation was the result of a mass spontaneous reaction against them. They had always been well treated and considered as Americans. They felt that there were other forces behind the evacuation, just what they forces were they couldn't be sure of.

\* \* \* \*

Emily Despers, one of the high school teachers, and Najima were over last night. When Emily first came here, she said, she hadn't given the evacuation much thought, more than the vague feeling that it shouldn't have been done. She came up here because her husband had been drafted and sent to England, and secondly because ~~of~~ the two thousand dollars salary seemed attractive. She wasn't impelled by a sense of service as Mildred Blass was, she said.

Since she has come here the feeling of the immensity of the problem dawned upon her. After being here for a few weeks the magnitude of the problem struck her and she "couldn't sleep at night."



"From just a selfish point of view it was obviously stupid to evacuated these people for instead of assimilating them the evacuation is an agent in making them more Japanese. It has placed barriers in the way of assimilation and caused wounds which will detract from their love of America. Mr. Gunderson says other minority groups have to beware lest the same things happen to them, Jews, Catholics, Chinese, and other minority groups."

Najima told about the feelings of the young people on the farm.

"The freshmen," he said, "still uphold democracy, but the upper classmen are cynical. They say to the freshman "You're a Jap, you're not an American because you skin is yellow." We used to argue against that sort of thing but we don't anymore. Many Nisei and Kibei are against helping the country by working in the beet fields. Besides that there is a pressure exerted upon the Nisei against such work. A fellow wanted to go to the beet fields. The Issei he knew put pressure on him and he didn't go. Pressure is brought upon the wardens so forceably that when a warden catches someone speeding, a group of the mans friends approach the warden and often threaten him."

"In the discussion between Mr. Shirrell and the Issei Friday before last, the question of Nisei evacuation came up. The Issei expected to evacuated as enemy aliens. My father did. But it makes them mad that the Nisei were also evacuated."



Billigmeiers  
November 6, 1942

MISCELLANY

Sunday, October 11. The Young People's Christian Conference sponsored various seminars on social problems. One of the seminars was on the subject sex and the home. The discussion was lead by Mr. Ramey. After a brief introduction he asked for suggested topics for group discussion, at first the suggestions were shyly given, but later the young people felt freer in suggesting topics. The following is the list of topics suggested and discussed by the young people:

1. Sex education
2. Venereal diseases
3. Conflict in courtship
4. Love versus matched marriage
5. Age of marriage
6. Financial problems involved in marriage
7. Emotional difficulties
8. Choosing of a mate
  - a. physical health
  - b. character
  - c. intelligence
9. Religious conflict--Buddhist Christian

One young man expressed the feeling that there is a tendency among the nisei to think that the problem of sex is different and more difficult to solve in this project, but <sup>that</sup> the problems are basically the same in all places. There was a concensus of opinion that the standards of morality are much higher among



the Christians, and "we Christians should therefore raise the standard of living of other groups up to ours." The nisei felt that their parents could not grasp their way of thinking on this important subject. "We nisei cannot express fully and completely our sex relations, and whenever we young people try to put our thoughts and ideals, the older folks seem to misinterpret our thinking. We should try to form small informal intimate groups where we could learn sexual hygiene. School should take some steps in discussing sex problems. They should consider all aspects of life and have well-balanced discussions. What can the church do about it? Since the church is more interested in keeping the highest ideals of family life, it should do a great deal along that line. As far as talking about sex relations is concerned, among the older folks it is considered a social taboo. So, therefore, we should try to overcome the social pressure on this topic." One of them expressed the feeling that, if individuals do not have the freedom of courtships, the match marriage should exist. Girls' folks have the tendency to dominate the young minds of the girls and prevent them from coming into contact with the opposite sex. Thus, depriving them of the liberty to meet and choose their mate. Some of the girls are brought up with the feeling that match marriages are to be expected. They felt that the boys had a better chance to exert freedom in choosing their mates. It was agreed upon that the people from rural areas tended to observe the traditional Japanese marriage pattern. They felt that rural folks were often more narrow minded on the problem of marriage,



and tended to discourage their children from coming into contact with children of the opposite sex. The children are often told that through such contact their reputations would be ruined. It was generally felt that the nisei had the responsibility of imparting to their parents better understanding of American marriage pattern. "Since the nisei are following more closely the modernized Americans than issei, it is up to younger generations to educate their parents and try to reach common understanding." As for the nature of marriage ceremony, the following appears in the official record of the group discussion. The expenses of marriage usually run pretty high; but one should have some sort of ceremony if one likes to possess a sweet memory and be able to cherish it for life; and it seems to please the folks as much as the couple who are getting married. In regard to the problem of the proper age of which to get married and the most suitable differences in the age between the man and woman, the following thoughts were expressed. "There is no age limit, and no one should get married when he is too young since he is not matured mentally. Some young boys and girls are attracted only by the looks of the others. However, they should do serious thinking before considering marriage." The following sections of the discussion dealing with financial aspect of marriage, the emotional difficulties in courtship, and religion are quoted from the official record of the seminar.



### FINANCE:

If the man is too young he has not the sense of security. Unless one has some security he should not encourage himself into marrying but should put it off until he knows that he has some capital to be able to support his wife.

Wealthy families usually seem to have more failures than the families that are struggling to live. The women should do their part in contributing toward the financial status of the family and not be selfish. Both parties should work together in harmony thus bringing them closer together.

This camp is not an ideal place to get married but one must not hesitate marrying because he is more or less concentrated in this little community. This is a fine place to see the boy or the girl at his worst or at his best, since we are all on the same level and can see the fine points as well as the bad points.

### EMOTIONAL DIFFICULTIES IN COURTSHIP

Teen aged youngsters should try to control themselves during the state of emotions. If a boy and a girl is attracted to each other and when things do not work out smoothly, there is a tendency for both of them to be upset, especially the girl, who seems to be more affected. This stage will disturb their sleep, work, appetite, and school work, so therefore, whenever one is a victim of it, he should try to control himself as others have done. Consult any elderly friends.

In order to help those in their crisis, the church of their families should help solve the problems objectively instead of discouraging them. They must realize that they are going through hardship and this has happened to others before and they were not the only people concerned. They think that they are the only ones that are enduring such hardships.

Health is more important than appearance. The intelligence of both parties should be of equal level and the interest should exist on the same grounds thus making the marriage more durable.

### RELIGION

Religion seems to play a minor part in married life since it depends a lot on time and will eventually let the two drift into one same channel of belief. One should not depend too much on time as



it might conflict with common interest and thus lead to divorce.

### CONCLUSION

There must be mutual adjustments to these problems attempts to analyze ourselves objectively. We must bear in mind that physical attraction alone will not make a successful marriage as it will wear off eventually. A genuine love and attraction to one another should make the most successful marriages.

Caucasian housing has in the past given rise and a number of difficulties, and is still a fertile source of problems. ~~Mr.~~ Hayes is in charge of housing the administrative personnel and the teaching staff. The manner in which he has handled housing has brought him severe criticism.

People are supposedly housed according to the date of arrival in the project. Special needs or requirements have generally been ignored by Mr. Hayes, unless Mr. Shirrell intervenes.

Here is a fairly typical complaint, expressed by Mr. Greenwood, a teacher, who has two small children. The Greenwoods live in a barrack. Both of the parents teach, and the children are of school age, which means that they must get ready for school each day. There is kitchen facilities, no running water in the barracks--facts which are of considerable importance under the circumstances. They have been waiting a long time for more suitable arrangements. They were promised an apartment by the 15th of October.

Mrs. Greenwood is especially wrought up over the fact that Frank Smith and his wife have been given an apartment



with a kitchen because of prior arrival. They have no children and eat regularly in the staff mess.

I went to see Hayes about our quarters. We arrived a day later than many teachers, and so a number of girls have been given rooms, identical to the guest room. I asked Hayes if it wouldn't be possible for us to receive one of those rather than a room in one of the converted warehouses. In the latter, two apartments share one bathroom. It seems inconvenient for three women and a man to share a bathroom. I had the naive idea that Hayes might take into consideration the need for a little more privacy. He would give no consideration to married couples.

I am told that the procedure is to take matters up with Shirrell. Don Elberson went to Shirrell with favorable results.

A few weeks ago there was some trouble over the issuing of furniture to the teachers. For two months teachers slept in army cots and lived in barracks without any furniture. Harkness told us the furniture hadn't arrived. But some of us had gone through the warehouses and had seen the furniture there.

Har kness was told by Mr. Walker that he had better press the issuance of available furniture.

Finally we were told that furniture would be issued to all those who could move their own. That meant that only men were issued furniture. A bed, chair, lamp, rug. Trucks were available for that certain evening.

The next day an avalanche of complaints fell down upon Mrp Harkness.