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WAR RELOCATION AUTHORITY

Memorandum

*c A File  
H P Htn*

*Segregation*

To: Mr. Sweetser *512*

Date: August 10, 1943

From: Lucy Williams Brown *LWB*

Attached is a copy of Mr. Crays' comments on a meeting at Heart Mountain re segregation, about which I spoke to you.



Announcement of Segregation Program at Heart Mountain (1)

August 2, 1943, 1:30 PM

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Scattered applause greeted Mr. Robertson's entrance into the front of the theatre building where the first official announcement of the Segregation Program was to be made. During the 20 minute wait for the Project Director's appearance there had been quiet talk among and between evacuee and appointed personnel and residents. Paper for taking notes was distributed by some evacuees to others apparently on an individual basis.

There was close and undivided attention to the Project Director's statement that we have the job of segregation before us - it will be a hard job. We have set up an organization on a block basis to provide everyone with correct information. We will use your help in carrying out ... in order that it be done "in as business and kindly a manner as possible". ...

The decision has been made "Segregation has been recommended by the Congress of the United States and ordered by the War Relocation Authority in Washington".

The Project Director then outlined the groups to be segregated:

1. Repatriates and Expatriates who had not withdrawn their applications before July 1;
2. Those who answered NO on question 28 ... "whether that answer meant loyalty to Japan"; (2)
3. Those denied leave clearance.

The first train will leave Heart Mountain for Tule Lake about September 10.



## Segregation at Heart Mountain

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"Since July 1, a number of requests for repatriation and ex-patriation have been received. These requests will not be considered at the present time. However, we will take requests now or at any time. They will be considered at a later date." July 10, is the date for consideration now. Mr. Robertson then explained that he neglected to say that for the NO Answer Group the last date is July 15 ... those who had "not withdrawn or changed to" an unqualified YES. (3).

"With your help" we plan to "set up a school" so that everyone will have a correct understanding. "I have delegated this responsibility to Mr. Anderson". "I am sure he will have your co-operation."

Mr. Robertson then repeated his former expression of desire "to carry out in as humane and kindly a manner as it is possible to do", and turned the meeting over to Mr. Anderson, Chief of Community Services.

Mr. Anderson referred to the meeting on Saturday (July 21, 1943) with the Block Managers and Block Chairman and stated that it was at "their suggestion that this meeting be called" (4) "We plan to get together" in additional meetings "in similar groups". Mr. Anderson then announced meetings for "block chairman, block managers and committeemen, ... "4 committeemen from each block":

"Blocks 27-20-17-12 & 9 to meet on Wednesday morning at 9 AM at 926 theatre;

Blocks 8-7-6-2 and 1 to meet at 2:30 Wednesday afternoon at the same place;

Blocks 30-29-28-25 and 24 to meet Tuesday morning at 9 AM at 29 theatre;

Blocks 23-22-21-15 and 14 to meet at 2:30 Tuesday afternoon at 22-26; the Community Christian Church Building.

"The purpose of this meeting is to get a "preliminary understanding of the program. Mr. Anderson then referred to the Denver Meeting where there was worked out a "uniform story to all the folks in all the centers", and to Mr. Myer's statement reported in the SENTINEL (Heart Mountain newspaper) - that "long and careful



thought" had been given to the question of segregation - , and to the Senatorial Investigating Committee. "As Mr. Myer has pointed out" segregation is being undertaken for "the welfare of the people in the centers."

Those to be segregated have indicated through "voluntary acts on their part" by request for repatriation or expatriation, and through "the opportunity to express voluntarily their wishes by their answer on question 28"... For the "Japanese folks in this country there will be an opportunity to live together in the Tule Lake Center"... Those expressing a desire to be American will have an opportunity...." (5)

Mr. Anderson then anticipated questions as to "How Tule Lake will operate". "It will be administered altogether by the WRA". Practically all "the provisions as you know them will be at Tule Lake. "There are two main points... which would be different:"

1. "Community Government" as known at Heart Mountain will not exist." "There will be no judicial commission - no elected representative body. There will be an advisory council selected by the Project Director."
2. "Policy on leave (Mr. Anderson made a general comment that leave from Tule Lake would be difficult.)"

"Ray Best the new Project Director was a wise choice. The Director in Washington has a great deal of unreserved confidence in him."

"Those of us, here are key people"... "to give influence and advice"... "we ought to avoid giving answers unless we are pretty sure they are correct"... Rumors are already under way." "I think we can clarify some questions in this meeting. I think it would save time if I go over the questions and answers which were developed in the Denver Meeting." (6)



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Robertson: "We are compiling a manual into both Japanese and English". Mr. Robertson asked the Reports Officer when this would be ready for distribution and he and the audience were informed that it would be ready near the end of the week. Mr. Anderson read through question (and answer) 3.

Evacuee: Question regarding the necessity of "going to a Relocation Center first" before leave could be granted.

Robertson: "People who go to Tule Lake will go there because they favor the Japanese Government." The Project Director continued with a comment about there being very few leaves from Tule Lake but that there could be exceptions in cases for example, where the father and mother have asked for repatriation and a son or daughter accompany the parents. The son or daughter could be granted leave to secure a college education, "or when injustice has been done". (7)

"Segregation is segregation of the American people from the Japanese people". "If you want to be American you should stay at Heart Mountain." "If you want to be Japanese you should go to Tule Lake. "If after segregation there are still people at Heart Mountain" ...(or sympathetic to Japanese Government and not the American Government) (who want to be Japanese) "It will not be very healthy"....

Anderson: "It may be found by the Appeals Board that the child is American and should go out". (7)

Evacuee: Question regarding the hearing for change of status - whether it could be held here.

Evacuee: Question "Please clarify your statement about the lost opportunity for a hearing as July 17. (8)

Robertson: "July 15."

Evacuee: Question re repatriation "Suppose I wanted to change my mind now"?

Robertson: "You can't do it." (Mr. Robertson then clarified his answer to mean that a person who requested repatriation and did not withdraw his request before July 1 will be segregated)



Evacuee: Referred to Administrative Instruction as not saying "What you said".

Evacuee: (Okomoto) (And the question re hearings for group 2 and the date of July 17 (July 15) in relation to the Hearings. (8)

Robertson: "I'm not arguing with you Mr. Okomoto. This thing is going to be done regardless of how much noise you make." (laughter in that section of the theatre from which most of the initial applause came).

Okomoto: "Very well we will talk about that later". (9)

Evacuee: "I am not satisfied with Mr. Robertson's answer" (re Hearings No Answers on Question 28)

Mr. Anderson then made a correct interpretation of Administrative Instruction 100 regarding those persons who will be given hearings because of their answer on Question 28, refusal to answer Question 28 or refusal to register, and added "If we are convinced that he did not mean 'no', he will be placed in Group 3 for leave clearance hearing."

Mr. Anderson then read through the Questions and Answers without interruption to Question 35. He amplified the answer to the Education question by saying that "parents will have the privilege of sending their children to American schools if they wish". (There seemed to be some slight audience reaction to the answers to Question 7 (payment by WRA of expense of travel in case of illness or death and Question 35 (Leupp Center).

The last sentence in the answer to Question 12 was read: "There will be no evacuee judicial commission".

Mr. Anderson supplemented the answer to Question 36 by saying "A search for contraband will be made upon arrival at Tule Lake".

Evacuee: Question as to whether "literature and records" are contraband was not answered. Mr. Anderson advised that a complete list of articles contraband by declaration of the Western Defense Command would be made available.

(In answer to questions from evacuees re disposal of contraband and whether the Government would return any in custody of the Army, Mr.



## Segregation at Heart Mountain

Anderson suggested that it could be "sold or given away" and that under certain conditions be presumed contraband held by the Army would be returned).

Mr. Anderson amplified the answer to Question 38 (Censorship) by saying "Mr. Myer made it clear that WRA does not contemplate Censorship" (on its own initiative).

Interest was evident in Questions (and answers) 40 and 41.

An evacuee referred to something in Administrative Instruction 100 (not clear what), and there was some discussion of and questioning re persons recently notified that they may be repatriated.

Robertson: "Let's not be fooled". The Gripsholm is expected to sail about September 1 - (13 persons from Heart Mountain). (Question by an evacuee as to whether those persons had been notified.)

Mr. Anderson then cautioned evacuees against the efforts of some newspapers to play up segregation as a process of separating "the bad from the good" saying that there is "no thought of punishment of persons because of what they think - that segregation will classify and simplify the problem - that "the American public will accept" ... and that those who wish to be American will find much greater acceptance.

At this point a number of evacuees raised questions regarding the possibility of members of families going to Tule Lake without requesting repatriation, and asked for assurance that "if they do go, it does not mean that he is disloyal."

No clear cut answer was given to the latter question regarding the effect of residence in Tule Lake upon characterization as loyal or disloyal. Mr. Anderson went on to say that decisions were "to be worked out in individual family groups", that interviews would be held by the Welfare Section and records kept.

Mr. Doi: "You want to be very careful about that record" (10)

Mr. Doi then emphasized that children would and should be going to Tule Lake with their parents, because they should be with their parents and that the evacuees should be assured that citizenship rights are in no way affected.

Evacuees also raised questions regarding the age at which children could make their own decision (This was in connection with a statement by Mr. Robertson that if children did not wish to go, "we want to help" them make other plans.



## Segregation at Heart Mountain

Howard Embree: "At any age" (in answer to a specific question regarding age of decision) (11) There was further questions and discussions by evacuees and reference was made to Administrative Instruction #65, Mr. Embree stating that the age of 16 was "stipulated". Mr. Robertson disagreeing with Mr. Embree and saying "I think 18".

It was apparent the evacuees wished clarification on this point and whatever the age, that they go "without jeopardizing their status?" as one evacuee phrased it.

Robertson: "If children of any age" go ... "when the time comes for them to go to Japan"... "can be worked out at that time". "It is not the intent of the United States to deprive (citizens) of citizenship rights".

Mr. Doi: (Persons going to Tule Lake) "should declare that they are taking their children to Tule Lake as parents, and not that they want their children to be considered as repatriates or expatriates."

Howard Embree: There is no danger of jeopardizing citizenship. There are only two ways that that can be done (1) by desertion from the Army and (2) by treason.

Mr. Doi: (Again raising the question of) "going to the segregation center...endangering citizenship rights."

Evacuee: (Question as to whether all persons requesting repatriation and not withdrawing request before July 1, must go to segregation center) "No exceptions?"

Robertson: "No exceptions."

Mr. Anderson continued with his interpretation explaining that the movement would be in charge of the Army.

(Aside comment of an evacuee: "We will go out the way we came in.") that provision will be made for those who because of age or ill health need special care - that special diets will be provided and that one representative of WRA will be on each train.



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Evacuee: "While we are all here what are we going to do about the moths and insects coming into the barrack?"

Mr. Anderson continued, stressing the need to avoid factionalism when new residents arrived from Tule Lake - that there would be a temporary housing problem that as residents relocated, there had been a tendency to spread out and that it may be necessary to "double up a little".

Mr. Anderson also explained that families whose application had been "approved" for joining the husband in the family internment camp would not go to Tule Lake but "if their application has not been approved they will be expected to go")

An evacuee raised a question regarding the composition of the hearing board.

Robertson: The hearing board will be "as now constituted": Mr. Leghliter, Mr. Anderson, Mr. Carroll, Mr. Corbett and perhaps one or two more."

The question was then raised as to whether persons would be called for the hearings alphabetically or by blocks (Answer: probably by blocks)

In the discussion regarding moving of freight an evacuee asked if "there is enough lumber"? and who would "do the erecting"? *crating*

Evacuee: "Will there be a Japanese translator at the hearing board?"

Anderson: "We will look to the Community Council for advice on that."

With a restatement of the time and place of meetings of block managers, block chairmen and committeemen, the meeting ended.

OWC:jmc

8-3-43



## Segregation at Heart Mountain

### Notes:

- (1) It was the intent in this statement to give in broad outline the scope of the interpretative method, approach, chronological development, and emphasis. Particular attention was devoted to reactions and questions of the evacuee resident leaders and others present, and not to every detail of explanation by the project administration except where the writer considered statements to be of particular significance. Quoted material is in general accurate, although unimportant words may not be quoted exactly as expressed by the speakers. It may be of interest to record that two or three resident young women were observed to be taking what appears to be a verbatim record. Many of the evacuees took notes. The writer does not know how many representatives in addition to those officially participating were participating. Miss Payne took about 8 members of her staff whom she expected to use in interviewing and interpretive work.
- (2) In the judgment of the writer, the Project Director did not adequately interpret Group 2 or the function of the hearing board in relation to the "No" answer group. See page 2 for his return to this group. However, it was still not made clear that for this group (1) the hearings would relate to a date, July 15 & after, (2) that the interview with the hearing board will be concerned with a present statement of loyalty as well (3) as other factors.
- (3) The Project Director's words were not clearly audible to the writer who was sitting about half way back towards the rear of the theatre. This may have been in part responsible for the questions which arose later.
- (4) Mr. Anderson had previously advised that his first meeting with Block Chairman (council members) and block managers was of a general nature and did not include any specific discussion of Segregation plans other than to plan an organizational set up by which correct information could be gotten to the people. The evacuee leaders present suggested the idea of 4 committeemen chosen by the evacuees from each block to participate on the informational program.
- (5) Reference may have been made to relocation in outside communities. However, neither at this point nor later was there any emphasis upon relocation rather the discussion concerned the question of remaining at Heart Mountain or of being segregated at Tule Lake.



## Segregation at Heart Mountain

### Notes:

- (6) The Project Director held a meeting on Monday morning August 4, with Division Chiefs at which presumably the general meeting to explain Segregation was planned. Incidentally, the writer was not invited to sit in on this Monday morning meeting. This is mentioned because when I arrived at the Project the then Acting Project Director, Mr. Todd, told me that I would be asked to be present at the meeting of Division Chiefs as well as of the meeting of the Community Services Division.
- (7) The definite impression was received that Appeals Board hearings would be necessary for student leave. There was no reference to the use of the Appeals Board to correct mistakes other than Mr. Robertson's one comment regarding "injustices".
- (8) and (9) Mr. Okomoto, the person who gave Miss Payne the statement of reasons for new requests for repatriation and change from Yes and No answers (previously reported) is an evacuee leader, about whom there is considerable difference of opinion among appointed project personnel. Miss Payne has talked to him at length about the problems and future of Japanese in the United States. She does not consider him an "agitator" or trouble maker. Mr. Anderson on the contrary commented after their meeting that it was necessary for Mr. Robertson to put Mr. Okomoto in his place as he did. That Mr. Okomoto had caused a great deal of difficulty during registration and also that he was not <sup>also</sup> listed by block representatives. After the meeting Miss Payne expressed (voluntarily) to me her disappointment that Mr. Okomoto has been handled in that way particularly since she did not think that a correct statement had been made regarding hearings for the No Answer Group up to this point.
- (10) Mr. Doi is an evacuee leader, characterized by Miss Payne as "a brilliant lawyer" who has been chairman of the Judicial Commission (or preliminary hearing board?) and who has "a sense of the dramatic". He probably asked more of the questions recorded in this statement but the writer could not be certain of the identification.
- (11) Miss Payne advised that while she has not been supervising Mr. Embree's work in regard to requests for repatriation she understands that he has been taking requests or declinations from "very young children".



(The following is a document of a young man at Heart Mountain who gave a qualified answer to question 28 and was called Before the Leave Clearance Hearing Board to determine whether he should be removed to Tule Lake or not. The final recommendation by Guy Robertson, Project Director, Heart Mountain, was: "I have reviewed the transcript of this investigation and the records we have in the case and cannot find anything in these records to justify me in withholding a recommendation for Leave Clearance.")

Personal Information (Form 304-A)

Name: Hisao Hata

Former Address: Pasadena, California

Date of birth: July 6, 1922      Place of birth: Hollywood, Cal.

Sex: Male      Height: 5' 10"      Weight: 165#

Marital Status: Single

Parents: Father a gardener, mother a housewife.

Siblings: Two sisters, two brothers, all younger.

Schooling: Finished 2 yrs. at U.C.L.A.

Visits to Japan: 3 months in 1937 with Boy Scout tropp.

*Miyamoto*

*N.B. I feel that this document expresses what tends to be characteristic of the nisei. The difficulty of the nisei is that he cannot wholly identify himself with the U.S., because he is marginal; and because of the tendency to idealize.*



April 9, 1943

Dear Sirs:

I write this because I was told today that I could not obtain a seasonal work pass to leave this center on account of my not answering Question 28 on Registration Form No. 304-A. (Question 28 ran something like this: Do you swear unqualified allegiance to the United States of America and foreswear all allegiance to the Emperor of Japan?)

(Marginal note by writer: However in reality I did write an answer to that question, but that answer was neither an unqualified "Yes" nor an unqualified "No".)

My answer was, "My religio-philosophical understanding of life does not permit my taking oaths of allegiances to any state, government, or organization whatsoever. See Matthew v. 23-7."

I did not write a plain "no" to that question, because I was afraid that such an answer might be construed by others to mean that I was loyal to Japan (and such is definitely not the case.)

I did not write a "yes" (though it would have been easy enough to lie--as many did) because such an answer seemed to me to violate my understanding of the meaning of my life, that meaning upon which my life is based.

Here I am--a lonely, insignificant being--brought into this world of space and time only to exist for a brief moment and then, as I must know, disappear. What am I to do? What is the universe for?

I only know and feel that the universe exists for its own ends and that human aims and ends are insignificant beside them.

To Question 28 I could have answered "yes" only on the condition that I be permitted to retain my conscience and reason as guides for my conduct. I could however have unreservedly denied and disavowed any sort of patriotic allegiance to the Japanese emperor whatsoever.

But I could not have taken flatly an oath of allegiance, because--to use a well-known and oft-repeated thought--I consider primarily the whole world to be my country and all its inhabitants my fellow-citizens.

Were I in Japan, I would have to speak and act in the same way: I would have to refuse to swear allegiance, to refuse to serve in the army, and would have to take whatever consequences they'd heap upon me. Otherwise my conscience, thoughts, and feelings would give me no rest: I would have wrecked quite knowingly the meaning of my life.



And by not taking oaths of allegiances, I mean no disloyalty to the people of any nation--as people. In fact from my point of view I consider myself to be rendering the best service possible to the people, their posterity, and the universe--though to others that viewpoint may seem strange.

The understanding of wherein lay my correct relationship to the ~~universe--thought to others~~ universe first began to be effectively realized by me two years ago (I was then in college) when my life came to an agonizing standstill: I had either to find a new and reasonable meaning in life or cease going on living.

Service of one's personal welfare or the welfare of the state or even of humanity--service which had formerly appeared satisfactory--now seemed to me senseless in face of inevitable destruction, conflict, sufferings, death, etc.

The crisis became resolved, however, when the life-giving teachings of Leo Tolstoy began to exert their influence on me and gave to my life the new and sensible explanation I had been seeking.

And when it became evident that the present-day methods and philosophy of education (stressing of "success" and "getting ahead" and hence the increasing of strife and division among men, instead of the stressing and increasing of cooperation, love, and union among men) did not accord with my new-found faith, I left college.

In the two years that have passed, my understanding of what life means has been becoming ever clearer and clearer, fuller, deeper, and more mature.

I cannot return to the old ways of believing and acting: their falsities have been made too evident. I can change my beliefs only if someone discovers and points out to me better ones.

I only seek the truth, and knowing that death may overtake me at any moment, I have no wish of dying under the possible burden of the knowledge that I did not do in my life that which was better and right and which I could have easily done.

For some time I have been waiting and trying to make my every day life conform in practice with the dictates of my religious philosophy and morality.

My livelihood, I have been wanting to earn through physical labour--preferably in an occupation absolutely necessary to the life of mankind, carried on in natural surroundings, healthy, not dependent on profits from other men's labour, and permitting simplicity and independence of life.



Farming seemed to me one of the first things I should try.

And so with the approach of spring, the start of a busy farming season in regions nearby, and the demand for farm laborers, I decided to ~~go~~ try to go out into the work-a-day world and get some practical farming experience amid the real conditions of life.

But as I have already explained, my application for a seasonal work leave was denied, but I am hoping that you will reconsider my application and permit me to leave.

I really do not see the harm there can be in letting me leave for work on a farm, since my faith is one of peace, humility, and love, since I have lived in an American community practically all of my life (and I think it is because of my living in America that I have had such free and easy access to the teachings of Tolstoy), and since conscientious objectors (to many of whom I feel akin) are being used for farm labor.

(Tolstoy's teachings, I may add, are nothing but the pure and unadulterated teachings of Jesus. I have hesitated 'til now to mention the latter because I did not want to have his real teaching confused with what is ordinarily mistaken for them--conventional Church Christianity, which seems to me overloaded with superstitions, perversions, and hypocrisies.)

I know that much of what I have said is unaccustomed to and may seem strange and that what I have said is brief and inadequate. But I have tried to express something of my basic feelings and beliefs as exactly as I could and without modification.

I hope my application for permission to leave will be considered with understanding and fairness.

Sincerely yours,

Hisao Hata  
25-17-B  
Heart Mountain, Wyoming.



HEARING BOARD FOR LEAVE CLEARANCE

August 26, 1943

MEMBERS OF THE BOARD: Irvin Lechlitter, Project Attorney  
William J. Carroll, Employment Officer

INTERVIEWEE: Hisao Hata  
25 -17 - B  
Heart Mountain, Wyoming

LECHLITER: We asked you to come in to ask you a few questions and to let you say anything you wish to say. Your answer to question 28 last February was as follows: "My religious-philosophical understanding of life forbids my taking oaths of allegiance--to any power, organization, governments, etc. whatsoever. See New Testament, Matthew 5-34." And to question 27, "Are you willing to serve in the armed forces of the United States on combat duty, wherever ordered?" you answered "No, I am a conscientious objector."

HATA: I am a C. O.

LECHLITER: Oh, you are a C. O. On the basis of your answer to 28, you are being considered to go to Tule Lake. You are a C. O.?

HATA: Yes.

LECHLITER: What is your religion?

HATA: Well, it is not a conventional religion. It is more personal. It is based on the readings of Tolstoy. His is based on the gospel tied up with Confucious and Christ.

LECHLITER: Have you been classified as a C. O.?

HATA: No, I asked for it; but they put me in 4C.

CARROLL: You weren't old enough to register prior to evacuation, is that right?

HATA: Yes.

LECHLITER: How old are you now?

HATA: I am twenty-one.

LECHLITER: Where were you born?

HATA: In Hollywood.

LECHLITER: Have you visited Japan ever?



HATA: Yes.

LECHLITER: When?

HATA: In the summer of 1937.

LECHLITER: When did you return?

HATA: I left the end of June of that year and got back in time for school in September.

LECHLITER: What were you doing in Japan?

HATA: I left the end of June of that year and got back in time for school in September.

LECHLITER: What were you doing in Japan?

HATA: We were on a travel tour.

LECHLITER: Who sponsored the tour?

HATA: The boy scout tropp of which I was a member sponsored it. It is the same troop as is here.

LECHLITER: You were there three months?

HATA: Yes, that included the whole trip.

LECHLITER: And you have never been there since?

HATA: No.

LECHLITER: ~~And you have never~~ Where were you educated?

HATA: In Hollywood and at U.C.LAA. for two years.

LECHLITER: What were you studying at U.C.L.A.?

HATA: English.

LECHLITER: That was your major?

HATA: Yes.

Lechlitter: Did you intend to teach English?

HATA: No, I had the idea of doing some writing. That was the final ambition at that time; but it has become secondary now.

LECHLITER: What is your ambition now?

HATA: It was influenced by my belief and my duty to it and my determination to live up to that.



LECHLITER: Tell me about that philosophy--what it stands for.

HATA: Yes. Simply stated, it is really based on the essence of Christ's teachings, which are really the essence of other teachings. I do not want to say it, because it might be confused with other Christian teachings. It is the teaching of conscience and the rule of not doing to others as I do not want them to do to me.

LECHLITER: How do you get Tolstoy mixed up in that?

HATA: Because he is the one who turns my thoughts in that direction.

LECHLITER: In which book--"War and Peace?"

HATA: No, all of them.

LECHLITER: You have read all of Tolstoy. Do you think his ideas are the same throughout?

HATA: No. He changed at the age of fifty.

LECHLITER: When did he write "AnnaKarenina", before or after the change?

HATA: Before.

LECHLITER: And "War and Peace" was written after it?

HATA: No, before. But "Anna Karnina" was written only a short time before the change.

LECHLITER: What was the change in him?

HATA: Up to that time, he said he had lived in the belief that worldly success, as he understood it, would suffice in life because of his successful family life and career as a writer; but at fifty, an internal change occurred, and his life seemed empty and meaningless, and he was at a stage of despair; so he had to find something to satisfy him. He was on the verge of committing suicide; but after a long struggle, he decided to take the teachings of Jesus (not the church teachings). From those he derived a basis for his future life. That is not an isolated phenomenon. James describes Tolstoy's change as an essence of that which occurs under a general classification. He says there were too many people in the past definite changes toward religious mysticism caused by surveying the outer world and seeing in it nothing rational and nothing important and being driven to find a new outlook on life.



- LECHLITER: I see the religious significance you derive from Tolstoy. Have you ever derived any political significance from him?
- HATA: Only as it is related to the religious aspect.
- LECHLITER: Try to separate the two.
- HATA: I do not understand.
- LECHLITER: I am trying to find out if you read into Tolstoy's writings any political feeling. Would you say he was, fundamentally, a democrat?
- HATA: Well, I think Christianity includes democracy. So does Communism, except for the violence of Communistic teachings. Tolstoy believed in the brotherhood of man and in equal rights, but did not believe in using force in obtaining them.
- LECHLITER: Have you acquired that sense of Tolstoy's political feelings? Have you embodied it in your feelings?
- HATA: You mean the brotherhood of man, which is without violence?
- LECHLITER: Do you, in your form of Christianity, include democracy?
- HATA: Yes, It is an integral part of it. I cannot think of Christianity without democracy.
- CARROLL: You mean as it is expressed in America?
- HATA: The ideals of America, yes.
- LECHLITER: Is there any place in your religio-philosophical approach for Fascism?
- HATA: I think Fascism is directly opposed to it. It is a reaction against it because Hitler read the teachings of Nichy (Nietche), and Nichy said the Christian teaching of turning one's cheek and all that was sentimental nonsense and the right of might and the struggle for existence was all there was to life. Hitler's philosophy is like that.
- LECHLITER: When did you first start reading Tolstoy?
- HATA: I think in the summer of 1940.
- LECHLITER: Had you met him before in any way? Are you particularly interested in Russian writers?
- HATA: I was interested in writing in general and in reading; and, another thing, I think I ran across a book of O'Hearn's. He mentioned Tolstoy in it, and I became interested.



LECHLITER: What was your reading prior to that?

HATA: PREVIOUS TO that, I was interested in Communism. Then in science; previous to that, in democracy, and previous to that, I cannot say that I was for Japan, but I considered Japan's political and military aims and considered my possibilities in America, etc. All those did not seem satisfactorily; so I reached the crisis of forming this new philosophy.

CARROLL: What age were you when you began this reading?

HATA: Over a long period, but I suppose the philosophical side started when I began to think about death and life in general, probably at the age of eleven, just after my brother died.

CARROLL: Did your brother die in this country?

HATA: Yes.

LECHLITER: How do you classify yourself today as to political beliefs?

HATA: That is a difficult question because I have to separate political questions from violence--if violence can be separated from politics. It is a difficult question, because I certainly do not like the violence aspect of Communism; but I think that their idea of social and economic equality is admirable.

LECHLITER: Do you see any fundamental difference between Communism and democracy when it is separated from force?

HATA: Well, I do not know too much, I suppose, about Communism, but separated from force it is a lot like democracy. Ambassador Daviews said both Russia and America are about the same but different in methods.

CARROLL: You think the two cannot be separated? They must go hand in hand?

HATA: They are not separated.

CARROLL: You think they must be together?

HATA: No, not at all. I just wanted to make myself clear. I might be misinterpreted.

CARROLL: Are you still a conscientious objector?

HATA: Yes.

LECHLITER: Do you have brothers and sisters?



HATA: Two brothers and two sisters.

LECHLITER: Where are they?

HATA: Here at Heart Mountain.

LECHLITER: Are they older or younger than you?

HATA: Younger.

LECHLITER: Were the boys or girls old enough to register?

HATA: No.

LECHLITER: Are your father and mother here?

HATA: Yes.

LECHLITER: Did they apply for repatriation.

HATA: No.

LECHLITER: You are not married?

HATA: No.

LECHLITER: You were in school up to the time of evacuation?

HATA: No, I worked one or two months in a paint shop, doing detail work, and then as a clerk in my cousin's grocery.

LECHLITER: Do you do anything here in the center?

HATA: Yes, I am a labor foreman.

LECHLITER: Have you had any military training?

HATA: Yes, ROTC for two years.

LECHLITER: Were you a conscientious objector then?

HATA: At that time, I began to be one, and that is the reason I left college.

LECHLITER: Are you a duo-citizen?

HATA: No, my father had it retracted from Japan just before the war. I don't know if it had time to go through.

LECHLITER: Do you want to keep your Japanese citizenship?

HATA: No.

LECHLITER: Do you ever expect to go back to Japan to live?

HATA: No.



LECHLITER: Do you see any advantage in holding your Japanese citizenship?

HATA: Advantage? No.

LECHLITER: Do you want to relocate from the center?

HATA: Yes.

LECHLITER: What would you like to do?

HATA: I would like to try farming first.

LECHLITER: Any particular place?

HATA: No.

LECHLITER: You would try that as an experiment, I believe.

HATA: Yes.

LECHLITER: If you did not like it, what would do ?

HATA: I would have to try something else.

LECHLITER: Do you want to go back to California?

HATA: We have a house there, and that is an influence; but my father is talking of going out and doing farm work next year.

LECHLITER: Would you go with him?

HATA: Yes.

LECHLITER: What about after the war? What do you plan to do?

HATA: Maintain the same experiments in life, I suppose.

LECHLITER: Where would you like to do that?

HATA: Any place.

LECHLITER: In California.

HATA: It would not matter.

LECHLITER: Would you like to go to Japan to experiment, do you think

HATA: To go there would not be so convenient-- to learn the language and become acquainted with the customs. But if that were a necessity, I would still try to follow the same creed and experiments as I think there is more need for it there than here.

LECHLITER: That might necessarily not be Japan, but any country?



HATA: Yes.

LECHLITER: Does your family own property in Japan?

HATA: My father bought a house there, but I think he gave it to a nephew and niece, because they were without parents.

LECHLITER: How long was your father in America?

HATA: How long? Thirty years or so.

LECHLITER: Has he been to Japn often?

HATA: Just once.

LECHLITER: For how long?

HATA: For two months, probably.

LECHLITER: Have you any recreation beside your philosophy?

HATA: Yes, when I have an opportunity I like to swim and play basketball and tennis.

LECHLITER: Did you ever engage in Japanese sports?

HATA: You mean like Jiu Jitsu? No.

LECHLITER: Do you belong to any Japanese organization?

HATA: No.

LECHLITER: Does your father?

HATA: I do not know.

LECHLITER: Do you speak Japanese?

HATA: You might say pidgeion. Not any good.

LECHLITER: Do you read it or write it?

HATA: No

CARROLL: You have made the statement, "To question 28 I could have answered "yes" only on the condition that I be permitted to retain my conscience and reason as guides for my conduct. I could however have unreservedly denied and disavowed any sort of patriotic allegiance to the Japanese emperor.whatsoever." In this statement you have said you would be willing to answer question 38 "yes". Do you mean you would be willing to answer it "yes" now?

HATA: Only on the expressi condition that I might be allowed to follow my reason and conscience.



LECHLITER: Do you know, or feel, that by being a citizen of the United States you have that right?

HATA: Not necessarily, because it is a question of, you might say, divided allegiance. You might say, I owe allegiance to God and I feel that if I do swear allegiance to the United States, I would be violating my respect for the other authority I hold allegiance for.

CARROLL: You feel the privileges extended by the constitution of the United States are such that you think would not permit you to swear allegiance to this right of conscience? You see, you have two things. You are a conscientious objector. You can still be loyal and be a conscientious objector, but you say you cannot swear allegiance.

HATA: I hold some beliefs similar to that of the Quakers. They do not swear allegiance.

CARROLL: But the Mormon's won't swear allegiance; but they can affirm allegiance. That is, I am trying to see if you cannot say "yes" to this and still have your own conscience and reason and have no difficulty.

HATA: I think it is a question of what one means by "allegiance" to a country; and the point is it bothers my conscience if I do swear allegiance when I am taking something away which I should give, not to human authority, but to this other One. Christ in his Sermon on the Mount said not to make an oath to anyone because you are never in your own power at all times and ought not pliantly to promise such a sweeping allegiance which might lead to serious things. Among the ancient Philosophers, they mentioned these oaths of allegiance and that one ought not take such oaths. I talked with Mrs. Falkerson when she was here, and she said she would not think it (the oath) and Christianity were incompatible; but that did not satisfy me.

CARROLL: In other words, you are a citizen of the world--of the universe.

HATA: Yes;

LECHLITER: Do you think you would ever do anything to harm the war effort of the United States?

HATA: Of course, one would have to define what he means by "harm", but I would never do anything by violence.

LECHLITER: How do your parents feel about this?

HATA: They do not like it, of course, They do not quite understand.

CARROLL: You understand, we have no objection to what you think.



HATA: We have had a great many quarrels over this.

CARROLL: If you were called for the army, you would request that you not be inducted because of this belief?

HATA: Yes, I guess I would.

LECHLITER: I do not know what to do with you. I do not know whether to send you to Tule Lake. Can you separate your beliefs from your loyalties long enough to decide whether or not you want to be a Japanese or an American?

HATA: No, because I belong to the universe. I have no loyalties to any country.

LECHLITER: We will notify you of the decision reached at a later time.