

1. Interview with Harry Mayeda

It has taken time for JS to gain the confidence of some of the leaders in the Project. Until the registration JS did not know Harry very well. The registration issue, however, served to put them on the same side. From the more resistant elements among the colonists they were looked upon as Inu. JS sympathized with Harry in his view that the administration had bungled the handling of the registration and were to be blamed for much of the trouble that was caused. Harry has been anxious to talk over the registration with JS and also the more recent problem of segregation. A bond between the two has been formed, and it has made possible a frank discussion of the various problems within the Project.

2. Registration

Harry's view of the registration tends to be an apology for the action of the City Council (CC) and the Planning Board (PB) and a condemnation of the administration for mishandling the whole registration procedure. This bias should be kept in mind, but on the whole Harry's explanation of what caused so much misunderstanding and trouble is more plausible than the ones offered by some people on the administrative staff. The following is the gist of Harry's explanation of the registration issue:

"The administration blames the CC and the PB for not having taken a firm stand on the registration issue. They expected us to come out and tell the people that they had to register. You couldn't blame us for not doing it when we were not given the power to control our own destiny. The administration did not even consult us and went ahead and made the people

antagonistic toward registration. Then they want us to take a definite stand and tell the people that they should register. If we had been responsible for the people feeling in that way, we would have been willing to shoulder the responsibility of arriving at a decision. After all, leaders have to guide the people and be responsible for the decisions they make. But under the circumstances, it was unfair of the Administration to expect us to come out for registration."

Harry then traced the history of the registration issue. After the announcement had been made that registration for selective service would take place, CC and PB leaders were called in and told that registration would take place. Hayes had been sent to Washington and would return for the details. Hayes did return and another meeting was called to hear his report. The only significant remarks that he made were that they were required to give speeches in Washington about life in camp and that an Army team would arrive shortly with the details of the registration procedure. Beyond these meetings the CC or the PB were not consulted at all as to how the registration should be handled. This is one fundamental reason why the two bodies do not feel responsible for the registration trouble.

The Army team then arrived. On February 9 at 10 a.m. CC and PB representatives were notified that there would be a special joint meeting at 11 a.m. They got together and were introduced to the Army team, consisting of Carroll, Sabatini, Sullivan and Tsukahira. Coverley made a few introductory remarks. Then Lt. Carroll read the Message. This was translated page by page by Father Dai. After that not a single

question was allowed to be asked from the floor, and the meeting was adjourned because it was too close to noon.

The same afternoon a similar meeting was held with the block managers. In the evening meetings were held in the various wards, but very few questions were allowed to be asked.

On February 10 at a joint meeting of the CC, the PB and the block managers, Coverley offered to answer all of the questions that the people wanted answer. Consequently, each block was instructed to send in questions which they wanted answered, which they did. On February 15 at a joint meeting the answers to these questions were released. Mr. Coverley answered all of the questions ~~to~~ having to do with Form 126.

Many of the answers, however, were merely "yes" or "no" or "I don't know," or "Only the War Department knows" and did not help to clarify the issues involved. Anyway, the people were more interested in questions concerning Form 304, which had to do with the Selective Service registration. But Lt. Carroll refused to answer each question that was asked by the people. To quote Harry:

"After Coverley finished answering the questions, I turned to Lt. Carroll and asked: 'Now will you answer the questions pertaining to Form 304.' His answer was: 'Son, all of the questions that were asked are answered in the Army Message. I'll read that.' And he proceeded to read the Message. He also read Secretary Stimson letter, and then ended up by reading the Espionage Act."

Harry believes that the Block 42 Incident was responsible to a large extent for making the registration issue such a troublesome one here in Tule Lake. He feels that if it

hadn't been for that more people would have registered than eventually did. About the incident Harry said:

"It brought out the Yamato-seishin (Yamato spirit) in them and gave them a reason for not wanting to register. After that they felt that they shouldn't let those boys down. When the boys were taken the CC and PB were<sup>n't</sup> even notified that they were going to be taken. After they were taken we asked that they be returned. The answer of the administration was that the Army had made a decision, and it couldn't be changing it all of the time because it would lower their prestige. I told them that the Japanese weren't the only ones who believed in face-saving. We also suggested a new plan for registering by mail, sending the forms to each individual to be filled out at home. This was refused on the grounds that the parents would dominate the children.

"There wasn't very much that we could do but resign. The real reason we resigned was because we couldn't do anything without the cooperation of the administration. We weren't consulted at all. The administration interpreted our resignation as having been made necessary because we had committed ourselves to getting the Block 42 boys back and we had failed."

"On the first day registration we had a meeting and sent a delegation to the Ad Building to ask that the registration be postponed three days. Their answer was that they would delay the Issei registration for three days, but they couldn't delay the Nisei male registration because it was a Selective Service registration."

Concerning the Kibei movement to oppose registration, Harry agreed with JS that it was a spontaneous movement, and not

an organized, sub-rosa movement. Kibeis were being sent individual notices to come to register and were being picked up when they did not. The administration seemed to think that the Kibei movement was organized. The Kibeis had drafted a resolution, stating why they did not wish to register. This was signed "Residents of Tule Lake," and copies sent to Major Marshall, Coverley, and Washington. This resolution, however, was the same one that was sent out from Topaz. The copy that went to Washington came back asking what group was sponsoring the resolution. No further action was taken on this matter, and the copy now rests in Harry's hands.

JS asked Harry whether he was threatened during registration. When the Recreation Department was considering putting on the U.C. Rally a committee came to see him. It was composed of a Kibei and an Issei. They told him: ~~xxx~~ "putting on a movie at this time would be just like drinking sake in the kitchen and having a merry time when there is a funeral going on in the parlor. It shouldn't be done at a time like this when everyone is worried." The rally was consequently put off. Then the Niseis became organized and obtained the support of Hawaiians and Pensioners and others. The rally was put on with these boys coming in with lead pipes and clubs.

Analysis Harry's account is undoubtedly biased. He overlooks for one thing the fact that the questions presented to the administration were far too numerous and disorganized. Also, the Block 42 Incident did encourage some people to register, although it did strengthen the resolution of some not to register. It is still possible that the City Council might have issued some sort of statement clarifying their

stand. But the refusal on the part of the administration to listen to advice offered by the CC and the PB is a big indictment against it. The refusal to postpone the registration, the refusal to answer questions fully, Lt. Carroll's refusal to release answers to specific questions, the refusal to return the boys from Block 42, the refusal to change the method of registration--all of these show a lack of cooperation on the part of the administration with the CC and the PB. It is on these grounds that the CC and the PB claim that they could not have come out with a definite stand in favor of registration. In one way the fears of these two bodies that the administration was not being frank with them was justified by the fact that the Espionage Act or Selective Service Act was not invoked for those refusing to register. Any one who upheld the administration point of view would have been left "holding the bag."

### 3. Harry Mayeda on segregation

The registration issue came as a surprise to most people--including the administration and the evacuees. Segregation, however, was vaguely expected by many people, and now that it has been announced, more attention is being given to it than was given to the handling of the registration. There is evidence of more cooperation between the administrative officials and evacuee leaders, both intent on avoiding the trouble they incurred on the earlier issue. The Social Analyst, for instance, has already been consulted on the possible effect of the segregation process. The Project Director has called together a group of leaders to discuss ways and means to avoid unnecessary complications caused by lack of information and misunder-

standing. These points have been brought out in an interview with Harry Mayeda. The following is his account of the development of the segregation process.

When Myers last visited the Project, he assured Harry and other leaders who had an interview with him that he was against any sort of "negative segregation." He desired positive segregation, whereby the more loyal ones would be resettled on the outside, rather than attempt to segregate the disloyal element. Possibly due to pressure from the Dies Committee and other reactionary elements on the outside, Myers was required to put into effect the segregation of the loyal from the disloyal. The decision to carry out the segregation was reached in Washington. The Project Directors were consulted on this matter in June at a meeting of all of the project directors, but at that time no definite decision had been reached.

The segregation was first announced in the Dispatch on Monday, July 12. On Thursday, July 15, Coverley called a meeting of leaders from both the administrative staff and the colonists to discuss the impending segregation. Those present included Harkness, John D. Cook, Dr. Ichihashi, Kuramoto (President of the Board of the Directors of the Cooperative Enterprises), Kihei Ikeda (from the Planning Board), Bob Shirai (Executive Secretary of the CC), Harry Mayeda, and Rev. Tanabe. Neither Zimmer nor Frank C. Smith were present. Perhaps they were invited, but could not attend. Joe Hayes was in his office across the corridor, but he was not asked in. Coverley probably found out his competence, although it took him a long time to do so. (Since the nature of the meeting

was to discuss means of getting proper information to the people, Coverley perhaps felt that it was unnecessary to call in his inner circle of division chiefs. On the other hand, the liberal elements of the administration were not called in, either.)

Coverley announced that he expected the procedures of the segregation to arrive soon. At the present time he did not have any more information than which appeared in the Dispatch. He and the Project Attorney, Silverthorne, were leaving for a conference of project directors in Denver to receive instructions. Several points were brought up for discussion. First, it was felt that the full information should be allowed to reach the people with the least amount of distortion. For this purpose the Dispatch, both English and Japanese sections, would be utilized to the fullest. Since delegates often failed to convey the correct information back to the people, it was suggested that meetings should be held on a ward basis, perhaps in the high school gymnasium, where the problem could be discussed fully. (Note the need for a large assembly hall for better contact between leaders and the people.) Another consideration that was taken up was a counseling service for individual families which would find difficulty arriving at a decision because of lack of understanding or split within the family. Such a service which arose from the people was thought to be a good idea. There was also a discussion of demands that the project director might take to the conference in Denver to ~~ensure~~ avoid mistakes. One question that was brought up was that if the repatriates were not going to be tried at all, it would cause some injustice, since many people took

out repatriation papers only to avoid registration. (Note this gesture to consult the evacuee leaders.) Some hypothetical cases, including those involving family splits, were discussed, but no definite conclusions were reached.

More meetings of this type are expected in the future, meaning closer cooperation between the administration and the evacuees.

#### 4. Harry Mayeda on political development

On February 21, Sunday, boys from Block 42 were removed from the Project by soldiers at the point of bayonets. The next day the Planning Board and City Council held a special meeting to discuss future plans. They made two demands on the administration, both of which were rejected. They asked for the release of the boys from Block 42 and offered a new registration plan. ~~Both were flatly rejected~~ The flat rejection of both caused members of both bodies to resign as a body. The consensus of opinion of the members was that they had done all they could do and that it was futile to stay in office. There was a strong feeling that the administration had failed to recognize their existence and had rejected all of their suggestions. The Planning Board reelected new members, supposing that the City Council would do the same thing. No efforts were made to reelect councilmen because, according to Harry Mayeda, "there was no hope for cooperation by the administration at the time of registration."

When Myer visited the Project toward the end of March, he was advised by a group of colonist leaders to allow Isseis to participate in city government on equal terms with Niseis.

Myer was favorable to this suggestion, and further action from the Washington office was awaited before the CC was revived. Harry Mayeda gives an account of the subsequent development of the CC.

In May Administrative Instruction #34 was issued, stating that Isseis would be able to be elected as councilmen along with Niseis. This was good news to the colonists, and there were hopes that a more effective CC could be revived. On June 14 a committee composed of a block representative from each block met to discuss the possibility of amending the present City Charter to make it possible to allow Isseis a chance to become councilmen. This committee approved a change in the City Charter and elected a committee of seven to work on the amendment. (See TD, June 17).

Since the CC was no longer in session, it was necessary to obtain the signature of one fourth of the eligible voters in order to amend the City Charter. The committee to amend the Charter met and drafted a petition to be circulated. The Charter was to be amended to have an Issei and a Nisei as councilmen from each ward. Also, an Issei and a Nisei from each block in the ward were to serve as block delegates to consult with the councilmen of that ward. (See TD, June 24) More than the necessary one-fourth of the signatures were obtained. But before all of the petitions were returned an amendment to Administrative Instructions #34, made it necessary to revise the petitions.

Supplement to Administrative Instructions #34, issued toward the end of June, listed restrictions on the eligibility of councilmen. The following four were to be disqualified

from holding the office of councilman, although they still had the privilege of voting for councilmen: repatriates, non-registrants, those who qualified their answer to Question 28 or answered "no," those denied leave clearance. (See TD, June 28.) If the first instructions were received with general approval, the supplement was received with equal disapproval. The reaction against the supplement restrictions was strongest from Ward V. The delegates from that ward demanded their signed petition back because they did not know that the supplement was going to be issued. This supplement is inconsistent with the resettlement policy because more and more of those qualified ~~to~~ to hold office will leave the Project, leaving behind those who are not able to hold office. It puts a premium on the inu, and no inu is going to be foolish enough to stick out his neck by becoming the councilman from Ward V. (Note Harry's use of the work inu) There have been reports that if they do have a representative from Ward V and segregation should take place, he is going to be beaten up. Evacuee leaders in general have voiced disapproval of these restrictions.

The block delegates which drew up the petition to amend the City Charter met again to discuss the restrictions. It was decided that the Washington office would be asked to scrap the amendment and allow Isseis and Niseis to hold office according to Administrative Instructions #34. Consequently, a resolution was drawn up and sent to Washington asking that their wish be granted.

(This is as far as the revival of the CC has gotten. The administration was curious to know what held up the formation of the CC, and Dr. Opler explained to Mr. Coverley the reasons

for the halt. Dr. Opler also sent a report to Washington, asking that the restrictions be removed. Harry Mayeda has expressed fear that the Project won't have a CC before segregation takes place. He feels that there is a great need for a CC, because it is difficult to get complaints through to the administration through the present PB alone.)

[ 1. Ward V on segregation

Many people believe that the segregation process is not going to raise as much trouble as did the registration issue. There is reason to believe, however, that in Ward V, where there are a large number of people who will be called up for a hearing, there is more tension than in other sector of the city. JS asked Matsuda how things were coming along there, and he replied that he really did not know. The day segregation was announced he went to the messhall in the evening and found boys that he sat with acting a little queerly toward him. He did not know the reason for this until he went back to his apartment and read the Dispatch for that day. He could see no reason for the boys reviving the attitude of suspicion and resentment toward which which they maintained during registration. The funny part of it all is that many people in his block believe that he answered "yes" to Question 28, whereas in reality he answered "no." One man from his block that did mention segregation to him said, "We're going to have a lot of trouble again."

If tension in Ward V has not really mounted as yet, at least it is being rumored about by people in other Wards. Mrs. Akahoshi from Block 25 said: "My son, Ziggy, was married recently and moved to Block 41. But I hear trouble is already starting in that Ward, and I think it's going to be safer to have him move out of that ward now." This rumor cannot be entirely unfounded, because Mrs. Akahoshi has friends in Ward V from Oakland, but who moved out to the White Zone. X

2. George Ike on registration

Right after dinner yesterday JS sat in the shade with

George Ike yesterday. George has been one of the few people in the block who has consistently greeted JS in a friendly manner. The conversation ran somewhat as follows:

JS: "Well, when are the wedding bells going to ring?"

(George is engaged to Clara Sakamoto.)

George: "I don't know, with this segregation coming up."

JS: "Why don't you get married before it takes place."

George: "But supposing Clara answered 'no' and I answered 'yes.'"

JS: "Do you think she answered 'no!?'"

George: "No, but how about my family. I don't think that my ~~father's~~ parent answered 'no,' but I think my sisters did."

JS: "I suppose girls would be more likely to do what their parents tell them to do."

George: "I'm afraid so." John Itoda and I were the only ones in this block that were going to go register the first day at the Ad Building. Then I talked to some Kibeis who discouraged me. At that time kids in Block 26 and 27 and all of my friends were against register, and I thought it was best to avoid trouble. Consequently, I went and took out repatriation papers with the others, but of course I cancelled that right away."

JS: "What happened the morning we were supposed to register. Do you attend the meeting ~~of the Kibeis~~ proposed by the representatives from Block 42?"

George: "No, I kept away because I had intended to register. I attended a meeting of Kibeis in Ward III, and I bet you that they themselves didn't know what they were saying. I could have made a better speech myself. They didn't know

what they were doing. Maybe I should have come out stronger for registering, but I thought it was better not to stir up any trouble."

Analysis: Here we find community pressure at work to make a fellow change his mind on an important issue. George was too intimately tied up with the community to ignore the majority decision. ]

### 3. Kuroses' attitude toward their son

The Kuroses think a great deal of their son. Mrs. Kurose just worships him, and Mr. Kurose thinks a great deal of his ability, too. Last semester George received all A's except in gym, and the parents received a letter from the President of the University telling him that he ought to be proud of his son. Mr. Kurose took the letter to a friend's place at the other end of town to show to them. He was beaming with pride. They recall the things that he used to do in childhood, but most often they talk about his achievements in school.

### 4. Segregation

Among those who fear that they will be classified as disloyal there is talk that those who are loyal are going to be thrown out of the centers. According to Mr. X Kurose, he finds people like that working on the Project farm. They talk about segregation from morning till night, worrying needlessly. The contention of some are: "It's going to be too bad for some of you who registered, because you're going to be thrown out of the camp. We're going to be allowed to stay for the duration." Mr. Kurose, himself, does not feel that anybody is going to be thrown out, although he is not sure on this point.

5. Mr. Akahoshi on segregation

This morning Mr. Akahoshi, the block manager (#25) came to see JS for news about segregation. He wanted to know what the procedure was going to be. JS said that the procedure hadn't been announced as yet, but there was going to be a meeting of the project directors soon. He explained that care was being taken this time not to repeat the mistake made during registration, and that attempts would be made to get complete information down to the people. Mr. Akahoshi said: "If the matter is handled well by the administration, we won't have so very much trouble. If they mishandle it, we're going to have all sorts of trouble."

JS explained what he knew of the history of the segregation movement. He also explained that those who were loyal were not going to be thrown out of the projects. He showed the BM a ~~letter~~ a quotation of a letter from Acting Director Rowalt to Coverley, dated February 1, which ran: "Please make it clear we are not going to force people to relocate when they do not want to be relocated." Both agreed that it was a great misfortune that that statement had not been made public. They recalled that even the simple fact that those who answered 'no, no' would not be drafted was not made clear until Block 25 inquired about it specifically.

Analysis The interesting thing about this account is that Mr. Akahoshi took the time to consult JS. For one thing it meant that he had won his confidence as one who knew what was going on about here. It also meant that he was concerned enough about the segregation issue to take the trouble to

find out as much as he could about the matter. This concern on the part of leaders not to repeat the mistakes made during registration seems to be general. What is needed now is a wholesale campaign to dispell whatever fear that may arise. One rumor that should be spiked is that those who are loyal are going to be thrown out of the centers. There should also be an article in the Dispatch giving the history of the segregation movement, the pressure groups at work to oppose the Japanese people and the WRA. On these points the Information Division has not done enough. ]

1. Fish Market

The recently opened fish market, run by the Co-op is receiving more patronage than it can satisfy. The market is run by four men and a cashier. Sometimes someone comes from the Co-op office to help during the rush hour. When the door is opened at nine, there is already a large crowd waiting to get in to get the choicest piece of fish or fowl. The most desirable kind of fish seems to be tuna, to be sliced into sashimi. It is not uncommon to find people paying from a dollar to two dollars for a piece of fish. The most interesting aspect of the situation is the seemingly thoughtless spending on extra food. Whereas formerly most of the people would have figured up how much it would cost them to buy a pound of fish, at the market fish is being <sup>too much</sup> snatched off the counter and bought without regard to size or cost. One reason for this state of affairs seems to be the fact that the people have ~~been~~ found it very difficult in the past to buy fish for osashimi or chicken, both of which are considered delicacies. Consequently, there is a rush for them when they are available, even though they may be expensive. Another factor is probably the fact that the people have been fed for a year and no longer is in the habit of budgeting their income when spending for food, as they were formerly in the habit of doing on the outside. They are likely to keep on spending as long as there are things to buy and the money lasts.

As a sidelight one person working in the fish market threatens to quit because they are rushed. He believes that it is not worthwhile to be working in such a department. A

warden who was holding the people back is reported to have nearly gotten beaten up for getting fish only for his friends. All this according to John Matsumoto, who has a brother working in the fish market.

2. Mrs. Murayama's attitude toward Japanese

Before evacuation Mrs. Murayama had very little contact with the Japanese community in San Francisco, where she lived. Consequently, when she entered camp, her relationship with the people was a new one. Her intellectual interests, her desire for leadership, the degree of Americanization, all combined to place her high on the evacuee social scale in close contact with Caucasians. The fact that she had associated a great deal with Caucasians in the past made it easy for her to seek their association here. Consequently, between herself and the mass of people there already existed a cleavage even before she met any of them. However, as director of the Little Theater, Mrs. Murayama adjusted herself to camp life quite satisfactorily, associating mainly with Niseis interested in Little Theater work, with other Nisei leaders, and with sympathetic Caucasians. She felt that she was doing something for the people, and this gave meaning to her work. Even after the registration issue she continued to feel that she wanted to do something for the Japanese people, but a strain had developed in her relationship with the people in her own block. This mixture of wanting to identify herself with the Japanese in order to help them and the inability to cope with the actual barrier in daily life that has sprung up between them represents the dilemma of a leader, not of the "agitator" type. This feeling is clearly brought out in her conversation with JS.

M: "Do you know what sort of a place Chicago is like? I've been offered a job as director of a hostel."

JS: "It's not such a bad place if you are used to city life and you can find housing facilities. But I suppose a person shouldn't go in for managing a hostel unless he really likes that type of work. It means a lot of work without getting much credit for it. You really have to want to help the Japanese people before you can undertake a job of that sort."

M: "I really want to do something for the people. I want a job that will give me a chance to contact people and to travel."

JS: "What you really ought to be doing is public relation work for the WRA."

M: "I've applied for that work and had a lot of good recommendations, but I understand that work with the WRA is Civil Service Work, and they don't take aliens. Maybe some church group will be willing to hire me."

JS: "Well, the hostel job might be all right if you want to do something for the people, since you can't get what you want. Did you know that a great many leaders left the project feeling that they no longer wanted to do anything for the people after the way they were treated during registration and that they preferred to look out for themselves?"

M: "Oh, I don't think they should feel like that, James. I don't feel like that myself. After all, the people who opposed registration were sincere in their belief and they thought that the rest of us were doing the wrong thing. They were sincere and were willing to pay the price for their stand, and they still are. No, I respect them for their sincerity."

JS: "It wasn't so much that as the fact that these leaders worked hard for the people. Take Noboru Honda, for instance. He's always had the respect of the people in his community. During evacuation he worked hard for them. After coming here he spent a great deal of time at meetings, overworking, for what he felt was for the good of the people. Then during registration he did nothing except to go and register. He made no public statements and even kept away from block meetings. And people who had known him for years and people for whom he had done special favors would not even speak to him for a while. It was for this reason that many of the leaders felt that it was futile to work for the people when they left the project."

M: "Of course, since registration people smile at you less, and even that smile is often strained. But I don't feel that badly about it. Of course, I've never had much association with the people. When I first came I wanted to help the block people. I attended meetings, and I sensed that some of the men didn't think that it was proper for a woman to be intruding in block matters. They seemed to be doing all right, and so I've always left them alone. And of course, my interests were different, and I don't think that I've visited more than two homes in the block so far.

"The people in the block did give me a peculiarly estranged feeling, as if I were not wanted. A great deal of it was probably imagination on my part. It's a feeling that difficult to describe.

"Take the Ohmuras, for instance. They wanted to help the block people badly. Mrs. Ohmura was lending things right

and left, and doing what she could for the people. Perhaps, she wasn't prudent in the way she went about it. Why, during registration the Ohmura family was suspected of being informers, and they got it much worse than we did."

JS: "In their case there was a history behind it. Their cleavage with the rest of the people dates back to pre-evacuation days. In your case it began here."

M: "We're <sup>moving</sup> from this block, however. The children in the block won't play with Joan (about nine years old) here. They sometimes play with her for a little while, but whenever something come up, they say they won't play with her because we're inus. Don't they say we're bow-wows and that you're a little puppy, Joan?" (Joan nods her head as she colors a picture book.) "Maybe it's funny moving now when the incident took place some time ago, but it's not good for Joan/ to stay."

1. Masako Itogawa, Block 23

Masako is leaving the Project with her husband, Harvey, her baby, and her father and mother. Harvey has been out on seasonal work, doing farm work. He says that it's better than staying in a place like this. JS asked whether he was going to be able to support the whole family, and Masako did not seem to be worrying about it. JS said that she was being brave to go out in comparison to the attitude of other people. Masako said that they couldn't leave the old folks because there was no one to look after them. She said that about 50 or 60 people had already left her block.

2. Yaye Takasugi on segregation

Yaye asked JS whether "they" would make girls join the WAC if they were proven to be loyal and answered "yes" to Questions 27 and 28. JS said that he didn't think so. She also wanted to know whether there would be a good chance of being thrown out of the place if they are proven loyal. JS again said that he didn't think so. About the prospect of moving, ~~JS~~/ Yaye said: "I don't want to move any more. I want to be with my friends. What's the use of doing anything any more, when we don't know what's going to happen. This segregation business is really terrible, isn't it?" Yaye didn't even want to go to Gila, where she has many friends. JS pointed out that moving might offer more opportunities of meeting people, more adventure, and Yaye didn't see in that light at all.

3. Tonomura and Matsumoto on segregation

Tonomura and Matsumoto have been two of the more troublesome co-op members active in co-op affairs. Both have the desire to bask in public glory, so typical of the A type of

personality. They are not popular with their co-workers because they tend to be dogmatic. Matsumoto finds satisfaction in reflected glory from Japan's conquests. Their opinion on registration are those most likely to be held by the segment of the population leaning toward Japan.

They told JS:

"The purpose of the segregation is to make an excuse to get people out of the camps. It's clear that they're getting ready to throw people out of the camps."

JS: "Do you think they'll do anything like that?"

M and T: "What are they going to do with all of the wounded soldiers that are coming back from the war area? In San Diego schools and churches are now filled with wounded soldiers, and they don't know what to do with them. If the war is carried on to the mainland here, it<sup>is</sup> going to become acute. They have to put them someplace, and if they do, they're going to have to move out some of the Japanese to make room for the soldiers."

JS: "What do you think that they are going to do with the Co-op?" Don't you think that it's best to leave the Co-op for whomever is going to be here?"

M and T: "It doesn't have to be liquidated. The structure can be left for anyone who is left. But the emphasis should be placed on those who are going away. The assets should be divided up among them. After all, there's no assurance that anyone is going to be allowed to stay here." (Both seem to be under the impression that the disloyal are going to have to go out first.)

Mr. Kajita, another co-op worker, was present at the discussion, but he kept a significant silence. He is quieter

and more level-headed. He is definitely not an A type of personality. He is more friendly to JS than are either Matsu-moto or Tonomura. ]

4. Yarrow on registration

asked

JS/Miss Harriet Yarrow her explanation for the failure of the registration program here. Miss Yarrow is a Fellowship of Reconciliation member and a pacifist. Her mother cannot teach here, for one thing because she has been considered a DO. Many of Miss Yarrow's associates are CO's. She probably represents teachers who are very much in sympathy with the plight of the Japanese people. Mrs. Yarrow, for instance, said that she couldn't stand staying on the Project and living in better quarters than are the evacuees. During registration Miss Yarrow and Miss McKay both refused to take part in registering people because they understood that the registering was for war industry or the Army. Some of the other teachers were excused from having to ask questions dealing with war even though they took part in the registration as clerks.

Miss Yarrow said: "The way I understand it, the registration here in Tule Lake was so poor because it was mishandled by the administration. First, there was very little explaining done. Then Mr. Coverley said, 'If you don't register, we'll shoot you.' Then when violence broke out, he refused to ~~help~~ protect those who were loyal because he thought that the evacuees should stand on their own feet. Also, he didn't cooperate at all with the Planning Board and the City Council. I remember that Couzins came and made a speech praising Coverley. Couzins said that it was commendable that Coverley had dealt with the people firmly. It was a good thing for the rest of the

administrative staff because from now on they were going to find it easier to deal with the evacuees because Coverley had dealt with them firmly. That showed how scared they were of the evacuees. Many of the staff members didn't agree with Couzins, and were saying, "Hell, Coverley," behind his back. And Joe Hayes is about the only one Coverley consulted, and we don't think much of Joe Hayes."

#### 5. Pacifists

There is a group of pacifists among the teachers and perhaps in the administrative staff too here in Tule Lake. Ed Ritter is one, and he expects to go to a CO camp soon. Mr. Cheek was given a 4-F classification, and he is satisfied with it. The Yarrows are both confirmed pacifists. Miss Perry, a new teacher here, is one, too. They all seem to be associated with the Fellowship of Reconciliation, a Pacifist organization. They tend to form a close clique of their own on the Project. Last Sunday JS visited the Yarrows and met half a dozen people, all talking about the FOR. They are extremely sympathetic toward the evacuees, even on the registration question, because they themselves choose not to take up arms for their own country.

#### 6. Mrs. Tanabe's dilemma

The dilemma of the Tanabe family is probably being ~~repeated~~ duplicated in many parts of the project as segregation is becoming imminent. While segregation has been announced as forthcoming, there has been no official explanation of the reasons why segregation is taking place at this time. This is increasing the already difficult problem of maintaining unity within a family on the matter of segregation. In the

Tanabe family, Kazuye, who has graduated from the University of Utah, is working now in Salt Lake City and does not intend to live in a center. Kazuko, the elder sister, is still in the project, but is contemplating leaving as soon as she can find suitable employment. The father and mother have not registered yet because of fear on the part of the father that if they should register they may be forced to leave the project at some future date. The mother feels that this will not take place. Her main concern is to be with her children. She doesn't feel that she has a right to hold Kazuko back because it would leave Kazuye outside alone. She feels that it would work out better if they both registered and waited for an opportunity to join their children.

Mrs. Tanabe related to JS: "Papa and I didn't register because he was afraid that if we registered we may be forced to leave this place some time in the future. I can't work because of my health. And he says that he's too old now to go out and work on a farm like other people. He's afraid that if he should go out, people on the outside will be unreceptive to Japanese and he'll be unable to make a living. What I'm most concerned about is to have my children close to us. Kazuko and Kazuye may live in the city and we may have to live in the country, but at least we'll be able to see each other. Maybe there's a possibility that we can go to a disloyal camp until our children get ready to call us out, I don't know. The children think that we should register, and so do I. They've talked to papa, but he won't listen to them. I wish there were someone who could really explain things to him and assure him that those who are considered loyal will not be forced to go out. I don't think that America would

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do such a thing as to force a person out when he was not able  
to make a living on the outside. ]

Tuesday, July 20, 1943

1. Crystallization of attitude toward segregation

Segregation was announced in the TD on July 12, but no further information was published since then. The Japanese translation did not appear until several days after the English version was published. At the meeting with Isseis Coverley was asked how loyalty and disloyalty would be determined, and his reply was that he had no more information on the matter than appeared in the TD. In other words, segregation had been announced without any explanation. Myer had given his assurance that he was against negative segregation, so that segregation at this point needed an explanation. Why had Myer changed his mind in the meantime? Lacking a suitable explanation, the more vocal members of the Colony began to give interpretations of their own.

The more vocal colonists are those who like to gather in latrines, sit in front of their doorsteps after lunch or dinner, who prefer ~~the~~ to spend their time talking out on the farm rather than to work, who want to be heard, rather than be quiet. They are most likely to be ones who hope for a quick Japanese victory, who take delight in discussing news broadcast via Radio Tokyo. They are also the ones who are most likely to be against resettlement for themselves and sometimes even for others. On the registration issue they were most likely to have been against registering and did not register or even answered Question 28 in the negative. The explanation of the coming segregation coming from this vocal group has been uniform: "Segregation is going to be an excuse to get the Japanese out of the camps. Those of you who registered are going to be thrown out soon."

Others have elaborated on this simple explanation. "Many wounded soldiers are returning from war areas, and they have no place to put them. They're planning to move the Japanese out of camps in order to make room for them."

Two factors can be pointed out to explain the popularity of this sort of explanation of the segregation. One is the fact that for various reasons this more vocal group as a whole does not intend to resettle, and that a great many of them have repatriated, have not registered, or have answered "no" to Question 28. This group is made up largely of Isseis and Kibeis, Niseis generally preferring to remain silent on political issues. For this group this explanation takes on an aspect of wishful thinking. Since they are already ~~com~~ included among the possible disloyal, they want to believe that those who are loyal will stand to lose by the segregation. In a way, it bolsters their sense of security to feel that they have more to gain than those who will be classified as loyal.

The other factor is the deepseated sense of insecurity felt by many evacuees, especially the older ones. Stripped of their home and property and former mode of making a living, they are now unwilling to leave the security of the camp to venture out into what they consider a hostile world to struggle for a living. Their greatest fear now is that even the security of living in a camp will be taken away from them. Many evacuees are willing to believe the worst of the intentions of the WRA. Being offered no other plausible explanation for the segregation, the explanation based on this underlying fear <sup>ready</sup> finds/acceptance.

During the last week this explanation has spread from the more vocal elements to other segments of the population. Faced with arguments which seem convincing and not having any information to counteract them, even the more sensible segment of the population is beginning to wonder whether the explanation might not be true. <sup>Many of them</sup> ~~They~~ still remain silent, preferring to keep their own opinions to themselves. Their attitude is very well expressed in the phrase: "I don't think that America would do such a thing as to force people to leave when they don't want to, but you can't really tell." Others on the borderline, however, have already accepted the explanation offered by the more vocal group. They have joined them in spreading the argument that the more loyal are going to be forced out of the camps.

In the meantime the administration seems to be relatively unconcerned, mainly because of their ignorance of what is going on in the minds of the evacuees. Even those sympathetic to the evacuees ask: "Do you think that segregation will increase resettlement, or is it possible that it will hinder it?" A week after the announcement of the segregation the Social Analyst said: "Don't you think that perhaps it's best not to play up the segregation too much and make it seem so important?" It is not surprising that the Project Director or the head of the Information Division have not come out with a stream of explanations to counteract false explanations that are being offered by latrine philosophers.

Those who have made up their minds definitely about which side of the fence they were on generally seemed to take definite stands. <sup>Both</sup> ~~the~~ sides claimed that they <sup>don't</sup> ~~didn't~~ mind the

segregation process. While there was a general/<sup>reluctance</sup> to move from their present home, they were willing to accept movement into a segregation center if they were on the disloyal side already, or join the loyal forces/ if they were committed on the/ other side. But there is a large number of persons, especially among Niseis, who are not committing themselves one way or the other. Many of them seem to be postponing thinking about the question, while others seem to be watching to see which way the wind blows. They are the fence-sitters who are unable to make up their own minds. Most Niseis, who dislike thinking about political questions, belong in this/<sup>non-committal</sup> group.

## 2. JS and Opler on explanation of segregation

JS dropped in to see Dr. Opler in his office, but he was not in. JS believed that he ought to maintain his neutrality in community affairs to protect his own position of a research/<sup>worker</sup>, but he could not stand to see explanations of the segregation widely spread without any effort made from proper sources to counteract them. For one thing, his tie with the evacuees was strong enough to want to avoid their making decisions on the segregation issue which they would regret later on. He felt that segregation was being carried through because of pressure from reactionary elements in Congress on the WRA. He felt certain that the WRA would not dare push evacuees out of the centers when they did not want to go. He had a statement from Rowalt to Coverley to that effect written in February, but he felt that this would not be sufficient to counteract the explanation spreading among the colonists that the reason segregation was to take place was to get ready to push out the more loyal ones from the relocation centers.

He wanted to see Dr. Opler about the possibility of counter-acting this false explanation that was going around. Dr. Opler dropped in to see JS yesterday.

Evidently Dr. Opler did not realize the seriousness of the situation that was developing. He had heard that there were some who were willing to have themselves considered dis-loyal in order to stay here in Tule Lake. But he had heard nothing about the common explanation of the segregation. In fact, he said: "Don't you think that it might be wiser not to play up the segregation so much and make it seem so important?"

JS explained the developing situation and then asked for two things. One was a statement from Myers to the effect that no one who did not want to leave a relocation center would be forced to do so. He thought that even such a statement would not be sufficient to counteract the belief that the loyal would be forced out because the people distrusted the administration--it had changed its policy too often in the past.

The other thing that he asked was an explanation of the segregation process from Coverley or from John D. Cook or from himself. JS thought that it would be wise to include the fact that segregation was not a new idea, but one which was considered by persons sympathetic to the Japanese at the time of evacuation. Another fact that he thought should be included was that segregation was being made necessary by reactionary pressure groups and was not a desire of the WRA. He thought that it would be a good idea to play up such groups as the Dies Committee as the enemy of the Japanese people,

since they were in the habit of lumping all Caucasians, especially the WRA, as enemies of the Japanese.

Dr. Opler agreed with JS that segregation was probably caused by the pressure brought to bear by reactionary pressure groups. But he wondered whether the real explanation could be given by WRA officials without doing damage to their own prestige. He himself had been trying to tell as many people as he met and talked to. He said: "Do you think the WRA ought to admit that segregation is taking place because they 'butched' the registration and were being high-pressured by reactionary and Fascist pressure groups? Dies has always been a racist, and he's not satisfied with the brand of war we're waging at the present time. He wants to turn it into a race war."

JS's opinion was that if the WRA were smart it would identify the Dies Committee and other reactionary elements as the enemies of the Japanese people and remove some of the resentment of the evacuees from itself. Dr. Opler felt that perhaps that would be a good idea, and went away promising to do what he could. ]

### 3. Hatsume Kosakai

For the last 12 years Hatsume, her sister, and her father have lived among Caucasians, and consequently their attitudes would differ somewhat from those who have lived in a Japanese community. Her sister is still a sophomore in high school, but her father wants to send her to a school on the outside where she could learn more than here. They were thinking of moving to a college town, where Hatsume and her father could work and send her sister to school. Concerning her going

out, she said: "Since we've ~~always~~ lived among Caucasians for the last 12 years, we know that we can get along with them. I don't want to live in a place where there are a great many Japanese living together, because I don't think that is so good."

Hatsume's attitude toward the registration is interesting:

"The people were so upset and so foolish. They lost all perspective and didn't know what they were doing. I was proud of the psychology class, because it kept on when everything else was temporarily stopped."

#### 4. Segregation Center

Yesterday George S. brought home the news that it would be announced today that Tule Lake would be the segregation center. He got this from Kallam, who told him that we would have "bad news" today. He promised George to do all he could to help him go to the center he wanted to go to. ]

1. Trend in segregation

Yesterday there were reports that Tule Lake was selected as the segregation center. The news was released in the evening through the Tulean Dispatch (TD). While people were warned not to believe rumors until official news was published, no explanation of the reason for segregation was ~~published~~ forthcoming. Consequently, the explanation that the loyal ones were going to be thrown out of the centers was still being vehemently spread by the more vocal group. Fear was being expressed by some who had answered "no" as to whether they still had a chance to change their answers. Some wanted to have the chance to go out. Others wanted to avoid family splits. For many whether to be loyal or disloyal seems to be something they cannot make up their minds about. Many seem to be willing to leave the matter in the hands of the hearing board. Many seem satisfied to follow the course of least resistance. Those who have repatriated, especially Kibeis, seem content to accept repatriation if it should come. Many Isseis are willing to be classified as disloyal, if only to remain in Tule Lake or assure themselves against the possibility of thrown out. In other words, there are many who are still wavering in their decision.

2. Mrs. Kaya on association with Caucasians

Mrs. Kaya has lived with Caucasians ever since she came to this country, and consequently she does not have the aversion toward them that Japanese who have lived in a Japanese community has. In the laundry room she told JS:

"Hakujin are easier to get along with because they say what they want to and don't hold resentment for a long time as do the Japanese. When I first came over from Japan, I was told that among Hakujins I should be free and not too reserved. Now I find that I'm too blunt at times for Japanese. I don't miss association with Japanese so much because I've never had very much of it since coming to this country."

3. Ray Mizuno and the Chief Cook on segregation

Ray is a typical Nisei in Block 25 who had taken out repatriation papers during registration and then answered 'no' to Question 28. The chief cook is a Kibei, rather typical, except for the fact that he is married and is not likely to do or say anything too rash. Ray had heard that Tule Lake was to be selected as the segregation center, and the chief cook stopped JS to ask him if this were true. He seemed to feel that JS ought to know. JS said that he had heard that the news was going to be released this afternoon. The chief cook was definite in his stand:

"I'm not going to change my answer. I've taken out repatriation papers, and they didn't even bother to ask me whether I would be loyal or not. I suppose I could go to Camp Savage, but I can't be helping America now. Look what would happen to me if I went back to Japan. America always lies, anyway. They've made a combat unit, but I bet they're going to use it to lug supplies and do the dirty work. They'll let them practise with guns, but won't give them any when they go to battle. At Attu they say that Nisei soldiers weren't allowed to have a gun at all. Well, that's the way America does things. <sup>She</sup> ~~They~~ mistreats anyone with a different skin color."

JS: "I think the war is going to last a long time, though."

Cook: "I don't think so. It should be over soon. Take Attu, for instance. America says that she got it, but she hasn't done anything with it. I bet there are still Japanese soldiers on Attu."

Ray: "But Japan can't win the war unless she invades America, and that's going to take some time."

The interesting part of this conversation is Ray's attitude. His silence is as significant as what he says. He took out repatriation papers, but ~~he~~ has shown some concern because he did not have it cancelled till the middle of June. It was announced that cancellations before June 1 only would be effective. ~~XXXX~~ He agrees with the Kibei on many points, for instance, when he says: "America mistreats the Japanese, even the soldiers. I know that at Camp Riley ~~the~~ the Japanese soldiers were locked up in a barrack and guarded by officers when President Roosevelt visited the camp. My brother who was there said so." But he does not agree with the Kibei wholeheartedly. He differs with him, for instance, on how quickly Japan is going to win the war. He probably has doubts as to whether Japan will really win the war. He did not reveal his own stand on segregation, although the subject was brought up and his opinion was in order. This silence is typical of many Niseis who cannot make up their minds one way or the other.

#### 4. Matsuda on family split

It was expected that segregation would cause family splits, but it was difficult to imagine just how it would take place.

Now with actual cases coming up for discussion the spectacle is beginning to take on aspects of reality. In words alone, family splits do not sound so very bad. But when one witnesses the anguish that the parties involved have to face, it looms as a tragedy of major proportion, especially when one feels that segregation is only a policy to appease reactionary elements and that very little good will come of it. Masayoshi Matsuda is faced with a family split and is determined that he cannot sacrifice his future in order to stay with his family. He related to JS:

"My old~~man~~<sup>not</sup> (oyaji) told me~~to~~ register at the time of registration. I felt that I couldn't do that because I was afraid of what would happen to me if I didn't. Consequently, I decided to register. Then he threatened to disown me if I answered "yes" to Question 28. The rest of the family took out repatriation papers, except me. I was determined not to do anything of the sort. Since we lived in Block 41, where sentiment against those registering was very heated, I was put in a very bad spot. My folks were worried about what the block people would say to them if they had a son who went to register. I told my folks that I would go elsewhere to live for a little while to make it easier for them. Consequently, I moved to Ward VI for a couple of weeks. People thought that I had left my family, and it was rumored by my friends in Ward IV that I had been disowned. I answered 'no' to Question 28, and then came home again. Later I had my answer changed from "no" to "yes".

"I care for my folks, but I couldn't go along with them because I felt that my future was at stake. And I knew they

were ignorant and didn't know what they were doing. People in the block began to say that education didn't do anyone any good. One Kibei said: 'I'm glad that I quit going to school early. At least the people have some respect for me now.'

"If there's going to be a split in my family I can't help it. I can't go along with them now because my whole future is at stake. I want to do the things that I should be doing. I should have gone out long ago when I had job offers, not exactly ~~along~~ what I wanted, but something I could have done."

#### 4. John Matsumoto on segregation

John is a typical member of the block, an older Nisei who is already married. His family were farming prior to evacuation, but tends to attempt to maintain some status. This is recognizable by the fact that George, his brother, has shifted from messhall work to office work and is thinking of going on to a trade school and the younger brother is being sent on to college. John is one of the few in the block who has consistently talked to JS rather freely. During registration he was sick, but his family took out repatriation papers, registered 'no', and cancelled repatriation papers along with the others. Now he finds that many in the block have also changed their answers from "no" to "yes," and he feels a little uneasy about it. He said to JS:

"How do you change your answer? Go to Huycke's office? I might as well change my answer because everybody in the block seems to have changed <sup>his</sup> ~~theirs~~. I don't want to be the only one in the block that didn't change his answer/ and be left

alone. Shit, you can't believe these guys in the block. Some of those who talked the loudest during registration changed their answer the quickest. That old man Nishida, for instance, he talked loud, but he says he has his leave clearance for himself and his wife, and his children have changed their answers from "no" to "yes." It's going to be unfair if they don't give the guys that answered "no" another chance. Heck, they didn't know what they were doing. If they don't, there's going to be a lot of loyal guys who are going to remain dis-loyal."

#### 5. Nishida's attitude

Mr. Nishida is one of the quieter men in the block but who has been called upon to take leadership roles within the block. In other words, he is not so quiet that he cannot take leadership roles. On the other hand, he doesn't have the qualities indicative of frustration possessed by those of Type A. He is confident, does not make rash statements, and tends to follow a judicious course. He is also confident in his ability to make money by farming, and even before registration was thinking of going out to farm. During registration his son, Jimmy, shouted with the other young people in the block that it was unnecessary to be loyal to the U.S. because we didn't have any rights and were discriminated against. His daughter, Betty, too, for some reason answered "no." In preparation to leave the project, however, both of them changed their answers soon after registering. Both Mr. and Mrs. Nishida go about smiling, as if there were nothing wrong with the stand they had taken. They give the impression that they pride themselves on having done the wise thing, and regret that Jimmy and Betty

made the wrong move. There is, however, a<sup>open</sup> hint of fear in their/attitude--as if they were whistling in the dark.

That this is not unfounded is indicated by John/<sup>hint</sup>s Matsumoto's outburst against Mr. Nishida, <sup>d</sup>saying that he misled the people in the block. Mr. Nishida was heard telling some people:

"Why we got our clearance a long time ago. Only Betty and Jimmy have been held up, although they changed their answers a long time ago. If it were only Jimmy that ~~were~~ was held back, we would have gone out a long time ago, but we can't very well leave Betty here alone."

Mrs. Nishida was telling Mrs. Kishiyama:

"Are you in the disloyal group? We're in the loyal group, you know, and are going to have to move out of here."

#### 6. Social Welfare Department on segregation

After it was announced that Tule Lake would be the segregation center, JS strolled into the Social Welfare Department office. The workers didn't have very much to do, and JS talked to a few of them casually. Those that he talked to he knew to be in the loyal group. The chances were that most ~~workers~~ persons working closely with Caucasians in offices were. None of them seemed unduly excited about the announcement that they would have to leave. One question that was discussed was what center they would want to go to. More than anything else they disliked the idea of having to pack again and go through the whole procedure of leaving a familiar scene and ~~adjustment~~ adjusting themselves to another one. Mrs. Akamatsu's comments were typical: "I don't mind leaving so much, but someone is going to have to help us pack. Doctors

will be expected to work till the last minute, and we'll probably have to work till the very end, too."

7. Mr. Obayashi on segregation

Mr. Obayashi seems to have come from a good home in Japan. In this country he went to several universities and was very well educated. For some reason or other, however, he stayed over here, not being able to find a suitable position for himself. For this reason he feels that Japan is the place for him and that he does not want to stay in America, any more. When JS asked him what his future plans were, he said:

"During registration I took out repatriation papers. I felt that I was in America long enough, and I didn't want to stay here any longer. (He said this in a tired sort of way.) I've contacted the Spanish Embassy to get on the priority list to return to Japan, but they've told me that there's a waiting long/list, and that I shall not be able to return for some time. I've always had friends in Japan who wanted me to return. I have friends in Mitsui, in Tokyo, and I also have my family over there to depend upon. I want to get a job working in a personnel department of a large company. The work is suitable to my nature. I'm most anxious to do something and keep busy as soon as I get over there."

8. Mr. Obayashi on eta

"I didn't know that there was prejudice against eta among the Japanese in America, until I came here. I ran across about three cases. In one a boy and a girl had affaires. The girl's family was anxious that they should become married, but the boy's family objected because the girl's side was eta. They haven't married yet, but I don't see why they can't if

they go outside and intend to stay in America. In another case the family of one party was afraid of the other party being an eta. Since I lived in the same block, I was asked to approach this family to find out in some way whether it was true. Of course, I flatly refused. I don't believe in prejudice of that sort. I didn't think that it would exist here in America."

9. Mr. Akahoshi on segregation

Mr. Akahoshi's comments on the announcement that Tule Lake was selected as the segregation center was simple: "I guess we'll have to go."

10. Kibeis

The Kibeis in Block 25 seem to be satisfied with trends of things. They did flaunt the fact that the loyal were forced to go out in JS's face, for one thing because they were now on fairly good terms. The chief cook, for instance, received some pork from the Sakodas, and in return gave them what material they desired from the messhall. The chief cook's comments are typical: "I'll have a lot of friends coming here from other centers. It's going to be fun. Segregation won't do any good because Japanese are all the same and they have the same feelings."

11. Art Morimitsu, loyal

From Art Morimitsu comes the first hint that the loyal ones may resent the fact that they are being penalized by having to leave. Art said: "The loyal ones are going to be angry if they have to leave and they're not well-taken care of. One girl was saying: "Are we going to have ~~take~~ to leave all of our furniture here and then get to the other center

without any?' It's all right if they take all of the stuff for us, but if they don't, there's going to be a lot of kicks. Especially when the other side is laughing at them for being loyal and having to go out."

12. Mrs. Kishiyama

JS sat in the shade with Mrs. Kishiyama and watched her feed her baby, Pearl, some oranges. Pearl was born on December 7. Mrs. Kishiyama had answered 'no' to Question 28 because she was a citizen, a Kibei. Her husband, an Issei, answered his question in the affirmative. Asked what she intended to do to avoid a family split, she said that she really wanted to go out if she had a chance. JS told her to change her answer now, or rather apply for a hearing now, in order to get it over with as soon as possible. She seemed to be considering it, but did not commit herself one way or the other.

13. Jobo Nakamura on resettlement

Having received his clearance, Jobo has decided to go out to the hostel in Chicago. He has very little to look forward to. He said: "I guess I'll go to the hostel, although I don't have anything in particular to look forward to. I don't know what I really want to do. If I make enough money I may go back to school. But I don't see much sense in going to school, either. I don't know what's the matter with me, maybe you'd better tell me what's the matter with me, James. I don't want to stay in Chicago long. I'm going there because my dad is there now. There's too many Japs there, and I want to avoid them."

1. Forum on outside condition

Day before yesterday a forum was held to discuss conditions on the outside. The speakers were Shuji Kimura, Dr. Tonness, Ken Yasuda, and Alice Mukai. Ken Yasuda spoke in Japanese, and there were some entertainment programs, the combination of which attracted a sizable group of Isseis and Kibeis. The theme of the speakers was that the outside was not dangerous, that it was good for the Japanese to scatter, that evacuation offered a chance for seeking greater opportunities, that everyone should leave the relocation center as soon as possible. Many Isseis and Kibeis did not seem to agree with what was said, and a few made audible remarks or clapped their hands prematurely to shut up the speakers. Dr. Tonness made the most outspoken statement, which was translated, to the effect that the Japanese ought to get out of the camps. However, he did not receive any hooting as did the others, and when he left the stage he was given a big applause. One cannot be but impressed with the fact that the Japanese, in spite of the fact that they hold resentment against white people in general, nonetheless show ~~deferential~~ individual Hakujiins ~~ference~~ference. Ken Yasuda spoke in Japanese and avoided making dogmatic remarks. He took care to attribute what he said to others who had spoken to him on the outside. Consequently, he did not receive much criticism. Shuji Kimura, who directed his speech to Niseis, received the disapproval of some Isseis. The remark of one Issei was: "He's too young yet." Alice Mukai made the mistake of sitting down to give her speech, for which she was generally criticised, and someone shouted; "Get up and make

the speech."

The Isseis were undoubtedly interested in hearing what the speakers would have to say, for they were among the first ones present, waiting for the forum to begin. Undoubtedly some ~~many~~ of them came with the intention of embarrassing the speaker. It is interesting to note that they did not spare Alice Mukai, who was a female, but spared Dr. Tonness, who was a Caucasian. Some of the comments on the forum later heard were:

JS: "Why couldn't those Isseis just listen quietly. They sure make fools of themselves. I guess they just don't understand what a Nisei says."

Watanabe (PB): "I heard someone say that all the speakers did was to tell people to go out without telling them what the conditions on the outside were actually like."

Shirai (CC): "You can't expect young kids like them to go out and observe outside conditions accurately."

## 2. Mr. Kurose on loyalty

Mr. Kurose is an Issei who does not gain particular delight from hearing war news from Japan. Mr. Sakahara, a family friend, often comes around to discuss "good news," but ~~Mr.~~ Mr. Kurose is goodnatured and merely tolerates his presence and his talk. Mr. Kurose has always avoided too intimate contact with Japanese, and had adjusted himself well prior to evacuation in a sawmill job, working among Caucasians. He says: "After all, I've been in this country for forty years. I don't know Japan very well, you know. I feel more obligated to this country. I tell people that I have a sense of loyalty."

Day before yesterday he was on his way to the farm, when

he had occasion to speak to a couple of wardens. They were telling him that at a meeting of ward representatives it was announced that the loyal ones were going to be thrown out of camp. Mr. K. replied that America wouldn't do such a thing as to throw out people who were not able to make a living.

That evening ~~segregat~~ it was announced ~~that~~ in the TD that Tule Lake would be the segregation center. Some farmers in the block (71) who had sided with the wardens sat in front of Mr. Kurose and stated. "Look here, it says in the paper that the loyal ones are going to be thrown out. The wardens were right this morning." Mr. K. not having read the announcement kept still, wandering whether it could be true. He ~~came~~<sup>went</sup> home and read the TD, and found out that the loyal ones were going to be moved to other centers. "There's no use talking to those ignorant people because they can't even read a thing right. I'm going to keep still from now on," he said.

### 3. Gonzo Sakai

According to George S.'s description, Mr. Sakai is a typical Issei latrine philosopher. He was former a big farmer. He talks on and on by himself, and delights particularly in talking about the war. He tells people that Japan has just about won her war already. To the Niseis he turns around and says: "You Niseis/<sup>had</sup> better not go outside. Japan is sure to win this war, and if you go outside, you won't be able to get any indemnity."

### 4. Heard at grammar school

Hattie heard this one day before yesterday. "The loyal ones are going to be sent to Arizona so that they'll want to go outside."

Yesterday one of the teachers were saying: "Well, you

loyal ones are going to be thrown out of here." J

5. ~~Trend/1/n/segregation~~  
Ayako Kumamoto

Ayako comes from Sacramento and is married to a dentist. There are several children in her family who were thinking of relocating. Since segregation has come up, however, they are wondering what to do. The father has tuberculosis, which he got trying to send his children to school. The mother feels that the family should all make themselves disloyal in order to stay here in Tule Lake for the father's sake. They are not sure of conditions <sup>in</sup> ~~at~~ other centers, and they don't want to take the risk of moving the father. JS suggested that they could move to Gila, where the weather was ideal for TB, but this does not seem to have occurred or to have appealed to Ayako.

Ayako tends to be flippant in her speech. She says about America: "I hate America. There used to be a time when I was loyal, but not anymore. Of course, I wouldn't do anything against her. I don't like the way she does things. This segregation isn't going to do any good. It's going to split up families. Why can't the government think about the people a little more?"

About Californians compared to those from the North, she says: "I must admit that Californians aren't as loyal as people from the North. ~~He/you/you~~ You aren't from California, are you, because you certainly don't act as if you were."

Ayako is a typical city girl with a dislike for farm work. "My husband is a dentist and went out to do farm work. He likes farming, but I don't want him to become a farmer ~~he~~

because I don't like farm work. I'm a city girl. Even if we are successful at farming, he'll probably be drafted or something. It's always something."

Of the outside she says: "I know the outside isn't so bad because I went to the conference in Pocatello. But no one believes me even when I tell them that. I <sup>would</sup> ~~don't~~ like to have you talk to my group of girls on how to be calm during this registration."

6. George S. on the hog farm

"This segregation is going to be sad because it's going to disrupt everything. There's going to be no one to take over the hog farm. Many of the best workers are going to have to leave, and those who are staying behind are saying: 'After you kids go I'm not going to hang around the hog farm anymore.'"

George is afraid that all of his efforts to build up a good hog farm is going to go to waste. So far he can see no one to whom he can turn over the farm. Last night he was talking to a Kibei whom he didn't know, urging him to come to work in the hog farm and bring his own friends who were willing to take interest in the work.

7. Bombing of church in Rome

Evidently Radio Tokyo is playing up the fact that the American forces bombed a church in Rome. The latrine philosophers are quite indignant about it. While talk of segregation ~~is~~ occupies more of their time and attention now, Mr. Adachi, the grouch in Block 25, was heard relating to Mr. Kaya/ yesterday: "...It's the biggest crime that can be committed--destroying a building which was the pride of the world. The commander must be dumb to allow such a crime. And why don't

they announce it in the American papers?" He shows that he got his news from Japanese sources.

[ 8. The disloyal on work

Prior to the announcement that Tule Lake would be selected as the segregation center, some people argued that Tule Lake would not be chosen because it had a large farm and the disloyal ones were not going to work at all, once they were branded as disloyal. JS thought that work would proceed as it was at the present time, although probably at a slower pace. For one thing, the more capable workers will be going out, leaving behind many Isseis and Kibeis who are not as capable as the present <sup>Nisei</sup> ~~Issei~~ leaders. On the hog farm, for instance, there seems to be no one who will remain who knows the hog business well enough or is interested enough in it to run the farm smoothly after the loyal ones leave. In Mr. Smith's office in the last week or so he has had to change his private secretary two times, and less capable girls have had to ~~take~~ fill up the vacancies. The Chief Cook in Block 25, a Kibei, said: "When this segregation takes place, I'm going to quit work. I'm tired of working."

9. Noboru Shirai on resettlement policy

Shirai is an alien who has come over for his education and was caught by the war just as he was preparing to return to Japan. He has taken out repatriation papers. His ideas on resettlement is typically Issei: "Dispersal is not a good policy. The only protection of a minority group is isolation. It's done by other racial groups in America, and there's no reason for picking on the Japanese alone."

He believes that segregation is not going to accomplish anything positive. He feels that it is a move necessitated by pressure groups on the outside.

10. Setsuko Hayashi

Those working in the Ad Building are most likely to be loyal. Setsuko Hayashi, who took over Yoneko Yoshimoto's job as Dr. Francis's secretary, is not an exception. She is engaged to a soldier in Camp Savage, and she herself is going out to Minneapolis to work. She said: "I'm leaving for work soon. My folks were thinking of relocating, too, so they don't mind having to move to another center."

11. Isseis on loyalty-disloyalty

Many Isseis want to have themselves considered as disloyal. One of the reasons for this is that they don't want to move from Tule Lake. Another is that they are afraid that if they are considered loyal, they will be expected or even forced to go out to work. But at the same time they are afraid of punishments that might be meted out for being disloyal. Consequently, the desire of some is to be classified the same as disloyal Niseis by virtue of the fact that they are enemy aliens. This desire is reflected in such statements by Isseis as: "Of course, we Isseis are considered disloyal even if we answer 'yes' to Question 28, aren't we?" And some of them are somewhat dismayed when they are told that they will be considered loyal.

12. Matsuda on Ward V

According to Matsuda, the disloyal elements in Ward V are feeling rather triumphant. To inus in the ~~W~~/~~o~~/ ward they are likely to flaunt the fact that the loyal are getting a dirty

deal. One person was heard saying: "You see, those who registered are going to be thrown out. They were fooled by the administration into registering."

A young fellow whose brothers registered said to his friends: "I'll have to be parted from you people. I wish we didn't have to go away."

1. Talk in Block Manager's office (#25)

The trend of conversation in different blocks will differ, primarily with the position of the block people in regard to registration and the subsequent adjustment of opposing forces to each other. In Ward V, for instance, those who registered have been branded as inus, and the gulf between the two factions can be expected to be great. Since the majority did not register, the trend of conversation and feeling can be expected to be one of open criticism of those who registered in the affirmative. In Ward VII open hostility can again be expected, with more people upholding the loyal side. The situation in Ward II and III is probably somewhere in between. In Block 25, where the split among the block people was not great, there is an air of tolerance on both sides. Those who are to stay are not openly laughing at those who have to pick up their belongings to leave. Those who have to leave are not making any particular effort to protest that fact. While there are some signs of friction, such as indignation at an about-face attitude toward Question 28 since registration, ~~xx~~ they are largely kept below the surface. This state of affairs is illustrated by conversation that goes on in the block. The girls' baseball team, which won the League championship, is receiving a great deal of support, having been donated a uniform. The old men's team, which won two victories out of three games played, is receiving enthusiastic support. Much of this unity is based on the fact that most of the people in the block registered. While many young people registered "no," most of the Isseis answered "yes."

Those who took out repatriation papers and are sure to remain in the segregation center/ are not being arrogant about it.

The conversation between the block manager and Yamamoto, an educated Kibei, exemplifies the unity that exists in Block 25. Yamamoto is definitely pro-Japanese, and has probably taken out repatriation papers.

Yamamoto: "...I pity the Nisei soldiers who have to fight against Japanese soldiers. After all they are fighting their own flesh and blood. One soldier that came back from Attu is said to have remarked that there were enough dead bodies to make him sick, although he didn't mention whether the bodies were Japanese or American. Many girls (actually only about ten in number) that I know are learning Japanese now. Alice Mukai, for instance, never associated with Japanese before, is learning it. When they are asked why they want to learn Japanese, they say that they are going to need it in order to take part in trade with Japan after the war.

"The Isseis in the Recreation Department are angry because people in Blocks 51, 52, and 53 passed a resolution asking Mr. Coverley to ~~ask the~~ leave the loyal ones here and take out the disloyal ones. ~~They~~ Those in the Recreation Department say that the matter has already been decided upon, and there's no use for anyone to protest."

To all of this the block manager and his wife and JS listen quietly, without any sign of disagreement.

JS: "Japan wants its people to spread out to other countries."

Yamamoto: "In that regard the immigrants in America have done Japan a service. They also sent money back to Japan. That's why Japan thinks a lot of its immigrants in America."

The Akahoshis agree wholeheartedly to the idea that the immigrants have already done <sup>their</sup> ~~its~~ duty to Japan by staying overseas, but Mrs. Akahoshi disagrees on one point:

Mrs. A: "But I don't know about Japan's concern for us. I'm starting to become a little doubtful about/ it."

Akahoshi: "Instead of going to another center, if there's a good chance on the outside, I think it's better to go straight out. (He is contemplating accepting a job in a cleaner in Rockford, Illinois.)"

Yamamoto: "Sure, I think that's a good idea. Even if you don't have such a good job, you'll have the opportunity to look for one. You'll be ahead of others a couple of months. Then it'll also mean that you'll open the way for others to follow." (Note the lack of opposition to resettlement on the outside.)

Akahoshi: "This block is good because it holds together. once it understands the issue. Ward V must be impossible now."

There is general agreement on this and Mrs. Akahoshi says:

"They say that they're starting trouble already. It's because there are a great many people there who came out from the hills."

Yamamoto brought up the story about Frank Sakamoto and his wife, and everyone laughed about it, thinking that it was a good joke. They thought that the husband was being too proud to change his answer.

## 2. Frank Sakamoto and his wife

According to Yamamoto, Frank Sakamoto's wife works in Mr. Smith's office. He had answered "no" to Question 28, while

his wife answered "yes." When Mr. Smith asked the wife why her husband has answered "no," she explained that he was afraid of being drafted. He advised her to persuade her husband to change his answer now if they wanted to stay together. She said that it wouldn't do any good because he had also taken out repatriation papers. Mr. Smith replied that they may still consider his change, since it was the WRA policy not to split up families. The wife was convinced that her husband should change his answer immediately. She went home and told him this. The husband's reply, according to Yamamoto, was: "Baka, (fool) you change your answer." The Isseis in the Recreation Department who were relating this anecdote were delighted over it.

### 3. Colonist leaders meeting with Coverley

The second of the colonist leaders meeting with Coverley was held in his office at 2:30 p.m. yesterday. This meeting was requested by Harry Mayeda. He explained that the coming conference in Denver of WRA officials might be a meeting at which some of the policies in regard to segregation might be formed. In this case he wanted Mr. Coverley and others attending the conference to be equipped with knowledge of the feeling of the people on the matter. Those present were: John D. Cook, Dr. Ichihashi, Kuramoto (Co-op), Ikeda (PB), JS, Yoshida (PB), Wallace Tsuda (BM), <sup>Rev. Tanaka</sup> Harkness, Harry Mayeda, Silverthorne. Dr. Jacoby and Mr. Opler, who were scheduled to attend the conference, did not appear for this meeting. The meeting was notable for its exclusion, as well as its inclusion. Those present were largely those who were concerned about the welfare of the evacuees. Dr. Ichihashi

seems to be in a class by himself, since he does not hold any official leadership position within the Colony. JS was invited for the first time for his knowledge of colonist problems. It is a significant fact that Joe Hayes, Frank Smith, or Huycke were not invited. Noboru Shirai, Executive Secretary of the CC, should have been invited, but was not. It was largely a gathering of appointed personnel members who were inclined to be sympathetic to the evacuees, and evacuee leaders who were desirous of cooperating with the administration for the ~~good~~ best welfare of the colonists.

Concern of loyal leaders One of the first points brought up, first by Harry Mayeda and then by others, was the fact that the selection of Tule Lake as the segregation center was working hardship on the loyal leaders. They leaders were afraid that they would be blamed for the loyal ones being required to leave the center. They felt that they were entitled to some consideration--to some protection--for their cooperation. The point was brought out very clearly that taking out the loyal ones was penalizing them, and that the leaders would be called upon to bear the brunt of protests resulting from such disadvantages. Mr. Ikeda stated that one man had threatened his wife already. He also stated that people keep coming into the Planning Board Office to complain. Some demand that the loyal ones, too, be given a hearing to change their answers if they wish to. Harry gave the example of a man in Ward V who took part in registering people. Since people kept coming to him with complaints, he made it a rule not to stay at home in the evening. When questioned as to the possibility of violence, Ikeda answered that it was very possible

that this state of affairs could lead to violence. Harry visioned the loyal ones being taken out of the center at the point of bayonet. (Ikeda later related one person in his block who declared that he would not move unless he were taken out at the point of a gun.) The loyal leaders protested that there was very little advantages in remaining loyal.

It had been announced already that the treatment of individuals in the segregation center would not be very much ~~diff~~ different from that in any other center, except for the fact that they would not be allowed to leave the center. Harkness wanted to know whether the leaders desired to make conditions in the segregation center worse than in other centers. Harry's reply was that would be unfair to the minors who would have to go along with their parents regardless of their own stands.

Mr. Ikeda said that the loyal ones should be given some inducement, such as the choice of centers. Coverley's answer to this was that he couldn't promise anything right now.

Move to prevent the ousting of the loyal While stating their concern for their own position and that of the loyal ones, the leaders concentrated a large part of the discussion ~~on~~ on the possibility of not having to move the loyal ones. This move was lead by Dr. Ichihashi and was supported by others, except JS. He felt that the others were not taking the nine other centers into consideration, but were thinking only of their own group in Tule Lake. Also, he feared that any consideration of the possibility of preventing the movement of the loyal out of Tule Lake/ would result in mass action and a riot and also a split in the ranks of the loyal. What he feared most of all was an incident which would make the

situation of the Japanese worse than it was at present. The others, however, discussed the possibility of making other arrangements earnestly. Dr. Ichihashi suggested that another center might be set up to which the disloyal could be taken. Coverley answered that there was enough room in the other centers for about 20,000 more people, since the total capacity of the centers was 120,000 and there were only about 95,000 or so people within the centers now. ~~Mr~~ Silverthorne thought that there would be difficulty in getting priorities. Dr. Ichihashi then suggested the possibility of making a separate camp on one of the relocation areas. There was even a suggestion that somehow the people all be allowed to stay where they are and the loyal and the disloyal be separated on paper only. Coverley pointed out that the people on the outside would not be satisfied with this arrangement. This was especially true when they wanted only the loyal ones to come out to work. Coverley seemed rather cool to this idea of not having to take out the loyal ones. The leaders tried to impress him with the fact that there would be a lot more disloyal people if the loyal ones were going to go out.

Why the loyal ones want to stay Harkness asked whether the loyal ones who talked of staying here didn't consider the stigma that would be attached to them after the war. Wallace Tsude answered this adequately by saying that the people had lost everything already, and consequently they could not see how they could lose any more. To them it was just as good staying in Tule Lake for the duration as it was to move to another center and have the chance to resettle. Coverley

thought that the issue to the people was not a matter of loyalty or disloyalty, but of having to part from friends, from established homes. Harry Mayeda reiterated this sentiment. Dr. Ichihashi stated that some of the people were afraid of moving to a freer~~er~~ camp because they would be going to a town to spend money which they could ill-afford to do. Another point that was brought out was that the disloyal were laughing at those who had to leave and that it hurt. For this reason it was thought desirable to have some inducement, besides freedom of movement out, to encourage the loyal ones to leave quietly. JS said that another reason why people did not leave was their fear of being thrown out of a center if they were considered loyal. Still another reason expressed was the fact that Tule Lake was considered the best center. Still another was that people did not know conditions in other centers and imagined the unknown to be worse than it actually was.

Family counseling system Aside from attempting to impress the Caucasians with the seriousness of the situation, the one constructive discussion was on having counselors to help families arrive at a decision. Although this matter was brought up at the last meeting, it was JS who insisted on its importance. He thought that the major problem would be that of individual families trying to iron out differences within the family unit. Consequently, what was needed ~~was~~ were counselors to whom these families could go for advice if they needed it. Dr. Ichihashi claimed that it was unnecessary to have official counselors because the chances were that they would not be consulted, anyway. He suggested

that counseling be left up to individual choice of the family. Coverley refuted him by pointing out that such counseling was apt to be faulty because there was no way of getting accurate information into the hands of all informal counselors. He favored the idea of having definite counselors to whom the people might go for advice. All the others were in favor of having counselors, and Dr. Ichihashi withdrew his stand by saying that if they had official counselors it would relieve him from a great deal of work. JS suggested that the counselors might be elected by the people on the basis of an exact description of the job they were to perform. Wallace Tsuda did not think this would work, since people did not trust block managers whom they recommended themselves. One block manager was quitting because he saw that he was getting into trouble with his block people. There were suggestions that this group could select the counselors, about a dozen in number, and have them keep office hours. Coverley did not see the necessity of selecting the counselors immediately, but JS urged that they be selected immediately and be given the background material to fit them to do adequate counseling.

Explanation of the segregation JS said that an explanation of the segregation should be made in order to keep down rumors. Coverley's answer was that he couldn't explain it because he didn't have any definite information as to what went on in Myer's mind when he decided upon segregation. He thought he would only add to the confusion by attempting an explanation. At best they could only make guesses. He suggested that the people wait till they received official word. Silverthorne

said that certain incidents and pressure groups could be given as possible reasons for the segregation taking place. John D. Cook said nothing to clarify the matter. This insistence on official instructions for everything from A to Z is a bottleneck in fighting false rumors that constantly keep cropping up locally.

Parade of personal opinion Throughout the discussion personal factors, which would have been better left out of the discussion, kept cropping up. Dr. Ichihashi, for instance, kept building himself up. When he came into the room, he acted in a very friendly manner toward Coverley, and sat close to him. He brought up the fact that in Japan a person of his standing who had served an institution faithfully for a long time would not be interned as he was. He had received an assurance from ~~General~~/B/ Attorney General Biddle personally that he would not be disturbed, but the Army order made it necessary to evacuate. He said that during registration at least 800 persons came to get advice from him. Therefore, he thought that it was unnecessary to have official counselors. And only one boy came to thank him three or four times, and the rest were ungrateful for what he had done for them since they never came to see him again.

Later Ikeda, Yoshida and Dr. Kuki commented on Dr. Ichihashi. They thought that he acted so big, when actually he had no following in the Colony at all. They had hoped that he would not be invited at this meeting, but he showed up again. It seemed to be more than just a jealousy between leaders--they seemed to resent his superior attitude.

John D. Cook took notes all during the discussion, and said very little. Probably this meeting was one of the few sources of information about the colonists that he had.

Mr. Kuramoto, at one point, burst out into a magnificent speech. He didn't think that the loyal ones should be penalized. He himself had been as loyal as possible, and would continue to be. He had a daughter ~~outside~~ outside and a son in the Army.

Wallace Tsuda did it, too. People didn't care whether they were loyal or disloyal because they had lost everything already. Look at himself. He had a thousand acres of vine, which would be worthless in two years. It would take seven years to grow a vine once more, and he didn't have that much fund. He had three tractors, but by the end of the war they would be of no use to him. Taxes still had to be paid, and people aren't able to keep it up. These farm owners know that they've lost everything, and are now watching out for jobs in the Middle West.

Mr. Yoshida did not say a word. Rev. Tanabe only spoke to tell Dr. Ichihashi that Dr. Hannaford had received a wire informing him that all Americans in Japan were now interned.

After the meeting Ikeda expressed doubt as to whether very much had been accomplished. "It's much more serious than they (sensei-ra) think it is," he said.

#### 4. Masayoshi Tanaka

Mas' father is ~~too~~ 65 years old, and too old to work. <sup>His parents</sup> ~~they~~ registered, but want to stay, even if they are considered disloyal. He says that he was planning to resettle, anyway,

and he's going to separate from his family. He said it without much emotion. His sisters, however, cannot leave his folks, he says, and they plan to stay with them. ]

1. Coverley's meeting with Isseis

On Thursday evening Coverley had his regular meeting with Isseis. Practically all of the questions asked concerned the segregation. At the last meeting only one short question concerning the segregation had been asked. It seems that it is dawning on the evacuees that the segregation is more serious than they thought it was. According to one report, the questions were all trivial. According to another, the following two questions were asked: "Can we have lumber to make boxes to pack our things in." Coverley is said to have said that he thought that it was unlikely that he could get any more lumber and he could not take such a request to the Denver conference. According to another report he did not commit himself one way or the other. "Can an answer to Question 28 be changed from 'yes' to 'no.'?" Coverley's answer to this was that it had never been done before, and he thought that it was unlikely to be done. These reports are obviously conflicting and unreliable.

Coverley announced that he was joining the Navy or the Army (according to the source). According to the TD (July 23), he is to attend a school for military governors. He is to be replaced by Ray Best, now at Luepp, Arizona.

2. Issei on segregation

The following conversation between Mr. Masui and Mr. Kaya reveals some of the thoughts of Isseis, especially of Block 25, of which they are residents. Mr. Masui is a rather quiet man, while Mr. Kaya, while not extreme, tends to be more dogmatic.

M: "It looks as though we have to move."

K: "It's going to be freer in other centers. If you stay here you aren't going to be allowed to go out. In other centers you will be allowed to go to work with any permit and come back again." (He seems to be repeating something that was passed on to him from Coverley's meeting.)

M: "But they are going to deduct the maintenance for your family when you come back."

K: "Sure, so that you won't have anything left even if you do go out. There's no advantage in going out because it's so hard to make a living. If you do domestic work, as we can, you can save a little, but if you have to support a wife or family on the outside now you won't have a cent left. I know a couple who just barely get along on \$200. The best thing to do is to go wherever they tell you to go and eat what they feed you. It can't be much worse than it is here. They feed you rice and fish, at least, and provide a bath for you."

M: "They say that because people find it hard to get along on the outside all the girls are becoming prostitutes. The Rocky Nirpo warned the parents to be careful about their girls.. But it's not so good if you can't have freedom."

K: "Freedom is a matter of heart. There's no barrier if you don't think ~~xxx~~ about them. After all, this is war."

M: "It would be swell if you could get a cold drink now and then."

K: "There's lot of cold water coming from the faucet."

M: "But that's not sufficient."

K: "Niseis are going to be called upon to serve pretty soon, especially those who have training."

They are short of men with education, and Niseis like you (JS) are going to be drafted in the Army eventually."

JS: I don't mind. You have to go to war wherever you are. If I were in Japan I would be drafted, too."

K: "That's right. You can't help it because this is war."

### 3. Tanabe

Tanabe is a good example of a latrine philosopher and the model Type A for Block 25. He wormed into the position of steward for the messhall in time of crisis, but when things became normal again, he was forced out by the rest of the crew. He has restricted his activities of late to tending his vegetable and flower garden with care, and to talking to those who come by his way. JS never talks to him, but sometimes catches snatches of conversation that come floating through the back window.

Tanabe: "...There's going to be a lot of trouble. You can't prevent it, no matter what you tell the people..."

(Coverley had asked that the colonists not listen to rumors and wait for accurate information after his return from the conference.)

"I'm going to take my avocado and gobo beans plants. The ~~beans~~ had better come in in a hurry..."

Evidently Mr. Tanabe is planning to leave along with the others in the block, since most of the Isseis registered, which also means that they answered 'yes' to Question 28. It is for this reason that segregation will not accomplish very much. It is difficult to separate the loyal from the disloyal, because that concept cannot be applied to Isseis.

4. Tsuyuko Kobayashi

Tsuyuko is Mabel Takashima's friend. She comes from Portland and is a quiet, domestic type of girl. She used to attend Buddhist services regularly with Mabel and Yoshio Ota. She said that Mabel wrote a month ago saying that she was getting along all right. Tsuyuko was engaged to Tommy Tamiyasu in February and married in May. Tommy had a severe complex, feeling inferior, trying to put up a big front, and finding difficulty getting along with girls. When asked how married life was, she said, "Just fine." When asked whether she would all girls to get married, she hesitated a little and said, "Depends on whether you find the right person."

According to Tsuyuko, the children in her family ~~is~~ registered and answered 'yes.' Her folks, however, did not register. Most of the Isseis in Block 6 did not register. Those who did register, including the Takashimas, were from the North. She and Tommy are planning to leave for work outside before segregation takes place, because they do not want to bother about packing and unpacking all of the time. Her folks want to stay here rather than go to another center. She feels that this ~~is~~ is all right because they don't intend to go out, anyway. It did not occur to her that there might difficulties such as not being able to visit her parents easily, their wanting to go out to join her at some future date, etc. ]

1. Frank Smith

JS went to see Frank Smith to see if he could get his approval to allow George Kurose to visit the Project from Walla Walla. Smith said that permission could not be given now because buses out of Klamath Falls were filled, and people leaving the Project found difficulty at times getting reservations on the bus. He seemed to be quite sincere when he said: "I'd be the first one to let those boys return here for a visit if it were possible. If you were going out, you wouldn't want to be held up by someone who had come in for a visit and took that seat that you might have had." He said that permits for visit could not be given until after the Denver conference.

Smith had recently been offered the possibility of having a whole coach for evacuees leaving Reno. Smith turned it down on the ground that it constituted discrimination. He said that he wanted evacuees to be treated on equal basis with others, having the privilege of talking to people. He was afraid that perhaps he had done the wrong thing, but Coverley told him that he thought that the right thing had been done.

2. Birth Rate

For some reason or other there has been a sudden rise of the birth rate in June. From the record in the Housing section JS got the following figures:

	Aug.	Sept.	Oct.	Nov.
1942--June 1, July 14,	<del>Sept.</del> 24,	<del>Sept.</del> 18,	<del>Sept.</del> 19,	<del>Sept.</del> 16.
Dec. 26; 1943--Jan. 24,	Feb. 27,	March/ 21,	Apr. 20,	May 26,
<del>1943--1/14, 1/28, 2/11, 2/25, 3/11, 3/25</del>				
June 38.				

<sup>1</sup>  
7. Talk with Mrs. Akahoshi on love

Last Saturday evening George and JS had occasion to discuss love with Mrs. Akahoshi. In her ideas Mrs. A. shows that she is "modern." Her thoughts on love, however, is not necessary taken directly from the American culture, although there is a similarity between her ideas and those maintained by Americans. There is a great deal of difference in the ideas she holds and those held by most Isseis, who believe in baishakunin marriages, in condemning showing of affection, in insisting upon duty more than upon love. Mrs. Akahoshi's ideals and ideas <sup>have</sup> ~~has~~ an affinity with love portrayed in Japanese literature, both ancient and modern. It is as if she gained her inspirations from a different world than most of the immigrant Japanese in America, <sup>a</sup> world whose counterpart can be found in almost any part of the globe, a world which is cosmopolitan in nature. It is a world of which hard-working housewives read and see portrayed on the screen, but a world which remains unreal for themselves. Because Isseis in general frown upon showing of affection between a boy and a girl, especially in public, or often even of being in one another's ~~s~~ presence, ideals portrayed in books and on the screen becomes difficult to maintain. Also, in an immigrant society, the greatest amount of tribute is paid to the hard worker, to the practical thinker, to the money maker, and there is a tendency to look down upon the idealist, the sentimentalist, and the impractical scholar. Even among the hardwork\_ing immigrants, especially among the womenfolk, there are signs of tolerance and sympathy for young people attempting to grasp at romance. Others, more

especially men than women, have only contempt for those who sacrifice practicality and what they consider decency ~~for~~ to pursue a foolish dream. Mrs. Akahoshi believes that every woman pursues the dream.

The conversation centered around the experiences of George S., JS, and Ziggy Akahoshi, who was recently married. Of her own son Mrs. A. said that she couldn't see how their marriage could go wrong when they married as a result of falling in love (horete kekkon shitan dakara machigai no aru hazu ga nai.). Conversely, she thought that baishakunin marriages were ~~a~~ risks, as far as love was concerned, although she did believe that there was a chance for love to develop. She pointed out to the simplicity of the ~~type~~ love of those living in the uranagaya (poor district), illustrated somewhat by her own son's marriage. She imagined that there would be <sup>outward</sup> less/showing of affection in the love of an "intellectual" (interi), hinting that JS's affair was of this type. Both JS and George confessed ignorance of the psychology of women, and Mrs. A. confidently explained it to them. She said,

~~type~~ Oftentimes a woman will make believe that she is not interested in <sup>a</sup> ~~the~~ man, even though she is. Every woman desires to possess all of the affection of a man. She is not willing to give herself up if he is not ready to offer her attention in spite of her indifference. What the man has to do is to overcome her resistance by the strength of his affection. If he is not ready to <sup>do</sup> that, he does not really love her. If a man is really in love and is turned down by the

girl, food won't go down his throat. He's got to be that serious. If he is discouraged by a slight resistance, then he is not really in love with her."

George S. said that he wanted the girl to show him some affection, too, and confessed that he was ~~very~~ afraid even to hold the girl's hand. To this Mrs. Akahoshi replied:

"It doesn't matter where you go you won't find the girl making the first move. They just can't do it no matter what happens. The boy has to make the advances. Not only that, he's got to learn to be skillful at it. You have to do it ~~like~~ as Charles Boyer did in 'Hold Back the Dawn/' (shown recently in the Project). You have something to learn from movies, you know, in the way of techniques."

## 2. Kishiyama

Concerning the war, Mr. Kishiyama said this:

"I don't know what experts say. (He shows his limited source of knowledge.) But I know that experts are often mistaken because they get too technical. I think that the war isn't going to last so long, I can't say exactly why. I'm a Japanese, just must feel that Japan is going to win the war soon."

This was in reply to JS's insistence that he thought that the war would last a long time and that which side would win was doubtful.

*Mr. Kishiyama*  
[ Whether ~~he~~ would go or stay in Tule Lake was brought up for discussion. His wife had answered "no" because she was a Kibei, while he registered as an alien (which means "yes" in practically every case). He said:

"I don't intend to go outside, so it doesn't matter whether I stay here in Tule Lake or go to another center. To tell you the truth, I have a feeling that it's going to be better to remain as disloyal as possible. (Note the light way in which the word is used. The meaning<sup>of</sup>/the word is not the same as it is on the outside.) I think there's some advantage/ in it."

He was probably thinking of the indemnity that he might receive after the war. JS pointed out to him that if he stayed in Tule Lake it might make it difficult to have visitors and that the war would last a long time. Then he said:

"Maybe it is better to be loyal."

Mr. Kishiyama is still uncertain as to what stand he'll take. He can still be swayed one way or the other.

### 3. Mrs. Miyaji

The Miyajis are in their thirties and have a girl of two and a baby. The husband, an alien, is said to have come to this country when he was very young and is very Americanized, while the wife is probably a Kibei. During registration they took different stands, but there seems to be no conflict over it. At present they are undecided as to what they should do when segregation comes. From what Mrs. Miyaji says, one would suspect that they had made up their minds to stay here. She said:

"We don't want to move again because it's so much trouble packing up your things and going through an awful train ride. We had a terrible time when we came down here, and we don't want to go through it again. I'd rather stay here than go

through all that trouble."

When JS told her that when all of the "bad" people came in to this center it would not be good for her growing children, she paused a moment. She said, "Well, yes (so ne)," as if she meant, "You may be right at that. Perhaps we shall be moving after all." They are another family which is at a crossroad, probably watching to see which way the crowd is going to go. ]

#### 4. Mr. Kaya on Issei-Nisei relation

Mr. Kaya mentioned a family in Ward V which is being split up by the children leaving for the outside. The father consulted Mr. Kaya and wanted to know how he could prevent this. Several sons have already gone out, and now the two girls are talking of resettlement. (It might be the Tokuno family.) Mr. Kaya's reply was that it wasn't the children's fault at all. The parents hadn't taken good enough care of them, and now the children were ready to take revenge by going out. He suggested that ~~he~~ the father ask forgiveness of the children for all of the mistakes that they had made, and then ask them to go out temporarily to see if they couldn't find a place for the whole family.

Mr. Kaya also pointed out to the difference in the American and Japanese marriage in the parent-child relationship. He thought that it was deplorable that when an American <sup>son</sup> ~~son~~ married, he left his folks and set up housekeeping separately. He cited the example of an American family where the mother had to go live with her relative because the son ~~was~~ married. For this reason, he thought that it was necessary to choose carefully when one chose a partner for one's

children.

5. Mr. Kaya on resettlement

Mr. Kaya insists that it's dangerous to go outside. He says, "When you're walking around a rock is going to come flying at you." He also points out that it is difficult to make both ends meet, and that it is foolish to have to suffer such hardship when one could just as well stay in a center. He cited the example of a family who went to work in a rural district without any ~~neighbors~~ neighbors and whose children clamored to go back to camp.

Mr. Kaya also says that segregation may not take place, and JS tells him that he is sure that it's going to take place.

6. Sugasawaras on future plans

The Sugasawaras came to see JS about their future plans. They wanted to go out to work, and wanted to choose a place where their son, Archie, could go to college. He was taking an architecture course before the evacuation, and wanted to continue with it. He was not so very enthusiastic about it, however, and was considering it more because his parents were insisting that he go on to college. To hold his children close to him Mr. Sugasawara believed in the adage, ~~yoji/ke/~~ "Oitewa ko ni shitagai" (When you're old, obey your children). He said, "If we're to hold the respect of our children, we have to be good fathers and mothers." He was anxious to have Mas Matsuda continue his mathematic class, which Archie was attending, till the segregation actually took place.

7. Mrs. Shibata

Sunday JS visited Mrs. Shibata and chatted with her for some time, as he sipped sake that she brought out for him. She was at ease with him, and both expressed their opinions freely on various questions. As soon as her husband came home, however, she said very little and let her husband do the talking. She brought out sake, tofu, and noodles for her husband.

The Shibatas are planning to join their son, Yoshimi in Des Plaines, Illinois. Yoshimi does not like to have his parents work. However, Mrs. Shibata does not like the idea of living off of her son, and said that Mr. Shibata was thinking of going into farming, using farm hands to do the work. They reserved a compartment on a train, but was told that those who took a compartment could not get travel grants. Consequently, they cancelled the compartment, and asked for the grant. While they have a steady income from rent on their nursery, she said that she did not have more than \$100 on hand at a time, and had to have Yoshimi send the money to buy the train tickets. The Shibatas are considered rich, but this just goes to show that they do not have as much money as others think they do.

On camp marriages/ Mrs. Shibata revealed that Kiyo Aiura was being considered by Father Dai, but he ~~XX~~ was not impressed with her. He introduced her to Oliver Noji, who liked her very much. He came to see Mrs. Shibata several times to ask about her background. Mrs. Shibata knew the family slightly because they lived in Berkeley and were in

the same nursery business as they. The Aiyuras failed to make ends meet with a very small business, and <sup>Mr. Aiura</sup> was working. Mrs. Shibata thought that this lower prestige of the family should not be held against Kiyō. Their family background was just an ordinary one, and the father was rather a hard person to get along with. Nevertheless, Mrs. Shibata thought that the match was a good one, and praised the girl highly in front of Oliver. She thought that there was something gloomy about the girl.

Of Frances Yoshikawa Mrs. Shibata said that Frances liked Yoshimi but it was not reciprocated. Mrs. Yoshikawa hinted around that she favored the marriage, but Mrs. Shibata acted as if she didn't know a thing because she knew that Yoshimi did not like Frances, especially. She thought that Mrs. Yoshikawa was dissatisfied because ~~she~~ Frances had gone out without marrying. ~~She~~ Mrs. S. said that mothers with daughters watched out very closely for eligible males. When Mrs. Kurose dropped in with Mrs. Shibata and Mrs. Yoshikawa to see Ruby S., Mrs. Yoshikawa thought that Mrs. Kurose had come along just to see that others didn't upset her own ~~plans~~ designs for her own daughter.

For her own son, Yoshimi, Mrs. S. did not think that Alice Abe's family background was good enough. Her mother was the sort of woman who carried family quarrels out into the street. She had told Yoshimi: "I don't see why it's necessary for you to search in the ten-cent store for something that you want," indicating her disapproval of the match.

Discussing love, Mrs. S. said that she thought that a girl who really loved a fellow would not take the risk of saying

that she was going outside for fear of losing the fellow. She could see how a young girl of 17 or 18 would hesitate to declare her affection, but older girls, she thought, would not slip up (nukeme ga nai).

8. Talk of family background with Hattie

Yesterday afternoon JS sat on the porch with Hattie and talked about family background. Hattie said that her mother seemed to care somewhat about family ~~background~~ background. She had once forced her daughter to quit going around with a fellow, after she learned that he came from a poor background. Hattie did not know the word, "Eta," but her mother had described the class of people as being foreigners and not real Japanese. At that time she thought that it was very unfair/ to the fellow. Fumi Sato came back from Japan and told Hattie that if she saw "one of those people," she wouldn't want to marry into such a family. Fumi did not know about them until she was told in Japan. JS told Hattie as much as he knew about the "Eta," and how the distinction was very strongly kept even here in America.

To relieve Hattie and her folks of doubts he said that on his father's side his background was merchants, not so highly regarded in Japan. He told her about his rich uncles, who didn't impress him very much. On his mother's side, his background was farmers, but which traced its lineage to samurai of the Fujiwara clan. He told her that they were very nice people, and described to her some of his experiences in Japan.

Hattie said that her folks were from a common farmer stock.

Fumi Sato's folks came from a samurai line (Shizoku). Hanna Nakagawa's folks were merchants in Tokyo, but were proud of the fact that they came from Tokyo. Hattie said that she used to hear Fumi and Hanna argue when they were young about which was superior. Mrs. Sato, however, does not show her pride in her lineage, while the Nakagawas do. The Nakagawas wanted a Nisei with a college education for their daughter, Hanna, but she ended up by going back to the ~~poor~~ draftee with only a high school education.

#### 9. A broken wedding

Someplace in Ward VII a wedding was broken up on the day it was to take place because the boy and girl were on different sides on the loyalty question and neither side would give in. The girl is reputed not to have registered or to have registered "no." She refuses to leave the camp, and does not want to marry a fellow who is against Japan. This report comes through Mrs. Kurose, and may be distorted.

#### 10. Trend in segregation

Active discussion of the segregation question has died down over the weekend. Everyone is awaiting the results of the Denver conference to be announced, and in the meantime life in Tule Lake proceeds smoothly. In Block 25, for instance, the attention of the whole block was centered on the <sup>softball</sup> championship/game played by the girls and on the game played by the old men in the block. Some people think that the argument that the loyal ones are going to be thrown out of the centers has died down. JS believes that it lies dormant in the back of the minds of a great number of people.

11. Happenings in Dayton, Washington

George Kurose has written to his family that because of hostile feeling toward the Japanese in Dayton, Washington, he is leaving for Spokane, where he has an aunt. He was working in the fields for the summer until school began in the fall with other Japanese. The town has been alternately opened and closed to Japanese and Mexicans in the past, and was opened to them until recently. Since the return of soldiers from Attu, however, the feeling against Japanese has been high. Feeling that some incident might occur and because they could no longer stand the situation, three Japanese students left for Spokane because they were not working under contract. All this according to Hattie Kurose. Hattie is quite pro-American, but her comments were: "It doesn't matter where Japanese go, they'll always get kicked around."

1. Ayako Kumamoto

JS

Ayako came this morning to see ~~me~~ about talking to her class. She said that her group of girls did not want to hear anything more about segregation, and preferred to hear something about personality and mental hygiene. Niseis generally do not like to think about serious topics, for one thing, ~~I/they/it/they/~~ because it is painful to have to think about them.

Ayako said that her sister, Fusako Miyazaki, wanted to get married, but found it difficult to find the right person. She's 23 now, but boys around 25 she finds too immature. She gets along better with men a little older.

Ayako said that Fusako thought that George S. was nice, and she suggested that <sup>JS</sup> ~~I~~ go and see her sister sometime. <sup>they</sup> She seemed to think that ~~we~~ would make a good match. JS observed that people found it difficult to find the right partner. ~~Ayako~~ said that Fusako had been in Japan for two years and was out of touch with many Nisei boys. She is said to have declared that she was glad to go out with Nisei boys because Japanese men were rude.

Concerning the doctors here, Ayako said that most of them were not very interesting. All they talked about was their professional matter, not caring to discuss books and music and the like.

She lived close to the Ocole boys, a group of rowdies, and knew them quite well. Evidently they treated her somewhat like an older sister, and obeyed her when she scolded them. They would be quiet for one evening if she complained

about the noise they were making, but the next night it would begin all over again. She said that they were erratic in ~~the~~ their manners. Sometimes they would be very kind, and at other times they would act rough toward girls, whistle at them, etc. When she picked/ on each one, they would be thoughtful to her, but when they caught another in such an act, they hazed him. She said that they did things together in spurts. First it would be harmonica, day in and day out. Then they would all learn jitterbugging. They they would take up crocheting./ The they would all buy best-sellers for a while. Then it would be mystery/ stories. At the present time they are all playing baseball. Most of them, Ayako thought, would stay here because they did not register. They came from the "hills" (of Placer County). They were still around 16 or 17, and under the influence of their parents. While they are rowdies, they don't lift things at the canteen, according to Ayako.

## 2. Block 25, Type A

Today JS heard the following arguments, all slanted to discourage trust in the administration. The constant harping on the dark side of the picture alone seems to be almost psychopathic. People in general do not respect individuals of this type, but at the same time very few refute their arguments openly.

"We're going out. You can't help it because they won't let you change your answer from 'yes' to 'no.' The purpose is to get people out of the centers; that's why they won't let you change your answer from 'yes' to 'no', although you can change it from 'no' to 'yes' readily. Some Niseis were attacked by Filipinos in Chicago, but the Government doesn't

care if the Japanese die, as long as they get them out. In fact, they probably want the Japanese to die because they can't very well kill them off." ]

Another Issei mention<sup>ed</sup> that in Walla Walla the feeling against the Japanese had become bad since wounded soldiers have returned from Attu, and that they were treated as they were formerly. A Kibei added that that was the trouble, the feeling against the Japanese changed with time. The main arguer continued:

"You can't tell if it were good in Walla Walla in the first place. When so many Americans soldiers are being killed and wounded, you can't expect the American people not to get mad when they see a Japanese."

1. Trend in segregation

Things are very quiet now, a sort of a lull before the storm. There is some anticipation of results of the Denver conference, which will not be announced till early next week. Many people are just not concerned at all. Some are going to register, others to change their answers. Still others are storming the Social Welfare Department to tell them that they want to sign up for Minidoka or Colorado, etc. The Department is taking down the requests just to keep them appeased. There <sup>is</sup> ~~are~~ also talk of Myers saying that only two centers would be kept--the segregation camp in Tule Lake, and one other for the old and the sick. This brings up the fear again that the loyal are going to be thrown out of the centers. Except for some, it seems that most of those on the loyal side are willing to move out, especially if their friends are going out too. ]

2. Mr. Ishizuka on resettlement

Mr. Ishizuka is a quiet man, who registered, and who generally says very little. The following remarks probably exemplify the feeling of many Isseis:

"They ought to let us have a factory to work in on the outside of the center and pay us regular wages. Then everyone would work hard willingly."

1. Mr. Akahoshi

Mr. Akahoshi is now in the habit of asking JS for recent developments of events. He asked:

"Did anyone come home from the conference? I guess we have to wait till next week for the news. If they are going to take us in block units, I'll have to get my son to move over here. The block people want to stay as a unit when they get to the other center and don't want to be scattered all over the center."

"Fred Nomura found a contract to chop wood at \$4.50 a day. Anyone could do the work. The WRA man called it off because it was not first approved by them. Fred wanted to stay in Salt Lake City, but he had to speak to Kido and others before the WRA would let him go to Salt Lake City to live.

Why can't they let the people go where they want to when they go outside? The Japanese people want to stay together because they feel more secure when something happens and they are together. They want group protection if they are to go out."

2. Mr. Kurose on leaving the center

Mr. Kurose has always said that if he found a good job for himself he would go out. But last night he said:

"I want to go out, but I think I'll go out to do seasonal work. I can earn some money and come back to the center again. I'd be in a fix if I went out and things didn't go right, and I wasn't allowed to come back here again."

3. Use of Form 130 for hearing

JS stopped at the Planning Board office. A man was complaining to Mr. Yoshida, the Executive Secretary, about the necessity

of having to fill out Form 130, Application for Indefinite Leave, in order to change one's answer from "no" to "yes." He feared that a person was likely to be thrown out of the center if he signed such an application. For all those who desired to change their answer this procedure seems to have been used in the past. In yesterday's TD, however, it was announced publicly that it was necessary to fill out this form in order to apply for a hearing to change one's answer. The fear of being forced out of a center is probably one of the greatest fears experienced by Isseis, and the use of Form 130 for application for a hearing immediately brings up the suspicion that those who apply for indefinite leave are going to be asked to leave, whether they want to or not. The use of this form can be interpreted as a scheme to get people to leave, and it is being interpreted in this way. And it is difficult to assure anyone that this is not the case, because there is no assurance from the WRA to the contrary. And even if there were, the people know that administrative instructions can be changed. Also, from past experience the people do not feel that they can trust the word of the WRA. Additional light is thrown upon this phase of the problem by JS's telephone conversation with Mr. Huycke.

#### 4. Huycke on use of Form 130

JS called up Mr. Huycke from the Planning Board Office to find out why Form 130, Application for Indefinite Leave was being used as an application for hearing to change one's stand taken during registration. The conversation ran somewhat as follows:

JS: "I would like to know why Form 130 is being used in order to apply for a hearing to change one's answer."

H: "I would imagine because it is necessary to apply for leave clearance in order to be cleared. I really don't know why Form 130 is being used. I believe it's only a technical procedure."

JS: "Then it's an instruction from Washington?"

H: "Yes."

JS: "A fellow has come in to ask whether it would mean that he would be thrown out of a center."

H: "No, it doesn't mean that. If a person wants to be cleared he wants to be cleared because ~~of~~ he wants to go out on indefinite leave, say to Chicago, or he wants to leave the segregation center for another Project. If he wants to go to Chicago, he can't unless he has an assurance of a job which is approved by the WRA officer. ~~X~~ If he wants to go to another center, he has to be cleared first."

JS: "But they are afraid of being forced to leave a center."

H: "There's no worry of that because you can't go out unless you have a job. And if the Government wants to throw the people out of the centers, they will be thrown out whether he signs a piece of paper or not. You weren't asked to sign a paper when you were evacuated or moved from the assembly center, were you?"

JS: "No, but the people are going to want to stay in here if they don't have some assurance that they will not be thrown out in the future. They will advise members of the family not to change their answers in order to be able to stay here, even though they themselves may have answered,

"yes."

H: (He doesn't get the point for a while, and then) "Yes, I see/ what you mean. There's a possibility that the loyal ones will be allowed to stay here with their families. We won't know definitely till we get reports from the Denver conference. But I don't think anyone would be allowed to change their answer from 'yes' to 'no'."

JS: "What I want is an assurance for the people that they will not be thrown out of a center if they don't want to leave. We might get such a statement from Washington."

H. "It's unnecessary to get a statement like that from Washington. If you read ~~the~~ Administrative Instructions No. 22, you'll see that a person can't go out with being assured of a job."

JS: "But the Administrative Instruction can be changed, you know."

H: The Government can throw the people out any time it wishes, for that matter."

JS: "Well, thanks a lot. We'll wait for further words of the Denver conference."

H: "Sure, I'd like to get down there some time and talk things over with you. Don't hesitate to ask questions."

Analysis: It is evident that Huycke does not understand the significance of the use of Form 130 for application for a hearing. There is nothing ~~that~~ in what he said that would dispell the fear that the use of the Form is only a scheme to get more people started on their way out, perhaps by force. In fact, he specifically said that the people could

be thrown out by force. There was no sign of sympathy for the evacuees in what he said. He didn't seem to care whether many evacuees were held here in the segregation center as disloyal or not.

5. Watanabe's family

Watanabe's family is split on the loyalty issue because the parents registered 'yes' and the children registered 'no.' Watanabe said today:

"My parents are going to take out repatriation papers this afternoon because they want to make sure that they can stay here. They registered, and the rest of the family registered in the negative."

When told that she should wait till procedures are announced because parents will probably be allowed to stay with their children, he answered: "They can't sit still until they do something about it to make sure that they can stay here. It's all right if my parents return to Japan--although I don't think that it's likely that they'll ever get back to Japan for the duration. The only thing they have to leave behind are their children. They can take the younger ones with them."

1. Miss Montgomery

JS is on very good terms with Miss Montgomery, Supervisor of the Social Welfare Department, and yesterday he went in to chat with her. The following are some of the points on which she touched.

She thought that Best seemed to be a pretty good director, as far as she knew. He had been popular with evacuees in the three centers that he had administered, even at Leupp. Dr. Jacoby had written to his wife that when he met him he seemed like a likeable fellow--more down to earth and not so sophisticated as Coverley. Miss Montgomery imagined that he was somewhere in between Shirrell and Coverley in his attitude toward evacuees--one had been extreme in his sympathy for evacuees while the other had been at the other extreme.

She thought that her own division was made up of very good men--Harkness, Carter, Jacoby, Opler, ~~J~~ Lowry, herself, Pedicord, Harry Mayeda, and Wallace Tsuda. She thought that Pedicord was likely to feel uncomfortable because of the fact that he was different from the others in his attitude toward evacuees. [Recently, <sup>Miss Montgomery</sup> ~~she~~, Harry and Carter had been working on a plan to present to the Project Director when he arrived on the Project, ~~which~~ which would embody many of the suggestions made by evacuees themselves. This plan seemed to center around a system of family counselors, which Miss Montgomery hoped to set up in her own department. She was hoping to get persons who were respected by the community to serve as counselors. She had in mind Father Dai, Rev. Tanabe, Mr.

and Mrs. Yoshida, Dr. Kuki, Mr. Ikeda, and others.

Concerning Huycke's attitude toward the use of Form 130 in order to apply for a hearing, Miss Montgomery expressed two opinions. One was that Huycke was on the "other side," the side not sympathetic to evacuees. The other was that she was not going to vouch for anything that she was not sure of. During registration teachers had told people that no one who had filled out applications for leave (Form 126) would be required to leave the center. Now the so-called loyal ones were being asked to leave, making liars out of the teachers. She said that she still had repercussions of promises made by the WCCA and never carried out. She did not think that she should tell the people that the WRA did not intend to use Form 130 to get people out of centers, because she did not know. She thought that the evacuees should be told the true state of affairs--that she didn't know-- and that they should take their own chances one way or the other.

## 2. Applications for transfer

Recently about twenty persons a day have been coming into the Social Welfare Department to apply for transfer. The Social Welfare Department is merely taking the name and addresses of these persons and the center to which they want to go, even though it feels that it is all useless. At least it helps to satisfy some of the people that want to do something right away in order to be able to go where they want to. From an analysis of the list of names, JS gathered the following. Those from Wards VI and VII in general wanted to go to Minidoka (some from Ward I, too). Those from other wards more often than not desired to go to Topaz, and to a

lesser degree to Granada. Transfers to other centers were not requested except to join relatives. The most obvious reason for requesting transfer was to be able to be with relatives or with friends. This is clear in the case of people from the Northwest desiring to go to Minidoka, where they have friends. It is interesting to note that none of them requested Heart Mountain, where presumably the climate is not so very different from Minidoka, but where people in Tule Lake seem to have practically no friends at all. This is also interesting in light of the fact that news from Tuleans who have visited Minidoka all agree that living conditions there are much worse than in Tule Lake. Many applications specifically stated that they wanted to go to a certain center because they had a relative there. Other applications listed several family groups together, showing a desire to keep together. One application even said that the families did not care where they were sent as long as they were kept together.

### 3. Form 130

JS told the Block Manager about the use of Form 130 in order to apply for hearing. Apparently this fact was discussed by a few of the block residents. Mr. Ishizuka, who usually does not say much remarked:

"They were saying that you have fill out an application for leaving before you can change your answer. Crazy. Who's going to do such a thing, anyway."

Mr. Ishizuka registered, but his Kibei wife answered "no." If the fear that the loyal ones are going to be thrown out if

they sign Form 130, he probably intends to keep his wife from changing her answer. ]

#### 4. Hog farm, Type A

Gonzo is an Issei, formerly a successful farmer. He is the type of person who likes to tell Niseis how to do things, who talks on and on, and who takes a great deal of pleasure in feeling that Japan is winning the war. He seems to be a typical Type A individual, and his thoughts seem to represent pretty well those of others like him on the Project. The following was taken from George S.'s diary:

"Gonzo: Talked to him--he seemed in a pretty good humor.

Asked about how he liked the bacon and pork. Replied that the boys want a barbecued pork now. I say, "That's why you can't pass out these meat too often--they'd want it all the time."

"Then he goes on to say that meat is not too good for the health since we are not doing heavy work. I agreed.

"I say that pretty soon, you'd have to take over the hog farm.

"He says, 'Are you going to leave? Why don't you stay. If you leave you'll miss the Takara-bune (treasure ship) from Japan. You ought to stay here and manage the hog farm.'

"I shook my head and said 'no' that I was getting tired of the place, and that I wanted to get out since my friends are all leaving.

"He goes on to say, 'What's wrong with you Niseis is that you've got your hand on both objectives, Japan and America. If Japan wins you'd like to go to Japan, and if Japan loses

you'd like to stay in America and make some money. Why don't you place implicit faith in Japan winning this war, for she will.'

"I replied that I would like to leave for the outside and make a place for myself. We would have to consider the situation after the war. Whether Japan wins or loses is a different matter. I\_f I wanted to go back, I can go back after the war.

"Gonzo agrees to that. Says that Japan considers Niseis as her subjects, also, an extension of the Isseis. I was doubtful of that, so I didn't say anything.

"After this war Japan will be <sup>a</sup> powerful nation, a nation of tremendous opportunities. Even my boy is thinking about leaving for the South Pacific. If Japan loses this war, the Japanese people in the U.S. will be a miserable ~~see~~ sight.'

"I greed to the latter.

"I asked if his boy thought about going to Japan. He says again that he is enthusiastic about going.

"He says that many families are leaving the Project or are planning to leave. Says that they ought to stay, but one cannot stop them.

"I say that for the Isseis, it is hard to just stay her, since they've got to think about their children, who may be better outside.

"How about my children,' he says. 'They do as I say.'

"Then our conversation ~~drifted~~ drifts on to the war situation.

"Sicily has nearly fallen, and Italy may go next,' I say.

He says that many American soldiers have been slaughtered in the campaign. The American news may ~~not~~ tell the reverse of that account.

"I asked if the Japanese broadcast tells the truth. Do they admit defeat? He replies that the Japanese broadcast is all truth. There's not a lie that comes out. When the imperial navy loses a battleship, it is announced, and he cites an example in the Solomons theater of war.

"I replied that it was a good thing that the Japanese news announces an accurate ~~situation~~ situation, for I believe truth in news is the best thing for the people. (I didn't believe in the Japanese broadcast announcing the truth).

"Then our conversation dribbled down, since we became interested in a minor trouble in the grainbuster." (From "Pork Production, Tule Lake Project, #5 by George Sakoda).

### 3. Mike Imbe on staff members

Mike is working for Joe Hayes as a secretary. She says that Joe Hayes is a nice person, and not as bad as people say he is. He's not as dumb as some people think, she says, and can remember a lot of things. Also, the rumor that he got his position by being Shirrell's son-in-law was false, he wasn't Shirrell's son-in-law.

She has a different opinion of Huycke, because she has heard from persons working in his office that he is not a likeable person.

From reports that she has heard Best seems to be a good director. Coffee Oshima has met him and vouched for him/ by saying, "This time ~~you're~~ you're going to get a good director."

Miss Lucas, Coverley's secretary (?), came out and demanded,

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"What do you mean, 'This time'!"

Mike has met Mortimer Cooke and thinks that he is a swell fellow.

June 26 4

July 10 1-6

July 12 2-6, 7

13 3-4, 7, 8-9

14 1-6, 7-8

15 2, 5

16 6-9

17 ~~1~~ 3, 3-5

19 1-3, 4-6

20 1-6, 7

21 1, 2-8, 9-10

July 22 2-4, 5, 6, 7, 8

23 all

24 all

27 4-5, 10 4

28 2-3

29 1

30 1, 1-5

31 1-4

Aug 2 1-7

4 ~~3~~ 1-16

5 1

6 all

7 ~~1~~ all

9 all

10 all

(over)

Aug 11, 1-2, 2-3

Aug 12 1, 5-7

13 1-5

14 1-4

16 all

17 all

18 ~~all~~ 1-7, 10-13

20 all

21 all

22 all

24 1, 2-11

25 1, 1-3

26 ~~1-4~~ ~~1-7~~ all

27 all

28 all

Aug 29 all