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Nakamura

He said that he wasn't working as yet. Three of his children are working in the messhall, and he feels it is unnecessary to work. There was call from the office for him to come to work as manager of the coal supply. But he doesn't want to lose the chance of playing go. He hasn't quite made up his mind about the work.

The men were saying that they sometimes became tired of playing go all the time. Several times a day was enough, although it wouldn't do not to play at all.

Social Welfare Trouble

George heard from a fellow working in the social welfare dept. that they were having trouble. Most of them were being paid \$19 and recently Mrs. Halle reduced them to \$16, saying that their work did not warrant \$19. The workers protested and Mrs. Halle gave in for one night and turned up the next morning and said "Nothing doing."

Mr. Shirrell is said to have told them to do what they wanted to because they were a dime a dozen. Mr. Jacoby wants them to stay on and not go on a strike. Mr. Halle is in the hospital with a nervous breakdown.

Farm Trouble

The farmers are beginning to start grumbling again. Tom mentioned the lack of trucks. A fellow on the technical staff said that they were afraid of being laid off during the winter time. Also 3 fellows were caught in Tule Lake and thrown into the jail, and MPs had to go after them. Enraged citizens sent telegrams to Washington that Japs were running loose. Now they have to have M's on every truck going out. The time schedule has also been changed.

Construction Trouble

Members of the construction crew were resting after working at demolition of a building. Christensen, who thinks he's the boss of the place came along and said that if they wanted to rest, they could take ten days' leave. If they go



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on a strike the farmers may support them. (This from George.)

Kazue Tanabe

Went to see Kazue as I didn't have anything to do this evening. She was writing a letter to Dean Hoyt concerning her relocation to a school. She said that she didn't want me to see her diary, and wanted to pay for the notebook. I said it would be alright if I could see it after the war.

She let me see her letters, some of which she kept in duplicate and others which she had received. I borrowed the more interesting ones to take home to study.

I mentioned that she didn't get along with social butterflies, and she said it was true. She thought that maybe she should give a little more thought to such matter. But she didn't know how to dance, she said, and remarked that being a wallflower is one of the worst things that can happen to a girl.

Everyone thinks that she is older than her sister Kazuko. Kazuko is more attractive and not so bookish-looking. She's the girl that Tony took out to the final weenie bake.

Harno

She mentioned that Harno did an imitation of My Gal Sal. Kazuko thought it was funny because he was supposed to be such a quiet person. Kazue said that she and Jay idolized him, because he wasn't like other boys, trying to attract their attention or something of the sort. I said it was strange how some of these quiet boys attracted girls.

Ramaki Booster Dance

Dropped by at the dance to see what it was like. They were charging a dime for admittance, it seemed, and I peered in from the outside. I didn't recognize anyone that I knew. The usual group at public dances, I thought.



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Art and Riley

Art and Riley came along and we stood talking for some time. We wondered why people could put so much energy into such a thing as a queen contest, when there was going to be very little to show for it later. "It's not going to improve the Nisei's future," Riley said.

Riley O'Suga

Riley was in the Writer's Group in L.A. with Joe and Watanabe and the rest. That was the group that had Oyama turned out the Taro Suzuki stuff. Was going to school, taking up photography.

Creative Writers

Constance is said to have mentioned that some friends of hers were afraid of the group. Whether it was the criticisms or the apparent cliquishness that bothered them did not seem to be clear. As far as the group goes it is very harmless, it seems to me.

Issei entertainment

Art says that the Issei entertainment squabble has finally been settled. The Isseis have formed an entertainer's club. They furnish the entertainment, which is approved of beforehand by the board of seven, selected by Mr. Shirrell. A transcript is made in English, I understand.

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Social Welfare Department

Went to see Mr. Jacoby, but learned that he had gone on a three-day trip to Manzanar. Was going to ask him about a job in the social welfare dept. teaching.

Met Mrs. Akamatsu who told me of something going on in the Welfare Department.

About the wage scale, not all of them were on the \$19 level, but Mrs. Halle gave them to understand that they deserved \$19. Then without much warning she made



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reassignment slips for a uniform \$16 pay for all workers, beginning September. The workers protested. They didn't like her method. She said they could go out and get a better job if they wanted to. The workers are dissatisfied at present.

Mrs. Halle

The Welfare Department was under the supervision of Dr. Jacoby, but Mrs. Halle alienated herself more and more from Dr. Jacoby. Dr. Jacoby was patient and let her have her own way about it. He has not interfered much with the department. He is in charge of recommendations for transfers, however.

Mrs. Halle does not seem to understand the Japanese people so well. Some cases that came up she made snap judgments on, declaring that no considerations could be given. Mrs. Akamatsu protested several times, saying that some of them merited consideration.

Mrs. Akamatsu poured some of her own woes on me. She said that Mrs. Halle appreciated the work that she has done for her. She's had to worry about some of the transfer cases, for instance, which hadn't gone through. Dr. Jacoby forgot to make notation of those he recommended one weekend, and she's had to appease the people coming in for news of their relatives. She's been losing weight, and her husband doesn't want her to work so hard. She's willing to change her job, she says, if she isn't being of much use in the welfare department.

Dicky Nakazawa is going to work under the hospital, it seems, because of the mix up at the social welfare department. She also desires to work in the medical field, Mrs. Akamatsu believes.

Frances Sugiyama

Frances Sugiyama went to the housing division to get Koyama's address. Frances was there and seemed glad to talk to me. She thought that Austa didn't have any personality. She was going to vote for Toshiko Namba. She helped me see



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the data gathered by the housing division on the number of people in the camp here. She sat there talking to me and didn't seem to be in any rush to start to work. I said that there ought to be a lot of attractive boys around in the office, and she said that the more she got to know them the less she liked them. Then she said that there's something good about the baishakunin marriage.

## Coal Crew

They have quit, it is said, because their hours have been lengthened from 3 or 4 to 8 hours a day. Shovelling of the coal is said to have been put on a voluntary basis. Must look into this more.

## Coal Trouble

Thirty or forty CCC trucks were taken away from the WRA by the army, some say to be used in Alaska. As a result coal cannot be unloaded during the day. About 12 carloads of coal are scheduled to come in every day until the winter's supply of coal is brought into the colony. The pay of the coal shovelers was raised to \$19, they say, but the hours increased to 8. The crew protested and decided to lay off instead.

Block Managers were directed to tell the people that coal would have to be unloaded by the people in general. Three men every night or six men every other night, must work from 7 to 3 a.m.

## Heard at Ward 11 Co-op Meeting

### Issei Recreation

Isseis are paying for materials and equipments out of their own pockets. The public address system is borrowed. Waller has said that there is no appropriation for their entertainment. They are hoping that the canteen might provide them with little fund.



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Social Welfare Department

An unfortunate family has been turned away at the dept. by Mrs. Halle with the word that there were no funds available in the department. She suggested that if the co-op were put into effect, they might be able to get hold of some funds.

Clothing allowance

Clothing allowance is to be issued in script. \$40,000 worth of clothing has been ordered by the canteen to meet the increased demand when the allowance is given. The question that has arisen is, how can the canteen pay their debt unless the script is redeemable in cash right away. And there is no reason to believe that it is redeemable immediately. Payment of wages has been two months behind.

Feeling against the administration

Feeling against the administration was expressed in the meeting. Mr. Shirrell came in for his share of criticism. Some thought that he was not to be trusted. He had announced promises that he had brought home from San Francisco. Someone said that he also stated that written rulings had to come from Washington before they could be put into effect, and that couldn't be depended on. He put it in a way that made Mr. Shirrell seem like a crafty person. Mr. Fagan was quoted as saying that he didn't think that it was a good idea to announce something that wasn't definite yet. Some of the more trusting ones said, "Well, I thought Mr. Shirrell didn't like to make false promises."

Construction division

There has been some squabble going on in this division. They were asked to work full eight hours. When someone protested that they couldn't get back in time from lunch to begin work at one, he was told to put in overtime after five. The argument was brought up that they were receiving only \$16 a month. Sixty in the construction crew were layed off for ten days. Half of the whole crew were asked to be layed off, but there were protests that they would not know whom to



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to lay off. Shirrell is said to have threatened to use all Caucasian workers.

#### Army

The threat of bringing in the Army is always used by the staff. Someone is said to have declared that the army wouldn't be so unreasonable as the staff. He was told that the army didn't care for the Japs. There was a feeling that they weren't going to be scared by the threat of the army coming in. "It means that the staff is going to lose its job," someone said.

#### Japs

Shirrell is said to be using the word "Jap" more often now. The staff has expressed its opinion that the work of the Japanese, such as carpenter work, is no good.

#### Suspicion

Mr. Shirrell's attitude has changed since he came back from S.F. There was speculation as to what he has up his sleeve. Maybe he wants to cut down the expense here, and for that reason is encouraging workers to go outside to work, and not come back again. Someone said that he must have something up his sleeve, and most people seemed to want to take that view. The whole attitude is that words are not to be relied on.

#### Ichihashi

Another theory of why Professor Ichihashi was taken was that he was collecting material for a book in Santa Anita. He seems to have maintained that the Japanese should not be treated as pigs, and that Japanese should not act like pigs.

#### Mr. Smith

Everybody seemed to think that Mr. Smith of the canteen was a hard sort of fellow to get along with. Several people thought so, although someone



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brought up the fact that he was working hard for the Japanese. Someone said, "He's certainly a Jew." Another objected to his southern accent.

Coal situation

Everybody agreed that the coal situation was handled in the wrong way. They resented the fact that the administration (probably Hayes) said "If you don't want to work, you don't have to. You're going to suffer yourself." The block managers were blamed for meekly accepting the proposal of the block shouldering the burden of shovelling coal for the next several months. In block 18 the block manager was swamped with criticism and ridicule. There was a feeling that the block manager was a representative of the people and not the stooge of the administration, which is of course not the case. I pointed out that the block manager's position was an administrative one and that councilmen represented the people. It was brought out that the Council was given four days in which to work out a satisfactory solution. The Japanese were willing to work if it were necessary. They resented the fact that they were ordered to do the work. They laughed at the concession the administration offered of making the following day a "day off." Someone said that it was Hayes who was responsible for giving out orders in that manner without consulting anyone else. Someone said that Hayes wasn't any good.

It was brought out that there was acute need of transporting the coal immediately because there was no spare, and the car to load on vegetables could not be sent through. Vegetables were washed and piled up, and the ice had arrived too, but the coal car was holding up the line. The railroad company threatened to charge demurrage. That was alright, the group agreed. If the administration had explained the situation and had asked them to go out to work until a better solution could have been worked out, they would have been glad to



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do the work. It's the idea that Hayes came out with an order, implying that he meant to exercise his authority and that he meant to take advantage of the people just because they had to have coal for the winter, that the people resent.

The administration will have to learn more about Japanese psychology. Japanese are very sentimental about being altruistic and proud of their race. Appeal to their better side and you can't get a harder working group of people, who will sacrifice a great deal for their ideals and pride. But antagonize them in those respects, and they can be very stubborn.

Barber shop

In reply to the demand that the price should be lowered to five cents, Sumio is said to have disclosed at a council meeting that it was costing 24 cents per haircut. The barbers average only about six haircuts per day.

Internment camp

A fellow from an internment camp has been maintaining that the situation here isn't being handled correctly. At the internment camp they didn't have to pay rent on their store, and he doesn't see why we should here. He says that we are entitled to self-government here, and that means that anyone can start a business if he wants to. At the internment camp they got two carloads of lumber for geta, also got the Spanish ambassador to come and see that they were receiving better treatment, and to improve the food. As he was being discussed, some men commented that he felt left out here because he was a late comer, and that he was just stirring up trouble.

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D.S. and W.I. Arrive

Conference with her in the afternoon. She brought us a box each of cube sugar.



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Record Office Dance

The record office dance came off on Thursday as scheduled. As Mae Ohmura had made the semi-final, it was a public dance. I went early to help others take the table out, sweep, mop, wax and polish the messhall up. I thought I had better do that in order to keep the goodwill of the office force.

After attending the Creative Writers' Meeting, I went to the dance. It was for couples only and the stags were kept out till 10 o'clock. It was quiet and more dignified than most public dances and wasn't bad at all.

Kiyo

Curiously enough Kiyo wasn't present at the dance.

Construction Crew Strike

The construction crew stuck today and had a meeting in the afternoon. I couldn't go because I had to see Dr. T., but George was there to take some notes for me. He is beginning to see the importance of getting some of these things down.

George's note

Sugiyama, a carpenter "one Hakujuin to Hakujuin workers: slavery to abolish, spoke to manager about it. Mr. Slattery. Hakujuin in conference (ans. tomorrow) Had met at mess 12--carpenters (ans. tomorrow).

Mr. Shirai (engineer dept.)

1000 workers are backing the request made to Shirrell that the treatment be humane, no firing without conference of 50% of the workers. Recommendation of jobs and the most fitting jobs should be requested. "Slavery cannot be permitted."

Economic problem. Kicking out engineer to lessen expense, was the Hakujuin



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standpoint of view, but 12, 16, 19-dollar wage means quite a bit to us. Before the Japanese are kicked out the Hakuajins must be kicked out.

At any rate go back to work, using your own judgment. Remember that there are 1000 backing you up.

Japanese must hold the engineering position and must perform their own duty.

After the committee meeting we shall refer to those who have been fired.

Sakiyama:

It is the first time I have heard that one Hakuajin fired some Japanese, so I cannot reply to this. Can someone from the audience reply to this?

I, personally, would like to do things peacefully.

One man who went with Katayama to confer with Shirrell: "It is impossible to have anyone fired. I encourage everyone to go back to work in spite of a few squabbles. We must go together hand in hand."

Mr. Ono (committee member)

"I have been working under Katayama, but was fired at the job, politely. About 60 were fired."

September 4, 1942

Sumo trouble

I hear that there is some trouble in the sumo department. It was supposed to have been done several nights a week, but has not been so far. This will have to be looked into further.

(Transcribed from shorthand notes)

Block 25 Dance

Our block gave a dance for the first time in honor of Grace Matsune, the queen candidate from our block. The mess hall workers seemed enthusiastic about it and cleaned the hall early. This was the first dance put on by the block, and



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probably the first one that many attended. I asked Mabel, the girl who waits on us, whether she was going to the dance, and she said she was.

Yaye

Yaye came with a fellow, along with May and Kingo. She brought him in, but didn't tell us his name. George says that he works in the warehouse and that he is from Pasadena.

Walnut Grove Dancers

Most of those in our block seems to be from Walnut Grove and the delta region. The lights were dimmed and the music began to play around 8. We went after 8:30 and still there were only one or two couples dancing and they seemed to be outsiders. The girls were grouped together at one corner, while at another corner some of the boys pretended to be learning to dance. George went after Frances Sugiyama and I took Ruby in. We all danced as soon as we got in, but none of the block 25 boys seemed to ask any girls to dance.

After some hesitation I finally went up and danced with Grace Matsune, who explained that the girls knew how to dance, but the boys didn't. Also in the Walnut Grove they did not have any dances at all. Grace then introduced me to other girls and while I danced they corroborated what Grace had said. In Isleton none of the boys seemed to know, while one of the Isleton girls said that there were several boys from Walnut Grove who knew how to dance.

Later in the evening more stags came in, and most of the girls who could dance were dancing. One girl who had gone to Armstrong College (Dorothy) and Seiko Akahoshi from Oakland were better dancers than the rest of the girls, more typical of the group.

Cutting In Refreshments were served and Ruby played the accordion.. At the end of the evening it was announced that there were 3 records for the last dance. But someone tried to cut in on George, and he would have let it go if I hadn't



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told this other fellow that it was the last dance. Then later I saw Frances dancing with someone else and George standing by the door. I had to poke Frances to tell her that she had better dance with George. Boys were cutting in till the very end. They probably had not gone to enough dances to know that they shouldn't cut in on the last dance.

September 5, 1942

Santa Anita Outcasts

After the dance all those from Block 25 were supposed to stay behind and clean up, but I went on home because I had to write up my notes. After a little while I heard a whistle blow several times, and I didn't think anything of it. This morning I heard that about half a dozen of the outcasts from Santa Anita were there at the dance. One of them tagged a fellow during the last dance and was told that it was the last dance. After the dance he was hit in the face. The other dived for his legs and knocked him over. The Santa Anita fellow, a huge fellow, took off his belt, demanded why he had been refused the dance when it wasn't announced as the last one. A warden was on the spot and tried to break the two up. In the process the glasses of the Santa Anita fellow fell on the ground and were slightly cracked. He then turned upon the warden and wanted to know what he was going to do about his glasses. The warden turned white and apologized and said he was sorry, that it was an accident. In the meantime the whistle had blown and about 15 wardens appeared on the spot, and the Santa Anita fellows disappeared. Some of the others remained behind to find out who was responsible for the cracked glasses, but it was decided that it was due to an accident and was not anyone's fault.

The Block manager was telling this this morning and said that the only way to deal with them was to pile on them and beat them up. They may or may not



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have heard the announcement about the last dance, but they seemed to have gone out of their way to look for trouble.

#### Further Developments

I was going to the canteen to cast my ballot for the coming queen when I noticed a group of people gathered in front of the next barrack. I went up and frankly asked a girl who works in the mess hall what it was all about. Grace was also there and volunteered some information. The Hawaiians--all of them--had come to look for the fellow on whom they had picked the fight last night. The rest strung themselves along the road as 5 of them inquired of a young resident of the block where "that" fellow was. He told them he didn't know where he lived as he had come from some other block and that he was probably out on the farm. He was told that he would get his "face bust in" if he did not tell the truth. The other fellow kept still. Actually the boy who was in the fight lived in Block 26 and was known to be Mas Ito. Grace said that they were also after Jimmy Nishida, who was trying to stop the fight last night.

The 2 boys were in hiding while someone went for the warden. The Hawaiians disappeared. Two wardens appeared to find out what it was all about. They were told what had happened. I said that those Hawaiians should be kept out of Blocks 25 and 26. One young man said that if they came around and started anything that the people would get together and beat them to death. He told the warden that if they didn't want any trouble of that sort to start, they had better keep them away from these blocks.

#### Queen Coronation

Intellectuals The three of us went to see the Queen coronation. I saw Connie, Kazue, Miyoko, Agnes, Tomi Uratsu, and Amy and so sat with them. These girls were not highly intellectual but their learnings seemed to be in that direc-



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tion. Connie is a Phi Beta and Kazue likes to discuss social problems. Miyoko is interested somewhat in statistics. Anyway, all of them go to the philosophy and poli sci classes.

There was a large crowd present to watch for the queen. We had to sing songs to wait for the queen and her attendants to appear. The feeling of eagerness to know who had been queen was evident. When the announcer hinted that the queen might be on her way everyone looked back, expecting her any moment. All those in our group were just excited to get a first glimpse of the queen. I was hoping, of course, that May would be elected. Miyoko said that house-to-house soliciting was forbidden. When the girls finally appeared, it was the attendants that came down the center aisle first. The queen, who was Shiz Tamaki, followed later. She sat on the throne on the stage, while her attendants and train bearers stood on both sides of her. The queen walked up with Mr. Shirrell, who crowned her queen.

On the way home -- Kazue, Connie, and Agnes stopped in at our place on their way home and ate oranges. I then walked the girls home. I asked them whether they had heard anything vicious about me, and they said they hadn't, but why. I said I was working on a research and was afraid that rumors might be going about me that I was spying on the people. Kazue said that it was best that people did <sup>not</sup> know that I was studying the people.

#### Creative Writers

Connie and I stood talking at her door step. She said that she just couldn't stand some of those Caucasians who took such condescending attitudes toward the Japanese. She said that Cook just brought his stuff to read when we really weren't interested in them. He brought up the Russian drama because he thought we didn't know anything about it. Also he was trying to change the class into an advance



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English class for us to learn his way of writing, and she didn't think so very much of his light comic plays, which had no meanings to them. We wanted to write something with social significance. She said that if he kept on as he did she wasn't going to go to the meetings any more. We discussed ways of getting rid of him and I suggested changing the date back to Tuesday, because he couldn't come then. She wanted me to back her up on this, and I promised her that I would.

Hakujin condescension

She spoke of Hakujin attitude of condescension in general. She said that Frank Miyamoto was praised before a group of teachers as one whose spirit was very commendable. I said that most of these Hakujins took attitudes of superiority.

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Unit D Party

My unit invited me to a party at Mr. Izumi's place, this afternoon. I do not know who started the idea, but they wanted to do something because I had quit my job at the record office. I was the supervisor of the unit at the beginning, but that was all. As a unit, however, we got along very well, the best-knit group of all, I would like to think.

Unit D

When I first started out with my unit, I called them together and told them that in order for our work to proceed smoothly everybody would have to get into the spirit of the work. I couldn't boss them around because they weren't being paid enough. As far as work went, however, I made sure of calling every little error to their attention. This worked out very well in the end, because after a few days they were not repeating any of the old errors. Mas had some trouble all along in writing up the work history in a short concise fashion, but he got down enough. Mr. Izumi used to make errors now and then too. Masako was very careful



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not to make any errors, and she did very well. Tad was doing almost perfect work. Miyoko was new to the work, but caught on quickly and did reasonably good work all along. In our spare time, however, we were able to joke around with each other. In other units the supervisor was afraid to point out errors of the workers and I do not think that it worked out so well as it did in our unit.

#### Those Present

Mr. and Mrs. Izumi, Tad Ikemoto, Mas Tanaka, Masako Ito, Masako Itogawa, and Amy Hashimoto (probably because she's always hanging around Masako Ito)

#### Doings

We played "31" rummy and shinkei suijaku and also told riddles. I also did a card trick. We played the complicated sort of rummy and it took some time to explain the procedure to everyone. We kept joking that since we came from the records office we had to play the hard way and not the simple way. The phrase "because we come from the records office" was used several times, and probably served a prestige-getting mechanism.

#### Refreshments

We had punch, little sandwiches, potato chips, olives, pickles. It beat the refreshments of most parties.

#### Bussei Service

After the party Miyoko Ito asked me whether I was going to the Bussei services. I was not sure, but I asked her to drop around before going. She came with Aki Doi and we went together. About 7:50 messhall 16 was filled with Busseis and some had to stand.

#### Song Sheets

Mimeographed song sheets were distributed. The Junirai and Japanese songs were printed in maji. Everybody was able to join in on the Junirai in full spirit.



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Sermon

Reverend Nagatani. "I fear combing my hair in the morning, because a few hair drops out each time. But I was really born in America, but I can't speak other than Japanese. I was born in a big town called Walnut Grove (laughter). I went to Japan when I was 6. Came back to America once in 1929, and was in the Walnut Grove YBA. Was President of the YBA once. I know about the YBA. I didn't have time to learn English because I went to Japan again. I want to talk so that you can understand."

"About 7 years ago at a Northern California conference we had a discussion group at night. About 60 were present; I was chairman. I brought this problem out. I said, "We are YMBA members, therefore when we gassho in front of Hotokesama, how should we feel? (Buddha) How do you feel when you gassho?" (Bow in reverence) However, there wasn't one person who knew the answer. I pointed to Nozawa to answer. "I am praying to my father. It is because my father died last night. There were cigars on the butsudan. (miniature shrine) I used to place a new cigar everyday," but nobody else said anything.

M., 24, and A., 21 were two brothers. The elder brother was stronger. He went to the army. Last year he was teaching Japanese in the army. The younger brother was always sick. However, this year February he had acute pneumonia. When I went to see him he was out of bed. He was very thin. I felt that he couldn't live long. I thought that I should give him the gohowa. (doctrine) But it's hard to preach in such a situation. "Do you suffer?" I asked him. He said it wasn't so bad. "Do you believe in Hotokesama?" "Yes, I do." "I'll tell you about Hotokesama." "He's always watching over you. Even if you aren't thinking about him, he is watching over you."

"I feel as though I understand."

"You have to give up hope. (Akirameru.) It's not because nothing can be done. It means you see things clearly. You suffer from sickness, but don't feel



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hateful about it. It's caused from the former world. Even I may die when I go back to San Jose.

"I understand, Namu Amida Butsu, Namu Amida Butsu (corresponds to amen).

He died before evacuation. His elder brother immediately went to see him. He came in front of me.

"My brother was in you sewa."

He went upstairs and put his hands together in front of Hotokesama. He paid reverence to Hotokesama before speaking to the other reverends. He had learned to be a good Buddhist.

"Some time after that we had a farewell meeting. N. "You may have to go to the army. You may have to fight for America, your country. But if a bullet should hit you, what would you do? Therefore, I shall talk about Hotokesama. Ask whatever you want to know."

"I believe in Hotokesama sincerely. When I was in the army I went to the San Francisco Sunday School. I believe now, but I want to believe more thoroughly."

"What do you think when you are paying reverence in front of Hotokesama?"

"H. is my only brother. I feel so sorry for him. Therefore, I ask that he be happy in the land of Hotokesama."

"You are wrong."

"I asked my brother from Japan."

"I don't think a thing. I keep my mind clear."

"You must be either very smart or very dumb. Darmua Daishi (An ancient Chinese Buddhist priest) practiced 9 years to keep his mind clear. I don't think you are as smart as he. You must be dumb."

"We cannot think without any thought at all. We want to believe teachers. We should realize that we are fully protected and watched over. We should not hope that our brother should be happy, that our sickness should be fixed, etc.



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If you realize that, then you fully believe."

"Thereafter he wrote in his letter that he was watched over by Hotokesama and wrote Nami Amida Butsu at the end of his letters.

"Kansha hoon no kimochi de." (with gratefulness and thanks) (should we face Buddha. This is the theme of the sermon).

Takeo Yoshihara's speech

"The WRA programs were successful. At Pinedale we had no reverend; and when one was sent for from Fresno, we had to move to Tule Lake. Ministers cannot be put on the WRA payroll, but with a little contribution this can be taken care of adequately. Plans for church, etc.

The Busseis have taken an active part. A survey will be made, directed by the ward chairman. A ward program will be set up. A choir from each ward and a mass choir of about 200 voices is planned.

We have more leisure time, and we should avail ourselves of that time in studying. Those students who are relocated should realize that they are representing the Japanese. Let us be fit so that we can face the future with courage and faith in Lord Buddha."

Entertainment chairman

Kiyo Iwafuchi (tells some corny jokes). "I think it was right after working during the summer in Marysville and I was asked to M.C. a program. A little fellow said: 'Look there's a kurombo up there.' So I told the audience and someone said 'What's the difference.' So I said, "That's alright. Kurombo have lots of color." I'm just reminiscing..."

A girl was supposed to sing a song. Her figure was silhouetted against the screen. Her songs were corny, but she received encores. I went to see what was going on and sat in the audience. She must have forgotten her slip. (laughter, howls)..."(etc.)



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Ricky Matsufugi sings "When the Roses Bloom Again." Lois and May Kitazuma were not in the audience, although they were scheduled to sing.

Joe Sasaki

Battle of the Sexes. Four girls and four boys chosen. The boys were rather reluctant. The girls had to be almost dragged on to the stage. The girls didn't want to sit up on the raised bench at first.

"What is African golf?" From the audience: "Craps."

"What is a love apple?" "Tomato."

"How much did Shylock demand for a pound of flesh?" "3000 ducats."

The girls answered less questions than the boys.

Sumiko Takemoto sings a song, "Sympathy." More questions.

The number of girls outnumber the boys three or four to one.

Some came in couples. There were several from the records office, but they seem to have come alone.

We left before the program was over, because it was getting a little tiresome and I thought it was late.

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Labor Day Parade

Mike and Shizuko caught me on my way to the laundry room to shave. It was 9 and they said they were on their way to see the parade. I told them that if they did wait I would go with them. The three from our family went with them to see the parade.

Cal Float and Jobo

It was 9:50 before the float came by. The Cal float was widely advertised by means of boys on bicycles with signs announcing the float. When it actually did appear it turned out to be a toilet. It was meant to be a joke typically



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collegian and American. Jobo went up and down with signs announcing the float, and I suspect much of it was his idea .

Mr. Shirrell's speech

Mr. Shirrell spoke on the subject of labour day and Reverend Kitazawa translated it very well. But Mr. Shirrell didn't say things in a way that appealed to the Japanese people. He said labour was important from a standpoint of need and was thought so by sages of all ages. Then he said that our labour was important to get us out of here by next Labour Day and to win a victory for the U.S.

I do not know whether he realized that many Japanese would feel that they had no business trying to do anything to help American victory. You can't get the Japanese people to work by hinting that they are working to defeat their own country. It may work with Niseis, but not with Isseis.

What he can appeal to is the pride of the Japanese people. He can say that the Japanese people have always been proud of working hard and not relying on other people or government agency to solve their problems. They have kept off relief and largely handled their own social problem among themselves. But here they are beginning to get lazy and to rely more on the government to support them. This is probably because we are in a period of adjustment when there is so much misunderstanding. When things become settled more I know that the Japanese people will take the initiative in solving their own problem and show all the world that they can do so.

This appeal<sup>is</sup>/based on Japanese pride and might tend to strengthen it, but it will also produce better results than his present approach. Also the same sort of argument can be used to get more loyalty to the American cause.

Shibutani says that he had told Mr. Shirrell all this, but he won't listen to it. Mr. Shirrell claims that he can't compromise his position. He maintains



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that all the people here are supposed to be loyal allies and citizens, because if they weren't they would be in Montana. He says that he has to treat them as such. He has only \$2400 allowed to a publicity agent, and he said that he can't get a good one for that sum. He sure needs someone who can analyze public reaction for him.

Yaye and Outcasts

Yaye lives in the same block with the outcasts from Santa Anita. May says that she was talking with one of them. He pointed to a man and said that he had been a stool-pigeon in Santa Anita. "You'd better watch out for him," he is supposed to have said. I said that Yaye is going to get into trouble if she doesn't watch out. If she shows any sympathy to people of that sort she won't be able to shake them off. If she tries to avoid them in the future, they are going to take it out on her. If she goes around with anyone else, he and his gang are going to beat him up. May thought that Yaye ought to be warned. She had one experience of that sort in Sierra Madre. At Tulare she befriended the firemen. She used to say that she liked the rowdy sort of boys better now.

Asako Higaki

She and her sister (Mrs. Akitsuki) invited us over to eat our lunches over at her place, so all three of us went over there. We had musubi, tsukemono, sandwiches, and weiners while the Higaki's made tea and coffee for us and served pickles. We sat talking for some time. Mr. Akitsuki (Byron, who works in our office) ate with us. He is evidently a Kibei, and Mrs. Akitsuki seems to get along quite well with him. The whole family is very conservative and speaks Japanese a great deal. The two sisters even look very Japanesque.

Talent Show

We all went to see the Talent show together. The firebreak in front of the stage was packed. We went down the aisle looking for seats and finally had to sit



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along one of the side aisles. After the Nisei talent show was over, we came home.

#### Dance with Asako

George said at the end of the Talent show, "Let's all go to the dance together." All morning he had wondered where he was going to get the girl to get into the dance with. He didn't want to ask just anyone, and he didn't want to ask Frances again. Asako said that she only knew the box step and the two-step. We came home and George and I got ready. Asako asked Ruby in a whisper whether we were really going to the dance or not. Ruby must have said that we were. Asako went home and we said that we would go after her.

She was going to ask her mother whether it was alright to go or not. But because no one was home when we went after her, she came along. She wondered what she should tell her mother when she came home.

The dance was just beginning when we got there. I danced with Ruby first, while George took Asako on the floor. They seem to have stumbled along. I then danced with her and she seemed to have a hard time following me. We kept alternating in this manner. She improved each time I danced with her. She got mixed up every time I took an extra step. We kept laughing about her awkwardness and she didn't seem to be too embarrassed about it. It was warm inside and the hall was beginning to be crowded, in spite of the fact that it was a tie and coat affair and for couples only. I was getting too warm, and we decided to leave because we wanted to see the Chushingura, which was being given in the Issei program.

Asako said that she didn't expect to enjoy herself, but that she did. She <sup>have</sup> must found it more enjoyable than most events she experienced here in camp. The other thing that she enjoyed, she said, was the poli sci party in which they had community singing and folk dancing.

#### Miyoko Ito

She asked me whether I had ever asked Miyoko to a dance. I said that I had,



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but she had said that she didn't like to go to dances. She suggested that I persuade her as we had persuaded her this evening. "She's a nice girl," she said, in a meaningful way, and wanted to know if it weren't true. I said a-hum.

We heard a naniwabushi (a story telling) and saw Chushingura (Tale of the 47 honin ) and enjoyed it. It was given in the ancient Kabuki form.

When we reached Asako's home, she wanted us to come in. We thought it was too late to go in, but she said "to help break it to her mother." Her sister said that she would help her. We went in. Her sister told her mother lightly that we had gone to a dance. The mother seemed to take it quite calmly. We sat around awkwardly as they made coffee for us. We didn't have very much to talk about with the parents. Asako brought out magazines for us to look at. Asako joked about how she had got along on the dance floor by shuffling her hands. We put cheese between the crackers and took it with coffee and enjoyed a late snack, and so ended a delightful Labour Day.

#### Analysis

This little incident is given as an example of a conservative girl's attitude toward dancing. She had not gone out dancing before, although she had learned the fundamentals of dancing some place. Her compliances to her parents is evident in her desire to ask her parent's permission in the first place, and then wondering how they would take it. Whether camp life has made it easier or harder for her to get her parent's permission to go to dances is difficult to say. Also it is hard to say whether her chances of going to dance was greater here or outside.

#### Kiyo

Kiyo was at dance with a fellow I don't know, but she seemed to be sad-looking. We avoided looking at her, I'm afraid, and she probably did the same toward us.



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Those present, Ted Tokuno, Lucille Tanaka, Kiyo Iwafuchi, Katsumi Ogawa, Frances Sugiyama, Hisako Narahara, Kiyoshi Mano, Kiyo, Perry Sait, Fumiko Yabe, Toshi Yoshida, and Mr. and Mrs. Kodama.

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Report from Block Manager

Coal situation 60 men in the regular coal crew. They want about 130 more. Those blocks who cannot find permanent workers must recruit workers from their own block.

Five months' work guaranteed at \$16. Six hours work. Forty tons must be unloaded by twenty people. It doesn't require more than about three or four hours. To the regular crew, clothing, shoes, and soap are given.

Mr. Shirrell said it's better to take in the coal now while it is possible. There is a shortage of coal even on the outside.

Block Co-op Meeting

Block manager: "We must elect cooperative representatives."

Mr. Sakamoto: "Election of the cooperative. There are producers' and consumers' cooperatives. Here we are concerned with the community enterprises. Until now two leaders were selected from each block. Eighteen leaders in one ward. There was one leader from each ward. Several meetings were held. At the last meeting organizational plans were discussed and election of new representatives planned for.

"The canteen doesn't belong to the WRA, but to the Japanese people. The canteen is not entered in their plans, but was set up for the convenience of the Japanese people. Mr. Smith was taking care of it, but there is no real owner as yet."

K: "Has it been decided that we would have a cooperative?"

S: "There is a general consensus of opinion in other blocks."

X: (X stands for various individuals) "It isn't advanced very far, is it?"



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S: "It's going to advance from now on."

X: "Whether we are going to have the cooperative or not is going to be decided yet?"

S: "That's right."

X: "Why do we have to have an election?"

J.S. "It's to get representatives of the people."

X: "Shouldn't we find out first whether the people want a cooperative or not?"

X: "How much profit is there in forming a cooperative?"

S: "If we want a canteen then we have to run our own canteen. Also we can regulate our own prices."

"Everybody doesn't have to become a member."

X: "I don't see how there would be \$70,000 sales in the winter. If they don't watch out there is going to be a loss."

S: "Clothing will be sold in the canteen. Also shoes."

X: "We should elect representatives even though we don't decide whether we want a cooperative or not."

Block manager: "Selecting the representatives now is for convenience only. How about electing our representatives?"

X: "I'm in favor." (clap of hands)

Several persons selected for the election committee. Voting without nominees.

43 persons were present. Four girls were here but went home because it started to rain. Nisies were out-numbered by Isseis more than 2 to one

Issei representative vote

Sakamoto	26
Ueda	4
Nagata	2
Masui	2
K. Ueda, Tanaka, Nakamura	1



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Nisei vote.

Sakoda 32  
Taketa, Matsumoto, Yamamoto 1

S: "It's a very complicated task and I wanted some one else to do it, but since I was elected I will continue."

"This is a good chance to ask your opinion."

"Mr. Elbertson always maintained that it was better to educate the people fully. The Japanese people wanted to hurry the process of the organization."

K: "I think that the canteen is necessary. There are many necessary things we have to buy here."

M: "I think it's necessary too. Even though it requires money it's necessary if you have children."

X: "How about the expenses of the canteen."

S: "Rent \$50 per barrack. \$45 truck expenses."

K: "How about getting the rent reduced to one half? They took away our freedom and they pay us only \$16. I think they ought to pay the rent."

X: "I don't see why they still take rent. They don't take rent for the schools."

X: "\$50 is too high.

X: "Transportation for \$45 is too cheap."

J.S. "Is there any more opinion on whether the canteen is necessary or not?"

(no opposition)

S: "Should we go ahead with the setting up of the co-op?"

X: "Go ahead if there's profit--the quicker, the better."

J.S. "There can be no loss if the price is raised."

K: "I want the canteen operated by the Japanese."

X: "I want things to be taken more slowly and things found out. I would like to see a concrete plan."

Opinion of block #25:

1. The canteen is necessary.



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2. It should be taken over by the Japanese people.
3. Full education. Definite plans.
4. Desire lowered expenses. (clap of hands)

Block manager meeting report (Ward II only)

A uniform method of taking care of deaths.

25 cents from each apartment

5 cents from each bachelor

Wedding: 10 cents from each apartment

Baby: Good for the progress of our race. 10 cents from each apartment.

Bachelors 5 cents.

Opinion: You can't cut it down more than this. We are all for it.

Cook and Coal -- Leaving the cook out of the coal crew? Shall we leave the cooks out?

X: "I've asked a farmer and it seems that in most places only the chief cook was allowed to be left out."

X: "Let's leave the cook till the end."

X: "They are very valuable workers for us."

X: "I'm in favor of leaving them out."

X: "I'll work for the cooks."

Kitchen worker: "I'll quit my work to shovel coal. You get three months free pay."

Block Manager: "Can't I get a unanimous vote to leave the kitchen workers out." (The people do not agree)

X: "Everybody is going to work and doing valuable work."

X: "How about the vegetable cutters? They have to work hard."

Block Manager: "We all seem to want the cooks to keep from going to shovel



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coal. I'll try to get the minimum number of three persons, and I won't make out any list of voluntary workers.

"Distribution of coal is going to be equal in all of the blocks in Ward II. This is even though the number of workers is not equal."

#### Japanese Custom

The first time I went to play go the other day, I played with a man I didn't know. I was holding the stone (ishi) between the first two fingers and the thumb, and he sternly told me that I must hold between the first and second fingers. He slammed his stone down in the proper manner just to show me how it is done.

#### Santa Anita Outcasts

Someone has said that Mr. Shirrell has told the Santa Anita kids that if there was another incident they would be thrown out of here.

#### Nishida quits Recreation Department.

Last night I met Jimmy at the block meeting, and he said that he was working in the packing shed. I asked him why he quit the recreation department. He explained that Waller was too dictatorial. When you suggested anything he immediately came back and commanded, "Do that!"

#### Technical Staff

I was going to go to a class tonight because I was getting restless just staying at home, but both the Human Relation and Ethics class did not seem to be going on tonight. When I came home from my evening walk, I found Harno talking to George.

He said that he was going to the sugar beet field. I asked him why, and he said it was because he was getting nowhere staying here. I asked him whether his work wasn't coming along alright, and he said no. Part of the technical staff is supposed to go out to the fields to get various data, such as irrigation, labor forces, harvest, etc. He said that while 2 or three did



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their work adequately, many of the persons of the staff were not bringing in their reports as they should.

Shiro Tokuno especially, only went out to the field 2 or 3 times a week and brought in only meager reports on the labor forces. Often he reports that the condition is the same as before or that there has been no change. On the morning of the strike he is said to have reported that there was no change.

Tad Tomita is working as foreman in the packing shed, but he doesn't report as regularly as he should. He always has to be getting after him to get what he wants.

Harno Run Ragged He said that he ran himself ragged just trying to locate these people and get things from them. He thought that it would be less trouble if he went out himself and got the necessary data by himself. There were two fellows, he says, on whom he can rely. Ikuta is one of them.

#### Reorganization

He says that he asked for the reorganization of the whole technical staff because so many of them were loafing around. It seems to be the only way in which he can achieve results.

He hinted that if he had the power to make these people write reports regularly he might be able to get something done. At present he is only the foreman of the staff, and Mr. Eastman said that these college graduates ought to know what sort of data is valuable and they are responsible for getting. I said that his having power to command them to bring in reports would not help materially if they were not willing to write the reports in the first place. He kept repeating that kids were loafing on the job and they they were not doing a thing.

#### Worker a sucker

He has been told by various persons that he is a sucker for working so hard "without even economic compensation." Here he hinted that economic compensation



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was at least desirable for those working harder than others.

#### Necessity of data

George asked him whether so detailed a report was necessary. Harno said that if the data were not detailed they would be of no use. For instance he would have to know how much expense was going into producing a crate of produce when the Congressional committee came to investigate. Also when some work wasn't completed, he should know why it wasn't and whose fault it was. Also in harvesting he should know how much is being harvested, etc., in order to make future plans. He said that he thought these college students knew more about the type of research that was valuable. They talked over these things, he said, but they do not want to go out and do the work.

#### On to the Beet field

Harno said that he was seriously considering going to the sugar beet field to work. He said that he was getting fed up living with the Japanese. I pointed out that he was here to do research work, and it wouldn't do him much to go out to the beet field.

#### Research work on economic problem

Harno said that if he couldn't work up a plan on a research work on some economic or statistical field he would leave this place. He said that he had a chance to go to another relocation center.

#### Secretary for Harno

We talked of the possibility of getting a secretary who could take down the material that Harno had in mind in shorthand and transcribe it. We considered Kazue T., and Asako Higaki. Kiyo, George, and I both thought, would not do. We thought that Higaki would be the best even though she did not seem to know shorthand very well. Harno said that he couldn't work on this until after harvest,



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which would be over when a severe frost came. We thought that it might come tonight. So far we seem to have been fortunate this year in the way of weather.

Connie on Hakujin Teachers

Connie was allotted a class in English because there weren't enough teachers. She says she was scheduled to teach 5 hours a day. But she has decided to come back to Adult English because she couldn't stand the atmosphere in the school system. The Caucasian teachers act so superior to the Japanese teachers. Because it's a WRA policy to allow 20% Japanese teachers, they take an attitude of tolerating the Japanese teachers. She says that if Japanese teachers were good enough to teach, they should be allowed to teach on an equal basis. She told Ruby that she wants to come back to Adult Education again where she's allowed to handle her own affairs.

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Repercussion of Higaki going to dance

Higaki dropped into our place to see Ruby after attending her sister's class in Adult English. She said that it was cold in the room and she was shivering. I asked her to come in to warm herself, and she said that she would be glad to do it. At the Poli-Sci class last night Mas Tanaka was discussing with Kiyō who was at the dance. She mentioned Higaki, and Mas was surprised and had to go verify it with Higaki herself. She told him that she had such a good time, and Mas thought it was almost incredible that she should have gone to a dance. Even when she was in Sacramento, she never went to a dance her sister said.

I asked her about accepting a secretary job taking down notes for a fellow and she was willing to try it, although she hadn't had very much shorthand. One obstacle was that she did not have a typewriter. She thought that the experience itself would be very valuable for her. I said that we would be able to pay her something, and I had to explain that I was working for the university



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as a research student.

### Isleton Club Trouble

This evening some young kids were talking about a possible fight with someone from another block. They said that they weren't desirous of having a fight, but that they would have it if the other wanted it. After taking a shower I went out to see where they would<sup>be</sup>/having their fight, but I couldn't see any of the fellows around. Dorothy Sofue, the girl with whom I danced the last dance, came by and stopped to talk with me. I asked her whether she was from Isleton and she said that she was from Walnut Grove. Most of the other half of Block 25, she said, were from Isleton and also those in Block 30. I asked her about<sup>the</sup>/Isleton Club that was formed recently and which I thought was worth studying. She said that some of the Deltan (Walnut Grove, I presume) fellows were invited into the club, but were objected to by some of the members of the club. The way in which they protested must have been insulting. Any way, this is the reason for the fight about which the boys were excited.

### Block 25 Adolescents

I asked how many of the boys and girls went to dances. She said four girls at the most and only a few of the boys. If they did go it was stag. She mentioned that the parents were narrow-minded and didn't let their children go to dances in a place like this. I was rather surprised and asked her what was wrong here. She said that parents heard about these bad boys that hung around dances. I asked her if the parents would object to having block dances, and she said that there were comments after the fight that occurred at the last block dance that "Dances always end up in fights."

I asked how many of the girls were working outside and she said only a few. Most of them worked in the messhall and didn't get a chance to go out of the block



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to meet people. I mentioned that they were at a disadvantage, and she agreed. She said that love marriage was desirable, especially in a place like this. But she said baishakunin marriages were not so bad. She had a sister who was married in that way, and she's getting along alright. But some of these country girls, she said, they'll marry anybody that an Issei brings around. This was especially true when Nissei were being drafted. We said that some of the professional baishakunin probably made a lot of money.

Sugar Beet Worker

Seven or eight boys from this block were going out to the sugar beet field. Most of them, she said, were between 26 and 28. They had no parents, although some of them had brothers and sisters. They want to have some fun, she said.

Creative Writers

The meeting did not begin till almost 8, and then there were only 6 persons and Mr. Cook present. Art and Hiroshi both had articles, but not one of them was a description of a room, which Cook had assigned at the last meeting. Art's article was a sketch of a student who was waiting for his folks to come after him and started out with a description of a room. After the article was read Mr. Cook asked: "Did anyone else bring an exercise?" He asked Art why he didn't make it an impression of a room and then turned to Hiroshi's piece. Art asked for criticism, and it was only then that Cook gave any comments.

He still insists that we write exercises for the next meeting, and William asked whether we should do it even though we didn't like to do it. Mr. Cook thought that it was good practice to do so. "Let's try it once more," he said. "Don't make a story, but only a page of impression."

Hiroshi's "Sloop Bancroft, Fat Man" was very good. Mr. Cook said that it was the best thing put out so far. The theme, he said, was "The man who travels



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alone travels fastest," as if it couldn't have been anything else. Hiroshi said that his theme was that Sloop was an idealist, a lonely man, and one who fought for the underdog even against odds.

I suggested whether it wouldn't be better in getting materials to write articles and not exercises, and Mr. Cook brushed it aside and said that exercises would be more valuable. He did not stop to ask any of the others what they thought about the matter.

Then he mentioned that perhaps he was butting in. He had been asked to come to one meeting and had continued to come. The others hurried to assure him that he was quite welcome. I fidgeted and kept still. Here I was trying to convince the others that it was best to have him come less often.

After the meeting Cook went home first, and we hung around to talk. I asked the others what they thought about Mr. Cook. Hiroshi thought he was too commercial in his writing. I mentioned that he was stifling initiative by being too dogmatic. Art said that he had changed the ending of his story in a way that he didn't like. He had also changed the ending to Ken's story, and it was thought that he didn't like it either.

We decided to change the meeting back to Tuesday when Cook would have to be at the council meetings. Hiroshi would have to be at an Art Club meeting and I at a Social Welfare Club meeting. The attendance for tonight would show that most of the others couldn't come on Thursday nights. Hiroshi thought that if the change were made quickly enough it could be done without causing much disruption.

We discussed why the club had not grown more than it has. In fact the greatest number turned up at one of the first meetings. Perhaps the standard of the club had been kept too high, someone said. Someone suggested the changing of the name of the club to make it sound less impressive.



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Canteen

Ruby and I went to the canteen together this morning. I bought a can of turpentine which cost 55 cents. I didn't want to pay that much for it, but since I needed it to wash my brush and it was doubtful whether they would have turpentine in the store again for some time, I bought it. Mike's sister, Shizu, was by the yardage counter and was diligently reading a funny book.

Mrs. Murayama and Welfare Office

Dropped into Mr. Elbertson's house in order to hand in my block co-op report. Stopped at the welfare office to ask for Dr. Jacoby. He wasn't in, but I talked to some of the other social workers. There were three girls at this office and the rest of them were in the Ad. Bldg. One of them was Minnie Nakano, the girl who had lived most of the time with Hakujins. The other two weren't dressed pretty as girls working in the offices did. Mrs. Murayama was there, too.

Mrs. Halle was back to work, I heard. Everything seems to be settled in the Welfare Department, although they were all receiving \$16 a month. Mrs. Murayama was burned up, she said, because they had been very arbitrary about changing the wage scale.

She mentioned that when the welfare workers went to see Mr. Shirrell he had told them that even he could be a social worker and that they were a dime a dozen.

Mrs. Murayama and Connie

Mrs. Murayama asked me whether it was advisable to let Connie go on to school. She's evidently got an application out to go to an eastern college to get her M.S. and possibly her PH.D. Mrs. Murayama thought that a college education was good enough for a girl. She feared that Connie would be left unmarried if she went on with a career.



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She thought that many people thought that all Connie did was to study, whereas she herself thought that she was just an average girl. She thought that Connie ought to go to dances more. Connie knows how to dance a little, she said, but not enough to be confident of herself.

#### Records Office

Went to the Records Office this afternoon to see how the kids were getting along. A few were interviewing while most of them were making a pretence of coding. Ken was taking it easy, as was George. I'm afraid everyone is getting lazy in that office. If George Shigekawa was dictatorial, at least he got a lot done, even though he antagonized many people in doing so.

#### Interviewer's Job Transfer

As interviewing is about over, quite a few of the interviewers have changed their jobs. It has been remarked that the caliber of the interviewers was very high. The jobs to which they changed give a sign of this. It also shows that white-collar workers transfer to white-collar jobs. Even though some of them have come from mess halls, none of them have gone back to it. Only Florence says that she might go work in a mess hall because she'll have more time to study what she wants.

Ruby Kawasaki is the only one that has really quit her work, and she wasn't an interviewer.

1. Teranishi, time keeper at placement office
2. Ardenne Kitazumi, hospital
3. Miyoko Nishimura, hospital
4. Mike Inbe, hospital
5. Eleanor Nakagawa, High School teacher
6. Frances Yoshikawa, High School stenographer
7. Agnes, High School stenographer
8. Alice Goda, Slattery's Secretary
9. Ishizaki, watchmaker
10. Ichimura, radio repairman
11. Miyoko Ito, Placement Office clerk
12. Frank Yamamoto, Interviewer in Placement Office.
13. Yoshiye Jinguji, Bookkeeping teacher
14. Hironaka, File clerk in Placement Office
15. Kimiyo Kawasaki, Spanish teacher in High School
16. Masao Kawate, Social Studies teacher in High School.



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Isleton

Both Amy and Miyoko are from Isleton and I asked them about the Isleton Club and they seemed to know very little about it. Amy said that the "Deltan kids were really dirty." She said that the Walnut Grove kids thought that they were from a city in comparison to the Isleton people. As a matter of fact, however, Isleton was a larger town and Walnut Grove only a village. Only there were more Japanese in Walnut Grove which gives them the idea that they were swell. About the fight that was being talked about last night, Amy said that outsiders weren't allowed into Walnut Grove unless the approval of the club members was unanimous.

Isleton--Walnut Grove Fight

The fight I was waiting for last night didn't occur. They seemed to have made up.

Today, however, a new fight took place. One of the Isleton fellows didn't like what one of the Walnut Grove fellows said last night. Today he took five other boys and went out to where this Walnut Grove fellow was working, but he was unable to locate him. He found him in Block 25 and the six of them beat him up. He had to be taken to the hospital, although I don't think he was hurt too badly. The wardens are now looking for the home of the fellow who was at the head of this gang. The people in the Block are talking about the danger of gangs and feel that something ought to be done about them. The funny thing is that the fellow who was beat up wasn't at the fight last night and was mistaken for somebody else.

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Higaki's background

Higaki came in today when Ruby was out and as we munched on the cookies she brought, she told me some of her background. She said that her parents were rather strict. Her mother was a dressmaker and too busy to go out and associate



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with the other Japanese neighbors. She was taught not to speak English. She was even made to say otosan, okasan, instead of papa and mamma. She spoke English with an accent, therefore, and was ridiculed by the other Japanese children. For this reason she did not play so much with the other Nisei children. She did not like the manner in which they ran around and played. In high school her best friend was a Chinese girl who had gone to China and also did not get along with other Chinese, even her own sister. In the courses that Higaki took at high school she met very few Japanese, and therefore did not associate with them very much. This was probably one of the reasons she had not gone to a dance before.

She says that she's made more friends here than she did while she was in Sacramento. She says she likes the friends whom she met because they were intelligent. She said that Mas Tanaka has mentioned the same thing.

I let her read the scrap lumber conflict and part of the record office paper that I was writing up because, as I said, I could trust her. She was very much interested and said that she would be interested in problems of this sort. I asked her whether she might not write up her autobiography for me, and she seemed to be willing to do it.

George Sakoda to teach or not to teach

For the last few days George has been talking about teaching in the high school. Ruby's been trying to persuade him that his place is in the agriculture department taking care of hogs. George says, however, that Ted Tokuno is going ahead with research on garbage and packing houses, etc., and he feels that he doesn't want to butt into Ted's work. He says he'd rather go and teach in the school system. Ruby's tried to tell him that he needed exercise, etc., but George seemed to have made up his mind. I thought that Ruby had a preconception of George as a rugged farm worker when he might make a better teacher as he's likely to be



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an idealist and seems impractical. At least he isn't the go-getting type that would make a lot of money.

This morning George went to answer a call from the high school system. He was happy because he was thinking about going into teaching any way. I don't think he would have gone out of his way to look for a teaching job. He was going to teach as an assistant teacher in the high school and even had his termination slip made out when he learned that the job paid only \$16. He immediately decided that it wasn't worth teaching for that amount of money as he was getting \$19 in the agriculture department. He says that the school system is "sad" because they are recruiting high school graduates for assistant teachers. I guess his desire to teach was only skin deep as he says now that it's better to stay in the Agriculture Department.

Connie

Tonight I went to see Connie to tell her that Ruby wanted her to come to a party tomorrow afternoon. It was 9 o'clock at night, and I could hear Connie typing away on her typewriter. While we were exchanging words 2 Hakujuin ladies came in to announce that she had been accepted by Smith College. Miss James and Miss McKay, which were their names, thought that it was news over which she would be happy with joy. But Connie kept a calm face and wanted until tomorrow morning before a telegram was sent to Conard. I'm afraid that the Hakujuins were puzzled because Connie was not more glad than she was.

After they left Connie discussed immediately whether it was a good thing for her to go. She said that it would be a good thing to get away from camp. I mentioned that she probably had enough education already and that it was doubtful whether it would do a girl good to go out to school, even though I would advise a boy in a similar circumstance to go out at all costs. Connie seemed to have some-



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thing on her mind which made her doubt the wisdom of going out.

For sometime Connie and I discussed her adjustment to the Nisei group. She said that she had failed in her adjustment to them, and I said that she really hadn't had a chance to make an adjustment. She said that she was bored with them. We discussed the fact that Niseis tended either to go in for socials or to stay intellectual instead of having a little bit of both.

#### Creative Writers

As I walked home, I thought how much problem some of the Niseis had to face. It was partly to solve these problems, I thought, that we wrote the stories that we did. My story and Connie's story are attempts to clarify problems in our own minds. It is for this reason that there are stories on evacuation and on love.

And here Cook is trying to get us to write stories with a plot that might sell well.

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#### Ruby's Party

As Ruby received her second pay recently, she gave a party. May, Kingo, Mrs. Yoshida, Mrs. Akitsuki, Higaki, Connie and Harno were invited. Harno came for a short while and then left, saying that he had to go to a meeting. Art Morimitsu came by and stayed for the refreshments. Ruby served apple pie, cheese, ice cream, pickles (which Mrs. Yoshida bought), crackers, and cookies.

#### Hakujins

Much of our conversation was spent in discussing Mr. Cook and some of the other Hakujins and their condescending attitude toward the Japanese. It was almost pitiful the way we "tore them apart" at our hearts' desire.

#### Evening

Read the news section of the Sunday Chronicle and then played a game of go



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with George. I didn't intend to go anywhere, but went along with Higaki and Ruby and George to the concert. It was filled.

### Connie

Connie has made up her mind to go to school. I knew that she would go. As things stand there is very little choice about the matter really, unless she could be satisfied with a mediocre adjustment to life. Her stay here in camp might round out her life somewhat, but it would be at the expense of being able to live a more colorful life. It is hard to say whether she would be happy in such an adjustment, but it is also questionable whether she would be very happy here in camp. I let her read my account of the Record Office in the hopes that she can get something from Ruby's story.

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### Tadashi Ikemoto

Tad dropped in this morning on his way from the library. I had promised to lend him a Japanese history book that Ruby had. He says that he is learning Japanese at home and is getting some help from Mr. Akitsuki. He is thinking of going back to Japan, but is afraid of slaving over there on a low salary. He expects at least to get his college degree before going back. He wanted to know if there weren't some good fields into which he could go. He has taken up economics and realizes that is isn't so practical. He was thinking about personnel work, but I said that it was a limited field. I suggested the job of male typists as one which provided some opportunity, at least.

### Dancing

We discussed dancing, and Tad said he wanted to learn. He said that he tried to learn when they were having dance practice at the Buddhist church, but couldn't catch on, especially to the rhythm. I offered to have dance practice in our room. Higaki was here and I asked her what she could do about it. She said that she herself wasn't a good dancer. But she seemed to be willing to cooperate. I sug-



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gested that Mas and Miyoko be asked to come too. It wouldn't be such a bad idea to get together about once every week.

Block Manager's Secretary

The girl that George was attracted to was working in the mess hall this morning. I hear Dorothy Sofue is working in her place now. When asked this afternoon by Ruby why she had quit her job, she said that she was wasting her time just sitting in the block manager's office. She said she wanted to have time to go to drafting class.

Mr. Nakamura

As Mr. Nakamura came out of the mess hall I asked him how the go tournament had come out. He patted me on the back and said that he had lost. I was afraid that he was rather suspicious of me, but I guess I just wasn't friendly enough. We stood around talking about this and that for over half an hour.

Go member He discussed people who played go. Most of them were not working, of course. There was no one strong enough to have a dan (a superior rank).

Co-op

He thought that it would be hard to get any profit from the canteen because most of it was in stock. He had done business himself, and he knew that most of the larger companies among the Japanese usually did not have very much spare money, but that it was the smaller business that did. He doubted that we would get the profit that accrued on the books. He had been in the export business and said that once he lost \$40,000 on one shipment. At the age of 27 he said he had \$50,000.

Farewell to Sugar Beet Workers

This evening we had a farewell party for seven people who were going out to work in the sugar beet fields. We paid 10 cents each and were served potato chips, soda water and cheese crackers. I was sitting at the end table which other girls chose to sit on. The people didn't seem to want to sit up in front. Mrs. Akatsuki



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finally made me sit up in front where there were a lot of vacancies.

Those leaving were either working in the mess hall or on the farm, I understand. They were still around 20, except for one Issei who was working in the mess hall. I think they intend to come back within two months. One Kibei fellow, still young yet, seemed awfully sad and when called upon, sang a sad song. He seemed to be very lonely.

The entertainment was all Japanese songs except for a trick by the chief cook, which was imitated humourously by Mrs. Akahoshi. Most of the singing was done by Isseis. The Niseis didn't seem to mind Japanese songs at all and seemed to enjoy them when they were good. It attests to the Japaneseness of the Nisei in Block 25.

#### Amy and Miyoko

After the party I went out to the Forum, but found that it was just ending. I saw Amy and Miyoko and walked on home with them. Miyoko says that she might teach Adult English and might come to one of Ruby's classes. I was glad to hear this because it would give her more time and she might be able to help me. She showed me part of the records she was keeping. They were short, but good. If she would concentrate on a few subjects, she ought to be able to get something really worthwhile.

#### Property Division Trouble

Amy was trying to tell me about the trouble that was going on in the construction division office. The workers were having a meeting in mess hall 29 and we went by and listened from the outside for a few minutes. Amy said that the farmers were ready to strike with the construction crew. It seems that several persons were fired recently and that a fellow named Yoshimura is trying to put in his own crew. It seems to be concerned with workers in the office of the warehouse section.



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### My Story

At the party none of the half a dozen girls that were at the same table commented on the story that appeared in the recent issue of the magazine section. I was rather disappointed and wondered if any of the girls actually read the magazine. Miyoko commented on the story and wanted to know if it were true. I said that it was fiction.

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### Status of Fireman Ikuo

The news came out in the Dispatch yesterday that the hog houses were being started. George will probably have a hand in running the hog production as he has had some experience and background for that work. Ikuo had been attending some of his lectures on Animal Husbandry and has decided to go into the hog department. Yesterday he said that being a fireman, people thought that he was being too lazy and expected to do more than just go to work and sit around in the fire station. I think he has sensed that people consider firemen a bunch of loafers. He also says that if he goes in for hogs he will have something that will stand him in good stead after the war.

### Yoshimura of the Warehouse

I asked Art Morimitsu what was going on in the warehouse. He said that fellow named Yoshimura was kowtowing to the Hakuajins too much and he was told by some of his workers to get out. He is trying to get some of his own crew in.

### Ted Waller

Things are pretty well settled in the Recreation Department, especially for the fact that kids are dropping out to go to the sugar beet fields. He gets along with Waller now after a fashion. He knows him better now and knows what to expect from him.

### Dr. Francis

Art said of Dr. Francis that she got her way a great deal more than Waller did. She was a lady and could "get away" with a lot of things that Waller couldn't. The



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Recreation Department, therefore, was getting less things than the Adult Education Department was. Waller was also being bawled out by Flemmings once in awhile, while Dr. Francis got away with it because she was a lady.

Mrs. Yoshida

Mrs. Yoshida comes to our place at least once a day. It seems that she doesn't like to stay at home and would rather come over and talk to us. We've been ridiculing her about how straggly her hair looks and how she makes pointed remarks. She is somewhat sensitive to our remarks, but on the whole takes it all as a joke. She was telling George tonight that she sometimes gets tired of teaching English to Isseis. Ruby advised her to add some change to her method of teaching, such as giving some poetry. George told her to go out for a walk, to which she replied that she would be too tired if she did that. I remarked quite pointedly that she was in a rut. I don't know if she realizes it, but I'm afraid that it's the truth. I asked Ruby how Mrs. Yoshida got along at home, and she thought not so well. "It's because her husband is an Issei," was her simple explanation.

Miyoko Ito

When Dr. Frances first asked her to teach Adult English she wasn't so enthusiastic. But she's picked up interest and came to see Ruby teach today. This was according to Ruby. Ruby says that it is unfortunate that Miyoko has an accent, especially when she tried to pronounce "th" which she usually does as "d." Dr. Francis seems to have noticed this too. Ruby was wondering whether she should try to correct her, and she thought that she should. George thought not.

Work

I was working all day today to complete the section on the dances. Organizing material is hard for me, and I'll have to work up a good system if I'm going to get all of the material that I should into my papers. There should be a uniform out-



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line made to write up groups if we are going to get material that can be compared.

Evening Stroll

Didn't go to the Book Club this evening because I wanted to finish my paper. Went out for a breath of air because my mind wasn't too clear by the time evening came around. It was dark and cool outside. Some girls were hurrying home. Some small kids had just finished a game of softball and were giving yells before they broke up. On the other side of the firebreak people were gathered to see a group off to Montana to the sugar beet fields. There was some singing of songs. A group of Hawaiians were singing boisterously in Hawaiian.

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DATA FROM THE HOUSING DIVISION

Infants		Children		Adults		Adults	
0-2		3-17		18-55		56-over	
M.	F.	M.	F.	M.	F.	M.	F.
322	341	2,098	2,097	4,273	4,152	1,443	411
<u>Grand total</u>				<u>Couples</u>		<u>Single Adults over 18</u>	
15,169				2,564		M	F
						3,291	1,992
<u>Births</u>		-- M. 20	F. 15	<u>Deaths</u>		<u>Egress</u>	
				-- M. 10		M.	F.
				F. 3		26	16



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Elbertson called co-op representatives who were newly elected. He is going to give a complete series of lectures on the co-op. He says he'll have an outline to pass out instead. As far as Japanese literature goes he has the little piece on the co-op translated, but that is as far as he has gotten in that regard. There is a typewriter in the Colony, but it seems that the use of it depends on better housing facilities for the party concerned.

The topic for discussion tonight is "Why co-op" or "The Philosophy of the co-op."

I Definition of co-op:

- A. An aggregate of business enterprises
- B. Instrument for social reform

Co-ops can be failures in two ways -- as a business enterprise, as an instrument of social reform.

The mortality rate among co-ops is less than among private business, especially in times of depression.

II. Co-ops are the only things of their kind which will open their doors to racial minorities.

Chief accountant in the Oakland co-op wholesaler was a Japanese

The only solution of the racial prejudice problem is the identification with liberal movements.

IV. Co-ops can bring a greater degree of economic democracy.

"There's a greater amount of economic democracy in Japan than in America."

Economic Democracy -- the amount of control exercised by individuals on the economic system under which they live.

The Swedes have no law against monopolies, but they have beat the monopoly through the co-op. One vote for every person.

III. Organization run for service.

1. Profit according to the amount of purchase.
2. Amount of investment restricted.
3. Low interest rates.
4. Profits are considered over charges.
5. Money goes back to the common people who make up the bulk of the co-op movement.



V. Co-op offers a basic education.

It's an education in living -- especially in economical living. An education to solve our own economic problems. In the post-war era the co-op will play an important part.

VI. Discussion

Mrs. Murayama: "Is the profit distributed in cash or in lower prices?"

Mr. Elbertson: "In cash."

NX:(unknown  
Nisei) "Are there co-ops which operate on a plus cost basis?"

Mr. Elbertson: "No, they follow other businesses.

NX: "Do co-ops have reserve funds?"

Mr. Elbertson: "Yes."

S: (Shirai) "Are there different kinds of co-op movement in the United States? Several kinds in Japan."

Mr. Elbertson: "Farmers marketing co-op has existed. I think it is not a co-op. It often restricts its membership. Selfhelp co-op for the unemployed. Farm co-op have not been so successful. They have been conducted by the FSA."

S: "Are co-op wholesales cheaper than other wholesales?"

Mr. Elbertson: "Not necessarily. But they have some advantages."

S: "How many co-op members are there?"

Mr. Elbertson: "From 2 to 6 million."

X: "How are wholesale co-ops operated?"

Mr. Elbertson: "The co-op wholesale in Oakland has a membership fee of \$50. Individual systems send delegates to the policy-forming meeting. Do the co-ops have private labels of their own?"

Mr. Elbertson: "Yes."

X: "Can Isseis be members?"



- Mr. Elbertson: "Yes, the law does not require citizens. But I have suggested 7 Isseis, 7 Niseis and one Caucasian on the Board of Directors."
- NX: "How about insurance companies?"
- E: "There are co-op insurance companies which will insure us."
- X: "Why hasn't the co-op been formed yet? Is the consent of all the people necessary?"
- E: "No, 'When the desire of the people was expressed then they would have aided in organizing a co-op.'"
- S: "I have been requested by a few people to give this in Japanese and I'll do that after this meeting."
- IX:(Unknown Issei) "I think Japanese is essential too. Let's be able to go back to our block and explain it. This is not a meeting for Niseis alone."
- R: (Roy K.) "Why should we take over the canteen from the WRA if they are running well now?"

Notes: Issei language trouble

There were about 30 present in the room. Niseis and Isseis were about evenly divided. The meeting went on smoothly until the end. Mr. Shirai got up and said that he had been asked by a few people to give the talk again in Japanese and that he would do it after the meeting was over. Then an Issei fellow with a sour look called everyone's attention as they were getting up. He said that this wasn't a meeting just for Niseis and Japanese was as important as English. He thought that there wasn't a Nisei who couldn't understand Japanese, therefore everyone should remain behind to hear the lecture given in Japanese. But S. calmed him down and said that those who understood couldn't be forced to stay.

Suspicion by Roy K.

Outside Roy was saying, "Why do we have to take over the co-op when the WRA is running it well?" This feeling of suspicion has been expressed by so many people, and it seems that it is the more insecure ones who express that opinion.



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Billigmeir

He was in the group. He asked me to come over Friday when Tom and Frank were coming. He said that I hadn't been over at all.

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Records Office

Change of jobs: Kiyō Aiura -- secretary of Merit Board.

George Nakagawa, George Sakamoto (messenger) Ken, are going to Montana (sugar beets)

Creative Writers

The meeting tonight was held in our room because the block manager's office was being used for a block meeting. Yoshimi Shuji Kumura, Frank H., Tets Nakamura, Ken Jayashi, Jobo, Eugene, Art, Hiroshi were all there.

Smoier and Stormer

Miss Smoier and Mr. Stormer came at the beginning of the meeting. We were caught rather awkwardly as I was lighting the stove and Art hesitated to make the introduction. He did it, and each time somebody came in he had to introduce them over again. Once Jobo did the introducing and he had to scratch his head in order to remember Mr. Stormer's name. The two were from the Speech Department in the High School. Immediately they told us of the wonderful opportunity for writing a story like "Boys Town", which would tell the story of the Japanese people. Their idea was very good and we discussed it at some length. They said that if we could write stories, they would rewrite it into a play. We implied that we didn't know how to write plays, and they were careful to say that they didn't know much more about writing plays, but they could piece scenes together. They both seemed to be very enthusiastic and expected us to turn something good out. They had to make the Little Theater group and left a little early.

After they had gone the members relaxed. Jobo thought that it wasn't good to have a Hakuji at every meeting because they couldn't relax. Connie said that she hadn't invited Miss Smoier to the meeting because she took the attitude of coming to



the meeting to teach us how to write our plays.

Mr. Cook

Mr. Cook was discussed thoroughly, and it was decided that the date of the meetings would be changed to Tuesday. Frank thought that he ought to be told frankly how things stood.

Art's article

Art took out the article that he had written the last time and reread it. After it was read everybody seemed to think that it was very good. At the last meeting Mr. Cook seemed to think that it was very poorly done, and the few present seemed to agree with him. Miss Smoyer and Mr. Stormer seemed to think it was well-written -- at least they did not offer any criticisms. They thought that such scenes could be pieced together to make a play.

Name of the club

There was a suggestion to change the name of the club because Creative Writers was too "highfollutin." Many names were suggested while everybody joked around. "Scribblers" was the best name suggested, but it was decided to give the members time to think the matter over.

Organization

After there was no more business to discuss, everybody just sat down talking to their neighbors or carrying a general discussion. The group was small enough to keep together in a conversation. Ruby passed out some oranges and cookies and chocolates. Gossip about what was going on in some of the other departments, the superior attitude of the Hakujins, Gordon, who had been put in jail for not evacuating, the fact that nobody seemed willing to arrest him till finally the FBI did it, saying that it was because of orders. Many other topics were discussed. Members were asked why they weren't writing, and the common excuse was that they were busy. Frank said that his initiative was stifled by Cook, and he couldn't write when he thought of what Cook might say to what he wrote.

Everybody enjoyed the evening and seemed reluctant to leave, and did not do so till ten o'clock. Connie asked that we have the next meeting at her place. The



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group is becoming more acquainted with each other and more organized as a group. A letter was written to Frances in the hospital hoping that she would be well soon and be able to join us again.

#### Higaki-san

After I came home from the Fair Practice Committee election meeting I found Higaki and her sister discussing class matters with Ruby. I asked them if they were going to their meeting and they did not seem to know that there was a meeting going on. George then came home from his meeting and suggested that some coffee be made. George went after the water and Ruby started the water to boil. Then the two guests decided that they should go home. They probably thought it was too late, although it was only 9. We kept insisting that they should stay. I saw them to the door and then jokingly said that if they were so intent on going they should scram (sassa to kaetta ho ga ii). After a while they came back loaded with apples, canned milk and a head of lettuce. We joked and said that women were hard to understand. Higaki washed the lettuce and Ruby made the coffee, and we talked and joked as we drank the coffee and ate. We really enjoyed ourselves. Then there was a knock on the door around 10 and there was Higaki's brother who had come after the two. He said that their mother was angry because they stayed out so late.

#### Large Stove

Today we had our large stove put in. There was a crew of two which came in to take out the little stove and later a crew of 5 came to put the large stove in. Each was assigned a task, and they worked very efficiently. One put the chimney in, another cut just enough of the end off so that it would fit into the stove snugly. In a few minutes the stove and chimney were in place. The crew was made up of all Isseis.

#### "Go" with George

This evening played two games of go with George. I put one down first because I had lost the last time I played with him. He has improved since he has started to go to play with the old men once <sup>in</sup> a while. But I beat him twice, even if it was by



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a narrow margin. Whether I beat him or he beats me we don't care very much. Formerly I used to be afraid to beat him because he was my older brother, and felt sort of awkward about it. But we have both become stable enough to take it in our stride.

Fair Practice Committee Election Meeting #25204

The election meeting for the Civil and Administrative Employees was opened by Mr. Akahoshi in #2520 at 8:05 p.m. There was only 33 persons present, and it was verified that there was no one present from the warden and recreation groups.

The floor was opened for nomination, and the following were nominated from the floor:

Chick Yamada (fireman).....	13
James Sakoda (clerk).....	5
Wallace Tsuda (Block Manager).....	3
Tsuyoshi Tsuda (Warden).....	1
T. Mitoma (Block Manager).....	11

An election committee of three was appointed to count the ballots. Chick Yamada was announced as elected with 13 votes, while Mr. Mitoma was second with 11 votes.

Someone brought up the fact that elections should be by majority vote. Discussion was held as to whether there should be a revote or not. Mr. Mitoma requested that Chick Yamada be made the representative. A vote was taken and an overwhelming majority voted in favor of not having a revote, thus giving Chick Yamada majority support.

Respectfully submitted,

James Sakoda,

Acting Secretary



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#### Fireman Elected

The meeting was scheduled to start at 7:30, but by 8 p.m. only 33 had gathered out of a possible several hundred. The Firemen were present in a solid block of 12, while there were 13 or so block managers present. If a revote had been taken Mr. Mitoma probably would have been elected. The firemen were probably on a verge of getting angry. After it was decided that a revote would not be taken, a fireman stood up and explained that Mr. Chick Yamada was a man of 40 something and that he wasn't "rowdie like us." A man by my side said that it should have been explained beforehand what sort of person he is.

#### Lack of Interest

Besides the election of a fireman, the most interesting aspect of the meeting was the lack of interest on the part of the colony people. From the record office only Yukio Kumamoto was present. When the office had put so much time and energy into electing a queen, they showed no interest in a matter which was of vital interest to them and in which they could have elected whomever they desired, if everyone had turned out for the meeting.

#### Hog Dept.

George had been loafing around for the most part since he has come. There was word that hogs were arriving in a few days, and he was decided to take things over. Mr. Eastman head of the Ag. Dept. had made him head, I understand. As George will be in this department, it will be easy to keep a good account of how it functions. I believe I will keep a running account of it.

Ted, George Feud-- Ted has been very active in gathering material, etc, which made George want to leave the field clear for him. But since George has decided to take an active part in the whole thing, he is faced with the problem of how to handle Ted. He says that Ted doesn't know very much about hogs, but wants to be the whole cheese. Scott, the head of the hog department, has received the impression that Ted is going to manage it. Ted was right there, George says, but didn't correct his wrong impression.



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I've advised George to select his foreman by election, thus giving the men a voice in the running of the department. It would also be a means of handling Ted.

#### Work Routine

In the morning George plays the mandolin and goes to work rather leisurely. He was saying this morning that he wished he didn't have to work so much.

#### Social Welfare Department

I did some field work to get some badly needed material on the Social Welfare Department. At the Welfare Office there was only Grace Hashiguchi, who was willing to talk to me. The rest of the workers were up at the Administration Building, I understand. Anyway, there's only three left of the original force of nine.

#### Grace Hashiguchi

Grace's background was only slightly revealed. She had gone to a religious school for religious social work and had been serving as a secretary of the "Y" or something for three years or four. She says that she's had to handle several cases and has had both Isseis and Niseis come in to talk to her. She says that she was surprised when she first came into the department in June and found them doing the sort of work that they were. It seemed to her that most of the work being done was giving out information and taking care of things like transfer cases.

At present sometimes there wasn't very much to do around the office. But she likes the field and hopes to get something from it. She thought that I would enjoy teaching more than doing social work. There is something rigid about her facial expression that gives her a sort of ghostly appearance.

#### History of the Social Welfare Department

She told me what she could of the history of the department. Mrs. Akamatsu was the only one that was a paid social worker for some time. Hiroshi and Mrs. Takeda were both volunteer workers. Then soon just three, Grace was put on as a paid worker, while both



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Hiroshi and Mrs. Takeda was put on as paid workers, too. The 5 others who were hired in the department were:

Fred Nomura, who took care of funerals.

Tets Nakamura, who took care of outside employment.

Mr. Sasaki, who took care of parole cases.

Mr. Kubo, who took care of funerals.

Mr. Murayama, who took many of the family problems.

Mrs. Akamatsu took care of the transfer cases.

Of the original 9 workers Mrs. Taketa quit because of her poor health. Hiroshi and Tets went to the sugar beet fields, Mr. Sasaki and Mr. Nomura are working for Dr. Jacoby in the probation department, while Mr. Kubo went to work for Mr. Hayes. Hashino is now in the department as the supervisor while Decky Nakagawa is the medical social case worker.

#### Jacoby-Halle Feud

About the Jacoby-Halle feud I asked another social welfare worker. She said that Jacoby was a professor who understood the situation very well and sympathized with the people. Also, his concept of social work was that it was something to help the people. Halle, on the other hand, put herself on the side of the administration. She thought that there were definite procedures that should be followed and that if those procedures were not set up very little could be done. She did not consider each case individually, but tried to fit all cases into set patterns. If they did not fit the pattern, then she did not try to do anything about changing it.

#### Connie as Typist

This morning I went to Mr. Elbertson's office and asked him to let me look through the block managers reports. He gladly consented. There seemed to be a wealth of material in the files, so in the afternoon I decided to ask Connie to do some typing for me. Connie seemed glad to do it, and this afternoon she typed away for about three hours for me.

#### Connie

Since I've let her see some of the material that I've written, Connie says



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that she's nervous because I might have written about her. Mrs. Murayama assured her that she was not that interesting. I joked to her about that, too. She's been talking to Shibutani again and feels that he isn't quite sincere when he says that all things were relative and the like. She wants to know why we go on working on our study when everything is so shaky about our technique. I admitted that they were shaky, but not entirely worthless.

#### Public Dance

Tonight there were two public dances put on. The one in #7227 was for couples only, while the one in #720 was for stags and stagettes. Up to this time public dances were becoming less important than private dances, while at the same time stags were trying to be kept out of the dances as much as possible. This is achieved in the couples-only dance hall very well. The stags are not antagonized too much because they are given a dance hall of their own. How well they like this arrangement is another matter.

#### Couples-Only Hall

The couples-only hall was not packed, but it was pretty well filled. I estimated about 160 people present, no more than 200 at any rate. Toward the end a few stags were allowed to come in, but there weren't very many of them. All of the hall space could be used because the couples kept against the walls. The lighting was well done, one decorated light being put way up in the ceiling. Even when the other lights were put out or dimmed the effect was very pleasing. There were not too much exchange of partners going on, but the atmosphere was very good. George remarked that it was the best dance yet. There was only a short introduction of patrons in between to interrupt the dances.

The people in this hall tended to be on the mature side, though they were not very old. The boys all dressed respectfully, even though most of them didn't wear ties and coats, they were at least presentable. The girls too were dressed decently and none of them came in slacks. Ted was there with Lucille, Kiyoshi with Hisako, others there were Mable, Helen, Nakagawa, Hiroshi Uratsu.



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Stag and Stagette Hall

In this hall the atmosphere was entirely different. About 50 people or so were dancing in the center of the hall, while 40 or more stags surrounded them so that they could utilize only the center position of the hall, making it crowded to dance even with the small number present. There was some amount of tagging going on. Three or four girls were standing against the wall. One interesting character of this group was the youth of the girls. Many of them seemed to be only high school girls. Both boys and girls were dressed more informally than in the other hall. Some of the girls came in slacks. Some of the stags came in jeans and on the whole were more rough looking. One stag was munching an apple and others were trying to get a bite from him.

Higaki

We had decided to go to the dance tonight, and George got up the courage to go to Higaki's place to ask her to go to the dance with him. Her mother was there and she consented to let her go. I took Ruby. At the dance we exchanged partners and only kept to ourselves, except for the fact that we danced with Lucille once. One stag came to ask Higaki for a dance, and told her that he was ready to fall over when he saw her there. This surprise when anyone hears that she's been to a dance seems to be quite general. We kept stumbling during the early part of the evening, but she got so that she could follow me very well. She seems to have enjoyed the evening.

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Sand for Block 25

This morning a volunteer crew of men went out on two trucks to get some sand to cover the side of the barracks. This is done mainly as a protection against fires getting in under the barracks, although it also serves the purpose of keeping the barracks warm. About 10 men went out and started to shovel sand energetically from a bank. The first several loads were filled quite rapidly, but after about two hours of work, the men were pretty tired. They finally sat down and just talked away for about 20 minutes, even though a truck was waiting to be



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loaded. Then a few more loads were shovelled on and they all came home, even though more sand was needed by many of the barracks.

Many of the people had not done any hard work for some time, and they found the work tiring. I wondered what would happen if we remained in here long. Also, once the men sat down to rest it was hard to get them started again. They would have resented the command over a superior, even if they were on a job. It is said that out at the farm some of the workers do not work more than 20 or 30 minutes all the time they are out there.

#### Lumber Stealing

There is evidently some amount of lumber stealing going on yet. We could see a person carrying home some pieces slinking through the ditch so that as not to be seen, by the warden. Two wardens were stationed at the end of the ditch, watching to see that no one came out with good lumber from the construction area. To the left of Alaska (Ward VI) there's an old farmhouse and corral. We could see men working there to tear apart some good long piece of one by 12 and 2 by 4's. There was smoke rising from the house, so presumably someone is living there yet. The warden on the beat just looked on. The workmen said he must be a Japanese warden who stood for the people. The warden came by and said that they were old pieces that were being taken and they could not be blamed for taking them. But he said that he wished that if they took them they would do it so that they weren't discovered. The opinion of the men was that it was foolish for Japanese to be watching Japanese and preventing them from getting what they wanted. The warden said that in watching the construction area the carpenters used to carry some good pieces home, and in order to avoid having to stop them, they went off to some other place.

Here, more than the fact of the disorganization, the kinship felt by the Japanese for each other is evident. When wardens who did not stick for the Japanese and who preferred to do his duties only would have been despised.

#### Harada-Iki Case

Bill says that most of the people in the hospital are for Dr. Harada, even though there are those that stick up for Iki. He says that Harada is a good doctor but that he



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is too business like about it. He believes that Doctor Harada will do more for the people than Dr. Iki. Also, Doctor Harada will work for the Japanese people, whereas Doctor Iki gets along more with the Hakujins. He believes that the reason Harada is being sent out is because he has argued with Doctor Carson about supplies and things. The same goes for Doctor Ueyama, who is scheduled to go out. If Doctor Iki stays he feels that he won't be able to get along with the people.

#### YBA Services

This evening went to the YBA service. I was there just before 7:30, when the services was supposed to begin. A group of young people was already waiting outside, while benches were being put in to supplement the tables, which were not sufficient to hold all of the people attending the meetings. I talked with George Kawano and sat with him inside. I said "Hello" to Grace Matsune. There were others from our block present. Dorothy S. and Clara were there. Evelyn and Michiko Date from the Records Office came to sit with us, and they introduced May Sato's sister to me. The service had not begun at 8 o'clock. They were still trying to get some equipment. The piano had come, but the truck had to be sent after the loudspeaker. They were also looking for the platform on which to have their entertainment program. This inefficiency of the Buddhist group is characteristic of them. They have members, but not many good leaders.

#### Boy-Girl Ratio

I think that the number of boys in comparison to the number of girls is increasing. I estimated that there were two girls to every boy in the group. This I believe, is an increase in the number of boys. Formerly, when the group was first started, the over-whelming large number of girls was apparent. Now just at first glance there are as many boys as girls. Part of this increase can be attributed to general organization. But more than that, it seems to me that boys have discovered that services were one place where they could meet their girl friends. A couple of the boys from Block 25 were leaving with about four girls. It is doubtful whether the boys would be going to the service if there weren't any girls present at all.



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Social Welfare Dept.

George Kawano said that he was in the Social Welfare Department for about a week. He said he had gotten his job through Mr. Fagan. He worked for a week and then quit. I asked him why, and he said that his parents didn't like the idea of his working in the Social Welfare Dept., because they had too many friends in camp. It seems that his parents object to having their son working in a place where a lot of unpleasant facts of people are kept. I don't know whether it was that they were afraid of being accused of getting information from their son or what, but anyway it is a serious attitude which must be taken into account by those in the Social Welfare Dept.

Sato on Dr. Francis

May's sister is teaching sewing. She was working for the Recreation Dept., but is going to work under the Adult Education Dept. from now. Until now the Recreation Dept. has let the sewing dept. entirely alone and she has liked it very much. She's afraid that Dr. Frances has some ideas of her own, is going to fire some of the teachers (of which there are 14). For instance she has an idea that Japanese should not be used in teaching, and May's sister is afraid that some of the Issei teachers are going to be fired.

It should be noted that she liked the freedom with which she was able to handle her classes. Then also she has heard a lot of things about Dr. Frances which are not favorable to her, and this makes her fear the future. Also, she fears that someone in her group is going to be fired, and this leads to a group solidarity which probably never existed to that extent before.

Adult Fellowship

When I walked in Reverend Kitagawa was speaking of his trip to Europe. The meeting was held in the sewing room in 1308 where tables, chairs, and sewing machines were spread out in the room. About 15 people were sitting on chairs in a little group as Reverend Kitagawa stood in front giving his talk. The number of boys and girls was about the same. Most of those present seemed to be between 25 and 30. Art Morimitsu, Etsuo, Koso were there. I could not help thinking that the girls were those who were



left over from the marriage market, but probably some of them were married.

After the talk the group sang "Onward Christian Soldiers" and the meeting ended with a prayer. I shook hands with Reverend Kitagawa, but since I stood there awkwardly, he looked away.

#### Fellowship Meeting

I went to peek into the Fellowship meeting. The hall was packed to the end of the hall, and some boys were standing outside. Announcements were being made, and as I waited they started to stream out. I watched the group as they came out and tried to size up the people. There were more girls, but they did not seem to outnumber the boys very greatly. On the whole the group seemed pretty young, below 20 or thereabouts up to 25.

#### Party at Higaki's

We were invited to Higaki's tonight, and when I went Ruby and George were already there. Higaki-san prepared fruit salad, crackers and peanut-butter, pickles, cheese, while we had brought along an apple pie which was given to us by the chief cook next door. We sat talking about a great many things. George kept talking of hogs. Miyoko came to join us. She said that she had been to the services, but came home because at 8:15 it hadn't started yet. Higaki-san told her that I wanted her to go to the Records Office Dance with me. She said that she didn't really know how to dance. I asked her once more, and she said she was a poor dancer. I decided that she was not too opposed to going and told her that I would come for her Thursday, although I had intended to ask Francis. I kept making cracks at Higaki-san, she kept getting after me for them. We joked and laughed quite a bit and had an enjoyable evening.

#### Hakujin-Japanese Relations

We were discussing the Creative Writers group, and something that Ruby said struck me as being quite true. We believe that many of the Hakujin think that they are too superior to the Japanese, but it's really the fault of the Japanese. Whenever they come to our meeting they are made the center of attention and they can't help feel that they are superior to us. For instance, when Miss Smoyer and Mr.



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Stormer came, they were introduced each time someone entered the room. Also their suggestion was taken up at great length and given more time than we would have given to it if an ordinary member had introduced the idea. And when they started to leave someone said "please come again" which he probably felt was necessary just to be polite. This is a good suggestion to bring up at the next meeting: "Treat all Hakuajins as if they were Japanese."

#### Co-op

According to Elbertson the Washington office has not yet sent the details of setting up a co-op here. He is getting jittery because of this.

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#### Interview with Rev. Tanabe

Organizational set-up -- There is only one Protestant church here in the colony. This is a new experiment because until now people have had separate churches and denominations. The church is directed by a Board of Stewards composed of 8 Niseis and 8 Isseis -- one from each ward. There are 8 block representatives -- an Issei and a Nisei -- from each block to take care of incidental business. These people are all elected. Each ward has its own meeting occasionally.

#### Seventh Day Adventist

This group is hardly a Christian group, according to Reverend Tanabe. They believe in worship on Saturday, lay emphasis on diet and the Book of Daniel.

#### Ward 1

Reverend Tanabe's explanation of the slowness in organizing Ward 1 was that they were less Christian in that ward.

#### Choir

There are plans for three choirs.

#### Library

Only a handful of books at Reverend Tanabe's place. Perhaps there are many books out.



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### Penny Offering

The plate is passed around at services. The amount collected is not known to Reverend Tanabe. He said that Isseis gave more than Niseis.

### Christian News Letter

The News Letter was started without asking anybody's permission. The WRA wasn't asked whether it would be alright to print Japanese and translate it. That is one advantage of not being paid by the WRA, says Reverend Tanabe.

### Income of Reverends

The income has not been decided yet. Reverend Tanabe himself is working on the Adult Education Department, but says his minister work is a 24-hour job. There are plans to pay the minister, possibly about 30 dollars.

### Pianos

Belong to the community because the WRA paid for the transportation. At least three belonged to church members.

### Connection with Caucasians

Regular financial help from the outside is being counted on.

### Kiyo Ogawa

Does not have a job and is putting most of her time into church work. But is not being paid.

### Worship in English

Average attendance about 200 in one hall.

### Ministers

Of the 12 Reverends two are Nisei and 4 English-speaking.

### Interview with Koso Takemoto

Kibei discussion group numbers about 30, with about 20 attending each time. It is a very good group, Koso says. Most of them are <sup>High School</sup> graduates, and one-third college graduates. They have had discussions and various speakers. The Kibei are of the serious sort. Sometimes they speak part of the time in English, although most of the discussion is in Japanese.



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Kibei organization

Koso is thinking about organizing a Kibei organization. He has approached Mr. Shirrell and Mr. Jacoby about the matter and they seem to be in favor of the idea. He tells me that I ought to come around to the Kibei meeting because I'm a Kibei too.

Work

Spent five hours in Mr. Elbertson's office today with Connie. There is yet a lot of material in the files to be gone through.

Social Welfare Department

Dropped in at the Social Welfare Department in the evening. No one else had been hired as yet. They needed someone to take care of the funeral cases. It's funny Mrs. Halle doesn't want to hire Tom. Nao was there and Decky dropped in. Decky is doing medical social work in the hospital. I thought she was handling some of the mental cases, but she says that she's not. There are two in the hospital right now under observation, but she says that the hospital is trying to commit those who cannot be cured to an institution. She says she doesn't dare meddle with mental cases.

Decky

Said that she didn't like it here. She thought that Charlie should have stayed with the Tanforan group instead of going into social work. She said that he was too blunt to handle people, and that he should have stayed in the newspaper business. She wanted to know what sort of report Tom was handing in to Dr. Thomas, and said she was asked by Dr. Thomas to do some record-keeping herself. She says that she's too busy to do it, however. But she seems to be interested in doing something of the sort just the same.

Nao

Just looked at me when I said "Hello." When I asked her how she liked her work, she said that she had just got in.

Mrs. Akamatsu

Looked haggard. I asked Mrs. Akamatsu how things were getting along. She said



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that the office was short of men. She wanted to know if I were coming into the office, and I said that I had intended to if Jacoby were in charge of the department, but I had changed my mind to go into Adult Education. She said that she might be transferred to some other relocation center with her husband be/a general-practice doctor, because such doctors were needed in the smaller relocation projects, she said she might leave all of her unfinished work in Mr. Halle's lap and go off.

#### Halle-Jacoby Feud

I asked her why the Social Welfare Department was taken out of Jacoby's hands and when. After she came out from the hospital, she said, she had complained to favrious WRA officials and had finally gotten control of the department. Mr. Akamatsu said that Dr. Jacoby had done a great deal for Mrs. Halle, but she was never thankful for it. Oftentime there was question as to who was in charge of certain matters, and it seemed that Mrs. Halle didn't like this. Mrs. Akamatsu said that if it were anybody else he would be angry with Mrs. Halle, but Dr. Jacoby didn't say anything against her.

#### Halle's

Reputation among the people is bad, Mrs. Akamatsu said, because she smokes and things. The block managers can't even talk to her, she said, because she gets angry with them right away without even hearing the block manager's side of the story. Mrs. Akamatsu talked to me in whisper, and I think that Mrs. Halle suspected it as she was in the room.

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#### Forum on Co-ops

Speakers: Sumio Miyamoto  
Frank Miyamoto  
Tom Yego  
Norman Koyama



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Don Elbertson

Moderator: Harry Maeda

Meeting opened at 8 p.m.

E: The co-op had elicited more intense and violent discussion than any other topic in the project.

Of what importance is the co-op to the Japanese people? One policy that runs through all the policy of the WRA is to inform the Japanese people of their desire for the people to take increasing part in managing the project. The co-op is the first real opportunity for the Japanese to run their own enterprise. The co-op brings out the advantage of a group working together as an organization.

Secondly, the co-op stands for a thing very few organizations stand for. This is racial equality. The day before the day of evacuation a Japanese boy was employed by the co-op wholesale in Oakland.

The history of the organization here. It is the WRA policy to encourage and aid the development of a co-op organization which will run the community enterprises. An initial group of 20 or 30 people attending training classes on co-ops. Shortly after that some of the older people became interested in this idea and were invited to the classes. They thought that it was too academic. A campaign to organize a concrete co-op organization was begun. Two people from each block -- 1 Issei, 1 Nisei -- were chosen to carry on discussion. This was done, and out of it came a general meeting. It was an interesting thing to me. All my life I have been building co-ops in small units. That wasn't possible in a community like this. I was a much more solemn and charging individual after that meeting than I was before. I saw that Japanese people could think for themselves. Out of the meeting came a motion to elect one person from each ward to form an Advisory Committee. The function was to advise Mr. Smith. This also acted as a fountain-head of the co-op organization. Discussions were held within the block, and a general o.k. from the people was gotten to go ahead with the organization of the co-op.



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Following this approval there was a demand for a specific plan. Over this plan was a great deal of discussion. This can truthfully be said to be an instrument of the people. These by-laws were made by the people. I say that in all sincerity. Finally the election of permanent co-op representatives has taken place. The final incorporation is about to be done. (Thank you. clap of hands)

Koyama

A student at the San Francisco State College: What are the alternatives ? The WRA has definitely stated that they cannot go into business. How about private enterprise? That, too, seems to be impossible. Another alternative is having a co-op on the outside coming in. They may come in and operate the business as they see fit. If that is not possible then we must have a co-op here, or have no store at all.

Taking it for granted that we have to have a store, why not have a very simple store so that we can all understand it. I would like to see the following kind of co-op;

1. Unrestricted membership and one vote per member.
2. Sale of goods at prevailing prices and return of profit to members.
3. Cash sales.

Will the asset invested in the co-op be frozen? What are we going to do with the scrip books if and when we get scrip books? Will the store accept them? Can we cut clear of all front office red tape -- will it be really run by the Japanese people? Can we have the cooperation of the Japanese in this camp? Can we do without "bootlegging" -- you know in what line). How are the losses to be covered?

I would like to see a co-op which is one for all and all for one. I don't like the principle that those who don't want to go into the co-op don't have to. Let's have one which we can all join. I would like to see a co-op made up of family membership -- one family one vote. Make the share low enough -- 50¢ apiece. Five thousand families would make 2,500 dollars. Add the reserve to this. I want more efficiency in the co-op. No playing around; no fooling around. Try to cut down the number of people working in the store. Come down to bare essentials.



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Who is going to pay the salaries of the employees?

I would like to see a co-op limited in the things they sell -- at least in two of the three stores. Cut down to the bare necessities. Cut out the cakes. We came in here with limited cash. Some of you may have come from the city, but I came from the country with very little money. (clap of hands)

Sumio Miyamoto

BS and MA from University of California. Four years worked in the State Department. I will answer Mr. Koyama's question instead of making my set speech. WRA is not allowed to run a business. No private profit is allowed. Therefore no outside person is allowed to operate a business. Only a cooperative form of business will meet the demands if it is spread widely among community and no particular group is allowed to make a profit.

Efficiency -- efficiency is wanting in other branches of the set-up here. I think that we should all help, not only to make the community enterprise, but also the whole community and not only for the store. Next to the mess people the workers of the community work hardest. Even under the most ideal form of co-op it is difficult to run the business much more efficiently than it is being run now. There are special buyers for groceries, shoes, drugs. They try to get the lowest prices for you. To meet the demand against the scrips which will be issued, the goods were already ordered two weeks ago. (clap of hands)

F. Miyamoto

The educational value of a consumer cooperative. You can't earn very much here so you might as well learn something. The educational value of the co-op might be greater than the economic value. Learning of business is difficult here, even though it's important to us. The co-op business must be "open." To learn something of planned economy, etc. is possible. Learning to live in a community, to shoulder personal respect. There seems to be a lack of personal respect. It might be because the Japanese do not have any control over their life's destinies. They are



fed and clothed. This is the type of demoralization that was faced in Germany and in U.S. after the depression. In the co-op you can have control over the organization. The people will then show a sense of responsibility.

The lack of understanding between the Issei and Nisei. There are no organizations in which the Issei and Nisei work as one unit. Both in the Council and in the Recreation Department, this is true. In the co-op they must both participate. The greater degree of cooperation between the two groups is possible.

Co-op is not an idea you get across to people. You learn to cooperate by experiencing cooperation. By taking part in co-ops you can learn to cooperate. You can then get to a large degree of cooperation in policy, etc.

The idea of democracy also cannot just be gotten over. A co-op is a democracy on a small scale. And democracy is the best form of government if it works.

Post-war adjustment. I look with pessimism on it. The consumer co-op is an outlet for those of us who may be barred from certain types of organizations. It gives us an affiliation with a larger organization which can help us. I think the Japanese need white angels just as much as the negros. We can get that type of assistance through the co-op.

Tom Yezo

Agriculturist, grower, packer, and shipper. Former president of the JACL. With the Legal Aid department.

I didn't get my degree in Cal or Stanford, but by digging in the farm back home.

My main objective is to ask questions and not give a set speech. What type of store should we have? I have been told we can have only one type. I think there was one more alternative -- a WRA store. Is a WRA store more economical? I understand that if the co-op is to take over the percentage will have to be raised, so we'll have to pay more. I don't see why the WRA doesn't continue to pay the wages of the employees. At mass meetings we were told that we would have a consumers' co-op and a producers' co-op. The policy is changing, and we are not going to have a producers' co-op. I don't see why the distinction should be made between these two types of co-ops, and they can't continue to operate the store which they have done until now.



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Harry: Do you like to direct your question at anyone?

Yego: Yes, Sumio.

Sumio: Some of the question has been clarified already. The members of the canteen were set apart until now. The new regulations make the workers in the community enterprises members of the work corps. I don't think that the co-op should have to pay the clothing allowance of the dependents, although I believe the cash advances should be paid by the community enterprises. The problem of unemployment compensation comes up. These questions are being taken up at present. These are being taken care of, co-op or no co-op.

Imazeki: I want to ask Mr. Miyamoto a question.

Harry: A panel discussion is to be held first.

Elbertson: In reference to Tom's statements, whatever comes out in reference to money matters like clothing, etc., is entirely irrelevant to the question because they will be involved in both cases whether you have the community enterprises run as at present or co-op run by the Japanese people.

The statement is made that we are definitely going to have a producers' co-op. The farm prices are being credited on the books at market prices. The dividend policy is expected to be in operation.

The prices may increase, but not because of the initiation of the co-op, but because of WRA policies.

Yego: It isn't irrelevant. Unless some of the points are very clearly defined, we are going to have trouble with co-ops. We have been promised this and promised that, but there has been changes in different policies.

Sumio: So far as the operation of the business is concerned, I don't think there will be any differences. Effective September 1 we are asked to pay the clothing allowances of dependents of employees of the community enterprises.

Koyama: I hear we are going to Minn. in six months. (Questions opened to the floor)



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H. Imazeki: All employees of the community enterprises are in the work corps. Does that mean that their wages are going to be paid by the WRA and given clothing allowances?

S. Miyamoto: The first step was to get the employees in the work corps. The second step is to get the WRA to foot the bill for the clothing for the dependents.

Mr. Smith: I want to answer Tom's question. I don't see where he got the idea that the community enterprise is not at present paying the expenses of the community enterprises. From the very beginning all of the charges were going to be made to the community enterprises -- rent, light, heat and fuel. Rent -- \$25 per building.

Mr. Suzuki: Were the profits announced in the Dispatch, those after the reserve were set aside?

Shibata: What's the possibility of having a co-op continue on after the war to help the people in re-establishing themselves -- how about the setting up of credit unions.

E. Credit unions are encouraged by the WRA. A representative of the National Credit Union is interested in coming here and helping us. While credit unions are not so necessary for the people, the encouragement of their thrift is important. The credit union can carry on the ordinary service of a bank.

Shibata: I'm thinking of the post-war situation. Do you think that the co-op will become strong enough to help the people?

E: If you want the co-op to do it or the credit union to do it, it's only a matter of applying yourself to the situation. Organization is the important thing and after you have an organization there is nothing people cannot do.

X: What advantage is there in the co-op if the price might be raised. Why do we have to have a co-op? The person who purchased the most would get the most profit. Why not cut down the prices as low as possible.

E: I thought we had that question pretty well clear. Increase in prices would be applicable to either case. It would be due to certain administrative regulations



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Mr. Smith: What is the liability of a stockholder?

E: Incorporation is done to protect the stockholders. The liability is limited to the investment made.

J.S.: Isn't it true that if there is excessive profit it is returned to the purchasers?

Sumio: It is not exactly true.

Kallem: Over a million dollars in produce produced. The public has refused to handle this produce because it was made by Japanese. What makes you think that you can go out and buy on the open market what you want.

E: The problem is faced by all cooperatives. The co-op solved that particular problem. There is no reason why the Japanese by organization not only on a project basis, also on an inter-project basis, cannot solve the problem. They can buy together, etc. This problem is not faced by the Japanese alone, but by all co-ops. They have solved it through establishing co-op wholesales. The co-op here can take advantage of that organization. Organization is the important thing. If you have an organization you can do anything.

Koyama: Why should we have a co-op here? The scrip situation should be clarified. We didn't get any scrip in Marysville because we could buy things ourselves.

E: A philosophy that has been on this project for some time, it goes something like this. If we take something from the store and don't buy those things, then the WRA might take pity on us and buy those things for us. The procurement division has never asked Mr. Smith what he was furnishing in the store. I'm here because I believe in the principle of the WRA.

Mr. Smith: Don, tell this fellow what is going to happen to the scrip that he is going to get.

E: The cash from the scrip must be in the hands of the store within 30 days and he is not going to sell any clothes until that is so.

X: Can we sell our products through the co-op?



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E: The policy is not out yet, but there will be two co-ops. It is the prerogative of the producers co-op.

Imazeki: The man says that our products cannot be sold on the open market because they are handled by the Japanese. Vegetables are needed on the outside. It is quite dishartening.

Kallam: We have only started to harvest our crops.

Yego: I'm quite sure that the American people hasn't gone that far. I'm sure the products will be allowed to be sold on the outside market.

S: The issuance of the scrip has not been answered. The amount of the whole family is given to the head of the family and not as Koyama said that it would be given only to the head of the family alone.

#### Notes

Yego is an interesting character. In the beginning of the meeting he was enthusiastic about asking questions about the co-op. Most of his arguments were based on misinformation, such as that if a co-op were formed and took over the canteen the management would have to begin paying the wages of the canteen employees and hence would have to raise the prices to do so. His reference to himself as a fat man and one who didn't go to college was interesting. He is a little too enthusiastic about things, I'm afraid, and seems to be putting on a front of some sort. But at the end he made a noble gesture when he said that the people of the U.S. hadn't gone so far as to refuse outright to use anything made by the Japanese.

Elbertson and Sumio were on the right track, but they made their arguments so technical that I'm afraid that many in the audience couldn't follow them. Also they didn't grasp the significance of some of the questions asked by Tom and Koyama. For the sake of clarity they should have kept their arguments simple.

Koyama made a peculiar speech. He made a lot of suggestions without driving any particular point home. He harped on scrip a great deal, saying that we won't get any scrip if we don't watch out. He is suspicious of the WRA.



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Both Koyama and Yego didn't strike me as being as intelligent as the others on the platform. Many of the facts they discussed and interpreted in a wrong way.

Frak's arguments were very good. His talk was a bit too fast for the audience to keep track of his arguments. But he has improved in his speech-making.

The audience was generally sympathetic with the co-op movement. The questions that were raised and comments from the floor were, many of them, in favor of the co-op movement.

#### Conservative Intellectuals

Amy, Miyoko, Agnes, Mildred, Doi, Yoshimura, Kazue, Kazuko and Asako were all sitting together, and I sat by them. Tad I. and Bob Iseri were with us, but they went off and sat by themselves. I asked Tad whether he would like to learn how to dance, and he said that he would. I asked him to come over Wednesday nite. He wants to learn and isn't making any bones about it.

September 22, 1942

#### Work

Went to 1808, but couldn't do any work because Don Elbertson didn't come with the keys to the files. Connie and I loafed most of the morning. Saw Mas Tanaka and others off to the beet fields. Then went down to the Ad. Bldg. to see Dr. Jacoby. He said that he hadn't seen me for a long time. He mentioned that he had gotten another assistant so that he would have more time for himself. In the afternoon worked with Connie on the Block Managers' reports. Came home and had Ruby cut my hair. Everybody says that Ruby does a very good job. Tonight we had a Creative Writers meeting at Connie's place.

#### Records Office Workers Leave for Beet field

Mas Tanaka, Tom Hiraga, Yutaka Yuge, and Mr. Obayashi all left for the beet field today. I saw them for a few moments before they left. Mas said that he was coming right back. Mr. Obayashi said that he was going just to get some change of atmosphere and that he would also be returning shortly. Tom said that he was sorry to



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go but that he had to think about his future. He was going to work for a while in the beet field and then go on to school to keep up his education. We would have to leave this place sooner or later, and it would be easier if we left earlier. I only shook hands with Yutaka.

#### Job with Dr. Jacoby

I talked with Dr. Jacoby about a possibility of a job. He thought that he had something for me if I was interested in it. As he was taking care of the probation and the parole work he talked of some of the possibilities in those fields. He talked of handling mental cases, of calling on people whose background had to be analyzed by someone who knew what he was looking for. He said that he couldn't do it by merely having a translator. Then he suggested the study of youth groups as a part of a preventive program. I told him that I had thought of going into Adult Education but accepted his offer for a job. He wanted me to start right away, but I said that I would have to put full time into my report for a week or two yet.

#### Creative Writers Meeting

Tonight's meeting was held at Connie's place because she asked that we gather there for this meeting. It was probably because she was leaving for Smith College as soon as her permit came from the Army. Seventeen members were present at the meeting and some of them had to sprawl on the floor because there weren't enough chairs at first. There were a few new faces at the meeting -- Ikuko Nishikawa, Eleanor Nakagawa Alice Tokuno, Takagi.

George was the only one that brought anything to be read, and he was asked to read it.

#### Soil Microorganism the Unknown

After he had finished that there were very few criticisms from the other members.

Then Art brought up the subject of an outline for criticizing the pieces read in the meetings. I suggested the discussion of the theme at the very beginning. The members agreed that first those listening to the piece



that was read should be allowed to say what they thought was the main point made in the piece read. Then the writer would be given a chance to say what he had in mind when he wrote his composition. After that how the piece could have been written more effectively could be discussed. Connie and Ikuo thought that the view-point of the writer should not be criticized. But that the piece should be criticized as it was. But many of the other members argued that it was good for the writers to have pointed out how the piece could have been written more effectively to carry out the theme he had in mind. George's article was criticized in this fashion, and the discussion worked out fairly well.

In the meantime Jobo had gone home for his piece on "Joe Suzuki" which he had written as an assignment from Imazeki, editor of the Tulean Dispatch. The purpose of the piece was to present Joe Suzuki, an "indispensable" citizen of Tule Lake, who desired to leave the camp for the outside because of personal gain. This material was to be used at the mock trial which was going to be featured in the next forum meeting. There was a great deal of discussion as to what Jobo should have left out or entered, but no definite conclusions were reached.

Refreshments were then served by Connie and her mother. The members enjoyed immensely the sandwiches, cookies, potato chips and coffee which were served. The club had bought a \$2.50 cake, and this was brought along and served with the other refreshments. We drank many cups of coffee and enjoyed the refreshments very much.

The last part of the evening was taken up with discussion of possible new names for the club. Many names were presented in rapid succession, but none seemed to satisfy the majority of the members. Jobo had many suggestions, many of them far-fetched, but he kept insisting that "Queers" was a good name for the group. Connie seriously thought that "Borderline" was a good name. "Pen-pushers," "Scribblers," "Ink pot," "Spilled Ink," "Anom," "M.S.S.," "Arabian Knights," were a few of the numerous names suggested. Hiroshi suggested that we put names in a hat and let someone draw one out in order to come to a decision. This plan was started and then dropped midway. It was finally decided by those present that the decision would be left for a further meeting.



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Also, the group decided to have a rotating chairman and a permanent secretary. Yoshimi was chosen for secretary and Hiroshi selected to be the chairman for the next meeting.



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The meeting broke up at 1:30. Frank suggested that we should leave. We joked as we came home that both Connie and her mother thought we had overstayed.

Notes

The individualism of the group seems to be one of its characteristics. In spite of the great number of names, some of them very clever, that were submitted, only one or two persons seemed to agree upon using the suggestion of another person for a name. The joking reference to the queerness and abnormalities of the group is also significant.

Petition to oust Pilcher

For the last four days a petition to take Pilcher out of office has been circulated in various blocks. Today the same petition appeared in our block, and at supper time Mr. Sakamoto, the block steward, explained the reason for circulating such a petition. This matter of removing Mr. Pilcher was brought up at the time of the farm strike, but was extended because Mr. Shirrell was not on the project. Pilcher was given a trial period, so to speak. Even before that he was known at Walerga as being a mean steward there. "He's a Jew; he's a terrible guy" are the sort of comments that almost everybody seems to make. There is a popular concept that he is depriving the people of food, and making profit for himself. Some people say that he has followed the people up to Tule Lake in order to make more profit for himself.

Since the strike it seems that his attitude has not changed very greatly. He looks down on the Japanese and tells them that if they don't like the way they are being treated now, wait till the Army steps in. It has been estimated by the mess hall council that only 35 cents is being expended for food per person, when it should be 45 cents. For these and other reasons, which were explained by Mr. Sakamoto, it was decided to have Pilcher removed from office.

The petition also stated that they desired a Japanese placed in Pilcher's position. All of the people seemed to be in favor of this petition, and many of them signed it as they left the mess hall.



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Wednesday, September 23, 1942

### Work

In the morning worked with Connie in Elbertson's office. In the afternoon I left work for Connie and went to see Frank and Tom. I left the block manager's report with Frank and I had some discussion with him on the outline to write up social groups which Dr. Thomas had sent me. I went to the post office and then went to see Tom. He seemed very glad to eat the popsicle that I brought for him. He said he wanted a secretary for tomorrow and I said that I would arrange it for him. We discussed paid secretarial help. In the evening tried to teach Tad Ikemoto how to dance.

### Post Office

Learned that all parcel posts were to be delivered to each block from now on. Only c.o.d.'s and insured packages would be inspected at the post office.

### Dance Practice for Tad

Tad came over this evening with Bob Iseri and I started to <sup>teach</sup> Tad how to dance. Miyoko came later, but for some time just sat and watched us. We tried to get some slow music on the radio, but did not succeed very frequently. I showed Tad the box step and the forward change steps and how to turn on the box, but that was about all. We couldn't get enough music to practice on.

### Miyoko

I finally got Miyoko to practice with me. As she was going to the dance with me tomorrow night I thought it would be better if we practiced together. She tried to make out that she knew quite well, and I was just trying to drag her around. I criticized her quite severely, which I probably shouldn't have done. We practiced enough to get along tolerably well. She hasn't danced except in classes in school, she said, so that would be the reason why she isn't so good.

Ruby and George and Higaki came home after the race relation course and watched us dance. I suppose some people would have said that it was a peculiar sight to see us trying to practice dancing. Tad didn't get very far, but we told him that he should go to the dance if he's going to get any place with his dancing. George



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related some of the experiences he had when he first tried to learn how to dance.

Thursday, September 24, 1942

Elbertson's office

Went about 8:30 to the office to continue looking through the block managers' reports. Minnie and Fumi were cleaning the office which was loaded down with dust. Minnie swept clumsily while Fumi dusted. Fumi brought a mop and a bucket of hot water and handed me the mop and I had to mop the place up. I was glad to do it, however, because it put me on more friendly relations with the office force. Later in the morning Minnie had to work the mimeograph for the first time and I helped her at it. I think I'm on better relations with her now. She is supposed to be touchy about anyone going through the files which she takes care of, one of which is the file of the block managers' reports.

Social Welfare Office

In the evening I dropped in at the social welfare office to speak to Kazue and the others. Nao came by and wanted to know if I could help her with psychiatric work. I told her that I couldn't do much, but might discuss problems with her. I sat down and she started to tell me about a paranoid woman. She wanted to know what a psychiatrist would be able to do with a mental case. She said that she had worked for several agencies as a psychiatric social worker, but that she hadn't done very much of the handling of actual cases themselves. She had gotten her A.B. in psychology, but that was the extent of her training, and she felt helpless in dealing with some of the cases that came up. We discussed this case together. She had gotten the sympathy of the woman enough to get her part of the story. I told her that I thought she had taken the right approach on the case. Some of the other things she had told the woman seemed to me the sort of thing that was best. I suggested that she see the husband first, and she said that this was going to be done tomorrow. I thought that by having the woman come in often to see her, she



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could make the patient realize what had to be done in order to solve her problem.

We discussed things more generally, and I brought up the fact that we could gain a lot by exchanging what information we had. I said that the information that I gathered was just as confidential as the information the welfare department had. I hinted that Mrs. Halle probably didn't trust us, and Nao said that she didn't. But Nao seemed willing to cooperate.

#### Mental and Sex Hygiene Lecture

Sex -- Dr. Seto spoke on venereal disease. He said that 10 per cent of the population was affected by venereal disease. He thought that the rate among the Japanese was equal to that of the Hakujuin population or even higher. At the hospital he mentioned that there were 40 patients being treated for syphilis. He estimated that from 15 to 20 per cent of the population were affected at some time or other. Most of the contracting of the disease he said was by sexual means. Public toilets and kissing were not important sources in his estimation. But he warned young people to watch out when they kissed their girls good night. Dr. Seto emphasized the fact that syphilis could be cured in the early stages, some cures taking only 5 days. The 1-day cure, he said, wasn't advocated fully by the medical profession.

Mental disease -- Dr. Seto said that there were 500,000 mental cases reviewed every year -- more than the number of all other diseases put together. He had expected a great number of mental cases here due to the strain that people have gone through, but he has since changed his mind. There are very few mental cases, and they are not increasing. The hospital, however, is getting its share of cases, most of them having been normal on the outside, thus pointing to evacuation as a cause of their breakdown.

Rumors were pointed out as a source of mental disease. He asked that people don't pass on rumors and that they don't pry into other people's affairs.



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### Morale

Reverend Kitagawa spoke on how to keep up our morale. His main point was that we should try to be our own masters and keep active. Otherwise he said, the only means of keeping up morale is regimentation, as in Nazi Germany. Entertainment alone is not sufficient in bolstering morale because the people don't take control of themselves, but are merely distracted temporarily.

### Mr. Shirrell

I think Mr. Shirrell gave the best speech he has given so far. He laid stress on the fact that the Japanese people had made an adjustment very well here under adverse conditions. He said that their morale was good. He didn't say that the Japanese people ought to do something for the war effort, etc., which he usually included in his speech. He pointed out that he had fought with the Regional office, the Washington office, and the Army in order to get their permission to allow the colonists to walk around the whole project area freely. When he said this he received an applause in the middle of his speech -- something which he had never received before.

This is certainly an indication that the people were receptive to what he said and that they were not irritated by his statements. While it is true that there were no major problems facing the people at that particular moment which may account for the fact that he was given an applause, I believe it was more what he said to the people than anything else. As I listened to him speak I felt that he was saying the thing that did please the people. In his July 4 and Labor Day speeches, I could feel that he was rubbing the people the wrong way; some of the people were making adverse comments even as he spoke.

### Records Office Dance

The dance was strictly invitational and each member of the office was allowed only one extra bid. No stags, except members of the Records Office were allowed, and all through the evening there was very little cutting going on. At the door



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bids were examined as the couples came in. Music was furnished by Woody's orchestra which played good music. Only occasionally the orchestra played a jitterbug piece. Before the intermission music was furnished by records, and at this time more jitterbug music was played. About half of the couples were on the floor jitterbugging away and enjoying themselves. On the whole there were very little mixing and changing of partners going on, because for one thing, there were very few stags around.

Only a little more than a hundred were present. Besides, the Records Office group, there were outsiders who had been invited. All of the boys wore a coat and tie. Most of the dancers, both boys and girls, were good smooth dancers.

The lights were shaded with paper lanterns and the atmosphere was very quiet and dignified. Dancing did not begin till almost 9:00 P.M. and the crowd had to be urged to take advantage of the music. Mrs. Izumi said to me that she and her husband had gotten more requests for bids for this dance. Evidently there was some prestige value attached to this dance.

The refreshments, sandwiches, crackers, and punch were served. It seems that some of the Caucasian heads of the department had contributed some money toward this social.

Some of those present included Frances S., Fusako M., Hiroshi U., with Kimiyo Kawasaki, Kiyo with Bill Mayeda, May Sato with Eugene, May's sister, Roy Kitade. Tad I., and Bob Iseri came stag.

Miyoko Ito

I stumbled along with Miyoko most of the evening, as this was her first time at a dance. I danced with one other girl from the office and with Mrs. Izumi. Mrs. Izumi was a good dancer and we got along perfectly.



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Friday, September 25, 1942

### Work

In the morning went to see Connie in order to borrow her typewriter. Then dropped in at Frank's place and learned that he had intended to borrow the same typewriter. Also he said that he wanted a stenographer, too. I told him that I would bring the typewriter back in a day or two and that I would try to get him the secretarial help that he needed. I still have to do the same for Tom, but I couldn't make arrangements with him because he was out. At the Civic Organization office (Mr. Elbertson's office) I tried to do some typing by myself, but didn't get very far. Fumi kept consulting me about this and that, and I have to oblige her.

In the afternoon I asked Asako Higaki to help me with the typing, and she was very willing to do so. In the midst of the typing and taking down of notes Dr. Gundlach breezed in with a friend, Mr. Bill Rounke. The rest of the day and evening I spent with them.

### Farm Food Trouble

Tom will probably be covering this through Kay, but I might as well put down what I heard this afternoon. Some men of the block were gathered in the shade to discuss various matters informally, and so I listened in. According to one of the relaters who is evidently a foreman out at the farm, the recent lack of lunch out at the ranch was caused by either Mr. Pilcher or the cooks of the mess halls which were preparing the lunches until now. Gerry Wakayama went after meat as usual one afternoon and was told that all there was was salt pork. Gerry went to one of the mess halls and was told by the cook that it would require 2 days to cook it in a way suitable to the farmers. Gerry went back to ask for some other kind of meat, but was told that there wasn't any for the farmers. Gerry then resigned because he couldn't handle the situation. The cooks of the mess halls assigned to cook the food refused to cook any more because they were doing extra anyway. The farm



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workers gathered together and decided that they didn't want Gerry to quit (they had had disagreements with him before and had at one time wanted to have him removed!). Pilcher was approached about the situation, and he said that he didn't say that the farm workers could have no meat, but had merely asked that Gerry wait till the chief butcher returned, as he was out at the time Gerry came to inquire the second time.

Anyway, the farm workers have been coming home to eat the last four days, and there has been dissatisfaction voiced by them. Some of the extreme men want to strike, while those with more judgment want to have the matter settled quietly.

#### Attitude Toward Farm Strike

Our informer from the farm said that the thought that strikes should not be used under any circumstances because it was the people that were going to suffer. He believed that Mr. Shirrell was right when he mentioned that the men could strike but that it was their own people that were going to suffer. This man stated that the farm workers were raising valuable food, not only for ourselves, but for Japanese in other relocation projects. This group solidarity, based on race, should be recognized as a pattern which should be utilized in getting work done by the people.

#### Merit Board

It was revealed by the same informer that the Merit Board was powerless to make any decision. All it could do was to find out whether the facts of the case were correct or not. There was a general agreement among the listener that if the board were powerless, it should not have been created in the first place.

#### Gambling

There are supposed to be two professional gambling joints in block 16 or 17 and in block 45. The room is supposed to be cleverly concealed behind a closet so that it is difficult to detect. The people agreed that such professional gamblers



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were a menace to the population and should be done away with.

### Theater Project

I learned at the Civic Organization office that Mr. Smith had gone ahead with plans for a theater and that he had already made orders for supplies and that the foundation was already being laid. Mr. Collins, coop leader from the Regional office was indignant and said that according to the by-laws of the WRA, Mr. Smith only had authority to help the Japanese people in running the community enterprises. It seems that Mr. Smith went ahead with plans all by himself and didn't stop to consult anyone. Mr. Jacoby said that Mr. Smith probably <sup>thought</sup> that the theater was a good investment and therefore went ahead with it. Personally it seems to me that a theater, which is purely amusement, cannot be considered on the same plane with the canteen and shoe shops which are necessities. Also, the WRA had plans for an auditorium, and the people can not be expected to like the idea of having to foot the bill for a hall.

The thing that occurred to those of us interested in the coop movement was that it would make it hard to organize the coop now. The people could not be expected to take over the community enterprise with a theater project which would be a burden to the people. Elbertson wanted to go ahead with the election of the Board of Directors right away, partially because of this new trouble. If election and direct action were delayed till later the people might become too dissatisfied. He felt that this matter should be brought to the attention of the people before the coop was formed. It was clear that if this were to be done, Mr. Smith would have to be accused of overstepping his bounds. Later in the day it was decided that the matter should be brought up in the Council and the coop people act as if they knew nothing about the matter.

Saturday, September 26, 1942

### Hospital

Went to the hospital today <sup>in</sup> the hopes of seeing Dr. Carson. Was afraid of



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having to meet Shinozaki, but took the chance anyway. Shinozaki happened to be out and another girl was working at the desk just in front of hers. I asked her whether I could see Dr. Carson, and she thought that I could if I came back around eleven. This I did and waited for about 15 minutes because Dr. Carson was talking to some one else. It seems that a Caucasian had come in to sell equipment which he said couldn't be bought any place else and so he wanted someone to go after his checkbook.

I was allowed to go up and speak to Dr. Carson about collecting data. He said it was all right if I would bring in the result and had him look it over because some one else had come in and written something that had hurt the professional pride of the doctors or something of that sort. He said that I could get most of my material from Miss Shinozaki. I asked that he tell her that it was all right for me to get information from her. This he did and Miss Shinozaki only assented. I felt quite elated over my success and said that I would come in some other time for my information.

#### Legal Aid

I went in to the Legal Aid Department. All of the men were in, but I went up to Tom Yego because he seemed to be the sort that would want to help a person just to feel that he was doing something good. I asked him whether he could help me, and he said that he'd do anything that he could for me that was possible. I told him I was working on research and wanted some information on the Legal Aid Department, and he started to tell me what he could.

#### Personnel

1. Robert Throckmorton, project attorney for Tule Lake and Manzanar.
2. Walter Tsukamoto, attorney, 13 years' experience.
3. Tom Yego (farmer)
4. Henry Takeda, attorney, 7 years' experience.
5. Sakae Hayashi (law student)
6. Tazuko Washino, (secretary)



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Throckmorton

Although he is the project attorney, he has never practiced law at all. He is, however, a graduate of a law school. Part of the time he is at Manzanar and much of the work seems to be left in the hands of others. Also, on some problems he seeks the advice of the others when he is doubtful as to what he should do. The relationship between Throckmorton and the others seem to be favorable, as can be seen by the fact that there has been no change in the personnel.

Activities

1. Insanity cases. They have to be tried before they can be sent to an institution and the Legal Aid Department furnishes the defense for the individual who is to be confined.
2. Suits.
3. Marriage. The department arranges for the marriage license.
4. Collection.
5. Evacuee property. Often handled through the Evacuee Property Division in San Francisco, Seattle, and Los Angeles.
6. Notarizing.
7. Selective Service
8. Legal matters within the community.  
nothing can be done about this matter. Sometimes it is possible
9. Insurance. People are advised to make payments because to borrow from the insurance company in order to pay the premium without losing the full value of the protection.
10. Divorce.

Finances, Purposes

The purpose of the Legal Aid Department is to help the people in legal matters as much as possible. Tom said that he would help colonists even if the matter belonged to some other department because he likes to help people. They have



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no funds to operate with and have had to "dishout" <sup>each</sup> \$2/in order to buy stamps to operate the business. At present they are asking the colonists to contribute their own stamps.

#### Divorce

Twenty-five or thirty people have come in to see about the possibilities of getting a divorce. Many of these are the result of **separation** on the outside. For most of these very little action has been taken because procedure has not been set up for them. For one thing it is difficult to **determine** whether the colonists are residents of their former county and state or whether they are residents of Modoc County. Since they haven't been here long enough they cannot begin any divorce procedure here yet. (This information was offered by Henry)

#### Suckers

I asked to be shown what sort of cases had been handled, but the men didn't let me into the files. Sakae said that every Japanese here was being gipped. One farmer had lost all his property for which he worked 40 years.

#### JACL Stronghold

Walter Tsukamoto. The Legal Aid Department is a JACL stronghold. Walter was pointing to an article in a little news sheet saying that the American Civil Liberties was against taking away the citizenship of the Japanese as was being advised by a bill voted on favorably in Congress. Walter was saying that the Niseis didn't care anything about such matters and that the Dispatch didn't print such things of importance. The Niseis were more interested in baseball and dances. Only the JACL members were supporting the activities of Mike M. and others on the outside. If the Dispatch were interested enough in getting information concerning their activities, they should write to them and beg them for information. If the JACL had more members at the time of evacuation, Walter believed that we would not have been evacuated. He declared that there was no interest in this project and none



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in other projects in the welfare of the Niseis.

Tom Yego

Said that the Japanese in his district had threatened to hang him because they thought that he was a stool pigeon for the FBI.

Cal Club

Sake and Mas Sakada were discussing what the Cal Club could do to help out in this matter. They nodded their head and agreed that this matter of losing our citizenship was very important and felt that the Cal Club could do something about it. It was mentioned that when the Cal Club tried to do anything people from Washington and Oregon resented it.

Tom Yego

Tom was in the Civic Organization office this morning and arguing about the value of education. He stressed the fact that the President of the United States had to be thirty-five years of age and that it was experience which counted. He thought that kids who had gone to college and had no practical experience were of little value. Others in the room were arguing for intelligence, but both parties didn't get anywhere in the argument. Tom seems to be rather sensitive of the fact that he has not gone to college. He confuses that fact with the fact that he doesn't have as much brains as some of the others around here. He seems to blame everything on the fact that he didn't have a chance to go to college because his father died when he was sixteen, or something of the sort.

Santa Anita Outcasts

May says that she spoke to Saburo Nagata one of the boys from Santa Anita at a party given by the block last night. It seems that the Hawaiians, as she called them, came out and entertained with imitation hula dances and were very good sports about it. Saburo has told May that he doesn't know why he and the others were sent up here. He himself was the oldest child in the family, even



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though he was only nineteen, because the other children had married and left home. The order to leave came at 2:30 P.M. and he learned of it at 4:00 P.M. All of them had to leave by 6:00 P.M. without being able to see any of the officials because it was Sunday. His family and his friends were bewildered to see him go, but nothing could be done. Then when they arrived here everybody looked upon him with suspicion, as if he had done something horrible. He suspects that T-Bone reported him because T-Bone never liked him. The WRA officials seem to be sorry for his plight and have offered to send him wherever he desires to go. May says that he is going to join his family in Wyoming.

From another source I have heard that these fellows from Santa Anita claimed that it was because they had complained of poor food situation that the people in Santa Anita were able to get better food. It was for that reason that they were expelled from that center.

#### Stool Pigeon

From May also comes the report that there are stool pigeons in the camp. One fellow who had returned from a detention camp claims that he is being watched by a fellow from Santa Anita. His wife claims to have seen him in Santa Anita and feels sure that he is a stool pigeon.

Another girl from Sacramento claims that a Caucasian official has told her brother-in-law that there should be more people like so-and-so who has turned in a lot of people already. And that person is here in this center. She has heard people threaten to kill him if they got back to town. She says that there are two or three stool pigeons that she knows about.

#### Kazue Tanabe

Is leaving for Utah sometime next week to go to school.

#### Connie

Went to see Kazue, but she wasn't in.



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so I went on to see Connie. I didn't want to stay at home tonight and work. I guess I'm getting sort of fed up with thinking about my work all of the time.

Connie and her mother were at home talking to each other. Mrs. Murayama said that she was glad that I had come. She wanted me to go out on a walk with Connie, but Connie didn't want to.

We talked about literature and philosophy of life. Connie knew that I liked Hardy's way of looking at things. She said that I was a defeatist. We argued about the matter for some time, but didn't come to any conclusions. Connie believes in struggling for what she wants, instead of just sitting down and waiting for things to happen to her. She felt that we shouldn't just sit down and take things that happened to us. Her attitude seemed to be so typical of people in her position in relation to Nisei. She felt that it was better to be dissatisfied to some extent rather than be satisfied with an inferior position in life.

16. Mrs. Murayama --was talking with us until she took a shower and crawled into bed and started to read a play. She had mentioned that she was planning to write a play for her little theater group. She has ideas. She seems to have adjusted herself very well to the situation here, and doesn't seem to think too badly of seeing her daughter leaving her. I know she is going to miss her, but she seems to feel that she doesn't want to tie her down here by her side. She's fun to talk to, and I told her that I'd come to see her more often if Connie went away.

17. Theater Project --A council meeting was held to discuss the matter about a theater being built by the Japanese here. The construction crew is said to have refused to take the responsibility of going ahead with the construction, at least they had the approval of the council. The Council evidently denied any responsibility in the matter, and asked for



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time to get the vote of confidence of the people. Walter Tsukamoto accused the coop of neglecting to look into such matters. Mr. Smith was put on the spot, and he said that it was the duty of the Advisory committee to go to him and not for him to go to the Advisory Committee. Mr. Smith appealed to Elbertson, and all he could say was that he didn't know. He couldn't very well come out and call Mr. Smith a liar, although he felt that it was all Mr. Smith's fault.

Mr. Elbertson was anxious to go ahead with the organization of the coop as soon as possible. Mr. Collins said that the only thing wrong with Mr. Smith's move was the matter of timing. Since the community is organized now, there was no excuse of his going ahead without consulting the people.

Some people in our block were discussing the matter. Some of them had been glad of hearing about the theater being started, but was discouraged to learn that it was going to be built with the people's money. Their feeling was that it was not fair to use the people's money without consulting them first. Also, they felt that the administration was trying to put something over on them by going ahead on this construction.

There are a great deal of talk of democracy, but many of these Caucasians go blindly ahead without even trying to consult the opinion of the people. If Mr. Pilcher had any sense of democratic principle he would quit right now.

Sunday--September 27, 1942

1. Church Services

This morning went around to a few of the morning services that were being held in Ward 11 and 111.

2. Buddhist Sunday School



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In 3008 Buddhist Sunday School was in progress. There were about 80 young people present from tottering children to college students. Most of the people were over grammar school age, with some high school age people, and a handful of college students. The girls outnumber the boys about 3 to 1 or more. The two sexes were divided on both sides of the hall, a custom characteristic of Buddhists. The Junirai was being chanted and later a story was being told by the reverend in Japanese in a simple manner suitable to little children.

The Buddhists do not seem to have changed their mode of having church services from what they have been used to outside.

3. Nichiren Service

At 3108 a few people were gathered for a service, but it hadn't begun yet. I asked a girl about some of the facts of the service. They had their own Nichiren Okuyos (sutra reading), sang a few songs, and then heard a story from the speaker. They didn't have any reverend here because their reverend had gone to Manzanar. The ages ranged from little children to college students, and Japanese is used as in other Buddhist services.

4. College of Life -- In 2408 Dave Okada was talking to about 6 boys. English was spoken, of course. He was saying that Japanese colonists should fight for improvements within the Colony.

5. Seniors -- In 2008 two girls were leading a group of 12 girls and two boys in some hymns. Those attending were probably of high school age. The singing was without spirit.

I was going to cover more services, but stopped in at Mr. Izumi's place and drank some coffee and heard some of Setsuko's manzais (comic records.)



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6. Buddhist Issei Service (2p. m.) -- 3008: 30 women, 8 men( this number can be expected to increase later because the service has only begun)

3108: Michiren service. 34 women and 23 men. This service differs from other Buddhist service in that Mokugyo (wooden gong) was beat upon by one man as the other chanted. Also instead of Namu Amida Butsu they said Namu Horen Gekkyo.

2208: 125 people present. Women out number men 4-1. Most persons beyond 35-40. One young man and a few woman around 30 years old present. The reverend laid stress on salvation in his sermon. An offering box (saissen bako) was placed in the middle of the floor near the entrance. Some late comers were fumbling in their purses for coins to put in the box.

1108: 50 people present.

1408: 100 people present. Reverend Naito talked of the death of a Nisei girl who was brought up as a Christian, but who died a Buddhist. He said that her parents realized that they couldn't control the life of their own daughter. The reverend also laid stress on the fact that our hearts are filled with mistaken thought. One other interesting thing that he mentioned was that today was the last day of the autumn equinox and that it was time in Japan when everyone, high and low, paid reverence to their ancestors. He thought that we should do the same here and teach Nisei to do the same thing too.

Throughout the sermon the attitude of humbleness is evident. The things we must be thankful for, our shortcomings, our duties to others are the sort of things that are stressed.

7. CHristian Issei Service --- The service was already begun when I peeked in. There were only 12 men on one side and 14 women on the other.



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I decided to sit down for a little while and walked in. As hymns were being sung, Reverend Kitagawa led me to a seat because I didn't have a hymn book. The songs were being read in Japanese. In his sermon Reverend Kitagawa spoke on the faith of human beings. He referred to humanism as characteristic of the modern world and said that it was harmful in some ways. He was constantly referring to European history and even to modern psychological terms such as personal breakdown. In contrast the Buddhist reverends usually limited their references to Buddhist or Japanese things or ideas.

The point made by Reverend Kitagawa was interesting to me because it seemed to be more characteristic of Buddhism than of Christian. He said that the idea fostered by Humanism that man was able to do almost anything by his own power if he tried hard enough had its dangers. While it was alright for the few who succeed, a large number of people felt that they were to blame because they weren't able to do what they desired to do.

9. YBA Service --- When I went to 1320, the service was already in progress. Eiko Ueda was reading off a speech in which she gave some of her ideas on Buddhism. Among the many points she brought up she mentioned the fact that was one should take good care of their parents, an idea which is stressed among Issei. She mentioned the death of her father and the struggle that her mother and her 4 sisters had together to work, from which they learned a great deal.

The messhall was packed with young people, more so than usual perhaps because a movie was promised for that evening. I calculated that there were a little over 400 persons present. I've decided that being able to estimate the number of people in an audience is a valuable



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Insert before nine on page 332.

8. Christian Bible Study -- I peeked into the Christian Issei Service in ward 1. There were only about 16 persons gathered around a reverend. 9 continued.. ability for an observer. The girls still seemed to outnumber the boys slightly. Reverend Naito seemed to be saying the same thing he was saying to his Issei audience this afternoon. For the entertainment part there was a movie presented. Three reels of news, sports and ice-skating was thrown on a little screen. Everybody seemed to enjoy them very much.

10. Mabel Takashima

I saw Mabel sitting near the rear and went up and asked her how Tony was getting along. She said that he was getting along fine. He was working 3 hours a day in a restaurant as other Japanese were doing, receiving \$150 plus meals. He lives in a cellar for three persons. Mabel said that she enjoyed the entertainments given by the YBA, when I asked her whether she had ever gone to the concert. On the way out she asked me rather hesitantly whether I didn't like to go to the dance given by the dental department in which she worked. I said that I would be very glad to if nothing turned up.

11. Hog Ranch

In the afternoon went out to see the hogs that had come in. Ruby, Asako, her mother, her friend and a little girl, and Toby, went also. It was good to go out in the fresh air.

12. George -- They were unloading some of the hogs from trucks and some of the boys were standing in the way instead of giving the hogs a chance to get out. Ruby thought that George would tell the people to get out of the way. She's afraid that George won't know how to order people around which he should do if he is going to run the hog farm. I might be able to do it, she said, but not George.



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1. Block Meeting

We are Japanese. Why should we try to help America win the war. They shouldn't be able to say such things as buying bonds if they know what's going to happen to us if Japan wins the war.

Report of council meeting given by Mr. Yagi.

Explanation of why Pilcher cannot be removed by petition wasn't adequate. Instead of Civil Service, he said secret service. He only stated that Mr. Shirrell thought that a Caucasian employee cannot be removed.

The recent farm trouble was caused by Pilcher telling cooks to make pork beans.

Pilcher was also responsible for the Personnel messhall getting the good cuts.

2. Theater Project -- Mr. Smith said that it is to be with the profit from the canteen. Lumber and motion picture equipment are already bought. This was begun from August, Mr. Smith said. Will cost about \$7,000. Admission will be about 35cents or 40 cents. After the expenses are paid adults will be charged 20 cents.

Mr. Katsuyama, head of the Construction Division, says that he won't take the responsibility of building the theatre unless the Council ok's this project.

The Council, however, says that it will not touch the community enterprise. Therefore, it has nothing to say concerning this theater project. Mr. Smith says that 4 members of the Advisory Committee gave consent to the theater project.

Why wasn't the coop consulted? Mr. Smith says that he didn't consult anyone in the past. Why should he consult anyone, seemed to be



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Mr. Smith's point of view? The council people are to ask the opinion of the people before taking any steps.

### 3. Outside Work

Outside pay is about 50-55 cents an hour. The alternative are:

- 1: Creation of a trust fund
- 2: To pay 20 dollars per person being supported here.
- 3: To buy war bonds.

(People seemed to think that the third alternative was ridiculous. Note Mr. Yagi use of wrong names.,...)

Dies is here and desired to broadcast about the relocation camps to Japan. There are all sorts of rumors from Japan that the people in the relocation camp are starving, are fighting, etc. Dies desired to have the Japanese put on a program. They want a program also to all America. (24 persons present)

4. Discussion -- Dies claims that broadcast is for the good of the Japanese. We're working for America. How can anything they want us to do be for our good.

X: Let's hear the broadcast from Japan.

X: They will let us broadcast only what they want to have broadcasted. They will switch off what they do not want heard.

X: If they let us hear the broadcast from Japan it will be alright to broadcast from here.

X: It's alright is it's an exchange.

X: We should broadcast the truth.

X: Will they let us broadcast the truth?

S: How many in here believe that we are being treated adequately?

X: They can cut us off and get some American who speaks Japanese to speak in our place.

X: Japan is winning the war. Why should we do anything about this matter.

X: Watch out for a pit fall.

X: Leave it up to Tojo.

X: It might be alright if they let us hear the news from Japan.

X: It's alright if we are sacrificed.

X: We have to hear the answer to be sure that what we said reaches Japan.

X: So long as America is asking us to do this, it can benefit America only.

Block Manager: We are against this broadcast, but why not go listen to what he has to say.

X: Better watch out because you can be fooled by a foxy fellow.



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5. Theater Project --X: I'm absolutely against it.  
(General opposition to this theater project.)

Sakamoto: Mr. Smith wants to control the community enterprise as long as possible. We should form the coop as soon as possible in order to take over the enterprise by the Japanese. We have to organize to determine anything.

determining a

N: The profit of the canteen is in the form of stock only. It will be difficult to get that stock at the end.

6. Coop General Assemble

The meeting was opened by Elbertson at 8:45. Some 75 elected representatives present, more than half of the total representatives.

E: The coop movement is one of the most significant movements in this century. Keep this in mind in thinking of the other problems we are up against. The coop movement may be the most important project in this center. In this coop we have the first test case of actual Japanese operation of a program.

One of the major function of the Advisory Committee was to act as an organizational committee to form the coop. The people was insistent on hurrying up the formation of the coop.

History of the coop movement in Tule Lake. Every block except two had elected its coop representatives. Do not mix the criticism of the Advisory Council with the building of a coop movement here. If the Japanese do not go ahead and gain control of the community enterprise, then we will have a repetition of the theater project.

Mr. Shirai translates:

XN: About the theater business. Is everything too late now. Everybody seems to be against it.

E: I do not know very much about the matter. What is the feeling of the people in connection with the theater project?

XN: I do not know.

Takemoto: The theater project is the responsibility of Mr. Smith only and not the responsibility of the coop. Do not confuse the two.

lumber

X: I understand that the theater project was bought some time ago. Where did the lumber come from--from the WRA or from the canteen profit?



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E: From the community enterprise.

X: If Mr. Smith had been sincere with the Japanese he should have consulted the Japanese people. I think the lumber order should be cancelled or the WRA buy the lumber. Then we could start from there and start the coop.

E: It will be made known to the proper people. But if the representation is made about the people indeliberately to have a theater and the officials do not back down on the theater, then we won't have a coop.

Takemoto: You misunderstand. We believe only that the theater project ought to be a WRA project.

X: What 2 blocks did not send representatives?

E: Block 24. One moved to another block and the other fellow was opposed to the coop movement and wasn't eligible as he was a worker in the canteen.

Block 36 is in the process of getting a new block manager.

Shirai: Does the coop have to take over the theater project?

E: I do not know.

XI: We Jasei do not understand English and I would like to have it repeated in Japanese.

S: Alright, I'll translate.

E. Explanation of Organization -- This is not the result of my mind working on it, but a composite of the thinking of the Japanese people. This is the result of past meetings.

The membership fee will probably be a dollar. Because a store is located near the administration and because most Japanese have felt that it was only fair that the administration have a voice in the coop. The one member from the administration will have no more voice than any other member of the Board of Directors. Mr. Smith or myself should not be eligible for the position on the Board of Director, I think.

It is clear in my mind how the committees should be elected.

Mr. Smith will act as the advisor and probably will also do the outside



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buying. My position will not change at all because I have had no position except as advisor. The executive committee takes care of matters with the general manager in between the meetings of the Board of Directors which may meet 2 times a month.

XL: Do the WRA advisors have the power of spending the profit?

E: The Board of Director has all the power.

XL: Is the executive committee to be selected from the board of directors?

E: Yes.

#### 8. Ward Officers

A. A chairman

B. A secretary

9. Procedure and Record Keeping-- There can be no misunderstanding if records are kept. Secondly, and more important, you have definite information for writing the history of the group, the things that were done right and the things that were done wrong. It will be an important guide later on. This is your record.

10. Nominations -- Here we have indirect representation. Sometimes just anyone on the outside can be on the Board of Directors, but not here.

A: Incorporators: one Issei and one Nisei.

B: By-law: One from each ward, can be elected.

C: Committee on Committee Work. One from each ward to work on other committee and their functions, can be elected.

Qualification of a board member. Have faith in the coop movement. Have business sense. Have leadership qualities.

The incorporators would be selected with the understanding that they would become the Board of Directors.



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XL: What is the definition of a second generation. Are Nisei necessary for the incorporation? What would happen if Nisei lost their citizenship?

E: There has been no bill in the House taking citizenship away taken action on. But a bill favoring internment of all Japanese for the duration was reported favorably in the Senate.

X: Won't the Board of Director have too much power if they are the incorporators? No.

E: Citizenship determines the Nisei.

#### 11. Vandalism

May and Kingo came to the record concert last night and dropped in at our apartment before they went home. They passed by 4 stoves crated up in front of the laundry room and came dashing into our apartment, asking for tools. We had only a hatchet on hand, as they had previously borrowed the other tools. But they (Kingo) took that and began tearing apart the wooden crates of the stoves. George went out and helped them and I followed suit, although both of us felt that it wasn't exactly right to strip stoves of wood.

May and Kingo did not seem to think that there was anything wrong in what they were doing. They seem to have become so accustomed to going out and stripping stoves of lumber that it has come to seem quite natural.

#### 12. Hospital

Spoke to Mrs. Akamatsu today, and we began to talk about the doctors, as her husband is a doctor. She thought her husband ought to be allowed to stay because they had come here first. Or perhaps, they could send out someone without a family. Doctor Watanabe, however is an X-ray expert, and Dr. Carson probably doesn't want to send him away, she said. Dr. Kambara is a friend of Dr. Carson and for that



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reason is not going to be sent away. We discussed the Iki-Harada situation and agreed that they should both be sent out or allowed to stay.

13. Wardens

I asked Dr. Jacoby a few questions about the wardens. He let me go through the complete records written by Kristoitch. I asked Dr. Jacoby how many of the applicants he didn't hire. He said he eliminated only about one in every 8 or 9. The reason for the elimination was usually age (about 25), health, or reputation. He has been selecting people above 25 years of age because younger wardens weren't functioning properly. Most of the hiring was done by application. He didn't know whether there was a large percentage of Kibeis. In fact he didn't know who were Kibeis on the warden force. He said that half of the force were Isseis.

14. Wardll Goop Meeting

The assembly broke up into individual ward meetings. We got together at one table. I wanted to get the thing over in a hurry and called the meeting to order. One or two of the Niseis thought that I should conduct the meeting. I called for the nomination of a chairman. It came out to be a toss off between Mr. Matsumoto and Mr. Salamoto. He called for a hand vote, but the Issei seemed to be reluctant to show their choice. But it seemed that more people were in favor of Mr. Sakamoto and he was chosen as chairman. He was supposed to go ahead with the selection of a secretary and others, but he was slow in taking up his duties. He was still mumbling that he wasn't the right person for the position. In a haphazard manner without even a hand vote I was selected as secretary. For the selection of nominees for incorporators there were about 7 names selected. Nominations were not closed officially and nomination continued as long as someone had a name to suggest. In the selection of the committee member for the By-Law committee Mr. Nakamura was pushed into office unanimously. A half-hearted vote of hands was taken to put Mr. Natumoto in as the member on the Committee on Committee work.



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15. Issei Attitude toward hand vote -- After the election was over, the Issei members said that they didn't like the idea of a hand vote and said that it should be by paper. They said that you couldn't vote the way you wanted to because there was certain obligations sometimes which prevented one's voting the way he really wanted to. This matter of obligation seems to be of importance to Issei.

Then we discussed when we should have an election of the incorporators. I suggested that we have a little tea party to get each representative acquainted with the others. The others agreed that this was a good idea because they couldn't be expected to choose a good incorporator if they didn't know each other. Consulting the block people wouldn't do too much good, they said, because they would want to get someone from their own block in. The representative from that block agreed to furnish the tea while I said that Mr. Sakamoto and I would bring the candies.

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Broadcast to Japan Meeting

Mackavoy -- War information  
O'Brien -- War information  
Warner -- Radio  
Dewitt -- Sent engineer KFO  
Dunning -- Program director KFO

M: Misunderstand of the WRA by Japanese lies in lack of information on the part of Japan. We are from the overseas branch of the war information bureau.

Lately the Tokyo radio has been saying into the entire Far East that the conditions in the WRA camps here are barbaric and in some cases there is starvation.

Our sole purpose here today is to ask your permission to have you and the many programs you have in the camps and the children and the orchestra and the boy scouts organizations recorded, to produce radio programs and have you discuss conditions here.

We don't wish to interfere in the slightest with what you would want to say



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to Tokyo. Records can be made here. We will not interfere in the slightest.

That is part of the request that we should like to make to you. There is another part. For the domestic radio--the American people at large-- that Niseis have cooperated with a function of the U. S. government at war.

All that we are asking is that you allow us to hear you speak the truth. All that we send is the truth. There is no thought of interference at all. We simply want to know what is going on here in camp. I don't want opinion of war, only facts on the camp.

This would mean your permission to go through camp with radio trucks and interviewing the orchestra, the hospital etc. Such questions as these will be asked: "Is there forced labor under military supervision?" As you know propaganda is a weapon of war. Our enemies believe that the best propaganda is lies, we believe that it is the truth.

X: Are you perfectly satisfied that the translator will not be blamed later for their translations of the speech?

M: I'm perfectly satisfied with the translation.

Chairman: We shall ask questions by wards. Shall we take it by aisles.

X: Open up to discussion. The feeling of the Japanese is the same.

Chairman: Has anybody any questions?

XL (Block 4): I'll have to do it in Japanese. What I felt right now is that we do not feel any physical hunger. But we have received much spiritual hurt. If they are going to broadcast only the good part I am against it. (great applause) For the past 40 years so many years we have laboured hard to bring up splendid Niseis. I hear they are trying to take away their citizenship. I was hoping that they would be able to fight for America. (More applause). I would like to show our real feeling to the whole world. (more applause.)

M: I would like to say this. There have been some mistakes. This is not part of the discussion today. We are not the government officials responsible



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for whatever goes on within these camps. We are simply a government agency engaged in radio work, the voice of the government of the U. S. I hope that this conversation today can be limited to questions of the matter at hand. All that we are asking is the facts in this particular war relocation center. That is all, the facts. As far as the spiritual side, that too is important, but all we are here for is for facts -- brutality. The case of the gentlemen was adequately presented, but we are not here to discuss that. (The air is filled with emotion.)

The chairman calls for quiet, and everyone keeps perfectly still. It is a triumphant moment for the Japanese who are able to say what they really feel.

Tsuda: From the standpoint of us Japanese, the plight of the Japanese is partly any American's responsibility. I told him that he should not say that it is not his responsibility that the Japanese are here. If they are going to broadcast only the good part of the WRA program, I myself am against it. If that is the feeling of the majority of the people here, it would be better to close this meeting.

JS: I'll read my translation.

X: There is a lot missing.

M: The rumor of Nisei citizenship is unfounded.

X: Let's hear from Walter Tsukamoto because he probably knows more about it than anybody else.

Tsukamoto: Last Saturday I made the announcement that the bill passed through House of Representative disenfranchising the Nisei. Dr. Jacoby sent a telegram for confirmation, but I have never seen it. A bill was introduced by representative Holman to take away citizenship from citizens. The text of the full report is in the Pacific Citizen. That is all I have to say.

M: Only a bill has been introduced. But there is no confirmation from Mr. Shirrell from Washington that no bill has been passed in H. R.



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Shirrell: Any crack-pot can introduce a bill in Congress. You heard Mr. Ferguson had an exhaustive study made and every bill disenfranchising Japanese will be challenge. The minute you weaken the hands of the WRA, we are in trouble. This morning we had trouble, the farmers refused to cut and pack vegetable because of this citizenship matter. They will not supply the American public. I have to say that my colong will not pack food for the Americans. People who are enemies of the Japanese people will say: "I told you so." They are playing with dynamite. I cannot defend such action against the outside people. We are playing in the hands of the enemies if we refuse to sell food to the outside world. I am satisfied there are definite agitators who are working against the WRA, but even if the WRA is called in, we must find them and send them out of this center. The way to fight the citizenship bill is not to stop producing food. We are to stop the brutality directed against America in the east by broadcasting the facts of treatment here in the WRA colonies.

Noboru Honda translates it into Japanese. An election approaches it is usual that many bills are introduced in Congress. But we have the assurance of Mr. Ferguson that even if bills do pass the house, they will probably not go into effect. For instance, on the farm they stopped packing vegetables because it was going to be sent to the American public. When the Americans question the reason for orders from the outside not being filled, Mr. Shirrell would have to tell the truth. When it will be used as a tool against the Japanese people. There are \$800,000 worth of food. If we are going to think of the country we should forget about such small matters. There are enemies of the people inside here, and steps maybe taken to find those enemies of the U. S. here. If we are going to fight the citizenship situation, we must show that we are capable of being good citizens.

Shirrell: It is not the farmers, but the packers with whom we are having difficulty. I'll read an article saying that the report of a citizenship bill passing congress was a mistake.



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Chairman: We are drifting away from the subject.

XL: I am not worth standing up here. This is an important matter. We are not discussing the real problem. I have a citizenship, too, and felt badly about it. If we are going to have a broadcast, there are a great number of other people in other centers. I would like to know whether they are going to broadcast conditions in other countries as well. (slight applause) Tule Lake itself with its handicap is tolerable. But from stories as you have heard from relatives and friends, do you think that it is proper that only Tule Lake should be broadcasted? If that is the case I am against it as is my block. (slight appause)

M: I should like to say in answer to the war veteran that it is our intention to deal with Tule Lake only and then will go to other centers. But the question before the house today is this one project. In the broadcast it will be identified as one project.

XL:(Tanihana) If too sharp terms are used, Mr. Shirrell says that he will let EBI in. I have been forbidden to appear before a mike. If we lose we will be despised and if we win we will be despised again.

I believe that it is best that we suffer winning. If it's just a matter of answering questions about food and shoes I am against it. I think that the program should be made by the Japanese people and that they have their way about what should be included. If it's not for our good we should not do any broadcasting.

M: I don't think we fully explained the urgency for this request. This is in part to protect the lives of thousands of allied soldiers and civilians in the Far East. The Tokyo radio has been speaking of atrocities in the Far East. A boat load of British soldiers is going to land in a few days. The stories that come from these people will be bad. If we can say to the Tokyo radio that this is a lie, there is no police brutality, then that will take



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from them the excuse which they are building up for treatment which they have done in the past but also for treatment that is to come. But Tokyo says that in this relocation centers there is brutality. Tokyo says that they are going to take increasing measure. We call upon of all patriotic citizens to help protect the lives of the soldiers over there. We ask that they simply tell the truth. We are simply asking you to state the truth. It is a vital matter to every American and to anyone who is interested in maintaining a civilized standard. (He has become icy)

XN: (Katsuyama) You stated that American and British soldier have been mistreated.

M: I'm talking of newspapermen and nurses, civilians. I was on board the Gripholm, and I know. I have been in Japan. One other point, I have long had many friends in Japan. They were entirely different from the kempeitai and nationlists. They are as different as black is from white.

XN: Can you state how bad the treatment was in Japan?

M: Yes. Lack of proper medical care. Powell, whom I visited in a hospital in Japan. He feels it was cut off because of poor medical care. Only after 2 months was he taken to the hospital. 2 bowls of rice and fish heads was the food, per day. Cells 15 feet square holding about 10 or 15 people. This had nothing to do with the Japanese people, but with a particular group who are trying to go on with the more brutal treatment. Are you willing to let us record your story. Even though there have been mistakes, still the conditions are reasonably good., 9 thousand times better than over seas. We can save the lives of those people over there and will prevent discrediting Japan to the world as a civilized country. (The people have quieted down on hearing of brutality in Japan. Their soft nature has been applied to.

K: If you want to know about here let us know about Japan. How do we know that such reports are true? At the farmers strike we only had 2 toasts for breakfast.



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M: If you don't trust what I tell you, that is entirely your affair. I want to explain one thing about the project. The project which I had in mind would be drawn up in advance. Nobody would be told what to say. The people who wanted to speak of medical care will be free to do so. In any community there is bound to be some mistake. I give you my word of honor that no where in the Far East is there physical treatment equal to this place. The cooperation of this group means more than just for this place. We are representing a government office affiliated with the Armed Forces. We have asked for your cooperation on the basis of truth of this camp. It is up to you to decide.  
(slight threat)

Shirrell: The decision is squarely yourself. The Caucasians are going to leave the meeting so that you may have full discussion.

XL: I want to report the result of last night's block meeting. I want to say this in English. The block feels a lot of Issei do not know whether this broadcast by Tokyo actually took place or not. They would like to hear the broadcast from Tokyo first. If so they will cooperate in setting a broadcast of Tule Lake alone, although they cannot stand for other projects.

Shirrell: I think you have to take someones words for ti. I'll see what can be done, although I know that we cannot have a short-wave radio.

XL: The propaganda from Hawaii said that Japanese were sabotaging and this was not true.

M: The true story of Hawaii can be told in the broadcast from here. I'll do my best to have that broadcasted more widely through Washington. (the Caucasian left.)

Chairman: Are you ready for the question?

XL: (from Block 13) The purpose of Japan's broadcast was probably based on their worry of how the Japanese are being treated. The Issei should take the major role in broadcasting this program. Until now things have been



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done by means of Nisei councilmen only. Issei should join them and they would like to take part in any action of the project. The Issei should play the major role in broadcast. In Sept. Life there is pictures of broadcast from Japan. America has used it for propaganda. Our broadcast will also be used as propagands. If we are not careful how we act we shall make mistakes. If the Japanese government wants to know the truth there are proper channels. Through the Spanish Ambassador they can learn the truth more effectively than through a broadcast. No matter how we broadcast, it can be altered in any way they desire. If we decide to broadcast we could ask the people in the broadcast that we well and if they want to know of conditions within the camp they can ask the Spanish ambassador. (applause)

XL: Do you think that they are looking for material for counter-propaganda: (?)

XL: They mean to use us for propaganda material.

XL: (From block 34) I believe that we should not have this broadcast, and I'm definitely against it. (much applause). If this broadcast is to make the position of Japan worse, what would happen. We are all Japanese. If we broadcast, that we are being treated well here, Japan's position may be weakened. To accept the request of enemies and make a broadcast....

There should be other methods to reach Japan. We shall lose the right to request anything from the WFA. (Lot of applause). All strikes and requests will be without power.

Chairmen: This is getting too long. There are 3 suggestions. Japanese are all the same and all arguments will follow along the same lines.

1. Absolutely against it.
2. To broadcast.
3. To reveal through Spanish ambassador.

XL: (Suzuki) I move that the council reconvenes this afternoon and do this in order.



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Chairman: Only 5 blocks have failed to discuss this question with the block.

A vote was taken (majority for settling immediately)

Yukip: Couldn't we have a short conference?

A vote was taken once again. (majority in favor of immediate vote-- a few dissenting)

Chairman: Are we in favor or not?

X: Take the roll call, if they are in favor or not.

Chairman: I would like to run this my own way.

XL: No good, no good. (Some people walked out)

Block 7: no	Block 42: yes, on condition
Block 8: no	Block 43: yes, on condition
Block 9: definitely no	Block 44: yes, on condition
Block 10: no	Block 45: no (strong)
Block 11: no	Block 46: no
Block 12: no	Block 47:
Block 13: no	Block 48: yes, on condition
Block 14: undecided	Block 49: undecided
Block 15: no	Block 50: yes, on condition
Block 16: no	51: no
Block 17: no, through Spanish Ambassador	52: no
Block 18: yes, on condition	53: no
Block 19: no	54: yes, on condition
Block 20: no	<del>55:</del>
Block 21: yes	56: yes, on condition
Block 22: yes, on condition	57: no
Block 23: no	58: yes, on condition
Block 24: no	59: no
Block 25: no	66: <del>yes</del>
Block 26: yes, on condition	67: yes, on condition
Block 27: yes, on condition	68: yes, on condition
Block 28: no	69: yes, on condition
Block 29: yes, on condition	70: no
Block 30: no	71: yes, on condition
Block 31: yes, on condition	72: yes, on condition
Block 32: no	73: no
Block 33: yes, on condition	74: yes, on condition
Block 34: no	
Block 35: no	
Block 36: yes, on condition	32--no
37: undecided	25--yes, on condition
38: yes, on condition	4--undecided
39: no	
40: no	
41: yes, on condition	



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The chairman hesitated to announce that the no vote had carried with 32 against 25 yes's on condition and one yes, with 3 undecided. He said that it was not a majority. I got up and said that it was a majority. The chairman asked if it were all right to consider the matter settled. A cry of approval rose, and when it was decided that the matter was settled as being definitely no, a triumphant cry arose throughout the crowd, and someone was heard to shout "banzai."

After the meeting a small group of dissatisfied men gathered outside. Many were councilmen, although there were a number of Isseis present too. They argued that the other<sup>side</sup>/didn't have any chance to voice their opinion. It was pointed out that some blocks probably answered no because they were afraid of what others might say. One councilman was saying that it was all right for Isseis to speak in the way they did, but that for Niseis it was better to cooperate with the War Information Bureau. In this group there was a fear of the consequence of not cooperating with the government agencies. The councilmen got together and decided to hold a special meeting of their own in the afternoon and give the Niseis a chance to voice their opinion. They wanted to hold a meeting without the interference of Isseis. One councilman said that at the meeting just concluded he couldn't voice his opinion because he was advised that Niseis shouldn't speak before that group.

## 2. Special Council Meeting.

### Roll Call

Chairman: This morning the Isseis were against the broadcasting. Now I would like to hear the Council's opinion. Mr. M says that the Niseis can choose anyone they wish and that so long as it is not subversive they will allow it to go through. He says that even if this doesn't go through, he will not hold it against the Niseis.

E: What are the conditions under which we are going to be allowed to broad-



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cast? Our block thought that the script used in the broadcast should be approved first by both Isseis and Niseis. People thought that the physical side of the picture was all right but that the spiritual side, if broadcasted, would defeat the purpose of the broadcast which M. probably didn't allow.

X: The people in our block were in favor of this if we are going to tell the truth. The Second Generation should think about this matter because if we give the impression that we are not going to cooperate, something terrible is going to happen later. This broadcast should be backed up by the people here because it will be for their benefit. They will receive better treatment.

Shibata: This is an important international problem. Emotion ruled and no reason. Isseis had control and Niseis had not. Instead of a Council meeting this morning we had a mass meeting. M's reasons for Japanese broadcast:

1. Past brutality
2. To prepare for future brutality
3. Based on misinformation

If we do broadcast Japan will retaliate and the feeling of the American public against the Japanese may be aroused. If the government wanted to squeeze us, conditions here could be worse. Someone said that it was only an Issei problem, but it was a problem for both Isseis and Niseis. If the meeting is controlled by Isseis then we should be the same as Isseis.

Japan put on a broadcast to prove that the American soldiers were being treated fairly. This is not anything new, and helped to squelch rumors. We are all Japanese, but should we take the same viewpoint as the Isseis. We have to reason. We may be able to improve the condition of the Japanese and American prisoners.

Walter Takemoto: There was no one in the block that was against the broadcast if they could tell the truth. There was a feeling that they should not be responsible for the suffering of the American prisoners. I was surprised this morning. They felt that they were patriots. They felt that they were doing



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something lowly to Japan and did not give a thought to the citizens here or their children. They didn't think of the retaliation on the part of the American Public. I don't think those people were representative of the Isseis. They are breaking down rule and order. Those people are being looked upon as heroes here. The record ought to be kept straight that the council merely acted only as mediator. I am 100% opposed. None of us have been beaten or starved. The only right we have been deprived of was that of being evacuated. All other rights are given to us, and I think that we ought to be grateful for these things. The great majority of the American people are trying to be fair with us. We should not forsake our government. Responsible government men are not in full accord with the treatment we are being accorded. (a very impressive speech)

X1: (Sasaki) We don't know whether Japan is broadcasting what M. claimed. Also there should be someone who will be allowed to listen in to the out-going broadcast to see that the true message is sent out.

Walter: If it can be done it is not too much to ask. I can't see anything wrong in transmitting the truth. If they are going to twist things around, why should they come to us in the first place.

Takemoto: The broadcast to the Far East has not all been truths. This broadcast by prisoners was started in Germany to increase foreign listeners. These broadcasts were thought by the people receiving them to have been false and forced. I am not against telling the truth if the proper means are taken to be sure that the truth is extended.

Chairman: Can we have the opinion of the people?

X: Let's get the assurance from M. first that there will be no ways of changing the broadcast. Otherwise we will be sticking out our necks.

Shibata: Let's find out what the blocks thought last night?



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Chairman: How many turned it down: 22. 7 in favor without condition, 21 with condition. Vote last night.

- Block 4: broadcasting problem wasn't taken up.  
 Block 5: In favor of a broadcast after mess trouble was settled. After lunch they were in favor of it if we are allowed to listen in.  
 Block 6: Yes, on condition  
 Block 7: Against the broadcast. Through neutral power  
 Block 8: No  
 Block 9: No  
 Block 10: No  
 11: Yes, on condition (no this morning)  
 12: No last night  
 13:  
 14: Yes, on condition  
 15:  
 16: Yes, last night, no, this morning, this noon on condition  
 17: No  
 18: Yes, on condition  
 19: Yes, on condition (no, this morning)  
 20: No  
 21: Yes  
 22: Yes, on condition  
 23: No  
 24: No  
 25: No  
 26: Yes, on condition  
 27: Yes, on condition  
 28: No  
 29: Yes, on condition  
 30: No  
 31: (no meeting)  
 32 : No  
 33: Yes, on condition  
 34: (no meeting)  
 35: N  
 36: Yes, on condition  
 37: No, last night (undecided this morning)  
 38:  
 39: No  
 40: No, this morning (yes, on condition this noon); "fuhei to fuman no seikatsu o okutte iru dake wa ieru" (we are able to say that we are at least living a life of idssatisfaction)  
 41:  
 42:  
 43:



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Block 43: Yes on condition

44: Yes last night. Yes on condition this morning.

45: No

46: Yes last night. No this morning.

47: Yes on condition.

48: Yes last night. Yes on condition this morning.

49: This noon Yes on condition.

50: Yes on condition

51: No

52: No

53: No

54: Yes last night. Yes on condition this morning.

55: Yes on condition

57: No

58:

59: No

67: Yes on condition

68: Yes on condition

69: Yes on condition. But Nisei don't take an active part in block meetings.

Nisei are outnumbered 3 to 1. The Niseis were for the broadcast.

70: No

71: Yes if we could listen in.

73: No. This noon yes on condition

74:

Result: 2 yes

30 yes on condition

23 No

2 Undecided



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Chairman: What are some of the conditions on which a broadcast is to be based.

To hear broadcasts from Japan.

The Spanish Ambassador listen in.

Nothing but the truth. The bad as well as the good.

No changes to be made.

(Yego: The government didn't trust us so why should we trust them)

A script to be approved by both Isseis and Niseis.

Everybody wants M to come to answer about the conditions.

X: Moved that the councilmen vote personally.

Walter: I demand a roll call. (Note the use of pressure which was objected to in the Issei meeting.) Some hesitate but they all say yes.)

Yego: (Makes a little speech just to say "Yes.")

48: Yes

3: No

1: No vote

7: Absent

Walter: I suggest that that be given to Mr. M as the council's opinion.

Shibata: Should we change the vote of this morning? Are the people behind the representatives who changed their votes?

Can't the Niseis present this by themselves without the Isseis? M. reads teletype. He sent to find out about the bill abolishing citizenship and also says that Niseis are loyal Americans.

Walter: I feel relieved because the bill didn't pass. But there are two more bills before the House. We should be vigilant against any future action -- "We, as leaders of the Niseis."



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Condition read by the secretary:

1. A script be approved by both Issei and Niseis.
2. We be allowed to say the truth.
3. We hear the broadcast when given.
4. The Spanish Embassy intervene for us.

M: Why should the Spanish ambassador stand between two groups of citizens. It would take too much time. If we can get Isseis and Niseis who are sympathetic to the United States cause... The third power implies that we are under the Japanese flag. A third party is used only in dealing with representatives of an enemy power.

Imazeki: The Isseis probably feel that they are being treated as enemy aliens.

M: Why didn't they go back to Japan then?

M: Do you think that condition of enemy aliens in Japan is similar to the treatment in the WRA centers.

M: We are asking that the people choose their own people when the records are being made. If the Isseis are not with us, then we will not use the records of course. If they are not loyal then they should be in a concentration camp. The story of Pearl Harbor will be brought out.

Sec.: Interviews in script form but approved by both Isseis and Niseis.

M: Yes, if it can be done by representatives -- two, three from Isseis and three from Council.

X: Could a sample of the recording be given us?

M: We don't know, but we'll find out.

X: Motion made to have three Isseis and three Councilmen on the script board.

Motion passed.

(Difficulty met in deciding how to choose three Isseis. This goes to show how foolish it was to leave Isseis out of the Council.)

Why shouldn't the Council select the three Isseis.



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Motion passed to choose one Issei representative from each block to select three Isseis for script board.

Council committee members: Tsukamoto, Tsuda, Takemoto

Last Condition: To listen in to the broadcast.

M: The Army's permission for this has to be gotten. I don't think that it cannot be done, although we'll try. We hesitate to come in contact with the Army.

M: Nothing can be done to change the records except that they may not be used.

Shibata: What assurance do we have that the program will be used again later.

Cook: Blah blah about why these gentlemen are here.

Chairman: You are out of order Mr. Cook.

Cook: I am not, etc., etc. (He was soon squelched.)

J.S.: It's all right to broadcast to help the American soldiers, but why should these broadcasts be used for domestic purposes.

M: Different kinds of programs would be used for the domestic program, but to make things simple the broadcast this time will be limited to foreign broadcast only.

Each block was instructed to hold block meetings to vote on the question again and if favorable are to send a representative to No. 1620 for a meeting to choose three Issei members of the script board.

#### Block 25 Meeting

Report from Mr. Yagi about the meeting this morning. Everyone voted no against the conditions offered.

Mr. Masui elected as representative from Block 25.

Mr. Yagi didn't try to present the other side of the picture.

Report from Mr. Sakamoto on co-op meeting.

#### Notes

Block 25 had its mind made up already when the meeting was called. If it were possible to listen in to the broadcasts they might have reconsidered, but as the



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conditions stood there were no voices for considering a broadcast. Mr. Yagi didn't try to bring out the points in favor of a broadcast, the standpoint of the Niseis in the situation, the plight of the American soldiers. He does not grasp the points very readily, and only has a vague idea about the matters he discusses. At the Council meeting they were calling roll to see how many blocks had voted in favor of a broadcast, and it seemed that more blocks were opposed to the idea of having a broadcast under the present conditions.

#### Council Meeting

After the dance finished at eleven, I dropped in at the Council meeting which was still in session. Sumio got up and complained that he was just a messenger boy. He attended Council meetings for four hours and then a block meeting for two hours, and he didn't seem to have any power at all. "I don't see any percentage in the thing," he said, and desired the chairman to clarify his position for him. The chairman said that he was in the same boat and didn't know where things stood.

Mr. Yego then got up and said that it was all right to have visitors come in and watch the Council procedures, but he thought that people should have more respect for Councilmen and not make a lot of noise when they went out of the room.

#### Dental Office Dance (Mabel Takashima)

At the Buddhist service I was talking to Mabel Takashima, and on the way home she asked me whether I wouldn't like to go to a dance. She was so nice about it that I was looking forward to it. I wanted to go to the meeting the Issei representatives had to discuss the broadcast situation, but I couldn't very well disappoint Mabel. I was at her home by eight. Yoshio and Sue came along, and the four of us went to No. 720 together. We walked around by the fire station because the girls didn't want to get their shoes dirty.

The hall became pretty well filled with people, but the atmosphere was very pleasing. It wasn't too stiff and formal, or too rowdy. No stags were allowed accord-



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ing to the bid, but a few were present. The couples kept changing partners rather frequently, it seemed, and everything moved along at a pace not too sluggish. The boys had to wear coat and ties. Some of the girls wore high heels. Everybody seemed to feel at home in the crowd. There were many doctors and doctors' assistants in the crowd, people whose status in the community would be considered good. Although this was the first dance given by the dental department, the crowd seemed to be rather homogeneous. I think those present at the dance were glad to be there, not only for the pleasure of dancing alone, but because of the association with the sort of persons they approved of.

Mabel said that back home in Gresham, Washington, they had only public dances, but she thought this invitational idea was very good. At home she had gone to most of the dances given in her community, but here she hadn't at first gone so often. With the reorganization of the social groups, she seems to have taken more interest in going to dances. I could tell by the way she talked that she enjoyed the dance. She doesn't lay false emphasis on the prestige value of dances, as Kiyō does, however, and I like her for it.

#### Those Present

Fusako, Eugene with her sister, Frances Sugiyama, Grace Matsune, Roy Kitada, Ardenne K. I met some of Mabel's friends, but I can't remember the names of all of them -- Peggy, Shizuko Ninomura.

RoyK: He was there with Sadah something or other. She was not particularly attractive, but not too poor a dancer. Both of them seemed to be feeling uncomfortable throughout the evening. They didn't exchange partners with others very often and were often just standing on the side lines. I could almost feel the sense of insecurity both of them felt in that crowd.



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### Co-op Lecture

Questions: Membership fee in Manzanar is \$5, but about \$4 of that is credit.

X1: The first time you and Mr. Smith told us that there was a profit of 5 or 6 thousand dollars. But if the theater is put up we won't have any profit at all.

E: We can make the membership fee only \$1.

X1: Most people are against the building up of a theater. They want the show circulated around the mess halls.

X1: Our councilman told us that Mr. Smith intended to hire outside help instead to build the theater if the Japanese are not going to work on the theater project.

E: That was denied by Mr. Smith. He didn't say that.

### Broadcast Question

I asked Mr. Masui today how the meeting of Issei representatives to elect members for the script board turned out. I only knew this morning that there were more blocks against having the broadcast than for it. Even those for it presented more conditions it seems. Mr. M said a few Isseis got up and made fiery speeches saying why the broadcast should not be allowed. One of those fellows was trying to argue in little groups, demanding to know why the broadcast should not be allowed. Then a note was brought in from the Council meeting saying that the broadcast was called off because too many blocks were against it. Then a great triumphant shout went up and everybody straggled out.

### Language and Communication

One thing that this incident of the broadcast brought home to me is the fact that means of communication is insufficient. Many of the Councilmen didn't get the facts straight, and many of them probably didn't present both sides of the question. I know that our Councilman didn't even try to present the other side of the question, assuming that our block would be against the broadcast, anyway. He himself happened to be against the matter.



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When the people in the block decided the matter, all of the facts were not presented to them. The feelings of the second generations, for instance, wasn't taken into consideration in many blocks it seems. Of course, as in our block, it's the Niseis' fault for not coming out to the block meetings.

However, the problem seems to be broader than that. The means of communication is insufficient. We are trying to operate a democratic system where conditions make it impossible for such a system to work well. For democracy to work there has to be a great deal of education. All of the facts must be presented to the people in a manner in which they can judge matter for themselves.

I would suggest that all of the facts should be presented in the newspaper before the public is asked to make a decision about any important matters.. Only when that is done can we expect intelligent decisions from the public. Sumio protested last night that Councilmen had no power at all. I think that they have the very important task, if not the power, of keeping their block informed of all the factors that should be considered before voting on the question.

#### Shinozaki

Went to the hospital today to get the information I had asked S. for last time. She had the information right there and went in to show them to Dr. Carson and then handed them over to me. She asked me for my name and address and then didn't say another word to me. She didn't ask me if I wanted to know anything else. I wanted to know more about the organizational setup, but I decided that I had better ask someone else.

#### Work

This morning I worked a little on my outline for the sections I have tried to follow. I tried to decide what sections should be written up first. I went through my journal for September to take notes to file away. I dropped in at the civic organization office and had a short chat with Fumi. In the afternoon I went to take some



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material to Tom, but I learned later that he was at the social welfare department. I was going to see Frank but he was out too. Then I looked up Reverend Kuroda who was very kind and told me the history of the Christian church here. He wasn't afraid to tell some of the troubles that was met in organizing the church, only asking that I be discreet about mentioning names. This evening I wrote up the interview and then got in on the last part of the co-op meeting.

Jobo

I dropped in at the newspaper office as I saw Jobo in there. I told him that I had heard that he had made a good stand at the meeting last night and I think he was pleased about it. He said that the magazine was out, and offered me several extra copies. He even gave me several more, saying that George and Ruby might want them. As I was looking through it, he pointed to his column laughingly and <sup>said</sup> that he had written it. I said that I would write him a serious article for the coming edition, as he said that he wanted some serious articles.

Thursday, October 1, 1942

Ward Co-op Meeting

The meeting was opened by the chairman, Mr. Sakamoto at 8:00 P.M. in No. 2907.

How about using Japanese rather than English, mixing in some English only, because everyone can understand Japanese.

Roll call: Absent: J. Miyakawa

From block 29 Dr. Tsuchiya

Shall we discuss the nominees.

K: Mr. Matsumoto has been a farmer most of the time.

D: Mr. Matsumoto has graduated college in Japan. Has headed a company and has run his own hardware. Has good business experience.

D: Nisei who do not know Japanese is rare as they have to live at home.

S: There are some people among Niseis who can speak well in English, but