

FO DIARY Tuesday, 7/20/43 - 1
DIARY.

OBAYASHI, FUKUZO
407-A, Tulare Lake WRA.
Newell, Calif.
in 405-C,

7-20-43.

Mr. MORIMOTO, Kūichiro, lives with his wife, 3 or 4 mos. old boy, and his step father. ~~in~~ I have heard ~~too~~ ^{that} he was born in one of the Hawaiian islands; his father died while he was an infant; his mother married again to "elder Morimoto" - born ~~in Japan~~ and educated up to, probably, "Chugakko" - and died some ~~years~~ ^{time} ago leaving Kūichiro to the care of his step father, ~~who~~ ^{he} reared and educated ~~him~~ the step-son. The family is living harmoniously. They came from Stockton, and probably Buddhists.

About two months ago Mr. M. Kūichiro came ~~to me~~ and ~~confided~~ to my apt. and confided to me that he and his wife with the baby desired to be relocated and settled. But he said, "He and his wife, at the time of registration, answered 'No, no.' asked why he did that, he ~~could~~ ^{disclosed} or said, 'I was afraid of the people around us. As I have wife and small baby, I and my ^{wife} thought that it was the safest way.' Apparently there was very little influence of his father ^{in this matter}. Knowing that I was in the Social Welfare staff he came to me to consult about the proper way he should take.

A few days later, after ~~told~~ consulting Mrs. AKAMATSU of the staff, who was in charge of the indefinite leave at that time, I called him to into my apt. and ~~said~~ advised him to go to the Leave Office and see Mr. Hrycke, the leave officer, cancel your first register and make a new one again; When it is accepted, he
(Over)

7/20/43-2

(2)

he was to wait ~~and~~ 3 mos. before obtaining ^{the} indefinite leave clearance. About 10 days later he came in and disclosed to me that he ~~he~~ had been told in the Leave Office that ~~the~~ ~~an~~ W.R.A. is planning to hold a hearing for those persons who are in ~~the~~ a situation similar ~~to~~ with him.

This evening (7-20-43) ^{as usual,} Mr. M. came in to read the "Oregonian" to which one of my room mates had subscribed ~~some time~~ months ago.

"How does the segregation affect you?" I asked.

"~~It is better~~ So far as I and my wife are concerned, it is better for us. As you know we had applied for hearing sometime before this segregation problem. We wish to be through hearing as soon as possible.

You know, at the time of the registration disturbance, the authority imposed the situation upon us without sufficient explanation. There was not enough time for us to understand the situation thoroughly. That's why, as I ~~in~~ view, the people who had been peaceful up to that time, became reactionary and disturbing.

Now about this segregation business. They (~~the~~ the authority) have informed us that ~~we~~ ~~should be seg~~ the loyal and the disloyal should be segregated, but we have not been informed ~~that~~ of any thing further. This won't do Mr. Otagaki. They should furnish us with more details, even a rough outline of what ~~and~~ how it's going to be done and why. The people are quite in dark.

That's why they get disturbed, and so they make fuss.

"Speaking of loyalty and disloyalty"

(3)

He ~~to~~ Mr. M. continued, "I think disloyalty is created ~~by~~ chiefly by provoking. ~~Such~~ For instance such anti Japanese laws ~~pass~~ - which are unconstitutional. For instance, ~~in~~ in the State of Arizona a Japanese doctor or dentist can not treat a patient unless he first advertises it in the newspaper. Such kind of laws - which I think unconstitutional - provoke disloyalty among the ~~otherwise~~ loyal "nisei" who would have been loyal other wise.

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DIARY.

7-21-43

Mr. TAKASAKI. - about 50 yrs. old, born in Japan and educated, ~~at~~ ab. grade 4, in Japan. - is one of my room mates. The most of his American life was spent as a farm hand in the vicinity of Lodi and Stockton, Calif. Good natured and domicile, but spent the most of his earning in gambling and drinking ~~before~~ upto the time of evacuation; now working as a farmer and attending a class of the Adult Education in English. Asked of the segregation situation, he said:

"Well, I don't know whether I answered "No, no" or "Yes, yes." You know there was a very good interpreter when I registered. I don't really remember what I told her at that time. I remember, though, when I was going to answer ~~me~~ for my job outside, a bystander who was ~~waiting~~ ^{waiting} standing next to me advised me not to answer "yes" for any work concerning the military industry. That's all I can remember sure."

I told him to ~~to~~ go to the Leave Office and look up your answers for the questionnaire and take a proper procedure for your future. Otherwise you may be in a very difficult situation later on.

Mr. YAMASHITA, the mgr. of the block #13, age between 55 and 60. - born and educated, Chiyogakko 5, in the city of Tokio, Japan. Once interned, he was permitted on parole to join his family here sometime in 1942. ~~He~~ He lives with his wife and 3 children.

6
Met him accidentally just outside the City Council Office. Asked of the segregation situation:

"In my block (#13) about a half of the residents ~~to~~ shall remain here. To some of the families ~~in~~ who have grown up children and are in apprehension of being separated I have been advising that they should decide to either way, that is, either the parents should subordinate themselves to their children's will, or vice versa. Speaking generally they had come to a certain decision before this situation came. So they are quiet."

"How about your own family?" I asked.

"We first applied for re-patriation," he said, "but have cancelled before June 1. However we do not consider the leaving of this Center, simply because wherever I we go, I would be known to the people ^{around} that I was once interned. So we are all willing to remain here. The only thing I am seriously thinking is about the school education of my eldest son who is 20 yrs. old. If he be kept here for, say, 10 ~~yrs~~ or 15 yrs, — I think the war will last so long — then he shall become stagnant and rotten, and his life would be ^{irrevocably} spoiled. Fortunately he realizes the situation, has created a group with 4 or 5 other young men ~~and~~ to help each other in the study — (Chemical Engineering). He is quite indifferent about the girls and their society. ^{here} "But, Mr. Obauchi," he remarked gravely, "it ~~is~~ it's girls who want to take boys out. Unless we, the parents, are watchful, they may spoil boys. Suppose once my boy get entangled with these girls — and ~~they~~ are as a rule they are ~~not~~ not right sort of girl — then his future would be all broken all in pieces. So when this segregation movement shall be all over

(7)

which will probably be sometime in October
or November, I must do something about
his ~~future~~ education and for his future. "

156
Mrs. Akamatsu, wife of Dr. Akamatsu (an obstetrician in the Base Hospital) and a case worker in Social Welfare Dept., was casually asked about the segregation. (Note: Dr. Akamatsu was born in Japan; his wife in the U. S. They have no children, but Dr. Akamatsu's parents are living here with them. Mrs. Akamatsu's parents are living in Japan, and one or two of her brothers in some eastern States.)
Said Mrs. Akamatsu;

"We are not much affected with the segregation. Last month we were going out, but just before the final notice for clearance came, Doctor had changed his mind. We can stay here, if we want to, even after the segregation is put in effect. When it comes the entire staff of the administration here may be changed. May be this Center shall be turned over to the direct administration of the Army. Whichever way it may turn, we have nothing to worry. Right now there are only four doctors and one dentist in the Base Hospital. There is no optometrist."

Attended the regular "Question and Answer" meeting for "issei" at about 8:45 p.m. (it is opened at 7:00 p.m.) at Mess Hall #17, which was packed full. There were a few "issei" women and quite a number of "nissei" boys and girls.

The most of the questions could not be answered clearly and definitely "simply because," said Mr. Coverley, the Director, "I myself do not know till after the coming conference of directors at Denver, Col., which will be held on July 26 and 27". However he stressed the following

points:

1. Those who are planning to resettle somewhere outside should take the procedure for indefinite leave clearance as quickly as possible.
2. It is presumed that WRA will do the best not to split the family unit.
3. The segregation movement, in all probability, shall not be started until two or three weeks after Sept. 1.
4. It was far desirable to have some details of the segregation procedure disclosed at the time of its announcement; but for various reasons it was impossible.
5. The evacuees are warned not to be disturbed by the groundless rumours that may possibly be circulated for the time being.
6. The only things that are definitely known are,
 - a. The segregation is going to be put in effect.
 - b. Tule Lake Center is designated as the one for the disloyal.
 - c. Those who petitioned for repatriation and had not withdrawn before June 1, are not eligible for hearing and shall be kept in this Center; nor they can get leave clearance.

A man asked Mr. Coveraley to make the following recommendation at the coming conference, saying,

"We have already been relocated twice at least; some of us more than that. Our suit cases have been worn out; our duffle bags have holes. Please recommend to the conference that the Government shall be requested to provide at least a duffle bag to each family unit". The audience broke in laughter. Mr. Coveraley answered, *smiling*.

"I would not make any recommendation that could not be accepted".

At the close of the meeting Mr. Coverley announced that he has taken up a position of an office in the Army and has to report at his post on Aug. 1; he shall not be back here after the Denver conference. Mr. Ray Best, the director of the concentration camp in Arizona, he said, will be his successor. He made brief, but deeply felt, farewell speech.

Mr. Hirotsu (ab. 50) lives in Block #18 with his wife and his younger son (21), who has finished High 4 in Tule Lake. Regarding segregation he said,

"I am not quite sure what we shall do. I wish to go through hearing and to obtain the indefinite clearance for the whole family. My eldest son is now working outside under a sugarbeets contract. He had finished J. Col. 2 before evacuation. I am attempting to resettle somewhere near a college, so that I and my wife can watch them while they go through college.

"It is entirely foolish for the Japanese who are now in this country to be disloyal. If we desire to be a good Japanese, we should be loyal to the U. S. Reaching to such age as I am, what can I do against the war industry of this country. Even if I were told to do some kind of sabotage and paid for that, I will not do it and I can not do it. Before the war whenever a big shot came from Japan and talked to any Japanese audience, he invariably told us to be loyal to this country."

FO Diary

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Saturday July 24, 1943.

Mr. Hinozaki - 57 yrs. old, born and educated (probably grade 6 or 8) in Japan - is a member of "Senryu-Kai"; lives with his wife, two daughters and two sons. He has two more daughters working outside in WRA offices, the eldest in Chicago, Ill., the next in Cincinnati, Ohio, both graduates of the University of Washington.

Prior to evacuation Mr. Hinozaki had been a farmer, vegetable, at Port Townsend, Wash., for 30 yrs. on 40 acres of his own land. Regarding segregation he said,

"At the time of registration I and my wife answered conditionally. I have six children. Some of them answered "Yes, yes", others "Yes, no". The youngest of my children is 16 yrs old, so I don't worry, even if we have to be separated. So far as I and my wife are concerned, we will stay here until we shall be ordered to go some other Center. Probably we have to go through hearing.

"My farming at Port Townsend ? We left it just as it was. No one is taking care of it. We had figured that whatever the result of this war may turn out, we are going to lose it. We have no money. A truck farmer on 14 acres with six children to rear and educate can't save any. Fortunately the children are big enough to take care of themselves. So we don't worry."

Mr. Izumi lives with his wife and two sons (21, 19) in Block #4. He said,

"In the poultry farms where I work now the most of the workers talk openly that either they did not register or did so conditionally; but I can safely say that more than half of them desire to obtain an outside job, even though they have to change their registration status."

Mr. Sekiya, the foreman of the block janitors, lives also in Block #4 with his wife and a daughter (ab. 25). His eldest son is in the Army and the youngest son is working near Caldwell, Idaho. He said,

"Probably we (he and his wife) shall be separated from our children on account of segregation, but we don't worry about it at all. They have been educated in this country and now are all grown ups. Naturally they should do just what they think is right." Mr. Sekiya is about 57 yrs. old; his wife a little older. They were born in Japan, and probably educated there in Grade.

Mr. I. - (For some reasons I do not wish to reveal his identity.) - is a "kibei", about 30 yrs. old, Grade and Chyugakko in Japan and M. A. of the University of California. He wished to revise his status in registration and to be grouped among the loyal. He obtained an interview of Mr. Coverley, the director. He told me, "At the time of interview Mr. Coverley told me, 'If I were you, I will remain to be one of the disloyal. You received your Grade and Chyugakko education in Japan; thus the foundation of your life was built in Japan. It is nothing but natural that you would be loyal to Japan.' However Mr. Coverley was pleased to accept my application for hearing."

Almost every day I find a group of middle aged "issei" standing in front of an apt. in our block (#4), doing nothing but gossiping in a quiet way. Apparently they were farmers or farm hands before evacuation. After 1 yr, confinement here they look now quite bored. They seem to have a very little interest in appreciation of "shibai" or "naniwa-bushi", nor any other recreational activity. Every time I happen to see this group, I wish that a library of Japanese books should be open for such people; or lectures in Japanese language on current topics, or translation of some articles in such periodicals as the "Readers Digest" "Harpers" or "Atlantic Monthly" be offered to their reading, or listening.

FO Diary

Wednesday July 28, 1943.

Regarding Mr. I. mentioned in the diary of previous day, it was found out that his father died when he was 5 yrs. old. He was prtically reared and educated by his uncle whom he is living with now and who probably is not ^{inclined} ~~inclined~~ to go back to Japan.

Thursday July 29, 1943. ✓

On perusing my diary of the last week, I have found out one item, which should have been mentioned but forgotten. At "Question, Answer" meeting for "issei" held last Tuesday, July 22, I asked Mr. Coverley the following question: "Sometime ago when six or seven families left this Project to join the internees in Crystal City Camp, Texas, their baggage was inspected here in spite of Mr. McDaniel's assurance that it shall be inspected at the destination but not here. In the baggage some food stuff was discovered. It was found out belonging to Mess Hall, so it was confiscated. But there was also some stuff including canned milk for the babies which had been paid for by those people who were going out. These latter were also confiscated. Now a woman with a baby has requested me to ask you, whether or not the same sort of confiscation should be put in effect when she and other women in similar situation shall have to be transferred somewhere on account of segregation."

To this Mr. Coverley answered in effect as follows, "I have never heard that food stuff paid by some evacuees has been confiscated. But it is true that the stuff belonging to Mess Hall was taken out, simply because it belongs to the Government. Suppose some one accumulates small packages of, say, cornflakes which are served on breakfast occasionally. If they were found in baggage of a person leaving this Center, they should be confiscated as they belong to the Government, even though the person saved them by forgoing appetite. However I will

investigate the matter, if the said woman will furnish me with more details regarding the confiscation of the goods which the evacuees were reported to have paid for. Needless to say some concrete evidences must be furnished." Next day I sent a memorandum to the said woman writing down Mr. Coverley's answer. I hav'nt heard from her since then.

This has brought to me a curious question; how did the authority know that the stuff from Mess Hall was in the baggage. My conclusion is that the authority could not know it unless some one informed. Of course inspection could be enforced whether informed or not. But in this case the destination of the baggage is the internment camp where a strict inspection has to be enforced, and delay of reaching of the baggage there meant a considerable amount of inconvenience to those families. It has been reported that a rather ^{heated} ~~warm~~ discussion took place between Mr. McDaniel who was in charge of those families and a man who was in charge of some food material in this Project. In fact Mr. McDaniel had told those families in my presence their baggage shall not be inspected here so that it may reach the destination at the same time the families arrive there.

Whatever the real fact of the above mentioned incident may be, it has brought in my mind the problem of the "informants". Just a few days ago Mr. Tani, one of my room mates (#407-A), said,

"Now that the disturbance of 2registration" is a gone-by

incident, some facts which have not been revealed hitherto are coming up to the surface. For instance there is a person in this block who at that time vehemently opposed against registering was among the first group who had registered, - (This person is an "issei" man.)

Also at that time some one dabbed a letter "dog" in Japanese character in front of Mr. Shimojima's apartment.

(Mr. Shimojima's eldest son, a graduate of the University of Oregon, is serving as an engineer in the Navy. His youngest son is now working outside. He lives with his wife and two daughters.) As you know he is not a kind of man who will be an "informant", or a "dog", in any sense whatever." I wholeheartedly agreed with Mr. Tani in estimation of Mr. Shimojima. However I and some other healthy minded persons can not deny the existence of "informants". Whether they are paid or not is not our concern. It is quite interesting to notice that they ^{are reported to} exist among "nisei" as well as "issei"; preponderance is rather in the latter than in the former.

Now regarding the above problem, an interesting subject to which my thought has drifted is this: What is the authority going to do with this "informant" problem when this Project becomes the segregation camp? If I were a member of the administrative body here, I would call attention of the authority to the following points;

1. Whether or not the "informant" or espionage system should be continued.
2. If it should be continued, the authority should make clear through what channel ~~an~~ an information was

obtained; of course the identity of an informant should never be revealed.

3. So far the persons who suffered either bodily or mentally on account of ^{this} ~~the~~ matter have been innocent ones. "Suspicion produces dark fiends", warns a Japanese saying.

In the afternoon I had a chat with Mr. S. of our block (#4).

Regarding segregation he said,

"Mr. Obayashi, it is fine that you have so much interest in human affairs. But when this center becomes a camp of 15,000 disloyals including hundreds of repatriators, you and Social Welfare Department shall have a pretty tough job." To this I replied,

"Yes, I know it. But the more difficult the problem is, the more interesting it is. Besides, I am not quite sure whether or not the authority shall keep Social Welfare Department after this camp is filled with the disloyal. At any rate I am not afraid of trouble at all. I believe that any one who is afraid of troubles and difficulties should better quit this world, simply because you can not get rid of them. Just think of a beautiful green lawn in front of a peaceful home; the lawn is full of trouble. Unless you look out for weeds, which are more vigorous and grow faster than the lawn grass, soon the lawn shall be overrun by the weeds. I once did weeding a lawn when it was 113 F. I can do it now; but I won't do it because men younger than I can do it better. So you see, if you are afraid of troubles and difficulties, you can not have a nice looking lawn."

As matter of the fact I do expect that there will be tough social problems when all the disloyal are assembled here. For instance the parties entangled in a "triangle" case, who have been separated in three different centers, may eventually come to-gether here. Rumor also exists that a

certain group of Manzanar Center is especially tough. Personally I am rather fascinated to be in such a situation.

A resident in Block #4, - born and educated in Japan, probably higher than Chyugakko, - said about segregation,

"I wish to resettle somewhere outside instead of being transferred to some other camp. Trouble is that my business is exclusively among the Japanese residents in this country.

Naturally I can not make a living except in a place where the Japanese make quite a sizable community. So my son stopped at Denver, Col., on his way to Chicago and made an investigation for me. He wrote to me that there are quite a number of the Japanese there; but anti-Japanese sentiment is steadily rising there. He suggested me to go to Minneapolis, where even the Legion is sympathetic to the loyal Japanese. But I have not yet decided where to go."

FO Diary

Sunday August 1, 1943.

At breakfast table Mr. Izumi said,

"One of my friends wrote to me from Spokane, Wash., recently a Japanese farmer there, who raises lettuce on 100 acres, had to sell them for .75¢ per crate. The prevailing price is \$2.50 to \$3.00. The reason is that people don't buy stuff raised by the Japanese. I suppose there are a few who are willing to buy from Japanese farmers, but they are afraid of public sentiment."

F.O. Diary

Monday August 2, 1943

*M. Obayashi's
Diary*

Mr. FUJII, age probably between 30 and 35, a "kibei", a carpenter in Yule Lake, live in Block #4 with his wife and 2 little boys (about 4 and 2). He said,

" ... Speaking of resettlement I have heard from one of my friends living in this Center about what Mrs. Mukai, wife of his friend, has been up against. Her husband, Mr. Mukai, is now working in Idaho under a sugarbeets contract. When the segregation problem was announced she had so many matters to talk over with her husband. So she went upto the Leave Office; asked them to have her husband called back here. First her request was refused. But she insisted her request as it involved not only herself but her children, too. What do you think the Office demanded her ? They told her that if she will sign the indefinite leave clearance application, they will call her husband back. Isn't this another way of driving an evacuee from the center ? Or what ?"

Since this morning rumor has been circulating that Mr. Raymond Best, the new director, is going to talk to evacuees here at the open theater in the central firebreak. At about 5:45 p.m. when I was just through my shower, some one from the Recreation Department came into our bath room and asked me to be an interpreter of Mr. Best's speech to-night. The meeting will start at 7:30 p.m. As I was quite tired, I politely refused. We have had a hot spell for the last five days. Besides, the work in our department demands ^a full 8 hour day, sometimes more than that. We have to interview persons of various cultural standards and of different degrees of intelligence; occasionally of women nervous and unstrung by all sorts of worry and anxiety. I was not fit to interpret an important speech satisfactorily. All the more so, as I am ^{experienced} a better interpreter than an average Japanese who understands American language. I was already a ^{terribly} good interpreter when I was a Chyugakko student in Japan. In this country, from 1918 to 1926, I held such a position that a misinterpretation or a blunder in diction would mean a loss of thousands of dollars, nothing to say good will of business. It is not very difficult to interpret German or Spanish into ~~into~~ English. Even the Chinese language has in the construction of a sentence a very striking resemblance with English. But when it comes to interpreting English into Japanese, or vice versa, its difficulty could not be understood, and its skill and exactness could not be appreciated, except by those who are fairly well ^uacquainted with both languages. Now that this Center is going to be the segregation camp ^{of} the disloyal, probably more than 50 o/o of whom are unable to fully understand English, and there are some Caucasians who lived in Japan for a number of years and are fit to be a good interpreter, I wish I could recommend to the authority here to keep an of-

ficial interpreter in the staff.

However I told the young man from the Recreation Department that I will be glad to be interpreter to-night, provided that he shall not be able to get hold of some one else. I was present at the meeting and was much relieved to find out that a warden had been picked up as an interpreter. But I was very sorry when he made somewhat serious misinterpretation of Mr. Rowalt's speech.

Wednesday August 4, 1943.

A well educated "nisei" woman, age about 30, with two children (ab. 9 and 7), lives with her parents. Her husband, about 40, is in an internment camp. Her parents are worrying about her nervous ^{breakdown} ~~condi-~~ ~~tion~~ and general physical condition which is weakening. I knew her husband quite well in Seattle, Wash.; have never dreamed that he was interned and his wife living in this Center. He was first sent as a minor clerk by Suzuki Co., Kobe, Japan, to its branch office at Portland, Oregon. ^{When} ~~When~~ the said company became insolvent, he stayed in this country and started his ^{own} ~~own~~ business in the oversea trade. The last I saw him was in 1940. He came to see me in the hotel where I was staying then, and tried to induce me in ~~my~~ investing in his enterprise. At that time I wished to tell him that war ~~between this country~~ and Japan was almost unavoidable. But knowing that He had been in heavy debt and had wife and children, I withheld my tongue, as I did not like to enhance his worry.

Judging from ~~age of this woman's~~ eldest child, probably she married about ten or eleven years ago, when there was a vogue among the "nisei" girls and their parents in and around Seattle to have marital relationship with a Japanese exporter and importer, or some one in a branch office whose main office was in Japan. I have seen a few of those marriages did not end happily. A "nisei" woman about 35 in age, after her husband, manager of a Japanese branch office, had been interned, strangled herself leaving a boy about 8 years in age. On the trail of Mars there are strewn a lot of tragedy, besides the smell of gun powder and the stench of eviscerated bodies.

The father of the first of the above mentioned "nisei" girls said,
"We all registered as the loyal. When my girl was going to marry to
her interned husband, I permitted her to marry to him on the condi-
tion that he should make his permanent residence in this country.
I have no doubt that he is and will be living up to this condition.
There is something wrong in his internment."

Suppose he could not obtain parole, and when the war shall be over,
what will happen to such a marriage ?

In his speech delivered last Thursday evening, Aug. 3, Mr. Rowalt did not use the words, "loyal" and "disloyal". He said, instead, "those who desire to live in American way" and "those who desire to live in Japanese way". Someone came in this morning and called my attention to this. In the afternoon I met Mr. Shibutani of Block #4 and asked his opinion regarding those two different expressions. He said,

"Do you think that you are living an American way of life, simply because you own an automobile, eat American dishes, and pay income tax to the U. S. Government? I think not. There must be something deeper when you say 'I desire to live in American way.'"

"Then, do you think, or rather do you identify the 'disloyal' with 'to live in American way'?"

"Not exactly", he said, "but almost alike."

Mr. Shibutani, in my opinion, represents the view point of the "issei" people who noticed the two different expressions. Other "issei" are quite indifferent and unconcerned.

In my 37 years life in this country I have seen hundreds of the Japanese who desired to "live in American way", but the U. S. Government as well as American people did not want them to "live in American way". This war has brought to me many, many interesting problems.

F.O. Diary

Tuesday August 10, 1943.

The manager of Block #4 has asked me to represent Block #4 at the meeting which will be held at 7:30 p.m. tonight at the office of the manager of Block #13. Asked who called the meeting and what is going to be discussed, he said that the meeting was called by the Planning Board, but its nature is unknown. Each block was supposed to be delegated by two representatives, one "issei" and the other "nisei". Since all the "nisei" in Block #4 are indifferent to the community welfare, it has been decided that I alone to represent the block.

There were no representatives from the blocks in Ward 4 except two from Block #6 and two block managers, one from #15 and the other from #13, besides myself. The manager of #15 insisted to hold a meeting and discuss the segregation. I objected, pointing that segregation is a fixed matter which is, therefore, out of question; that any informations could be obtained at any one of the information bureau at 608, 1308, 1804, ^{or} ~~and~~ 2508.; also that there are not enough delegates present to organize a meeting. But we had a lively conversation about "the loyal" and "those who want to live in American way." Said the manager of #15, "There is difference between the two expressions. 'Those who want to live in American way' are the people who answered 'Yes' on the qualified #28; they stated that they will abide with American laws, but they pledged nothing positive. 'The loyal' means those persons who will not only abide with American laws, but also will do something positive for American cause. On which basis is segregation going to be put in effect?"

F.O. Diary

Thursday August 12, 1943.

Two block managers separately came to me and asked me raising one and the same question about Japanese verb "kyo chyoosuru", which appeared under "Rumor Clinic" in Japanese translation section of Tulean Dispatch issued on August 10, 1943. The question was, according to Japanese version,

"By segregation is WRA going to enforce (kyo sei suru) relocation?"

The answer in Japanese translation was,

That WRA does not enforce (kyo sei sezu), but "kyo chyo suru".

I asked either one of the block managers to look into the original English version, which appeared on the Dispatch of the previous day. The English version says that WRA will not enforce, but will emphasize relocation. I explained the block managers in the effect as follows.

It is a mistake in translation, not by the translator, but by the standard dictionary (probably Mr. Okakura's English-Japanese) used by him. The verb "emphasize" is "kyo chyo suru" according to the dictionary. When it is literally translated into English, it should be "to strongly press", which is pretty close to "to enforce". Naturally it can be easily misunderstood as "to enforce".

However the word "emphasis" is a derivative of Greek "emphanein" which means "to signify" or "to indicate"; it implies nothing "strong" or "forceful". A better translation is "mei ji suru" meaning "to expressly indicate". In other words WRA shall indicate relocation more clearly and expressly, but final decision ~~shall~~ ^{shall} be left to voluntary choice.

FO Diary - 1

Tuesday, July 20, 1943

Mr. Morimoto, Kuichiro, lives in 405-C with his wife, 3 or 4 months old boy, and his step father. I have heard that he was born in one of the Hawaiian Islands. His father died while he was an infant. His mother married again to elder Morimoto -- born and educated up to probably "Chyugakko" -- and died some time ago leaving Kuichiro to the care of his step father, who reared and educated the step-son. The family is living harmoniously. They came from Stockton, and probably Buddhists.

About two months ago Mr. M. Kuichiro came to my apartment and confided to me that he and his wife with the baby desired to be relocated and settled. But he said, "he and his wife, at the time of registration, answered "no,no." Asked why he did that, he said, "I was afraid of the people around us. As I have a wife and small baby, my wife and I thought that it was the safest way." Apparently there was very little influence of his father in this matter. Knowing that I was in the Social Welfare staff, he came to me to consult about the proper way he should take.

A few days later, after consulting Mrs. Akamatsu of the staff, who was in charge of the indefinite leaves at that time, I called him into my apartment and advised him to go to the Leave Office and see Mr. Huycke, the leave officer, cancel your first register and make a new one again. When it is accepted, he was to wait three months before obtaining the indefinite leave clearance. About 10 days later he came in and disclosed to me that he had been told in the Leave Office that W.R.A. is planning to hold a hearing for those persons who are in a situation similar with him.

This evening (7-20-43) Mr. M. came in as usual to read the "Oregonian" to which one of my room mates had subscribed months ago.

"How does the segregation affect you?" I asked.

"So far as my wife and I are concerned, it is better for us. As you know, we had applied for hearing sometime before this segregation problem. We wish to be through hearing as soon as possible.

"You know, at the time of registration disturbance, the authority imposed the situation upon us without sufficient explanation. There was not enough time for us to understand the situation thoroughly. That's why, as I view it, the people who had been peaceful up to that time, became reactionary and disturbing.

"Now about this segregation business. They (the authority) have informed us that the loyal and the disloyal should be segregated, but we have not been informed of anything further. This won't do, Mr. Obayachie. They should furnish us with more details, even a rough outline of how it's going to be done and why. The people are quite in the dark. That's why they get disturbed, and so they make a fuss.

"Speaking of loyalty and disloyalty," Mr. M. continued, "I think disloyalty is created chiefly by provoking. For instance, in the state of Arizona, a Japanese doctor or dentist cannot treat a patient unless he first advertises it in the newspaper. Such kind of laws -- which I think are unconstitutional -- provoke disloyalty among the Niseis who would have been loyal otherwise."

July 21, 1943

Mr. Takasaki, about 50 years old, born and educated to about the fourth grade in Japan, is one of my room mates. The most of his American life was spent as a farm hand in the vicinity of Lodi and Stockton, Calif. Good natured and domicile, but spent the most of his earning in gambling and drinking up to the time of evacuation; now working as a farmer and attending a class of the adult education in English. Asked of the seg-

regation situation, he said:

"Well, I don't know whether I answered "no, no" or "yes, yes." You know there was a very good interpreter when I registered. I don't really remember what I told her at that time. I remember, though, when I was going to answer for my job outside, a bystander who was waiting by me advised me not to answer "yes" for any work concerning the military industry. That's all I can remember for sure."

I told him to go to the Leave Office and look up his answers for the questionnaire, and take a proper procedure for your future. Otherwise you may be in a very difficult situation later on.

Mr. Yamashita, the manager of block thirteen, age between 55 and 60, born and educated, Chyugakko 5, in the city of Tokyo, Japan. Once interned, he was permitted on parole to join his family here sometime in 1942. He lives with his wife and three children. I met him accidentally just outside the City Council Office, asked of the segregation situation, he answered:

"In my block (#13) about a half of the residents shall remain here. To some of the families who have grown up children and are in apprehension of being separated, I have been advising that they should decide either way, that is, either the parents should subordinate themselves to their children's will, or vice versa. Speaking generally, they had come to a certain decision before this situation came. So they are quiet."

"How about your own family?" I asked.

"We first applied for re-patriation," he said, "but have cancelled before June 1. However, we do not consider the leaving of this center, simply because wherever we go, I would be known to the people around that I

was once interned. So we are all willing to remain here. The only thing I am seriously thinking about is the school education of my eldest son who is 20 years old. If he is kept here, say for 10 or 15 years, I think the war will last so long -- then he shall become stagnant and rotten and his life would be irrevokably spoiled. Fortunately he realizes the situation and has created a group with four or five other young men to help each other in the study (chemical engineering). He is quite indifferent about the girls and their society here, but Mr. Obayashi," he remarked gravely, "here it's girls who want to take boys out. Unless we, the parents, are watchful, they may spoil boys. Suppose once my boy gets entangled with these girls -- and as a rule they are not ^{the} right sort of girls -- then his future would be broken all into pieces. So when this segregation movement shall be all over, which will probably be sometime in October or November, I must do something about his education and for his future."

Thursday, July 22, 1943

Mrs. Akamatsu, wife of Dr. Akamatsu (an obstetrician in the Base Hospital) and a case worker in ^{the} Social Welfare Department, were casually asked about the segregation. (Note: Dr. Akamatsu was born in Japan, his wife in the United States. They have no children, but Dr. Akamatsu's parents are living here with them. Mrs. Akamatsu's parents are living in Japan, and one or two of her brothers in some eastern states.)

Mrs. Akamatsu said: "We are not much affected with the segregation. Last month we were going out, but just before the final notice for clearance came, Doctor had changed his mind. We can stay here, if we want to, even after the segregation is put in effect. When it comes, the entire staff of the administration here may be changed. Maybe this center shall be turned