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the registration except to save their own skins, which they could do just as well by registering. Until this time the pro-ally element has not been able to say very much. The JACL, for one thing, has been in disrepute since the evacuation. Those desiring to remain loyal to the U. S. have never shown much organization or power. The formation of an Anti-violence League may be the forerunner of a pro-Ally group. While the pro-Axis group, if there is one, can be relied upon to oppose such a group, the question is how the large majority of the colonists will accept it. If the amount of anti-administration, anti-Caucasian, and pro-Japan feeling shown recently by the people are indications, then it can be expected to incur the suspicion and resentment of Niseis who have become attached to this pro-American group, if it is eventually formed, will it gain the support of the parents of these Niseis. What part political loyalty and enthusiasm play in the whole registration story is difficult to determine.

Monday, March 1, 1943

1. Conservative Woman

On Saturday one of Ruby's students from Block 24 came to see her. She had a decided "peasant" look about her in her mannerisms and her way of dressing. Ruby said that she was not so very smart in class. Her Block has come to an understanding that people could go and register if they pleased, but that the block as a whole would discourage it. Friends have been advising her that it might be better if her family went and registered, and she is still wondering what to do. She is beginning to think that it would be less trouble if they registered, but she is afraid of what other people in the block will say if they did. This attitude of listening to the opinion of the majority is typical of people like her --

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not too much intelligence, very much dependence on the opinion of the people in her community, unable to think things out for herself, believing a great many rumors that go around. The family is willing to take out repatriation papers, even though the son wants to stay in America, if possible.

2. Mr. Akahoshi

When the incident first began and it became clear that the block was all out against registration or against answering yes to question 28, Mr. A. did not even bother to tell the people that they should come to the block manager's office to register. He kept very still, not saying hardly anything at all. Consequently, even when there was a meeting or there were announcements to be made, others who were leading the opposition group made the announcements and conducted the meetings. However, when it became evident that the Isseis were beginning to worry about the stand they had taken and wanted their sons to go and register, he realized that it was time to act. Although he himself was not instrumental in turning the tide, he played an important role in meeting Mr. Coverley and getting a signed statement from him which the people wanted. He said that it would not have done any good to have opposed the hot-headed ones in the beginning. They had to be allowed to cool down first, and then clamped down upon as quickly as possible. The manner in which this was maneuvered in different blocks probably accounts for some of the differences in result. Whereas in Block 25 almost every one went out and registered, in other blocks a decided split was created in the block. In Wards I and V the hot-headed ones still held the upper hand, having gotten the majority of the people to sign petitions agreeing not to register.

3. Block 49

On Monday night the Kibeis had a meeting and decided to get signed

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petition and have a mass meeting. Possibly it was because they could not get enough petitions signed that night that the mass meeting was called off. The Kibeis in Block 49 woke up the residents late that night and demanded that they sign the petition. Questions were asked by the residents, however, as to the reason for signing such a petition. Whatever explanation was given, it was felt to be insufficient. The block people decided that the matter of registration should be left up to individuals, and the Kibeis had to go away without the signatures.

4. Block 27

Practically all of Ward II seem to have avoided signing the petition circulated by Kibeis. In Block 27 the people are being allowed to go to register if they wish. One fellow who has been attending many meetings lately has come to the conclusion that it is best to put down no to 27 and yes to 28. He is willing to take the chance of being drafted or of having to go out to work. He says that if it is necessary to oppose draft that can be done later again. He believes that it is better to return to Japan because there isn't much chance here. It seems that those who can think about the matter for themselves without being misguided by rumors are the ones who come to the conclusion that it is best to answer yes to 28 and possibly no to 27.

5. Tad Adachi

Tad is evidently running around with a bunch of boys who consider themselves tough, judging from the way they tried to intimidate JS when they saw him take notes at a meeting. The surprising thing about Tad is that half a year ago he would have been the one least likely to do anything of the sort within the block. Even when dancing began in the block, he was

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too shy to learn it as the other boys were. The fact that he has made such a sudden change is not surprising. His father is extremely strict and stubborn. He was the one who opposed dancing in the block because he thought that we were not here to play. It is probably against this strictness that Tad has reacted and has gone to the other extreme.

6. Block 21

Block 21 is composed of people from outlying districts of Sacramento, including Florin (a white zone). They seem to be rather quiet country people willing to mind their own business. At the time of the broadcast issue, this block was one of the few that was willing to allow the broadcast. From the very beginning of the registration, this block was willing to let everyone do as they saw best. At the meeting of Isseis, Niseis, and Kibeis, representatives from this block stood up against the Kibeis, thus making the block conspicuous. The block is now known as being filled with inus, and they have been called names of that sort. For their own protection block people have formed a self-defense group to take care of anyone who tries to do any of the block people harm. The Isseis in the block are quiet, and so are the Kibeis. Because of the attitude of the block people, people in the block probably have been able to think about the registration issue more calmly than in other blocks, where there was a great amount of pressure from the block. The Itogawas, for instance, answered Yes to question 28 feeling that there was not much sense in taking out repatriation papers right now when things were so uncertain. Harvey had always talked of going back to Sacramento because they had a little property there, and he probably has that in mind yet. Masako thought that it was foolish that boys should be so afraid of being drafted since they would have to stand that chance wherever they went. Why they take such a calm view of registration when others seem to be in a panic about it is difficult to determine, but the

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fact that there is no block pressure probably helps the situation a great deal.

Practically all of Ward IV seems to be free from a large amount of opposition except in Blocks 19, 20, and 12.

7. J.U. (Kazuko Tanabe)

J.U. was in one of the three families that did not sign the petition that was circulated in her block. She was scared because of what the block people might do to her. She was keeping a journal of camp life, but she burned up all of it to protect herself. She wondered where the news of the block leaked out from because people were not supposed to tell others.

8. Men Picked up by FBI

On Saturday George brought home that report that about 15 men were picked up by the FBI. This included about 6 Kibei from Block 49. Yesterday the report came out that Gerry Wakayama and his father and Kintaro Taketa were both picked up. Also Mr. Yamato or someone in Block 44 was picked up. These people seem to be picked up about 2 or 3 in the morning.

9. Stories from Ward V

The Ohmuras were still in their apartment. Two boys went to see the apartment thinking that they were no longer there, but to their surprise they found them at home. They fled when they opened the door. A girl tried to visit the Ohmuras but could not because little children threw stones at her.

The only family in Block 44 who did not register is the Block manager, Hasegawa, Mr. Murayama's brother.

The only families in 47 who did not register were the Yoshikawas, Tanabes, and one other family, a Christian family. The Shibatas were

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against registration, but were forced to sign the petition to maintain their position within the block. Mr. Shibata, at one of the meetings, made a speech asking that the people consider the problem more seriously, but he did not receive any support, and his plea was made in vain. People in Ward V were generally not allowed to go to work during the first part of the week. Guards were stationed around the blocks to watch people who went out or came to the block. Some of the girls started to work on Thursday afternoon and Friday morning.

Tuesday, March 2, 1943

1. L.O. (Mary Nomura)

L.O. lives in Block 51. She works in one of the offices, and hence has had some contact with Caucasians. She has been to Japan for a little while and did not like it there, and does not want to return right now. She speaks Japanese fairly well, and came from a place where there is a good-sized Japanese community. Her block was generally against registration at first, but had not quite made up its mind to sign the petition that came around. When it did early last week, L.O. had already registered. Her father brought around the petition against registration which the block was signing and asked her to sign it. She told him that she had already registered. Her father became very angry and called her an inu. She cried, but her father forced her to sign the petition just the same. He felt rather ashamed toward the block people because his own daughter had already registered. Since she did not go to work all that week because her office was closed, she went to her friend's place, who also registered. She did not want to stay at home and face her family and her block people.

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Even within the block, people who register get together and keep away from the rest of the people. She felt so bad about the whole thing that she went to see her Caucasian supervisor and told her how she felt. She wanted to know why the administration did not do something so that this matter of enforcing people to do what they did not want to do would cease.

Two factors accounting for L.O.'s stand seem to be the fact that she had a job in an office and that she had had contact with Caucasians. The fact that she has been in Japan may also help her to get a better view of the picture. The feeling of general frustration and suspicion of Caucasians and the things they do seem to play a great role in determining how an individual behaves in this situation.

2. Block 4

According to one report, about half a dozen Kibeis were taken from Block 4. It seems that the Kibeis in the block are now showing willingness to register, while it is the Isseis who are attempting to hold out against the registration.

3. Hawaiians

The registration has certainly caused curious friendships and also unfortunate splits in others. The positions of the Hawaiians have improved because they have been able to align themselves with the people who desired to register, who were also in the minority. The fact that the Hawaiians afforded protection against Kibeis who were prone to be violent, gave them an added value in time of crisis. How their status will change after the crisis is over, is difficult to say.

M.I. (Naoko Hoshino) says that the Hawaiians in her block, 71, have

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been coming around to sit around in her apartment and play the Uke at night. They also go around to protect her because she is one of those that have registered and being looked upon with suspicion by some people in the block. She has found one Hawaiian boy who is arty and who reads serious books. She was surprised, she said, because she always thought that all of the boys were the kind that did not go for any intellectual interests at all.

4. Planning Board

According to one person close to the Planning Board, 50 persons were taken to date, probably including the original 31 from Block 42. Another telegram was sent to the Spanish Consul to ask him for an answer to see whether he is coming down to look into the matter of registration or not. The rumor is that those being picked up are being sent to a CCC camp near Klamath Falls and that they are getting ready for about 1,000 people there.

5. Mormitsus

The Mormitsus are one family which decided early that it was going to register and have not worried about the matter very much since. The fact that Art is over 30 now and that they have another son in the Army may have something to do with their decision. Also the father came to America when he was young and is able to read English. All the family agrees pretty well that it wants to stay in America, and hence they have made no fuss about the registration at all. The mother is rather intelligent and has been attending Ruby's English classes, and this too, is an indication of greater interest in education. One observable advantage that such a family has is that it can judge for itself whether they should register or not and not be confused by the many rumors that go around. (Incidentally the whole family is devoted Christians. One sister in the choir, one a Sunday school teacher. The older sister is married to a minister.)

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6. J.L. (Progressive) (Kimiyo Kowasaki)

J.L. seemed indignant because the Cal. Rally was called off just because the Kibeis had threatened with violence. She thought that it would be a good idea if there was a showdown and the Niseis had it out with the Kibeis. Someone else pointed out the possibility of setting a trap so that any one who came to do violence could be rounded up and taken out. J.L. who has not lived among Japanese till evacuation, of course is in favor of registering and in being loyal to the U.S. She said that she had heard a lot of good things about the Japanese people, but that she was beginning to wonder. With this registration mess she said that she would be ashamed of being known as a Japanese, something she did not feel before. For one thing, she wanted to know why the Japanese were so afraid of being drafted. She also pointed out that the Kibeis came back to this country because they did not want to fight in the Japanese Army, and now they were afraid of fighting in the American Army.

7. Volunteer for Fort Savage

There is a boy in Block 12 who wanted to volunteer for Fort Savage. Even though he was qualified, his father prevented his trying for the intelligence school. The block people were also against it. When the registration came along, this boy wanted to register. The block consequently called him a dog. What is interesting is that there were definite sentiments against volunteering even before this registration came up. But why? The parents claim that volunteering would be all right if they were outside -- they would encourage it. But after being thrown into a place like this, they did not think that a Japanese should volunteer. Here probably is one of the keys to explain the resistance against the present

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registration. It is not only a fear of being drafted, but that plus the fact that they are very much hurt by the fact that they have been put in a place like this. How much stronger this feeling is than the fear of being drafted is difficult to say. It will be one of the things that will have to be determined.

Wednesday, March 3, 1943

1. Kibeis

Many of the Q.O.'s friends, who are Kibeis, have gone to register. Others are waiting for the answer from Washington before registering. One fellow went to see Major Marshall and learned that the Major had not sent the Kibei resolution to Washington. He got so mad that he poked the Marshall in the stomach and insisted on not registering. Another story that was told, but which might have been a different version of the same one, was that one fellow got into the wrong room to register. He found himself in the Personnel Mess hall where people were being rounded up to be taken outside. He explained that he wanted to register, but the Caucasian there would not let him out. He got so mad that he decided not to register, and was taken in the truck with the others.

2. Nobuko Ike

Nobuko Ike told Ruby that she was taking saho (manners) lessons and had to sit down on the floor Japanese style, and she found that she could not do it for even 5 minutes. She said that she would rather stay in America any day. Ruby asked why the whole family (and the whole block) had decided to take out repatriation papers. She said that since others were doing it there was nothing that she could do about it. This must be the feeling of

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many people who are used to being submissive and doing what others tell them to do. Her family is noted for being quiet and conservative. George, for instance, wants to marry Clara Sakamoto, it is said, but his folks object, probably because they believe that Clara is not the right type of girl. Some school children are saying that they do not want to take certain subjects like Latin because they are returning to Japan and they will have no use for such subjects. These changes in outlook and preparation go to show that many of these people never actually thought seriously in terms of returning to Japan until this registration came up.

Thursday, March 4, 1943

1. Block 23

The lady from Block 23 who was so concerned because she thought it was best to register, but because her block had generally opposed it, brought news that everything was settled. The block had agreed to allow the block people to do as they pleased.

2. E. U. (Frank Tsuda)

E.U. lives in one of those blocks which have signed petitions saying that they refused to register. E.U., however, has gone ahead and registered just the same without telling anyone. He is probably influenced by the group he works with, because most of them have registered already, or are in favor of registering.

3. FBI

Mr. Yoshida, the Executive Secretary of the Planning Board was questioned by the FBI. He is said to have reported that they knew "everything", so that no lies could be told them. Either one had to profess ignorance or profess the truth. There was a feeling that there must be spies within

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the Japanese group because the FBI knows so much. Kintaro Taketa is reported as having said a similar thing. They knew where he had been which route he had taken to go home, and whom he spoke to. They even knew things that were mentioned in private conversations. The important thing is that there is a definite feeling among the people that there are FBI agents within the camp.

4. Cal Club Rally

The Cal Club Rally was postponed at least 2 times because of general unsettled conditions within the community. The second time they were threatened by Kibeis with destruction of the motion picture machinery if the club attempted to put on the rally at a time like this. Consequently, Harry Mayeda, head of the Recreation Department called the affair off. In the meantime, however, the AV committee got together and decided to have the rally, but at the same time have some protection against possible violence. Yesterday when the rally took place in #2020, there was a crowd of over 200 people present. There were some Caucasians present, many Cal students, and also many rather young people between the ages of 16 and 20. There were a group of young people from Block 25, including Clara, George, and Grace. The Rally was enjoyable enough, with songs by Shig Okada's group, music from the string ensemble (although most of the people did not seem to enjoy this), a vocal from Fumiko Yabe, a piece by Micky Tanaka's student band, and a radio skit by Cal club members. The main feature of the evening was a set of three movie films showing scenes of U.C. campus, then 1941 Trojan-Bear game and the 1941 Big Game.

There was a group of Hawaiians within the crowd, evidently guests for the evening. There were probably hardly any Kibeis in the group. All doors were locked except one side entrance, where some wardens were present. While

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there seemed to be nothing on the surface to give the wardens any need for worry, Harry very definitely betrayed his nervousness. He said that the show must go on in spite of everything, then said that everyone in the audience was certainly all friends. He kept asking that those by the door move over to the other end of the hall. Harry kept hinting at the fact that something ominous might occur, and when it was time to break up and nothing happened, he asked that people be careful on their way home.

The threat of the Kibeis of violence had been challenged by the Niseis, but only belatedly. If the Niseis had put on the Cal Rally on Monday night when they were threatened with violence and then taken precautions to have some bodyguards around, there could have been a show down. The fight is rather unfair, however, because the administration is probably on the side of the Niseis, and will tend to overlook their behavior and merely round up the Kibeis as agitators. According to S.T. the Niseis on their side have made out a black-list of Kibeis whom they intend to beat up if any incident occurs and then turn them over to the administration.

Friday, March 5, 1943

1. Jobo's explanation

Jobo believes that the major reason for holding out against registration is the desire to avoid draft; he feels that the whole problem is rather easy to explain.

2. Block 17 (Yoshiko Kiyono)

According to X.L. Block 7 called off the petition the same afternoon they signed it. Some of the leaders, including Gerry Wakayama, pointed out that the existence of such a document was dangerous. The people agreed to

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this, and burned up the petition. After that, people have been going to register, and it is believed that most of the people have registered. The chief steward, a Kibei who is very much Americanized, was taken by the FBI and sent a letter to the block saying that he was being fed black coffee, beans, and bread three times a day and was starving. He asked that the block people send him some food even though it was left-over from the mess hall. He himself does not know why he was taken.

3. Emperor of Japan (Masayoshi Tanaka)

There is a feeling among many people that the word "Emperor" in question 28, in small letters, too, made it difficult for many young people to answer no to the question. L.U. has mentioned, for instance, that he could not answer yes because then he would not be accepted in Japan, pointing out to the clause of the Emperor. He has been in Japan half of the time. He himself, however, answered yes to question 28 without feeling that it jeopardized his chance in Japan. XL mentioned a Kibei who said that he could not answer yes to question 28 because of that clause. He was willing to answer yes if they would allow him to change the "Emperor of Japan" to "any other foreign power," but Lt. Carroll said that he did not have the power to change the questions. Consequently the boy had to answer yes just the same, but he was angry about the whole affair. This type of sentiment must be taken into account if the psychology of the Japanese people is to be understood.

4. Radio-Tokyo

Several days ago there was a radio broadcast from Japan, and was being discussed by Mr. Kaya. He said that it was announced by the Japanese

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government that any Japanese would be considered the "Tenno Heika no Sekishi" (the child of the Emperor). This meant that Niseis are still considered to be Japanese even though they are American citizens and that probably if they wanted to become Japanese citizens, it would only be a matter of applying for it. This would mean that Niseis without a Japanese citizenship can apply for repatriation papers without being afraid of being rejected by Japan. On the other hand, it also means that those Niseis who want to stay over here till the end of the war and even help in the U.S. war efforts, can still go back to Japan and be eligible for citizenship immediately. These are points which have never been clarified and even now cannot be relied upon fully, but they are important because these questions have confused many people in their thinking.

5. J. U. (Kazuko Tanabe)

J. U. has been feeling the strain of being an outcast from her block because she chose not to register. The mess people told her that they would not be serving her if they had family tables, but they have to because they set tables individually. Also, even when she had not registered, there were rumors going around in the block that she had already registered, and was seen doing it. Again, the block people presume that she has volunteered for the WAAC's, which is possible. She was thinking of moving to another block, but decided not to because it would increase the feeling within the block people that she was an informer. She stays home at nights and is careful about where she is seen because she is afraid of being accused with the rest of the office force, trying to point out their mistake in opposing the registration, etc. She received sympathy from the Caucasians, and was told that if the mess hall did not feed her the Caucasians would see to it that no food went to the block and that she herself would be fed somewhere. The

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block people, however, have decided to scrap the petition they signed and go to register. After signing a petition like that she thought that it was amusing that they should change their minds. 7 Kibeis in her block were given notices of the fact that they would be picked up this morning at 10. Possibly this is happening to others in the ward.

6. Wards V and I

It seems that most of the blocks in even Wards I and V are going to register. According to S.T. three blocks in Ward V are not registering yet, including Block 48 and Block 44 and one other block.

7. E. O. and J. P. (Frank Nishida and Kazumi Okamoto)

E. O. and J. P. are both Kibeis. Their families are in Japan and both of them came back to America about 5 years ago. They are probably about 22 years old. They differ from other Kibeis in that they are able to speak English quite fluently and have been going to school prior to evacuation. While they have been rather disappointed with America when they first came over, they became used to it after going to school a little while, although they always intend to return to Japan. Even now they do not mix in with a large number of Kibeis, even though one of them lives with a bunch of bachelor Kibeis. Their attitude toward the registration has been rather calm. They were willing to register, and did so because their block was not strongly opposed to it. But since they intend to return to Japan anyway, they answered no to question 27 and question 28. Their feeling toward the word "Emperor" in question 28 was that they could not do anything that was against the emperor. In regard to their future in Japan, however, they were not so optimistic. They knew that jobs were hard to get in Japan, and admitted that they

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did not see very much future for themselves even if they returned to Japan. This was in spite of the fact that they had middle-school training, and the fact that their parents were in Japan. Because they had been in Japan they did not do the hazy sort of thinking that was being done by many Niseis who expected to return to Japan.

8. Ward V Kibeis taken

Kibeis in Ward V received notices the day before that they were to appear the following morning. Evidently a truck was sent to get their baggage and lunches. A large crowd gathered to see them off. The boys got into double file, and with the shout of banzai they marched off in military fashion toward the administration buildings. A large crowd of men, women, and children followed them. Several of the boys were shaking the hands of girls ^{who} seemed to be rather sad about the whole thing. There were reportedly 7 from Block 47, 10 from Block 48, etc. with about 35 from the whole Ward. Most of them maintained their composure, and walked along as if they had nothing to be afraid of. There were some that seemed to be about 30 years old, but the majority seemed to be between the ages of 20 and 25. On the way the Kibeis boys began to sing Aikoku Koshinkyoku. There was one fellow that acted like the leader, and called out commands in Japanese when the group halted. The talking was all in Japanese. Friends were consequently coming up from behind to shake the hands of the boys. The most common greeting was "Shikkari yaritamae" (don't flinch). The crowd too seemed to be in a mood of not showing any fear or sorrow. Some of the women seemed as determined as the men. Their intention seemed to be to get on the truck when the boys were taken, and one woman called out to another "if you don't hurry up you are going to miss the train." Others were wondering what would happen since

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there were so many of them. There were several hundred in the crowd, even small children being dragged along by mothers. No one shed any tears. The whole atmosphere was one of defiance, of not showing any fear, of not weakening. At the Personnel Recreation hall the boys got into the hallway, while the crowd watched from a little distance. The boys were being called into the personnel mess hall one by one to be questioned, a process which seemed to take some time. The boys who waited still kept their spirit, but one could detect a rather sad gleam in their eyes. Part of the crowd was looking through the window to see what was going on. 4 Caucasians were sitting at a table questioning one boy. One Issei raised his voice above the other and remarked: "It takes 4 Caucasians to handle one Japanese."

Two girls watched the inside proceedings and then burst out: "X is sitting there, smoking away." (He did not seem to be smoking.) "He is not afraid at all. He sits there as if to tell them that he was not afraid at all." (It was really too obscure from this pane window to notice any one's face closely). Then one saw Harkness sitting at the table, and cried: "There's Harkness, the head of the school system, Harkness." Her attitude was one of scorn and surprise, as if to say, "That's what a Caucasian education will stoop to -- 'stabbing someone in the back.'" They were about 23 years old, who spoke in fairly good Japanese. There seemed to be a taboo against speaking in English at this point. The crowd did not seem too excited.

One Issei man spied JS and demanded to know what he was doing around here. JS replied that he was just watching. The man grabbed his mackinaw and told him to watch out, going around acting like an inu. JS replied that he was not an inu, and the man flared up again. His friend stopped him,

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saying that there would be a time when things would be found out. Some one demanded to know who he was. Another wanted to know whether he was a \$150 inu. JS drifted away, thinking that it was better to avoid trouble.

The boys had been rounded up at 10 a.m. By 11:30 a.m. evidently the boys had been sent off on a truck, while the crowd dispersed. There were only a small group gathered in front of the personnel mess hall.

When Mr. O. from Block 25 heard that the Kibeis had sung a Japanese patriotic song and shouted "banzai", he was surprised that they had the courage to act in that way, but added that they must be yake (desperate) about the whole thing.

9. Block 42 people

The people from Block 42 seem to be feeling rather heroic about the fact that their boys were taken, although there are reports also that some of the parents are becoming worried. There is a report that one mother received a letter from her son saying that for the first time he felt thankfulness for his parents and also felt what it was like for the first time to feel like a Japanese. The mother read this letter and was elated over it.

10. Caucasian attitude

According to May Sato, it seems that the school authorities feel rather indignant about the fact that the colonists closed the school. No one seems to know when the school is going to open. While most of the Caucasians seemed to know that many of the colonists were answering no to the question, Elberson did not seem to know. He was surprised and could not understand why Niseis would want to go back to Japan. He is probably too occupied with coop matters to get the real significance of the present registration.

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Sunday, March 7, 1943

1. Picked up

Yesterday it was being said by some block people that 15 people were picked up from Ward I. Another person said that they were from Block 11. The group carried two Japanese flags, one the Army flag and the other the navy flag. They stopped to give one of the young men a chance to give a speech, probably of a patriotic nature. Then there were shouts of banzai. It was also said that there were banzais for the Tenno heika (Emperor), but this is not definite. Some Issei men who were relating this were laughing as if it were an amusing thing. They probably approved of this behavior more than they intended it. Mrs. Akahoshi related the same incident and thought that these people were very foolish. The Imbes felt the same thing.

2. Kakiuchis

Mrs. Kakiuchi is worried because George says that he is not going to register, and is making preparations to go to jail. Mrs. Yoshikawa, Mrs. Shibata, and Ruby were talking to her and were trying to persuade her to tell her son to register. Mrs. Shibata's argument was interesting. She said that the true Japanese spirit was to show loyalty where loyalty belonged. There had been reports from Miss Topping that the Emperor had sent words that Niseis should be loyal to America. The Japanese in America must set an example for the American people, showing them how things should be done. If the Japanese became disgusted with the Americans it was no good. We have to get to the point where we want to show them how to do things the right way. Her outlook was very ethical in nature. Mrs. K. could not seem to make up her mind what to do. All she knew was that she wanted to keep her son by

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her side. George seemed to have some sort of idea that he could return to Japan quickly if he did not register. He had a feeling that it was just as well not to register as to answer no to question 28. His family was willing to return to Japan with him. What he intends to do in Japan, I do not know.

3. Imbes

Shizuko is the "Japanesy" one in the family and had once asked for repatriation with the government officials. It is difficult to say what changed her mind about wanting to go back to Japan and made her stick with Mike on this registration issue. She believes that the Kibeis are being very foolish and acting very queer. In her block there was a split on the matter of whether to register or not. One or two bachelors, especially, stood up for registration, while Rev. Sasaki and others held out against these few people. It is interesting to note that the split is again between irresponsible bachelors and people who are family men, are educated more, or are more understanding. The block people were allowed to register if they so pleased. Mike and Shizuko seem to have gone in the morning when their day to register came. Some one from the block was out there to watch the people register, and demanded of the girls why they had to rush about the registration. It is easy to understand why Mike would be for registration and indignant about others who try to stop it. Shizuko has taken the same sort of reaction, and so has the mother. Her mother believes that it will be difficult for Japanese here to live in Japan, and points to the fact that when Mike worked in the Sumitomo bank the people from Japan acted in a very high-hatted manner. She recognized this high and low class difference, and for this reason is not desirous of returning to Japan so very much. Shizuko says that after the war is over she is going over for a visit. The family

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is now willing to go out to work instead of staying in a place of this sort. The only thing they are afraid of is that they may not be able to find work which will enable them to get along on this outside.

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L. L. I.

L. I. has lived in Norwalk, Calif., a rural town about 20 miles out of Los Angeles. There was a sizable Japanese community in the surrounding district, and he grew up associating with many Japanese of his age, since he belonged in the age group which constituted the average age of the Nisei population. At present he is around 22. He went to Japanese school regularly every Saturday, became an expert at Judo, which he practiced two times a week, and took part in the Japanese movies, entertainments, picnics, and the like that were held within the community. His father ran a grocery store, and most of his orders he got by making the rounds of the Japanese living in that district. He had one younger sister. L. I. has always been rather quiet. He stuttered when he was young, and while it does not seem to bother him at present, he still has a slight trace of it. His father explained that he used to be left handed and he forced him to change over to using his right hand. Also, when L. I. stuttered, the father cured him by refusing to let him eat when he stuttered, by making him say things slowly. His father is an old man over 60 now, and must have had rather old Japanese ideas even when the boys were small. His mother is still in her 40's, pleasant enough, but not particularly intelligent. L. I. went to college and took up accounting. He did not go in for dancing and other social activities, but only stuck to his studies. He was tall, well-built, and good-looking, but has not been seen with a girl of his own. Before he could finish his course he had to

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evacuate. He helped an uncle who owned a laundry just prior to evacuation, who urged him to take industrial chemistry so that he could go into the cleaning business after the war. With this in mind he started to take a course on that subject by correspondence.

Concerning his background, two points that might be worth considering is whether he was well-treated by his parents during his childhood. Since he was the only boy in the family, this would seem to be the case. At any rate, his father thought a great deal of him because he was the best judo man in the district. The other point of interest is whether or not his parents were strict about his going out to play with others, especially with girls. The boys and girls in the district who were in high school and junior college had begun to learn to dance and have many parties, such as dances, weenie bakes, etc. It would be interesting to know to what extent his father objected to such social activities.

Since coming to the Project, L. I. has been working as a fireman, being on one of the "quiet" crews composed of others like himself who did not talk or "fool around" so much. Most of the time he seems to stay at home, study some of his correspondence courses.

Here we have a boy whom we can say is rather shy, conforming and perhaps submissive. He has no vices, he does not associate with the boys that run around with girls with the more rowdy type of boys. He has never learned Japanese very thoroughly, although he has gone to Japanese school all along, and he prefers to speak in English. Perhaps the words that would describe him best would be conservative, quiet, perhaps submissive. He is not extremely Japanesey in his behavior and in his thought nor is he very Americanized. He is probably some place in between. All this just goes to show the need for

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a more accurate measuring instrument even in describing the personality of an individual. One question that arises here is whether it is the shy, conservative type of adjustment which is important in determining reacting to incidents, or whether it is Japanese which is important.

L. I. lives in Block 28, where there was some discussion for and against the registration, but later decided that it was best to go and register. This was the general pattern that was observed in most of the blocks in Ward II. L. I. was won over to the point of view that there was no future for the Niseis in America. He did bring up at a meeting that it was difficult for a Nisei to get along in Japan, but the opposition to such an opinion was so strong, that he gave up his argument. When he did register, he seems to have put down no for both 27 and 28. Another fellow who was visiting him pointed out that it did not do any good to put no for question 28 because they were sending letters to references, asking about the individual in question. If that occurred, he maintained, then their loyalty to the U. S. would be proven and they would be forced to get out of here. L. I.'s comment to this was that he gave only the name of the fire chief as a reference and therefore they probably would not have any chance of proving anything. However, when JS asked him whether he had intended to go back to Japan, he defended himself by asking: "But is there a future in America for Niseis?" JS's answer was that there was no future for Niseis anywhere. L. I. was willing to agree with JS, and he brought up the fact that he had mentioned this at a meeting. He listened to what JS had to say about the poor opportunity for Niseis in Japan and was willing to agree with him. His father broke in and said that the Japan that JS had seen was Japan

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at its worst and that with supplies coming in from the continent now Japan did not have any rice rationing and had an abundance of everything. He said that there would be a lot of opportunities for Japanese if they returned to Japan.

The interesting thing to note here is that L. I. was intelligent enough to see both sides of the question. He did not get too emotional about discussing the problem as did some Isseis or Niseis who were not as intelligent and who relied merely on talking loudly and clinging to rumors and extravagant hopes to back up their firm belief that they should not register or that their future was a lot brighter than it was here. The fact that he had gone to college and was taking a correspondence course might account for some attachment to America. The fact that he listens to both sides might be because of his submissiveness, although most Niseis who are submissive to their parents tend to receive their prejudices from them, too. The fact that he wavers in his decision about returning to Japan is at least significant.

2. Hattie Kurose

Hattie is probably a good example of a girl who is conservative, gets along well at home, goes to church, likes to study and go to school. But still she is not very Japanesey, although she speaks Japanese fairly well. She has been asking her mother for some time to be allowed to go to school, especially since her brother has been allowed to do so. Her mother has refused up to this time, the excuse being that it would be dangerous for her to do so. Hattie then threatened to join the WAAC if her mother did not let her go to school. Her mother felt that letting her join the WAAC meant having her fight against herself, and was entirely against it. Not knowing what else to do, allowed Hattie to go to school if she went where her brother was.

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From this it becomes clear that Hattie may be conservative, but she is not submissive. When she wants a thing she goes after it, even if she has to go against her parents. It is not surprising then that she goes to church, belongs to the Tri-State Coes, and goes to a dance occasionally, and does not stay at home all of the time. She would be placed in the social Nisei group for these reasons. Her reaction to the registration is rather "broad-minded," and the factors accounting for this should be looked into.

3. Kiyo Aiura

Kiyo's stand toward registration is rather strange in contrast to her background. She hinted to J.S. that she did not approve of the registration as such. Her block, it seemed, was against it at first, but finally decided to let block people register. She said that she registered, but does not seem to have done it very willingly. She seemed bitter against both going out to work and joining the WAAC. Concerning the latter, she said that Japanese would not be given any of the better duties to perform. They would be forced to do the dirtier jobs such as latrine cleaning, she said, and there would not be any opportunity to do clerical work. She qualified this by saying that it might be different if a Japanese had exceptional ability, which she felt she did not have. She also said that she wanted to return to Japan, since she did not have any chance over here. JS asked her whether she didn't work for Caucasians prior to evacuation. She had worked for a Professor at Davis. In fact, she said that the same job was waiting for her, but she was not sure whether she herself or her family would be returning to the same place again. She could not go out, she said, because she had to look after her parents, who were rather old. JS asked whether she did not feel that she might have a chance for another clerical job after the war, and she thought

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that it was rather unlikely. She thought that things were rather boring in camp now since there weren't many social activities going on. She said that she did not go to many socials these days, anyway. When she said that she was asked whether she didn't mind staying in this camp, she said that she didn't. It wasn't so bad here and was probably better for Japanese than it was on the outside. If she were to go out she wanted to go out with some friends.

The interesting part about K is her feeling of bitterness against going out and cooperating with the Administration. This is rather strange because she has had a job among Caucasians and is a Christian. While not all Christians are favorably inclined toward Caucasians in general and toward going out, they do desire it more than Buddhists, as a rule. She belongs definitely in the class of girls who have associated largely with other Niseis who were interested in social functions to the exclusion of almost everything else. Her conversation seemed to be limited to the discussion of socials, although she did discuss registration and living in camp for some time. One thing JS felt about her was her rather depressed look, as if she were dissatisfied with life in general. He believes that the major source of this is her age and her consequent fear of not being able to marry anymore. This is increasingly true because more and more boys can be expected to leave for work on the outside and for the Army. She is 26 years old. It is perhaps understandable why she would not want to go out at the present time. Conditions on the outside are difficult, and she has heard that many girls who have already gone out are dissatisfied with their jobs and that many of them are not being paid the wages they were promised. She has said before that she wanted to return to Japan, although this thought was

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only a light one, apparently. She has always said, however, that she would be willing to go out if it were not for her folks, or if she could go out with a friend. What is difficult to explain is the bitterness with which she speaks against the registration and against going out. Even the fact that she comes from Calif. where Japanese have been discriminated against and that she is used to associating with Caucasians only, does not explain this change which has taken place since she has come to camp. One factor which might account for it is her disappointment in her inability to get married so far, and the lack of such a prospect. While the frustration -- aggression formula is one that should not be applied indiscriminately, it has been brought up in so many other instances, that it should be posed as a hypothesis here.

4. Registration

According to Sergeant Tsukahira, 2,300 have registered up till last Saturday, out of a possible 2,680. In all, 110 boys have been taken. Most of these boys were asked to appear for questioning, and when it was discovered that they were not willing to change their minds, they were sent off to the CCC camp. A small percentage who asked for more time to think it over were allowed to go home again. He said that less than half were answering question 28 "no," and thought that it was only about 30% that did so. At first, there were many "yes" answers, but evidently these have become few in number lately. The Sergeant was indignant because none of the Nisei leaders were doing anything about getting people to register. He pointed out to Harry Mayeda, and said that as far as they knew, he had done nothing toward encouraging registration, even when he was in a Kibei meeting. S.T. when he

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heard of this remark, later thought that Sergeant T. did not realize that it did no good to speak to an audience which was against the speaker because it would do no good anyway.

5. Rumor

This one was heard by one of the Caucasian teachers. Two little children heard their parents talking about how bad inus were. They went out and came across a real inu. They began to beat the dog until it could stand it no longer. The dog suddenly turned around and attacked the children, hurting one so badly that it had been taken to the hospital.

6. George Kakiuchi

JS went to see Mrs. K. today to see what George had done about registration. She seemed rather sad and disturbed, as though she were waiting an impending disaster. George seems to have firmly made up his mind, asking his mother to suppose that he had gone out to work. He was willing to go to jail. If his parents went to Japan first, he would follow later. His reasons for not registering are interesting. He says that he sees no reason for registering, and wants to protest against it because of the treatment he has received in being put in a place like this. Most of the Kibeis who are working with him seem to have registered, answering "no,no." His Nisei friends still seem to be holding out for some reason or other. He says that it is not because of the block 42 boys or for anybody else that he is against registration. He feels himself convinced in being right in not registering. On the other hand, he says that he wants to be loyal to the U. S., since he was brought up over here and has never seen the Emperor of Japan. Therefore, he does not want to answer "no,no," and prefers not to register to doing that. It does not seem to have occurred to him that he might answer

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yes to question 28, probably because his parents were against it in the very beginning. He wanted to answer yes at first, and his parents advised him against it. Now his parents are willing to have him answer yes to question 28 even if it means that he stands a chance of being drafted. His mother explained his desire to remain loyal to the U. S., pointing out that he associated a great deal with Caucasians while in school. He did not feel any discrimination at all until the evacuation, she said. His teacher tried to make it possible for him to give one of the graduation addresses, which he could not do because of the curfew. He was also in the band, and in this way was able to associate with Caucasians. He used to be invited to homes of his Caucasian friends, and he used to have them come to his home. Because of these factors, he felt that he could not be disloyal to the U. S.

Mrs. K. is clearly worried. She plainly sees that the advices she gave her son at first were ill-advised. Since her son is so determined not to register, she has made up her mind with her husband to let him decide for himself. She does not want to enforce on him at the present time, and have him blame her for it later on. He went to see Major Marshall today to clarify matters for himself. Her mother intends to let him make up his own mind about the matter.

George is determined to study when he is put in jail, and has packed away a great many books in his suit-case. This desire to maintain a conforming type of behavior is typical of him.

Tuesday, March 9, 1943

1. George Kakiuchi

George came to see JS with two other boys younger than he was. The two boys evidently were just following George in the matter of not registering,

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for they did not seem to have anything to say. George himself had a firm conviction that he was right in the matter. He said that he had gone to see Major Marshall, but was only able to see Lt. Carroll. The Lt. was so curt with him that it did not help matters at all. The Lt. said that even if a person answered "no, yes" they would probably be drafted just the same. Marshall, according to reports heard by George had said that if a person wrote "no, yes" they would be likely to be drafted. Major Marshall, is supposed to know, because he took part in making this questionnaire, this again according to reports heard by George. Carroll wanted to know why George did not volunteer, much less not registering. He was not sympathetic at all. (His lack of sympathy and understanding of the Japanese people is probably one factor which accounts for the fact that the registration in Tule Lake did not proceed very smoothly.) George's main argument was that he wanted to protest this registration because we were being treated unfairly. He felt that this was one way of fighting back and felt that we should not take things lying down. (This is opposed to the JACL policy of bootlicking.) He also said that he thought there would not be any chance in America after the war because there would continue to be discrimination of this sort. He pointed out the fact that he probably would not be allowed to go back to Calif., and he could not see how people in the Middle West would be any better, or whether it would be possible to make a living in the Middle West as they were able to on the Coast. JS felt that he was obsessed with the idea that the Japanese alone had been discriminated in this way, and tried to explain to him that there were other racial groups such as the Negroes and other minority groups which were discriminated against. He agreed with

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George that it was necessary to fight certain elements in the American population and all of this discrimination, but explained that he could probably do it better by registering first, and then continuing the fight. (One thing that should be noted about George's attitude is his feeling that the Japanese were especially discriminated against, a feeling which could be almost described as a feeling of being persecuted. This along with the great amount of suspicion that was aroused probably played a big part in upsetting the registration.) George said that he did not agree with the Kibeis in their pro-axis stand. JS warned him that if he went to jail now he would probably be put in the same category and probably would not be able to put up the protest that he wanted to put up. Also he would have to live with Kibeis with whom he did not get along at all. JS explained about conditions in Japan which would make it difficult for him to adjust himself over there. Again he pointed out that even if he answered "no, yes" he could still fight the draft if he wanted to. Also there was a chance of his not being called up by the draft, or he might go out to work on the farm and be deferred from the draft. George agreed with these points, and had very little reason for not registering. One point he brought up which still bothered him was: "It would have a bad psychological effect on me if I register. What could I tell my friends and those about me?"

JS explained that this was really a problem, although his argument for registering or not registering rested on other issues. He pointed out that it would probably take more courage to register now than it would not to register. He also pointed out that he had to think about his parents because they would worry. If the same sort of result could be achieved by registering and he could satisfy his parents it would be wiser to do that. George said

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that his parents had done a great deal for him up to this time. He said he probably would not be able to sleep again tonight, and went home without saying whether he was going to register or not.

Wednesday, March 10, 1943

1. Block 44 Incident

X.M. reports an incident that took place in Block 44 last night. About 11:30 (the mess hall bell was rung furiously, and a large crowd of people gathered.) From one apartment Dr. Jacoby and Kristovitch were trying to get an Issei man out into a car. At first the crowd was calm enough, but became more and more threatening. The man or the crowd defied the two Caucasians by saying that they should come during the day time if they wanted the man. Dr. Jacoby explained to them that they had come two times during the day time but did not find the man at home. Some one let the air out on the tire. One girl was heard to sneer, "Kristovitch itch like a bitch." One mother remarked to her daughter, "Throw a stick at them." The incident was settled by the two men going home, saying that they would come again after the man at 9 a.m.

2. X.N.'s mood (Art Morimitsu)

X.N. used to say that he was enjoying himself here, having enough to do to keep himself busy. Recently, however, his department has been doing hardly any work at all. A project on which he was working has been stopped because he could not get the use of the recreation hall as part of it was being demanded by block people. He has not very much to do at present. He has been asked to help with the registration, but does not feel like doing it. He feels that "the noose is slowly tightening around him." He does not want to stay here any longer. He is thinking about a job in Chicago doing public relation work, but he does not want to go out and then get drafted

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right away. He no longer feels that he wants to work for the people after the things they called him, such as inu.

3. Issei attitude

Mr. Nakamura says that only 60% of the people have registered so far, and of that number 59% have answered no. By most he seems to mean that Isseis have answered yes to question 28 but have signified their intention of not going out.

Mr. Kaya said he went yesterday to the high school building to see one of the boys being taken after having been questioned for several hours. The crowd shouted "banzai" and seemed glad to see him off. The fellow also seemed to be in good spirits as he left. The FBI men too smiled, probably because they were amused at the way the fellow was sent off. Mr. K's comment was that it was probably hard for Caucasians to understand such behavior on the part of Japanese people when they were being dragged off to jail.

Friday, March 12, 1943

1. Imbes

JS asked Mike yesterday why it was that her sister, Shizuko agreed with her so well on this registration affair when she was so Japanesey and wanted to go back to Japan. She could not explain it very well except to say that her sister knew where her duty lay on this registration matter. Her mother also agreed with Mike on remaining loyal to the U.S. Mike's heard of the hostel idea, and is considering going out to look for a job. She wants to go out first, and then let her sister come out later with her mother. She is also consulting her married sister on the matter.

Last night there was a discussion of politics and Mike showed that she was a true JACL supporter. When the Oakland Y. D.'s were mentioned, she

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said that they were always against everything just for the sake of being against it. "Down with Capitalism, down with this, down with that," was their motto, according to Mike.

This is the way most Japanese feel or felt before evacuation. It seems that only now they are beginning to realize that they are the persecuted race, and not the middle-class people they always thought themselves to be. It would be hard to say, however, how far the Japanese have leaned in this direction. Mike, for one thing, does not seem to be very conscious of it yet.

Mike wants to get a job as a secretary at over a \$100 a month. She pointed out that Eleanor Nakagawa got a job for \$130. She did not seem so pleased when JS mentioned that she could probably find secretarial jobs in Chicago if she worked for \$75 or \$85.

2. School Opening

Mr. Ranney mentioned that school would be opened soon. Harry Mayeda was doing his best to open up school as soon as possible. There were plans to open the Elementary School up next Monday. In order to do this all of the Elementary School teachers would have to be released from registration work, and colonists would have to take over part of the registration work. Harry promised 59 people from his staff to help in the registration. Mr. R. said that the high school teachers might be asked to help, too. The high school in turn was to be opened as soon as possible, if everything went well with the Elementary School. Conversation here and there shows that the parents in general are beginning to be worried about their children not going to school and are anxious to have school opened.

3. Credit Union

Mr. Elberson has felt that a credit union in the project would be a good thing to have. The Research Director, Takeo Yoshihara, was asked to

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study the matter. Also, the educational leaders had started discussion on it just prior to the registration, but had to discontinue it because of the registration. On March 9, a meeting was called of about 15 interested people to discuss the credit union in general. At this meeting it seemed that the general idea of a credit union was discussed, without being able to discuss concrete plans. It was made clear, however, that some of the Isseis were against setting up a credit union to loan money, because it was so risky. They felt that the main emphasis, if a credit union should be established, should be layed on the savings angle.

At a meeting the following night Harry Tremberth, a Federal Government investigator for credit unions, was present and explained the structure of the credit union in detail. He was anxious for the group to agree to be charter members of the credit union and sign papers that night so that he would not have to go out finding them just to sign the papers. He said that he had to interview each charter member personally before the application for a charter could be accepted. Thirty people were required to make an application and only twenty-two persons were present that evening. If the groups could agree on signing the application, then others could be found by the following evening to make up the balance to make a total of thirty charter members.

Ed Kitazumi, a Nisei educational leader, was anxious to have the credit union started that evening because he felt that there had been sufficient discussion. The Niseis, who made up only one-fourth of the group present, were willing to take a vote on whether those desiring to sign the application should be allowed to go ahead and do so. A few Isseis, (pre-disposed to coop) were also willing to allow those desiring to start a credit union to go ahead and do so. The majority of the Isseis, however, including Mr. Ikeda, Mr.

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Sugimoto and Mr. Tonomura felt that there had not been enough discussion on the matter of the charter, etc. They seemed rather disgusted because Mr. Tramberth was trying to make the group hurry their decision. A vote was taken to see whether the group was in favor of the credit union in principle, and every one raised his hand. But since there was so much reluctance in signing application papers, Noboru Honda moved that this matter be postponed, and that the group serve as a nucleus in carrying on further discussion, the next time inviting more people. Several of the Isseis were desirous of inviting any one who was interested in the credit union instead of restricting the discussion to a few. It was Mr. Elberson's desire to start with a small group who were very much in favor of a credit union and then invite others in later.

JS felt that if a credit union was to be formed it should be based on a need. He could not see that for the people who desired to stay in the Project and let the Government support them would need an emergency fund, except perhaps to get married or in case of death, since most of their needs were taken care of. The only use to such people for a credit union would be to use it as a savings bank. At the same time, such people would not be in favor of loaning money to people because they were not interested in using the money themselves and they did not believe in taking a risk when everything was so uncertain. He believed that if a credit union were to be formed it should be made up of people who were thinking of going out or at least those who were sympathetic to those going out. He keenly felt the fact that the camp had been divided into two factions by the registration, and was of the opinion that those who intended to remain within the Project were not in favor of helping those who were going out, especially if it meant risking their own

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money. He felt that if a credit union were to be formed it should make its general policy clear from the very beginning so that there would not be any confusion, and people with a like purpose would get together. Mr. Ikeda felt that the matter of policy was important since he thought that most people would be opposed to loaning money to those going out. Others seemed to think that the loaning angle would take care of itself, when the Board of Directors got together and set the policy.

As chairman for the credit union nucleus group, Mr. Ikeda, Mr. Sugimoto and Mr. Honda were nominated. Mr. Honda said that he could not take up the task because he was going out soon (to Rochdale Institute). Mr. Ikeda received all of the votes except two for Mr. Sugimoto and two for Mr. Honda.

After the meeting the Niseis got together and discussed how poorly the meeting had proceeded and showed their disgust toward the Isseis who did not want to make up their minds. Several of them said that they were not going to come to any more meetings because it would all be the same, no matter how many times they met -- they would never be able to make up their minds. JS lost interest because it seemed that the Isseis would be in control and they would be against making loans to those going out.

Sunday, March 14, 1943

1. Hattie Kurose

Hattie does not recite very much in class even when she knows the answer to questions. She makes a good contrast to Hatsume who is always answering questions, even when she really does not know the answer. H. studies very diligently, according to reports, and is very conscientious about her school work. After the last quiz she was afraid that she had missed a great many questions. Ruby jokingly told Hattie's mother that Hattie had failed the course, and when her mother related the information to her, Hattie

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was ready to believe it. She would not go to the Little Theater with May and Ruby because she felt that she ought to stay home and review the first three chapters again. She was probably very much relieved later when she heard that she had gotten the highest grade in class.

Here we see in a girl the tendency toward withdrawal, toward conformity and perhaps even submission. On the other hand, she is desirous of going out to school or joining the WAAC against the wishes of her mother. The problem is, what makes her conforming in certain situations and non-conforming in others?

2. Masami Hayashi

Masami was not very sure whether he should register or not in the first place. He says that he held out for a long time and was about the last person in the block to register. He was not sure, however, whether he should answer yes or no to question 28. One of his relatives told him to answer no to question 28 because if he did not he would be drafted. Having done this, Masami seems to feel that he has done the right thing. He is taking a correspondence course in industrial chemistry, and expects to go out to college when he finishes that course. Evidently, it did not occur to him that he might not be able to go out because he had answered no to question 28. Even George said, "Do you think that they really mean business with those answering no, no?" George was answering whether the authorities would not take the answers so seriously because there was a lot of coercing going on.

Masami is the quiet conforming type. He went to the Little Theater with a girl, but that is probably the extent of his night life. He finds little time for anything else because he is studying for his correspondence course on days when he is not on duty at the fire station. The similarity in the pattern of his personality and that of George Kakiuchi is rather clear.

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3. Mrs. Shibata

Mrs. S. is an intellectual type of Issei. She likes poetry, art, and literature in general. While she claims to be religious, being a Buddhist, she still tends to believe a great deal in the findings of science and does not believe all of the things that she herself mentioned in connection with Buddhism. She speaks of sexual matters with a straight face, as when she said that animals have sexual relations only during seasons, whereas human beings had them at all times. She mentioned Sanger several times during the conversation, and showed that she believed in birth control. She believes that culture such as music and art are good things, and said that if more people were interested in such things there would be no war. Several times she referred to the general run of the Japanese people in America as being rather uncultured. In this regard she agreed with May S., who tends to have the same attitude toward the "common" people here.

Mrs. S. is the mother of five children, including Yoshimi, and one boy is in the Army now. They were owners of a prosperous nursery, it seems, and have some property in Calif. plus a two acre Japanese garden. They have good family connections in Japan, and often used to entertain officials from Japan at her home.

In spite of these strong connections with Japan, however, her attitude toward the registration is a surprisingly loyal one to the U. S. Her stand is that as a Japanese her duty is to stay in America and make it easier for Japanese as a whole to live here. She believes that being loyal to the U. S. at this time is in line with a long-term policy of expansion of the Japanese people, and that Japanese in America would not be welcome in Japan at this time. (The fact that she has been to Japan recently to take part in the 2,600-nen celebration may have given her a realistic view of conditions in

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Japan. But more important than that seems to be her intellectual approach toward things.) She detests the fact that people are saying that she is sacrificing her children just because she wants to hang on to her property, and feels rather disgusted with them because they cannot see the long-range view she has of the future of the Japanese in America. Evidently she feels hardly any bitterness about having been put in a place like this, and says that many of the Japanese ought to be thankful for the things that they are receiving. While she sometimes jokes about the fact that she is called an inu, she worries about being suspected by the block people. When she went out today, she thought that it was best if she and Mrs. Yoshikawa and Mrs. Yano did not leave together because they would make themselves conspicuous. Also, they did not want to leave when the block people were streaming into the mess hall or were leaving the mess hall. While her decision is a strong one and one that is not to be changed, she says that it is not pleasant being called an inu.

Her son Yoshimi is very enthusiastic about his job as an assistant general manager of the coop. He was saying that he wanted to stay in here for the experience that he got from his work. He was offered a job in a nursery at a good salary but he did not want to take the job. However, since registration, he is beginning to be tired of his work and is now contemplating going out. Since the present general manager is planning to go out, he feels that for the sake of the people that he ought to stay on a little longer. As an assistant general manager he has received a great deal of criticism, just as Sumio Mayamoto did, and he is finding it rather irritating.

4. Mrs. Yoshikawa

Mrs. Yoshikawa has the same opinion as Mrs. S. on the matter of regis-

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tration, but on other matters her outlook is entirely different. Whereas, Mrs. Shibata can be labeled as an intellectual, Mrs. Y. is religious. She is a Buddhist, and believes in the grace of Amida Buddha, as does so many Isseis. She has never suffered very much, it seems, and her belief in religion is firm but not fanatical. She is not as intelligent as Mrs. S. and believes in what the Buddhist reverends tell her or what is taken from the scripture. Also, she is learning flower-making and sewing and enjoys them, whereas, Mrs. S. would prefer to read books or write poetry. It is interesting to note that two persons who differ so much can agree so well on the registration.

5. Mrs. Kakiuchi

Mrs. K. is one of Ruby's pupils and was friendly with Mrs. Yoshikawa and Mrs. Shibata. On this matter of registration, however, she has drifted away from them. She believed in returning to Japan, instead of remaining loyal to the U. S. George, her son, finally did register, but registered no, no. The reason she gave for this was that yes would have meant loyalty without any reservation, which would involve the possibility of having her son drafted. George himself was probably greatly disturbed when he had to make his decision, because he came home and did not eat and went to bed early. Mrs. K's main emphasis has been her family. Her main interest in life has been the care of her three children, thinking of almost nothing else except them. She is an extremely considerate person, thinking a great deal of others. In this regard she is afraid of letting her children out of her sight for very long, much less out of her hands entirely. She was afraid of sending her son out to school, because she thought that he might be hurt by someone. Mrs. K. has started to work in the mess hall because the cooks

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have been asking her so often to help in the kitchen and they finally prevailed upon her husband to use his influence. She likes her English class very much, but she has consented to give it up to please the cooks.

6. Inu Get-Together

This is a peculiar title for a paragraph, but it is rather descriptive. Ruby has several students in her English class with whom she gets along well, especially since the registration. Today she arranged for a little get-together to discuss religion. Those invited were Mrs. Yoshikawa, Mrs. Shibata and Mrs. Yano, all Block 47. May and JS were present, too, while George only came home from work to eat lunch. Ruby spent the whole morning making sandwiches and getting ready for the lunch. The guests were invited for 12 noon, but Mrs. Y. was the first one to show up, and she was a little late. She said that she had waited till the block people had gone into the mess hall before she started out, thinking that the other two had gone ahead, and was a little late.

The interesting thing about the group that gathered was that all of them agreed on their stand on the registration, and that on the ground that to be a loyal American was to be a good Japanese. They were able to discuss things which they were not able to say on the outside to just anybody. The other interesting thing was that the level of intelligence and interest of the group seemed to be higher than that of other Japanese people in America. Mrs. Shibata was a typical "intellectual" interested in classic Japanese literature, translations of such modern literature as Materlink, writing Japanese poetry, and appreciation of art and music. Mrs. Y. is another one of Ruby's intelligent students. She is a religious Buddhist, and maintains

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some ideals along religious lines. May has studied classic music, and feels that music is one of the important things to strive for. She feels that she is superior to many of the Japanese who do not have any lofty interests at all. JS has had a college education, and his interest in research work in psychology gives him a feeling of superiority over others. Mrs. Yano was very quiet and did not reveal any particular interest.

Since the group had gotten together to talk about religion, much of the conversation was devoted to it. Mrs. S. did the most talking, while May gave some of her views of religion. Mrs. Y. upheld the traditional religious point of view of the Shinshu sect, while the religion of May and Mrs. S. tended to be more general and more in harmony with the findings of science. JS maintained the view that the findings of science had to be respected, and pointed out where Seicho-no-Ie, for instance, had its short coming. He introduced a scientific point of view into the discussion by pointing out that when a person wanted to know how long ago man lived, for instance, he should not go to an old book, but should ask the expert in the field. He argued with Mrs. S. on the point of origin of one of the doctrines of the Shinshu sect. Mrs. S. thought that it had originated with Buddha, JS thought that it had come much later. Mrs. Y. seemed to accept whatever that was told to her by reverends. Mrs. S. introduced a sophisticated air into the discussion by saying that human beings were probably the species that did the most harm. As an example she said that man would have sexual relation in all seasons, whereas animals had it only in seasons. She also mentioned Sanger, showing that she believed in birth control. Again, she said that she would not marry the type of man who was afraid enough to declare he had hereditary leprosy and avoid transmitting to others.

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The group evidently did not feel very bitter toward the American government for being put in a place like this. They said that there were many things that they had to be thankful for because they were being provided with things that many of the people were not getting even on the outside. For many people food was probably better, and many did not have the shower facilities that were to be had here, although all Japanese did have baths.

There was a definite tendency on the part of the group to consider the "mass" of people as being rather ignorant. This was especially strong in Mrs. S. and May. May maintained that those who could be successful in America could be successful in Japan, too. Mrs. S. said that their future could not be left in the hands of these people. There were talks that when the leaders left the camp, as they seemed to be doing at present, that only the scums would be left behind. They pointed out that if the Japanese are going to discriminate among themselves, then it is natural for them to be discriminated against by Americans. It was also pointed out that the people had beaten up Hashida, and now there was no one to do the Japanese translation of the Dispatch for them.

The ladies evidently enjoyed their stay, and did not show signs of wanting to go home until it was after 5 pm. They all brought presents for Ruby, thus showing their appreciation of friendship, although her students were always bringing things for her.

Tuesday, March 16, 1943

1. Resettlement

It seems that some people in the block are beginning to talk about going out to work. As Mrs. Ishizuka expressed it, "They think it is better

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to go and make some money rather than staying in a place like this, if by farming 15 acres they can be deferred from the draft." Now that they have calmed down about the registration, people are able to think more rationally. In other words, some people have changed their minds about not wanting to go out and not wanting their property. If their sons can be kept out of the army many people would prefer to go out to farm and hang on to their property if they could. It is not known how many people think in this way, but at least there are a few people in our block with this thought in mind. In this connection, Mr. Nishida, who remained rather calm throughout the registration, was mentioned.

2. Girls Leaving

It seems that there is a great deal of reluctance on the part of parents in letting girls go out to work. Hattie related the fact that she got in contact with a Caucasian lady in Chicago who contacted Mr. Shirrell, who in turn asked for an application from the girls. The lady was willing to house all the girls whom Hattie had recommended. Hattie herself could not type or write shorthand, but she had several friends who could and who wanted to go out. One of them could not accept the offer because her folks said that if she left camp she would not be able to marry. Another girl's parents were indignant when Hattie brought up such a proposal and said that their daughter has to stay in at least another six months. She did not think that girls ought to be going out at this time, either.

This story is only incidental, but one of Hattie's friends was engaged to a soldier and had received a ring from him. It had to be returned, however, because her parents objected. Her chum had become engaged to a doctor, and her mother did not want her married to a common soldier. She says

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that she is out looking for a man with a college degree, because her mother likes college degrees.

3. Ideal wife

It seems that the fact that many people have made up their minds definitely that they are returning to Japan now has an effect on the type of girl parents desire for their sons. They tend to avoid girls who are Americanized and who can not speak and act like a Japanese. This was suggested by Mrs. Ishizuka. George, Ike, and Clara Sakamoto have been going around ^{several} together for ~~for~~ months now. It is said that George's mother has objected to Clara. It might be because she is not Japanese enough. She is a typical Nisei girl, and not Japanese at all, although she seems quiet enough. Mr. Kaya, who is interested in bringing young people together in marriage as a baishakunin, confirmed the fact that there were more demands for girls who are quiet and Japanese than for girls who are Americanized.

Wednesday, March 17, 1943

1. Matsuda

Norman Koyama's successor came around today to see Ruby about the locks. JS was typing a letter and was not paying particular attention to him. Somehow a conversation was started, however, and Matsuda mentioned that he was no longer popular in his block. JS said that he was in the same fix in his block. Matsuda went on to recount his position in his block.

M. has been in Japan for 8 years and returned to America in 1930. While his basic education was received in Japan, he has attended the University of Calif. He speaks fairly good English. He mentioned Koso Takemoto and Albert Koga as two of his associates, showing that his close friends are Kibeis who are educated and Americanized. He had a group who used to get together and play the mandolin, and all 4 of the others were Kibeis. He is probably about 26 or 27 years old.

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Up to the time of the registration, he was the leader in his block, attending meetings, making suggestions. He was in a position where most of the block people looked up to him, and treated him with respect. When the registration came up, people looked to him for leadership. He maintained a calm attitude toward the issue, and thought that it would be best if people went and registered. This incurred the anger of the few who strongly opposed registration. He also felt that Niseis should remain loyal to the U. S. He found himself alienated from most of the block people. He insisted that he himself thought it was best to register. About 10 others followed him and registered, too. Thus he made himself a marked man, a leader of the opposition. At present he says that hardly anyone in the block speaks to him. The fact that he lives in Block 40, which is in the Ward that has had the most trouble, makes him more liable to such treatment. He says that he goes to the mess hall, eats silently, without talking to anyone. Formerly he had many friends in the block -- now he has practically none. One good family friend even told him not to come to see them.

He was working in the Adult Education Department, teaching mathematics. Evidently he enjoyed his work and working for the people, but now he wants to get out of here as fast as he can. His attitude toward the other Japanese here is typical of those who stood up for registration. He says that the people are ignorant.

Both Albert Koga and Koso Takemoto seem to be in the same sort of fix. He saw a mandolin in the room, and asked if it would be all right if he came over to play with us.

2. Isolation Camp News

There is very little talk about the isolation camp to stir up the

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people. Matsuda said that he talked to some Niseis who were allowed to come back from the camp. Evidently those who wanted to register were being allowed to do so, and sent back here. The Kibeis kept to themselves and tried to prevent Niseis from registering and going back here. M. said that Niseis who had families were discussing ^{about} coming back, but that many of them were afraid to because of what might happen to them if they did.

From another source comes the news that all mail to and from the isolation camp must be censored and hence written in English. This makes it difficult for most of the Kibeis to understand the letters they received and more difficult to write their own letters.

3. Hattie

Hattie has gone to see Mr. Huycke about her student leave clearance. He says that he does not know where her clearance is now (although it had come once), and that he would have to write to Washington. He said that he did not know how long it would take for her clearance to come through. The school has written to her saying that they do not know whether they can accept her, although there seems to be a vacancy in the quota, because they do not know how the feeling toward the Japanese in the fall will be. Hattie is very much discouraged and did not go to the psychology class yesterday. Her mother says that she can go out if she gets married, but she does not want her to go out otherwise. Hattie is 22 now. She declares that she can't get married in here.

Thursday, March 18, 1943

1. Planning Board

According to Mrs. Yoshida, who is helping her husband who is the executive secretary, the Planning Board is inactive at the present. She

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said that they try to avoid having meetings as much as possible because they end up in being dominated by a few hot-headed people. Those who are quiet and who have registered tend to keep quiet, she said. Another reason for not holding meetings is that they are suspected by the administration whenever they make some sort of move. They have been sending out some notices, but some of them have been stopped by the administration. They sent out one notice, for instance, advising representatives about not taking an active part in block meetings, etc. but this was stopped by the administration. She says that Mr. Coverley seems to be easier to work with than Shirrell. Coverley seems to be more sincere, and careful of what he promises. Shirrell, she said, tended to be too much like a politician. Frank Smith has been sending the Planning Board the number of those who have not registered yet. Formerly the figure was 300, including the 100 or so who had been picked up already. But recently Mr. Smith has sent the figure of 500-700 as the total number that have not registered. Mrs. Yoshida does not know why the rest of the boys are not being picked up. She said, however, that Mr. Coverley declared that they were not going to be allowed to stay in here without something being done to them.

From S. T. comes a report that the administration cannot have the boys who did not register picked up because there are no laws under which they can do it. The registration was not ordered by the Selective Service Division, and hence the Selective Service law cannot be put into effect. It will be interesting to watch what steps will be taken to punish those who did not register. As S.T. says, if those boys are not picked up the colonists will never do anything again that the WRA orders.

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Friday, March 19, 1943

1. Roy Kitade

JS visited the Record Office and was talking to Tad Ikemoto, when Roy, who worked in the same office, came up and talked to JS. Roy and JS had worked together in the Records Office before, although they did not agree altogether when a walk-out was being planned. Roy was a JACL member, and they did not agree on the merits of the JACL. They were also both on the Board of Directors of the coop, and here they sometimes agreed and at other times disagreed. Roy had heard from an Issei that there was a fellow in Block 25 who wears glasses and has a mole close to his mouth who is an inu. Roy demanded evidence, and the man said that he was often seen at the administration building getting information. Roy mentioned this incident to JS, and they immediately got into a discussion of the registration without any prompting.

Roy lives in Block 40, a block which was very much against registration, being in Ward V and close to Block 42, where much of the trouble started. When meetings were being held Roy maintained from the very beginning that he was going to register and remain loyal to the U. S. Several Kibeis visited him and asked him whether he was going to register. He said he would. Then they asked him whether he was a JACL official, and Roy admitted that he was, being a representative from Sacramento. He was then warned that unless he kept still and did not try to influence others, there would be serious consequences. Roy said that his conscience was clear and that he was willing to stay on his side of the fence. He has not been bothered by the Kibeis since. He says that his position is better than that of Matsuda's because he was for registration from the very beginning and showed that he was not with the others from the start, although some of the Kibeis seemed

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to be expected that they would stay with them. Matsuda, on the other hand, was with the hot-headed group at the start, and then decided later to register. This made him a double-crosser, and put him in a very bad position within the block. Roy says that he does not even go to the mess hall to eat now. Matsuda himself said that he went to the mess hall and silently ate alone.

Roy said that it was a peculiar feeling to be snubbed by the block people. He did not feel any too good about it, although it has quieted down somewhat now. Now, he wants to go out if there is a good opportunity.

Roy's reasons for being loyal to the U. S. were most interesting. He had been in Japan for several years. When he came back he was given a farewell party by friends and relatives. At that time, he was asked on which side he would fight if there was a war between Japan and America. At that time he felt that he was a Japanese and replied that he would fight on Japan's side. A teacher then got up and told him that he was making a grave mistake. If he was going to return to America it was his duty to stick by America in time of war. It was the desire of Japan to spread the righteousness of the Japanese people to all parts of the globe. The way to do that was to be law-abiding citizens of the country in which Japanese resided. His uncle, who was also a teacher, got up and advised him in a similar manner. No matter what happened, he was to stick with America when a war broke out between the two countries. This impressed Roy very much, and at that time determined that his loyalty should be with America when a war broke out between America and Japan. He feels that if he returns to Japan without having served America in time of war he will be disgraced. JS agreed with him perfectly on this matter, the only difference being that

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JS had come to the conclusion that he should be loyal to America without having been told by anyone else. He had studied enough Japanese history and spirit to know the reasoning of the Japanese people. Roy mentioned that ignorant farmers in Japan might feel that Japanese in America must fight for Japan, but great men and educators would say just the opposite.

Concerning the JACL, Roy said that Walter Tsukamoto's stand was different from that of other Niseis because Walter did not ever intend to return to Japan to live, whereas many Niseis felt that some day they may be living in Japan. Roy, for instance, definitely sees this possibility. His parents are living in Japan, for one thing. Concerning teaching Japanese, he said that it was not a good job to accept because he might be thought of as a spy if he took up work of that sort.

Analysis: One important difference between those who were for remaining loyal and those who were for sticking up for Japan seems to be a sense of loyalty based on logic rather than emotion. Roy's sense of loyalty was a well-thought out scheme, a principal which he wished to maintain. On the other hand, many of those who were in favor of sticking with Japan did so on emotional grounds, as K.P. points out in her letter: "Then, I suppose Americanization education would be in vain. It is too late. They are worked up. They are thinking 'with their blood!' in their heads. I can see why years of racial discrimination, begrudge the feeling of superiority that many Caucasians show -- these Japanese cling to the one thing they think, retain their self-respect -- a victorious Japan." (2/26/43) Undoubtedly, many of those who were for remaining loyal also did so on emotional grounds, feeling that they were a part of U. S. and owed loyalty to her.

2. George Kawano

JS talked to George as they were drinking soda pop just outside of

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canteen one. They had both worked in the Record Office last year and were on speaking terms. JS mentioned the split that had been formed in the community because of the registration. George said that there was a split in his family. He lives in Block 12, one of the "bad" blocks in Ward IV along with Blocks 11, 19, 20. He did not say how bad the family split was, but now he wants to go out of the camp.

3. Tad Ikemoto

Tad acts and looks Japanesey enough to be mistaken for a Kibei by most people. He speaks English with a slight accent, although he is intelligent through college. He is on the quiet side. JS saw him enough to go part way/at the Records Office, and learned that he had registered no, no. When asked why, his explanation was that he did not want to stay here after the war. JS brought up the fact that if he were to go back to Japan he should finish his college work at least. Tad blankly repeated that he intended to go to college and finish it after the war was over. Since aliens were being allowed to go to school, he did not see why they would not let him go when the war was over.

Tad's analysis of the situation is rather naive. He did not become very emotional when he was speaking to JS, and seemed to feel that it was natural that he answered no, no. He is the type that would follow the crowd, and that was probably what he did. There is a great deal of similarity in Tad and George Kakiuchi. Both are the same quiet type of Nisei, and both arrived at the same conclusion when they registered, although George was just about not to register.

4. Don Elberson

JS saw Don in his coop office. He asked if Don knew why the people who had not registered were not being picked up. Don said that there was a rumor to the effect that the registration was not ordered by Selective

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Service, and hence the boys could not be arrested. This rumor was partially confirmed by Mr. Coverley's answer to a similar question at a meeting the same night that he refused to give an answer.

Don felt that in some ways Coverley was better than Shirrell as an administrator. But he pointed out that both of them were very poor in publicity and propaganda work and in handling the Japanese people. Instead of letting the people take over and handle things, they only made concessions here and there and tried to influence them too much. In a way, Coverley's sharp division of labor in the administrative staff has worked against him on this registration. Those who understood the people the most, such as himself, Jacoby, Carter and Fleming, did not have much to do with the registration. Those who were advising Coverley were mostly those who were not for the Japanese and those who did not know how to handle them, like Smith, Huycke, Fagan. If Shirrell had been the director, Don said, he would have been called in constantly for consultation to give his opinion on how matters ought to be handled. Don felt that the WRA had bungled the whole registration process.

JS pointed out that the community was going to be disorganized for a long while now because the leaders were going to leave. Don conceded that there would be some turn-over, and felt that in that respect the registration had been a good thing because it pushed the resettlement somewhat. He felt, however, that if the coop were allowed to expand that things could be organized quite efficiently. If the people were made to feel that they were working against the administration, they could probably be gotten to work together. (He probably had in mind the way in which the people worked to set up the coop because they thought they were working against the WRA and Mr. Smith.) Elberson pointed out that the newspaper, for one thing, could be

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brought under the coop, as well as the Recreation Department. (Don's reliance on the people is remarkable.)

Don was proud of the fact that he had helped half a dozen people or more to find jobs on the outside. Several had been admitted to Roachdale through his recommendation.

5. Coverley-Issei Meeting

Evidently Coverley has been holding meetings regularly with Isseis once every 2 weeks. This tradition was started by Mr. Shirrell about the time the Planning Board was set up, and seems to have been continued by Mr. Coverley. Last night a meeting of this sort was held in Block 25. It is difficult to ascertain whether the whole project was invited or whether it was only for Ward II, probably the former, because it would be difficult for Mr. Coverley to cover each Ward separately once every two weeks. Rev. Kitagawa is usually asked to do the translating, but he could not be here, and Tom Uyeno, was scheduled to do the translating. He did not show up, however, and JS, who lived in front of the mess hall, was asked by Mr. Akahoshi, the block manager, to substitute for Tom.

The hall was packed full with Isseis and some Kibeis. The hall was filled with practically all men, with very few women in the crowd.

First Mr. Coverley made the announcement that by March 10, 80% of the young men had registered, leaving 20% who did not. On March 15, 75% of the young ladies had registered, leaving 25% who did not. The registration of the aliens would not be over till March 24, but to date 50% had registered. He said this fact could not be published in Japanese, although it was in English, in the Dispatch, because the translators had left their jobs, and in fact a part of the staff left another center.

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The first question asked was what the penalty would be for not registering for Isseis. Coverley's reply was that it had not been decided upon yet.

The second question asked by a Kibei was whether there was a possibility for a penalty for not registering. Coverley's answer was that there was a possibility. The Director of the WRA has the power to try people who do not comply with government regulations and punish them. Part of this authority is also vested in the hands of the project directors. The punishment may include 90 days in jail, suspension from work and pay, suspension from unemployment compensation and public assistance grants, or a combination of the above. He did not want to make it sound as though he was threatening the colonists, since he did not mean that the penalty will necessarily follow.

The next question asked whether it was all right to change the title leave clearance to registration. Coverley answered by saying that he could, but it would not change the content of the form at all. The same man asked whether the form could be changed, and the answer was a blunt "no." Mr. Dairiki (Coop representative, very cooperative) then asked whether it was not true that application for leave clearance and application for leave were two different things. Mr. Coverley affirmed this, pointing out the differences in the two forms, application for leave clearance and application for indefinite leave. He added that those who intended to go out to work for two or three months during the summer time would have to register for leave clearance before they would be allowed to go to such work. He also stated that anyone who goes out on group work leave must come back to the project when the contract is over.

Ed Nojima then asked whether it was possible to be allowed to go out

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to have dental work done and do a little work. Mr. Coverley said "no," but he could go out to do a few months work and get dental work done.

Then an Issei asked whether Isseis who had taken out repatriation papers would be required to register. Mr. Coverley answered "no." He pointed out that the Washington office had intended that those who had taken out repatriation papers prior to Jan. 28, would be allowed exemption from registration, but since this instruction was not received in time, he was willing to excuse all those who had already applied for repatriation even after that date. Incidentally, he announced, only about 300 had actually filed repatriation papers.

Then a Mr. Tanabe (not Block 25) asked what was the policy of the administration in respect to the citizens who had not registered. Mr. Coverley said that he was driving at the same point and that he was afraid that he would have to decline to answer that question. There was a little laughter when this answer was given. The interesting thing was that Coverley gave a blunt answer of refusing to answer the question, not committing himself by saying that he did not know what the punishment was. Clearly he did not want to clarify the matter at this time, nor fool the people by giving them a foolish answer.

The next Issei asked what happened to the repatriation which was supposed to begin on March 1. Mr. Coverley said that it was announced that it would not be accepted before March 1, when the registration was expected to be through. He felt that repatriation would commence again on March 25, or shortly after the closing of the registration.

The next question asked whether the registration for Nisei females had been closed and what the punishment would be for those not registering.

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Coverley thought that female citizens could go in yet to register, even though their registration deadline was over. He did not think that those in charge of registration would refuse such persons, although they could. He refused to answer the second part about punishment.

A Kibei from Block 25 then asked what the purpose of the registration was. Coverley's answer will be given in full: "That is a question which has been asked and answered many times, but I am perfectly willing to answer it again. With reference to the young men who are 17 years of age and citizens, the purpose of the registration was to supply the Washington ^{office} with information to determine whether or not the young men qualified to serve in the Armed Forces, whether they were willing to serve in the Armed Forces. The War Department, in order to determine those facts, had to set up some machinery for processing the registration blanks of each individual. This machinery involved passing through the FBI, Office of Military Intelligence, as well as through the Selective Service Division. In so much as it was necessary to process several thousand registration forms and inasmuch as the facts they were trying to ascertain were practically the same for the young men as are necessary to determine whether or not any other person should be given a permit to leave the center, an arrangement was made between the WRA and the War Department whereby they agreed to also process at the same time all of the applications for leave clearance of the young ladies and the aliens, if the WRA wanted them to do so. Such an opportunity was most unusual and not likely to be repeated. And since the WRA realized that it is a very slow process to obtain these leave clearances by the old way and since they had this opportunity to clear almost everybody at one time in a streamlined mass operation, the WRA issued an instruction for all the young ladies and aliens

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to register also. The purpose therefore for the young ladies and aliens was to kill about 75,000 birds with one stone. The WRA realized that a very large number of these people had no intention of leaving the centers, that a very large number would want to leave as soon as they could, and they also realized that the former might very well six months from now want to get out the worst way. And so they figured that they could do the whole job at one time and accommodate everybody and be in a position to accommodate others without any delay.

The next person was the only one who asked a question which was even mildly agitating in nature. He said that he wanted to ask an ethical question (jindo mondai). He spoke for quite a while, but the essence of his speech was that Japanese had been law-abiding citizens for 30 or 40 years. Now they were put in the center and were not even allowed to go out to Klamath Falls to shop. During the Russo-Japan war, the Russian prisoners had been allowed to go into the village and shop for sake. Even in the present war he thought that American prisoners in Japan were being treated better than the Japanese, who were non-combats, were. He wanted to know how Coverley interpreted such a situation. There was a loud applause when the man finished speaking. It was the only question which received an applause.

Coverley's answer was stratified. He pointed out that he had spoken to prisoners who had come back from Japan, and as far as he could learn from them the treatment of the Japanese was not any worse than the treatment of prisoners in Japan. In fact, he thought that the treatment of American prisoners was more inferior than the treatment which prevailed in the relocation centers. He pointed out that only in two centers, Manzanar and Tule Lake, colonists were not being allowed to go out to shop. He also added

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that the colonists could go wherever they wished if they registered and were cleared. They could also leave for several months to work if they so wished. Then he added "That, I am sure, is a privilege that no other country has extended." JS, however, felt that to say that would make the Isseis angry, and omitted it from the translation. Coverley then concluded: "So I do not believe that the residents of this center or the U. S. Government has anything to apologize for in making a comparison of this kind."

John Itoda, Nisei from Block 25, then asked whether it was possible to cancel an application for repatriation. Coverley said that it could be done just by applying to Dr. Jacoby or to Washington.

One young Issei, who seemed to be worried about his children, asked when the high school would open, Coverley said probably soon after the registration finished. Then the same person asked whether it would be possible to go out to investigate the possibility of setting up a business. Evidently he had asked the permission to do so of another WRA official and was refused. Coverley explained that for group work projects and jobs on the outside investigation was done beforehand by WRA investigators. As for starting a business, a few had been permitted to go out to investigate if they had definite lines and knew about what they were going to do. However, he did not advise people to go out and start businesses right away in competition with outsiders. He suggested that a person go out to work first and make friends and find out the sentiment of the community before starting a business. However, if definite plans were made, trips to see resettlement possibilities would be possible.

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One Issei from Loomis wanted to know if he promised to obey the law and get clearance whether he could go back to Loomis, since Coverley made a statement that a colonist could go out anywhere. Coverley said he meant anyplace outside of the military area. JS apologized and said that it was probably a mistake in translation. In his shorthand notes he finds that Coverley made the statement "And go wherever they wish to go, to work, etc."

The same person asked whether Mr. Coverley was big-hearted enough to let the Isseis run a newspaper of their own. Coverley repeated that when the coop was ready to, it could take over the task of running the newspaper. The printing of the Japanese newspaper would have to be done in conjunction with the printing of the English newspaper, and the same thing appear in the English section that appeared in the Japanese. He suggested that the coop Board of Directors be contacted on this matter.

The meeting was closed on time at 10 p.m. sharp, although there were a few more hands raised to ask questions. Coverley promised another meeting within two weeks. Mr. Akahashi seemed glad to do Mr. Coverley a good turn.

Saturday, March 20, 1943

1. Talk of Leaving

This morning JS talked to Mr. and Mrs. Akahoshi and one young Issei in the block manager's office. Everybody was in good spirits, and no feeling of suspicion existed within the group. JS mentioned that if people were allowed to go back to Calif. many people would be going out. The rest agreed whole-heartedly, saying that within a short time this camp would be empty. The discussion went on to compare conditions in Calif. and in the Middle West. For one thing, the people did not know what it was like in the Middle West, and were afraid of venturing out. Also, the standard of living there

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was low in comparison to Calif. In Calif. people were confident of being able to support their families, whereas this could not be assured elsewhere. Mr. and Mrs. Akahoshi's assumption seemed to be that many of the people were going to stay in America after the war.

Mrs. A. suggested to JS that he should look for a good family for which he could become a yoshi (adopted son). She said that many boys who were not the eldest in the family in Japan were going to university with a view to marry into a good family and getting support from the wife's family. JS pointed out that Nisei boys who were returning to Japan would find it easier to break into Japanese society if they went back unmarried and married a Japanese girl, preferably one from a good family. On the other hand, Nisei girls should get married before they went back, because their chances of getting married in Japan would be slim.

Mrs. A. thought that if JS returned to Japan and found work on the Asiatic mainland, there would be a lot of opportunities for him. She pointed out that he could become a custom inspector -- he knew both languages and has mixed in with Caucasians. JS said that government officials were not always well-paid in Japan. Mr. A. said that it was taken care of by commissions from ship companies.

Analysis:

It seems that people are calming down about registration and going out, and are thinking about going out if good opportunities are offered. What the WRA should do is to stop talking about getting people out, and go ahead and create opportunities for the colonists which will be attractive to them.

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Sunday, March 21, 1943

1. Planning Board

Yesterday morning JS went to the Planning Board to talk to Chester Ogi, the Nisei research worker for the Board, about the role the Planning Board played in the registration. When he went in, however, the office force was gathered around talking, and he joined in the conversation. Those present were Chester, Mr. and Mrs. Yoshida, Miss Nakamura, the type who said nothing, Mr. Takasue, and Mr. Ikeda. Mr. Takasue is from Block 40, tends to represent the attitude from that part of the project. He said that when he went to register he refused to give most of the information requested of him. For instance, he would not give any references, saying that he lived by himself. Also, when asked whether he knew any English, he replied that he only knew the alphabet, although he showed by his ability to read and speak that he knew some English. All through the registration he said that he carried through this attitude of defiance. When asked where he would like to go to work, he replied "Tule Lake." He insisted on this answer, saying that he did not want to move from Tule Lake.

His report of Block 40 was scanty. He said, though, that the people in the block seemed to be ready to hostile anyone who came back from CCC camp. He said that if those who were willing to register were sent back to this camp, his life would be in danger, because of the petition he signed against registration. On the other hand, if he should be sent to another camp, there was a chance that his family would be molested. It seems that none of the blocks in Ward V have a block manager. This was also mentioned by Riley.

Mr. Ikeda is helping with the registration. When there was a deadline for each ward, there was quite a bit coming in to register, but now only

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about 20 or 30 come in daily. Since the deadline is set for March 24, it might be busy next week. He said that most of the people who came in and registered seemed very relieved when they saw the questions asked. Their usual comment was that if this was all it was they would have come in earlier. One man came in and called him out and asked him why he was helping with the registration. Mr. Ikeda's reply was that he was helping because high school children could not go to school until registration was over. The man did not say anything else, and went off. He probably had the idea that Mr. Ikeda was bootlicking the Caucasians by helping with the registration. Dr. Ichihashi came in one day, and Mr. Ikeda asked him to stay and help with the registration because it would give the people the feeling that registration would be all right. Dr. I. did not want to do it, but he did stay for a little while. One man came in and was so troublesome that Mr. Ikeda told him that if he did not want to register he could get out. He himself was not being paid for helping and did not want to bother with him. He admits that he gets angry too quickly to be able to get along in a job of that sort. Mr. Ikeda laments that by this registration everything has been upset.

Chester mentioned that one reason the registration did not proceed smoothly here was that the administration did not trust the Council and the Planning Board.

Mrs. Yoshida reported that it was Mr. Coverley's idea that the block manager's office should be used to register the people, even though the rest of the staff was against using such a lenient and unsupervised method. Therefore, when the plan failed, Coverley was not able to say much against the other staff members. He is said to have admitted this at a meeting.

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Word has been going around that Coverley threatened punishment if people did not register. Harno was interested in tracking down the rumor. None of the Planning Board office staff had been at the meeting held in Block 25 and knew what Coverley had actually said. JS clarified the matter by saying that Coverley had only stated the possible punishments that might be used in answer to a question asking for the possible punishment for not registering.

2. Art Morimitsu

Ever since the registration Art seems to have lost interest in serious matters. Before registration he took interest in his work in the Recreation Department. He had a museum project which he was handling himself, and the Writer's Club, too. He was also working on several stories all of the time. Since registration, he has lost all interest in his work in the Recreation Department. They are trying to start several events at the present time, but things are still slow. Lately he has been spending almost every evening in the block manager's office, where his newly-formed bachelor's club gets together to crack jokes, play cards. They stay up till 1 or 2 in the morning usually. Art says that he is enjoying himself with that group. He has not called a meeting of the Writer's group for four weeks now, and he does not seem to be very much interested in writing now. His sister said that he used to spend a lot of time at the typewriter, but now he is hardly ever at home, coming home late and disturbing the family. Art says that he gets up about 9 or 9:30, and goes to work late, but still punching in as having come in at 8 a.m. He is waiting to be drafted, and feels that it is no use going out and being drafted right away. The only reason he would go out is to have some fun, he said, and not to work. Art seems to have lost his grip on himself.

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Monday, March 22, 1943

1. Emotional Tension Prior to Registration

JS was speaking to Mr. Obayashik, who was a Planning Board representative from his block. He said that in the very first meeting Joe Hayes addressed the group and mentioned that they intended to get so many thousand people out of the project by the following year. He felt that this was a very serious thing to say because it would disturb the people. He said that he himself was rather disturbed when he heard it, although the others did not seem to care as much at the time. He believes that that sort of talk had a great effect in their becoming frightened when the present registration began.

Coverley seems to have made the same sort of mistake. The first thing that he stressed when he came here was that he was going to lay emphasis on the resettlement program. At one of the earliest meetings, possibly the very first, with a church group, according to Michi, he laid emphasis on resettlement.

Probably worse than that was the rumor to the effect that once a person went out he would not be able to come back in again. This was not a rumor, since JS went to see Mr. Smith about it and confirmed it. When the registration came, the people were ready to believe that the WRA was trying to throw them out of the projects.

2. Rose and Jean, Washingtonians

Rose Serizawa, a teacher in Adult English, came over yesterday to see Ruby. With her was a friend -- Jean Nomura. Both of them were from Seattle, Washington. Rose was not such a quiet or shy person, whereas Jean was quiet and with a tendency toward shyness. Both of them, however, had attitudes which were definitely different from those that most girls from Calif. would have. They constantly compared Washingtonians with Californians, and on the whole considered themselves far superior to Californians. For one thing, they could not understand why Californians went around dressed in a funny

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way, wearing a peculiar sort of hair cut. Also, they did not like the jitterbugging that they did, either. Also, they were much darker than people from the north-west, making them seem less attractive. They believed also that the scenery where they came from was much better than the scenery in California.

Rose pointed to Kiku as being "cute" because she tried to act as though she were mature and asked silly questions in class. However, she added, she was a nice girl because she wasn't interested in any boy. The two girls maintained that it was good for a girl not to be interested in any person, especially. They could be good friends with family friends and other friends, but it was not right to be interested in a person seriously without having the consent of one's parents. Rose admitted that this was probably her own idea. She said that she would prefer to let her parents select her husband for her. Jean said that she would consult her parents on her choice, but she certainly would not marry anyone she did not like. They both said that a girl had a better reputation if she only associated with "friends," and only went to occasional parties given by friends. Evidently, however, they could go to a social now and then. Rose was kidded about having gone to a party with Haruo and both acting very shy. Jean said that it was all right to go with a fellow if there had been a proper introduction from a person whom she knew well. The more a girl stayed at home, however, the better reputation she had, as far as these girls went, anyway. They declared that such girls are more serious and interested in other things.

While there are girls in Calif. who feel like Rose and Jean about being seen going out, the more popular girls in Calif. feel that they should have dates in order to be popular. Rose and Jean said that girls would increase their popularity by not going out too much.

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3. Inu Tables

Last week end there was a slight change in mess hall arrangements. Everybody is presumably required now to eat in his own mess hall. The hog boys and the poultry boys, however, did not come home this afternoon, so those going out to the farm may be expected to continue. Also, the mess halls are required not to ring their bell before 12:20 so that every one will have a chance to get back to their mess hall in time to eat lunch. Mrs. Yoshikwa reports that unless these regulations are followed, food to the mess halls not obeying the regulations will be stopped.

She also quotes Coverley's saying at a meeting on Thursday night, perhaps a coop meeting, that any mess hall reserving special tables for inus will receive no food. He reported that there are no inus in the project except the boys who were sent to the CCC camp. They were the ones that told everything Coverley said.

4. Radio Tokyo

Via neighbors comes the report that radio reports are being received from Japan, presumably by short wave, although it also seems possible by long-wave. Much of the news seems to be about the war, the news declaring that Japan is winning. One other statement that was made recently was that Japanese in the camps should not go outside. This seems to be repeated quite often, according to this report, which is not very accurate.

5. Cancellation of Repatriation

JS spoke to John Itoda whether he had already cancelled his repatriation. John said that he had gone to see Dr. Jacoby about it. The repatriation papers are still here, it seems. Although Coverley said that no reason would be required for cancelling a repatriation paper, Jacoby said that a reason would be required for cancelling a repatriation paper. He also

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hinted that he did not want people to think that repatriation was a means of avoiding something else, meaning the draft. His secretary suggested to John that he put down that he was in an upset state of mind when he took out his repatriation paper. Since a signed statement was required, he thought that he was thinking of going out to work if he found a job that was suitable. He said he was going to take it today.

Wednesday, March 23, 1943

1. Boy goes crazy

According to Mr. Nakamura, a young fellow, 19 years of age, from Block 42 went out of his mind while at the CCC camp. It was the first time that he had been away from home, and is said to have worried excessively. He is now kept at the hospital, even though the family wanted him to come home. The accuracy of this story cannot be vouched for, but it has a semblance of the truth because it concerns a friend of Mr. Nakamura and he himself seems to have taken part in the negotiations in having the boy returned to camp.

Roy mentions a boy who took part in the beating up of Rev. Kuroda and who is from Block 4, who is back from the CCC camp because of heart trouble (?) and is now at the hospital. The two cases, however, seem to be different persons.

2. Koso Takemoto

Yesterday JS went to see Koso about collaborating on a coop report on which he was going to work for Elberson. Koso had gotten married the Saturday before the week that the registration issue was upset by boys from Block 42 being taken. He had moved to Block 41 in a rather hostile district.

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Up to this time he had been overworking himself as executive secretary of the coop, but recently finally resigned from his position. At present he is painting his furniture and otherwise attempting to make his home a liveable one. His wife is attending classes in shorthand and business English to brush up on her ability. Koso now believes that there is not much use in working so hard for the people and is thinking of getting units by taking correspondence courses and in that way getting his A.B. degree.

Koso can best be described as an educated Kibei, somewhat like Noboru Shirai, Tom Uyeno, Tad Tomita in background. He is most like Shirai perhaps in that he attempts to identify himself as an intellectual person, an academic person, and generally with a higher class than the ignorant Japanese. This attitude, however, is not obvious. When JS mentioned Dr. Yanago, Koso said that it was unfortunate that Dr. Yanago was no longer strictly academic, having gone into propaganda work for overseas broadcasts. The fact that his ties were entirely with the U. S., that he was an Hawaiian born, should have been taken into consideration, but still Koso felt that it was unfortunate for a person like Dr. Yanago to lose his academic position. In this connection, it should be pointed out that Koso's future is in Japan, and he does not want to do anything to jeopardize his position over there.

Koso was a councilman when the registration issue came up. In his own block, he called a meeting together and got everyone's consent to go and register. At the Ward III meeting held in Block 32, there were Isseis and Niseis in the hall. He got one of his block residents, an Issei, to make a suggestion that since this matter concerned the Niseis, the Niseis should

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hold a meeting of their own. Consequently, late that night, a separate meeting was held. At this meeting he held out for registration. He also told Kibeis who were trying to disturb the meeting that it was none of their business because this was a Nisei meeting. Consequently, when he went home he had to be escorted. After moving to Block 41 he made the suggestion that people should register. Here he was not so popular, and his life was in danger, and for 5 days 5 wardens guarded his place, while at night a warden patrol car came by about every 10 minutes. Nothing has happened ever since, but he is no longer the popular councilman that he used to be. He still has the confidence of some Isseis yet, and he has been consulted on some matters.

The whole matter of helping the people now seems meaningless to him, and he says that it is better to devote his time for preparation to go out. For the third time he handed in his resignation to the coop because he wanted to stay home and study. He does not want to go out to school to make up his 8 units because he is afraid that it will cost too much. He is planning to go out of the camp if there is a good opportunity.

Toward the administration Koso has started to take a suspicious attitude. He always felt that Caucasians could not be trusted, and even said that of Elberson. He is beginning to suspect that the WRA policies are really not as sincere as they seem to be on the surface. He has talked to some Isseis, for instance, and finds that the Property Control Division of the WRA is cheating the Japanese by selling off land and equipment for only a fraction of their real worth. In one case the person who took over the property reported that there was no profit, when there should have been a great deal of income according to the report that was received from neighbors.

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And in order to make a payment on a piece of property which the bank held, the bank account of two brothers was drained to make that payment. Henry Takeda was said to have said that it was really illegal, but during times like these the Japanese could not say anything. Koso points out that for these reasons it is natural for Isseis to be suspicious of the WRA, and not desire to cooperate with it. His suspicion has grown to the extent where he is beginning to look for base motives in all of the WRA policies. The coop, for instance, he says, was started, even Don admits, for one thing to avoid expenses by letting the people take over. Also, the coop is trying to take over the community activities, which will again be a burden to the people. He now suspects the relocation program. They are not offering jobs with sufficient pay to Japanese.

JS's answer to his suspicion was that he should make a distinction between Caucasians who were willing to help the Japanese and those who were not. Also, if the Japanese were going to take any action in the future they should do it not to benefit others, but to benefit themselves. If they felt that it was not to their best interest to leave camp, they should not, for the present. If jobs were not good enough, they should not accept them until better jobs were offered.

JS suggested a bull-session to discuss the registration problem, and Koso suggested that we have it at his place, inviting Tom and Frank. Evidently he wants to belong in the company of these persons. He also asked JS to come again and bring his friends.

3. Noboru Honda

JS went to see Noboru at about 10 a.m. this morning. He was just having his breakfast of coffee (real), toast, and butter. His wife, not extremely attractive, was making the breakfast for him. They offered JS a cup of coffee as he sat down. JS explained that he came to see Noboru be-

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fore he left for Rochdale because there were things that he wanted to talk over with him. JS explained that he was working for his PhD thesis in psychology, and was interested in what was going on here in camp. Noboru seemed to understand very well and offered to help him as much as possible.

Next door was the block manager's office, and Noboru lowered his voice because he did not want neighbors to hear him. Most of the conversation turned out to be about the registration, although JS had intended to ask him more about the coop. During his conversation he hinted something about his background, and his relationship with the people.

Noboru lost his parents, or it may be only his mother, when he was rather young, somewhere in his early teens. He had to work hard to support his family, and consequently was not able to go beyond high school. For this reason, wherever he applies for a job, the fact that he does not have any specific education or training counts against him. He says that he did not know that he was carrying on a heavy task when he brought up his family, but looking back now he feels that he was doing it. The Japanese people about him, consequently, respected him for what he did. When war broke out, he was offered ^{the position} of executive secretary, of the JACL without any competitors at all, showing his popularity. He served the people well in that capacity. Toward the end he worked 10 days without any pay, and stayed till the final day to close the office, giving up his time and service for the sake of the people. When he came to the Project, he was asked to be the block manager, a position he filled to everyone's satisfaction. He was even the ward chairman of the block manager in his block until he was asked by Mr. Elberson to join the coop as Educational Director. At the time of the Theater Project issue and broadcast issue, he realized that

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there was no use in bucking the people because "old dogs could not be taught new tricks." He felt the futility of going against the people in such an issue. He handled the matter in such a way that he still maintained the respect of the people.

When registration was to begin, he was asked to do the interpreting in his block the first night. However, he had to attend a meeting of the coop, and since Korky (Kawasaki) insisted that he attend the meeting, he did not go to the block meeting. Thus, he did not have to express his opinion in his block on the registration matter. The following day or so he had to leave for Salt Lake City to attend the conference of representatives from coops from other centers, and he was away for 10 days or so. He was so busy during that time, he said, that he did not really enjoy his going out. When he came back, he expected that the registration would be over, but to his surprise he found that the following day the boys from Block 42 were taken. He was already under suspicion in his block when he came back from the conference, even though he had gone on business for the coop. He was careful not to attend any meetings. Orders came out the following day for everyone to stay at home and not leave the block. Consequently he could not go to work. People from the office came to see him, which probably increased suspicion. Don then drove up in his car to pay a visit, and Noboru and his wife were probably very much scared. His wife said that "she was never so scared in her life."

The block manager and two men, who were troublesome in the block, were picked up by the FBI early in the week. The block manager came back after being questioned, but the two men did not. A council of the leaders in the block was held. It was decided that there must be an informer within the

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block because just the right persons were taken. Suspicion immediately fell on Noboru. After that people refused to talk to him. Only his former secretary kept him informed of the opinion some of the people in the block held of him. There were two women especially, he said, that avoided him. Once he was walking along the road with Yoshimi Shibata and two fellows came by and started to talk about how there was an inu in the block whom they had to get rid of. Only one man is said to have stood up for him as not being an informer. The rest of the people just shunned him. Noboru felt at that time how useless it was to do anything for people. Here he had done nothing that was really suspicious and ^{was} only suspected on circumstantial evidence. He said he felt bad because not even one person was willing to come to him and give him advice, much less to stand up for him.

Noboru's stand toward registration had been clear from the very beginning. He had several brothers in the Army, and felt that he had to stand by them. Consequently he made it clear that he was going to register. This was probably the reason why he was suspected. When the time came to register, he did so with about 6 other boys in the block.

(Refusal to sign the petition not to register and registration probably came before the picking up of the two men.)

For the next several weeks things dragged on. Recently there was mess trouble and it was decided that several waitresses would be discharged. Suspicion was then transferred to these people, and suspicion toward Noboru was reduced. People were courteous to them more and more, and they were well-treated in the mess hall. A few people, however, continued to refuse to speak to him, even though he had done favors for them before.

Noboru is still careful not to do or say anything that would put him under suspicion. He has come to feel that there is no use in doing anything

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for the people because they can forget so easily the favors that you did for them. However, he says that he does not regret at all the fact that he did do the tasks that he did because he learned a great many things. For one thing, he learned to handle people and to organize things. He has learned, for instance, that people can be moved only in certain directions and that they have to be handled diplomatically. He has come to feel that these people cannot be "reasoned" with, that they are too old, too ignorant to change their views. He now plans to go to Rochdale to pick up some training and continue to keep studying even though he gets a job so that he can have a school. One field that he feels that he could try for was accounting. He says that he is not hoping for a good job because he has not the qualifications. If he does find a job, however, he feels that he owes nothing to the people.

(Prior to working for the JACL, he was selling insurance and was successful at it, showing that he had the sympathy of the people.)

Analysis: The fact that Noboru is intelligent is an important consideration in determining the important factors which determined his stand. He says that his relationship with Caucasians on the outside were very good, and they continued to be good within the Project. He was never very rich, probably, but was successful at the insurance selling business. He held a leadership position in the JACL, and this probably influenced his stand. The fact that he has several brothers in the Army also had its effect. He did not have much of an education, and therefore education as such was probably not an important consideration. His social status was high both on the outside and on the inside. What seems to be more important is his attitude toward the evacuation. He is not bitter because

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he has been evacuated. He says that he has learned so much during and since evacuation that he does not regret at all the fact that he was evacuated.

"Agitators:" From Block 48 several Issei men were picked up. Curiously enough they happened to be the ones who were making the most trouble. Most of the Kibeis too were picked up, also. About 2 of the men were sent back to the block on the understanding that they would advise others to register, since Block 48 was still not registering. Noboru's comment was such an extent that they would probably find it difficult to that these people had committed themselves to advise others to register. Noboru did not mention the exact number of persons taken or whether there were any "agitators" who had not been taken yet, and did not mention any names in connection with the discussion of those who had been taken. JS, however, was interested in the sort of background that such persons had that would make them do what they did. Several of them were bachelors and one a married man with several sons who were of registering age. None of them were successful, except one who was here without a passport, having landed here from a Japanese vessel. He happened to be rather nationalistic in spirit. The others were the sort that were not looked up to by the community as real leaders. One was the sort that was always trying to be at the head of things, attempting to get the attention of the people. (The memory at this point is poor.)

Dates: One interesting occurrence in Block 48 is that girls who have registered are refusing to go out with those who have not. Thus it is reported that some of the boys in Block 48 complained that they cannot get dates. One fellow who works in canteen 5 finds that he is in the minority and does not find it very pleasant when at work. Others eat at nearby mess halls, but he comes home to eat. This, however, may be because of the

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recent change in rules saying that all workers must return to their own mess halls to eat. Noboru says that he heard a group of Block 48 boys lament that they are starting to be in the minority. Noboru's attitude toward this is that those who did not register are really going to get into serious trouble and that they have underestimated the measures the administration will take against them.

Thursday, March 24, 1943

1. Addition to Notes on Noboru Honda

Noboru Honda: JS went to see Noboru Honda today about coop. He asked a few questions to clarify some points he did not have very clear yesterday. Noboru came home from the Salt Lake City coop conference on Saturday, and the next day the boys in Block 42 were taken. On Monday night a block meeting was held, which Noboru did not attend because he had to go to a coop meeting. At the meeting those who intended to register were asked to leave, and among others Noboru's two brothers left the meeting. But it was decided that it would be all right for those who were undecided to stay. His two brothers then stayed until they began to sign the petition. Noboru had advised them not to sign anything. Consequently they left the meeting. This is of course the thing that started the block people's alienation from the Hondas, Frank Nakamura and a few others. When two Isseis in the block were picked up it was not surprising that they suspected Noboru because of his supposedly suspicious movements.

About a week or 10 days ago, there was trouble in the messhall. Ever since Noboru had resigned and Wada had become a block manager, people had lost respect for the block manager. He in turn found it difficult to maintain his stand, but influenced by the opinion of others too easily. There

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had been one little trouble before. The block people had complained that the block people were not getting the sort of food that others were getting. This included pastry, chocolate, etc. The cooking crew was working under pressure because the number coming to eat in the mess hall was rather large, and they found difficulty in getting enough supplies. The cook was a former cook at a good hospital and not only an excellent cook, but a very quiet and nice man. The cooking crew was angered, and declared that if that is the way the people felt about it, they were going to make only the things that were on the menu. The state of affairs continued in this manner until a week or 10 days ago. There was a fear on the part of the block people that because they were not registering, their supply of food would be cut off. Also, there was not reserve food on stock, when other blocks were giving out sacks of rice and loads of bread to the residents. There was a movement to oust the chief steward, and the cook walked out with him. Two waitresses were fired at the same time, and since they were seen at the administration building, they were immediately suspected of having reported something to the administration. This served to relieve the suspicion that was directed toward Noboru. .

Agitators: There were three Isseis Noboru knew who were taken, and two of them lived in his block. One of them, Nakamura, was a typical bachelor and migrant worker -- "blanket carrier," as the popular phrase goes. He never had the respect of the community. He likes to argue a great deal, and people do not like him for it. He has probably had very little contact with Caucasians.

Kamihata (?) has two sons of registering age, and is consequently a married man. He was formerly a worker in a camp joint. Subsequently he tried his hand at various businesses, and ended up by farming. He has

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always had to struggle along to make ends meet. His position in the community was better than that of Nakamura, but he was never a recognized leader. He was generally mean to his wife. His contacts with Caucasians were only business contacts.

Mr. K. was an ex-soldier, according to Noboru, and had come over without a passport. He went into farming, and was generally successful, although he did have bad years as well as good. He was usually able to pay his debts, and at the time of evacuation was able to hold onto several thousand in cash. He is married, but is not very cooperative in the community. He is rather selfish, not thinking very much about others, and is not liked even by his relatives. He was working as the janitor in the block, and was super patriotic toward Japan. He voiced his opinions rather freely at meetings, and complained about how the block and the mess hall was being managed. During a recent mess trouble he managed to play the leading role in getting the chief cook and the chief steward out, and getting himself in as the chief steward. It is reported that the people in the block are saying that the "agitators" are in, running the mess hall, since most of the crew quit.

This latter behavior is interesting, because the same sort of thing occurred in Block 25. The dissatisfied group managed to force the old crew out and got in themselves. It was interesting that Mr. Tanabe, who was the person who usually did the most talking, grabbed the position of chief steward.

2. Coop Notes

JS discussed some of the phases of the Coop Movement with Noboru. One of the most interesting topics was the enterprise coop relationship. When the coop took over the Community Enterprises, the first reaction of the old employees was that of suspicion toward the coop. Mr. Smith had done a very good job handling the coop employees. He trusted them and they trusted

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him. They thought a great deal of his business ability, too, which Don does not have. He also did little favors for his employees, such as taking them home in his car. For these reasons, the employees who came in contact with Smith liked him.

According to Noboru, who was handling employer relation, he and Yoshimi Shibata, the assistant general manager, had a difficult time approaching the employees at first. The canteen workers formed a "social club" in order to band together for strength. Noboru attended one of their earlier meetings, and they criticized each other, and maintained that they would not stand behind any employee who did not deserve to stay on his job. On the other hand, they were willing to back up any employee whom they felt was fired without good reasons. The fact that representatives of the employees were recognized was a concession on the part of the Board, although Noboru pointed out that they were not to be given any voting power, but were merely to be consulted. The first program that was offered, was that of an employee training program. At one of the earlier meetings of the Employer Relation Committee and Consultants (representatives of the employees) the idea of the training program was introduced. In regard to this, Noboru remarked that for the first 15 minutes or so the representatives kept still and looked at the line suspiciously, while Noboru explained the advantage to the employees themselves. Gradually, they came around to approving the idea, and received the wholehearted approval of the employees. The first few meetings were devoted to getting suggestions from the employees, thus giving them a chance to express themselves. Noboru says that the training program has been rather unplanned. When he quit his work, they were just on the point of being able to start with a well-planned program. Noboru believes that the coop has succeeded in winning over the employees.

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The employees from canteen #1 received the greatest amount of complaint from the people because of their poor services. The common complaint was that the clerks were rude. One man complained that he was short, and girls always waited on the young men before waiting on him. There were also complaints that merchandise was being sold at a low price or being given away freely. Whatever the cause, it seems to be clear that there was more friction between the clerks in the #1 canteen and the people than there was. Noboru felt that it could be because many people went by and the store was busy. Canteen #1 always did more business than other canteens. Also, it was a hang-out for a lot of young boys, and Noboru believed that some of the girls were "boy-struck." He pointed out that it was usually the front half of the canteen which produced complaints from the customers and that the back was all right. Another factor that Noboru pointed out was that Johnny Ito was a good natured fellow and did not discipline his workers very much. JS thought that the strangest factor was the fact that people in Ward I felt the pressure from Californians a great deal because of their small number and that in other instances they have shown the greatest amount of sectional feeling. Since workers in canteen #1 were largely from Ward I this sectional feeling could have been directed against the customers.

Don: Noboru, too, has felt that at times Don tries things as an experiment, and not because he feels it is necessary for the people. He won't do anything against the people, but he will stretch a point almost to its breaking point, Noboru said. JS thought that for Don it was usually coop first and Japanese second.

Branch Office: Noboru believes that the branch office idea is a good one and should be tried, since nothing is to be lost by trying. The Executive Committee committed themselves to the extent of \$500 for initial expenses

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and a \$2,000 initial investment before Noboru went to the conference. Wilbur, one of the buyers is against it now because he feels that if there is a shortage of goods it cannot be bought even with pooled buying. JS pointed out that the advantage of having a central office was not being able to take united action when it was necessary, say against the WRA. Homai has no organization ability, Noboru says, and is not the sort of person who should be sent to the branch office. Incidentally, Mr. Abbott was replaced by another person and hence will no longer be present to push the idea of the branch office.

Credit Union: Don's original idea was to start the credit union with just a group of interested Niseis and invite others in later. Noboru talked him out of it, saying that some of the Issei men interested in the coop will feel hurt if they are left out. The Isseis were given a chance, consequently, but they failed to take action. Mr. Ikeda was chosen to head a discussion group after the first one failed, but he refused to take over the task. Now Noboru believes that the way has been paved for Niseis to go ahead and form the Credit Union.

Issei Participation: When the two discussed how much work the Isseis actually did in the coop, they agreed that on the whole, they did very little. They could not seem to get things organized. Noboru brought up the fact that back home at Ninonjinkai meetings, there was a great deal of wrangling without getting much result. Usually, two or three leaders set the final policy for the whole group, while the rest did a lot of useless talking. Both agreed that Isseis were too individualistic, and would not be able to succeed in a cooperative venture, such as a farm cooperative, whereas they felt that Niseis would be able to make a go of such a project.

3. Rumor: No H.S. Credit

It was right after lunch in the latrine. Mr. Yamamoto was telling

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people that he heard that the high school children were not going to get any credit. We both washed our hands together, and he spoke to me. He asked me if I knew why the high school children were not going to get any credit. He said that the block manager's daughter had been told by her home room teacher that they would not have to come to school if they did not want to because they were not going to get any credit anyway. For this reason Seiko believes that she will not be able to get her diploma. I did not believe that what he said was true, but I only said that I did not know why.

In the evening I went to see Seiko in the block manager's office. I asked her who had told her that the high school kids were not going to get any credit. She thought that it was Yoshiko or Chizuko that had told her. She said, however, that one of the teachers had denied that children would not get any credit. I asked her whether her home-room teacher had told her anything, and she said that her home-room teacher had not said a thing. After some questioning I got the following story from Seiko. In a Spanish class (Miss Van Buren) the teacher greeted the children by saying that since they had a nice vacation they would get down to studying. One girl popped up and said that the vacation was not long enough. The teacher repeated that an effort was made to bring the high school under the supervision of the State of California. But since that had failed (and the school was a federal school) the children would not be required to come to school if they did not want to. The teacher told the girl that if she did not want to come she did not have to. One of the girls in the block came back from school and told Dorothy, the block manager's secretary, that they did not have to go to school, and that they would not get any credit. Seiko heard this and

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wanted to know whether it was true. She evidently believed it, and went to her father and told him that a teacher said that it was unnecessary to go to school and that they might not get any credit. Mr. Yamamoto was close by and heard this. Mrs. Yamamoto came to her and asked her questions. Mr. Yamamoto's comment was that if the children were not allowed to go to school, they should start a Japanese school here, since the children would not be learning any English. (Mr. Yamamoto was a Japanese school teacher.) Later in the day some of the girls asked a teacher whether it was true that they would not get any credit, and they were told that it was not true.

One thing brought out by this rumor is that people are willing to believe anything bad about the administration. Rumors saying that the administration did something bad are easy to spread, because people are willing to believe them readily. Even now Seiko believes that it is perfectly possible that the high school students will not get any credit. She says that students will not be allowed to go to college. She also has a feeling that she won't get any diploma even if she goes to school.

Saturday, March 26, 1943

1. Amy Hashimoto

JS had heard that Amy's family was one of the few which had stood up in its block for registration from the very beginning. The Hashimotos came from Isleton. Amy looks and dresses sloppily like an extremely Japanese country girl. However, she has gone to the University of California. Mr. Hashimoto is said to have good family connections in Japan. He himself is a quiet man who does not talk very much in public. He was the chairman of the membership committee of the coop, and carried out his job faithfully. He seems to be a man who has no grudge against the world. He is usually smiling.

According to Amy, when the registration came up, Mr. H. stood up for

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registration from the very beginning. The block was at first against registration and only several persons stood for it. It was reported that even the councilman from the block, Pete Tanaka, went and took out repatriation papers. The H's had two sons of registering age, and they went out and registered "yes, yes." Mr. H's contention was that it was cowardly to try to avoid the draft by not registering. His idea of Yamato damachii was that of being loyal to one's country. He could not see that those who were standing against registration because they did not want to be drafted was true expression of Yamato damashii. From the very beginning Mr. H. was able to reason things out for himself and made up his own mind. He felt that if his sons were drafted they had to take that chance. Later the block people went and registered, and he felt that it was a sign of their lack of character.

One interesting remark that Amy made and which she probably heard from her father, was that parts of Ward V and Blocks 10, 11, and 12, where residents against the registration were many, were populated by people from Placer County. Their district was known to the Japanese in surrounding areas as Yama-no-te (hilly district). Most of the farmers in that district had only begun to own their own farms within the last few years when the land was cheap. Consequently, many of them still were making payments on their land, had bought new equipment when they were forced to evacuate. Many of them have been cheated by land owners and tenants who handled their land. All of this had made them very bitter. This is one reason given for the fact that in these blocks there was a great deal of protest against registration.

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(Note the frustration-aggression explanation given by another person without any leads.)

There had been rumors in Block 29 that JS was an inu. One rumor ran that he was being paid about \$100 besides getting his pay from the WRA.

Miyoko Ito: Miyoko came over one day to see Amy to ask her what she was doing. When she learned that Amy was registering, she went out and registered herself.

Higakis: The Higakis have stood up against registration. Possibly the boys went and registered, but Amy believes that Asako herself has not registered.

Ruby went to see her the other day and teased her about the soldier she has been seeing. Asako said that she went to a camp wedding the other day, and decided that she did not want to be married here in camp. She seems to want a much better affair than they are having here in camp. She says that she may marry when she goes back to Japan, but not here. Her mother said that there was a cousin in Japan going to college who would marry her. When Asako was younger (she's only 21) she used to get a lot of proposals, but now she does not get very many, and her mother believes that she has lost her chance for a good marriage.

2. Jobonon Agitators

Jobo said that there were two clear-cut examples of "agitators" in his block. Both of them are married. They are far from being the real leaders in the community. Two quiet and intelligent persons in the block who might be leaders -- Mr. Ishizaki and Rev. Imai -- have chosen to say very little at meetings, even though they were in favor of registration.

3. Ghost Stories

Ghost stories have become prevalent. The first one that I heard took

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place in the hospital, and I heard that one several weeks ago. Quite recently there has been talk that ghosts have appeared in the poultry farm. Soon after, there were reports that in the Recreation Hall in Block 22 a man appeared from the other side of the hall while students were dancing the odori, even though the door on the other side was supposed to be locked. Yesterday, Tad Ikemoto said people in the shower room were saying the night before that some one had seen a hi-no-tama (ball of fire). The latter is plausible, but could be due to imagination too. One brave man is said to have gone to the poultry farm to see the ghost, but it did not appear that night. JS suggested that perhaps some people were in the poultry farm trying to steal eggs or chickens. One man had actually been caught with eggs in his pockets and a live chicken under his coat.

Sunday, March 28, 1943

1. Noboru Honda

Don Elberson had persuaded Noboru to go to Rochdale as soon as he was accepted at that school through recommendations from Don. In the meantime Noboru had been advised to apply for a \$230 a month job with the WRA by Frank Smith, who felt that he was qualified. The job involved speaking before different groups as a public relation man for the WRA in Colorado. Noboru jumped at the job and applied for it, although he was not quite sure that he would accept it. He said that he could not get a decent job because he did not have more than a high school education. It was for this reason he accepted an opportunity to go to Rochdale where he could pick up some training. Now that this other job was offered him, he feels that he has a right to apply for it if he wishes. Don got wind of his move and came to talk to him about it. Don tried to tell him that Civil Service jobs involved a great deal of inefficiency and polishing of the apple, and also might be

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only temporary. He also pointed out that by going into coop work he would be helping the Japanese people. Noboru remarked that he had been fed up with the idea of doing things for the people, since his experience with the registration. But he added, "That feeling will come back again in time." If the leave clearance to go to Rochdale came soon enough, he said that he would go to Rochdale. If it did not and Don could not find him a decent job, he was considering this other job that he had been offered. JS told him that the deciding factor was not the pay, but the sort of life one wanted to lead -- the role one wanted to play in life. Going into coop work meant identifying oneself with the common people, and the Japanese have always tried to identify themselves with the middle-class and small capitalists. The money he earned in the WRA job would probably be all spent by the end of the month if he had to live in a decent apartment and do some entertaining. Noboru said that he did not like a "fast" life because he did not drink or smoke, and he had gotten tired of the idea of running around from meeting to meeting. He said he would prefer a slower life without the frills. On the other hand, he said that he was not afraid of doing public relation work, as he had made contacts with Caucasians before.

Analysis: While money is one of the factors which makes the WRA job acceptable to Noboru, probably the type of job also would make it attractive for him. It would enable him to identify himself as quite a "bigshot," which would not be possible in a coop job, where he would probably be doing a more insignificant job at only half of the pay. Noboru's dilemma is probably the dilemma of a great number of Japanese. They are among the underprivileged class, but they want to identify themselves with the middle class.

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2. Kazuko Tanabe

Kazuko Tanabe feels that she has been rather badly treated at the time of the registration by the block people. Now the block people are trying to be nice to her because they want her to get some things for them. For one thing they wanted the use of a truck, which she says she got for them. They always want plaster boards and things. Kazuko says that she is not going to get them for the block people because they have been so mean to her. If she did, she says, she will be making a sucker of herself. She laughed and seemed to be getting a pleasure out of seeing the block people not being able to get what they want, when she could get it for them. She was also amused because at the office the "boss" (Mr. Slaterry) did not care now about the Japanese ever since registration and they could not get what they wanted. She seems to be having the attitude of "it serves them right." She also pointed out to the fact that Miss Hasokawa of the Floral Arts Department wanted an alcove made for an exhibition which was to take place this coming Monday. Kazuko said she did not do anything about the request, and now Miss H. is in a state of confusion because she does not have the alcove and the exhibition is to take place Monday. JS asked her why she did not help the block people when she could, and she said that she did not want to. She did not care now what they thought of her since she was not going to stay long in here. They had treated her badly, and she did not intend to do anything for them.

Kazuko says that she has three jobs to choose from beginning from \$135, which were gotten through Caucasians in the office. She does not know which one to chose, but she does not want to go out for a couple of months yet.

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3. Coverley, Administration

Frank said that there was a great deal of trouble in the administration since registration. Coverley has been working very closely with Hayes. Coverley is reported to have made the statement at a staff meeting or a meeting of teachers that Hayes had the most to do with the handling of the registration than anyone else on the staff. Frank's comments were that he did not deny it, after seeing the way it was handled. The more liberal elements on the administrative staff, except for Jacoby, have been left out of the inner circle entirely. Staff members concede that Coverley may be a good administrator, but they say he has no understanding of human nature. The main grudge against him seems to be the fact that on the surface he acts very liberal and understanding, whereas actually he acts like a dictator. The more liberal members of the staff mock him by stretching out their arms and say "Heil, Coverley." The upshot of the whole affair is that a large number of staff members are resigning. This includes Fleming, among the more liberal members on the staff. It is also said that Don wants to quit.

Then there is O'Brien, Bucelle, etc. The entire list, including Carter and Kristovitch who are being drafted, ^{is} about 17, it is said. Harkness is the logical successor for Fleming since they have both worked closely together and Harkness is a capable man. Joe Hayes, however, wants to put Wilder in, not because he has any particular liking for Wilder, but because he wants to spite Fleming. Wilder, it is said, is one of the dumbest persons on the staff, incapable of carrying any sort of responsibility. All of this upset in the administration goes to show that Coverley ^{has} committed some serious blunders since he arrived.

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Monday, March 29, 1943

1. Planning Board and Registration

JS went to the Planning Board office to see Chester Ogi, one of the Nisei research workers, since he was due to leave for Rochdale instantly, when his clearance arrived. The office workers were sitting around the stove, and Mr. Yamashita, Dr. Kuki, and Noboru Shirai were there, too. JS first talked to Chester about his leaving for Rochdale, and then asked questions about the role the Planning Board played in the registration.

In the first place, Chester feels that the Planning Board and the Council did not have the moral support or the faith of the administration. When there was any trouble within the colony, the Planning Board was called upon to solve them because the administration felt, according to Chester, that the Planning Board would either have to solve them or lose its status with the people. And the Planning Board did solve the problems that were presented to them. But when the issue was something that concerned the WRA or the Government vs. the people, the Planning Board and the City Council were not trusted. They were looked upon more as possible obstructionists. They were not called in until the administration got into trouble with these matters. They did not chose to discuss the matter beforehand with these bodies and actually seek out their advice. This, Chester believes, is one of the main reasons for the failure of the Planning Board or City Council to take any firm stand. The afternoon before the registration, they heard the message from the Army team, but did not get a chance to have final questions answered. The answers to the 160 word questions were evasive answers, partly because there had been too many questions and too many foolish questions asked. Lt. Carroll had not been of much help because all he could do was to read the message, and he did not release the answers to the questions on Form 304 except in a brief meeting with the Council.

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The point at which the Administration showed definitely that it was suspicious of the Planning Board was when the Planning Board tried to issue statements to the people, clarifying its stand. After the answers to the 160 word questions arrived and registration was begun at the administration building, there seems to have been a feeling on the part of the people that no decision would have to be made because something would be done by the leaders. Some move on the part of the Planning Board was expected by the people, which would have probably helped to make up the people's minds one way or the other. On February 18, the same day that registration began, in the administrative section, the Planning Board issued a statement in Japanese clarifying its stand. This statement was directed towards Isseis and clarified the main issues that the people were concerned about. The fact^{is} that Isseis who did not want to leave the project, would not be forced to do so, that a wholesale opposition to the registration would be of no avail, why the registration of the Isseis is being required, that those who want to remain in the U.S. should not reject the registration without thought, that the Planning Board cannot make the decision for everyone on this matter, that each family should solve its own problem. Then these points were followed by a short paragraph in regard to the registration of Niseis. Translated it reads:

"Since the registration of Niseis is concerned with Selective Service we desire deeper consideration on the matter. As parents, be good counselors to your children. We should be careful that there is no rash and unconsidered (Keikyo modo) in regards to this important problem. We would like to have your earnest consideration on these matters and clarify the stand of the Planning Board." (see document)

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Coverley said that the statement could be issued if the last paragraph was taken out. He probably thought it inadvisable for the parents to advise their children and possibly saw a sinister design on the part of the Planning Board to influence the Niseis and their decision. As matters stood, the Planning Board was advising against rash action. Because of this attitude of suspicion on the part of Coverley (there was a report earlier that it was Fleming that turned it down), the Planning Board felt indignant toward the administration. For awhile they thought they would issue the statement leaving a part of the last paragraph in just to show the people that the administration had censored the last paragraph, but this was only a passing fancy. If the administration felt like that, the Planning Board decided that it would not issue a statement at all. This happened at a time when the people were delaying their decision because they expected some action on the part of leaders.

Two days later a statement was issued to Planning Board members telling them not to advise the people on what decision to make, but to remain neutral. It also advised its members not to take a leadership role in the discussion at block meetings. The reply from Coverley to this was a flat refusal to allow its issuance. (see documents)

More important, possibly, was the demand that registration be postponed a week in order to give the people a chance to cool down after the boys from Block 42 were taken away at the point of bayonets. This was flatly refused, as well as the request to return the boys from Block 42. The Planning Board and the Council then resigned, and this

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resignation was, as Chester put it, in protest of the stand taken by the administration.

Chester admits that the Planning Board made some mistakes. One was to accept the responsibility of handling the registration matter without knowing all of the facts. All of the questions they had in mind were never all answered by the administration. Chester's advice to future Planning Board members is never to accept the responsibility for a problem unless they have all of the facts on hand. The second mistake that the Planning Board made was not to digest the questions that came in from the various blocks, weed out the poor questions, and send in only a few questions to Washington to be fully answered, instead of getting 160 word questions only superficially answered. Only the duplicate questions were eliminated, and many foolish questions were left in. Part of this, Chester feels, was due to the fact that they were pressed for time, or felt that they were. When asked whether there was a fear that some of the block people would feel hurt if their questions were thrown out, Chester did not admit that this sort of fear existed.

Chester feels that the Planning Board did the right thing by not taking a definite stand and leaving the decision up to the people, because that was the only thing that would have solved the problem. He felt that meetings were doing very little good because the "agitators" were gaining control of these meetings. When the Planning Board resigned a new body came in, those members who were replaced were those who were "liberal", and they were replaced by "agitators."

2. Chester Ogi

Chester is another one of the intelligent persons on the Project who has been selected to attend Rochdale. Chester says that he is looking

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forward to go into coop work because he feels that in the future coops will be important. He thinks that big business and taxation are going to drive many people into coops. His field of choice is business administration. Chester does not regret at all that he was evacuated. In fact, it has been a very fortunate thing for him. He believes he has learned so much through his work that it was worth all of the trouble he had to go through. He does not feel that he has wasted his time serving the people, because he knows his experience has done himself a lot of good.

3. Walker and Wilder

Chester believes that Walker and Wilder resigned from their position because of Coverley. For one thing it was difficult to get the administration to do anything for the schools. When this registration came up, Coverley was in favor of using the teachers and closing the schools in order to carry on the registration. Walker was against this because he had worked hard to get about 230 boys to come back to school and closing down the school at this time would only give those boys an excuse for staying out of school again. He felt that the education program was too important to sacrifice at a time like this. Another thing is that the Administration is in favor of letting all children above 16 attend school if they do not want to. The reason behind it according to Chester, is that the administration is running short of workers because of the relocation program, and want to use those above 16 to fill in the gaps, especially in the menial jobs, such as farm work. Chester seems not to have heard that the school is not under the California State school system, but under the federal school system. The fact that on March 27 the announcement that high school students above 16 did not have to attend school anymore came from Frank Fagan of the Placement Office, however, is significant.

JOURNAL

James Sakoda
Tule Lake

Tuesday
March 30, 1943

1. Yoshida on Planning Board

JS went to see Mr. Yoshida and talked with him casually after playing two games of go. Mr. Yoshida is the Executive Secretary of the Planning Board and is in a key position to know what is going on. However, he is quiet, and does not offer much information. JS wanted the original lists of questions that were sent in from each block on the registration problem, but he said that they were burned up because the FBI came in to investigate and they did not want some of the block decisions against registration on file. The recommendations to the Spanish Consul were also destroyed.

Mr. Y. insists that the policy of not taking a definite stand which was taken by the Planning Board was set from the very beginning. He believes that this was not done because the Planning Board members were afraid of this hot-headed group. Mrs. Yoshida feels that this element of fear was involved.

Soon after the new Planning Board members came into existence a vote was taken to see how many blocks were in favor of definitely not registering, and it was learned that only 9 out of 46 blocks represented were in favor of definitely not registering. The hot-headed group did not like this, because it made those blocks which were on the fence hesitate to come out definitely for an extreme stand against registration.

Thursday
April 1, 1943

1. WRA Registration Trial

JS talked to Miss Evelyn Rose this morning concerning the definition of a Kibei. Since Frank and Tom were both leaving they went out to see them off. As they were walking, Rose told JS of the WRA trial that had taken place yesterday.

Eighteen boys had been called back from the C.C.C. Camp. (Rose called it