

SEPTEMBER 3 -- (1)

attitudes

"If the Nisei weren't so goddamn busy being Japs, they will get along better." So spoke Len Nelson during the height of leave clearance hearings in the fall of 1943. He was referring to the Nisei just out of high school or just a few years out of high school; that is, the Nisei of the age group between eighteen and twenty-two or twenty-three. Nelson was called on to make the remark as a result of our observation that the Nisei of the age group were particularly outspoken in expressing their resentment and bitterness toward America and Americans in their leave clearance hearings. It was our conclusion then that in terms of verbal statements the Nisei were ~~more~~ ^{er} bitter and ^{more} resentful than those of other age groups. This phenomena was later corroborated by Opler's paper on leave clearance hearings from Manzanar; the paper contained remarkable examples of frank expressions of resentment held by these young Nisei against race prejudice in America.

Why ^{were} the Nisei of eighteen years of age or of twenty years of age or of twenty-two years of age ~~were~~ more resentful than those of other age groups? The question has bothered me for a long time. I could not explain it, because I knew that they could not have faced too many rebuffs because of racial discrimination in their young lives. At the time of evacuation, they were either in high school yet or just graduated from high school. They had been accepted, or at least partially accepted, by their Caucasian friends in school; they had less occasions to feel race prejudice than the older Nisei, who had to struggle for their existence in the unfriendly world. It had been my observation that the awakening of race consciousness ^{did} not come to the Japanese in California, generally speaking, until they had attempted to establish their economic and social status after their graduation from school.

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The Nisei of the age group could not have ^{had} sufficiently ~~had~~ time to meet the adverse world due to the differences in physical characteristics. The experiences of the evacuation were severe to all the Japanese alike; the experiences of these Nisei could not have be any more disastrous than ^{those of} other Japanese, if not less disastrous. Then, what happened to them to make them bitterer and more resentful towards their own country?

Recently, I have read Stonequist's treatise on the Marginal Man (Everett V. Stonequist, The Marginal Man, New York, 1937), and I have gained a better insight into the problem. If I were to borrow Stonequist's hypothesis, the Nisei has at least three significant phases "in his personal evolution: (1) a phase when he is not aware that the racial or nationality conflict embraces his own career; (2) a period when he consciously experiences this conflict; and (3) the more permanent adjustments, or lack of adjustments, which he makes or attempts to make to his situation." (Ibid, pp 121 - 122)

The Nisei in question ^{was} ~~were~~ still in Stonequist's first phase of evolution when the war broke out. He had had "no inner conflict due to " the racial or nationality conflict. "He was not sensitive about his race or nationality because he was not 'race-conscious'. Race-consciousness is one form of self-consciousness--- a consciousness which arises in the person when he becomes aware that others regard him in a certain way because he belongs to a particular racial group. When, for instance, the Negro becomes aware that he is a Negro and that others are acting towards him in a certain way because he is a Negro, he is race-conscious." (Ibid.)

With the outbreak of war and evacuation, the Nisei was

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made acutely aconscious of his race, probably for the first time. Because of his ancestry, he was treated differently from other Americans; he was treated similarly with Japanese aliens. He was aggrieved because he was treated worse than German or Italian aliens.

With the evacuation, the Nisei became a marginal man. ~~It~~ ~~was~~ He became aware that he was a Japanese and that others acted towards him in the way because he was a Japanese. It meant "not merely a consciousness of race as such but also an associated consciousness of uncertain, usually inferior status: the individual is under a certain stigma in the eyes of the dominant group." (Ibid.) For him the evacuation constituted a severe crisis --- a traumatic crisis --- a situation in which his usual habits and attitudes broke down completely. He was thrown in a relocation center, where the Japanese culture, which he disliked or despised, became dominant. He had ~~to~~ find "himself" again. He was forced to reconstruct his conception of himself as well as his place or rôle in this foreign society.

It was not difficult to conceive that the Nisei could not adjust himself in the relocation ~~center~~ center. He again found himself not belonging to the dominant group in the ~~center~~ center. "The extent of his assimilation measures the depth of his psychic identification, and this in turn measures the severity of the mental shock when he experiences the conflict of cultures as it bears upon his own social acceptability." (Ibid, p. 140) For him the ~~experience~~ ^x experience was too much of a shock. Personal relations and cultural forms which he had previously taken for granted suddenly became problematic. He did not know how to act. There was feeling of confusion, of loss of direction, of being overwhelmed.

The Nisei in question assimilated the culture in which ~~he~~

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lived, having unwittingly identified himself with it. When he became conscious of the cultural cleavage which involved his own personal destiny, this identification was disturbed and thrown into consciousness. But the process of dissociating ~~himself~~ himself from something which had formed the matrix of ~~his~~ deepest personal characteristics could only be painful and incomplete. "The making of a new racial or national identification is forced by the violent emotional reaction against the old. The old identification, however, though shaken, continues to exist and trouble ^{the} mind." (Ibid, p. 146) The Nisei struggled to break way from his previous identification with America. He became outspoken in denouncing his loyalty to his country. Yet, in this interval of transition, he was suffering from a divided loyalty. Because of recurrence of ~~his~~ bitter memories of race consciousness, he became more vigorous in attacking the country, with which he had been completely identified. It became a vicious circle. There could have been no other way for him and other Nisei like him ~~other~~ than being "so goddamn busy being Japs".

(~~///~~ For the outspoken Kibei, I have a different interpretation for their behaviors. This argument, therefore, does not apply to the Kibei.)

September 14

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A fear that these relocation centers might be closed in the near future is gripping many people here. It is more widely believed now that concomitant with the lifting of the military zones on the Pacific Coast the WRA would announce the date of its liquidation. They believe that the life of the centers could not be expected to last any more than one year from now. This fear is somewhat intensified with the accelerated Family Counseling Survey. They think that the purpose of the Survey is to ascertain how to relocate the evacuees, and more specifically how the WRA could close the centers as soon as possible.

It is also true among the owners of real estate in California

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that the California opening is anxiously awaited. They planned to return to their homes as soon as they are allowed. In contrast with the property owners, others are taking a general attitude that they have nothing to gain by going to California before the war is over.

One of many who belong to the latter group expressed sadly, "I have nothing left in California. I sold my farm equipment away in fact, it is better to say that I gave my farm equipment at the time of evacuation. My furniture is gone, too. If I go back, I must look for some job. But I don't know just what. I am too old to start farming all over again. My children are too young yet. Where can I find the money to buy new furniture? I don't have the money."

Another Issei of this group said, "California or no California, I don't want to leave this center. We are much better off here than we have ever been. I have five of my family working besides myself. We can save as much as one hundred dollars every month here. I can't see any sense in going back now."

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Attitudes
This is the conversation between two high school girls that I overheard:

A: "All ~~that~~ ^{that they do} people around here ~~do~~ is to talk about others. And that's not complimentary either."

B: "I know it. Why don't they leave them alone?"

A: "They've got too much time on ^{their} hands, and don't know what

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to do with it."

B: "If we stay here too long, we will be like them, too."

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Charles Popkin, the head of the Construction Section, who is to leave Poston for the Indian Service after the completion of the adobe school project in October, believes that evacuation was a blessing in disguise to the Japanese. He has trained many draftsmen and construction workers and they are all employed in the field now on the outside. Speaking of the draftsmen, Popkin said that the Japanese had very little actual experiences in the line, although they had been trained in school. They knew what to do with some special segments of construction works, ^{to} which they had been assigned in minor capacities while working for architects before the evacuation. But they did not know how to coordinate blue prints of different parts, nor did they know how to transpose the blue prints into actual construction. After coming to Poston the Japanese were trained, by necessity due to a lack of competent Caucasian workers, in every line of the construction of adobe school buildings. They gained valuable experiences here and have successfully relocated to the outside. This is also true with the construction workers. Popkin is very proud of the fact that he has trained so many Japanese in the field where the Japanese could not penetrate, and of the fact that the vast adobe building program will be completed in a month.

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In reading Louis Adamic's From Many Lands (New York, 1939), I was attracted by the following passages because of their parallels among the Japanese. These statements can apply to ourselves by merely substituting the word "Japanese" in the proper places:

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"I dislike to merely defend the Jews," he replied, ". . . but my impression, stating it as objectively as I can, is that their clannishness is, roughly, one-third a matter of their own impulse and making, a result of their desire to hang together communally and otherwise, and two-thirds imposed upon them by the attitudes toward them of the non-Jews. . . . For years Peggy, a Gentile~~s~~ afflicted with the name of Steinberger, had difficulty in renting houses for our summer vacations. She was refused as a would-be tenant in Greenwich, Connecticut, on Cape Cod, and elsewhere; and finally we had trouble finding people willing to sell us a summer place which was not in a Jewish community. I resisted the pressure to drive me into Jewish clannishness at Harvard; I have been resisting it in New York and elsewhere in recent years --- successfully, so far, perhaps only because I am more advantageously placed than are most Jews. Most of them cannot cope with it. They become clannish. . . . How long will I hold out? . . . I am supposed to be a fairly well-known doctor, but before I enter the home or hospital room of any of my influential or well-known or very wealthy Gentile patients I look at myself in a mirror if I have the chance, to make sure about my appearance. If there is no mirror, I examine my self as well as I can without it. I feel my necktie to make sure it is straight. All this because I am a Jew. I am conscious that I am on trial; not only I, myself, but Jews ----" (pp. 48 - 49)

Dr. Steinberger was self-conscious as a Jew among Gentiles. I was very self-conscious among Caucasians. I was always conscious of how ~~how~~ I would appear to the Caucasians, and how what I said would be regarded by them. I, too, felt that I was on trial. I avoided, or tried to avoid, Japanese clannishness. But this was I before evacuation.

Evacuation brought a drastic change in my race consciousness. Race-consciousness of a different nature set in myself. I cannot analyze the difference; better to say, I have not had an opportunity to analyze it. It was different. No longer ~~did~~ I feel that I am on trial. No longer did I "look at myself in a mirror if I have a chance" among the Caucasians, nor did I care. I was resigned to

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the idea that I am a Japanese and am being treated as such. I became to feel that I am as good as any one of the Caucasians. I was defiant; "Yes, I am a Japanese. So what are you going to do about it?" Should I say that with the evacuation my inwardly-directed race consciousness transformed into outwardly-directed violent race consciousness?

It is strange to say that race consciousness of the pre-evacuation type returned to me during my trip to Salt Lake City, and it remained only for the duration of the trip. Here is a food for thought for a later study.

Clannishness, as a rule, is not a specially desirable quality. There is a great deal of it in a number of the new-immigrant groups in the United States, as well as among the old-stock Americans. It usually is an ingrown, introvert, negative tendency, destructive of some of the best attributes of the groups and the individuals in them. It becomes a matter largely of neurotic intra-group bickerings and pettiness. (p. 91)

In 1923, Rev. John Wargelin, then president of Suomi College, wrote, in a little book, The Americanization of Finns, that a great number of the American-born sons and daughters of Finnish immigrants were ashamed of their parents. I have the same information from numerous other sources. This shame of parents was widespread as recently as fifteen years ago and was due, in part, to the already-mentioned prejudice against the Finns and the immigrants in general. But, in no slight measure, it must be ascribed, too, to certain ill-considered aspects of the "Americanization" movement, which was at its height about twenty years ago, when most of the immigrants' children were in their teens and early twenties; and which implicitly --- and sometimes explicitly --- scorned and fought everything that was not more or less Anglo-Saxon American. It stamped the immigrants from backward non-English-speaking countries as inferior in the eyes of their children, who were made fun of, or who experienced antagonism in various forms and in diverse connections, also on account of their difficult names, or because they lived in homes where certain "foreign" customs persisted. The youngsters blamed this antagonism on their parents, not on "Americanization." The result was conflict in the home. Boys and girls wanted to change their names, refused to learn Finnish, and did not want to know anything about Finland, even if some of the more articulate and better-educated parents were able to tell them about the old country. (page 93)

In addition, with the Japanese, much stronger force was work-

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ing against them to increase the cleavage between the parents and the children. Since the early thirties, the Japanese in America were identified by those of other racial groups as "aggressors" in China. The children received the resultant wrath of the anti-Japanese militarism. They were made to suffer in public. The Japanese children, in turn, regarded their parents as a symbol of the militarism by which they suffered.

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September 18

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Attitudes

The following poems must have been written during the early stages of relocation centers by some Nisei, whose ^{ti}identities are unknown. These have been circulated among the Nisei, and I do not believe that these poems were written by Poston residents.

THE JAPANESE NISEI

THREE THOUSAND JAPS IN A LIVESTOCK BARN ----
Young and purposeless, full of zest to live,
Eating and playing, and just loafing around,
Just plain lazy, down to the ground ----
With women on their minds, and men on their minds,
For sake of amusement, anyone they could find,
With synthetic leisure
Gambling
and dancing,
Just nothing to do.

THEN I LOOKED FAR INTO THE FUTURE
AND I SAW A JAP RESERVATION
Wrought from the deserts and the highland plains,
Tormented with suffering of a million pains;
Condemned to loneliness, and cesspool of frustration,

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Isolated and removed from the rest of the nation,
Crammed into barracks by so many heads,
Government clothed and government fed.
With rules and regulations to destroy self-respect.
And 10:00 o'clock curfew, our quarters to inspect!
With children growing up amidst the flies and the dust
To forget that we once held Americas as MIGHTY AND JUST.

America at war!
Against tyranny,
Diabolical murder,
And hate,
Against useless bloodshed of youth in their prime,
For justice, Humanity, and the right to live
Fully, completely -- not in pantomime!

My hat's off to you,
The welder,
The doughboy,
The r  veter,
Marine,
The farmer, the baker and air raid warden,
The WAAC and the pilot, the factory hand too,
The sailor, and tender of Victory garden.

Who silently bear
The ration of sugar,
Of gas,
And of shoes,
And wistfully dream of the time that they had
Their loved ones near or a two-inch steak,
Another cup of coffee, a car in which to gad.

They also dislike
The thought of a German,
An Italian,
Or Jap,
Of fascism that threatens the things they hold dear.
They detest not the fact that our eyes upward slant,
But that we represent an "ism" that they fear.

Can you not vision
When victory is ours
And the smoke has been cleared,
That the hatred for Japs will be washed from the minds
Of the millions that are by hysteria now wrought
Into bitterly hating anyone of our kind?

Let not your heart
Be filled with ill thoughts
That furrow your brow
And let bitterness travel amok in your brain,
Wreaking destruction and stagnation of spirit
When cheerfulness and optimism you might as well feign.

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It's not only for
Your own peace of mind
But think of the others
Whose lives are tainted by your doud ballyhoo.
Out of kindness to them, perhaps you ought try
To make life a joy -- not eternally blue.

For naught do you gain
By rampant imaginings
Of hundreds of things
That create a hell out of any old place
And liberally spread much misery around.
Why snip off your nose to spite your own face?

(A copy of the following poem should be in Tsuchiyama's files.)

THAT DAMNED FENCE

They've sunk inposts deep into the ground,
They've strung wires all the way around.
With machine gun nests just over there,
And sentries and soldiers everywhere!

We're trapped like rats in a wired cage
To fret and fume with impotent rage;
Yonder whispers the lure of the night
But that DAMNED FENCE assails our sight.

We seek the softness of the midnight air,
But that DAMNED FENCE in the floodlight glare
Awakens unrest in our nocturnal quest,
And mockingly laughs with vicious jest.

With nowhere to go and nothing to do,
We feel terrible, lonesome, and blue;
That DAMNED FENCE is driving us crazy,
Destroying our youth and making us lazy.

Imprisoned in here for a long, long time,
We know we're punished though we've committed no crime.
Our thoughts are gloomy and enthusiasm damp,
To be locked up in a concentration camp.

Loyalty we know and patriotism we feel,
To sacrifice our utmost was our ideal,
To fight for our country and die, mayhap;
Yet we're here because we happen to be a Jap.

We all love life and our country best,
Our misfortunes to be here in the west;
To keep us penned behind that DAMNED FENCE
Is someone's notion of National Defense!!!

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To the author of "That DAMNED FENCE"

IN RETALIATION

Onions to you, brave samurai
Who for your country wanted to die
Who whiles away his precious time
In writing bitter poems that rhyme.

Why spend your hours in cursing a fence?
You may regret it many years hence.
Why let cynicism rule your mind
By making you sit on your behind.

And write such witty compositions
That poison your spirit and disposition.
You clearly show you do have talent
'Tis better by far that it stay latent.

Instead of loudly bemoaning your fate
And letting your intelligence dissipate,
Conclude that the fence will never yield,
And open wide vistas of distant fields.

To inebrates, lazy ones, or pessimists,
Who they themselves will not assist
In bringing about the reign of peace
With the fall of Hitler, horrid beast!

So unrest you feel in concentration
Nothing you gain by its damnation.
Turn fertile brain along other paths,
And give hate and gloom a thorough bath.

Loyalty, patriotism, you say you know
But now, you have no place to go.
No heroes' glory in your sacrifice
But still it's cutting a little ice.

Remember blood falls on foreign lands
From young America's hearts and hands
Should democracy survive for those like you
Who over a fence make such ado?

Names I've called you, and you'll admit
It rankled you a little bit,
But please don't sput profanity
Cause this is written in amity.

September 19

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Outline

In the showing of a newsreel film here a few days ago, a map of the central and south Pacific appeared on the scene. Dotted lines moved on the scene to demark the Japanese occupied section. Then, to indicate the section a striped Japanese flag was painted over it. Immediately, about twenty persons went into vigorous hand clappings. A few moments later, loud, hearty laughs were heard from all over, indicating their amusement over the clappings.

This certainly is a new trend. In the former days, the hand clappings were usually joined by many others when the Japanese flag appeared on the scene. The simultaneous appearance of laughs is very significant. It might be interpreted that the people as a group has matured; or that they became sophisticated. At least, it can be said that they are not tense or nervous as before.

SEPTEMBER 24 -- (1)

I have interviewed several girls who work in the Fiscal Section and ^{have} obtained the following information (Cf: September 22, page 1):

1. It is almost impossible to put finger on what are bad in the Section. But the atmosphere is generally anti-Japanese. The Caucasian workers ^{consider} ~~consider~~ themselves superior to the Japanese, and the evacuee workers sense the attitude.

2. The Caucasian workers do not like to be pointed out of their mistakes. On several occasions, evacuees called the attention of the Caucasians ^{to} ~~for~~ their mistakes. As a result, the Caucasians acted "nasty" to them and "took it out" on them later.

3. Complaints are taken to Taylor by the Caucasian workers. Taylor scolds the evacuee workers without hearing their side of story.

4. Although the Caucasians loaf, the evacuees are forced to work all the time. They expect the evacuees to work as much as those getting so many thousand dollars a year. The evacuees are ordered to come in at eight o'clock in the morning, and cannot leave the office until five o'clock sharp.

5. When new comers start working in the office, the Caucasians expect them to know everything from the beginning. They do not teach them.

6. Some girls were dismissed for no serious offenses in the past. Some of them were given thirty days' suspension under the WRA instruction for disciplinary dismissal.

7. The Caucasians are granted "annual leaves". The evacuees are not allowed to take vacations. Recently, a girl took a vacation with ~~out~~ a full approval of her immediate superior, Mrs. Andersen. While she was away on vacation, Taylor sent a memorandum to

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every worker that no evacuee is entitled to "annual leave". When the girl returned to the office, she was told that she could not receive a pay for the week that she stayed away. Mrs. Andresen was sorry and offered to pay her out of her pocket. But the evacuee girl refused to accept money from her. After much arguing, Taylor gave her a sick leave of three days; thereby she lost the pay for four days. This girl had been working since November, 1942 without ~~any~~ day-off.

8. One Stewart, one of the Caucasian workers in the Section, is credited to have said, "I won't trust these goddamn Japs for anything."

9. Stewart wrote a memorandum to the Disbursement Officer requesting denial of a travel grant to an evacuee who was sent to Phoenix jail for violation of the Selective Service Act. In it, it was said, derogatory remarks to the evacuee were made. One sentence was quoted by one of the girls whom I interviewed. He wrote, "This bird went in clink . . .". An evacuee girl in the office saw this memorandum and was offended. She showed it to other evacuee boys in the Section, and told them to protest to Stewart that such remarks should not be made in official memorandum. When Stewart was protested, he laughed and refused to revise the wording in the memorandum. Instead, he passed it to other Caucasian workers and tauntingly asked, "These guys want me to rewrite this memorandum." They together made fun of the boys who protested.

10. Oye, the Placement Officer of the Employment Office, told me that it was no use to send new workers to the Fiscal Section. He had sent many in the past, but Taylor and others were not satisfied ^{with them}. They fired them left and right saying that "the workers were not competent."

OCTOBER 1 -- (1)

In A Guide for the Bedevilled (New York, 1944), Ben Hecht

Writes:

I met him in a history book, He is a tall, handsome man with an imperious eye but an unhappy mouth. He is a Portuguese Jew of distinction, and lives in elegance in the city of Bordeaux, France; time, 1763.

Alto
The Senor owns a few sailing vessels, trades with the people of the Indies, has a carriage with four horses, pomades his hair, takes snuff, carries an ivory-handled cane, and reads the latest works of the new French Freemason, Arouet de Voltaire.

These are admirable works but they, nonetheless, disturb Senor Pinto, for there is much in them that is unpalatable to a Jew. The merchant of Bordeaux calls in some of his friends. They arrive in velvet carriages drawn by happy horses. They discuss the matter of this Jewish calumny of Monsieur Voltaire over tall bottles of wine. The Jews must strike back at this Freemason. And who is there better fitted than Pinto, so rich, so well read, so talented?

Thus, by acclamation, Senor Pinto is declared Champion of the Jews. He seizes his quill, produces in five weeks a fine volume of rebuttal, and takes this volume to Paris to hurl at Voltaire. The rebuttal says that Voltaire is a fool in assailing Jews as if they were all alike. Senor Pinto points out indignantly that the Portuguese Jews, who "are all practically aristocrats," despise German and Russian Jews as deeply as do any of their other despisers. All Voltaire has to say against the Israelites, cries the Senor from Bordeaux, might well be true of these same uncouth German and Russian varieties. But it is in no way applicable to the fine, high-class Semites only recently driven out of Portugal.

I shake hands with Pinto. He soothes me. He reveals that neither Voltaire nor any anti-Semites have a corner on intolerance. It is not good for a people to be too much in the right, too noble, too flawless. It would unbalance them. They would become then like a badly written character in a play -- the one who had nothing to do but recite all the long, dull speeches on goodness and honor. The Jew is no such bore.

I applaud Senor Pinto and bring him to the footlights for a bow -- at the end of Act Two. He looks around with imperious eye, takes a pinch of snuff and smiles with the arrogance of a Cardinal.

But Senor Pinto's distaste for all Jews but his own brocaded variety has an unhappy Act Three. Attracted by this dandy's boasts, Christendom looks on the towns of Bordeaux and Avignon and is shocked to

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to see Jews living in such high estate, Jews with ivory-handled canes and velvet capes and large sailing vessels full of spices and gold plate. Unlike the Epicurean Pinto, the Gentiles are unable to savor the distinction between Portuguese and German Semites. They launch themselves at once into the bedevilment of Pinto's own people. The Portuguese Jews of Bordeaux are atripped again of their dignity and treasures and sent packing into ghettos.

Another reason I admire Pinto is that he permits me to say, here is one Jew who was victim only of his own stupidity. I imagine there are many such, but Pinto stands in a spotlight. There is a certain relaxation in beholding the Jew as a villain, even if it is only himself he outrages. There is also a historic lesson in Pinto, for he reveals that when the Jew plays villain, there are always better villains around to steal the part from him.

Senor Pinto also helps me to understand many Jews of today who have come to high estate in various lands. These elegant ones are ever ready to repudiate all Jews without ivory-handled canes, collections of fine paintings, or the ear of an archibishop. No more than poor Pinto will these Jewish Fortunatuses know that, in the eyes of anti-Semites, Jews are as inseparable and identical as Siamese twins. No more than Pinto will they learn that even espousing so un-Jewish a cause as anti-Semitism never makes a Jew less a Jew.

But Senor Pinto is not entirely a villain nor yet a fool. He is more the victim of a certain logic that the world refuses to share with him. This often troubles Jews more than the calumnies of their enemies. The logic in their own heads informs them they are not Jews at all, judged by any Jewish standards they know. They are cynics, philosophers, sophisticates, and even atheists. They care no more for Jews than for Patagonians. But there comes a morning when they always wake up -- Jews. History stands outside their windows and, in a voice that seems truly that of an idiot, bids them attend a massacre being held for Jews only.

At such a time the Pintos and the near Pintos beat their bosoms and catch a look at the true meaning of the Jew. He is part of a game the world plays. Although it devote itself eagerly to his extermination, it cannot afford the loss of his Jewishness. This Jewishness is not essential to the Jew, who may outgrow and outwit it. But it is to his enemy, who refuses to outgrow a panacea so soothing, so enriching, so ego-inflating as anti-Semitism.

Among the Japanese in the United States, especially after

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Pearl Harbor, there were many Pintos and near Pintos and their "pintoism" irritated and disturbed the "German and Russian Jew" Issei and Kibei. The Japanese Pintos, too, had an unhappy Act Three. They found themselves behind the barbed wires. To them, too, there is a morning when they always wake up -- Japs. In Act Three, the Japanese Pintos were taunted and reminded by the "ghetto" Japs that "Japs are Japs as long as they have the Japanese physical characteristics."

The "German and Russian Jew" Issei and Kibei always remind us that the Pintos of the JACL, of the anti-Axis League, of the FBI, etc. might have outgrown and outwitted the Jappishness, but their "Gentile" enemy refused to outgrow a panacea so soothing, so enriching, so eo-inflating as anti-Jap-ism.

November 4

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People here are remarkable for the lack of interest in the national election. There is almost no discussion either on the party platforms or on the future administration. Whenever questions of who might be elected, they are generally agreed that Presidents/ Roosevelt will be re-elected.

A Kibei girl, about thirty-five years old, an evacuee from Riverside, asked me this.

"Lots of people say to me that if Dewey is elected, he will negotiate peace with Japan. But they don't think Dewey will be elected. Do you think Dewey will stop the war?"

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Ralph Gelvin, the Associate Project Director, left with his

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3-a

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family for Chicago on the night of December 30. He is to report to the office of the Indian Service in Chicago for a new assignment.

Nomura had been planning to give a farewell party for Gelvin and Empie jointly by the three units. James Takashima, the chairman of the Community Council, however, staged the party in Camp III without inviting the other units. Nomura accused Takashima of bad faith, of slipping it over on Unit I. He told me he wanted to criticize Takashima in the next meeting of the Community Council. Nomura could not arrange for a farewell party for Gelvin, because he left Poston the next day.

In appreciation of Gelvin's service to the Poston residents Nomura is contemplating of sending an honor scroll, bearing words of appreciation and the signatures of Unit I. residents. Head received 5,100-5,200 (previously reported as 7,000 by Nomura by mistake) signatures when he had been mentioned as resigning from Poston. Nomura wants about 3,500 signatures from this unit. "That will be about right in comparison with Head's 5,100 to 5,200 signatures. We don't want give too many signatures to Gelvin, you know." Nomura explained. "I think it will be much better than giving giving him a farewell party. Because this will help him in the future for his advancement. We will send its copies to Commissioner Collier and Secretary Ickes."

Administrative
Attaches
3 a

JANUARY 3 -- (1)

Today residents were discussing the speech made by Wade Head last night on the Block 4 stage between the Shibai acts presented jointly by the Engel-bu of the three units. The first act commenced at 6 p.m. and Head came on at about 8 p.m. To maintain my record of honesty in this Journal I must confess I did not go there to cover the speech. I hated to sit through the monotonous initial acts of "Chishin gura". (The 47 Ronins) in the chilly night to hear Head speak. Besides, I was tired. However, I was surprised this morning by the way the residents discussed it as the main topic of the moment. Even it held the interest of women. This is the first time that any speech by a Caucasian personnel attracted so much attention of the evacuees. The speech was a long one; it lasted for one full hour. Just because I was not there to hear it, I tried to reconstruct it by inquiring many persons for detail. Their answers were fragmentary; they could remember a few highlights only, and around these highlights they offered their opinions, too. For instance, if my informant had been regretting about the way people are spending money, he informed me, "Mr. Head told us not to buy too many things too freely from Sears. He said we are spending too much money." In another instance, if another informant was the one who had a difficulty in getting manpower, he said, "Mr. Head said there are too many persons sitting and doing nothing. That's bad." The highlights or resumes reported to me varied according to the interest of informant. I regretted I was not there to hear it.

The points mentioned by Wade Head and reported to me fragmentally by several persons are as follows:

1. This war is to last six more years.

JANUARY 3 -- (2)

2. Food must be produced here by the residents. The extensive agricultural program had been planned. Already we would have 2,000 acres cleared soon.

3. We have troubles with the younger residents. It is the fault of their parents, school alone could not cultivate them.

4. Too many people are spending too much money. Save.

5. Don't buy from the outside stores like Sears, if possible. Patronize your canteen.

6. Too many people are idle.

7. Whether he would leave Poston or not depends on how people would cooperate and get down to work. He would decide it in the near future.

Among these the most discussed was his statement that the war would last six years more. Every one seemed to have gotten his cue for discussion from this. I heard many say, "I hate to stay here for six years more," "That's too long," or "He doesn't know America is losing," etc.

In anyway it is looked upon, Head's speech was a huge success. Nagai and Okamoto have pulled a clever stunt by sandwiching Head between the Shibai acts. It certainly reached the Japanese speaking public.

See also Administration, January 7.

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Jan 9
3a Attitudes

M. Okamoto, the City Manager, told me that he is supporting Wade Head, even to the idea of sending the delegates to the Chicago conference, for which he fought bitterly in the Council meeting, in order to assist Head in his colonization proposal. If we developed a large-scale farm here, Okamoto believes, the Japanese will be able to remain here in case they cannot find any place to go at the end of the war.

Okamoto argues that we should not cooperate with any other proposal which may be presented to us by the W.R.A. in the future, if the government failed to take up Head's proposal.

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Jan 10
Attended
3d
George Nagakura informed me that a Shindo with his parents went to Hayanos and apologized for sending the Christmas card. The committee of eight is trying to patch up the differences between the families. Kuni Takahashi, however, is obstructing the final solution by his insistence for Hayano's apology in writing for "falsely" accusing his son.

H. Okabe of the Executive Board informed me that many people have been criticizing Hayano as being small to take a "kid's prank" seriously. They feel that being the Assistant Director of Education Hayano should not mind such a minor matter, let alone taking it to a Police Commissioner. Evidently the criticism is coming from his enemies, which are many. It is interesting to note that these critical persons are justifying the conduct of the Block Manager, the Police Commissioner, and the police as they had acted properly in the way their duties had called for. They are afraid to pick a fight with anyone but with Hayano.

M. Nagai thanked me for taking a firm stand in this squabble of Block 36.

January 11 -- (8)

times at most for the duration. That would mean that about 3,500 might be able to repatriate. The number of applicants for repatriation might run as high as 21,000; 16,000 at Tule Lake, 2,000 bound at Manzanar, 2,000 in all relocation centers who applied for repatriation and expatriation since July 1, 1943, and 1,500 at Santa Fe: Okamoto urged the Managers to explain to residents how remote the possibility of going to Japan during the war. "If the result would come out unfavorable to the Japanese, I can ask Mr. Head to withhold it from the outside. I don't think we should worry about it."

The Block Managers quietly accepted the burden of conducting the survey.

Jan 11
Beh Mgr
Meeting
Attitude
3 d

City Manager Okamoto explained the Public Opinion Survey conducted by the Community Council (Sample questionnaires are attached). He spoke how the idea originated and why the survey was desired. (I recorded these in my Journal several times).

He reported that he had explained it to the Block Managers of Unit II and Unit III earlier in the day and several questions had been asked by them. These questions concerned mostly Question 3 in the questionnaire. The Managers believed it might be disadvantageous to the Japanese as a whole if there were too many expressing their desire to repatriate or expatriate. Such a result would certainly supply material for anti-Japanese agitation by race baiters, they had argued. Okamoto thought worries of this sort were unwarranted. The Spanish Consul de Amat on his last visit here, as Okamoto stated, informed Wade Head that the possibility of repatriating all the Japanese nationals who had expressed such desires was very slim. The Japanese government would sail exchange ships twice or three

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3.
Attitudes

The Block Council of 37 met tonight and discussed ways and means of taking away from the young people of the block the apartment which had been given to them for their recreational purpose. Block Manager Abe at that occasion explained to the Block Council members about the Public Opinion Survey of the Community Council.

Within a few hours I heard a rumor from the residents of adjoining blocks that "there was a big trouble over the survey in Block 37." They asked me if it was true that the Administration would shove all Nisei out of here this spring. It was obvious that two subjects discussed in the Block Council meeting were confused.

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Attitude
Jan 13

There are considerable antagonisms toward the public opinion survey. Possitive oppositions to the survey were reported by many Block Managers¹ *of the Community Council*. Several Block Managers came to Supervisor Sakai and asked him what they should do because many persons were refusing to answer the questionnaires. Sakai instructed them not to compel them to file their answers, just leave them alone. The attitudes opposing the survey that I heard are as follows:

"The Community Council has exceeded its power. They have no right to ask us these confidential questions."

"The WRA is trying to shove us out of here. Okamoto and his bunch are sucking the ass of the Administration."

"We Japanese shouldn't answer the third question, whether we would repatriate or expatriate. If we said yes to that, we would be termed disloyal."

"The idea of asking us if we want \$100 or \$1,000! They shoved us in here and we are going to stay here."

"It's not a money matter. There is a bigger issue involved in relocation. They are insulting us by asking how much we want to relocate."

"Don't file the questionnaires. You ought to remember what happened to other questionnaires. (Census and registration)"

Every block reported very indifferent, if not active oppositions, receptions of the survey. We will know more about it Monday, when they are turned in.

JANUARY 13 -- (10)

H. Okabe of the Executive Board believed that the Community Coouncil should not have undertaken this survey. The survey conducted ^{with} ~~by~~ the Block Managers ^{for} ~~on~~ their estimates of the manpower at Poston in the coming spring was more reliable than a survey of this sort. "People wouldn't answer them honestly to those questions. The Block Managers know what each resident would do in the near future, because they are in constant contact with them daily."

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Jan 15
3 Allister
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David French, the Community Analyst, was over to see me. He reported to me that Mrs. Sugino and Kiyoshi Shigekawa (the former Police Chief) are working for him. I commented that French probably hired Shigekawa to study his paranoid personality. French told me that Shigekawa was interviewing people as to which block they considered the best in camp. French wants to find out from this survey what are considered by the residents as the basic necessities for living in the center. By asking why a person considers such and such block is the best block, he will tell, say, "Because it has most pretty gardens." or "Because it is clean." I told him he should go over the minutes of the Council meetings to find out what people wanted here. The minutes are full of demands and protests. French said that was a negative way of approaching the subject. I told him to forget about the basic necessity angle; if the survey was conducted well, it will bring out very important

JANUARY 14 -- (2)

informations as to the extent of inter-communication between the residents, the way they are aligned politically, the strength of old ties having evacuated from the same district, etc. He replied that he could not hope to do that yet.

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Attitudes
Jan 17

A letter from Tule Lake reported to a resident here that the Japanese at Tule Lake took a secret poll among themselves to determine whether to return to the WRA project jobs or not. The side desiring employment under the WRA project won the issue by a ~~great~~ *slim* majority.

Attitudes
Jan 19

Okamoto informed the council disgustingly that nine blocks have failed to cooperate with the Community Council for taking the Public Opinion Survey. (Blocks 6, 11, 5, 14, 26, 32, 42,

44,

JANUARY 19 -- (11)

44 and 45 failed to turn in questionnaires as many as other blocks. Block 32, as for instance, turned in only five questionnaires filled; Block 11, 11 questionnaires; Block 14, 17 questionnaires; Block 44, 16 questionnaires; and Block 45, 14 questionnaires. Other blocks not named by Okamoto as offenders of non cooperation turned 24 to 86 questionnaires, most of the blocks in the 24 - 40 questionnaires range. One block turned in 86 questionnaires filled. The survey called for answers from everyone 18 years old or over. It means that at least sixty percent, at the most conservative estimate, of the residents were asked to fill out the questionnaires. It is a very poor showing, which I had anticipated.) "If Mr. Head had conducted this survey everyone would have filled out the questionnaires. Just because the Community Council conducted it the residents failed to cooperate. They said, "That's none of their business," and they said, "What can they do?" We decided in the Community Council meeting to take this survey, because we had to find out these figures in planning for the future. I don't think ^{I need} to repeat why we are conducting this survey. I explained it previously over and over. Maybe it was my mistake that I talked to the Block Managers when the questionnaire forms were ready for distribution. There was no meeting of the Local Council during the week. If I had the chance to explain the forms to you, the result might have been much better."

"We had the same trouble in Camp II and III," Okamoto continued. "They also expressed the same opinions. The council chairman of Unit II called me up over telephone and asked me to explain to a joint meeting of the Councilmen and the Block Managers, which was called especially for me, because there was

JANUARY 19 -- (12)

much confusion among them regarding the survey. There were too many hecklers among the residents and the Block Managers, too, did not understand fully our purpose. That is why I was asked to explain to the joint meeting, although I had talked to the Block Managers previously. On account of this meeting the result in Camp II was very good. I saw an advantage in explaining to the Councilmen and the Block Managers jointly, and I requested the chairman of the Unit III Council to call ^{a similar} ~~the~~ meeting. The result after I had spoken to the joint meeting in Unit III was very satisfactory as in Unit II. I am sorry I had not had an opportunity to speak jointly to the Councilmen and the Block Managers in Unit I."

"This is the impression I received from the Block Managers in Units II and III," Okamoto continued. "I don't think there are such Managers in Unit I. In the other units the Managers were resentful, because they had not been consulted on it in advance. They said they were higher in position than the councilmen, and that they didn't have to carry out what the Councilmen had decided, *if they did not like.*"

Kushiyama immediately stood on his feet and accused the survey as useless. "The questions concern what the residents would do in the future. Whether they would relocate or not depends on the conditions on the outside, which are ever changing. It is useless."

A heated argument followed between Okamoto and Kushiyama as to the validity and usefulness of such a survey. Okamoto finally lost his temper and shouted, "You have no right to bring it out here. You are a member of the Community Council and you were present when the matter of this survey was decided. You

JANUARY 19 -- (13)

should have argued out there ."

"You told the Block Managers that this survey is voluntary," I argued with Okamoto.

"Of course, it should be voluntary. That's what I said," Okamoto replied.

"To my way of thinking voluntary cooperation means that no coercion is exercised. You may not know it, as you are not so close to the residents as the Block Managers. The residents are suspicious of anything in a matter of survey. They believe they were doublecrossed by the surveys conducted by the WRA --- the census was one, the registration in February was another. When the WRA initiated the census soon after we had arrived here, rumors were rampant that that was conducted by the FBI. The evacuee census takers explained to the residents that the answers would be used in this project and would not be sent to the outside. It would be used to determine who are most adapted to ~~what~~ works. What happened after all those promises? The Census Office made numerous copies out of the questionnaires, some of which were sent to the FBI. "

"I turned in 14 questionnaires filled out by residents of Block 45, where there are 144 residents 18 years of age or over. If you want to make the survey compulsory, I will bring 144 forms filled out by the 144 persons. Is that what you want?"

Okamoto did not wish to commit himself on it; he requested the nine blocks mentioned to get some more forms filled out.

It is very significant that Okamoto did not come to the Block Managers, who held their weekly meeting yesterday, to complain; instead he aired his dissatisfaction in the meeting of the Local Council.

See also Relocation Jan. 22.

Continued
JANUARY 24 -- (1)

Some residents who had heard the news of the Japanese atrocities in Phillippines over the radio were telling the news to others today. Some others were searching through the pages of the Los Angeles newspapers which reached here today for the detail of the news over the radio. There is no reaction expressed by them yet, they are seeking more news about it. One man, however, called the attention of his listeners that the execution of the American flyers on the Tokyo bombing raid last May coincided with the War Bond drive going on at that time. He expressed his opinion that this news ^{was intended} ~~might be utilized~~ to stir up the sale for the Fourth War Bond Drive.

Another thought that this sort of publicity would increase from now on, and that the Japanese would do well to remain in the relocation centers for the duration.

Jan 30

Attitudes

There is a barber in Parker, who hates the Japanese like an obsession. He has a placard hanging on his window, "No Japs Wanted". According to the story of an appointed personnel, the barber has a gun in his hand, hunting for Japs, as soon as the news of the maltreatment of the war prisoners by the Japanese came out in the papers. He wants to kill every Jap he catches on the streets in Parker. The appointed personnel warned his evacuee friends not to go to Parker for the present. The barber has four sons in the armed forces of the United States, whose whereabouts are unknown.

FEBRUARY 9 -- (1)

Attitudes Tom Skai, the Supervisor of Block Managers, pinned the picture of the blind Nisei, which appeared in the Life Magazine of the February 7th issue, on the wall in his office. He had instructed his secretary to take down all comments on the picture. As the Managers came to his office this morning, he said, "Look!" and drew comments from the ~~visitors~~ visitors. The secretary recorded the following reactions by the noon time:

"Oh, my gosh!"

"Oh, a blind Nisei. Oh, how sad!"

"Who's that? Kawaiso da ne!" (It is pityful.)

"Ohhhhh, gosh."

"This guy. Oh, turtle, eh?"

"It's a good publicity for the Nisei."

"Oh, that picture. I saw that before."

"Kore wa dare?" (Who is this?)

"Oh, my brother!"

"I saw that. Sad case, huh."

"Mo mita yo." (I have seen it already.)

"What the matter with that?" "He just can't see."

"That's me pretty soon."

"Nisei soldier! Where did he go from?"

"I've seen that before."

"That was in the Life Magazine."

"Sad . . . I hope some of my friends won't get that way. If they do I wish they die."

"Who's that? I know too many in the first war. Terrible!"

"So . . . Shocking . . . What did he get? Purple Heart?"

"Eeeeeee, sad"

"You mean that thing? Blind Nisei?"

FEBRUARY 9 -- (2)

"Tsk, tsk, tsk. Blind Nisei."

"Oh, my goodness."

"He looks so young and helpless."

"I saw it. Why do you have to pin it up like that? How morbid. We saw that in the latest Life."

Okamoto referred a request from a group of residents in Unit III asking some action by the Community Council protesting for the lost privileges and rights of the Nisei. These men had asked the Community Council to protest to the President and the War Department that it was unfair to draft the "Nisei" when they had taken away the privileges and rights from the Nisei by concentrating them into the relocation centers. They ~~had~~ believed that those lost grounds should have been restored to them before the Nisei draft was announced.

Masaki of 22 stated that whoever issued the open letter signed as "Voice of Nisei" ought to be lauded for his courage for coming out with it.

Sasaki of 19 believed that the "Nisei" should hold a mass meeting and ^{should} formulate a petition similar to the open letter.

Okamoto again asked the Council whether the Community

Feb 9
Meeting of
the Local
Council

FEBRUARY 9 -- (6)

Council should invoke some action of protest.

"Dr." Suzuki of 35 held a contrary opinion. He stated that the Issei, who composed the Councils mostly now, were prohibited by the Presidential Proclamation to express their points of view on the affairs of the United States. If any action should be taken upon the matter, he argued, it should be initiated by the Nisei and discussed by them, and not by the Issei.

Nishimoto expressed his opinion that the "enemy aliens" ~~by~~ ipso facto could not protest the policy of drafting soldiers of the belligerent United States. It would be analogous to the Americans interned in Japan protesting the Japanese policy of drafting soldiers.

Yamada believed that the Nisei ought to hold a mass meeting for that purpose if they^{so} desired. The Councils should not take any action whatsoever on the matter.

See also Draft and Attitudes Toward,
February '12

Feb 17

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A Nisei couple reported this story to me. Last night their baby, six months old, did not stop crying, besides he had diarrhea for the past two days. They took the baby to the hospital at 11 P. M.

Newly arrived Dr. Boardman attended them, and found there was nothing wrong with their baby. He told them not to disturb him at such a late hour next time. When the wife asked the doctor when she ought to start giving cod liver oil, he said, "What do you care about cod liver oil. Japanese mothers never gave cod liver oil to their babies anyway. You can stand without giving cod liver oil to your baby."

The Nisei were angry about the way they had been treated by the doctor.

Attitudes
crossed
in health
& sanit.

MARCH 4 -- (5)

Articles

Commenting on the anti-Japanese movement in Colorado and in Salt Lake City, Issei remarked, "It is the same story. Japanese are accepted by communities as long as they are working for some Caucasians. As soon as they try to ^{start} ~~begin~~ some enterprises of their own, like farming on their own land or starting business houses, those communities start anti-Japanese agitations to prevent them from entrenching themselves. The Caucasians are satisfied as long as the Japanese remain as their slaves."

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Mar 9

The following articles appeared in the Los Angeles Times
of March 9, 1944:

Loyal Japanese-Americans formerly residents of Southern California should be permitted to return here after the war.X. .

Soviet Russia is to be feared by the United States in the post-war era . . .

These conclusions highlighted a poll of 224 men and women students of the University of Southern California conducted by members of the government and public opinion class of Dr. Wilbur L. Hindman, professor of political science.

Results of the poll, announced yesterday, showed that 57 per cent of those questioned were in favor of permitting interned Japanese-Americans to return to their Southland homes.

Of the 224 collegians polled, 52 per cent expressed the belief that Russia must be reckoned that with once the Axis is crushed. . . .

Fresno, March 8 -- "Even if my machinery rots, I will not sell it to you."

Thus did Sam Sakato, 21-year-old American-born Japanese internee, who has asked that he be sent to Japan, reply to pleas by the Fresno County United States Department of Agriculture War Board that he sell his cached farm equipment to farmers of this area who are desperately in need of the machinery.

The answer came to a letter written by Frank Long, chairman of the board, asking for a second time that the 11 pieces of farm equipment stored near Biola be sold to white ranchers.

Officials of the Tule Lake Center said Sakato, although an American citizen by virtue of being born in Fresno in 1923, is interned at the Tule Lake camp because of "an expressed desire to return to Japan and sympathies with Japan."

The project official records show Sakato was a student at at the University of California College of Agriculture at Davis.

The farm machinery was found by Ed Loescher, Fresno County grower, who sought to purchase the implements to help satisfy his desperate needs and those of other farmers unable to buy

MARCH 9 -- (4)

new machinery or even replace worn-out implements.

Sakato stated in his letter to Long:

"As I have stated before to Ed Loescher's letter my first and final answer regarding the sale of the machinery is 'no'.

"Even if my machinery rots, I will not sell it to you. You can take procedure under the act you stated in your previous letter."

Sakato referred to a letter written by Long last month in which the county chairman warned the Japanese a legislative act and executive orders provide a means to force the idle farm machinery into channels of use.

"The procedure to do this takes considerable time so we dislike starting it unless absolutely necessary," Long wrote. "Therefore, we hope you will reconsider your decision not to sell, thus obviating the necessity for us to recommend that the procedure under the act be started."

Sakato's reply to Loescher's first offer was a curt and disdainful:

"Sorry, but no sale on all implements of mine,"

Dist. Atty. James Thuesen said a valuation of \$3672 was placed on the machinery.

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Mar 10

The following article appeared in the Los Angeles Times
of March 10:

Fresno, March 9. -- Members of the Fresno County Chamber of Commerce today made demands upon the California Congressional delegation for laws to speed up the confiscation of stored farm equipment owned by interned Japs in order that it may be used by ranchers in producing badly needed food.

The action came after the disclosure yesterday that Sam Sakato, a Fresno County internee in the Tule Lake center, had flatly refused to sell his 11 pieces of equipment, declaring "it can rot before I will sell it to you."

Chamber members today reported there is virtually no authority under the present law to permit seizure of Japanese-~~Am~~ owned machinery, even through the owners refuse to sell.

Frank Long, chairman of the Fresno County U. S. D. A. War Board, who received letters from Sakato, refusing to sell his machinery to growers who are unable to replace worn out implements,

MARCH 10 -- (5)

said he ~~had~~ been informed the California Department of Agriculture is preparing to make another survey to determine how many farm machines are stored.

"There have been about a dozen surveys made before," Long declared. "This time, they say legal proceedings probably will be started after this one. But it seems to me we are not getting anywhere or doing anything."

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The following paragraphs appeared in the editorial column written by Kimmie Omura in the Rocky Shimp of March 6, 1944:

President Roosevelt's action in ~~changing~~ the independent status of the War Relocation Authority and placing it under the Interior Department on Feb. 16, 1944, was a master stroke of executive wisdom and political strategy. Without actually yielding to the demands of the West Coast bloc, he silenced temporarily at least the hot pursuit of congressional wolves on the much-maligned and abused W. R. A.

The President's action is a hollow victory to West Coast bloc members. No drastic changes have been accomplished. The end for which they so long had struggled has not been achieved. Dillon S. Myer is still the head of the W. R. A. His complete setup has been retained. The transfer can be regarded simply as a departmental shift.

It will not be for long that the get Myer group will tolerate the continued retention of Dillon S. Myer. There are still grumblings in the House. The Dies Committee for one will seek to unhorse the blunt, straight-forward head of the war-born relocation centers. The West Coast bloc members are not satisfied. Secretary Harold L. Ickes will be called upon in the near future to make a decision, and it appears as if the trouble-shooter of the New Deal Administration must yield in this instance.

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Mar 11

Re: The organization of the parents of Nisei soldiers: (Cf: March 8, page 3) Another resident, O, who had been approached by Tanaka a few days ago, met Sakamoto, the chairman of the Unit II Council. O talked to Sakamoto against having the organization established here.

Sakamoto told O, "That is the trouble with you people. You are the parents of a Nisei soldier. You must have the same convictions and beliefs with the Nisei for the United States. You must be ready to serve this country with our lives. You must have 100% per cent loyalty to this country. You don't deserve to have your son in the armed forces, besides you don't deserve to be in this country. You should alter your mistaken belief right away."

This conversation took place yesterday, and was being discussed among the political leaders of Unit I. ^{this morning} They reported that Okamoto, too, had a heated argument with Sakamoto about two weeks ago over the matter in the Community Council meeting.

One man, who was listening to the discussion this morning,

MARCH 11 -- (2)

he was leaving for Yuma, he said, "I am made to serve this sentence to teach ~~to~~ others to respect the police." The purpose of punishment had been accomplished.

4. Kamei was leaving for Chicago. He is not going to stay here; therefore, he should be released to be able to relocate immediately.

The Commissioners took their pleas under advisement, and left the meeting. As they were homeward bound, they agreed at a street corner that there would not be any recommendation on this case from the Commission.

MARCH 11 -- (3)

reported, "I knew Sakamoto for more than twenty years in Fresno. When it comes to something he can gain some profit out of, he is willing to sell out even his own mother. His past records are self-evident to prove that he is unscrupulous and blood thirsty. He sold many Japanese to the Immigration Officers, and extorted money from others. He was at odds with Kuroiwa since coming here. There is a strong evidence that Sakamoto was the one who informed on Kuroiwa to the FBI. What can you expect from an Inu. We should discourage him from coming to this Unit too often."

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Mar 12

I heard the following story being told by an Issei to his daughter-in-law. His son had relocated recently to the Middle West in a hope that his induction might be delayed.

"This war in the Orient had been started by Jews. They tried to run things in the Far East in the way they wanted to make more money for themselves. Just because they had been blocked by Japan in their ^{greedy} ambitions, they started the war. This is a kind of war in which ^{America is} ~~we are~~ fighting for the Jews."

I heard this interpretation of the war in the early days frequently, but lately no one seemed to mention it. Now it is being revived by a few.

MARCH 12 -2 (1)

news

The short-wave broadcasts ^{news} from Japan have been unfavorable to her in the South Pacific lately. She has been reporting her reverses. (These were reported in the American newspapers.) The community is taking it quietly. In fact, it is truer to state that the residents are avoiding to mention these unpleasant news. Their discussions about the war have decreased markedly in the recent days. If any discussions ^{are} ~~is~~ heard on a few instances ~~they~~ ~~it~~ follow in the following veins:

"That is a Japan's strategy ~~to~~ retreat. She will come back soon to regain her former strength."

"There is nothing to worry about. Japan knows what she is doing."

"Those are temporary set backs."

However, it is more important to note that the majority of people are avoiding war talks at present. It is also important to note that there is no articulate rejoicing of the American victories in the camp, *on the other hand.*

MARCH 12 -- (2)

att
No doubt the speakers referred to the popular belief of the people in Japan (also shared by the Japanese in America), which had been fostered by the Japanese propagandists, that the American and British capitalists had blocked the imperialistic ambition (to the Japanese, the holy mission) of Japan.

Mar 14

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The following article appeared in the Rocky Shampo of
March 8, 1944:

Lewes, Del., March 7 --- Anti-Japanese sentiments flared up in this quiet Delaware community this week as a farmers' group gathered Tuesday night to protest the further importation of evacuee labor.

Leader of the opposition was Roland D. J. Marsh, spokesman for 100 local farmers, who described the movement to bring additional Nisei labor into Delaware as "a menace to our wives and children."

MARCH 14 -- (4)

March added that the farmers were incensed over the hiring of three Nisei evacuees by Charles Mills of Rehoboth Beach.

Mills retaliated by saying he intended to bring in 50 additional Japanese American workers to meet the labor shortage. He termed March's opposition as "emotional versus food production."

MARCH 19 -¹/₂ (1)

Discussions over the war news are not frequent. The only subject which was talked about ^{by} some persons was the news of the American anti-aircraft gunners shooting at their own twenty odd planes in the Italian campaign. The residents in general have very little interest right now on the present war news.

One Issei told me that he had not heard oversea broadcasts from Japan for sometime.

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Attended

The following editorial appeared in the Rocky Shimpo of
March 22, 1944: (By Jimmie Omura)

The citizens of Manzanar, in a resolution forwarded to Wahington, have gone on public record as opposed to the continued representation of the Japanese American Citizens League and its recognition by the War Relocation Authority as the authorized "spokesman" for the Nisei in America.

The resolution reads:

"WHEREAS, certain past events and actions on the part of the WRA seems to be influenced by the Japanese American Citizens League;

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March 22

The Rocky Shimp of March 17 carried the following articles:

Heart Mountain, March 16 -- (By Special Dispatch) -- The Dismissal of Guy Robertson as project director of the Heart Mountain Relocation Center was recommended in a letter sent this week to Secretary of Interior Harold L. Ickes by the The Fair Play Committee.

The committee contended that Robertson was guilty of the following charges:

"... autocratic instead of democratic practices; absence of cooperative tendencies; departure from WRA rulings as intended by Congressional act; tendency to consider position as political plum by refusing public education; refusal to clarify position of the so-called Community Enterprise; tendency to play petty politics to the disadvantage of evacuees; lack of coordination between departmental heads for which the evacuees are made to suffer; absence of fair play justice or equity; no humanitarian considerations."

The committee summed up Robertson's attitude and policies as having established suspicion, distrust, disension, fractional misunderstanding, immoral transactions between a segment of the internal population and his department and a general depreciation of our moral and spiritual values.

MARCH 22 -- (4)

The editorial by Jimmie Omura under the title, "A Disgrace to Nisei Journalism", reads as follows:

We wonder what the editorial writer of the Manzanar Free Press had in mind when he blissfully composed that rather sordid piece called "Brother Under the Skin?" in his March 4th edition. The editorial makes no sense. There is that about it that is reminiscent of Hearst, but even a Hearst, we doubt, would back-bite an honored ally and fellow rower. It ranks with the lowest editorial rantings to debase what we have come to consider with something of fondness and pardonable pride as Nisei journalism.

The Free Press begins:

"There is admittedly actually growing signs of another 'Little Tokyo' in the Salt Lake horizon. If Japanese Americans are going to colonize and build iron-bound district and still demand equal rights they are going to have a tough time convincing the 'other Americans' that they're on the 'same side'".

It would seem to be, analyzing the above statement as it stand, the opinion of the Free Press editorialist that Utah Evacuees, and for that matter evacuees of Denver and elsewhere, are something of a confirmed "colonizer." He also inveighs against their building "iron-bound districts" --- a rather misleading terminology and basically untrue --- and in essence implies that such was the practice in California and other Pacific seaboard communities.

Quite conveniently he ignores the fact that much of this charge of Japanese grouping is nothing more or less than racist bugaboo employed by demagogues, politicians and economic interests. Other races and other nationalities have come to these shores, instinctively congregated together for mutual protection and common welfare and then after a generation or two began to integrate themselves into the crucible of this heterogeneous republic. The Japanese are the latest to arrive. Left alone, they will eventually work out their destiny much in the manner of those who have preceded them.

The Free Press editorial sums up its contention and condemnation of what it terms "colonizing" of Nisei in Salt Lake thusly:

"The Citizens Committee for Constitutional Rights may be fighting a battle for the so-called minority group --- the Japanese Americans --- the underdog in the eyes of race-baiting factions, but when our boys come marching home from the battlefields ... they'll have to dirty their hands again by starting all over."

We must perforce express wide-eyed wonder at such sentiments being expressed by a Nisei editorial writer, who by every standard of reason ought to know better. The attack against the Citizens Committee for Constitutional Rights, which has so

MARCH 22 -- (5)

nobly come to the fore in the Utah licensing controversy, is unpardonable. It is a stab in the back of a gallant and courageous ally who has exposed itself to the vilifications of racist propagandist.

Nor are the Nisei soldiers prone to relish the reference that is made here. The statement that the Nisei soldiers will have to fight the battle of discrimination when they return, simply because people of Japanese ancestry had not the pigness, so to speak, to refrain from engaging in business and groups such as the Citizens Committee for Constitutional Rights had not the wisdom, in his estimation, to take the other stand, is as false today as it will be in that distant tomorrow. Even when the guns are stilled, the battle against discrimination will go on, not because the Nisei are the cause of it --- and they are not by a long shot --- but because human nature is perverse and the people of this world has yet to learn the virtues of Christian thought and living, of a true working democracy.

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MARCH 27 -- (6)

"BE IT RESOLVED, that the WRA should not consider said organization as spokesman for or in behalf of the citizens in the Manzanar Relocation Center."

The action of the Manzanar citizens is no more than just. It is the first public denunciation of the so-called spokesman-ship for the Nisei in America, slogan of the JACL by a representative group. It is a step that should have been taken prior to evacuation, and we trust other groups elsewhere will follow this commendable gesture.

The Japanese American Citizens League has convicted itself by the policy it pursued throughout the evacuation and to date. The current unpopularity of that organization is not due to the critics of the JACL, as Mr. Saburo Kido and others of this official family would undoubtedly claim, but to a lack of foresight and understanding and selflessness on the part of organization leaders.

It has been smugly claimed by JACL leaders that no Nisei has the right to criticize and make suggestions to the organization unless such persons are members. But when the JACL took such a vital and national issue as the evacuation to its own bosom and relegated it to an organizational issue without so much as a by-your-leave, and then proceeded to deny representation to the very people it affected simply because they did not wear the brand of the JACL and then stood forth as the spokesman for the Nisei in America, the drums of doom were sounded. And can you blame the Nisei-at-large for their feelings?

If the non-JACL Nisei are without right to criticize an organizational policy as former executive secretary Mike M. Masaka has often said, by the same token of the JACL has no right to commandeer a national issue and relegate it to an organizational issue. And it has no authority to profess to speak for the Nisei; its rights cease when it steps out of character and attempts to represent other and all Nisei.

There are many facets to this question of JACL leadership, but it should be interesting to note that a small fascist-minded group of less than 3,000 bona fide members dare to presume spokesman-ship for over 75,000 Nisei and approximately 45,000 Issei. This is a matter that is deserving of attention, not alone by the citizens of Japanese descent but by responsible government heads.

We here hope that the Manzanar resolution will be recognized, as it should be, by Dillon S. Myer and Secretary Ickes. We see in this resolution a trend back to proper representation and democratic procedure in Nisei circles. It is the first articulate group cry against usurpation of authority never granted the JACL. It is a plaintive demand for a new day in Nisei leadership.

#####

April 1

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Jimmie Omura wrote an editorial, "No Abrogation of Rights", in the March 24th issue of the Rocky Shimpo:

Omura
Dillon S. Myer writes this column that no denial of the right of assembly or any abrogation of constitutional rights were involved in the recent order issued by the chief of internal security at Granada in forbidding the holding of further protest meetings on the highly-controversial issue of the re-institution of Nisei selective service.

The WRA director relays the information to this department, following an investigation of the order specifically requested by The Rocky Shimpo, that no announcement was made indicating that "permission to hold such meetings would be denied." The order read: "No more meetings (of this type) would be held without the Project Director's permission."

The implication, however, is that such meetings must not be continued and we assume that the order was interpreted in that sense by the protesting groups. Legally, the WRA has abrogated

APRIL 1 99 (5)

no constitutional grant. The evacuees of Granada have been cowed no doubt, as the order intended to do, for we have heard no further in regards to protest meetings.

APRIL 2 -- (1)

Attitudes

The interest in war news is at a low ebb. Very few people are talking about the war.

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I have been congratulated by several people for the "victory" against the Administration. They (not Councilmen) said people are talking about my speech in the Council meeting ^{saying} that I made a most stirring speech. I did not fight against the Administration to gain a political popularity or prestige, and I feel embarrassed for being praised, although, no doubt, they mean well.

#####

The following editorial, "W.R.A. versus Fair Play Committee," by Jimmie Omura appeared in the Rocky Shimp of the March 27 issue.

The eyes of the Nisei world are today upon Heart Mountain. There the embattled Fair Play Committee, under daring leadership, is engaged in what amounts to a test of strength with the camp administration. It has charged Project Director Guy Robertson with incompetence and has demanded his removal. This demand is now approved by the community council.

The issue, which ignited the current Heart Mountain controversy, is the re-institution of selective service. The Fair Play Committee is on record as objecting to the present discriminatory features of Nisei draft and demanding legislative or judicial clarification of the status of American-born citizens of Japanese ancestry as a prelude to military induction. Five members of this organization have challenged the legality of the conscription program under technical suspension of their constitutional rights.

Heart

This strong stand of the Fair Play Committee has drawn administration fire. The controlled camp publication, The Heart Mountain Sentinel, in several editorials --- the very nature of which are malicious, slanderous and ill-intended --- has brazenly come forth to rake the Fair Play Committee over its editorial coal in a blistering broadside obviously intended to discredit the steadily growing strength and popularity of the committee.

This newspaper campaign to dislodge the Fair Play Committee is a tacit admission of the soundness of the basic policies pursued by this militant organization. If, as the Sentinel contends, the leaders of the Fair Play Committee "proceed rat-like with stealthy approach to intimidate and even threaten with bodily harm those who oppose them" and that community council members "have been threatened," it would seem that the wartime sedition act would apply in this situation. It would not then be necessary to initiate a newspaper campaign against Fair Play Committee leaders but simply haul them off to jail. The fact that this

APRIL 2 -- (2)

has not been done is tantamount to the falsity of the Sentinel charges.

The outcome of this controversy will undoubtedly have a decided bearing in future treatment and consideration of American-born citizens of Japanese descent who today are incarcerated behind barb-wires and watched over by shot-gun guards. If the Fair Play Committee, which has some financial means and the fighting heart to contest its stand in court, succeeds in gaining its points, it may well change the entire administrative policy in relocation centers.

It should also have a direct bearing on the legal right of the War Department to suspend at will and reinstate at its own pleasure the Selective Training and Service Act of 1940 while holding in technical suspension the constitutional grant of American citizens. It should clarify whether conscription can be applied to such individuals who are under technical custody.

April 3

#####

The following editotial by Jimmie Omura appeared in the
Rocky Shimpo of March 29, 1944:

Attitudes

APRIL 3 -- (2)

Does freedom of the press exist in War Relocation Centers? It would not seem so, if our opinion were to be based on the editorial expressions of camp organs. Instead, it would indicate a controlled press.

The editorials and the prominence given to certain types of news tend to reflect the views and policies of the W.R.A. rather than real attitudes and true opinions of the vast majority of west coast evacuees who are under temporary confinement in these centers. The editorials represent the minority and pro-administration views.

The highly controversial issue of the reinstitution of selective service for American-born citizens of Japanese parentage has more than ever emphasized the striking variance of evacuee opinions with the editorial stands of camp organs.

For example, the Heart Mountain Sentinel is extremely inconsistent on Nisei draft. In its much-quoted editorial -- Selective Service Limited --- it sounded a ringing denunciation of the restrictive and discriminatory features of the current selective service program. On March 11, it made a right-about face in maliciously attacking the Issei population of Heart Mountain and the Fair Play Committee, the latter militantly fighting for restoration of constitutional rights as a prelude to military induction.

The Minidoka Irrigator, for instance, has the same wavering policy, now one way and then another. It technically took exception to the current draft procedures and then turned turn-coat with a hallelujah chorus, urging Nisei to respond to selective service and rapping those who opposed the draft.

The petitions forwarded to Washington are far more indicative of the majority sentiments prevailing within relocation centers as well as without. The great majority of such petitions have been approved by the community councils, which represent the people of each center.

Then again, in the matter of the Japanese American Citizens League, it is a well established fact that that organization's strength has been broken in relocation centers. It is believed that at least 90 per cent of the people in the centers are opposed to the JACL.

The Manzanar Free Press editorially supports the JACL. The Citizens of Manzanar are strongly opposed. In fact, the Manzanar citizens recently forwarded a resolution to Washington asking for withdrawal of W.R.A. recognition of that organization as applying to their center. The Topaz Times is also in a somewhat related position.

The W.R.A. has indulged in widespread suppression of the true facts of conditions in War Relocation Centers. It has attempted to indicate to the general outside public that it is doing a competent job and whatever news that tends to discredit their program is suppressed wherever possible. The wave of draft criticism has not been permitted to be publicized generally and

APRIL 3 -- (3)

any individual or groups within the centers who express dissatisfaction to the present procedures are vigorously condemned, persecuted and coerced into silence. The incident in Amache and the current situation in Heart Mountain are glaring cases in point.

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● April 10

A few Issei were discussing that ~~the~~ most of people here
were wishing some kind of victory or negotiated peace for Japan.

Antal

See also Outgroup Relations, April 14

Attitudes

April 15

Polit.
Structure

Manager Sasuga of Block 2 requested the Supervisor to invoke the action of the Executive Committee on the janitor difficulty in his block in accordance with the agreement of March 30 with Len Nelson. (Def. April 14, page 3, the third item)

Nishimoto had an argument with Sakai this morning. Sakai contended that the memorandum of March 31 from the Project Director and his subsequent letter of April 6 (which stated that a committee composed of the Unit Administrators, the Chief of the Maintenance Section, and the Chief of the Employment Division would be empowered to decide whether a block would be entitled to two janitors or to one and a half janitors.) were the binding agreement. Sakai had accepted the memorandums on good faith and was forced to abide by them. He maintained that the terms which had proposed by Len Nelson had no force.

Nishimoto contended that the Managers agreed to avert the serious condition, which was to result if they had resigned en masse on April 1, on the terms offered by Len Nelson. Nelson himself asked the Managers whether they would agree to the terms and would continue to be Managers. The Managers agreed to what was offered by Nelson. Any subsequent memorandums had no effect to enforce themselves on the Managers, as Nelson was questioned and affirmed in the meeting that he was acting for the Administration in an official representative capacity.

The agreement of March 30 was a bilateral contract which was binding on both the Administration and the Managers, while

APRIL 15 -- (1)

It was rumored in the political circle today that Okamoto expressed his intention of resigning from the City Managership and from the Council.

*Polit
Structure*

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APRIL 15 -- (2)

Mills' memorandums of March 31 and April 6 were ^{an}₁ unilateral expression and were not binding on the Managers.

Sakai said that he would have to resign if Mills' memorandums were not honored by the Managers. He said he accepted them on good faith. Nishimoto said the question whether Sakai was to resign or not should not deviate the issues at all; that was merely his personal affair~~t~~. There were several Managers who were listening to the arguments and agreed with the contention of Nishimoto.

Nishimoto reiterated that the fact that Sakai had accepted a contract on good faith did not bind the Block Managers. He had no right to act for the Managers, who represented the residents, while Sakai did not represent the Block Managers. The Supervisor was in its meaning a chairman of the Managers, who did not possess the authority to set the policies for them.

Nishimoto said he was willing to carry the issue to ~~the~~ ^a meeting of the Block Managers, but Sakai said it was not necessary, because he knew that his contention could not carry them.

Nishimoto, then, offered Sakai to stay out of this controversy entirely leaving the matter to the Executive Committee. He said that during the last controversy over the block staff Sakai was not a member of the negotiating committee.

April 21

#####

The following ~~papers and~~ periodicals are more widely read by the Japanese people here (Issei and Nisei) than others:

The Los Angeles Times
The Los Angeles Examiner

These newspapers are mailed to the subscribers, and some copies are sold at the canteens. In Block 45 there are nine subscribers through mail to the Los Angeles Times and three to the Los Angeles Examiner. This is a typical ratio.

The Rocky Shimpō
The Colorado Times
The Utah Nippo

The Rocky Shimpō has the greatest number of subscribers here, and the Utah Nippo the least. They are mailed to them, also and their agents here deliver copies to the doors of subscribers. The Pacific Citizens has a very small circulation here.

Among the magazines, Life is most widely read ~~among~~ out of proportion to others. The Readers Digest is read by some.

April 21

#####

The following articles appeared in the Los Angeles Times of the April 21st edition:

Ickes Finds West's Anger Sub¹iding

^SWASHINGTON, April 20, (AP) -- Interior Secretary Ickes, just returned from a trip to San Francisco, said today he received the impression that public feeling in the West has been "considerably allayed" toward Japanese-American citizens.

He told his press conference he is "quite satisfied" with reaction to a statement he issued in San Francisco on the rights of American citizens of Japanese ancestry.

Anti-Jap Petition Starts Off With Biscailuz Name

Agustin
Sheriff Eugene W. Biscailuz yesterday was the first California voter to sign a petition to permanently bar Japanese aliens from ^{owning} or acquiring land in the State.

The petition, which will require 178,000 signatures before a measure can be placed on the November ballot, is sponsored by the Japanese Exclusion Association, and is indorsed by the Native Sons of the Golden West.

E. A. Murray, campaign director, explained that the intent of the proposed amendment is to "close loopholes in the present aline land law, which permits Japanese aliens to acquire and own land through subterfuge and collusion."

"The time has come," Murray said, "to tighten our laws, as we have been accustomed to tighten our belts, so that Japanese aliens will never again be permitted to own land in California, either through subterfuge or collusion, or a combination of both."

Walter H. Oldemar, Past Grand Trustee of the Native Sons of the Golden West, and chairman of the association, said that he is certain that voters of California know the menace that will exist if the "apansee aliens are allowed to return here.

In another statement, Murray declared that the danger of so-called Japanese farmers to American security was immediately recognized by Army officials shortly after Pearl Harbor when they

APRIL 21 -- (3)

Other magazines such as The American, The Cosmopolitan, The Saturday Evening Post, and The Colliers have scattered readers, but they are insignificant here.

APRIL 21 -- (5)

moved them inland.

Others present at the meeting in the Sheriff's office were Eldred L. Meyer, Past Grand President of the Native Sons of the Golden West, and Bernard G. Hiss, Grand Trustee of the order.

The following statement appeared in the column, "As You Might Say":

. . . ICKES THINKS WEST LIKES HIS ATTITUDE ON JAPS, Here is a fellow, evidently, who would take a curtain call if a dead cat was thrown at him. . .

APRIL 23 -- (1)

Mas Kawashima, the former chairman ^{to} of the Executive Board and now working for the Community Enterprises, visited Granada for the convention of the delegates from the various Community Enterprises of relocation centers.

Attitude
He reported to me that the most significant impressions he had gotten there were the lack of water and the abundance of "ass-kissing" Japanese. He noticed that trees and plants were so scarce that the living areas looked bare compared to Poston. He was also surprised that the Japanese in the administrative positions were "yes-yes-ing" the Caucasians; they ^{do} ~~would~~ not analyze the administrative policies with critical eyes for the benefit of the evacuees.

"It looks very quiet," said Kawashima. "They are cooperating with the Administration blindly. And the things look very peaceful from the surface indications. But there are plenty below the surface just like in any other place. It's all the same."

"One thing, however, must be conceded. The people are more intelligent and reasonable. I suppose that's because they are from the cities. They don't fight among themselves like we do here."

April 24

#####

The two following letters appeared in the Los Angeles Times of the April 24th edition in its "Letters to Editors" section:

A Matter of Ethics?

I take The Times because of the general superiority of its local news reports and also because it seems to me that its news columns have been fair to labor.

But I note with regret the editorial page cartoon on Ickes, captioned "Blowing His Top." I have read carefully and I hope thoughtfully both Mr. Ickes' speech and your editorial of April 14 on the local Japanese question.

APRIL 24 -- (3)

Although I gave ~~no~~ ^{oil} ~~oil~~ stocks at present I have held some few, but that does not prejudice me in favor of Ickes' stand on oil and on many other things. Let us give him his due.

Despite the fact that I have very good reason to have no love for the Japs, I wish to be fair-minded. I believe that Ickes' speech as reported was high-minded and sound and was the standard that we should adhere to if we expect to retain the sympathy of the States.

To say that a man or an official has blown his top when all he has asked is fair play is, or seems to me to be, resorting to political trickery and we will be better off in the long run if we do not resort to that. It is beneath the high standards of the journalistic ethics of The Times. Or is it?

C. A. Bacon

Los Angeles

(Editor's note) Did Mr. Ickes' use of the terms "you who are screaming . . . on the basis of prejudice and hate" sound exactly like an exhortation for fair play?

Ickes and the Japs

Recently we have had to bear with the inane rantings of Harold Ickes and his dangerous interference in the handling of the Jap situation, and it is time we of California took drastic steps to stop these meddlemonger troublemakers, regardless of how high their position.

Blatant and vociferous ignorance when cloaked in official garb is worn only through Fate's peculiar quirks of political accidents.

When one considers the Ickeses and Wallaces and their ~~like~~ ilk it is more easy to understand the fanatical witch burning among the "holier than thou" introverts in the early days of our country.

One tries to understand their reasoning on the Jap question but is compelled to realize that they have no reasoning, as we understand the term. They have only an insatiable desire to sound off big. In doing so they remind us of "Whistling Rufus" in the song of the Gay Nineties, passing a graveyard; whistling keeps up courage. They are nearing the political graveyard and are doing just that, whistling to keep up their courage.

The time for definite protective action has come and all Californians must exert all effort to avoid the dangers of coddling Japs, even for those distinguished ones demanding Jap loving.

We think, and believe, that our Governor will take firm action.

John W. Luter

Los Angeles

April 25

THE LETTER BOX

Not All Alone in Fight

Attacks
Editor, The Rocky Shimpō --- Since the day you began so courageously to clarify the evacuation program as sponsored by the J.A.C.L. in California, I have been a silent supporter in this faraway post. You are not alone in this question of whether the J.A.C.L. has the right to represent itself as the spokesman for all those of Japanese blood. If the J.A.C.L. wishes to assume the responsibility, I would suggest that it set an example for the rest of us to follow.

When the JACL bowed its head to the DeWitt order for evacuation, why was not the national headquarters, instead of in the free zone? Hadn't the J.A.C.L. leaders themselves propositioned us into these camps? Didn't they like the restrictive life of prisoners within these centers?

How could the JACL speak for all of the Nisei as representative of all Nisei citizens, when most of the Nisei are in a non-citizen status in these centers?

Above all, when through these many years the JACL has been crying for the Nisei to shed their inferiority complex and to mingle with the Americans in our daily life, why is it that they set in motion the beginning and the creating of the Nisei combat unit? Isn't actual combat, side by side with the American soldiers, our opportunity to erase from the American minds that we are Japanese? Would the JACL say that a separate, segregated combat unit was the only answer to the public demand for proof of our loyalty? Only when men face death together can racial lines be forgotten and we be accepted as Americans.

However, since it was the plea and the wish of the JACL that a segregated combat unit be formed, now is the time for every JACL member within the draft age, to lead combat unit regardless of their classification. Surely none could be so valuable to the war effort that the draft boards would refuse their application. Their sacrifice would be small in comparison to those boys and men in these camps who would soon be drafted into the Army, leaving their families and dependents, most of them mothers and fathers too old to start life anew in some strange place, or wives and children incapable of supporting

APRIL 25 -- (7)

themselves should the day arrive when they would be released from these centers.

Finally, may I suggest through your column, that the JACL think a little more calmly and deeply of the future of the Japanese people. I believe the feeling in every center is mutual in regards to the JACL. We question the motives behind these so-called leaders in their various deals affecting the lives of the Japanese people. Every move they have made up to the present day has been of detrimental nature to our security. Their egotistical attitudes have deprived us of our homes, our business, our rightful place in society which our parents had built up for us through sweat and tears, relegating us to the lowly positions of wards of the government, our future darker than ever.

May the day arrive when we Nisei will awaken to the fact that we must be willing to fight for our rights, not wait for a few misguided so-called leaders to play a game of chess with our destinies; that we cannot trust those who betrayed us in our greatest need, those terrible days after the war started.

In closing, may I congratulate you on your splendid work in presenting to the public, true and ~~indispensa~~ indisputable facts which confront us daily. May you keep up your fight for the Nisei.

(name withheld)
McGehee, Arkansas.

● *April 26* 4. The Council supplied each member with a set of artificially decorated paper, on which, it was requested, residents will affix their signatures. These sheets will later be bounded and presented to Wade Head, the former Project Director, in appreciation of his service to the Japanese at Poston. "We thought about many methods of thanking Mr. Head for what he had done here," Okamoto explained. "But we thought this will be about the best way to show our appreciation collectively."

After the regular business, an election of delegates to meet the Spanish Consul was undertaken. (I don't know who has been chosen yet.)

APRIL 28 -- (1)

The news that Frank Knox died was told among people here today. Among the comments I heard the following was more numerous:

"The war was too much for him."

Attitudes
"He must have worried too much about the recent losses of the United States Navy in the Pacific." (This sentiment is obviously based on the Japanese claims.)

"He must have received some very bad news from the Pacific in the last few days. He must have flopped dead seeing this report."

June 23

January 6, 1944

MEMORANDUM TO: Mr. LL L. Nelson, Assistant Project Director
FROM: David French, Acting Community Analyst
SUBJECT: Reactions to Mr. Head's speech of January 2, 1944

Attitudes
Yesterday you said that you would be interested in whatever could be gathered on the subject of reactions, particularly misunderstandings, following Mr. Head's speech at the shibai last Sunday night. Mrs. Chica Sugino, research assistant in Community Analysis, and I did not spend many hours gathering this material. She concentrated on unsophisticated Isseis, while I, not having contact with such people, talked with Niseis and English-speaking Isseis. We asked people to tell us not only what they thought about the speech, but also what they have heard. Together we seem to have gotten a pretty good sample in terms of age, sex, residence in the camp, and status. The statements we obtained were remarkably consistent. Women's reactions differed from men's, but the groups were consistent within themselves. We did not obtain data on Unit II and III; a single Nisei from Unit III that I questioned has heard no discussion.

Most Niseis that we interviewed did not hear the speech and have heard little comment on it since. The discussion seems to have remained on the Japanese-speaking level, which is that of the people who attended the shibai. We would have expected that the Niseis would have received more information from their parents, or neighbors, and would have begun to discuss the speech, too, but this has not occurred.

JUNE 23 -- (3)

The following is a summary of comments:

The shibai audience was surprised and pleased when Mr. Head was introduced. The speech and the translation took up nearly an hour. Had the speech not been favorably received the people would have resented the interruption of their New Year's program and would not have hesitated to express their displeasure. The fact that Head departed from the prepared text and added extemporaneous remarks that were not included in the Japanese translation bothered some of the people. When those that understood little or no English compared notes with those that understood the English version, the differences appeared. Of course, those that understood both languages noticed the differences at the time. Various interpretations of Mr. Head's plans in regard to staying at Poston, or leaving, have appeared: some think he will leave definitely in a few weeks, while others think he will stay if the people will cooperate with him. There was applause during the reading of the the Japanese text at the point that mutual cooperation was mentioned. There has been some speculation as to whether or not devious motives lay behind the differences in the versions. Several of those interviewed expressed a desire to see a copy of the speech.

By far, the most talked-about point that was made in the speech the one about the length of the war. It seems to have jolted the people into thinking about relocation and the future. They do respect Head's opinions and while most are not willing to accept his figure of six years, they have really stimulated into thinking ahead. Many comments have coupled the above point with Head's assurance that there will be no forced relocation. (Incidentally, the latter was not stressed as strongly in Japanese as in English.) There have been some interesting negativistic reactions. A few are saying that if the war is going to be long and if the WRA is going to permit us to stay here, then we'll leave. The remarks which might be considered to be advice: the ones on child discipline, thrift, and idleness were very well received. There was no feeling that they were inappropriate, none of Head's business, or overly-paternalistic. No one has taken the remarks about idleness to mean that the WRA is going to make more jobs available.

During the course of gathering this material we received a number of unsolicited testimonials as to the respect that is felt for Mr. Head by the community.

In conclusion: As is usually the case, misinterpretations and unexpected conclusions have been derived from the speech. An audience was reached that had had little contact with Mr. Head before. Shibai performances could well be used in the future to transmit information to groups not reached through the newspapers, bulletins, school programs, council meetings, and block meetings. Announcements and speeches at the movies would reach just exactly the opposite group: young and English-speaking. It is apparent that quite strong feelings of insecurity still exist among the residents of Poston. The possibility of Head's departure worries the people because they feel sure that whoever

JUNE 23 -- (4)

would be brought into succeed him would not measure up to the same standard. A point that cannot be too strongly stressed is that, if it is at all possible, the English and the Japanese versions of a speech should be exactly alike. This will eliminate one kind of unnecessary and harmful speculation.

July 1

#####

Activities

The picture, "Know Your Enemies", was shown to the Women's Federation meeting on June 24. The next evening it was shown to the community at the Central Swimming Pool at Block 21. On both occasions the audience applauded when the Emperor of Japan appeared on his favorite horse, and when the Japanese fleet appeared, and when the Japanese flag was shown.

As there were many Caucasians mingled in the audience on both gatherings the matter was immediately reported to Duncan Mills. On June 26, Burge complained ^{to me} that such a picture should not be shown in the community. He wanted to know who selected the picture. I replied that the show was sponsored by the Community Activities. Burge said, "They should certainly ~~should~~ use a better discretion not to show a picture of that type here."

#####

JULY 3 -- (1)

The following memorandum was dug out from the files of John Evans. This is the note Evans wrote to the appointed personnel as the formulation of the Administrative policy here when heated controversy was going on among the staff --- Ted Haas, Nell Findley, Powell, etc. on the one side and Empie, *Mrs.* Gardner, H. W. Smith, etc. on the other --- over the issue as to whether evacuees be allowed in the personnel messhall and in the lounge of the personnel recreation hall.

Colorado River War Relocation Project
Poston, Arizona

October 15, 1942

To Whom It May Concern:

In reponse to several inquiries regarding our policy covering the relationship between the Caucasians employed on this Project and the ~~evacuee~~ residents, I am glad to make the following observations:

Poston
It seems to me that in general the relationship between Caucasians and persons of Japanese ancestry in Poston should be in no way differ from the relationships in existence between individuals of any population group and any other population group in any other American community. Employees on this Project, whether Caucasians or of Japanese ancestry, during working hours will naturally comport themselves in a manner compatible with the efficient expedition of the business in hand. Outside of office hours, it seems to me, persons of either Caucasian or Japanese ancestry, whether they be employees of the Project or residents of the community, will comport themselves and associate as they fit, within the limitations of a dignified society, which should be one of the prerequisites of a democratic American community.

I know of no order or restriction, imposed by the War Relocation Authority, limiting or curtailing the association or intermingling of Caucasian employees with evacuee residents. In fact, I believe that it must be apprent to anyone who has given serious thought to the matter, and who knows the stress which the War Relocation Authority lays upon the importance of adminisyering the projects in a democratic, American, and unprejudiced manner, that it would be contrary to all the principles of this policy, and furthermore, contrary to all the principles of decocracy and liberty which this nation is fighting to preserve if any such order or restriction were imposed. If the Caucasians employed by this Project, or the employees of other agencies closely connected with the administration of this Project, wither collectively or individually, adopted an attitude on the matter, or set up rules or regulations which in any way were discriminatory, or were colored by race

JULY 3 -- (2)

prejudice, they would not only be acting in direct contravention to one of the fundamental policies of the War Relocation Authority, but, further, they would be guilty of gross intolerance and lack of understanding of the precepts of democracy.

It should be remembered that War Relocation Projects administered by the W. R. A. or by the Bureau of Indian Affairs, through an arrangement with the W. R. A., are not concentration camps. The Colorado River Relocation Project, in particular, should be free of any stigma of intolerance, administered as it is by the Bureau of Indian Affairs, whose policies on this subject are well known and of long standing.

Yours very truly,

/s/ John. G. Evans
Assistant to the Project Director

July 15

This is the statement of a Kabeï who works in the Administration;

attitude
"These Keto make me sick. They act tough toward us males. But they sure are sweet and sugary toward Nisei girls. You know how hard it is for a Japanese work unit to get a cooler. You know what happened with the Fire Department recently about a cooler. Well, did you know that there is an appointed personnel, who was so sweet on a Nisei girl that he gave a cooler to her to be installed in her own apartment? It sure makes me sick."

July 21

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From the directory on the wall in the lobby of the Administration Building the name of Charles A. Harper has been scratched out by knife by someone unknown.

Att. Card

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JULY 25 -- (1)

A regular weekly meeting of Block Managers was held this morning from 9:30 o'clock in the conference room⁷ of the Unit Administration Building. There was no absentee.

The Supervisor requested the Managers to distribute the following memorandum to each apartment:

July 22, 1944

MEMO TO: Residents of Poston I

SUBJECT Water Consumption

Our use of water reached beyond the danger point. In Unit I the amount used on July 19 was over three million gallons. This is the same as 450 gallons per person for twenty four hours.

This is more water than we are able to pump out of the wells. At this rate our pumps will be useless in a short time; equipment will be worn out; our wells will be filled with sand; there will be no water in the mains in case of fire, and Poston will face catastrophe.

In the last few days the amount of water being used has jumped to these alarming proportions. Much of it is being wasted. Coolers are being turned on full, although this does not increase their efficiency, showers are flowing night and day when not in use, and excessive water is used for irrigation and dust control, and fish ponds.

For the protection of the residents, we will have to take drastic steps to remedy this danger. I know that if the residents fully understand the danger, they will cooperate in conserving water. Two million gallons is the maximum amount within the safe limit of our plant in Unit I. When the use exceeds this amount, in order to protect the community, it will be necessary to cut off the water supply.

Effective immediately, daily readings from the pumps will be given to the Block Managers' Supervisor. He will notify the Block Managers when the consumption is approaching the danger point, and they will arrange whatever steps are necessary in the blocks. In order to avoid an immediate cut-off, it will be necessary for the residents to cut their use of water by one-third.

Duncan Mills
Project Director.

The Supervisor gave the following figures to impress the Managers on the alarming conditions as to the use of water.

July 19, 1944

JULY 25 -- (2)

Water Used 3,119,000 gallons
Per Capita Water Consumption 24 hours .. 469 "

July 20, 1944

Water Used ---..... 3,027,375 "
Per Capita Water Consumption 24 hours .. 452.57 "

July 21, 1944

Water Used 3,591,075 "
Per Capita Consumption 24 hours 538.52 "

July 22, 1944

Water Used 3,212,850 "
Per Capita Consumption 24 hours 480.49 "

July 23, 1944

Water Used 2,799,175 "
Per Capita Consumption 24 hours 418 "

July 24, 1944

Water Used 2,892,580 "
Per Capita Consumption 433 "

Murakami, themember of the Executive Committee, reported to the meeting what the committee meeting of July 22 decided in regard to this situation. (See July 20, page 1) The proposals were accepted in toto.

Yanamoto of Block 11 suggested that all fish ponds should be impounded. But other Managers thought this was a difficult task to accomplish. The suggestion was tabled until ^{the present} this method failed to attain the desired curtailment of abuses of water.

Kishabe of Block 42 wanted to know what the Managers whould do in case some residents refused to listen to the requests from the Managers. Managers suggested that the best ^{to} method would be to ask Moris Burge to write to these offenders personally.

At this time Moris Burge, by pre-arrangement, appeared in the meeting and appealed to the Managers to relieve this acute situation.

#####

July 31

#####

The following article appeared in a recent issue of the
Gardena (Calif.) Valley News:

Editor, Gardena Valley News:

I chanced to read Mrs. Barnes' letter to Mrs. Kronberger in your columns of February 24th. Beyond the mention of their names as sysmbols I desire nothing I write to be interpreted as personal. For as the war progresses in the Pacific Theatre, until the brutal militarists of Japan are blotted out with the cold steel (may God speed that day) --- there will be, unfortunately, more and more Mrs. Barnes and Mrs. Kronbergers.

Attitude
I am the wife of that "supposedly loyal American Japanese physician who was very popular here in Gardena". He has been accused by open insinuation of having been party to a group of Japs in his office who "shook hands and talked and laughed with glee" the moment the news of Pearl Harbor came over the radio! It is a piece of fiction admittedly printed from hearsay. It is a fantastic and malicious lie.

Military policy prevents Lt. Norman Kobayashi from writing in defense of the Nisei and himself, but that his commission as a Reserve Officer since 1933, and his present service in the Armed Forces should be satisfactory proof of his loyalty.

We see too clearly that those who are stirring up hatred against us are chiefly those who have political or economic interests at stake; there are also the racists to whom little heed is paid in peacetime America. These represent the Nazi-like fringe of society preaching the very same un-American doctrines we have pledged ourselves in war to fight. Unfortunately there are also the grief-stricken who have lost some loved ones in battle. To them we can only say that among us today are also parents and wives who know that same bitter

JULY 31 -- (5)

that same bitter grief. We beg that you see the picture clearly before turning on us as scapegoats.

It is gratifying to realize that amongst our staunchest friends are men of the Armed Forces of our country, the men who are bearing the burden of the actual fighting and the dying in battle -- this is the generation with whom the Nisei grew up.

We ask only for a square deal. If you don't like us "Americans with Japanese faces," that is your privilege, but the privilege should not include kicking us when we're down and away from home, confusing us intentionally with "Japs" and taking advantage of our predicament to stir up feeling. From Kiska to the Solomons the Nisei are fighting the common enemy shoulder to shoulder with your sons. On the fronts at Anzio, Nettina, and Cassino they are suffering in the same stinking fox-holes -- they are fighting and dying with your sons, and the blood they shed on the stony soil of Italy is just as red, just as American as yours. If ever American institutions have been put to the test, they are being tested today in the hearts and minds of the forlorn Nisei. Those Nisei who serve in the Armed Forces of our country have accepted the challenge, God grant that their faith, devotion, and sacrifice are not in vain.

Mrs. Norman Kobayashi,

38-3-C

Rohwer Center,
McGehee, Arkansas

August 3

#####

Attitude
An evacuee recently returned from Cleveland told me that he met Kay Nishimura (the first Unu, who was beaten up here. See² Norris James' report and others on the strike.) He wanted to show off the work he was doing and took him to his office. The evaucee was surprised that Nishimura was the head of ten Japanese (including two or three Issei) who were preparing maps of Japan for the govern-

AUGUST 3 -- (3)

ment. Nishimura told the evacuee that these maps were to be used for bombing Japan.

August 24

#####

Some friction within the Administration, as the rumor put it, is developing. This is more acute among the appointed personnel of the lower bracket. I understand that some mud-slingings are going on among them, although I only have a hazy idea about the whole thing.

Attitudes

The trouble, it seems, is two pronged. One centers around around one O'Shea (I don't know who he is.), the Manager of Personnel Housing. The other is focussed on Dr. Bartlett, a feminine doctor in the hospital, a niece of Bishop Reifsnnyder of the Episcopal denomination. The first half of trouble developed, so it is told, because of the arrogant personality of O'Shea. He failed to treat ^{considerately} his evacuee subordinates --- mostly girls ---, who as a result ~~result~~ resigned from the section and signed up with the editorial staff of the Poston Chronicle. O'Shea did not like it and charged piracy of the workers. The ~~Poston~~ Chronicle staff immediately defended itself and denied the charge. It made a countercharge that O'Shea had precipitated the mass resignations.

AUGUST 24 -- (3)

Thereafter, charges and countercharges are being made, and the appointed personnel is taking sides on the issue.

The trouble of Dr. Bartlett is more complicated. She is being charged as "an agent of the Naval Intelligence", "a FBI agent", and "a confidential investigator of Duncan Mills". These rumors are project-wide, although it is said that they might have been originated in Unit III. The factors which contributed to the rise of these rumors might be said as follows:

1. She is a niece of Bishop Reifsnnyder, of the Episcopal Diocese in Japan, who was a close friend of Ambassador Grew.
2. She is a cousin of Lt. Reifsnnyder, of the Naval Intelligence, who visits Gila from time to time.
3. She was in Japan many years and speaks Japanese well.
4. She is a member of the Leave Clearance Board. She established a reputation of being a thorough investigator. She questions the interviewees so thoroughly that they are often antagonized and resentful. (She, however, claims that the hearing transcripts must be sent to Washington to be reviewed there, and she leads the questions so that they can be granted of their clearance papers.)
5. She interviewed many of the Selective Service violators. She gave them psychiatric tests to ^{some of them} ~~these boys~~. The boys, however, did not like to be investigated. They thought they were unnecessarily bothered and resented it.
6. To some of the violators she argued extensively to change their minds.
7. She waved the flag crudely in expounding Americanism to many of the hospital workers.
8. She is stubborn in arguing with others. She has a "mis-

AUGUST 24 -- (4)

sionary attitude".

The status of Dr. Bartlett was impaired further by some of her colleagues in the hospital. Miss Vickers, the Chief Nurse, had been ^{her} ~~an~~ invisible enemy, because she had been resentful of having a feminine doctor, whose rank was higher than hers. The nurse, in addition, was resentful of the extra-medical activities of Dr. Bartlett.

The doctor had been on a friendly term with the evacuee doctors and nurses. The latter had been critical of Dr. Pressman, and Miss Vickers suspected ~~of~~ Dr. Bartlett of siding with the evacuees against the medical chief. (Bartlett, however, claimed that she had made it known that she would resign if the Community Council succeeded in ousting the medical chief in the recent hospital squabble.) Miss Vickers was afraid that the doctor was breaking the solidarity of the appointed personnel against the evacuees' onsl^aught.

Somewhere and somehow the whispering campaign against Dr. Bartlett of being a "stool pigeon" was capitalized by the force opposing ^{her} ~~the doctor~~ among the appointed personnel. Alarming reports that serious troubles from the evacuees might result because of Bartlett's activities were transmitted to the Project Director and the Deputy Project Director. (It is my belief that Pressman, Vickers, and Boardman aligned themselves against Bartlett, and took it out on her, because their positions were precarious due to the incessant attacks from the Council.)

After many wranglings among the appointed personnel, Duncan Mills called Dr. Bartlett in his office and warned her to watch her steps.

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August 25

#####

Attitudes

In conversation with Dr. Bartlett, she mentioned why those Japanese who had belonged to the Kendo groups (fencing organizations) had been put on the stop list. She was irritated by my comment that the Vassar College girls learning fencing should be trailed by the FBI agents similarly. The doctor said that the WRA had a good reason to suspect the Japanese of the Kedo groups. The Germans on the East Coast had had similar organizations, and these groups had been used as the medium to indoctrinate Nazism to the young boys, and from this fact the Japanese had been suspected categorically.

"You can't blame the government very much for suspecting the Kendo people," Dr. Bartlett said apologetically. "After all the government knew very little about the Japanese in the pre-war days."

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AUGUST 26 -- (2)

I had a long conversation about a type of Japanese with K of the Poston Chronicle. This type is especially common among the Issei and somewhat numerous among the June - Nisei. The substance of the conversation is given below, although not following strictly to verbatim.

Attitude
"There is a type of Japanese in America I hate most. That is the Japanese who are accommodated to the lower status in the inter-racial hierarchy. They regard the Caucasian as belonging to the higher class, and satisfied with the lower class recognition accorded by the Caucasian.

"These people believe the white man all mighty and all sacred. They think the white man cannot do any wrong, at least some white people. They often have more confidence in the white man, or at least some white people, than they do in their own educated people. To them the white man represents a superior being.

"Because of this faith in the white man, the Japanese ^{have} encountered many troubles. I know many cases that happened in California. In one case an old Japanese farmer was in a legal trouble. He consulted a Nisei ~~Japanese~~ attorney at law. But he was skeptical of what this Nisei lawyer had advised him. Instead he had more faith in what had been told by a white man who ^{was} ~~were~~ coming around to his place regularly to sell seeds. The salesman gave a series of advises --- a layman giving legal advises --- and the farmer depended more heavily on the salesman ~~s~~ than on the lawyer ~~s~~. As a result, the Nisei lawyer had an awful time ~~to~~ defend ^{ing} the Japanese in court, because he was questioned of every step he took. It is very difficult for a lawyer to do his work when his client did not trust him.

"This case is not a rare one. This was very common with the

AUGUST 26 -- (3)

Japanese in California. They thought their prestige ^{was} ~~is~~ increased by knowing ~~by~~ a number of Caucasians. They bragged how well and how many Caucasians they knew intimately. In ^a way, they believed their status ^{was} ~~is~~ elevated by knowing more white men than ~~his~~ ^{their} friends. Some of the Nisei are guilty of the offense. They are proud of having ^{more} Caucasian friends than having Japanese friends. Some of them show off with their white friends; they avoid Japanese entirely. One Nisei recently boasted to me that he intermingled well with his Caucasian mates in the pre-war days. He said, "I was accepted as one of them. They took me to many week-end trips and overnight outings. I was the most popular Japanese with the Caucasians back home." This kind of fellow I want to spit on.

"We have a lot of Japanese like this here, too. I know an Issei who is boasting among his fellow residents that his daughter is the secretary to one of the appointed personnel in the administration. He brags to his friends, "My daughter ^{is} ~~is~~ certainly getting places after she came here. She is the secretary to Mr. so and so." I fell like saying, "So what?" It's sickening to see this sort of people. And the trouble is that we have a lot of them here.

"I know a number of Issei who are addressed by some Caucasians as 'Charlie'. When the white men tap the Issei's shoulders and say 'Hello, Charlie!', these guys are all in smiles. They don't have the guts to say that their names are not Charlie.

"In Poston, too, there is a number of people who boast of having Caucasian acquaintances. The other day I heard one Nisei of middle age telling ^{one of} his friends that he knows the Project Director, the Deputy Project Director, and so on down the line. This guy thinks it is a great honor to know them. I don't see it at all.

AUGUST 26 -- (4)

As far as I see, it's no honor to know these administrative guys. But this is not so bad. When it comes to a guy who brags about knowing Fien (the Fire Chief --- illiterate and uncouth) it is a limit. There is an Issei in my block who is quite proud of knowing Fien intimately. No, he is not a fireman; nor does he work in the Fire Department. The other day he got in a big scrap with his friend in the block. He ordered the fellow to take down his awning because it was a fire hazard and Fien said so intimately to him. The friend of his got angry because, he said, it was none of his business. "If Fien wants the awning down, he should come to me and tell me so," the offended shouted.

"I know another fellow. He works under Anderson (the foreman of the construction crew). ^{The Japanese himself} ~~He~~ thinks he ^{is} a great fellow, greater than any of other Japanese, just because Anderson comes around to his apartment. And you know why Anderson comes around to his place? Anderson comes around to give orders for the next day.

"I suppose I am talking about the psychology of 'ass-kissers'. I don't like them. I feel sorry for the Japanese who cannot see any better. I know many Issei and Nisei who left their properties in the names of their white friends --- even their cash, too, in some cases. I bet they would be hooked. Of course, some of the white people are all right, but how many are there?

^a
"Have you ever been in Gila? Well, Poston is better than Gila. [^]
The guys in Gila are like what I have been saying. There are too many 'ass-kissers' there."

(K is a graduate of Waseda University of Tokyo. He came to this country in 1920. Since then he lived in the East and the Middle West most of the time.)

1
AUGUST 27 -- (1)

An interesting comment appeared in the Rocky Shimo of the August 25th edition. It is translated from the original in Japanese as follows:

Let Us Have Hope

Rocky Shimo
"Recently, people in camps are somewhat desperate." This is a theme of the letters from my friends in relocation centers. It grieves my heart.

I myself have lived in a camp for more than two years and know the inside and outside of the camp. I have realized a love for my people and have worried about their future. Now I am out of camp and have left behind those troublesome problems. Since I have experienced the life on the outside, I sensed a much greater love for my people. Why is it so? It is similar to one's attachment to his family in his native land.

In each camp there are capable leaders and intelligent men. I am sure that they manage whatever confronts them. Of this I have no worry. But when I think of the sad plight of 80,000 people, I feel I cannot remain complacent.

The Japanese section of the Heart Mountain newspaper made a sad outcry in "The Long Two Years" and appealed to America. Indeed, it was long, long two years.

The industrious efforts of the past fifty years, the foundation built up with blood and tears, was uprooted by one single stroke. We were returned to the past when ^{we} were without property. We have been confined in camps and have spent more than two years on the hopeless deserts.

What shall we do in the future? When we deliberate this question, there loom too many obstacles ahead of us, which will despair all of us. We can appreciate and understand the desperate

SEPTEMBER 4 -- (1)

Transfer

Kiichi Nakamura (Cf: August 31, page 4, Section 1) has applied for permission to transfer from Gila to Poston. The matter was referred to the Project by Gila. Duncan Mills called me in and asked me whether the request be granted. In view of reports that Nakamura is one of the leaders of "Zoot Suiters" at Gila and Terry has been repeatedly complaining to Philip Glick about the juvenile problem there and that the Poston Administration had guaranteed "protection" to those who testified against him during the crusade of July, 1943, I strongly advised Mills against such a permission.

Mills revealed that Nakamura requested to come to Poston, because his wife was pregnant and ^{he} wanted to leave her in his mother's care before he would relocate on the outside.