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Some of the boy scouts were around to direct the crowd and I asked one of them what the play was all about. "I don't know. The only thing I can understand is the harmonica and singing. There are two guys up there going nuts! Waste time listening to them."

After Bette, Alice and the others got bored, we came on home. I gave my talk on Juvenile Delinquency at the Fellowship tonight and it went over fairly well. Mrs. Shimiza, a former Tulare Soc. Wel. worker and a devout Christian thought that religion would solve the problem. She thought that a daily morning devotion would help keep the children on the straight and narrow path. Mr. Freedman, a faculty member of the high school thought that the "gangs" were the chief cause of delinquency. He did not say very much except tell a series of bad jokes.

Afterwards I got bombed with questions. A Nisei discussion group is peculiar. They take things so personally and want to be argumentative. I told them that I was no authority on the subject, but they seemed to want to tear my points to pieces solely for the sake of argument. Therefore, I treated the whole thing lightly and perhaps even frivolously. One fellow asked me what was the biggest problem here outside of lumber stealing and I told him "peeping Toms." Afterward a lot of the Nisei came up and made good comments about the talk I gave, which made me feel much better. Rev. Susumizo did not like his church to have its fair name clouded with suspicions of lumber theft, as I facetiously hinted, and he went to great pains to announce to the gathering that his wife

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← had obtained it legally from the administration. There were a whole series of other questions asked me, but they came so fast and furious that I don't recall them now. The general point I was trying to put over was that there is no one cause for juvenile delinquency and that we would have to try and control it through experience. I tried to point out that mental attitudes had a lot to do with it, - both on the part of the Nisei and the Issei. Assuming that Americanization was the only answer, we could and should work towards this goal because as long as the community and their minds were unsettled, there was bound to be confusion and a growing amount of Juvenile Delinquency. I felt that the first move was to reform the parents and try to give them a better perspective on the whole thing. One of the most important things was to quit straddling the fence and take a firm stand on America so that our goal would be clear and we could then help the children to better prepare themselves for the time when they would resume their place in the American society.

One of the fellows came up to me afterwards and he said that I should not "stick my neck out" about Americanism here, because I would have to live with the Issei here and they could make things very tough for me. I told him that this was my conviction and I would stand up for it any place. This fellow (a block manager) said that the Issei control was strong here and the success of the JAACL movement here would

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WHAT CAN WE AS YOUNG PEOPLE DO TO PREVENT JUVENILE DELINQUENCY?

I. Introduction;

- A. Know little about problem; interested in knowing more.
- B. Don't think JD can ever be completely eliminated.
 - 1. Qualified; JV is a kid who has been proven irresponsible.
 - 2. Crime; Commission or omission of act either required or forbidden by law. To constitute crime, there must be:
 - a. Combination of both an act and intent.
 - b. Criminal negligence. (Illustrate both. blow with hand on chin and hit and run.

II. Relationship between crime and delinquency.

- A. "Delinquent today is criminal of tomorrow."
 - 1. Statistics of prisons show 95% of inmates were child delinquents at one time or another.
 - 2. J.D. therefore a process which if left uncontrolled will lead to serious infractions of the law.

III. What are causes of JD? What makes them delinquent?

Social problem that can't be solved by dropping nickel in slot.
Survey of community on what caused increased JV here. Answers varied;

- A. Evacuation: pretty vague answer. All have been evacuated and therefore all should be JD. No basis to reform the other fellow if this the case. Not only cause.
- B. Racial factor: J. law abiding? Cite L.A. and S.F. studies.
 - 1. Not purely a race factor. Good and bad Japs -- same as among Negroes.
 - 2. Actually, nobody born a delinquent any more than born a great artist or engineer.
 - 3. Most criminologist agree that delinquent traits are acquired, although some argument whether a person can be born with predisposition towards crime. But we may assume that it is not solely a race factor.
 - 4. At present our social values changing. Condone things that were taboo in past. Not a badge of success to steal lumber. Church here has fine benches - technically it may have been purloined.

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- C. Mental abnormalities. Even psychiatrists and psychologists don't agree on this point. What is normal? All of us have pet quirks of personality. But not all delinquents.
1. People neurotics in times of crisis. Dismiss as cause.
- D. Lack of Religion. Nisei feel that is cause of JD. Feel that mere exposure with "God" will do the trick. During wars, depression, and evacuation, people will go to church more because of fears for future. But we continue to have crime and more of it.
1. Church, then, fails in its responsibility, but not cause of crime.
- E. Family relations, broken homes. Fathers interned; Issei father older than wife. But delinquency does not come chiefly from these homes.
1. Many homes "broken" even with both parents alive.
 2. Williamson: Most JD here had both parents.
- F. Neighborhood and environment; All have similar environment now. La not more delinquent.
1. All of Nisei have come from slum areas of other cities. Most notorious JD came from rich Sacramento family.
- G. Lack of playgrounds and rec halls. Studies indicate that in many cases, crime and delinquency actually increased in playground areas. Same may happen here.
1. Guess that increase of rec hall will not help much in itself.
- H. Poverty: We are all poor now. Accepted fact that there is no positive correlation between poverty and JD anyway.
- I. Lack of Education. Crime has increased with compulsory education for masses.
1. Nisei have highest educational level. Cite study. Yet more crime among them than among Issei.

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J. Bad Companions.

1. What do they mean? Smoker? Lumber stealer? From Pasadena or L.A.? From Turlock? Hard to determine.
 2. True that delinquents may prefer to associate with their own kind, just as we do.
 3. But that is putting cart before horse. First find out reasons why they are bad in first place.
 4. Safely say that most serious JD are committed single-handed. Impossible to isolate "bad companions" without any adequate criterion.
 5. We have all belonged to "gangs at one time or another without harmful effects. Normal.
- K. Claim that 60-90% of thinking influenced by papers. We don't need to worry then since people don't read papers, etc., here.
1. If valid cause, all of us readers would be JD.
 2. Difficult task to measure influence of papers on daily lives. Same thing true for movies and comic books.

IV. Summary and Conclusions

1. This not complete list of causes.
2. Then why not forget about JD? if we can't find cause.
3. Answer lies in treatment. Merely because we cannot boil delinquency causation to one or two main headings should not deter us from continuing our investigation.
4. Doctors treated colds before cause known.
5. In environment here, same thing done to JD. Unusual environment, not like anything before.
6. Direct methods of preventing JD succeeds only insofar as they fight real delinquents and real sources of JD instead of mythical bogies.
7. Great need for enlightened public opinion here, - to replace prejudice that stamps del. as bad without reference to chance happenings that bring them to attention of police here.

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8. No more mysterious, no more act of God than epidemic of diarrhea. Only hope of control of either JD or diarrhea lies in willingness of community to support with confidence and patience the agencies we have here that are laboriously searching out causes and experimenting with promising cures,- school, church, soc. wel., police, etc. All inexperienced.

V. Situation here.

1. Reports from Int. Sec. show JD is petty stuff.
2. But danger that lumber stealing today lead to stealing tools tomorrow and breaking into warehouse next day. Danger that petty stuff leads to serious things.

VI. Final Conclusions

1. JD will be one of our biggest problems.
2. We don't have normal outlets for expansion of energy for children. Everything disorganized. School opening will help.
3. Development of rel. organization will also help.
4. To be frank, private opinion that both school and church have pooped out miserably in fulfilling its responsibilities.
 - a. They have not prepared child for responsibilities of citizenship and the good life.
 - b. They are in most advantageous position,- only official agencies to handle all kids during delinquent ages first appears.
 - c. Instead of fulfilling function, both "pass the buck" to police department when serious act happens.
 - d. In this way only symptoms treated, never causes.
 - e. These agencies must treat problems objectively to get public support instead of dismissing whole thing by calling the JD's "problem children" and merely tackling the superficial causes and letting it go at that.
 - f. We cannot let this happen here where our whole future is involved.

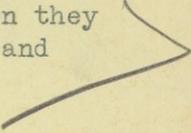
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5. It is our function as young people to achieve a better perspective on the general picture of JD here and then tackle the combination of causes through the established agencies now developing in camps .

a. First move is to educate and reform the parents (Nisei children have more need of models than of critics) before we attempt to reform the child. This is the Nisei responsibility if we expect to have good Amer. citizens in the group. There may be culture conflict, but Americanization is the goal. Don't straddle the fence any more. This does not only refer to JD either. If this done, children will have better start when they leave there to take their place in Amer. society and fulfill the promise of America.



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depend on their not antagonizing the Issei. I told him that the time for these considerations was past and it was up to the Nisei to make their firm stand now and no longer "straddle the fence." The block mgr. did not think that the JACL could succeed in this now because the organization already has too many enemies and the support is weak.

Met some interesting people tonight in that group. They seem to be a little on the conservative side, but they are not such bad people individually. There is a lot of possibility for development among them. Essentially they are American even if some of them hesitate to admit that they are too backward about acting like one because of Issei influence. One girl told me that Issei intimidation around here was strong enough to crush anybody that talked about America too much, and the safest thing was to keep quiet. She wondered if all the Tanforan people were so frank in their view points.

The Cal group is intending to hold a big pre-game social-rally next Friday evening for the Cal-U.S.C. football game. Grace came over to invite me. I think it is a little silly the way they get worked up over "Cal." There is a definite Cal clique around here that think they are something special. The Nisei who went to a smaller college actually apologize for it. Like one girl tonight said: "I only went to Santa Barbara State. Gee, I wish I could have gone to Cal and then I could go to that rally. It must be wonderful to go to a bit college that has a good football team." I assured her that a small college is often much

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more of a personal experience than a large one. I just can't see how these "Cal people" think they have a special prestige about them. I suppose this is an indication of clinging to their past periods of pleasure when few of the realities of the world affected them. In a way this clinging to "Cal" is similar to a lot of the Issei who "cling" to the Japan of their imagination. I think both groups should live more in the present and towards the future and I get impatient at the way some of them brag about "Cal" and of "Japan."

This morning Bette, Emiko, and I did the two weeks accumulation of laundry. There was so much stuff that we had to borrow the neighbors' line. Alice went to church so that she got out of it. She still feels that she has a "guest's status" in our house. This afternoon I fixed all of the frames for the windows and Bette cut the cheesecloth for it. Now maybe those flies and moths will keep out more. It was warm today so they were more pesty than usual. Tom was busy all day lining the inside of the doghouse with cardboard so that Blackie would not get cold. He even ~~eevered~~ carved out a nameplate to put on the doghouse.

Miyako is up now, but the doctor has not told us whether she could go to school in the morning or not. The teachers may send her home if they see her skin all peeling. German measles is not contagious so they need not have any fears. Mom decided that it would be too long a walk for Miyako to go all the way to school, especially after being in bed for a week, so she is not going to let her go to classes for another day or

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so until Miyako regains some of her strength. Mom's leg has been bothering her more lately. She went up to see the doctor this morning, but the hospital was not open. Mom tries to do too much work when the girls are more than willing to assume these duties. Mom feels that they can't do it as well as she can. Actually, the girls do a much cleaner job of housekeeping. >

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We almost had a civil war in the house tonight. It all started when Tom announced that he had finished the doghouse by lining the inside of it with cardboard. Immediately a protest went up from Emiko, Alice, Miyako and Mom, who claimed that the dog should stay inside because Mom had already fixed a crate up, and it was no bother. Tom was quite irritated because he had put a lot of work on the doghouse, and now they didn't want to use it.

I came upon the scene and I sided with Tom. I said that we should not be too soft-hearted about the matter because soon the dog would be jumping up on the beds and chewing up the shoes. Emiko is the guilty one about letting the pup on the bed. Bette said that we should be firm and keep Blackie out because she was already chewing up the rug. Alice said it was her dog and as long as she cleaned up the mess, we had nothing to say about it. Mom had us when she put it up to a vote, and all the girls of the family, except Bette, voted to keep the dog in (4-3). They promised to put the dog out on Jan. 1, 1943. Mom thought that this was the best because California dogs could not stand the Arizona cold! They tried to turn the argument into making Bette, Tom, and I look mean by wishing to make Blackie freeze outside. Emiko to me: "Well, why don't you go outside and freeze."

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M: "A dog is different. They can stand the climate because they got hair all over."

Emiko: "Well so have you!"

So the promise is January 1 but I know there will be great objections when that time comes!

The employment office interviewer came over today and he informed Emiko that she was going to receive unemployment compensation for last month because she had a doctor's note about her back. Emiko only worked a half day on the newspaper. Ken wanted to keep her on the staff list because he had figures to get an electric mimeograph machine soon. Emiko doesn't particularly want to go to work now because she feels that if Alice leaves soon, somebody has to stay around and take care of the place, especially after Pop comes back.

Tom has his other problems. He wouldn't get up until 9:00 o'clock, claiming that he had a free first period. I took him down to school to check over his program and try to change it a bit so that he could have all academic subjects. He is disgusted with his woodwork class, and he wanted to take biology. The principal, Mr. Sawyer, would not let him change his schedule "because we are short on teachers." But he said that Tom was supposed to go to the library "even though we have no teacher to put in the study hall." The hour classes began today and Tom had some homework in English. He played around with the girls all evening, and then he perched himself on the top of the ladder to listen to the radio.

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I had to turn the radio off until he came into this room to do his homework at 9:00 P.M. He came reluctantly, muttering, "Everybody is against me." Tom would rather fool around with his movie set than study. School is difficult now because they have no textbooks. Bette had to coach Tom along for about an hour, explaining the rules of grammar. The state of Arizona is supposed to provide books, but they have been slow in sending them over.

We have plenty of extra rooms for housing, and we can bring the population of each block down to 250. But the people are settled and they just don't want to move. They would rather have their neighbors move. They make the claim that they want to be near their friends, and they dislike being housed among the Santa Anita group. Consequently, the Tulare blocks are much over quota, while the Santa Anita blocks are under-populated. Today we started a block to block survey to see if we could work out some adjustments. { The partitions have been rather slow in going up, and Toki now wants the walls already in moved over in some cases to give the larger families some extra room. In the "D" rooms we have many families of 2's and 3's. But there are seven beams in the room so that it can be divided proportionately (four beams for the family of three, and three beams for the family fo two. But they have also lots of "D" rooms that have two families of threes and neither one wants to move out. This means that we have to push the beam back one more so that each family of three can have four beams. It's very complicated because the problem of extra doors then arises. I went to see one family and suggested a moving of the wall.

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She had her closets all built against it so that she almost threw me out of the place for making such a suggestion. >

A lot of these families did not even know each other before they went to Tulare, yet they now find it impossible to even consider moving away from that group. This characteristic of never attempting to expand away from their immediate group is one of the reasons why the Japanese always stayed in their "little Tokyos." We can't force them to move, and they are only making it hard for themselves. The Santa Anita group certainly is no different from any other group of Japanese, and these Tulare families should not be prejudiced against them.

< Three more carloads of stored household goods in the California government storage houses came in today. However, there are a number of families who left their stuff in private churches and with friends, and they came around wondering what they should do. We told them that they should send it to the nearest warehouse, and the gov't. will send it on from there. Rev. Suzuki of San Francisco was worried about what to do with the churchfull of stuff he has in his church. The people from San Francisco that put their belongings there are now scattered in Wyoming, Utah, Arkansas, and Gila. There is nobody there to sort the things out. He has been paying a policeman a certain sum each month to look after the place, but he has now run out of funds. The church is under mortgage to the bank, and payments have been made to it for the past twenty years.

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Harry said: "It looks now as if the Army intends to move us out bag and baggage, and they never want us to come back. I don't know what to do about my property. I have rented it out all furnished, and my personal belongings are all stored in the attic. I can't sell the property now, because the Caucasians don't want to buy homes near the coast because they are afraid that they may be bombed out."

Jimmy told me today that there may be something to the Hawaiian evacuation rumor. Only they are voluntary evacuees, and all the population is included. Some of them landed in Los Angeles the other day, but there was only one Nisei among them. She was held by the police until it was cleared that she was only a student on the way to Columbia to do social work. There does not appear to be any immediate prospect of a mass evacuation from the Islands.

The kids are wondering when Pop will come. For the records the Army now has completed the big job of evacuating the Japanese from strategic sectors of the West Coast, - the seaward half of California, Oregon, and Washington. Since last March 110,000 "Japs" have been forced inland to relocation centers. All of the Assembly Centers are now empty and a thing of the past. There are a few Japanese left in hospitals, mental institutions, and jails. Pop will be one of the last to leave the coast, - perhaps forever. The kids have a problem in writing him letters. They write in English, but Pop cannot read English. Fortunately, there is a man there who goes up three times a week to read his mail for him.

I see by the papers that a Japanese fellow posing as a Korean was caught wandering the streets in San Francisco. There are still a few more passing off as Chinese.

Canada is doing a hastier job with the evacuation of the Japanese. The coastal regions of British Columbia has all been cleared, and they are now sending the Japanese from Vancouver out. They may be put into lumber and other defense work, principally agriculture for the duration. They do not have relocation camps as such. One big lumber concern up there is starting a drive to hire the evacuees with the motto: "Hire a Jap to beat the Japs."

Frank Matsuyama finally is getting places in the Army. He was the one who wanted "to crash the gates" out of the place at Tanforan, so that he could join the Army. The Oct. 28 Chronicle had the following piece about him: "Frank Matsuyama, Army private, son of the widely known Japanese 'Professor Matsuyama' overcame a handicap yesterday that has blocked his entry into the Officers' Candidates School. He changed his Japanese name to the name of his white mother (Wallman). His father is teaching the U.S. Military Police the art of Japanese wrestling." Anna is still in camp because Johnny (Alice's old flame) cannot get out.

Today I cast my absentee ballot for the General California Election. It looks as if Warren will get into the gubernatorial seat. There was not much selection among the candidates. I did not know much about the local issues, so I left most of them blank. I only voted for the principle of the thing because California politics are so distant to me now. I wonder how my interest in such things will be with the passage of time. Alice

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voted the same as I did so that she would not be cancelling my vote. Most of the Nisei are voting merely to protect their interests in the right to vote. A Los Angeles report claimed that less than 100 Nisei voted in that city, but this figure seems much too low. There must have been over 100 L.A. Nisei votes in this camp alone that cast their ballots. The Nisei certainly are not of one mind when it comes to voting. There are Republicans, Democrats, and what have you among them, just as in any other community of 15,000 people. Most of the Nisei seem to be behind the National Democratic administration in the war effort, although we do have many staunch Republican supporters that feel that the National War policy is not entirely right, and they want the Republicans to run the show. It was gratifying to see the long lines of absentee voters waiting for the Notary Public during the past few days.

If some of these things were more widely known, the general public would not consider the Nisei as disloyal, fit only for concentration camps. It has been proven time and time again that no act of disloyalty was committed by the Nisei in California, and we should be above suspicion and not regarded as prisoners of war. It gripes me to see the small-mindedness of some people. One workman that I was talking to today released his feelings against the "Japs" -- even though he was profiting to the extent of \$1.20 plus per hour on this project. He said that it burnt him up "to see all that fresh bacon shipped out here from Phoenix, while good Americans have to go without." I told him that we were good Americans, too, and he could see for himself that

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we were not living in luxury around here. Then he gave the silly argument: "You Japs should feel lucky for being treated so well. The Americans in the Jap camps are getting gangrene, and they get whippings from the Jap soldiers." The man went on to say that "you may be loyal, but how can we tell the difference? I don't trust most of your group after what happened at Pearl Harbor." The man claimed that he lost a brother at Pearl Harbor and he was quite bitter about it. He said that he was in Arizona because he had lung trouble, and he was doing his part by working on this project. He just couldn't get the idea through his head that 70,00 of the Nisei are Americans. He is from Pittsburg.

Sometimes these experiences make me wonder about the future. Will the people never get more tolerant? They think along lines based on their old prejudices, and are not willing to accept the true facts. To them a Japanese never can be an American because of the physical characteristics of his body. The war has intensified this feeling and a "Jap" has become the symbol of the most treacherous sort of person.

How can the Nisei ever prove their loyalty when they have to buck such odds? The groups working for us are not strong or organized enough yet. Not enough people know that we are also taking part in the war effort by such things as the camouflage net project and the "Food for Freedom" program. Over 5,000 Nisei are now in the Army, over half of these are from Hawaii. Besides that, around 8,000 Japanese are now working in the sugar beets and other agricultural crops of Montana, Oregon, Idaho, Utah, Arizona, and other western states.

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We can't do too much in regard to buying U.S. Bonds since our income is so small. Yet many Nisei and Issei are investing in bonds. So far the Selective Service still has the Nisei in an ineligible classification, except that the Intelligence Branch will now take them in if they can speak, read, and write Japanese. This eliminates most of the Nisei and the Kibei are the ones getting the best deal in this case. I was surprised to hear so many Nisei around here who say that they want to get into the Army for combat service. Perhaps it is an escapist means for a lot of those who are getting restless here, but a number of them are sincere.

It is ironical: They lock us up, and then demand that we be patriotic without giving us much of a chance. They look on us with an attitude of contempt, yet want us to go harvest their crops. Governor Sprague of Oregon even wants the Nisei to be put into forced labor in the harvesting of the Oregon crops, and threatens us with deportation if we do not cooperate. This is not a very intelligent approach. It will only make the Nisei more bitter and confused. The students that are out and the agricultural laborers can do a lot to counteract this if they make a good record. Perhaps this is the start of the wide dispersal of the Japanese. In another decade or so, the Issei will be practically gone, and the Nisei will stand or fall in the next few years. Much will depend upon their own and the public attitudes.

<There are over 500 seamen and former cannery workers in the various camps, and they are trying to get out with the help of the various unions to go do vital defense work in the middle west and the Atlantic Coast. With the unions behind them, they stand a lot better chance of getting out.>

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Could it be that I am getting restless already? I keep wondering, what next? ^{Getting out is} ~~It's~~ in the back of my head, and it depends on what kind of a day I had as to how strong this feeling is. Today, I felt, was almost a day wasted. Lundward was busy with some family squabble, and there was nothing much for me to do this afternoon. My idea of a social welfare department is a little different from Lundward's, and it's sort of disorganized yet. { Naoko Hoshimo is up at Tule Lake, and she is the Supervisor of the Welfare Department up there. She seems to be doing a lot of the same things we are doing, - chiefly public assistance grants, - from what I read in the Tule Lake Dispatch. Dekki is the Medical Social Worker up there. They have social welfare workers at the head of the department so that they are probably a little better organized.

The paper here is due for a change soon. Ken thinks he will leave for Cincinnati after he attends the JAFL conference in Salt Lake City, and he is almost desperate now in his search for a capable person to take over the editorship. He just can't find anybody. He is now after Frank Sukenoto, but Frank is intent upon getting into legal work. They got extra mimeograph machines down there, but they are not very satisfactory. It does not appear very likely that we will get a printing press soon.

We are having trouble with Johnny Sakemoto again. He is now writing mash notes to girls around here. This afternoon he brought in three letters for us to mail. They were addressed to "Hitler- Germany; Emperor-Japan; and Roosevelt-- U.S.A." He claims that he wants to tell them how to end all the bloodshed in the present war.

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Another woman brought in \$50.00 to spend on the wedding reception for her daughter. She is really doing things up first class. She plans to have carnations, wedding cakes, and all the trimmings of a regular wedding. Another couple came in today for the wedding plans, and they intend to have a very simple church wedding. It seems a little silly to be spending all that money for weddings in times like these. The young couples can't afford the expensive Japanese weddings that they have had in the past. >

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< Today is the general election in all of the state. The Republicans seem to be making some gains from the early returns. Too early for the California result since they are one hour behind us.

I went over to work this afternoon, but I had a terrific headache so Lundward sent me home. > Bob returned here by plane last night. < He saw Miyako down by the post office, so he came running out, calling, "You're Charlie's sister." > I met Bob in the office so he came on home with me to look around. < I just laid around on my bed while Bob reported what he has done in the past month.

W H He said that < they (Thomas and he) had gone up to Tule for a week or so, and the workers up there almost have a big report ready. Seems that > there has been a lot going on in getting the status of the study settled. Embree at Washington is head of the Documents Division of the WRA. He wants to look over all of the reports handed in. Fryer wants his fingers in it so that they can follow trends. < A man was selected to look over the data up at Tule. The "Fears of the Evacuees" report released by the WRA is supposed to be Miyamoto's work and an outright steal. Thomas has now

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arranged for monthly round table meetings with the top WRA official to go over the data which may be of help to them in the resettlement work. Bob says that the study's financial worries are pretty well set. They have grants from Columbia, Rockefeller, Giannini, and U.C. to cover a three-year period. >

not Thomas is coming down on the 18th with her husband. Bob will go up to Poston to meet them, and they may bring Ann and Mitch down. < They have to get things ironed out up there because there seems to be some conflict with the study of the evacuation that is being sponsored by the University of Chicago. Fred is carrying on up at Utah until he leaves for either a Y.M.C.A. college or a theological school.

Shibs, ~~Hawa~~ Sakoda, and Miyamoto are carrying on at Tule, although Bob says that they are beginning to drift apart a little. Bob plans to put on Matt Imouye and some Issei here in order to cover the center more fully. ~~He~~ ^{Bob} is looking around for a secretary, and Alice will be put on for a couple of weeks. I told him that he should not put her on for a long period because she is still undecided about her personal affairs, and I felt that she would only postpone her decision if she got to working here steadily. Alice said that she is waiting for Angelo to come in. Jack stopped in on Chicago, and he says that Angelo is heading back this way to find out why the delay. He and Alice will talk it over when he comes here. If they can get married in Arizona, they will go back to the coast and Alice will then be eligible to return. But all this is going to take quite a while.

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Bob plans to stay for a couple of months. He is going to bunk with ~~Low~~ward. We offered him the unoccupied doghouse, and introduced Mom to her newly adopted son. Bob made himself at home immediately.

Bette has been taken ill with Valley fever, and I am likely to get it. I feel l~~ow~~sy enough. It was warm today and quite uncomfortable.

On the way over to camp no. 1 this morning I noticed three cars propped up by the side of the road with a wheel off. Evidently, the owners got a flat and with the present tire shortage they had no spare. If conditions are so bad for government cars, the civilians must really be feeling the pinch.

The sugar shortage ~~(?)~~ has hit us. They have served us chocolate the past two mornings with sugar already in it. They don't put the sugar out on the table. ~~I~~ rode over to ^{canal?} corral with a warehouse timekeeper, and he said that a lot of vegetables are coming in from Tule. And the farms here are now sending in a lot of vegetable products for the center. Our diet here has lately been heavier on vegetables and light on the meat. It is claimed that the Japanese need a greater vegetable diet to counterbalance the great amount of rice consumed. The timekeeper said that the warehouses are pretty well stocked with meat sent in by Armour, Swift, and the local Arizona butchers. Staples come from all over the country. They should put us on a strict rationed diet for a while so that the people would realize that a war is going on. This may happen anyway.

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<The canal camp people must think that there is going to be a food shortage from the amount of vegetable gardens I saw over there this morning. There are not so many lawns because the people have no mowers. Some of the people over there are cutting the grass by hand. A green spot is so refreshing that I don't blame them from nursing it along.>

The Gila residents are much more Americanized than Tanforan in one respect. They are such rabid baseball fans. They also go in for basketball and volleyball on a large scale. Every block over in Canal seems to have a well-kept volleyball court and many of them have lights on the post so that they can play in the evenings.

But baseball is the number one sport. Over in Canal they have a hot race going on in the messhall league. They play right after they finish work in the morning and all of their supporters, - Issei and Nisei-- turn out to yell. The game I witnessed was so typical of America. They yelled a lot of slang and common baseball expressions. It was perfectly normal to hear the old Issei yelling "Keel the umpire." The competition is very keen and I thought that a World's Series game was going on from the way they deliberated over every play. I found out that only the two lowest teams in the league were playing. In the past the Nisei in the rural districts have gone in for baseball very enthusiastically, and it has been one common ground where they have been able to get together with the Issei. The "city slickers" at Tanforan did not play baseball so much. Their favorite pastime is dancing.

<There were 13 people waiting for Mr. Londward over there all morning so that they could get a special pass to come to Butte for a Buddhist wedding

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ceremony. We phoned over but could not get in contact with him so that one of the Caucasian women over there wrote out the pass. Londward was in Phoenix all morning arranging it so that he can issue marriage licenses. He just made it back in time this afternoon to issue the license to the couple getting married. Londward works terribly hard, and he is intensely interested in his work, but he should not try to do all of it alone, or else he will wear himself to a frazzle. Perhaps it is because he is uncertain of his position yet as there is talk that a social case worker is needed to head that department. He is doing "okay" though.

The administrative set-up is still uncertain. Hear that Henderson and Hoffman are having a feud and don't talk to each other. Hoffman is now in San Francisco conferring with Fryer and since he is Fryer's man he may be appointed the project director. Henderson is the better man for the job, judging on what has been accomplished by the two.

Up on the hill that shrine is getting quite a reputation. The people walk up to the top of the Butte, and when they come down they write their names on the shrine. I will have to take a walk up there one of these evenings.

Finally found out the reasons for Yeaton's sudden "resignation." The FBI asked him to resign, and he is on his way to the C.O. camp. At least he stood up for his convictions, even if he was queerish. His wife now teaching in Canal camp is reported as on the verge of divorcing him. Such gossip!

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Mimi already has taken possession of Bob to show off to his friend. He gave Bob a carton of cigarettes, and I got my tithe. Mimi is now jealous of O. and he warns Bob that this man once stole \$10,000 from the other Japanese. What misery Bob will have to go through in order to gain entré to Mimi's social group. I guess Bob can take it for the sake of the study.

The new canteen is going to open in a day or so. It will be located down in the 51 block. The canteens are pretty well stocked, and it carries a full line of goods. Xmas will soon be with us, but the canteen won't have enough to take care of the demands of the people. Most of the shopping will have to be done through the mail order houses. Sears has a representative in the clothing canteen, but we have to send to Denver for Montgomery-Ward things. The cigarette fluid fire is costing me \$8.73. A new robe (M. Ward's) for Emiko, and one for Bette (for a Xmas present). They should get here by Xmas.

We have agreed not to spend much for Xmas, but I know that they will all doublecross the others. Hope that it is not too hot next month. The cool mornings now remind one of San Francisco. At last I am getting use out of my basic clothing jacket. Only 999 other fellows in camp have one like it.

Now that the temporary nature of evacuation is settling down, the people around here all seem to dress up, especially the office workers. I am still holding out with my jeans and T shirt which is much more comfortable. Girls who wear jeans around here are considered as rugged. Lots of girls wear shorts during the hot weather. They just are not embarrassed by their "dai kon" legs!

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Felt woozy this morning so I stayed in bed all day. Tom had a disagreement with some food last nite so he regurgitated. He thought that this qualified him as a sick person. This made four of us abed (Miyako and Bette besides us.) Mom and the rest brought some food home for us. They also got some sugar in a tin cup. A stupid, snoopy old Issei woman saw them. She is a messhall worker and she feels that she owns all of the food. Another jealous old lady also saw them so the two of them reported it to the messhall manager. He in turn told the block manager. Mr. Wada came over this afternoon, and he said that the neighbors in the block did not like us to take food and sugar. Of all the petty things! They feel that food is being taken out of their mouths if it is taken out. Some of the waitresses are mad at us because they overheard us say that the Japanese food stunk. They felt that this was an insult so they passed the word around. No wonder that some of those old waitresses gave us dirty looks. If we were the only ones taking sugar out, that would be a different matter. But there are many people in this block that sneak sugar out for coffee and chocolate. We just do it openly. Furthermore, the cooks and messhall workers take a lot of food, and we don't object to that. The attitude of some of these people are very narrow, but we just have to live among them so that it is not any use in creating bad feelings. They must get a lot of satisfaction out of prying into other people's business. These people are not even worthy of being bothered about.

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Mimi ^{Yano} has an axe to grind. She is still angry about the other day. She thinks: "Oh, that C.K! He thinks that he is so good and he is trying to act like a "big shot" because he is in the Social Welfare Department." It goes back to her jealous protecting of Earl's interest. Fortunately, I don't have too much contact with Earl. I explained to Bob today that I was in no position to spur him on with the Study because Mimi would resent this terribly. I tried to help him outline a report on the Internal Security department, but Earl wants me to do more. He expects me to write it for him even. I told him that if he would give me some notes on the Internal Security Department I would write it up, but Mimi will not let him do anything without her permission. This is, indeed, unfortunate because we should be cooperating and be above petty jealousies or ideas of personal prestige on this study. Bob understands the set-up, and will try to work things out with Earl. Mimi is a hindrance to his progress. She monopolizes all of his time and won't let him do anything on his own. She is at present in a terrible/anxiety state of about the coming child and this partly explains why Earl cannot function efficiently. Any failings on his part are therefore my fault. I feel sorry both of them. Their hurried pre-evacuation marriage is not going along so smoothly, and both are still maladjusted to this place. Neither has made an attempt to expand, with the excuse that they are above "these damned Japs!" Earl has to get over this attitude if he wants to get a close picture of the community life. It is hard; I can realize that myself. But the people are not so bad once you get to know them. Both of them have gotten to the state where they are jealous of Bob coming over here alone. Last night, Earl walked

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Bob all the way home just to check up on him. Mimi feels that Earl will miss out on something if Bob comes over alone. Bob has to be diplomatic as Hell. He is a little irritated that Earl has not even finished up the Tanforan house manager's report yet. I offered to help him out once on this, but Mimi would have no part of that. This is typical of most Nisei who write, - they are afraid that their "stuff" will be stolen. Maybe each of them has the idea that he is going to be the Nisei Saroyan or Steinbeck, and they are protecting their material until they are discovered. It must be the selfish instinct in all of us. If I could write, I probably would react in the same way. Ken and I were talking about this very thing the other day, and he claimed that all Nisei writers think the other fellow is stealing his stuff because none of them are established, and they want to be the first to present the Great Nisei Novel to the public. The theme of all of the writers would, of course, be the Nisei problem and evacuation. Therefore they view all writing as a socially significant document and a finished product. >

The Empire Hotel furniture from San Francisco is being put into the administration quarters now. The Navy bought the hotel and they auctioned off all of the furniture for \$150,000 to the WRA. It is being divided up among the relocation centers for administration living quarters purposes. The food that they eat in their messhalls is also of much better quality. That is discrimination, and for that reason they should not advertise the fact that are going through the same hardships as the evacuees. Their barracks are much better constructed than ours (not that old beaverboard and couldn't stand a hard blow), and the floors are laid with good lumber. We sleep on army canvas cots on the crack-filled floors. No armchairs or any furniture is provided us. Undoubtedly they will get an air-cooling system when it gets hot. Not jealous, but it's a thought. Reminds me of the time I was in the orphanage, and the administration pulled a similar stunt. Only they ate

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← with us, but were served better food. Most of the people around here expect the administration to take care of their needs first so that there won't be any resentment, unless they advertise that they are living under the same conditions as we are. That furniture should have been put in the various hospitals though.

Miss Greene sent me three books; Field of Social Work by Arthur Fink, Common Neurosis by English and Pearson, and The Nursery Fears by Susan Isaacs. These books should keep me abreast of the latest social work trends. Miss Greene has been very kind in sending me reading material for my work here.

Emiko and Alice had hysterics today because they saw a man sitting by the canteen, and he was filing his toenails with a foot-long file. They worked all day long on fixing up the bed spreads, and they are also making pants and slippers from some patterns that they have. Bette stayed in bed today, but she studied her shorthand, as she may go to school in the morning. Miyako cannot go until Monday. Tom was not sick today. He stayed in bed all day making things with his erector set.

Warren is the new governor of California. He won over Olson by over 300,000 votes. The Republicans won quite a few seats in the California sections.

The interest in comic books around here is quite high. There does not seem to be any correlation between age, educational level or sex and the reading of comic books. The Nisei are supposed to have a high educational ratio, but I bet they also read more comic books proportionately than any

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← other group. The canteen sells out all the new editions right away. It may be related to the escape measures of some of the people. They like to read about the comic heroes that zoom through space because they are so limited here. Maybe it is related to the wish for the war to end fast so that they can get out of this place. The comic books show an endless series of Allied victories. I have reconciled myself to the fact that they are not harmful and, therefore, no longer read them with guilty feelings. Sometimes, they are good for relaxation. I haven't read one through yet, and I still scoff at the future which these books reveal. Superman does not interest me, but I think that I will add "Terry and the Pirates" to my repertoire. I can take it if the kids can. It is a world of strange machines, a less social world than ours. No law of nature holds in these books. May be it is just as well that the kids discard our present world of confusion and look to the world of the future. Hereafter, I shall defend the comic books, within limitations, and openly read them when I have nothing else to do.

Ken told me about the beating which occurred last night. The 57 block messhall has been getting over 370 persons per meal, when it should only feed about 280. The messhall was only getting food for that amount, and therefore, the people of the block often did not get enough to eat. Roy Taleishi was supposed to check at the door to see if each person had his meal ticket in order to prevent this, but he continued to let people in. This annoyed the residents of the block so they took a petition to the block manager asking for his dismissal. This was done, and Toy got very upset. He is a big guy, and thought that Henry Kuwabara was to blame for getting him fired. An argument developed when Henry went with him to see the messhall

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manager to prove that Roy was wrong. But Roy was in such a rage that he pushed Henry into the pantry and proceeded to beat the stuffings out of him. The Internal Security charged him with assault and battery, and he was given a three months suspended sentence by Cozzens, after serving two weeks in jail at Florence. It is the talk of the town and rumors had grown to such proportions that Williamson made a press release. A lot of people thought that a murder had been committed.

As soon as the community council is set up there will be an election of a Judicial Commission to try all cases like these, except felonies. The commission^{er} must 25, able to speak English, a resident, and he must be of good moral character. The term of office is for one year. They will hear all misdemeanor cases in which jury trial is waived. In the jury trials Cozzens or his representative will sit as judge and a jury (evacuees) will render the decision by a 2/3 vote.

Not so many people voted as I expected. Jimmy said that only 120 absentee ballots were cast in Butte and 66 in Canal! This is a terrible showing, and there is no excuse for this apathy of Nisei voters. Those that did not vote have lost the right to vote, and they must register again. This may not be so easy. It may be that a lot of the Nisei thought that they could vote on election day and there was no notary public around. The facilities for helping the Nisei to vote were very poor and some of the Nisei were discouraged by the long line.

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I dragged myself out of bed to go to the JACL meeting this evening. First, to watch the development of this group in a relocation setting, and secondly, to see if they actually are going to get a fresh start and perhaps accomplish something. Then may be I figured that I could work from within instead of standing off to the side and griping about things of the past. So the "JACLization of C.K. begins! Most of the active leaders here are former members, but the general mass of Nisei are apathetic to the whole thing.

The meetings was the first general one called, and it was held in mess-hall 58. We had to wait around outside until the mess worker got through washing off the floor. I met a few of the early arrivals and we talked about "after relocation, what?" One fellow was of the opinion that we had better get out now if possible because "after the war there will be a grand rush." As usual, they came dribbling in late "Japanese style" and when the meeting was called to order, only about 45 people were present, - about 1/4 of these were girls. Most of those present were from Santa Maria, although there were scattered representatives from ~~ten~~ chapters. Nobu mentioned that there were enemies of the organization that were working against the JACL for no apparent reason except an emotional dislike. He said that is very important that unity among the Nisei be achieved, and he stressed that over and over again during the meeting. Nobu wanted to sound out the group ~~feere~~ present on what estimate of volunteers they would give if the Army opened up its ranks for Nisei volunteers. One fellow got up and he said

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that this was a touchy question. "If the Nisei were put on a draft basis they would take all of us. I believe that volunteering would be the better choice, but if only a few Nisei volunteered we would be subject to great criticism, just like they did on the cotton business."

Nobu stated that the issue was more important than that; ~~we~~ we are making this preview on the basis of equal rights for the Nisei in all respects. It would be a credit to the Nisei if we could get the Army to open up the draft privileges to us. If we were only subject to volunteering, that would put us in a special class. Therefore, we must ask to be placed on an equal basis with the Caucasians. However, if a quota is set for each center, it may be filled up by volunteers."

Another fellow then responded: "But we still are under the local California draft boards so that the WRA centers would have nothing to do about any quotas for the Nisei."

Nobu: "Well, if they won't volunteer, then they could automatically draft us. That would be much better than our present 4-A classification."

X: "Regardless of that, even the Caucasians cannot volunteer now." There was a little debate on this point. Another point was then brought up: "Most of the Nisei in camp are 1-A unless engaged in agricultural pursuits, and the community will be drained of all the young blood. Our parents are getting old, and we just can't leave them flat. Maybe we should all go on the farm project." There was a laugh at this, and somebody proposed that the Farm division "start a propaganda program to that effect." One fellow bet that all the Nisei would flock to the farm and net projects then, and he was not so certain that so many Nisei would volunteer for the Army. "My guess is that the volunteer number from here would be low because

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we are not eligible for army promotions like other Americans of other stock."

Nobu answered: "The majority of the fellows that went from Pasadena before all got ranking. The Nisei soldier seems to be a little brighter than average." Everyone looked pleased when he said this, except one fellow who said that this was not true fully because the Nisei were not eligible for Officer's Training. But his friend said that Dr. Firuta in camp no. 1 was supposed to have been drafted just before relocation, and he would have been eligible for a commission. But his father died, and his mother was dependent on him so he had to ask for a change of classification. He said that Firuta would be willing to go into the Army right now.

His friend then answered that a lot of the Nisei would not volunteer if they were denied combat duty. X felt that more would volunteer under such conditions "because they would have more chance of coming out without mangled bodies." Ken broke in with the information that the first Nisei soldiers to come into Butte was here, but he could not publicize it because the soldier was taking a chance, and he had come in without official permission.

^[when] By this time Nobu got tired waiting for more people to come ~~to~~ the regular meeting was started with only about 80 people present. These are the most active JACL people, and over half of those seated around the mess-hall tables tonight were members of the Santa Maria chapter, which was very strong in the pre-evacuation days. It was estimated that there were almost 800 former chapter members now in the two camps ~~divided~~ as follows:

From:	Butte	Canal
Contra Costa	20	80
Yolo Solmo	10	20
Fresno	5	80
Santa Maria	200	—

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	Butte	Canal
San Luis Obispo	50	—
Lompoc	30	—
Santa Barbara	7	—
Ventura	100	—
Pasadena	150	—
San Gabriel Valley	20	—
Long Beach, L.A., S.F., etc.	50	
	<u>633</u>	180

The JACL, according to Nobu, has sold itself to the American public, and they have confidence in its program. The administration here has recognized it by giving the group an office. A paid secretary to be put on the WRA payroll is also promised to the group. During the various preliminary meetings of the leaders, a constitution has been devised. It was decided to form a chapter for Butte and one for Canal. Butte met tonight to organize.

◀ The work of the JACL at Gila was outlined. "Most important of all, the Nisei must show a united front. Our problem of resettlement is the most vital question facing us now. There are hostile groups on the coast that want to take our civil rights. Our national office is fighting this with all its power. The Pacific Citizen, through the publicity it gives the Nisei, is doing us more good than any organ has ever done. The Federal officials have great respect for it."

"We must back National to supply them with information and help out in their program, which is for us. This will raise the morale of 'National' when they know that we are backing them. They are in constant contact with governmental officials, and they can only keep going under such difficult conditions if they know that we are vitally interested. A strong chapter

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here will prove this.

Nobu then said that he and Ken were going to Utah to meet with the other leaders and work on the main theme of relocation and resettlement. "By the end of the war, we want to help the WRA to have only a few evacuees left in these centers." >

According to the Constitution, provisions have been made for a Board of Directors of ten members to act as the steering committee. This group would select the Chairman, vice-chairman, secretary, and treasurer of the organization. In addition there would be a representative in each block to "push the JACL." The administration has frowned on this as it feels that it may cause conflict with the self-government of the community so that these representatives will be unofficial.

It was again stressed that the JACL would avoid trying to dominate Center politics as "this creates frictions and animosity." Nobu stated that the "JACL functions were greater than this. The community council will take care of all internal affairs. It is our function to concentrate on such things as absentee balloting, job replacement, and contacting the public opinion on the outside."

W The membership fee will be kept low because the overhead will not be so great. The 50¢ membership fee will be split with the National Headquarters.

Above all, the JACL here plans to carry out the twin slogans of "An American organization for Nisei and Security through Unity." Since the administration here has "approved" the JACL constitution, Nobu wanted to get the 10 board members elected tonight so that they would get the charter for the chapter when they went to Salt Lake for the Convention.

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Harry Miyoke then got up to say a few words. He is the Central Block manager and as an older Nisei (he has 5 children) he is very much respected in the community. He was formerly an officer in the Santa Maria chapter which is strongly represented in this camp since they came here intact. He said:

"In the Assembly centers, the JACL was forbidden to organize by the Army. It has been six months since we were first evacuated and many of the Nisei are now dormant. We are beginning to forget about the advantages we held in the past. Now we feel that we are in a safe home and we tend to forget about the JACL, which is fully aware of the vast implications of our problems. This drifting into a sense of false security is dangerous.

"Gila is one of the first WRA centers to start up again. We should all get behind the ball and get it rolling in order to make a showing for the other centers. We must not forget that the JACL is also working for the safety of our fathers and mothers. We have many former leaders here, and they will do a lot for us if we support them with confidence. We can only support 'National' with little finances, but we must remember that they are kept going courageously by our attitudes. They are working for the 'whole Japanese people' here. Utah has told them to stay away from their center [?], but the JACL will continue to fight for all of us. We should not condemn the organization because of dislike of the leaders in the past. This is pretty. We must bear in mind that they are doing much for us right now."

Ken Utsonomiyo said that this was what was wrong with the Nisei and the Issei in the past, - "too much petty bickering." "Now they are trying to tear

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down years of work because of the personal grudge against the leaders. They forget that the JACL is the only Nisei organization to gain national prominence. We are not trying to make JACL the one and only organization. It is representative of all small organizations and in this way we hope to utilize all the leaders and potential leaders for the good of the Nisei. It would throw overboard 10 years of work if the whole organization were thrown over at this time. The reason for the dislike of the past was due to the lack of coordination. The Los Angeles chapter is a prime example. They failed utterly because the leaders worked at cross purposes. They had the best leaders, but they were always fighting against each other and they never did get together.

"One of our purposes here will be to get the University groups, the Christians, the Buddhists, Scouts and other groups to support and make a unified group. This cannot be done through the churches because of the religious differences.

"If our policies are wrong, let us change them, and get the right leadership. Do you people here realize that Butte will organize the first JACL chapter in any center?" >

The meeting then turned over to the business of electing the 10-man board of governors. Ken got up and he suggested that the Board be temporary since the full potential membership was not present to vote. < He felt that this was essential in order to get the support of the whole community. Another fellow suggested that the Board members hold office until Jan. 1 and then the six months period could begin from then. Another person felt that the Santa Anita group should be represented so that their end of the camp would also support the group. But it was found that only a handful of JACL members came with Santa Anita. >

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It was finally moved and seconded that the Executive Governor's Board be elected for the remainder of the year and the general elections could be held in January. The nominations then started after it was found impractical to select one member from each former chapter since the larger chapters had more than one good man.

Nominees.

1. Ken Utsunomiya. From Tulare Center. Past National Executive Sect'y of the JACL. Strong and aggressive president of the Santa Maria chapter which was heavily represented tonight. About 32.
2. Tom Hiroshima. Officer in Santa Barbara chapter.
3. Taki Asakura - about 33. Housing Supervisor here. Organized and was President of the Santa Barbara chapter. "He has a good relationship with the Issei group and a strong following among the Issei." Married.
4. Nobu Kawaii. Organizer of movement here. Former labor union member. About 35. President of Pasadena chapter. Married.
5. Harry Miyoki. Central Block Manager here. About 40 (he has 5 children) Born in Hawaii. One of managers of big produce companies in Santa Maria. Formerly held office in Santa Maria chapter.
6. Ken Tashiro. Editor of paper here. 35 and married. Comes from one of most influential Japanese families (see previous notes).
7. Gilbert Kunumatsu. L.A. leader.
8. Frank Tanaka. Pasadena JACL leader.
9. Henry Kurubora. Block Manager. He got beaten up yesterday (see notes.) Former officer in San Gabriel chapter.
10. James Nakamura - Newspaper here. Actively interested in camp politics. Former leader in San Luis Obispo chapter.

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11. Isuo Otani - block manager. Ventura.
12. Henry Terozawa. Leader in Contra Costa Chapter.
13. Then came the big surprise. } Henry Miyake got up and
nominated me. He told them that I was not a former member, but very interested
in the Nisei situation, etc., etc. I was not feeling so well so I only
protested weakly, feeling that I would have no chance anyway. It amused me
greatly. Nobu overruled my declination because he said that it was one of
their policies to get people into the organization who formerly opposed it so
that they would have a channel to help revise the policy if any were found
wrong.

14. Mary Obata, 30. One of the Rec leaders, and one of the most
intelligent of the Nisei girls. Former leader of Yolo-Solano chapter.

15. Dr. Earl Yusa - Dentist from Santa Maria, 33.

16. Verlin Yamamoto, S. F. One of the active church leaders and
Y.M.C.A. Close friend of Fred Hoshiyama. X-ray Technician in hospital.
Formerly was "Grant Avenue slave."

17. Buichi Umeda - War Veteran. Issei.

18. Mitsumosi - Lawyer from L.A.

19. Florence Hirogawa. Teaching here in the High School.

Almost all of the above were in the Tulare Center, but this did not make
the difference as the people nominated them according to what chapter they
came from and how active they were formerly.

The following ten were elected in order.

1. Harry Miyake - Santa Maria
2. Ken Tashiro - Fresno
3. Ken Utsunomiya - Santa Maria
4. Taki Asakura - Santa Barbara

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5. Nobu Kawaii - Pasadena
6. C.K. - San Francisco (Hypocrite!)
7. Mary Obata - Vacaville
8. Verlin Yamamoto - San Francisco
9. Henry Kuwabira - San Gabriel
10. Nisuike Mitsumori - Los Angeles. >

I almost fellover when they announced that I was elected. Here I had just gone to the meeting to "observe" and I never had been a member and was opposed to the group. I'm not even a paid-up member! What a joke! When Shibs, Mitch, and some of my other "radical" friends hear of this, they will roar with laughter. Shibs will probably have apoplexy and burst a blood vessel, - he loves the JACL so much. Kenny and Warren will probably disown me. Woe is me!

But there are some good points to the thing. May b e I can help them push the program of Americanization even to the point of the parting of the ways with the Issei, if necessary. The leaders of the JACL here are the leaders in the community. The group is the closest thing to a liberal group that I will find here. Shouting from without won't do much good. It also does place me in a position where I may get to know the leaders well. The only explanation that I can offer for my election is that Harry endorsed me along with the two Kens, Nobu, and Taki, and they have a lot of influence among the Nisei here because they are older fellows. The JACL group is a fairly strong group here; there is no doubt of that, although the members are apathetic.

I can just hear Warren saying: "Alas, poor Charles, I knew him well,
Before he joined the Stuffy JACL!!"

Well, < if Bob can put up with Miura for the sake of the study, > I ain't complaining. Furthermore, there are definite prospects that something can be

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"C.K., are you trying to justify yourself by any chance, or do you really believe this??"

Assignments were then made to make a report for the Salt Lake Convention on the topics: General Conditions (Ken and Me); Housing -(Harry); Sanitation - (Dr. Furita); School and Education (Florence H); Mess -; Industrial Developments; Morale -(C.K. and Ken); Administration (Nobu); Recreation (Matt Imouye); Outside Employment (Toshi Kawaii); and other subjects on what to do about Industrial Accidents in the project.

Taking part in this report will also enable me to get a copy of the full report when it is completed. The group happens to be very serious about the whole thing.

It was also decided to take part in the Big Thanksgiving Harvest Parade here (to build up morale, publicize the JACL, and to put over the farm management program.

The meeting ended with an approval to sponsor the former Pasadena Boy Scout troop. The Santa Maria chapter is already sponsoring a scout troupe here, some of the people felt that the Pasadena chapter should sponsor the other troop. But the consensus of opinion was that this was the Gila chapter and that we should forget about the past sectional ties in order to gain more of a community unit.

Afterwards we gabbed for a little while. Ken was satisfied with the turn-out because it was the first general meeting, and he felt that the chapter here would get a good membership once a drive was started.

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One of the most active Nisei (now in the farm division) was at the meeting, and he wondered if provision could be made for membership for cases such as his. Due to a technicality of the law, he is an alien. He was born in Canada, and that country does not confer citizenship by birth so he is technically a Japanese. Only American citizens are eligible to membership in the JACL. There were no Kibei there. >

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< Progress on the camouflage net front; Originally the net projects were started by the Army at Manzanar at the suggestion of the WRA. They had a very poor response at first and only 500 were working. About this time the WRA wanted to interest a plane company in a fabrication project. However, the Army and airplane officials went to Manzanar just at the time that they were having a strike down there so that this project was refused. It seems that the whole camouflage project got off on the wrong foot. The Army paid regular wages (60¢ per hour) in the contract to the WRA. However, signals were crossed and, according to the law, this money must go into the U.S. Treasury and the WRA does not even get to touch it. Fryer and other WRA officials are now working to get the Army to make individual contracts with the communities so that all of the money above the \$16.00 per month salary would go into a community fund. This money will be divided by all of the workers. The WRA even threatens to leave the project idle if this is not done.

There will also be a dehydrating plant here for the vegetables. A regular contract will be made with the Army and all profits will also go into the revolving

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It will be damn good publicity if it becomes known that the evacuees are making every camouflage net for the Army and also supplying it with dehydrated vegetables. >

I had quite a discussion with Mr. Lundward about the whole social welfare set-up. I haven't been entirely satisfied because my function has been degenerating into a legman's job, and there is no carry-through. I felt that there were dissatisfied persons in the community who felt that they were not getting some service, and they have legitimate complaint. However, the fault is not that Lundward does not do enough, but that he tries to do too much by himself. Everybody who wishes to see him does not get the chance.

Then there is the disgruntled Tulare social welfare group that have still another idea as to how social welfare should be conducted. They tell me all about it, but they will not go to him directly. Lundward feels that this is sniping and not worth consideration. > I made the point that there are social problems in this community that warrant the attention of more than one social worker. I recognize the fact that the Japanese do handle a lot of their problems among themselves. The block managers are now getting the position of acting as the mediators in a lot of the disputes. But in spite of that, there are problems that do not come to Lundward's attention. I don't think that he should attempt to solve all of the people's problems, but it does set their minds at rest if they have somebody to listen to them. Lundward only has a limited time to see the people in the afternoons, and people do get impatient and go home. He is getting up to his neck in work, and I don't see how he can catch up. It certainly should not be a difficult task for him to

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delegated some of this work. < I told him about Toshi Kawaii in the next room. He only fills out a few of the outside employment forms and the rest of the day he merely twiddles his thumbs. Lundward said that he would let Toshi handle the whole thing if he thought that this would make him feel that his job had more responsibility to it. I said that it would. I also went to bat for Sachi and told Lundward that she was being overworked while the two girls in Miura's office had nothing to do. So a new girl is going to come in and take care of some of the work for Sichi. Then the matter of Butch and Helen was gone into. I told Lundward that they were getting restless, and they wanted to transfer. He said that they were shoved on to him by Henderson and that he really did not have enough for them to do. If they want to sit behind a desk and do nothing until things develop, I am perfectly willing to do that! > I told him that < there would be plenty to do, and it would also help him out > if we could take some of the load, ~~as~~ he would then be able to supervise us better. I realized that we were not trained and that the Tulare group were very possessive about the department. But I maintained that the community should not be allowed to suffer on this account.

My biggest complaint was on this whole clothing relief business. The records are not straight and I have to go out and re-interview some cases that have been misplaced. Lundward produced a case record form that had been mimeographed today so this problem will be solved. However, some of those urgent cases are still sitting on the desk gathering dust. This is not Lundward's fault, as he has tried to push the thing, and they tie it up with a lot of red tape. One urgent case that I handled three weeks ago still has not been

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attended to. One family I saw today inquired about their shoes, and I could tell them nothing. The families shoes were utterly worn out, full of holes. This was the thing that set me off, and I told Landward that these were human cases and should be treated as such by the fiscal department. But they mistrust our investigation, and they want to check and re-check. What the Hell good is it for me to do all those interviews if they are not willing to take my word for it. The whole clothing situation is still up in the air, and Cozzens told Landward to stall some of the cases off. But children's shoes wear out pretty fast, and they cannot wait. It is hard to remain impersonal about such things when I actually see the conditions. For example, the woman I saw today has four children and her husband is interned. The family has had no income since last February, and they do not have a cent. They are in need, and there is no use in holding these cases up once the facts are verified. But they are so damned slow that it is annoying. Cozzens just does not realize the need that actually exists. I told Landward that I was going to see Cozzens tomorrow to impress him with these facts and then maybe they will not be so slow. Landward told me to go ahead, and that he would back me up. <Some of those people in Canal have been here since July, and even if they are on the payroll, they have had no clothing allowance. It would not be fair to ask these people to wait until the administration makes up its mind, and they should be handled as needy cases.> The administration wastes no time when they want furniture for the Caucasian employees, and they could also push the evacuees' need for clothing a little faster. Even if they are put on a relief basis, it won't break the WRA,- the total sum is actually

small for the 40 cases now pending. There is no reason why Landward should have to put them through at the rate of only 5 per day.

I know that the administration is working hard for the welfare of the evacuees, but some of those administrative people here have such a patronizing attitude. Hoffman, for example. He may have treated Indians this way, but they had already lost all fight and initiative.

I also suggested that the self-government plan was a benevolent dictatorship, but Landward said all democracy was like that when it came to politics. I agreed on that but I said that the same thing did not necessarily have to happen here.

Landward must have gotten worried at my sudden outburst of feeling because he came over after supper to "see how things were." I wasn't opposing him in the least so he should not worry on that account. It was a general release of some of my dissatisfactions about certain things around here. Bob will probably tell me all about it tomorrow. Honest criticism has nothing to do with loyalty and I certainly am not anti-administration. But when urgent relief cases have to wait over a month before action is taken, that is not impatience. They don't have enough administrative personnel around to take action on the things which they have the best intentions on.

<The roads around here are getting quite bumpy because the earth tends to sink in spots when the big trucks go over them. Today they started to scrape all of the roads again. Going over to Camp 1 is a damn bumpy ride in one of those C.C.C. trucks.>

The Kibei club (Gila Young People's Association) is a hotbed of Japanese fanaticism and the administration or the F.B.I. should weed them out if they continue with their propaganda. According to Bill Kato (he is a Kibei who has been in Japan for 24 years) this group tried to get him to join but he refused on the basis that he believed that the J.A.C.L. should be the one organization to work for the welfare of the Japanese. This group has put on a number of Japanese

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plays for the Issei in their talent shows at Canal and they are starting the same thing here, with the approval of the administration. The Kibei feel superior to the Nisei and they feel that it is their responsibility to lead the Nisei. Politically, they are extremists although they have fooled the administration into believing that they are pro-American. They feel that the Nisei should cooperate with them as they are a little older group. Bill said that a lot of them graduated from high school in Japan but they are not too well-educated. Most of them returned to America for the same reasons their parents did: to make money and return to Japan and to escape the draft. They have been frustrated in the former and therefore they were quite bitter, even before December 7th, while the Nisei were still optimistic about the future at that time. The Nisei poured into college by hoards and left the menial jobs to the Kibei. They (Nisei) were just beginning to feel the shock of economic frustration themselves when the war broke out. Ken feels that the Kibei that are so pro-Japan should be kicked out and sent back to Japan so that they do not harm the Nisei cause. Bill feels that both groups should get together on common community problems although he realizes that it would be impossible to even bridge the gap on the political ideas. Bill has been asked to act as a sort of liaison man between the Temporary Community Council and the Internal Security department, but the Kibei look on this rather suspiciously and have accused him of being a stool pigeon.

The Kibei club went to the administration with a plan to put out a monthly Japanese paper for the benefit of those who did not read English. This proposal was turned down. They blamed Bill for this as he is writing the Japanese section in the paper and they thought that he was jealous of them doing anything of this sort. So they called him to a meeting last night and they locked the door. About 20 Kibei armed with clubs threatened to beat him up if he did not "push their paper" with the administration. Bill said that the situation was quite tense and he had to appeal to their community spirit to get out of the mess. They told him that if he ever "informed" on them that they would kill him, his wife and child. Ken and I

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thought that this strong arm intimidation should be turned over to the Internal Security, but Bill thinks that it is settled now. He said that the Kibei consider the Nisei as a bunch of K. A. bastards who are trying to curry favors from the officials here. These Kibei are potentially much more dangerous and fanatic than the Issei because they are a young group and they may do something harmful out of a misguided spirit of Japanese loyalty. If they step out of line once more, they certainly will get reported. This does not include emotional outbursts of hate against Caucasians.

< One of the ways that they can take care of mental cases is to send them to relatives in other Centers, but this does not solve anything. We got a letter from Wyoming today asking if one of the relatives would be willing to take care of a mental case. This is "passing the buck". Those people should be institutionalized if necessary. John Sakamoto is going to be sent to Florence tomorrow for a hearing on his mental condition. Mrs. K. is another case. She should never have been sent here in the first place from the State Institution in California. >

Mom went to the block meeting/and the whole evening was spent in a lot of petty discussion. Ben Obata said that the group of 10 Issei directed the whole thing at our family. They hinted that no pets should be kept in this block because the people might step in the dog's refuse and catch germs. They also said that no food should be taken out without the mess manager's permission. A lot was said about taking butter and sugar out of the mess hall. A half pound of sugar per individual per week is rationed and it should make no difference how we use it. They get so damned small and jealous just because they are afraid to do the same thing--openly. We sent a message over to them to conduct the meetings in English and more Nisei would attend. They now are convinced that we are too "Nei maki" (fresh).

The charges of "stool pigeons" have become so serious that Williamson has issued a press release which Ken put on the editorial page: (Vol. 1, No16, Nov. 4) "The Warden's Office employs no under-cover men, commonly known as "stool pigeons." In every case of gambling investigated so far, the original complaint was turned in

by neighbors or public spirited citizens who felt that the existence of such a game was not consistent with the high standards they would maintain for the community.

It is recognized that this problem (gambling) is a very important problem; and that in all probability will continue to remain an important social problem in this community. It is felt, however, that the general public, through the influence of public opinion, can do more to keep gambling down to a minimum than all the wardens in both communities."

A lot of the people want to get their pictures taken, especially those with new babies so that arrangements have been made for a photographer to come in every other Thursday from Tuscon. A girl has been put in an office in the 42 Block to make the appointments. There is no chance that people will get any photographs of this camp except those released by the Army or the W.R.A.

There are a group of young fellows that go out to the farm and tend the growing crops from 4 p.m. to midnight. They are known as the "night owls" They certainly are not thinking in terms of their \$16 a month. Some of the fellows around the canteen were discussing it today and they said that the fellows were a bunch of dopes to sacrifice the best hours of the day for vegetables. "Hell, the Army won't let us starve. They brought us here; let them feed us. Why should we go to any great trouble for them?"

One of the mysteries that Ken is trying to solve is the missing 100 bottles of ink. He feels that there may be some graft to it since the newspaper never did see the ink, although it was invoiced as delivered to them. Ken feels that this should be solved, because the taxpayers eventually have to pay for these losses. A lot of items are "misplaced" from department to department but this is due more to mismanagement and a disregard for federal property. Government service must make people irresponsible, especially since it is no loss out of their pockets. Yet on some items, it is just impossible to get even if it is available in large quantities.

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Bob came in late this afternoon all set to do some dictating to Alice. He has asked Alice to do this until she leaves. He was in a gay mood until he opened his letter. It was from his draft board telling him to report for a re-examination of his eyes. It was a heavy blow for him. I tried to cheer him up by calling him "General". When Bette, and Alice and Emiko came in, I told them the news. Bette smiles with her dimples and sticks out her hand and says, "Congratulations!" The others likewise treated it lightly as an expected thing. "Aren't you glad to serve your country?" But Bob was in the deepest gloom. The message was a blow because he thought that he "Was out of it." The Army turned him down once at induction time because of a short nerve in his eyes.

It must have been a queer sensation which came over him because it was so unexpected. Women don't understand these things because they don't have to go into combat duty. They still look on it as a glorious adventure when it is a grim business. Bob went to Casa Grande to phone Thomas because it will greatly alter his plans. And to think that there are a lot of Nisei who want to go into the Army. Bob was all set in his plans so that it was a blow to him. I sympathize. >

The clothing situation is gradually getting smoothed out. George Kuwabora who is in charge of the regular clothing issue certainly has some funny ideas. He insists that I be very tough on the welfare cases and if they have any money at all which they have saved in the past, he insists that I force them to spend it first. I told him that this small sum represents the difference between some security and panic. As long as these people have a little sum in reserve, it gives them some sense of being self-reliant yet. George told me that they were all chiselers, except for a few "real" welfare cases and that they did not want to work. He has apparently convinced Mr. Cozzens that this is the typical attitude which is the reason why our department is having such a close check on it. George is one of the councilmen in Camp 1 and he was an insurance man in Los Angeles previous to evacuation. He wants me to give him a list of the relief cases so that these people will be

"ashamed and go to work." I recognize that there are slackers around who have the attitude that the government should give them everything without them even lifting a finger. But those families that do come in, do so at a last resort and they feel that they are losing pride. <Kimoshita said that these ten cases in his block were too proud to come to the office.> Some are very belligerent when they finally do come, but I think that this is a defensive move. Most of the cases I have handled are actually needy and there have been few chiselers so far. <Some of them appear to be chiselers because they applied about a month ago and their case had not gone through. In the meantime, the regular allowance system is getting underway and they are eligible. Therefore, these cases have been cancelled. But this does not justify any charges of chiseling. It only means that their needs were not taken care of and they still are not because we do not know how soon the clothing scrip will come through.>

WFF The problem of getting more people to work is a real one. It is true that if they get clothes on a relief basis, they will in some cases go around saying that it is no use to work because they get everything anyway. George cited several of these cases and he said "we must crack down on all of them." It seems to me that there are better ways to get the people's cooperation. <The problem is psychological in Camp 1 and that is why most of the cases have been over there so far. These people did not get any basic clothing while at Turlock or else they came from the free zone. The Tulare people brag about the clothing they got and this arouses the Turlock resentment and they feel that they are getting gyped. These families at the same time are from a poorer economic class than the Tulare group and they are actually in need.> The \$3.50 per adult will not begin to cover their basic needs and I still insist that if they were given a little additional, according to the individual needs, they will take a greater part in the community effort. They will then understand better that the administration is working for them and not trying to push them down. The comparatively few dollars spent in this way will go a long ways

towards lifting the morale. George is of the opposite opinion. He wants to force the people to work by cutting off welfare allowances and then make them spend their own money until they have to work. The Japanese feel so possessive about things. They think that the money is coming out of their own pockets. I don't know how the work problem will be solved, but this coercion is not too healthy a move. { He says: "5,000 people will rush in if you give one family the advantage." } The uncertainty of policy has also confused the people. They have been waiting around since last August. They feel that it is their right to get clothes and I don't know if that is so bad. The Nisei leaders around here seem to feel that it is a degeneration of the "Japanese" character. The danger lies more in their losing fight and assuming an attitude of complete dependency. { At one time, the administration states that there will be work clothing. Then it is given to only certain classifications. The janitors and the mess hall workers are excluded so they try to get it by other means. Then it is changed so that janitors will get clothing for their work. I did not know anything about it until today. These people probably are more confused and I don't consider them as chiselers because they are only trying to protect themselves and their families. The administration is too busy to explain these things and a lot of the people get the impression that they are being shoved around. It is still not clear as to whether the issue will be in scrip or in cash. The September issue probably will be in scrip and the following months may be in cash. I do not know how the canteen will be able to provide all these people. I am going to start work right now on some of the welfare cases to see if something additional cannot be allowed. The sums given are so niggardly. I never realized how little \$10.00 was until I started to live with the families. Yet the W.R.A. has it all figured out that \$7.50 per month for a needy family of seven is sufficient for incidental items. }

One of the ways that we will pick out the unemployable from those that just refuse to work will be to require them to get doctor's certificates. But even then it is not a wise policy to make a blanket ruling on this because each case is in-

dividual and it should be on this basis that the decisions are made. Mass condemnation of a group of Japanese as lazy is just as prejudiced as calling them unpatriotic, disloyal and treacherous. The Nisei around here should know about that from their own experience.

W.H. The attitude of "why work?" "Let the government pay everything" has to be handled with extreme care by the administration. If it is not handled with understanding of some of the basic motives and fears, it can easily lead to a further decrease of morale. So far, morale has been picking up.

I was just wondering how the morale of the administrative staff would be if their furniture did not come. (The W.R.A. is pushing this right through, paying the transportation costs and all with insurance added.) Suppose, for example, that their luggage was delayed or lost. On top of that, they had to sleep under the most difficult of conditions and they had no water or lights. Then suppose their money ran out and their paychecks were delayed for months and they were in need of clothes. Then lump them all together into crowded and open rooms. With all this, tell them to work or else. I wonder if their morale would be as good as the evacuees. I would very much doubt that they would have the patience of the evacuees and they would most certainly be very much more demanding. They can say that they went through the same things as the evacuees for the first month, but their living conditions have been taken care of. But many of the evacuees still are living under the most difficult of conditions after three or four months here. I think that they are often too submissive and accept everything with too much resignation. I would not like to see them get belligerent, but sometimes I wonder what keeps them subdued. That resentment boils underneath and one of these days it may come to the surface. The administration should think more about this instead of using coercive means to get them on the farm projects. It is my private opinion that if they rushed this clothing business through in a fairly liberal manner, the morale would lift appreciably and there would be greater cooperation with administration.

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< The mess hall workers right now are mostly Issei. They have been given a chance to work and they take their jobs most seriously. They feel that there is a prestige to their work. Perhaps it is this same thing which make the Nisei, who have been given responsibility for the first time, so stuffy and balloon headed with a sense of importance. All of this will level off in time and with experience. They will learn that the letter of the policy has to have some loopholes in it at times to take care of individual situations that may threaten the whole general welfare. Where to draw the line if the difficult question. >

Tonight, the U.C. and U.S.C. grads and students had a little party at the 58 mess hall. They had it all decorated up with Bear-Trojan drawings, blue and gold lights, streamers and goal posts and pom-poms. Some of the administration people who graduated from U.C. were invited. The radio from Phoenix announced last night that U.C.-U.S.C. pre-game rallies were being held all over the world and one was even being held in Gila among the Japanese evacuees.

Somehow, the rally fell a little flat. It seemd so unreal and the pep was just not there. They should have given the crowd a slug of whisky to pep them up. The U.C. "boys" tried to give it the collegiate atmosphere, but it just fell flat. Most of the crowd of about 75 people seemed to live in our neighborhood, an indication that they were the P and T people. One of the best things was a skit depicting what Joe Nisei did before and after evacuation. Before evacuation, he was interested in girls and socials. After evacuation, matters of lumber, stoves and food interested him the most. Emiko and I tried to get some doughnuts to bring home but the people ate them all up.

< There were about eight fellows who went to U.S.C. and they gave some of their yells. The Cal people as usual showed some sort of a complex and strutted around quite a bit. Sachie who went to Mills said "Ain't it disgusting the way they think they are something special?" They are planning to organize a University Club, which will be chiefly so cial in nature. The oldest grad there was '21, all of >

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<the rest were recent graduates.>

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<Mr. M. is heading for trouble. Landward was in Phoenix all day yesterday taking care of the Sakemoto case and Miura went to Henderson and complained that a lot of people were waiting for Landward and they were not taken care of. This morning Miura wanted me to tell Landward to put somebody in the office, but I told him that I was not a "go-between" and that he should take this to him directly and try to work out some sort of arrangement.>

It seems that we will have plenty of work now in regards to the clothing situation. I spent all morning with Geo. Aratoni trying to work out some sort of an arrangement with the Clothing Allowance section so that we can check on possible chislers. <There is bound to be a similar confusion for the first months issuance of clothing to the general housing situation which is now getting settled.

Harry is pretty disgusted with his "block heads." He says that they do not follow the instructions. > ^{with} One of our hardest tasks will be to determine just what the welfare cases are. The block managers <came to me with all kinds of questions. They tend to want to take care of all of the people in their blocks, who are not workers and they come with all sorts of cases. Our policies has not been set yet. Landward and I will attend their meeting on Monday to see if we can get some uniformity. The meeting in Butte held on Nov. 4 was taken up with this clothing issuance. Mr. Huso is inclined to be hard boiled about the matter and he absolutely refuses to give any clothing except for illness and physical reasons. Harry wants the age limit set at 70 so that they will be classed as dependents, but I thought that 65 would be fairer since there are very few people

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in this camp over 70. < A worker has to be employed half of the month to be eligible for clothing. This creates a hardship for some of the people who worked less than 15 days in September. It is not known when the October clothing will be issued and these people will be left out completely unless we consider them as welfare cases. Cozzens and Huso will probably object to this.

Now they have decided that a person who gets ill while working will not get paid during that time. This does not seem fair as he will also lose out on the clothing allowance through no fault of his own. It is still unknown if an injured person will be given unemployment compensation, although that was our understanding in Emiko's case. >

Today I talked to an Issei man, Mr. A, who has been in several times in regards to welfare clothing. He refuses to work on the basis that he is not physically able. I have asked him to get a doctor's certificate or a notification from the employment office but he refuses to do this. He made the point today that the International Conference says that all prisoners of war are entitled to free room, board and clothing. He surprisingly was under the impression that Japan would pay for all money spent on the evacuees by the WRA and that he thought that the WRA was charging us for things we were not getting. "Keto, bocos"-he calls the administration. I explained to him that we were not prisoners of war and that most of the people here were Americans citizens. He called me a "fool." I could see that he was bitter and resentful so I did not even attempt to argue with the poor man. I simply told him that this attitude would sooner or later land him in a real internment camp, cut off from his family. This man is one of those persons who wants to show that they don't have to work and yet receive free clothing. It will only

penalize the rest of the real welfare cases. George K. insists that all those not working are of this attitude, but I am not convinced yet. It is my belief that this demanding attitude is only a cover up for the fears and insecurities that the person holds deep within him--traced directly to the evacuation. For many it is a real crisis and mass condemnation is not the answer. If they could get some real experienced social workers here, I am sure that these people could be helped to work out a more healthy mental attitude for themselves. I feel so inadequate in this because the language difficulty is real. It is a barrier that makes the work harder. Most of the people can understand me a little, but they take refuge by developing an inability to understand when they don't want to answer a question.

I went over to see Mrs. Takayama this morning. Her husband is in Lordsburg, New Mexico. He was formerly a gardner and a Japanese teacher. The woman is having a hard time because she recently got over an attack of valley fever and diarrhea. The children range in age from 10 to 14 and they were in need of clothing so I made a list of the things which she needed. She said that her family was waiting for repatriation to Japan and the mother said that she had a little money which she will be allowed to take with her. "We could spend it, but if everybody gets things from the govt. we would like to save it to take with us since it is not very much."

Mrs. Utsunomiya's husband is also interned. She is a Nisei with two young children, 6 and 5½. I made a clothing order plus a public assistance cash grant for them. Her husband was formerly a labor foreman in Guadaloupe. Her daughter is just starting the 1st. grade and Seiji will go into the nursury school. Seiji has to

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wear has to wear braces on his feet and while I was talking to his mother, he kept saying: "Mamma, hurts". His mother said that his shoes were too tight and his braces needed readjustment. Since he needs special shoes, I directed her to see Dr. Kiyasu to see if provisions were being made for such cases by Phoenix specialists. I told her that we could arrange for a special travel permit to an outside doctor and that I would see if I could get an additional grant to cover the purchase of these special shoes. She said that she had no income since last January and that all of her savings were just about exhausted.

Mr. Fuyume presents another type of a case. He has his apartment all fixed up real homelike. I was surprised at his good English. He is an Issei. Mr. Fuyume was worried that the fact that he was not working would "look to the govt. that I am lazy. But I have had heart trouble for 20 years and can only do light work." He showed me his doctor's permit and I thought that he was going to make a clothing request. However, he said that his wife was on her way to the employment office. "I don't need clothes for my children right now. I only wanted to explain to the govt. why I am not working." Mr. Fuyume has a big piano in his apartment. One of the boys is supposed to be a prodegy and "r. F. spends all the money he can in furthering this boys musical career. >

I am in hopes that the strong social control that the Japanese have here in the community can be directed to useful purposes. The block manager is looked on as a sort of judge and they have to make many decisions for the families. Some of the block managers do this with a great deal of tact, while others only succeed in arousing further resentment. If they can take care of many of these problems, it will help our work out greatly. Only sometimes, the neighbors

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~~the neighbors~~ get too petty and "nose" in other people's private affairs, which is not so good.

< The property department and Community enterprises are having a little interdepartmental difficulties. Joe wants to get one of the few warehouses available for the property supplies and the evacuee's goods that are coming in from the govt. storahouses. The Community Enterprise also wants the same warehouse in question because the new canteen has opened and they need the space to put in the excess stock. Joe was running all over this afternoon trying to get the warehouse assigned to his division.

The administration has obtained a load of cow manure for fertilizer and they dumped a load by the ironing room today. The manager said that the block residents could have some for their gardens. They are giving out seeds in order to encourage the people to plant gardens. These gardens are not supposed to go out only 7 feet from the house. > They are going to put a lawn around our messhall. Next Sunday they want every able bodied man in the block to come out and dig the ground up. They want each person to work half a day. Mom has been getting after me to make sure that I go, but I am not very cooperative. I told her to send Tom to represent our block. I just don't know how I am going to get time to do things. All together I put in about 11 or 12 hours a day on my job and on the study and I am getting further and further behind. My evenings may be occupied more with meetings and other things from now on. Yet if I don't work and attend these meetings I don't get my finger on the pulse of the community life.

< Today our block held an election for the temporary block community council representative. Only 82 persons registered in our block which is fairly good since Issei and those under 18 are not

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eligible. Geo. Obata should get the office as he has the younger group supporting him, although Dr. Minami may offer some strong competition.

A lot of the women in our block have complained that they have no plugs for the laundry tubs and that the wooden ones leak. Mom says that they put in a lot of new ones today. The nursery school is going to be located in our rec. hall and they have asked us to take our clothes line down. This will be quite a problem because we nailed the posts up for the duration and the way I use the hammer, I may tear down part of the roof with it.

I built part of the closet door today but I could not finish it because I did not have any more lumber. Emiko had to take all of her clothes out and they are now hanging all over the room. She wants to spread all of her clothes out to occupy the whole closet to show off to her friends and my poor clothes have been getting packed tighter and tighter. I don't know when I will finish the thing as lumber is very scarce.

Bette took a hike up the hill this morning and this made her so tired that she slept most of the afternoon. Emiko did a lot of ironing, she even ironed all of my shirts. Alice was making some kind of lace underpants to give to Mariko for a Xmas present. Emiko is making her some slippers. Tom sweated all afternoon trying to make a table. Bob teased him along and Tom got madder and madder. The table did not come out good so that Tom finally cut it down into a bench so that he could take it to the movies. The whole family except me went to see "How green was my Valley" this evening which was showing down by lot 58. Almost everybody in the camp turned out. The movies are so important here that they cancel all other events for the evening--even the dance. Bette said that they passed a plate

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around for donations and she saw some young fellows steal the money out of it. The money was to be used to get more films.

This afternoon Miyako found a turtle on the road and she brought it home in great excitement. Blackie was even more excited as she couldn't figure it out. Somebody evidently had kept it for a pet and bored a hole through it for a chain but the hole had broken and the turtle was making his way slowly home. At first, the family wanted to keep it for a pet, but they decided that Blackie would get jealous so Tom put it out on the road and the family bid it Bon Voyage on its homeward voyage. Jack sent a letter and he said that he was on the way to New York. Angelo finally got a job and he is going to stay in Chicago. Jack mentioned that he wrote a "story letter" to Alice so that she would hurry up and make up her mind. She has not applied for a release permit yet.

The ironing pads have not been put into the ironing room and there is not much chance that these will be provided. Harry said that he will try to get these rooms turned into recreation rooms. That is what has been done over in Canal.

Taki is now working in the heater business. 250 heaters and supposed to come in on the 15th and 500 daily after that until we get a total of about 3000 units. The partitioning is coming along slowly because of the lack of trucks to haul the lumber to the various apartments.

The administration was going to buy \$27,000 worth of lumber for the residents, but they cancelled it because one of the sheds was broken into a couple of days ago and a lot of lumber was stolen. Last Monday and Tuesday nights a lot of people raided the lumber pile by block 55. Among the many articles taken were a large number of doors which were built specifically for the use of the partitioned

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rooms now being installed. Williamson is greatly disturbed about this and he has asked Harry to locate them. He says that if they are turned in, no questions will be asked. If they still are not turned in, Williamson said that a house to house search would be made. He also threatens to confiscate all of the scrap lumber that alot of the people have piled up along their apartments. + he block managers made a door to door appeal and they were able to recover some of the doors. +hat is where the matter now stands.

Harry is very angry about the beating given to Harry K. the other day by the mess bhecker and he wrote a letter to Cozzens recommending that he be sent away to a concentration camp in order to break up the gang element which he believes is developing.

Last night Harry said that Cozzens met the block managers and the temporary community council to discuss the problem of whether to have private industries established here paying prevailing wages. He says that the Community Council must decide on how to dispose of the money if such industries were established. Harry believes that it should be put into a Trust Fund and divided among all of the workers in order to avoid jealousies and friction. He said that Cozznes recognizes the fact that too many workers are on the payroll now who do not do much. Actually, the Community Council want to make such decisions. They will be the stooges for the WRA legal minds, and their functions will be related to such things as whether the Kikuchi's can keep Blackie as a pet or not.

Some of the linoleum has arrived for this camp and Taki wants Helen and Butch to work on which apartments have the biggest cracks that should be covered first along with the partitioning. But I will try to get them out of housing to work on clothing because I won't be albe to handle all of the welfare cases on this matter alone.

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There are few students now going out for student relocations so that Landward has turned the college entrance applications over to the adult education division.

Yesterday a load of vegetables were sent to Poston by the farms here, but they were all sacked vegetables. The farm division has been making appeals for wooden crates in order to pack these vegetables into them. >

The paper shows that 58 tons of farm vegetables were produced in October here. They have the current market value of \$3,550. <Vol. 1 no. 17> The entire output was consumed by the residents—largely radish, squash, cucumbers, turnips, spinach, peas, and chard. A lot of women are now working on the farms. They must be used to it since a lot of the rural women here did that kind of work before evacuation. Most of them are Issei women.

Tonight we were supposed to hold our first board meeting, but all except five of us were ~~in~~ tied up for the evening so we had to postpone it until next Tuesday. Nobu, Ken T., Ken U., Verlin and myself sat around and chewed the rag for two hours in the newspaper office. [of the J.A.C.L.]

When I got there, no lights were on in the office. Nobu was sitting on the steps and he looked so depressed. He pointed to the great crowd at the movies and said: "If we could only get that kind of a response for important things like these from the Nisei. The whole future of the Nisei is at stake and yet they are so apathetic. What makes them like this? Aren't they aware of such thing as the Stewart Bill?"

I told him that there were also a need for recreational activities and perhaps they were not willing to face the problem but sought release by escape. They were no better nor worse than the

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publicat large.

Ken was more optimistic and he thought that the whole Japanese problem would be solved in ten years if they dispersed. Noby thought this was being too optimistic and I argued with him. I pointed out that we could not eliminate social and economic conditions no matter what the desires of the Nisei were. <I pointed out Denver, for example, where the Japanese are already congregating in one of the poorer sections of the city. The same thing is true for Chicago. Ken U. said that the Japanese problem was special and that we also had to work for our parents since we already knew where the Issei stood. But it appeared to me that our problem was only one phase of the minority problems of the world and if the negro problem was solved, ours would also be solved to a large extent.

The social problem of marriage in case of wide dispersal was also brought up. All of the board members, except me, are already married so that it would not be such a problem for them. I wondered if the large groups, of unmarried people among the Nisei would not be one of the main reasons why they would tend to seek out each other company. I did not know if the Caucasians or the Nisei were willing to accept the idea of intermarriage yet. None of us could solve this problem, nor did any have a conclusive answer.

We talked for a while about how we could work out a program policy for the JACL which would avoid the mistakes of the past. I thought the idea of "closed corporation" was one of the things to guard against. <Verlin said that this happened in S. F. because nobody else was interested, with the result that the same old people stayed in office and the new blood did not come in.> I thought that we should work on the college people because in the past few

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students belonged to the group. Ken T. thought this could be done by sponsoring such things as forums so that they would not grow up independently and consider themselves as a completing organization. <We all agreed that the name "University Club" would only breed resentment. I have already heard many comments about the snooty University club in Canal.

The question of religion was brought up by Nobu. Verlin said that the JACL should not enter religion and avoid such things as having committees on Christians and one on Buddhists as this would tend to spilt up the Nisei. Ken U. thought that the best way to handle this would be to have forums where all religions could be discussed. >

It was agreed that the membership should be put on a lot of committees so that they would take an active part in the organization. In the past, the few leaders were impatient and they went ahead and did things by themselves so that the members had less and less to do and they lost interest.

<One of the best ways to get on active membership would be to have meetings on a service organization basis. Nobu said that they did this in Pasadena and the meetings were thus prevented from dragging along. Ken. U. said that at Fresno they always stuck a time limit on the meetings so that the people would not get bored. Verlin suggested that leaders were developed and not born. He felt that the members should be encouraged to speak up at the meetings. In this way they would develop at the same time they would become more aware of the general problems and think about them. >

The questions of Kibei membership was brought up. Ken T. said that there were 250 Kibei in their club here and they supported it 100%, both in cash contribution and in attendance. I said that this was due to the fact that they have taken a stand pro Japan and they

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have little other interests because they are a minority within a minority. I did not think that it would be wise to encourage their membership in the JACL during the formation stages here because it would tend to turn the Nisei away, and if this happened the JACL would not be following the basic principles and the Kibei would dominate the organization and tend to work more for Kibei and Issei interests under the protection of the JACL, which stresses Americanization. <This is one of the questions that Ken and Nobu will bring up at the National convention. To what extent should the Kibei be brought into the JACL?> I am afraid that I am more intolerant than the others because I think that the difference in political ideology will hurt the new emphasis of this JACL chapter. If they get into the organization in numbers, there will be a tendency to play down the Americanization program for fear of arousing antagonism. I said that this was not time for being neutral on such an important issue.

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MINUTES

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BLOCK MANAGER'S MEETING

Date: November 4, 1942

Time: 9:10 a. m.

Place: Central Block Office, 42-3-D

Present: All 32 Block Managers, Mr. Huso, Mr. Kawahara, Mr. Ishikawa and Mr. Aratani.

Meeting was called to order by Chairman Harry Miyake. Mr. Huso of the Employment Office was presented and he gave a short analysis of clothing issue.

Mr. Huso stated that the question of clothing is always apt to pop up, and that they are particularly interested in getting clothing for families of workers. There is no reason for unemployment here except in cases of illness and physical reasons. As to whether temporary employment is applicable, it would be. Minimum requirement is 25 days of work. Part-time workers also get clothing.

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Questions by Block Managers were then asked and discussed by Mr. Huso and members of the Clothing Allowance Division.

1. Is there any chance to change the script so that it can be used for other purposes other than clothing? There is no definite answer to that. This should be referred to Mr. Cozzens once more.
2. As to involuntary unemployment, Mr. Huso stated there is no reason for unemployment in this camp so there would not be any unemployment allowances.
3. Mr. Takeda of Block 34 stated that there were many residents in block that want jobs but aren't able to get any. Mr. Huso asked that he send those people in to the Employment office.
4. In cases of old aged people not working, for their clothing they should go see the Welfare Department or they may be classified as dependents by their working children and receive it that way.
5. Mr. Sakata asked in a case of two workers in a family one of whom works in this project, how would they get clothing. The one who works here could be head of family and receive clothing for the family but the worker outside of the project would not be entitled to get any.
6. Mr. Kurokawa inquired if in a family of three where the wife works and there is a child, would the husband who does not work although capable get clothing? Mother and child would get it but the husband would not.
7. In the case of a worker who becomes ill, will he get paid during that time? This point has never been cleared by the Fiscal Department.
8. Since when does clothing allowance apply? From September 1st in both camps.
9. How can Block Managers determine whether a person is able to work

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or not? He should have a doctor's permit or in cases of doubt, send them to Mr. Landward.

10. What about the person who is injured while at work? If there is any person working in that family, the injured person can be a dependent and receive clothing. It is unknown about unemployment insurance.

Summary of the above as given by Chairman is that head of families can be shifted around. The fact that one member of the family does not constitute the whole family eligible for clothing unless other members are minors or sick. Each family will be handled as an individual case. Block Managers should use their common sense in handling so that no one in a block can pull a "fast one" on them.

It was stated that where allowance is not enough, that family may request more from the Welfare Department. In regard to cases handled by the Welfare Department, a copy of the report will be given to block managers concerned so that there will be no duplication.

Question was asked if Block Managers can get clothes? Chairman is working on it with Mr. Henderson.

Mr. Ishikawa, in charge of clothing allowance in Butte Camp, announced that Forms GR-23 and GR-24 were in so the Block Managers should drop in his office at 42-1-A to pick them up. He also instructed them to write out one copy each if they have no typewriters. If they do type them, he asked them to make one extra for his office. Mr. Kawahara, Canal Camp clothing allowance representative, suggested that GR-23 forms be made out first, then the GR-24 later. These requisitions are for the month of September. Any other questions or points not clear may be taken up to the Clothing Division where either Mr. Ishikawa or Mr. Aratani will assist.

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Mr. Taki Asakura of the Housing Department presented his problems at this time. He expressed his appreciation of the hard work that Harry Miyake and Frank Sakamoto had done in having been responsible for finally getting partitions but the problem now is in furnishing stoves for the divided rooms. Because of the contract for their purchases and blue-print of where they are to be placed, families in these divided rooms will have to compromise or sacrifice its use. Every room will have a stove as per the original plan. He is working on a solution for this problem but in the meantime he asks the Block Managers to be patient about it.

Another matter Mr. Asakura mentioned was that of lumber. Because of the need for lumber for evacuees he was able to convince the administration that they should purchase some for the distribution to the evacuees. A contract for purchase of \$27,000 worth was all set and ready to be signed this morning but it fell through on account of lumber stolen and shed broken into a few days prior. It was discovered that windows and doors for use of partitioned rooms were also missing. The problem now is what should be done about getting them back. Block Managers expressed the desire not to be given responsibility of getting them back. It was agreed that the Community Council should take care of the matter. It was also recommended that the missing lumber be purchased by the Army from the contractor and the method for retrieving them be settled later.

General Business

1. Fertilizer. A load (enough for 12 blocks) of cow manure is here and as to where the man should start delivering them, it was decided that he should begin from Block 66 and go down the area. Block Man-

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agers concerned should go back to their blocks as soon as meeting is adjourned and get some help to unload and select the site of its unloading.

2. Census. All census should be in today.

3. Election. Saturday is election day for the new blocks. Block Office should be kept open until 9 p.m. and the election board tally the votes and make a summary setting forth the number of qualified voters, number that voted, number of disqualified votes. The sealed envelope of ballots should be ready to be picked up Sunday Morning.

4. Block Meetings. Chairman announced that any blocks having meetings and desiring his attendance, if he is notified of the date he will be glad to attend.

5. Rubbish. It was requested that the blocks segregate cans and rubbish.

6. Milk station. Milk and baby-food can be gotten at Mess 41 or hospital.

7. Federal storage. Shipment has come in and are being delivered now. Those evacuees/^{affected}should make a requisition for what is needed at the present in their apartments.

8. Laundry plugs. A supply will be delivered to Block Managers who will be responsible for them. 1000 will be supplied.

9. Requisition for block managers' offices. Block Managers are asked to go back and make a list of supplies of absolute necessity.

10. Linoleum. Chairman suggested that Block Managers make an inspection of the barracks that need immediate floor attention and make a list of them.

11. Building damaged and windows missing. Please submit a list of these also.

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12. Leveling of grounds. This should be taken care of within the block. As to the big ditches, they should be left until later when the tractors can do the job.

13. Ironing room. Chairman has found out that definitely no ironing pads will be furnished. In this case, probably the fuses in barracks will be enlarged to take care of ironing in the apartments. Chairman will work on use of the ironing room for recreation within that block.

14. Rubber gloves, boots. These articles for janitors and janitresses are being worked on. It was stated that rubber goods are hard to get.

15. Clothing issue for janitors and janitresses are necessary for sanitation purposes. Chairman will make recommendation.

Additional Business

1. In regard to holes having been placed in rooms for purposes of oil heaters, Mr. Sakata talked to Mr. Brown and showed him the inconvenient placement of these holes especially in B and C rooms. Therefore he was informed that placement of holes in B and C rooms will be temporarily held up.

2. Inventory. Block Managers are asked to take it on sheets provided by the Property Department. Cots and mattresses need not be taken into consideration at this time. Inventory should be taken once a month.

3. It was asked if there were any cleaners in this camp. This matter will be up to the Community Council.

4. Request was made for Lysol instead of Clorox.

5. It was suggested and requested that candles or lamps be furnished in case of black-outs. Chairman states that there will be 6 lamps for each block--tentative not definite.

6. People who want to get things out of government storage will have

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to wait.

7. Water pipe facilities it was brought out was inadequate to A apartment residents. Chairman stated that this matter was taken up when they were first installed but the fact is no pipes are available. This matter is being worked on. Residents are advised not to touch any gas pipes. Regulations will probably come out.

8. One block complained of no lock on boiler room which is dangerous to the children, in that they may play in it.

9. Water hose for residents was requested.

10. How about a party for Block Managers was suggested by Mr. Uyesaka? It is recommended if they would go ahead and make plans for it.

Meeting was adjourned at 11:50 a.m.

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Verlin is more of the church type of fellow. He is from San Francisco and he tends to be overly optimistic. He dismisses questions like the Kibei or passes over them lightly.

Ken U. is more realistic about things. He figures that the Nisei will get on and become adjusted within ten years.

Ken T. and Nobu K. like me are definitely pro-American. Nobu uses terms like Hakujiⁿ and speaks occasionally of the Nisei^a as Japanese. He makes the distinctions, perhaps unconsciously, that the Nisei are a special class of Americans. However, he is probably the most sincere and intense person on the board. It has been through his efforts that the J.A.C.L. is being organized here.

Ken U. is the executive secretary of the constitutional secretary. He was one of the councilmen at Tulare. Verlin was with the Internal Security at Turlock and he claims that he, Doc Baba, and Obata ran the place. He said that the Nisei were most pathetic there and were willing to remain in that center for the duration, instead of looking forward to relocation like the Tanforan groups. >

Just before we broke up, Ken said that he planned to have a page for the J.A.C.L. in the paper. He wants to make it the most literate section of the paper. <He believes this is possible because of the many leaders who can reach the Nisei through this medium> Nobu liked this idea because it would also mean publicity in the other centers and this would encourage them to organize and start thinking. <Ken T. will arrange with Larry T, editor of the Pacific Citizen, to get advance information on certain articles.> The idea of Ken. T. and Nobu K. is "Call out for the W.R.A." as near as I can figure them out. Ken T. definitely thinks in terms of the wider issues. I can't figure Verlin

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out yet, <but I am tentatively labeling him as the Gila Freddie Hoshi-
yama.>

Sunday, November 8, 1942

I made it out of bed and over to the mess hall in two and one half minutes this morning breaking all of the existing records. The effort was so much so after I ate my three waffles, I went back to bed. They gave us coffee this morning, but it was already sweetened. They do not give us cereal any more in order to conserve on the sugar. Instead they give us a rice goulash called "Okai."

Since the Issei have gone into the mess hall jobs, there has been a noticeable increase of things Japanese. For a treat this noon, they played some Japanese records! They certainly get away with a lot of things around here. The Japanese records rubbed me the wrong way for the reason that it was harmless in itself, but it is just another indication of the greater degree of Japanization of this group. I finally got around to writing two letters which took me the rest of the morning. After lunch, I went down to the canteen and bought some wheat wafers and looked around at the great crowds which congregate. The canteen on Sundays looks like the corner drug stores. Only a lot of fellows wear those wooden getas. Emiko says that they even wear them into Church.

<Mom got anxious about getting the wash lined own. It irritates her because we always balk every time some new regulation comes out. She went over and took the rope off, but I did not get around to prying the boards loose.

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The girls went to church twice today. Bette went to three meetings, but I haven't noticed any difference in her. They all admit that they go for social reasons.

Tom had a difficult time today. He wanted to put a vegetable patch in the middle of the lot between our barracks and the recreation hall. Mom and Alice would not let him because they said that the trucks went through there. Tom dug around anyway, saying that he wanted to fill up the gully. Finally, he started to dig around the side of the house so he evidently is going to put his vegetables in there. The poor boy is suppressed.

Ken was over this afternoon to discuss about his trip to Salt Lake. He plans to pay a visit to Topaz while he is up there.

It may be likely that he will leave from Utah to go on to his job in Cincinnati. He came over to see if I had anything started on the topic of morale in this center so that I started to type out a rough draft of the thing late this afternoon and this evening. Ken says that he will get a full copy of the complete report to me as soon as it is trimmed up and turned in.

Mom was all set to go to an Issei talent show tonight but it did not materialize. She likes this place and she is not very much concerned about the future. She figures that we will plan that all out and things will turn out for the best. Sometimes she gets worried about us and wonders what is going to happen. She probably worries a lot about the future but doesn't want to show it. I'm tired from typing so much so will inclose the stuff I did today on morale for my entry for the day. *[for the J.A.C.W.]*

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MORALE AT GILA RIVER RELOCATION CENTER

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The general morale of the residents of the Gila River Relocation Center is fairly good on the surface. Physical conditions have been greatly improved from the hectic and confusing conditions of the first month and a half. However, beneath this apparent satisfaction there is one question which looms largely in the minds of the people--both Issei and Nisei: What will happen to us/ⁱⁿthe post war period? Regardless of age, this question plays a vital part in the thinking of the evacuees. On the surface, there is a seeming apathy and a general lack of interest, an indifference, to these questions that affect our future welfare. There is a desire to escape from the present realities of our situation. On this basis, many of the people are lulled into a false sense of security. They pretend to think that everything will be taken care of for them by the government, regardless of what their attitudes are towards the WRA and its policies.

However, this uncertainty is manifested in other ways. One of the fears which is very near to the evacuees is what will happen to them if the Japanese bomb one of the coast cities. They fear that the repercussions would be great upon them. In spite of the fact that most of the evacuees wish to return to their homes on the coast, there is the growing impression that they will never see California again. This feeling is also gaining considerable ground among the Nisei group. Some of the Issei are resigned to the situation and they firmly believe that the whole group will be deported to Japan once hostilities between the respective governments cease. They feel that they day of the

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Japanese in the United States was over when evacuation became an established fact. The Nisei, on the other hand, treat the threat of deportation very lightly although many have made statements that this will be their fate. However, this may be only an indication of their basic fears for the future. They want to become assimilated into the general American society.

The WRA has as one of its most important policies the stressing of outside employment for these evacuees. This is one of the things that keeps the hope of the evacuees high and this program should be given the greatest of publicity by the J.A.C.L., since this organization is in the position of reaching the greatest number of the evacuees, and it is more and more being looked upon as the group which can do the most in looking after the welfare of the Japanese in these camps. At the same time, there are certain fears about what kind of a reception they will receive if they go out for resettlement. Stories circulating about the bad conditions of the sugar beet workers and other labor groups makes them a little hesitant and suspicious of leaving the security of the center where all of their primary needs are attended to in a more than a adequate manner. There is also the group of Issei who consider deportation and not resettlement as the next step in the program and every instance of a bad reception lends weight to this belief. They like to regard resettlement as purely an exploitation move, undertaken to fill the labor gaps left by the Caucasians who have gone into military service and into defense jobs. The fact that the WRA is now emptying the government warehouses of evacuee goods indicates to more and more evacuees that they are no longer to be permitted to return to California. For those who own property in that

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state, this is a very real and very serious crisis. It intensifies the fear for the future and also brings the future much closer to them. Misunderstanding of W_rA policies may be the cause of some of this feeling. >

Among the Issei, there is much more concern about the future and it is among this group that the morale is the lowest. They were the ones who lost out chiefly economically from the evacuation and are the ones who have the least rights in the WRA centers because of the fact that they were never allowed citizenship. It was this group which also bore the brunt of discriminatory economic and social measures by the pressure groups in California when the hysteria against the Japanese was at its highest pitch. <They lived through the anti-Orientalism of the first quarter of the 20th century, culminating in the land laws and immigration restrictions. They feel that they are in the best position to distrust the motives of the white man because they have actually lived through trying times before.> The oldest Issei, of course, can do^{no} more than talk. It is the middle aged group particularly who feel most bitter about life in these centers. The majority of them have lost businesses and other means of livelihood. <No matter how small it was, it did represent security.> Now that they have lost out economically, they feel that their family is slipping away from them. It is a great blow to them to realize that they no longer hold the position of family control. Many have reluctantly turned over the responsibilities of the family headship to their Nisei children. <They realize that the future is not for them.> At the same time, they try to maintain control by other means, such as the political life of this center. They have not given up without a

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struggle and this group still ~~ex~~erts a powerful influence on the young Nisei who have been given their first opportunity at leadership to any great degree. Unfortunately, there has been considerable Issei-Nisei conflict. The Issei resent being put on the shelf, while the Nisei are overenthusiastic about their abilities and they resent being given advice. How this conflict will resolve itself remains to be seen although there is every indication that the Nisei responsibility is now being definitely established and they will more and more take over control of the community life.

This loss of morale is also spreading among the younger Nisei, especially the older high school students and the university age group. In the center school here, many of the teachers have stated that the attitudes of the students are of general discouragement. They do not know where their future lies and there is a growing doubt that "it's no use." Those who desire to go on to college are working under difficult conditions and they do not know whether they will be able to get out to continue with their formal education. The recent high school graduates are particularly discouraged. Their families, except for those who come from the better off economically families, are not able to send their children out to school. The Student Relocation Committee can do little for them because their funds are limited. Most of the scholarships that they have given out have been to small religious schools. For the bulk of the Nisei in this group, there is not much hope of continuing on to college unless provisions are made by the Federal government. This center has not any facilities for them to continue on here as the adult education program is very inadequate. There is a growing tendency for this young group to just drift

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along, seeking release in superficial recreational activities. The school program here does not compare to the California standards, and this fact, plus the lack of facilities, is very demoralizing for the young people. Many of these students are still under the impression that the school here is no better than the Assembly Center set up and so they do not put their best efforts to their studies. The home conditions are such that it is not very conducive to study with the lack of privacy and crowded space. The library in this center is very poor and there are few books worth reading in it. The young people find little there to interest them. >

Since the WRA has not provided any funds for recreation, this program is vastly underdeveloped. Only a few of the recreation halls are actually open for use. Most of the block rec halls are now empty or used for other purposes, such as the canteens, storage houses, warden's office, newspaper, library, temporary hospital, and fire stations. Without an adequate recreational program, the activities of the young people are unorganized and there is a growing tendency towards the gang element.

< As time goes on, Juvenile Delinquency will be one of our biggest problems. We do not have the normal outlets for the expansion of energy for the youths. The cases handled by the Internal Security department so far have been petty, but there is the danger that it will lead into more serious offenses if left uncontrolled. The mothers in this center are now quite worried over this matter because they fear that their children are "running wild." >

The adult male, recently reaching majority, is also in an unsettled state of mind. They are very much concerned about their economic future.

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They feel that the way to an adjustment in the American scene will be most difficult. A few have indicated that their hopes lie in the Orient. Definite rowdy cliques have manifested themselves in this group with consequent demoralization. They feel that they are marking time in these centers and have not plunged into the life of the community with healthy mental attitudes.

The girls of this group are primarily concerned about the problem of marriage. There is evidence to indicate that they are quite discouraged in this regard and are afraid to take the chance. In our center, so far, few marriages have taken place when compared to our total population. There is a general belief that the girls of this age group far outnumber the eligible Nisei males in their age group. On the other hand, the Nisei males also hesitate about marriage. In many of the cases, they are responsible for the welfare of their own families and marriage, they feel, is out of the question.

The percentage of single male persons is quite high. So far, the Internal Security has recorded no cases of commercial prostitution. However, there have been many cases of irregular relationships. These have not been brought to the attention of the administration. Most of these single men have formerly been agricultural laborers in the rural areas of California. They have been accustomed to visiting the commercial houses each Saturday night until the time of evacuation. Suddenly, all of this is cut off and there has been some instances of great social maladjustment in this regard brought to the attention of the local welfare department.

One of the social groups that have been more or less ostracized has been the so called "Hawaiian boys." These individuals consist chiefly

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of former seamen. <Some of them have been sent to this center from the Santa Anita Assembly Center because of the gang element which was prevalent there. Here> they are informally banded together in a distinct clique and the other residents have little or nothing to do with them. Nisei girls, in particular, refuse to be even civil with the known "Hawaiian boys." The morals of this particular group are not very high and expressions of utter disillusionment are often overheard. They are becoming more and more resentful of the fact of evacuation and as a protective device they scorn the California Nisei for the lack of guts to fight the thing out. <Because they are in the main uneducated, there is a danger that they will react emotionally to supposed injustices.>

The Kibei group offers another distinct social group in our community. They have organized into the Gila Young People's Association. Because of their peculiar position, the Japanese sentiment is strong among them. Recently this group attempted to start a publication of their own for the Issei and Kibei group in competition with the center paper. The administration would not approve of the plan. This angered them to such an extent that they almost did physical violence to one of the other Kibei residents who they blamed as responsible for the failure of their plan.

<The Kibei group has put on a number of Japanese plays for the Issei at Canal Camp, and they are commencing to do likewise in this camp with the approval of the administration.> Because of the difference in political ideology, there has been considerable conflict with the Nisei over the matter of community control. The Kibei feel superior to the

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Nisei and they feel that it is their responsibility to lead the Nisei during this time of crisis. Politically, they are poles apart. The Kibei have apparently fooled the administration into believing that they are pro-American. It is their conviction that the Nisei should cooperate with them as they are a little older group. There does not appear to be many well educated members among the 250 Kibei in the club.

Most of them have come back to America to make money just like the Issei did. Many have also come to escape the draft. They have been frustrated in the former and therefore they were quite bitter even before December 7th, while the Nisei generally were still optimistic about the future at that time. The Nisei poured into college by the hundreds and they left the menial jobs to the Kibei. The Nisei were just beginning to feel the shock of economic frustration themselves when war broke out. It is extremely questionable whether the two groups will get together on the ^{common} community problems. It is almost impossible to bridge the gap on the political ideas.

Many of the Kibei consider the Nisei as a brand of apple polishing "KA's" who are trying to curry favors from the officials here. These Kibei are potentially much more dangerous and fanatic than the Issei because they are a young group and they may do something harmful out of a misguided spirit of Japanese loyalty. It would be well for the Nisei to recognize this fact, at the same time to try and spread the Americanization program among them.

The church group offers another type of adjustment to the relocation center. They are optimistic about the future, but their thinking has no basis in reality. There is a growing number of the young people who have turned to the church as an escape. When the churches

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first came to the center, it was most hopeful of accomplishing much.

◁ The initial period of extreme optimism soon diverted into a false sense of security. ▷ Many of the church members have now turned their efforts into creating sympathy for themselves, taking refuge in the belief that the spiritual powers would take care of them. For others in the church, it is a place where they can find release in social activities. In this center, the young people's church has more or less become a place for discussion groups during the evening hours.

◁ There is not too much of the church element in some of the services. The church leaders are not outstanding individuals so that they do not inspire many of the other church goers. It is apparent that the church is shifting around trying to find its proper niche in the relocation picture. There is an attempt being made to place the church in a dominating position. Gila, however, is composed of the greatest percentage of Buddhist followers. It is extremely doubtful whether the church^{is} at present fulfilling the gaps in morale due to its own uncertainties about defining its place in the community. ▷ If the church becomes a vehicle of escape instead of vigorously attacking the multiple center problems, it will harm the evacuees in the long run.

◁ The morale differs in degree among the various groups in the center, according to where they were originally evacuated from. The Turlock and Tulare people went through the experience of the assembly centers so that they do not get as hysterical about lacks in developments as the "free zone" people. The bitterest attacks against the administration have come chiefly from the Canal Camp, composed largely of the free zone people. ▷ As improvements have gone in, ^[against the administration] the complaints have died down proportionately.

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no H < In this respect, the whole center has gone through the same thing. >
A lot of the criticism directed against the administration has been unwarranted. Because of the basic fears, the people have been quick to condemn. In most instances, the administration has lived up to its promises and the physical facilities are rapidly nearing completion. Much of this unnecessary griping has been due to an inability to understand the social policies of the administration. There has been a lack of staff members, which is one of the main reasons why progress has been extremely slow in some phases of our camp life. Unfortunately there are several of the staff members who view the evacuees in a very patronizing manner, which has caused resentment to arise. Evacuees have been quick to conclude that all staff members are similar to the ones they dislike for these reasons without actually coming into contact with them.

< The attitudes towards the messhalls has a direct bearing on the morale of the group. Because of the shortage of labor, many of the younger people have been replaced by the Issei women. Due to the shortages of certain foodstuffs which is national in scope, quantities of certain foodstuffs have been sharply curtailed. The people here, not realizing that it is a national emergency, have directed some of their dissatisfaction against the mess hall workers causing some hard feeling. Many of the young Nisei also believe that the increase in the Japanese diet has been due to these older workers. The morale of the people seems to go up and down with the increase or decrease in the quantities of food. There is some fear that there is going to be a food shortage and some of the people have frantically stocked up with foodstuffs. Recently, one cook was discharged for hiding food in one

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of the block manager's offices, in anticipation of the food shortage. >

The work project here is the most important aspect of our community life. Yet there are a considerable number of people who feel that they do not have to take part in this effort. The farm division has had to resort to all sorts of appeals in order to get workers enlisted. There is a certain amount of jealousy on the part of the farm workers which is directed against the cotton pickers. They feel that they are not being treated fairly when they have to work for \$16.00 a month, while the cotton pickers get to pocket all of their daily profits. The camouflage net project which is just getting underway also faces this difficulty. < The Santa Anita group which came in the last feel that they are being treated unfairly in job distribution and they do not like to be shoved en masse into the net project. > Many of the departments here are overloaded with superfluous workers and a number of those assigned do not have much to do. This has created a situation where these workers are getting the attitude that they do not have to do a full day's work. This is an important aspect of the future problems. The Japanese people have always been known as a hard working group, but if this feeling of dependency continues, there is every likelihood that they will lose initiative and interest in work as such. The future of the whole group necessarily means hard work as resettlement will be difficult.

< One of the dissatisfactions in regards to the work project is that most of the residents do not realize that the WRA is attempting to get individual contracts between the Army and the community so that the full prevailing wages will go into the community funds and not to the Federal treasury. There is an effort also being made to get private

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industries to come into these centers and pay the prevailing wages. If the evacuees could fully understand that they will receive the full benefits, a lot of the present labor difficulties would ease off. >

Among the Issei group there are those who will not work on the basis that the International Conference on the Conduct of War protects prisoners of war so that they will receive food, shelter and clothing. The fail to understand that the WRA centers do not have any prisoners of war. Work here is voluntary and those who do receive work assignments receive the chief benefits. The Nisei leaders have recognized the fact that there are those who refuse to work because they feel that they can obtain full benefits without it. < For this reason, extreme care has been used in providing only for the actual welfare cases on a public assistance basis. The Turlock and free zone people have reacted psychologically in regards to this whole matter of clothing. They feel that they have been cheated because the Tulare group received the full amount of government issue clothing, whereas the Turlock and free zone people did not get anything. The fact that the WRA and the WCCA are two different governmental agencies makes no difference to them. >

Woff This attitude of expecting the government to provide everything without them lifting a finger in return is growing. One of the greatest problems which the leaders of the group face is how to overcome this unfortunate attitude for the good of the people themselves. The success of this project will depend upon it.

Housing is directly related to the morale of the evacuees. When this project was first opened, the buildings were in various stages of completion. Since the Army pushed in the people too rapidly, it was

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necessary for the administration to put them into the most crowded of conditions. <Morale was at its lowest point during this period. All recreation halls, laundry rooms and other available space was utilized to house the people.> Strange families were crowded together in the small rooms and privacy was non-existent. <During this period, there were great fears and the residents were in a decided state of uncertainty. Many complaints and false accusations were made as to the motives of the WRA during this period of crisis.>

well As the camp neared completion, this condition was gradually alleviated. The morale of the people rose accordingly. <Unfortunately, it was during this period of initial confusion that the appeals for the cotton pickers were made. The poor response can be traced directly to this situation and not to the lack of labor. It was only through good publicity that the WRA was able to save the face of the evacuees.> Although there is now adequate housing space for the families of four or over, the small families of 2's and 3's still have to be put together. This has been partly remedied by the obtaining of additional lumber to put in the partitions. Lumber is very scarce due to priorities. <The Santa Anita group who came in last therefore got little scrap lumber.> The result has been a wave of lumber stealing, even to the extent of breaking into the warehouses and mass raids on guarded lumber piles. This attitude of unlawfulness, if allowed to run rampant, will have a deteriorating effect upon the people.

<With the approach of cold weather, the residents are again getting into a nervous state over the matter of stoves and linoleum to cover the wide cracks in the floors. They have been reassured time and time again that provisions have been made to take care of these matters but

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the bulk of the residents are of the opinion that these promises have not been made in good faith, in spite of the fact that linoleum is now being laid in Canal Camp and the stove holes are being cut in the apartment roofs in Butte. There is apparently a need to educate the evacuees into having more confidence in the WRA. In every instance, the WRA has fulfilled its promises, although some of the matters have taken time to be adjusted.

Recently, the WRA has been sending out many feelers in regards to which persons wish to be repatriated. Provisions have been made for declination. However, many of the Nisei have received communications on this subject. <This has caused a considerable wave of feeling. There are those who are suspicious of the whole thing and they regard this as the initial move to deport the whole group, regardless of citizenship. This has also intensified the feeling that they are an unwanted group in this country. In some cases, this has harmed the growth of interest in outside employment.> It has been gratifying to note that the number of those who wish to be repatriated is only a small percentage of the total population. This is an indication that the basic desire of the great majority of the evacuees is to seek a future in this country, if given the chance. This attitude should be definitely encouraged through such mediums as the center papers and the Pacific Citizen.

<There has also been difficulties with gambling rings, In every case of arrest, the offenders have been unemployed persons. The internal Security department here has been very broad-minded about gambling and the only thing which it desires is to see that organized rings do not get a dominating hold in the community as this will adversely affect the morale of the people. The department is relying

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chiefly on the cooperation of the people to stamp out the serious cases. There has been some intimidation and charges of stool pigeons hurled against the wardens, but the chief in this center is gradually gaining the respect of the community for his force. The wardens themselves are realizing the responsibility of their job. There are those who laugh at the efforts of these young fellows, especially the single men, addicted to gambling. The young children are being taught to respect the law enforcing agency by the establishment of a Junior Traffic section in which they will take charge of certain areas within the center.

From this brief discussion of the center morale, it becomes evident that the present fears are directly related to the fears for the future. The tendency is for the morale to improve with the improvement of physical conditions. However, these fears will get intensified as the future gets within our reach and the process of resettlement is begun. It will be the task of the Nisei to maintain a high and healthy morale so that the future can be faced with confidence. If this can be accomplished, many of the unfounded rumors which throw the evacuees into jittery states of mind can be controlled. Most important of all, the Nisei must develop a united front in order to create a high morale which will carry over into the resettlement period. Our problem of resettlement is the most vital question facing us today. It is directly interwoven with the success of the war efforts. We cannot divorce the problems of the Japanese in the United States from that of the other minority groups of the world. It must be increasingly stressed to the Nisei by the leaders that this is ^{the} only solution to the present situation. Any other program is bound to fail in bitter frustrations. Only through democracy will our future be guaranteed.

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This evening \langle I was just raring to empty my mind of a lot of information collected during a busy day. But I took a little nap to get off to a fresh start and that was my downfall. Bob came over to read some funny books. \rangle Emiko, Bette and Alice Mori went to an Issei talent show. Due to an misunderstanding on Bette's part, she got quite "sassy" when I asked her if she had done her studying. She just walked out of the house. I went over there also and she and I had a long discussion when we came back and sat on the porch. She said she was touchy about the matter of going out because she did not think that it was necessary for her to say anything about it. \langle Previous to this time, she has always discussed it first with Mom or me. \rangle She said that I was not too much older than her and that she felt funny about asking me. I told her \langle that it was not a matter of asking permission or anything like that. We merely would like her to talk it over at first. She admitted that she was very much boy crazy now and that social activities were even getting the consideration over her education. We tried to work out some sort of a plan whereby it would not be on a basis of asking permission. Now she realizes that I have a certain responsibility to the family and that these matters should be approached from a healthy basis so that resentment would not arise. \langle She is going through a certain stage that most girls of her age goes through. However, with the school situation so unsatisfactory, her interests away from it may be diverted to the extreme. \rangle I explained that I was only interested in helping her to work out a good balance. Afterwards we talked for about two hours on various problems of the family in this center and other related subjects. Bette said that it was the first time that we have really gotten to know each other well and

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I felt the same. I have only been in the family group since last May and there is a lot that we have to learn through our experiences in family life.

Also talked to Alice about Angelo. She said that she resented the fact that Angelo poured out his troubles to ~~Mami~~ Emiko and he did not quite understand the reason why ~~she~~ ^{she} was staying until pop came. That is why/did not write for two weeks. He said that he would be in Arizona and he did not notify her of the change in plans. Angelo is getting very anxious because he feels that he may lose her. Alice, on the other hand, felt that he was not even making preparations. He took \$250 with him and managed to spend all of it in a little over a month. He finally has a job. Alice sent a long letter today and she thinks that things will be patched up so that the misunderstandings will be cleared up. She plans to leave as soon as Pop is safely here. Angelo and her had an idea that he should come to Phoenix and get married there, but I don't know how this plan will work out.

She and Emiko smiled at the carpenter over by the administration building so he gave them some nice big posts for the new laundry line. He even helped them build it. I still have to take the other props down from the Rec Hall.

Tom still has not gotten down to any studying. He couldn't do his history this morning even when Alice helped him. This made him so mad that he said that he wasn't going to bring his books home any more. Tonight, he just sat around reading comic books. Since Bob does the same--"he is a smart man, isn't he?"--Tom feels that it is not necessary for him to go beyond the level of the comic books to become educated. Maybe we have been using the wrong approach and so we will have to work out other ways so that he will realize that his education is very important.

Mom has valley fever now.

Tom is not the only one not interested in school. Ray N., 14 years old, passed off as 18 in the Employment office and got a job as a truck driver's helper. He is not in the least interested in school. His parents got suspicious when they

saw him ride by several times on the truck during school hours. Roy tells them that there is no school on these occasions. He is big for his age. His father is a janitor and his mother works in the hospital. Both are extremely worried about their son and they thank me profusely when I told them that I would try to get him to school. I was supposed to see him earlier this evening, but missed him. Tomorrow, I will send a note to the Employment office reminding them of the fact that the W.R.A. policy is not to employ minors, but to be responsible for their education. Mrs. N. stated: "I like him to go to school. After here, if no education, he can't get nothing. More good education, more good job in California. I worry very much." I assured her that I would do my best to get him back to school. In Arizona, children have to go to school until they are 16. >

This morning, I went over to Canal with Landward to attend the Block Managers' meeting to see if we could work out some of the clothing policy. He showed me an administrative instruction which states that the whole clothing issue--regular and welfare cases--will be turned over to the Welfare Department. This is terrific! It means that the whole thing will be dumped right into our laps.

< The W.R.A. has decided now that another form has to be made out for each family. At this rate, it is not likely that the people will get their clothing allowance for September for about another month. The whole policy is still unsettled. Landward has to meet with Hoffman and Henderson yet, since the clothing allowance unit is at present under Henderson. > If we have to take over, Landward will have the whole clothing allowance section transferred over and we will have to greatly expand in staff. Personally, I don't like the idea of going into clothing because it will occupy our time exclusively to the exclusion of other types of welfare cases.

< One of the first things necessary will be the centralization of the interpretations of policy. In Camp 1, George K. interprets that 16 year olds who did not attend school in September (there was no school) will not be classed as de-

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pendents. In Butte, they will be included according to George Aratani. In Canal, the age limit is 70. In Butte, Anatani felt that he would have to follow suit and I have been pushing for a 65 year age limit to be classed as dependents. The three of us will get together in a day or so to discuss the matter.)

The Block Managers' meeting was chiefly about what constitutes a welfare case. < Landward posed the question: How much money can they have to be considered as welfare cases? He wanted to know if they had to use up all of their present financial resources before they could be helped. He said that this should be determined because the people would complain of unfair treatment if we made a slip-up. I disagreed on this point as it was my belief that the amount of money they had should not be the criterion because we had no way of checking on this and I could not ask the people/blank. Several of the block managers stated that even they did not know how much money a person in their block had and they did not want to assume the responsibility of setting a minimum sum because the people would blame them if they found out that the block managers had set the standard.) It was finally decided that we should make the ability and willingness to work the main criterion. < It would be almost impossible to set up a list of standards for all of the cases since each case is individual.) > Landward stressed the fact that each case was also confidential and if some people felt that they were losing "face" by applying, he would like to have the block managers submit the names for our further investigation. I stressed the fact that they should not give us a list of all the people in their blocks who happened to be unemployed--only the welfare cases. However, I did question the use of coercion and force to make the people work. The block managers feel that this is the only way to get the people out fully behind the work projects in this center.

I was so busy on some of the cases afterwards--I have about 40 to make home visits on now--that I stayed over there for lunch. << (It is now time to get Helen and Butch in to help with this problem.) >> In the mess hall where I ate, they are still

sitting five on a side of a table. They played Japanese music there also. As I wandered around after lunch, I noticed that all of the mess halls have fallen into this practice. It has spread from there to Butte. <Free zone people did not go through the restrictions of the W.C.C.A. centers so that they do not hesitate to push their damn Japanization program.> For the good of the people and not for the cultural reasons, I think that something should be done about this Japanese propaganda evident in many things such as music, Japanese books, talent shows, Bon Odori, Sumo, Japanese games, flower arrangements and many other things which the Nisei comes into contact with. The Nisei are so unsettled as it is. Let the Issei keep it to themselves. C. K., the intolerant one, has spoken! Maybe it is much ado about nothing.....maybe.

As I was walking around, I went through one of the single mens' barracks. About 20 of them were sitting around settling gambling debts! They have worked out a scheme whereby small pins are used to represent certain sums of money. Each day they meet at a designated spot to settle up the money debts. One key person seems to be entrusted with all of the money which he brings along. No money is ever taken into the actual room where they gamble. They looked at me quite suspiciously when I hung around and my eyes popped open at the huge sum of money to be divided. I just made out that I was looking for a welfare case as I certainly didn't want my head to be bopped for being nosey. Tomorrow, they will meet in another place. It was encouraging to note that none of the welfare cases I had already handled among the single men were present at the table.

A sudden epidemic of crime has hit our community. <By a strange coincidence, it has increased with the arrival of the Santa Anita's. But it is not because they are more unlawful. Just as many thefts occurred when the others first came in. The only difference is that the Santa Anita's came in when the stuff is now guarded better and therefore it comes more to the attention of the Internal Security. The abundant lumber piles are now decreased to only a few well guarded ones.> Cozzens

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told Jimmy that if the lumber stealing does not stop, no more new buildings will be put up. I don't see why in the hell they could not put that lumber contract for the evacuees through and it may solve this whole thing. <As long as the people do not have any scrap lumber, they will go almost to any means to raid the lumber piles.> The dirty part of the whole thing is that Sawyer reported today that 144 of the school chairs made for the students had been stolen. Some of these may have been taken by the Caucasian employees. If they are not returned, the kids will have to sit on the floor.

Another item that Ken will publicize is the fact that almost all of the wash-tub stoppers and chains have been taken. I saw a number of the workers today who were wearing them as long watch chains ala "zoot suit," fashion. The fad started with a couple of fellows and the epidemic has spread all over the camp. Some of the block managers even bring the stoppers to their office at night for safe keeping.

<Another pretty low trick was the one pulled last night by some lumber thieves. They actually had the nerve to steal the wood from the "School--Go Slow" signs. Gads, even a toothpick won't be safe around here if this sort of thing keeps up.>

Williamson sent a note to Ken saying that there has been three cases of property thefts in the bathrooms recently. The thief goes into the bathroom while the victim is taking a shower and lightly plucks the watch from the trousers. The only way to take care of this is to warn the residents that they should not take valuables into the showers as it would be most difficult to trace down the culprits.

<Another hazard to the community is the fact that many people, particularly the warehouse workers, have violated the fire regulations by building bonfires early in the morning. The man on the watch tower at the top of the Butte calls out the fire department on these false alarms. The workers leave the fires to go to work and if a wind did spring up, a serious fire could easily occur.

Well, well, well, I see that the Army is continuing to extend the witch hunt against citizens who were sympathetic to the Japanese in this country. Sam Fresco

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COLLEGE TO STUDY EVACUATION

The economic, political and sociological aspects of the mass upheaval of 100,000 Japanese will be studied by the University Of California, announced Robert G. Sproul, provost, as the Columbia Foundation contributed \$10,000 a year for three years and the Giannini Foundation \$5,000. The Rockefeller Foundation has already endowed \$7,500 which originally launched the study in June.

Most of the work is being done in Tule Lake and Gila with Dr. Dorothy S. Thomas, professor of rural sociology; Dr. Robert H. Lowie, professor of anthropology; Dr. Charles Aikin, associate professor of political science; Dr. Milton Cherin, assistant professor of social welfare; and Frank Kidner, lecturer in economics, participating.

"The objective of this three year study," said President Sproul, "will be to provide a factual basis for permanent settlement of the Japanese-American minority problem in this country, which war has aggravated, and at the same time to lay a foundation for possible settlement of equivalent problems in Europe which peace will leave unsettled. It is pointed out that this forced migration of a minority group presents an opportunity for a case study which will be invaluable in meeting the larger problems of minority migration in Europe, and that this study should be made now while it is possible."

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and others have been banished from the coast areas on the basis that they are disloyal, thereby arousing the wrath of the military command. The persons are not even given a chance to appeal for their civil rights. The precedence has already been set in the evacuation of the Japanese, so that the general public does not find this banishment hard to take. Around 250 will be sent out, but it is being done very quietly. Sam Fresco used to help out in the voting registration in San Francisco and I saw him a number of times at Tanforan. Towards the end of the center he was one of those put on the "black list" by dear Mr. Davis.

Fred Korematsu was found guilty of violating the evacuation orders and placed on 5 years probation, but the ^{case} has been appealed to the U. S. District Court. the case will probably carry on for years. Fred was tried on September 8 after we left Tanforan. He is now in Utah. At his trial he testified:

"He was born in Alameda where he received his schooling and he was a registered voters and taxpayers. Never been out of California. Never registered as a dual citizen. Fred was rejected from selective service because of stomach ulcers so he got a defense job as a welder in Richmond. Labor union expelled him because of his race. Does not read or write Japanese, speaks little. Never been convicted or charged with a misdemeanor or felony." Fred was caught after he got his face lifted. Was rugged to a Caucasian girl.

The Harabayashi and Wakayuma case will also receive adverse discussion in Seattle and Los Angeles. Most Nisei around here have not even heard of the cases. One fellow who did said that "they are damn fool, they know that they won't have a chance anyway. What the hell,

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you never can go back anyway, so why make a point of it?"

The A.C.L.U. is carrying on the fight for the evacuees. In a signed letter to Roosevelt, they asked that he make a public declaration of administrative policy recognizing the loyalty of the Nisei, which would "reassure the loyal Japanese" and counter Nazi propaganda. "Wholesale indiscriminate evacuation of all persons of Japanese blood led to a general attribution of disloyalty to American citizens of Japanese ancestry, which in turn, was held responsible for a bill favorably reported in the Senate that would intern all persons of Japanese blood in the country and for a court attack on the citizenship of the Japanese-Americans."

Following is the official press release which has gone out to the press in regards to our study. The publicity given has raised the prestige of the study and now a lot of Nisei would like to take part for this reason. Bob says Hikida and Okuno have turned out good work, but Yusa is still apathetic. (See attached copy of press release.)

I will have to take stock on my social work again within the next few days. Shortly, I will be living, sleeping and dreaming about the clothing problem. It may become such an obsession that I will think that it is the only problem in the world. I may forget that each department around here has its own problems. I may direct wrath at Cozzens forgetting that he is getting it from all angles since he is right on the firing line. (Already, I note that I have exhibited signs of this. For this reason, I am not going to see Cozzens and cancelled my appointment with him today.) These things will iron out in time and the W.R.A. has not broken a promise yet. (I may even get like Frank did on the housing business, horrors!)

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One of the things that I enjoy about my work is that I get to meet all types of people and I wouldn't want to give this up just to idly sit behind an office desk, doing nothing and trying to be important. Maybe I will change my mind when it starts to rain around here and the roads get all muddy.

One of the interesting persons I met today was Mr. Kiuchi O. He is 60 years old and he lives in one of the bachelor's quarters in Camp 1. He has no relatives in this camp, but he does have a Caucasian wife in Los Angeles. He has been married for 26 years but has no children. Previous to evacuation, he was under doctors care because of some stomach trouble so that he is not working now and he wanted a small cash grant and some clothes.

Mr. O. said that he had been doing church work for many years and he showed me a local preacher's license. He belongs to the Free Methodist Church and he has been quite active in the Rivers Christian Church. His wife is supporting herself in Los Angeles as a housekeeper and she sent him \$20.00, but he said that he had spent this all up. "I am willing to apply for light work, but I would like to spend most of my time doing church work for the people."

Mr. O. spoke good English. He said that he had never lived very much in the Japanese community. He doesn't know if he will ever be able to rejoin his wife again. He thought that perhaps he could get some sort of work in the East and his wife would join him there. However, he did not think that he would be allowed to go out by the W.R.A. "I have lived in America for 40 years and it is my home, but they don't want us. I have even tried assimilation, but there are many difficulties to it. I am glad now that I did not have children." I asked him

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if he ever thought of going back to Japan. "When I left there, as a young man, I knew that I would never go back. I don't know what Japan is like now. It is one of my missions in life to work for the greater brotherhood of man so that we won't have such things as this."

I am beginning to doubt the fact that it is the single men that are so dangerous. They give vent to all sorts of feelings, but they look so damned old and worn out that they are almost harmless. In that room, full of old Issei, almost all of them looked as if they were all dried up. They have worked hard all of their lives and they appear to be simple persons. It may be that I have not run across too many of these so-called agitators. I don't doubt that a lot of these simple persons can be led by them on an emotional basis.

Mr. Fujii, age 65, is perfectly harmless. He can barely totter around. For the past 25 years, he has worked as a farm laborer near Delano. He just isn't the type to be dangerous. Mr. Komatsu, age 74, is another. He has absolutely no relatives. For many years, he worked on the farms near Vacaville. Now he is practically penniless. What would he do if he went to Japan?

Mr. Harada is 63 but he looks 80. He was sick in bed until about a week ago. He hasn't a cent so he started to work as a thinner on the farm, but he can't stand this sort of hard work for long. He says that he took the job so that he could get some work corps clothes and not have to apply for relief. Mr. Takahashi, age 67, is a gnarled old man who looks absolutely helpless. For many years he has been earning his living from season to season cutting celery near Stockton. This year he did not get any work due to the war conditions so he hasn't a cent.

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Mr. Takeuchi, 58, has stomach ulcers and he is receiving medical care from the hospital. He did not have doctor's care before because he had no money. In Vacaville, he worked on a Japanese farm and he relied upon Japanese patent medicines to apply for his ulcers. He was able to make a little money picking apricots or something just before evacuation so that he has a little money left. But he absolutely refused to take any assistance. "Don't need it now. Go to work when I get well." But it is doubtful if his condition will improve much.

Mr. Sanefuji, age 64, was a farm laborer in Parlier. He only has a few dollars left. All he wants is a pair of underwear. He was very ashamed to even ask for that.

Mr. Nakamura, 63, worked in a farm near Vacaville. He worked here for one month as a ground keeper, but this position was eliminated. All he wants is a pair of pants as he does not know when the October checks will come in.

All of these are single men and they did not impress me as being very demanding about the matter of clothes, but I can draw no conclusions from this small number of contacts. These men, in fact, were very reluctant to ask for aid although they wanted it if every one else got the same.

Mr. and Mrs. Matsumoto are 68 and 67. They were living with friends near Winters, but they were separated. They had no money left, according to the people who lived with them. But Mrs. Matsumoto said that she had "some money." Matter of pride? I arranged for clothes and a little cash for them.

In contrast, Mr. and Mrs. Sanda, age 67 and 66. They appeared to

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be well-clothed. In their house they had a new cooler and a lot of new furniture. Yet they gave me a long list of clothing which they claimed they needed urgently. But I can't ask them if they have money and if they are old which makes them eligible for welfare clothing. Maybe they do need it.

And how can I interpret financial meaning in a case like Mrs. Oshizawa. Her husband is interned. In San Francisco, they owned the Temple Cleaners which must have done good business as they had several turcks. She says that all of her money was frozen at the outbreak of war and they won't let her withdraw any money because her husband is in internment camp. Yet she does need some clothes right away because she did not bring much baggage with her.

It would simplifiy everything if they gave everyone basic clothing. Following is a letter which was sent in to Ken. It expresses the feelings of many of the Issei on the clothing matter. The man was very outspoken in his opinions and he signed his name. I have to advise for that, although I do not agree with his attitude. Ken believes that he may possible be a Nisei under the influence of an Issei. If he considers himself as a prisoner of war, he should go to an internment camp. This attitude is altogether too prevalent in this community. A lot of the Issei are taken in with this sort of argument which does have its point.

CANAL CAMP RESIDENT

Dear Ed:

I vigorously protest the clothing issue policy of the WRA in their exclusion of non-working adults over the age of 16.

Alien and non-alien Japanese were evacuated from their homes and

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businesses at great personal sacrifice, monetary and otherwise, because they were considered an active danger and menace by the U. S. Military Authorities. The authorities should be thankful that we became hostages of war so meekly. In so doing, I see no reason why they are not obligated to our full maintenance and keep, which includes clothing beyond mere food and lodging alone.

Further, the facilities of the camp are not designed so that everyone may work. In early morning, I have always found a full house in the wash room. Also there are not enough tools and implements so that everyone may work. I wager that if everyone wanted to work, the authorities could not distribute enough work.

Further, the pay for such work is too niggardly and insufficient, and only constitutes an insult to the alien and non-alien Japanese.

Further, the low grade food that is being issued can fill no one with the inclination to work. In particular, eggs, butter and meats are of extremely low grade.

Further, the lackadaisical "we got plenty of time" attitude of the authorities in supplying our needs does not fill one with inclination to work.

Further, I do not see that there is any reason for making us work. The Hague International Convention covering hostages of war definitely prohibits forced labor. I understand that the Japanese government authorities are requiring two hours daily labor hostages only in active combat zones. In Japan proper, American enemy aliens are given the freedom of their homes and merely required to wear arm bands signifying that they are enemy aliens. And of course, no work. These facts have been ascertained from written articles by returned hostages in Life and various magazines.

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Finally, I protest the action of the authorities in forcing all alien and non-alien Japanese hostages willing to work to sign papers and affidavits that they do not wish to sign. Alien and non-alien Japanese were interned, evacuated, injured, and deprived of their rights as citizens because they were supposed fifth-columnists and to possess ulterior connections with the Japanese government. Our ugly, yellow faces are supposed to constitute prima facie evidence of all earthly treachery and fifth-column crimes. In signing any papers denying this fact, is like putting your head in a noose or chopping block. This constitutes a virtual second strike since the first strike was given up when we meekly entered camp. Remember, three strikes and you are out!!!

LATER

We are having a little trouble with some of these Nisei who think that they deserve special consideration just because they happen to be a department head. He feels that he should have a whole room for himself because he claims that he needs the extra space for an office. If he were allowed this privilege, every other supervisor around here would also be entitled to "office space." The fellow claimed that he had to have a lot of talk with the plumbers in the evening. "If you want to see a good plumbing system around here, you should give us a room." But we vetoed the idea because it would set a bad precedent. >

Harry, some block managers, and I were talking about the possibilities for private industries in this center. The meeting will be held on Thursday to discuss this whole matter. Here is an example where the block managers are getting out of their jurisdiction. The Temporary Community Council is also working on the **same** thing. One of the managers said that the Issei are very much opposed to the whole

idea. They reason this way: "Japan is going to win the war. We are not wanted in this country. Therefore, we don't want anything here that will give the United States more of a chance!" They said that they would ^{not} put in a nut and bolt plant here. These things will be used for planes to fight Japan. We do not want anything that will add to the defense production of this country, We including the Nisei should sit tight and go back to Japan after the war."

The Nisei generally are of another opinion. One of the block managers stated that these defense industries would be better publicity for us afterwards. "I think the only answer is to segregate these Issei that oppose the idea and put them in the internment camps. They are hurting the Nisei's chances. I think that we all intend to stay here in this country and every little bit counts. If I thought that we would have to stay in these camps forever, that is another thing."

It is too bad that the Issei did not have more of a chance to enjoy American life. They came here with nothing and had to work hard to make a living. There was little time to learn English and they were not encouraged to mix in socially or politically. <Laws were passed to prevent this. People in the lower economic level do not have the time to take part in a great range of cultural activities.> Therefore, they clung to the things that they already knew and they have tried to convince the Nisei that things Japanese were the only solution for them.

But the Nisei took the American society for granted and in the schools they were able to make fairly easy adjustments because it was divorced from the practical world of their parents. After the parents

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would sacrifice so that their children could get this education. But in many cases the Nisei, as he became more exposed to things American, became ashamed of things Japanese. Under these conditions, the cultural split grew wider. At the time of evacuation, the break was fairly definite, but with the developing conditions since then, the Issei have been able to create many arguments in their favor so that the confidence of many of the Nisei is badly shaken up.

There are still many Issei, especially those with families, who see that the Nisei trend towards America is inevitable and they keep quiet. The Nisei, however, have never made the break definite. They tried to draw both Japan and America together by such slogans as "Bridging the Pacific" and "For greater cultural understanding."

<The economic and political courses have been diametrically opposite to this program.> In college, the Nisei realized the impracticalness of such an idea so instead of making the break definite then, they still stayed on the fence. They tried to forget these problems by plunging into a furious round of socials and recreational activities. They were too confused in mind to do anything else.

At the outbreak of the war, they were thrown into great confusion. <I probably was too from the tone of the hysterical paper I wrote on December 7 when I tried to justify my beliefs and reaffirm my faith in America. (see attached papers on the U.C. Nisei)>

with Now the Nisei are beginning to realize that the split must be made sharply and there is not two ways about it. But they are still hesitant because the public opinion is not acceptable to them. Many still seek escape in the recreational activities of this camp. Even the J.A.C.L. is still inclined to stress race difference and discrim-

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ation instead of the similarities of all minority groups and their hopes for a brighter future. If the Nisei continue to turn into their own group there is little hope for assimilation. If we don't figure beyond this present isolation, the Nisei will become full of self pity. He will get bitter and full of neurotic traits. He will not look to the next phase--that of resettlement. <He will lose interest in education, which now is one of the last ways to educate the public and help the assimilation process. And the skill and talents will have to be developed. This is a chance for many to get valuable experience. Where else can I get experience in social work? >

What we do here will be very helpful in educating the public to what we really are. What we do here will also have a large effect on how we will be received into the greater American society when we go out. Of course, the outcome of the war will determine what will become of the minority groups of the world, but I still think that democracy will win out--even beyond the cessation of hostilities.

<This matter of social experimentation is only secondary although sometimes may work out here. > ^{not} But the main thing is for the Nisei to work actively and constructively towards this goal and not just sit back and drift along.

^{not} Therefore, C.K., get the hell out of here and go to work. <Besides, Bob, that disrupting influence, just came in--to read Tom's latest funny books., I presume. Nope, he is dictating to Alice. >

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NEUROTIC TENDENCIES AMONG THE SECOND GENERATION JAPANESE

According to Horney, a neurotic is a deviation from the normal. Its chief traits may be divided into four general groups: (1) Feelings of inferiority, (2) inhibitions, (3) aggression, (4) sexuality. Hostile impulses of various kinds form the main source from which neurotic anxiety springs. Neuroses is characterized by a wide variety of actions, too numerous to be enumerated here.

Adler defines a Neurotic as showing a series of sharply emphasized traits of character which exceed the normal standard. Some of the traits which distinguishes the neurotic that Adler describes in his books are marked sensitiveness, suggestibility, egotism, penchant for the fantastic, and also such special traits as tyranny, self-sacrificing virtue, anxiety, etc.

The neurotic character is incapable of adjusting itself to reality because it is always striving toward an impossible ideal. It is as if the neurotic said to himself: "I wish to be a complete man." This protest arises on the basis of a feeling of inferiority and an effort upon the part of the neurotic to correct this feeling which he does by so ordering his life, so regulating his every act that he may find that security of which the feeling of inferiority has robbed him. This is the fictitious goal of the neurotic and the fundamental and ultimate cause of his symptoms when he is no longer able to succeed, when failure threatens in his efforts to deal with reality.

This paper will be an attempt to analyze a small minority group, the second generation Japanese, otherwise known as the Nisei (Nee-say). I will attempt from personal observations to cite examples which I consider as evidence of the increasing neurotic tendency among this group

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of New Americans.

In my first paper, I attempted to point out the various conflict situations which are affecting the personality developments of the Nisei group. In this discussion, I shall try to discuss specific and individual cases among the various Nisei that I have seen on this Campus. There are approximately 500 Nisei collegians at U.C., yet one is immediately aware of the fact that they do not seem to be a live and definite part of the University life. Why?

The consensus of opinion among the many Caucasian American students whom I have sounded upon the subject is about as follows:

"Japanese? Oh yes, I see lots of them around the campus, in RBR and around the Campanille at noon. They don't seem to mix much, sort of clannish. I've never bothered to approach them as they seem to resent it. Why should I attempt to break down their 'shell' of reserve? Maybe they like it better to be among themselves. I only see a few of the individual Japanese active in campus life. The rest seem so serious; I know they are good students; they get all the grades. Socially, I have few contacts with them. The few I know are quite human and 'OK' too."

I've often wondered why there should be such a lack of understanding. As I see it, one of the main reasons for this is because they are a recent group of new Americans--strangers among the majority. They are just coming of age, and they have on the way faced many conflict situations which make them more serious, combined with other factors, of course. In general, they are confused and worried about the future of themselves and their group.

Up to now, the family has been an important factor in controlling the behavior of the Nisei, even though they have opposed it, sometimes

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violently. One cannot live for weeks in the midst of the Japanese community in San Francisco without being impressed by the Nisei's unusual loyalty to other members of their family and the influence of this sentiment in determining the daily conduct. This solidarity is partly a result of the belief in "family pedigree" which is passed down from generation to generation. That is why the Japanese family insist upon an investigation into the character of every person in the family for several generations back. Some of the family records run back for a thousand years or more. A disgrace by one member of the family is a disgrace to the whole family.

A second factor of influencing conduct is the community organization in which the Japanese institutions continue to exert a profound influence on the Nisei. Combined with this, the Nisei are infused with an undoubted pride of race. "Yamato Damashii" or the Japanese spirit, persists in the thinking of the Nisei. That is why we see this persistent striving to excel--in school, in sports, in play, etc. They are so serious about being presented in the most favorable light.

These influences have been important factors contributing to their remarkably low delinquency and criminal rate, but all has not been smooth. There has been an undercurrent of rebellion which reaches its peak when the Nisei are turned loose in the American college. Here they face many more conflict situations, they begin to question, they begin to doubt. The repressed feelings from their stricter Japanese home life are now bursting to the surface. The American influences have been adopted almost completely, yet there are doubts in the minds of some as to whether or not the Japanese culture should be indiscriminately cast aside. Can the acceptance of the best traits of the Japanese

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culture be reconciled with the acceptance of Democracy? Then many see the inconsistencies of democracy--prejudices, discriminations, etc.--and are bewildered. They were taught that Democracy was based upon Liberty, Equality, and Fraternity, and are terribly hurt when they see what a "sham" these terms are. They have a faith in Democracy, but don't know how to achieve it. Many conflict situations thus beset them as they enter college.

Now let us examine a few Nisei whom I have talked with or observed on this campus. Being one of their group by virtue of the accident of birth, the Nisei accept me as one of them and freely and openly express their opinions, conflicts, beliefs, etc. It should be stated at the outset that there are many normal Nisei and the ones I shall discuss should not be stereotyped to represent the whole group. My opinions are in no way conclusive.

Ichiro is the student type. He wears glasses, has a broad nose, and slightly stooped shoulders. You see him all over the campus. His father is a farmer in Central California who has struggled to send him to college. Ichiro is quite serious about his studies. He has rather a drab personality, and he is not very sociable. He has plunged into intellectual work as a compensation; it is a means of justifying himself to himself. He has only a superficial comprehension of the courses he takes, the zest is in the competition. It is pain he is trying to neutralize, not knowledge for its own sake he is struggling to get. In the process of doing one thing while thinking another, Ichiro gets his values badly placed. He thinks everybody is against him; he reflects a "I'll show them" attitude. It is emotional peace he is seeking, not intellectual understanding. This need, with its distortion of values,

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has come about through the fact that Ichiro in the course of relations with the Caucasian students got caught up into the texture of his life a feeling of inferiority. Ichiro rationalizes when he tells me that he has to study hard because his father has worked so hard to put him thru school, and consequently, he has no time for social activities.

Ichiro gets high grades--2.9 average--and he utilizes this as a means of finding a superiority that will compensate for the supposed inferiority. His self-effacing manner and meekness in classis pleasing to the eyes of the Campus Instructors who are deceived as to its true quality. They do not realize the shaky foundation upon which it is built. Ichiro has made only about ten friends during his four years at U.C. Ichiro says he is too busy. He rarely smiles; he is a little bitter about the future. Will he be another warped Nisei turned out by this University to take his place among the other mediocrities and failures?

Jiro is the next Nisei who had definite neurosis. He went east after graduation and did graduate work. With the extra degree he couldn't get the kind of job he was trained for in California. He didn't want to go to Japan. Caucasian firms wouldn't hire a "Jap." Jiro took potassium cyanide just outside of Golden Gate Park. Now he is a guest of the State Institution classed as a case of dementia praecox. That means he is crazy like a loon, talking nonsense all the time, not knowing or caring anymore. Is he an isolated Nisei, or will others "snap" like Jiro when they confront the economic world with its attitudes towards the "Japs"?

Saburo is only a Junior. He is talented, almost gifted, as a writer. Sensitive and highly emotional, he is perpetually full of mental conflicts. He doesn't know what he wants. He only sees a

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future working for a Japanese language newspaper someplace on the Coast for the magnificent salary of \$50.00 a month, plus room and a bowl of Miso-Shiro (bean soup) for breakfast every morning.

Restless and moody, Saburo grabs his coat and walks up to the "Big C" almost nightly to look upon the city lights and "Think." Here he escapes his unendurable frustrations and removes himself psychologically to an unreality level (dreams, wishes, substitute activity) where he no longer is hampered by reality. I am afraid that he may go to pieces. But I can't give him a definite answer to things. Saburo's pleasurable escape from reality by his phantasy will not fulfill his basis wishes. It is only an illusion and this will not solve his inner conflict.

Shiro is certainly unique. He spent 10 years in Japan. And he has communistic ideas! (No wonder the Pure Thought Control Department of Fascistic Japan sent him back to the United States." Shiro is an older student here; he knows or thinks he knows what he wants. In Tokyo it seems that he played around a great deal. He doesn't speak such good English. His stepmother gives him money to spend (She runs a laundry in S.F.) Shiro is in earnest now about America. He feels that this is his last chance to get anywhere. He is not too smart, nor is he admired for his Japanese manners by the other more Americanized Nisei. He has no feeling of family love. Shiro thinks he hates the smugness of America--probably because he can't get anywhere--and so he has turned to Communism with a vengeance. He is not satisfied to be an ordinary person worked to death by other "Japs" with capitalistic ideas. He spends most of his time poring over Marx.

Shiro is not fully aware of his feelings of inferiority, although he recognized its presence to a certain degree. Since the feeling of

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inferiority is generally regarded as a sign of weakness and as something shameful, there is naturally a strong tendency on Shiro's part to conceal it. Instead the effort of concealment has been so great that Shiro himself probably ceases to be aware of his inferiority as such, being wholly preoccupied with the consequences of the feeling and with all the objective details that subserve its concealment. His mentality has been trained to such an extent that he actually believes himself superior, although evidences indicate that it is a compensatory striving towards a goal of superiority.

Rokuro graduated as an Engineer two years ago. He tells me that there is too much discrimination for him to be given a fair chance for a job. I think it was largely due to his lack of personality that he couldn't get an "American" job. He is now getting \$60.00 a month working as a salesman in a Japanese Art Goods Store in San Francisco's Chinatown. He works seven days a week, ten hours a day. Last month, he got a \$5.00 cut because the international tension between Japan and the United States has disrupted the local businesses. Among the Nisei, these college graduates working in Chinatown are called the "Grant Avenue Slaves." About 60% of the salesmen are college grads, and they are not any better off than Rokuro. What is the solution? Can they be blamed for having neurotic tendencies?

Isamu just thinks. He graduated from Cal and finished up his education at the Missouri School of Journalism three years ago. Since then, he has done little. He worked up to an editorship of a Japanese paper in San Francisco, but was dissatisfied with the low salary (\$85.00 a month) so he quit. Now, he goes around giving speeches and collecting war relief funds for the defense of China. He hates the "Japs."

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The other evening Isamu talked with me. From what he says, I think he was expressing his frustration, his bitterness: "I want people to like me. I want a dynamic personality. I often get a feeling like I am not real. Life doesn't seem real at all. I can't get a hold of something significant. Sometimes I don't know whether I am awake, asleep, or dreaming. I want to get away from myself. I hate to be serious all the time. I wish I could go out and forget myself. One minute I feel like wings in a cloud, the next minute I feel miserable for no reason at all. I am afraid something is wrong with me. What is it? I want to study the finer things of life, but they seem so intangible. I went to Japan once and they did not seem to like me; they resented something about me.

"Now I am afraid to say even 'hello' to a girl. I save my money and go to all the San Francisco symphonies. They inspire me, but make me all the more aware of being lonesome in a huge crowd. I guess I'm a failure. I think I have a purpose in working for the Chinese culture, but I suppose that's some sort of a defense. I want to get 'even' with the 'Japs' because they don't accept me. But then I do believe in the Chinese cause too."

Isamu's escape is to turn about and point the finger of scorn at his own race--identifies himself with the anti-Japanese movement and sentiment. This, far from resolving his frustration and anxiety states, ultimately will intensify it, thus complicating his problem further by inducing further hostility behavior which is not directed at the central cause of his maladjustment--his own neurotic tendencies. He is beating his head on a stone wall. It is a vicious circle.

For a minority group to be full of racial prejudices does not

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seem to be consistent. Yet this is what is happening among many of the Nisei students who resent being discriminated against, yet cannot seem to do much about it. The Nisei girls, as a rule, are more expressive of their prejudices. I think they want prestige and their prejudices are evidence of repressions^o-wounded self-esteem from discrimination aimed at them--which they take out on other racial groups.

Emiko is a Junior. Her father owns a fruit stand in Los Angeles. She has swallowed whole the heirarchy of racial myths and steriotypes created through the various channels of propaganda and ignorance. She says with her voice trembling with hate: "There are a lot of filthy Mexicans living in my neighborhood back home. They should send them all back to Mexico. You can't trust them. Their children will steal anything. Mexicans are lazy too. They won't work even when they have the chance. Most of them just loaf on relief and eat up the taxes. Even on relief they splurge the money on liquor and movies. They're dumb in school and you should see their filthy houses. They live just like pigs and they are satisfied with it."

Kenji's pet gripe are the Jews. He is a Senior. He says: "Those damn Jews will gyp you out of your pants every time. They lie, they cheat. They're always cut-throating; they're always trying to 'screw' you out on a deal. Most of them are radicals. Just because Hitler don't like them, they are trying to take it out on us."

Haruko works for a doctor as a housekeeper. She graduated last year. The former houseboy for this doctor was a Filipino who was sent to prison for violating a young girl. Haruko says: "Filipinos are over-sexual. They're just like savages. Just climbed down from the trees and had their/^{tails}chopped off and then brought to California to pick

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the nuts. On the slightest provocation they will pull out a knife. Girls aren't safe around them. They are always stabbing each other over their prostitute blond girl friends. I don't like the way they dress either. They must be homosexuals."

Negroes are also prejudiced against. This semester I took a Negro friend to a Nisei dance and the reception was horrible. He was ignored completely; there was an obvious reaction of disdain. Afterwards He said to me: "I felt like I was isolated. Why should the Japanese girls have such an arrogant contempt?" Mariko, afterwards, told me her reasons for aversion: "I don't know why I feel aloof to Negroes. I confess I have always been afraid of Negroes. I would not dare walk alone down Sutter Street at night in Negro Town. I try to overcome this attitude, but I just can't. Racial prejudice is innate, I guess. Nothing can be done about it. But, of course, you don't place the Japanese in the same class, do you? After all, we are a superior race, not inferior like the other minority groups! They are not made from the same clay as we are! !"

Could it be that these Nisei are compensating through projection--blaming others for their own failures?

Thus far, I have illustrated a few types of neurotic tendencies: persecution, aggression, over-compensation, projection, inferiority complex, frustration, etc. Michi tries to escape barriers. This is called Frustration-escapism. It takes two general forms: negative and positive. The negative form is an attempt to escape the responsibility of doing anything about his frustration and its sources by saying that nothing can be done about it. Michi uses this as a device for elevating his own frustrated ego by debunking everything. He is full of cynicism.

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Sometimes he becomes extremely emotional in the expression of this cynicism, due to the insecurity of his position and the sense of guilt that accompanies it.

The second general form of escapism is to state blindly that the frustration producing social system isn't such at all, that everything is hunky dorey, that there is no problem for the Nisei to face.

Kiyoshi has taken this escape by plunging into pseudo-cultural groups where others like him gather. Here all their spare time is squandered because they seek to avoid the issues. They elaborately pretend that this is the best of all possible worlds, that the Nisei are the happiest of all possible people. The Japanese Student's Club and the Japanese Woman's Club are examples of this group. They attempt to escape the Nisei problems through substitute activity of all varieties. At the same time, they identify themselves with the ideology and goals of the Caucasian students. Thus, Kiyoshi's degree of involvement in frustrating situations becomes more frequent and more intense because he wants more and more things of which he gets less and less. He seeks prestige, and he gets humiliated. So he turns to vicarious satisfaction on an unreality level: escapist literature, movies, satisfactions in the University "Ivory Tower" existence, etc. Or sometimes Kiyoshi goes to the other extreme and identifies himself with aggressive, imperialistic, Fascistic interests to get his satisfaction vicariously: "I hope Hitler beats the 'hell' out of England." Kiyoshi seeks power by this method. All of this behavior can only result in further frustrations and further aberrations. Narcotizing his pains is not the answer to his problems.

Minoru, Kiyoshi's roommate, reacts similarly. He just doesn't

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think realistically about the future. He is in L&S and not very much bothered, on the surface, about what he will do after graduation. He tells me: "Why worry? I might as well enjoy life now. Retire when you're young and have fun. I don't want to live to an old age anyway. One thing I know; I'm not going to pick fruit, pack fruit and sell fruit, for a career like some of my friends who graduated last year. They studied like hell to be professional men and look where they ended up--workers in Japanese fruit stands in Los Angeles for fifteen bucks or so a week. They probably will get disgusted and end up on a boxcar, or else in the Army. Look at some of the old Issei (first generation.) Worn out working in the fields for nothing. Now they got no job, no wife, no kids, nothing. Aren't even eligible to go on relief, after they worked themselves to death developing the land for this country. They got yellow skins. The Nihonjinkai (Japanese Association) will probably have to bury them when they kick the bucket. Will the Nisei be any better off? I just don't want to think about tomorrow so I go to shows, to the Chinese gambling joints. I read the sport section and blow what little money I have on Saturday night. What value is it to waste time studying, we'll all end up in the same place--behind the '8' ball."

Toshio is another member of this group. He seems to have a gripe against everything. He thinks that he is being persecuted. He speaks with utmost disillusionment when discussing his father: "My father worked all his life and saved. He bought poor land and worked and made it into a beautiful big farm. That took the best years of his life and all his money. But now he is back in other men's fields, knarled and worn out. After the Alien Land Act, he got gyped out of the farm because he didn't have it in my name. I tell you, there isn't any

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future. We might as well get all the fun we can at Cal and don't think about what's coming. When we get old, we can live on Social Security. The Hakujins (Caucasian Americans) can't take that away from us; we're citizens. What a joke! Won't let us work, but they'll give us pensions!"

Wataro is a little different from the others. He has developed a guilt complex. He is a sophomore from San Francisco. I first noticed him around the campus at noon, sitting alone and apparently brooding. It took about two months to penetrate his shell of resistance, but gradually he began to talk. He was always melancholy and depressed. He had been losing weight all semester and he was in a great state of anxiety about the poverty of his family. Wataro's mother was working and supporting four children. I wondered what Wataro was not helping, but he evaded the question by mumbling something about ill health.

Wataro is one of those Nisei that are afraid to face people; he looks down while talking in a low voice. Finally, one day he told me his difficulties. It seems that he has an undeveloped physical condition, and this has been worrying him into a state of great anxiety. The oldest son, according to the Japanese tradition, is the man of the family and much is expected of him. Wataro does not feel that he can live up to this standard with his handicap. He doubts that he is normal. He has no self confidence. Wataro used to be very religious and go to both the Buddhist and Christian Churches on Sundays, but he has given up religion. Now he frequently goes to the art galleries and wanders around by himself. He says he likes to look at portraits of great men. Perhaps Wataro will have a change of attitudes after his operation this summer on his physical difficulty.

Akiko comes from a very strict Buddhist family. She is a senior.

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I was talking to her the other day and the discussion led around to the Nisei marriage problem. At present, there are three marriageable girls to every boy, and the Japanese communities up and down the Coast are getting quite worried about this situation. They are afraid that the girls might disgrace the Japanese by running wild.

Akiko is a very cute Nisei girl, but she prefers a career to marriage. She feels that she wouldn't want to live to be over thirty anyway, and the Nisei future to her is hopeless. She thinks that sex is filthy and abhorrent. I tried to explain to her that she had been imbued with notions that were harmful to her, that this was America and not Japan. Akiko volunteered the information that she would never be happy in marriage because no Nisei man would even measure up to her standards. She couldn't seem to be attracted to younger boys with her serious thoughts and she admitted that she wasn't attracting older men. Such being the case, the best she thought she could do was to go on flirting with the young Nisei college boys and not taking them seriously. But she decided that if she had to make a choice between boys and a career she would choose the latter.

Akiko is really afraid of life. She is afraid to face an experience which is normally considered a vital part of life due to her family background that makes sex a sin. So she rationalizes and says that she doesn't want marriage. She thinks this problem is unsolvable along with the racial discrimination and vocational problems of the Nisei. She indicates that she is confused and doesn't know what to do. She wants affection, yet rejects it. Her normal desires have been suppressed due to fears.

In sharp contrast to her, there is Yoshiko, also a senior. Only she is full of adolescent worries. She seems to have taken on the spirit

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of the typical American adolescent--of being as "oh yeahish" as possible. She spends most of her time learning the latest "swing songs" and she has an urge to dance most of the time. At home there is little to keep her interested and since others do not often come to see her for fear of parent disapproval, she wants to go out every night. She has the radio going full blast when she has to stay in. She studies little; her interest in reading is limited. Yoshiko is always expressing her desires for things that her parents do not approve of. Dancing is one of them. She is resentful when they ask her to do simple chores around the house. She has not learned to do the right things by liking them, and thus she is forced to do them reluctantly. On the one hand, she is a bundle of repressions and confused ideas, and on the other, she is "a slave in the rut of drudgery." Yoshiko feels that she has to do things through compulsion of duty. She cannot break away from the conservative influence of her family so she finds compensation in being "not like other Nisei girls." She smokes on the Campus--a "daring and shocking" thing to the other Nisei girls who are more conservative.

Yuriko reacts a little differently. She is a junior. Yuriko is very tall for a Nisei girl, and very brilliant. She has a three point average, but not many real friends. She won't take courses where there is a possibility of her getting a "B." She stated: "I was tall in grammar school and I suppose I got an inferiority complex about it." She has plunged herself into intellectual work with a vengeance. Last semester she had a nervous breakdown just before the finals. Yuriko doesn't get along with the girls at her sorority house; she says they talk about silly things and boys too much. She rushes through her meals and she is constantly worrying about "that other person" in the class

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who might get a better grade than her.

Suddenly, this semester she plunged into campus activities in the same intense manner as an added burden. She writes for the Campus paper and has been elected into the honorary Journalism Sorority. She points with pride to this accomplishment and considers herself normal now. She constantly stresses the fact that she is the first Nisei girl to have such an honor--and expects praise. In order to devote sufficient time for her studies, Yuriko drives herself mercilessly and studies until three every night. She is headed for another nervous breakdown; she has no time for social activities; she says she must be "cold, hard, and shrewd" towards men as they cannot be trusted. Yuriko, however, is conscious of her weaknesses and she tries to remedy them although some of her approaches are a little confused.

Takeo is the male counterpart of Yuriko, only his intense energy is devoted to something else. He is compensating for frustrating situations by plunging away like a "bull in a china shop" leading, as he thinks, an "intellectual" cause--the fight against racial discrimination. To him, the Student Welfare Council and the Y's Race Relations Group is a personal matter. It is not a place where certain problems of college life can be worked out, but a place for him where his emotional problems can be worked out, although he would vehemently deny this. Takio's interest is entirely selfless, as he sees it, he scarcely thinks of himself; his whole heart is wrapped in the welfare of the group, he wants to do something for the Nisei; he spends endless hours gathering material about the North Berkeley Housing Covenent-- aimed at non-Caucasians; he writes indignant letters to the "Ice Box" expressing his disapproval of such practices; he "sacrifices" his time

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for the Nisei college student. That is what he believes. To me, it looks as if it is only himself that Takeo is interested in saving. He must "serve" because he is hostage to a sense of guilt and unworthiness. He does it only to reassure his own sense of insecurity, his states of anxiety. He is seeking personal emotional peace. Takeo worries endlessly about the future of the Nisei, he is afraid for them and for himself. He believes communism is the only answer to the "hollow mockery of democracy." He takes me to the rooms of the A.S.U. leaders and they amuse me with their intensesness, their almost religious fanaticism. Takeo has such little faith in himself that he avoids the girl he likes and sends her anonymously a two pound box of candy on her birthday "just for the fun of letting her guess who sent it."

From these limited number of cases and from other observances it appears to me that there is a dangerous tendency for the individual Nisei to seek escape and compensation based upon emotional rather than intellectual reasoning. There is a definite need for a personality re-examination among this group. It appears to me that there is a disproportionate amount of neurotic tendencies among the Nisei.

In these cases that I have presented, there appears to be a seemingly boundless variation in the construction of the factors involved. There are many aspects to neurotic tendencies, but in spite of all these individual variations it appears to me on closer analysis that the crucial conflicts around which these tendencies develop are very similar. Everyone has these conflicts, only in many of the individual Nisei cases there is apparently an inability to face or to deal with them directly. Sometimes, the conditions are beyond their control; race discrimination, prejudices, complex cultural processes, etc.

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Reared in a society that is economically based upon the principle of economic competition, the Nisei becomes full of anxiety states when he realizes how unfair the competition is. They are trying to overcome the barriers, but it is too much for many of them so that other avenues of escape are embraced to assuage their frustrations. They fear to face the future realistically and boldly because of the prospect and fear of failure. This to them means a loss of prestige and it also means all kinds of emotional jangles because of the strong pride in their race. I believe that many of the contradictory tendencies which the Nisei cannot reconcile within himself arise from the definite contradictions between the Japanese and American cultures he knows and also the contradictions within the dominant American culture which he has adopted. The Nisei reveal a greater tendency towards neurotic behavior because he has experienced culture difficulties in an accentuated form and many are unable to solve these problems for themselves or are solving them only at a great cost to his personality. They are deviating, too, far from the normal, too close to the Neurotic Personality. Perhaps their college education is contributing to these conflicts at a time when they do have so many conflicts about other things. It certainly does intensify them.

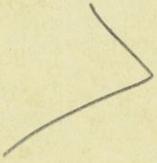
Then perhaps my writing this paper is a defense process in itself. Perhaps I want to shift responsibility for personal conflicts by projecting my deficiencies, wishes, and motives to the Nisei. By attacking the rejected qualities and tendencies to other Nisei, I may think I am escaping self reproach and thus feel free to criticize and condemn such weaknesses. Perhaps I impute these neurotic qualities to other Nisei and fail to see them in myself.

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As an old saying goes: "What one sees in others is often but a mirror image of one's self." Further, isn't the fact that I am enrolled in the Social Welfare curriculum an indication of compensation, of defense, of escapism? Where does one draw the line between rational interests and emotional compensations? I'm wondering?

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ADDENDA: NEUROTIC TENDENCIES AMONG THE AMERICAN BORN JAPANESE

"....AND THEN THE WAR CAME!"

Sunday, December 7, 1942.....On this day, the escapist pipe dreams of paradise indulged in by the Nisei in their secluded University Ivory Tower was explosively shattered by the impact of the cold icy torch of Reality...by the ruthless, treacherous "stab in the back" of America by Hirohito's brown, slant-eyed warriors.

Sunday.....The Nisei, instead of awakening in their usual "wished-for havens" limited by their pseudo-cultural clubs of escapism, suddenly learned that the Yellow God of Mars had broken loose....it was sudden and without warning. From the sky and the sea came the death dealing bombs flung by the war crazed Nipponese into the midst of a peace minded American island community.

For America, it was a great emotional shock, followed quickly by a righteous anger. By this perfidious act of Japan, America is at war. The time for debate and "peace negotiations" has passed and this is the time for action. This action must be united and unanimous. We, in America, are joined to the one end of Victory. There is only one side in thought and feeling.

But, where does the Nisei stand in this picture? This is the question that will be often asked, and the Nisei must be prepared to demonstrate their undivided loyalty. No longer can they waveringly sit upon the fence. There is only one course, one path for them.

I would like to present a few additional observations on the immediate reactions of the Campus Nisei to the war. It may not be objective. It may be an emotional defense reaction. Honestly, I do not know. But, it is a good example of a mass anxiety state that can only be witnessed in critical times like these.

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The Nisei could not believe their ears when the first flashes of the ruthless attacks came over their radios. They said: " This must certainly be only a figment of imagination presented by the Liberty Magazine. Such a thing is impossible. Japan would not have the nerve to attack America." Yet, it did happen. They were stunned by the awful truth.

After the first reaction of numbness, many of the Nisei became panic stricken. On the Campus, they wander around dazed and with a strained worried expression on their usually expressionless faces. It verges upon hysteria in some cases, particularly among the Nisei girls-- girls who the day before could think of nothing but dances, boys, or finals. The anxiety state among them is tense, terrific.

The Nisei are on a spot--and they know it. Some come to school with guilt feelings, although they have nothing to do with the political government of Japan, no ties except a distant racial affinity. They are reacting as Americans, yet they are painfully aware that faces turn to look at them as they self-consciously walk down the streets. In the RBR some misguided patriots hissed as they came in to take their usual seats. They are Americans, yes, but their faces are so conspicuously that of the enemy!

This stage of bewilderment and confusion was quickly passed and followed by making a firm resolute stand--a stand of allegiance to America, as expressed through their National Organization and the Student Club which immediately pledged their full support to this country-- their country by birth, by belief. But only the leaders are calm. The rest still are in a dazed state--some have turned soft and weepy inside/

In the San Francisco Japanese Section there is wild confusion this

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this week. The usual Oriental calmness has been shattered by a great buxx of excitement. Faces are strained. Hundreds crowd the streets. FBI men have been swooping down into their midst and systematically extracting the "enemy aliens"--some who are innocent--in their dragonet. Uniformed police stand guard in the area. Radio cars patrol the streets. Only those with legitimate reasons--students--can get in or out. Groups of worried, frightened Nisei stand in nervous clusters on the corners. The more timid retire to the inner sanctuary of their homes. They are whispering, "What will become of us and our parents."

They dare not phone--wires have been tapped is the rumor. Wild speculations of mass deportations and concentration camps filter from house to house.

All of the stores are closed but they do not think of food. Nervous Oriental mothers scurry from house to house taking food to those caught short. All money is frozen.

But the Nisei sit at home their ears glued to the radio--listening for the latest news. Some of the students as they come home from the Campus find government men in their houses. They can't go in. They can't communicate with their parents. So they go to the Japanese hotels to sleep. Their restless slumber is disturbed when these hotels are raided. All documents are seized, papers are strewn all over the floor. Some are held for questioning. I saw one Nisei youth, handcuffed and being hauled off while tearfully protesting: "Let me go! I'm an American citizen!"

But America is alert. No chances must be taken. Justice will be done for the innocent after the first wave of excitement passes. The general population is aware that the large group of Nisei are essentially Americans. (2500 of them are in the Army. More will follow!)

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In times like these, the Nisei expect isolated acts of violence by misguided, hot-headed patriots, but this will not shake their faith in America....in democracy.

Most of the Nisei students are in a great anxiety state because of fear for their parents who do not have citizenship and who technically are enemy aliens. Finals are forgotten as they gather in clusters to talk about the war.

Many have packed up and left for home without notice. Now, they cannot buy bus or train tickets. The Nisei that don't have their birth certificates cannot draw money out of the bank. Some will be stranded in Berkeley until arrangements can be made for transportation. They dare not hitch-hike...not at a time like this!

Yes, the lives of the Nisei have been changed. They have been jolted out of their pseudo-cultural pursuits. They have to face the present. A few are still in their Ivory Towers, disturbed because the war interrupts their finals. Others use it as an excuse to throw up everything. The majority are carrying on $\frac{1}{2}$ -determined to do their part no matter what happens.

This is the spirit of America. It is a terrible feeling for the Nisei to be caught between the two fires, but comments overheard in their unguarded moments indicate that they are reacting as loyal Americans.

"Let's form a Nisei Expeditionary Force to capture the Mikado!
On to Tokyo!"

"Even if my parents are taken into custody, I will fight for America."

"The Mikado better start praying to his ancestors. The Yanks are coming!"

The damn fools--to think their navy can lick ours."

"I feel so funny all over. Such conflicts in me. Why do people

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have to stare? I'm an American."

"I'm so worried. My parents have been here 40 years but they might be treated as the guilty party."

"Yeah, my pop lives right in front of Mare Island. I hope they don't think that our place is a fifth column hideout. After all, my pop served in the U.S. Navy once."

"I'm so scared. I don't know what to do."

"Well, here I come Fort Ord!"

The road ahead is long and difficult. But, the Nisei will stick to it along with their fellow Americans. With millions of other Americans their lives will be profoundly affected. A great many will not be able to go back next semester because their parent's businesses will be no more. Many will look for jobs to support them. Many Nisei have already lost their jobs. Many won't be given a chance to do their part in National Defense. Many will go into the Army.

Instead of utter disorganization I believe that they will stand firm in their fundamental beliefs. Instead of chaos, this is the time for constructive action. The Nisei believe that now is the time to prove their loyalty as something more than mere surface words. This crisis is their opportunity. Will they be able to accept the challenge?

Instead of intensifying their confusion, I believe that this grave international crisis will aid to resolve the Nisei conflicts into a unified solidarity and a sustaining feeling about this country. They do not weep for self pity. They want to act for America, terribly.

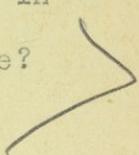
The question is: "Will they be given a chance? If not, what will be the rate of neurotic casualties among them?" This is hard to predict. Today, a Nisei called to report in L. A. Draft Board by Monday

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was not allowed to leave the city by the order of the Police Board.

Another Nisei called to report for active duty in the Naval Reserve in
New York cannot get out of the city. Will these incidents increase?



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Today was another busy day. The cases are beginning to pile up. I went down to ask Helen and Butch if they wanted to transfer now. But they balked when I said that it would involve a lot of field work. They said that the people should come into the office for the interview. However, I told them that we should try to give the client as much consideration as possible and make the home visits. All the walking would be hard on Helen so I think I will try to use her as the intake interviewer. I gave some cases to Butch since I am getting overloaded now. I have about 60 cases to go visit and also a number of clothing orders to deliver. I tried to get a car out of the pool today but they were all taken.

One of the interesting persons I saw today was the 81 yr. old man and his wife who asked for some cash. Mrs. H. wanted to buy some yarn to make a bathrobe for her husband. The couple are from Pasadena and he is a retired gardener. His wife is a very skilled dressmaker. She showed me one of the bathrobes that she made and it showed professional workmanship.

Both of them could speak good English. The block manager told me that they had lots of money because they had no children. Mrs. H. wanted about \$3.00 and she said that she could add \$15.00 or so in order to make a good robe for Mr. H. I explained the fact that they were not eligible for cash relief since they seemed to have plenty of means. However, she still thought that they were entitled to it because of their age. I have no way of checking their bank account so I am going to recommend that they be allowed a few dollars. Mrs. H. seemed to think that it was absolutely necessary. She did not ask for any clothing. The couple do not have any children which may be the reason why they were able to save up a lot of money. He worked for one of those millionaires in Pasadena for a number of years,

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and Mrs. H. also worked as a dressmaker.

Mrs. Katooka did not want to apply for relief. She is 25, but didn't understand English very well in spite of the fact that she is a citizen. Her husband has been interned and she had two children—a 3 year old girl and a two year baby boy. The little boy almost died last week from some sort of nervous fit. He kept crying and hitting his mother in the face while I was there. It must be very trying for her to take care of the children. She appeared as if she had worried herself thin. She comes from San Diego and her Issei husband has been interned. The clothes of the children were in bad condition and the floor was a mess. The block manager came with me and he doesn't even knock. He just walks right into the house. I will try to get her cash and some clothing.

Mr. Suzuki, 65 owned a store (art goods) in Pasadena, and he and his wife have fixed the house up in a refined manner. He has had a bad heart for a number of years. He wanted a little cash because he said that his funds have been frozen.

These were the only three welfare cases in Block 60. The Pasadena group seems to have been a little better off economically than the other groups. It may be because they were paid higher wages in that town of retired millionaires. The educational level is also fairly high from what I have been able to ascertain. At least 5 Issei in that block are college graduates while there is a good percentage of college Nisei there. There would be more, but the parents have sent them out to school. The block manager's daughter (Midori) is a college graduate. For some reason a lot of the Issei in that group are Christians. It may be due to the Christian influence of Pasadena.

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Mr. Morita of Pasadena 60-I-B

Mr. Morita is one of the war veterans in this camp. This afternoon I went over and talked to him about an hour on various things.

He was born in Izu, Japan 50 years ago. It is located on a peninsula about an hours train ride from Tokyo. Mr. Morita comes from the Shizuoka Ken. A number of Japanese have come to the U. S. from this province. His father was a landowner in his native village. He said that his family line was rated fairly high in Japan because they were of the propertied class. "My ancestors for many centuries always acted as sort of town mayors." Both of his parents are still living. One brother, a graduate of Keiyo(?) University now owns light modernized apartment houses in Tokyo. Another brother, also a university graduate, is now dead.

Fifty years ago (1892) when there was a big importation of Japanese labor to Hawaii and California by the sugar interests, Mr. Morita's father came to the United States to work as a houseman in the Spreckles mansion in Sausalito, Calif., just across the bay from S. F. near the Golden Gate. His mother stayed behind in Japan and Mr. Morita was born that same year. His father made several trips back to Japan because he was paid a liberal salary. Mr. Morita stated that his father had received some university work in Japan and he had a knowledge of English. It was his intention to go to school in the United States, but he did not get very far because he was busy accumulating money.

In 1907 when Mr. Morita was 17, he also came to California. His father returned to Japan for the last time and he has not been back since. Mr. Morita took a job as a schoolboy in San Francisco and he attended the Pacific Heights Grammar school. He graduated in 1911 and for a short time he attended Lowell High School.

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About this time he heard that there were some friends from the same province living in Pasadena so he went down there and got a schoolboys job. He graduated from Pasadena High School in 1915. By this time he had decided that he wanted to be an engineer and remain in this country. He studied at L.A. Jr. College and at Cal. Tech. where he graduated.

He was still in college when the World War broke out. He joined the Student Army and continued with his training for engineering. He was taken into the regular army very shortly after that. In 1918 he was on the point of being sent overseas as an engineer because he had a speaking and writing knowledge of English, Japanese, and German. However, the Armistice was declared and he did not have to go to Siberia. He was given an honorable discharge shortly afterward.

Mr. Morita could not find an engineers' job after he entered civilian life so he worked in a Japanese grocery store in Los Angeles as a manager. The next year (1920) he started his own store in Pasadena and he continued this successfully until the outbreak of the present war.

At the time he opened his own store he decided that he wanted to get married. Negotiations were started with his family and a go-between arranged his marriage to a first cousin (not a blood relation because of some step-mother relationship). A big ceremony was held for the wedding in his home in Japan and Mr. Morita was represented at the wedding ceremony by a friend. Mrs. Morita entered this country as a picture bride shortly afterwards. The boat landed her in Seattle where Mr. Morita met her and another marriage ceremony was performed. The next year Bill was born. Dick 20, Elsie 17, and Helen 14 are the

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other children. Bill roomed with me at U. C. last term. He is now attending the U. of Nebraska studying to be an engineer. Dick is also there and he wants to be a dentist. Elsie and Helen are attending school in this center.

Mr. Morita is an average size Japanese, about 5'6". Signs of middle age are noticeable. He is getting bald and his hair is all thinned out. He is in an excellent physical condition in spite of his age. He has an extrovert personality and he speaks English well. Mrs. Morita is more self effacing and she speaks little English. She appears to be much more conservative than her husband. Bill took after his father, while Elsie and Dick are more inclined towards the mother's characteristics. Elsie is one of Bette's best friends here.

The home life of Mr. Morita's family was fairly Americanized while they were in Pasadena. He stated that they ate Japanese food part of the time and American food part of the time. They used the chopsticks quite frequently. Mr. Morita is a Protestant. He said that his family followed few Japanese customs. He is quite proud of his American citizenship which he received for his war service. He said: "I am an American and no different from any caucasian American." He had lots of caucasian friends in Pasadena, many of whom patronized his store. Mr. Morita has never returned to Japan. He expressed the desire to see his mother once more. "I'm used to this kind of life, and after the war I plan to make one last visit to Japan to see my mother and then I will come back to America forever. I can come back here because I have my citizenship."

Mr. Morita does not know for sure if dispersion would hasten the assimilation process of the Japanese in this country because of the unsettled conditions. He feels that the Japanese may just as well

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scatter all around now. "If California welcomes us back, we will go back." Mr. Morita intends to go back to Pasadena because he has his home there. "It is the only town in which I care to live." Before evacuation, Mr. Morita had never left Calif. since coming from Japan, except for the one trip to Seattle in 1920 and now Arizona.

In his social and business life, Mr. Morita was quite active. He was highly respected in the Japanese community and among his caucasian friends. He belonged to the Japanese Association in Pasadena and for three years he served as the Treasurer "in order to put it back on its feet financially."

He stated that the purpose of the Japanese Association there was to help out the people in that community. "There was nothing political to it. We had no consulate office there. Our purpose was to do more of social work. The whole community donated funds-for this purpose."

He gave an example where his association was able to help out. A drunkard father died leaving his three sons orphans. He had been allowed to have a large credit at various Japanese stores because the owners were sorry for the children. There were no funds for the funeral so that the Association sponsored the funeral. Mr. Morita and the other stores cancelled all of the bills of the father so that the boys would not feel obligated to repay. A collection of \$300 was also taken up in the community and given to the 17 year old boy and his two younger brothers.

Morita explained that the Association also did most of the alien registration and he showed me a letter from the Postmaster praising the group for its fine cooperation.

Send off parties were also given for Nisei draftees and caucasians

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American Legion Posts were invited to these affairs. "The people in Pasadena felt that the Japanese there were not bad eggs." This was verified by letters which he showed me from various public officials in that city. "Only 6 out of 1,000 Japanese were picked up by the FBI after war broke out. That is the least of any Japanese community. That's the best record." The people of Pasadena were not glad to see the Japanese go from there and the Fair Play Committee is going to send gifts to all former Pasadena families at Christmas time. Nobu is working on that list yet.

Mr. Morita was also active in the Japanese Union Church, and he also served as a scoutmaster for boys troop 41 in 1937.

His home and store constituted the only Japanese residence in the whole block. At the outbreak of the war, the Caucasian people in his block made him the air-raid warden, "to show that they trusted me." He also served as a block representative to the Civilian Defense Committee.

Mr. Morita was not active in the American Legion in Pasadena, although he indicated that he knew the members well. He did not join the Legion because he did not want the Japanese in the community to feel that he was putting on airs.

Evacuation changed his life and he lost his security. He left all of his business and his home in Pasadena. Pianos, davenports, and a lot of furniture was stored in this house. He figured on getting a good rent (75.00) a month for his 2 story home and store, but he now finds it difficult to rent out. "It is hard because we do not have any defense industry in Pasadena, and it is a ghost town now." His lack of income is one of the sources of his greatest worries. He has not been able to send as much as he wants to for Bill. Bill is

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with Perry
now working in some campus fraternity as a dishwasher. He wants Elsie to go out to school next year, but he is not quite certain that he will be able to finance her.

Mr. Morita has made a fairly good adjustment to the Center life. At Tulare he was a calisthenics director and was on the payroll. Fryer has given the former service men here a break in jobs so that Mr. Morita is doing the same thing here. He does not have a large class now because it is still dark in the early mornings.

But Mr. Morita's life is not an idle one. He has many interests which keeps him busy 7 days a week. During all the years of work, he never had much of a chance for recreation to the extent which he has here. One of his hobbies is fishing. Mr. Morita goes out to the canal once or twice a week. With several of his friends he explores around for the best spots, going as far as ten miles from the center. No equipment was brought here with him so that he has made several excellent poles from the white pine wood. This particular wood is very flexible and suited for his purposes. Guides have been made from odd pieces of wire found around the center. At first he used to give the fishes away to his friends for their ponds. Now he fries and eats them. He claims that the fish taste similar to bass. He takes particular pride in the fact that the biggest fish he has caught was 19" long. Mr. Morita is quite proud of his fishing abilities. "The fish give me quite a fight."

During the first month, Mr. Morita and his sons were busy building the furniture and gathering lumber. His daughters also helped in getting the lumber. The apartment has been fixed up in excellent taste. It is his theory that everything should be built on a small scale in order to make the room larger. Beds have been made with

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designs on the ends. Boards are placed under the mattresses and he uses no springs. Bill built a redwood hopechest and other items such as tables, chairs, dressers, closets, cigarette stands, study desks and pantry. Several of those stands with cloth spread across them serve to divide the room from the rest of the apartment. His house is equipped with an air cooler and the family is comfortably settled.

Now that his home has been all fixed up, Mr. Morita has had more time to indulge in other hobbies besides fishing. One of the favorite aspects of his recreation are the long hikes out into the desert to search for ironwood. This is the dead roots of a tree and the Iseei have carved many art objects out of them. The wood is very hard but it has soft spots. This is patiently scooped out with a screwdriver. The object do not represent anything in particular, although they are chiefly being used for flower stands. After the object has been smoothed off, it is highly polished with shoepolished or stained black until it looks like an antique piece. Great patience is required in this work as the going is very slow. Mr. Morita says that the people in Japan do a considerable amount of this sort of work. He has received no formal training in it, but he has a particularly good sense of figures and proportions. A piece of this root in the rough state is taken out and studied until a general pattern is fixed in the mind. Sometimes other wood carvers are consulted and they discuss the procedure which should be used. When this is settled, he sets to work. It takes anywhere from three days to a week to finish the article. It is his plan to make a matching set of various objects.

During the "ironwood hunting" parties, the men have developed a practice of carrying canes with a fork on the ends. On the handle

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and they
end, Mr. Morita has designed a snakes head. He says that they used these short sticks to catch rattlesnakes. The men seemed to have developed considerable skill in this as nobody has been bitten yet. The idea is to keep jabbing the stick at the snake so that it never has an opportunity to strike--"just like in boxing." The men get fairly close to the snake, as they move around. At the first opportunity, the snake is pinned down. A man is judged according to the skill in which he can accomplish this in the least time. At first, all of them were beginners so that they all tended to smash the snakes head in. Mr. Morita has become quite proficient in this art. He gives the snakes to friends who keep them in boxes for exhibition. During these forays, the party usually take a lunch. They start out early in the morning and are gone all day.

Another practice which these parties have developed is to return by the outskirts of the farms. Right now they bring cucumbers home in the knapsacks which they carry. These are also given to friends who pickle them with salt and vinegar into the Japanese dish known as "Otsekemono" (? Pardon my French!) The taking of these vegetables is not considered as stealing although the men like to make a great secret about where they obtained them. They do not want to encourage the young boys to do this "because they have the wrong attitude and they will take more than they need and waste it." Mr. Morita greatly enjoys this outdoor life, but he now finds that his other activities are beginning to take more of his time. Sometimes Mr. Morita also gives good haircuts with hand clippers to the boys he formerly knew in the scout troop in Pasadena. Mr. Morita says that he now reads very little although he does have a few books in his home.

Besides the exercises classes he gives in the mornings and evenings, he also attends Rec. meetings and consultations. One of his biggest activities has been in the organization of the War Veterans club in this camp. The administration has been favorably inclined towards them and an office and a secretary paid by the WRA has been assigned to them. All of them have been given "soft" jobs by the administration. He is quite proud of the fact that he designed and helped build the bench for this office.

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As to the function of the group he had this to say: "The Legion here is the only one that is able to fill the gap between the Issei and the Nisei. We will do the best we can to better this community. That is our aim. The Issei look to us for leadership because they believe that the Nisei are too young. We have avoided political ideas as much as possible, as we wish to help the Issei here and we don't want to run into conflicts. The Issei alone can not accomplish anything because they do not have the rights. They respect us more because we are more their age. The matter of age is very important to the Issei and they do not like the young people to be telling them what to do. They feel that the Nisei are too young yet."

Mr. Mitsumori, one of the Legion members, has been very active in the community life and he is also on the Board of Directors of the JAACL.

Mr. Morita has not taken an active part in the political life of the center lately. He feels that there are too many Issei agitators who complain about little things. "I want to be constructive." He claimed that somebody who wanted to harm him sent a letter to the FBI saying that he was an agitator "because I happened to oppose their destructive ideas." He welcomes the FBI to come and investigate and they will find that he has a clean record. "We should work for the future instead of thinking all the time about the injustices of the past." He says that he talks a lot with the Issei and Nisei so that they will not get discouraged. "Those Issei educated in Japan think different than I do. They get their ideas from Japan and they don't change."

Mr. Morita is very much concerned over the education of his children and the other children in the center. He wondered whether the schools could get assistance from California. "The Nisei are citizens of California and the state should help out because Arizona is too poor. They have no textbooks here and the children don't get any homework. Children going to school without books is terrible. They should have homework." Mr. Morita says that he pays his taxes to California and that the Nisei children are entitled to help."

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cont p.
He wants to send Elsie out to school next year and he is thinking of trying to get a job in the middle west so that he can make a home. He is very glad that Elsie is interested in school and that she wants to go on to college. Elsie used to read a lot and she has borrowed several of my books. She is a very attractive young girl. At present she has nothing specific picked out to go into. She just wants to be a coed. She is a little conservative in her ideas which may be due to her mothers influence. Mr. Morita thinks that Bette and Elsie click because they are more Americanized. Bette, however, feels that the girls in that group are not as Americanized as she would want them to be. She says that they are not willing to enter into discussions but always want to argue. She thinks that they trend to be a little Japanesy. At school they are a little quiet. One of the English teachers is greatly disliked by Elsie and Bette because she tends to be so patronizing; "You Japanese are so self conscious." This burns Bette up no end and she does not like these insulting remarks.

Elsie is more favorable towards things Japanese. She thinks it would be a good idea to teach Japanese to the students here. She even enjoys the Issei talent shows. She has a boy friend going to the U. of Nebraska, which may be one of the reasons why she would like to go to college. She said that she liked the school here and did not mind being among the Japanese pupils. She claims that she likes it better than Pasadena, even though she does miss her caucasian friends. Bette, on the other hand, would much rather be attending Vallejo Hi.

Mr. Morita is in hopes that the whole problem of education will be settled by all of the evacuees being resettled in another year and a half. He corresponds with many of his caucasian friends. One of them is a U. S. Naval Officer who sent a letter to General De Witt just to find out where Morita was located. Another friend is a major in the air corps in Colorado who also writes to him. Other friends he knew during the 1st world war are now officers in the military services. Mr. Morita also has a number of caucasian friends in Pasadena, many of them in the American Legion Post there.

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As far as he is concerned, the only future for him which he sees is in the U. S., specifically Pasadena and he thinks that he will return there once more when this is all over. >

Today was Armistice Day. <The fellows born around 1918 are now engaged in another war. This time it is for keeps.> Because of the importance of the work project here, only a two hour holiday was held. The school children only attended classes for one hour. It was very windy today so that the parade was handicapped. Sponsored by the Legionnaires or ~~Ex-Service~~ men in this camp, the parade was composed of two Scout troops, service men and all of the elementary and high school students. Mr. Henderson and Sawyer of the High School were also in line (Sawyer was a past national officer of the American Legion which may explain some of his funny ideas about education.) Among the Japanese ex-service men, there was a Caucasian person marching with them. They wore their little red hats.

^{wf} The parade started from the schools and it ended up at the administration building where the new flagpole was put up yesterday.

The ceremony was very brief, ^{and} ~~but~~ not impressive. The Issei who acted as the chairman, spoke such comical English that it spoiled the solemnness of the occasion. Cozzens presented the flag to the Scouts and charged them with the responsibility of seeing that it was put up at 8:00 and taken down at 5:00 each day.

^{wf} When the flag was going up, most of the audience saluted although some did not know what to do. There were very few Issei in the crowd.

Cozzens gave a brief speech. <He said that for 23 years, Armistice Day was celebrated as the day signifying freedom and peace. "Today the purpose in honoring the war dead is fourfold," he said:

1. To raise the national flag for the first time in this center and keep it there. <The flag certainly looked noble up there waving in the breeze. It made my spine tingle for no reason at all. To me, it is a symbol of all that we would like to have.>

2. To celebrate Armistice Day.

3. To honor those who gave their lives during the first World War. <30 seconds of silence was requested in honor of them. I don't know why he did not include the

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dead from this present conflict. >

4. To pray that all now in the war may bring forth to us, not a scrap of paper, but a treaty of enduring peace, something that would be symbolic of the Star in the East--to promote Peace on Earth forever and good will towards all men.

Cozzens was effective but too sentimental. He should have been more realistic about the thing and said something about winning a Democracy that would mean Democracy for all the people in the world; i.e. bring the importance of the conflict right home to all of those school kids. It was a good chance for him to raise their morale and strengthen their faith in Democracy. As it was, the speech was meaningless, although he was sincere and meant well. >

wf After this, the national anthem was sung by a girl. The crowd was not asked to sing it. Most of the crowd did not know when the ceremony was all over. As I was walking home, I saw a little Nisei boy playing on the lawn with one of the administrator's children. Too bad this sort of thing could not happen all over the world.

< It does not look very promising for me to take the trip up to Poston. I went in to see Cozzens early this morning but he was all tied up. Mrs. Lark, his secretary, make the request for me. However, he discouraged it because he said that Dr. Thomas was coming down here. He invited Bob and I to come and see him tomorrow morning so that there is still a chance. Bob says that Hutch is going up there by car and that I could get a ride up with him. He says that U.C. would pay all of my expenses. Cozzens does not want to encourage this travel between centers because of the transportation problems and he feels that a whole mess of people would also make the same request.

This afternoon, Ken and I spent a couple of hours revising and filling in my paper on Morale. He figures that he may as well put the General Conditions report in with the Morale and make this the main part of the total report. I will have to meet with him a couple of times yet to go over some of the other reports.

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The complaints over the mess workers reached a climax today over in mess hall 55. The cooks got tired of all the yelling so they went on a strike. The people complained that the cooks were holding out on the food. The women had to take over the cooking and they used the supplies for two meals up for one. This just means that they will be short on some other meal because the food is rationed out to them.

I got a good example of how even the Nisei are beginning to feel that they may no longer be able to go back to California and that they feel that the receptions for them on the outside would be hostile. Butch said that the owner of the Guadalupe Produce Company sold out all of their holdings and the money will be divided among all of the owners. Taki said that the lettuce and strawberry crops in Santa Maria were almost lost although the price is very high this year. He felt that if the Japanese were there, they could have saved these crops. Harry answered with the fact that 45 local boys were lost in one of the destroyers sunk recently and he thought that the reception for the Japanese would get increasingly hostile. Ken T. said that he read in the papers today that an Arkansas farmer took a shot at a Nisei in a uniform. The soldier was on his way to see his mother in one of the centers. He was sitting in a restaurant in a small town when the farmer took a shot at him. The boy was not hurt and the farmer is being held.

Today the administration sent out bills which the cotton pickers owe to the government for meals at 15¢ per meal. One fellow only went out one day so he owed 30¢. The Army is stopping cotton picking tomorrow. This means that the whole area is again under the Military Zone 1. It looks like the growers took quite a loss. After all the publicity, it was a pretty sad experience.

The gambler in Block 57 seems to have quite a prestige now. He has been in luck for the past few games so that he generously bought his mess hall an electric clock and a radio. He also passed out alot of money to his friends as "gifts". When things like this go on, the people are discouraged from working.

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The matter of private industry is getting heated now. Many of the Nisei don't want it because they do not know what is going to happen to the money. Obio was over today and he said that he was going to the Temporary Council meeting in place of Dr. Mirarui who is ill. He was opposed to private industry so I had to talk fast to convince him that it would actually benefit us. It was my contention that people would not be working unequally because if we had private industry projects here, it would necessarily mean that they would have to cut down some of the workers from the various departments. Those that were left would have to put in more hours of work than they are doing now. Obo is one of the young dentists here. He graduated from U.S.C. He says that the Los Angeles chapter of J.A.C.L. was crooked, but there is a chance here. Obo likes to talk a lot, but he has a plutocrat's views on the people. He puts himself on a little higher leve. He never took much interest in the serious problems until he came here because he was busy with his studies and socials. He still is a playboy here according to the girls; he is quite a "wolf" and he uses his dental profession to good purposes. The girls cannot very well say no when he is drilling their teeth. It may upset his nerves.

The honorable old women of this block just can't mind their own business. Now they are determined to do something about Blackie. They are holding a block meeting this evening and they are determined to do something about the matter. We can expect some sort of an ultimatum soon. They say that the little kids going to the nursery school in our Rec Hall won't want to come anymore because Blackie chews them and nips at their ankles. The little kids call Blackie. She goes over to sniff. They get scared and they run. Blackie runs after them thinking that they are playing. The result is a lot of crying and scared children. Well, a dog does create many problems. Soon Blackie may go around pulling the people's laundry down as it flops in the wind. He already did it once.

Last night, I went over to the J.A.C.L. board meeting at the News office.

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MINUTES OF THE EXECUTIVE BOARD OF GILA RIVER JACL BUTTE CHAPTER

The meeting was called to order by the temporary chairman, Nobu Kawai, at 7:30 p.m. in the Gila River News office for the purpose of electing the officers for the JACL executive board. Mr. Ken Utsonomiya and Mr. Mitsumori were not present at the roll call, so it was decided to postpone the election until 8:00 p.m. During this period, Mr. Kawai discussed the various reports now being made by chapter members to be taken to the JACL National Convention in Salt Lake City starting November 17.

Gifts for all children under 15 proposed by the JACL was also discussed. It was suggested that this chapter supply a list of these young people to the National organization, who, in turn, would submit it to interested groups.

At 8:25, the nominations for the election of the executive officers was started. Nobu Kawai was unanimously elected to be the chairman. He stated that he appreciated this honor as it was a big responsibility. It was his belief that during this formative stage the main bulk of the organization would be up to the executive board. He stressed the point that it was very important to get the Nisei program across to the Fasei because the unity of the whole group would be necessary in working towards community development.

Mr. Ken Utsunomiya was unanimously elected to be a vice chairman. Mr. Charlie Kikuchi was unanimously elected as a secretary. For treasurer, Verlin Yamamoto, Ken Tashiro and Harry Miyake were nominated. Verlin Yamamoto was elected by the majority of votes.

Finances, and the coming membership drive were then discussed by the board members. It was generally agreed that there were approximately 600 former members of various organizations now represented in this center. Tentative plans for a membership drive were drawn up. It was suggested that this chapter reserve 10 JACL

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pins for prizes to the winning teams. Membership dues will be 50¢ a year, $\frac{1}{2}$ of which will go to the national organization. The national JAACL will advance the money to finance a trip of the two delegates, Nobu Kawai and Ken Tashiro. Mr. Kawai felt that the drive should commence upon their return from Salt Lake City in order that they could get the full benefit of how the other chapters are organizing.

It was also suggested that a subscription drive for the Pacific Citizen would simultaneously take place with the membership drive. Mr. Kawai felt that two points should be given for each subscription and one point for each member enlisted.

Upon the matters of oaths for the JAACL, it was found impractical to notarize these oaths due to lack of facilities. The details were postponed until a later meeting.

It was stressed that the executive board refrain as much as possible in collecting donations in the community, since it would possible cause friction. It was pointed out that the overhead for this chapter would be very small, aside from stationary and stamps. Mr. Kawai stated that the acting Project Director, Mr. Fryer, had assigned an office to the Gila chapter in the Civic Center. Mr. Hoffman has also indicated that a secretary will be assigned to the chapter and she will be put on the W.R.A. pay roll. Names submitted for possible secretaries were Eiko Yoshihashi and Carrie Nakamura. Miss Yoshihashi was a former secretary of the Pasadena chapter and was working in the War Department in Los Angeles. She has also had experience in the Pasadena Board of Education. It was agreed that she was a responsible person to undertake this work. At the present time, she is a clerk in Mr. Harding's office.

Miss Nakamura has been connected with the San Luis Obispo chapter and is doing some kind of secretarial work in this camp. A vote was taken, and it was unanimously agreed that Miss Yoshihashi should be temporarily appointed as secretary for the Gila chapter. Mr. Kawai will request her assignment tomorrow.

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Other points discussed during this meeting was a question of what should the Nisei do for the present war effort. Two other points discussed were outside employment in agricultural labor and a blood bank. The question of whether the Nisei should volunteer or be drafted into the Army was also requested by the National Organization. It was agreed that this would be a difficult question to answer, therefore, Mr. Kawai stated that he would ask that the Nisei be put on the same basis as the rest of the American citizens, without attempting to give any figures on any percentage of this center's Nisei who wanted to volunteer or be drafted.

Meetings were temporarily set for every Tuesday evening at 7:30 p.m. in the Gila News Office until such time as the membership drive is over. The next meeting was scheduled for December first, due to the fact that Mr. Kawai and Mr. Tashiro would be at the National Convention at Salt Lake City.

The meeting was adjourned at 10:15 p.m.

Respectfully submitted,

Charles, Kikuchi, Secretary.

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Our purpose was to discuss the reports and to go over some of the subjects. The main purpose was to elect the Board members. Nobu Kawai was elected chairman; Verlin, Treasurer, Ken U. Vice-Chairman, and me secretary. I declined, but it was no go. There won't be much work to my position because the organization will have a regular secretary and all that I will have to do is to sort of see that she gets things done.

I did not visit too many cases today. The whole clothing issue is being held up for a few days. I have 60 families to visit, but it was so dusty and windy today that I could not make much progress. I gave some cases to Butch today. Taki does not want to let him go so I am only giving him cases around that area. Butch and Helen are still balking about going on a lot of home visits. They think that it is a waste of time and they would rather have me get some young girls to collect the information as Field Workers while they sit in the office and decide what should be done. This is the way they did it in Tulare. I told Butch that each case would be his ^{own} responsibility and it would be up to him to figure out the items of the budget and determine what they should have. The case will be his to carry right through. This is the way I did it in the San Francisco Public Welfare Department. But due to the conditions here, we may have to work out some other plan. I just don't want to sit in an office twiddling my thumbs. It's much more interesting visiting the families and I don't see why they object to that. Conditions here are different. Take a case like Mrs. Koyama. She has been taking care of her paralytic husband, 79, for five years now and she has worked for years. She says that she has spent over \$3500 on him for doctors' bills. Now she rejects him because she restricts her activities here. She owns a home in Santa Maria and \$50.00 in taxes are due next month. "I don't know how long I will be here and if I have to pay taxes, I worry that I won't have no money and they will take our home away." She has been willing to work and has reported to the Employment office several times, but they have nothing in her line. She would very much like to get clothes for her husband and he would be entitled to it because of his age. In this case, I justify

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giving him pants, hat and shoes from the W.^R.A. funds although Landward may not agree on this.

I also have to pass out a lot of clothing orders which Cozzens has finally signed. Some of these cases have been pending for 5 weeks. We are going to put through a lot of the cases in which one member of the family is working. The amount will be deducted from the regular allowances. It is official that workers will get their allowances for July, August and September. I don't see why they do not throw October in also. It will be about a month anyway before they can get all the papers filled. Kuwahora is quite disgusted because he feels that 3 weeks of work has been wasted.

Ernie is still trying to get his Red Cross Charter. A state representative was here yesterday to figure out the plans.

I went to the show tonight to see "In the Navy" with Abbott and Costello. I was too far back and the wind made the sound indistinct. I enjoyed sitting under the stars. There was a vast crowd present--last week \$36.00 was donated and they took up another collection this evening.



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WAR RELOCATION AUTHORITY
GILA RIVER RELOCATION CENTER
Rivers, Arizona

November 12, 1942

MEMORANDUM TO: Mr. R. B. Cozzens, Acting Project Director
FROM: John Landward
SUBJECT: Charles Kikuchi

Mr. Charles Kikuchi has been waiting to see you for several days to secure your permission to visit the Parker Project accompanying Mr. Robert Spencer. Mr. Kikuchi is my Chief Case Work Supervisor and is also one of the observers for the University of California Resettlement Study. As you know, Mr. Spencer is supervising the activity for the University. Dr. D. Thomas who is in charge of the study and her husband, W. I. Thomas, will be in Parker on the 18th of November and are going to hold a conference there with the people. Mr. Spencer is leaving here on 16th and asked me if I would intervene for Mr. Kikuchi. Mr. Kikuchi will pay his own expense and will not be necessary for us to provide an escort as he will be in company with Mr. Spencer. Will you please give this your consideration. Advise me at your earliest convenience. If you approve, we will have to wire San Francisco for a military permit.

John Landward
Administrative Assistant

JL:ks

Charles Kikuchi
Thursday, November 12, 1942

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This morning, I went over to drag Bob out of bed so that we could see Cozzens about my going to Poston ^[for a meeting with Dr. Thomas] on the 18th. Cozzens has been so busy that it is very difficult to get in to see him. Landward has already sent in a note to him explaining the situation. Cozzens was very reluctant to ask for the military, but he said that he would wire in to San Francisco. He did not know whether it would receive favorable response or not; he doubted it. At least there may be a chance.

I was supposed to attend the Block Managers' meeting and it slipped my mind until about an hour later. I dashed down there right away. Fortunately, Landward had just started talking so that I did not miss much. We went all over the new clothing policy with the block managers, and gave illustrations of what we considered as welfare cases. The block managers were very interested in this whole problem because the people of their blocks bring all of the complaints to them. It was explained to them that actually the W.C.C.A. did not give the people vested rights in the matter of receiving basic clothing. The Turlock people now feel that they have been cheated out and they want it now, especially since the Tulare group got theirs. Evidently the center manager in Turlock told them that they should not apply for clothing there, but to wait until they got to the relocation center. However, the W.R.A. is not committed to any obligations of this sort.

It suddenly dawned on Landward that he and I have been having a misunderstanding about the matter of financial eligibility. The W.R.A. is providing the base allowance without financial eligibility for certain groups, such as the families where the father is interned. He said that it suddenly occurred to him that I protested against the means test because I and he were talking about two different situations. He was going under the impression that I understood that the base allowance would be given regardless of financial condition. I thought that he meant all of the so-called welfare cases. He meant that anything over this base allowance would have to be determined on need. I have no quarrel with that. Otherwise it would discriminate against the various families. For example, there may be two families where the husband is in-

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terned. If one has \$1,000 and the other only \$10.00, it would not be fair to exclude the one with more money when this sort of situation is provided for. According to this new interpretation, they would both get the base allowance and anything beyond that would be based on need and financial condition, which is fair enough.

We also told the block managers that we would give advances to certain cases where the need was urgent and one of the family was employed, on the basis that this amount will later be deducted.

The question of whether the wedding cakes has to be so big was also discussed. The way it is now, the couple has to provide eight pounds of sugar. This is taken from the mess halls and the people in that particular mess hall get shorted. We decided that they could get smaller cakes since sugar was so tightly rationed. Matt is getting married and he plans to put on a big affair. They are going to have formal tuxedos, engagement parties and all that sort of thing. He wanted to get some fruit, but Landward has come to such a point that he can't get all of the stuff which the people want him to purchase in Phoenix. He goes there three times a week to be with his wife who is having a child soon. One fellow in the mess operations have been honoring requisitions for food for wedding parties put in by friends of the individual. He doesn't want to do the same thing for Matt since he is a close friend and there may be boomerangs.

The hot water was turned off today. Now there is a rumor sweeping the camp that the contractors left out some essential valve and this caused the boiler in the hospital to blow up. The gas wal all turned off and the story goes that the hot water will be off for a month because all of the pipes have to be dug up and this certain valve put in. The people around our block are getting all excited, but there does not seem to be any basis to the story.

It is true that the Army is going to place a fence around this camp. It seems that the Army has insisted upon this over the objections of the W.R.A. All of the

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other centers have these high fences and watch towers. This ~~industrial~~ fence with the barbed wire is going up in a month or so and the soldiers will patrol the center boundaries more closely. It certainly seems like a waste of fence to me. They could use the fence to much better advantage around some of the vital defense plants on the outside. The people around here would have no place to go even if a fence were put around, since we are surrounded by miles of desert on all sides. A thing like this will have a bad psychological effect on the people and it will only serve to strengthen Issei opinion that we are prisoners of war. We have also been getting more of those Army planes zooming low over the roofs trying to scare the people. The feeling on the outside must be getting more intensified if this is any indication of the public feelings. By this time, the public is becoming more and more aware of the fact that we are in the war and they reflect this feeling against the evacuees.

Today, I rode back from Canal with the Indian who brings in and takes out all of the mail to the post office. He has a civil service job. The man lives on the reservation with his wife and two kids. He said that he had a brother in the Army now. Every day he drives about 125 miles on his route. He was very sympathetic to the people here and thought that it was a shame that such discrimination goes on. He asked if the MP's ever beat up any of the people. Some of the Indians in his village think this is the case and they feel very sorry for us. He was very curious about the camp life and he said that he said that he wanted to spend on of the holidays here so that he could watch the Japanese customs. I told him that we did not celebrate any Japanese holidays because we were mostly Americans. "That's what I think. All of you speak such good English and everybody I meet here says that they have been to college. The Japanese must be very rich." He told him that we had the advantage of being close to colleges in California. He thinks that the evacuees are very ambitious. "If I were in your place, I would be afraid of going out for private jobs because all of the white people around here hate you people for starting the war. I don't think you are to blame at all." The Indian said that the Indians

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in his village used to hate us also but since many of them got jobs around the place and became ^{acquainted} with the people, they changed their minds and thought the evacuees were all right. He thought that we got treated worse than the Negroes, so I had to explain to him that we were making very good progress in California and the other coast state previous to evacuation. He said that the Indian here are even looked down on and that there were certain places in Phoenix that they were not able to patronize. He made the interesting observation that the Indians were possibly Asiatics and related to the Japanese. This man spoke good English and he said that ~~he~~ had a high school education. I told him to be on guard against these ~~racial~~ propanganda, because all of the minority groups should work together to see if we could solve the the whole minority problem in this country instead of looking to Asia or Hitler. The Indian said that he was a good American, but sometimes he did not get treated as one. When I first got into the car I thought that ~~he~~ was one of the evacuees. I asked him where he lived and he mentioned his village. I was greatly surprised because I thought that he would name one of the barracks.

Bette is swamped with homework tonight this evening. She has to take five examinations tomorrow. She also has to make a report on Current Events in one of her classes. Therefore, she is now "interviewing" that honorable Doctor Spencer so that she can get the dope about the UC Study straight form a UC "proffessor". She feels that she has a snoop to give the clas when she tells them all about how Dr. Thomas is going to Poston and then visit this camp. After she gets through, she is going to ask him for his autograph! She used him for about an hour to coach her along in Spanish.

Emiko took a letter in shorthand for me earlier this evening and she is very busy in transcribing and typing it out. She cleaned the whole house thoroughly by herself today because Alice was busy in building a very amateur dog pen for Blackie. She wanted to forestall the neighbors complaints. She is now making another lace pants for herslef or Mariko. Miyako studied her spelling tonight. Everything would have been harmonious except that Tom was a disturbing influence. He pestered all of us about getting a definition of a prime. He got very irritated when I would only hand

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him a dictionary so he went into the next room to listen to the Lone Ranger on the radio and to read the funny books. The funny books have another value because Mom is learning to read from them.

The Buddhist circles are in an uproar over the latest scandal in their midst. Reverend S. and Reverend O are involved. It seems that Reverend O is doing things to Reverend S.'s wife and there is mounting tension. This is the way Miura got the story from Reverend S. He is a timid sort of a man whereas O is supposed to be a dashing and handsome person with breath that smells half a room away. Anyway, previous to evacuation the people of this Church Triangle (not the Father, Son, and Holy Ghost, either) were residing peacefully with their devoted flock in Los Angeles. However, the SF Buddhists were having difficulties so Rev. S went up there to take care of affairs. His wife stayed behind with her 8 year old girl. The villain then entered the scene, none other than Rev. O. disguised behind the frock of a Buddhist Priest. He made advances of Mrs. S. and she succumbed to his charms. The scandal rocked the church. The horrified church members quickly decided to send Mrs. S. up to her husband in S.F. However, she came back to L. A. just before December 7. She was interned for some unknown reason. She was held in San Pedro until September and then here to rejoin her husband. Rev. O. must have something on either Rev. S or his wife because the man is living with the couple in the same room and he has further affairs with her with the husband knowing all about it. He came in today and asked that Rev. O. be moved to camp #1 at once because he could not stand it anymore. Either that or he wants to go to Jerome, Arkansas to head the Buddhist Church there. I have to go see him tomorrow to see what can be done.

That Bobby is having laughing fits reading the comic books and disrupting all of us. If this keeps up we won't give him any more flavor-aid. And what can I say to Tom when he points out model like him to emulate. "See, he reads the comic books and he is a professor."

It seems that Bob is going to give a talk at the Fellowship this Sunday. So he is going to be a hypocrite. "Forgive him Father, He knows not what he does," or something like that.

- Mr. Landward was busy all day studying up on some sociology books. It seems that he is going to give a lecture on Marriage and Sex to a night school class. It probably will be so academic that it will go over the heads of these Nisei around here. I was over to his room this morning and looked over some of his books. I couldn't even understand them myself.

Mr. Henderson believes that there is not much of a future for the Nisei in this country, but he believes that there will be a good opportunity for us in South America--Brazil, Mexico, Bolivia, etc--because they have a less of a color line drawn there. Bob seems to think that there is also a better future, but I told him that the Nisei would do better to take their chances here. To me, it is a bad as looking to a bright future in the Orient--both plans are impractical because of the aged Issei who could not go through another pioneer period. They certainly could not be left here while the mass of Nisei went to a nother country. We have to reckon with the age difference between the two groups. As far as South America, is concerned, there may be a future there for some Nisei but certainly not all. I don't think that the American system is that much of a failure. That's why the oppressed of other country came to this country in the first place. The country is still young yet and there is plenty of opportunities to work out a solution to the minority problems here. Sure we could go to South America, but why should we?

The residents of block 59 have put in a Japanese bathtub in their shower room. They like to get in the hot water and soak themselves good and hot while they hold social conversations. They all used to have these Japanese tubs in the country. I remember the first time I went to work for a Japanese farmer. There were only eight Nisei and 50 Filipinos there. After work the groups would run like hell for the tub, because we thought that the Filipinos would contaminate the water and the Nisei thought the same.

The Japanese tubs in the country were simple things. Sometimes it was only galvanized tins put together. Under the tub, there would be a fireplace for the wood. The women would start the fire in the afternoon and have it boiling hot, for

the workers. This is how they take a bath in the tub. If there are not Filipinos around the old women come in with the men. Once some women came in and they wanted to scrub my back. But I was modest in those days and I would not let them lay a hand on me. However, when Filipinos were present in the work camps the men would take their baths first. They come in with their little pans and fill it with hot water. Then they soap their body and wash the water off with the pans. After this is done they step in and soap themselves very good. There used to be about 60 men that took a bath in the water in the camp I was in. After all of them have finished, the women and the girls come in to make the water smell good once more.

Emiko and Alice had a laughing fit at the table tonight because we have a new way of asking for the beans: "Praise the Lord and pass the ammunition."

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One of the greatest problems facing us is this matter of issuing special permits for the people to go over to Canal. The administration now has cracked down on the matter of excess passengers, because of the tire shortage. Landward is not in the office and a lot of people come in having all sorts of neurotic fits because they feel that they just have to get over there.

Landward got crossed up today by one of the Reverends. There is a funeral going on over there tomorrow. The Reverend gave him a list of 12 names of people that have to attend it. However, this afternoon 19 people came into the office and said that Rev. said that they had been given permission. Landward did not like this so he called the Rev. in and had a talk with him. He said that he had been instructed by Cozzens that hereafter only the relatives could go to attend any funerals in the other camp. That is how serious the tire situation is. The people have been getting permits by having the ministers intercede for them and Landward has been taking them at their word. But he now finds that some of the people pull fast ones so that he is getting much stricter in issuing the round trip passes. This means that social visiting between the two camps will be cut out entirely.

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Talked the case of the Two Reverends over with L. today and we decided that it should be approached through the church elders so that they can put the pressure on Rev. O. Yamashiro, the leader of the Young Buddhists will act as the go-between. Moving O. to camp will not solve the situation so that L. may request that Rev. S. be transferred to Jerome as he requests. It seems that Rev. O has an evil hold on Rev. S. because he is the ecclesiastical superior and S. has to take orders even to the extent of taking O. into his room. While they were in camp #1, all the people used to watch O. and Mrs. S. go hand in hand, very lovely dovey, out into the Mesa, beyond the irrigation canal. Rev. S. stayed at home and was hurt. He does not want the scandal to break out, and Miura is doing his best not to tell everybody, just every other person. It is quite common talk and nobody is greatly concerned except some of the Buddhists. The block manager at 29 said that the reason why he gave up the Buddhist religion was because the priests were too worldly and they did not set a very good example. They only were concerned in seeing that the people bowed down to them and treating them as sort of Gods. I told him that plenty of the Christian ministers were the same way.

Something must be done about all of this gossip. We just do not have any confidential cases at all. It leaks out chiefly through Miura. From there it goes on to Hikida, Okuna and others. This is all right for the purposes of our study project if it would stop there, but it goes on and on. The Japanese are the worlds best gossips--and often vicious in their smallness. Yet they can face the person they talk about with a smile and without any feeling of guilt. I suppose that gossip is one of the chief forms of recreation that they have. Miura likes to put on the act that he is a very important man by very knowingly giving out confidential information. He is not the only one at fault, only I am in more contact with him and can see what harm he can cause. No wonder all of the Tulare cases were known.

Alice got a letter from Dolores Wing and she informs her that she is now in the Social Welfare Curriculum at U. C. She is doing her field work in the Vallejo Welfare Department. Dolores says that she likes the work very much. She says that her supervisor in the Vallejo Department, Mr. Tuttle, has been appointed by the WRA

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to be a Social Worker here. This may mean that he will take over all of the welfare work or else he may take camp 1 and Landward continue in this camp alone. Hoffman told Bob that it is not definite whether the man is coming or not.

Nobu was quite agitated today because his travel permit has not arrived yet. He is a good man to have as a leader, but I am now arriving at the conclusion that he is not too bright. Ken and I can influence him easily. As long as he can really get the support, that is perfectly all right. Later on I went down to see Ken about the reports being handed in, but they have been rather sketchy and incomplete so far. Ken and I figured that most of the others may be like these, so we filled up our report a little more. The farm report looked pretty good, and Ken said that the Recreation report would also be good.

This matter of bringing the stored goods from the government warehouses here from the coast is causing the residents a lot of headaches. A lot of stuff is coming in and now it has come to the point where there is just no more space. Therefore, the property department are loading up the trucks with the persons goods and taking it out to his apartment. Mr. Ikeda, 69, was one of these unfortunate. The partition was being put into his room for himself and his wife so that all of his stuff was outside. I had to go see him about the matter of clothing. While I was ¹ taking a big red truck drives up, and the boys start to unload all sorts of household goods in front of his apartment. Mr. Ikeda protested because he had no place to put the things in his little room. He said that half of the stuff belonged to a friend who is now in Denver, Colorado. The boys on the truck said that they had been instructed to bring the things out and perhaps in a week or so they could put the unwanted articles back into the storehouse if the people take enough articles out so that there will not be too much to go into storage. In the meantime all of these goods have to stand outside of Ikeda's house because he has no place to put it. There is also the possibility that the stuff will go outside for a long time because more and more stuff is coming into the center. The WCCA is responsible for this. They must not realize that there is a lack of warehouse space here. The boys handle the stuff very rough. I can't blame them for having griped too because they have to handle a lot of heavy stuff at \$16.00 a month and they

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only get yells from the people who do not want all of their stuff dumped in front of their houses.

Mr. Ikeda is a very nice old gentleman. He has been in many times to see if I could get him some sort of a job. But due to his age, we thought it better that he did not work as he is not very strong. He used to be a janitor in Santa Barbara. He is more than anxious to work. The stuff dumped at his door today represented all of his worldly belongings.

Mr. Tanaka, 76, is another old gentleman who wants to work so that he can make his own money. He came here from the Stockton center because he suffered from rheumatism. For 45 years he lived in Phoenix as a cook. He is a single man who came to the U. S. from the Kunonoto Ken 55 years ago. Two years ago he went to California to be a farmer laborer and "be among the Japanese because I wanted to make some friends while I have time left on earth." He is a very proud person and he said that he did not want to take assistance, but that he was forced to shame himself. "I want to work, but my health bad. If government, he can help me out, I very glad."

Mr. Matsumoto is a 78 year old gentleman with a long white beard and he looks like Moses. He says that he is too old to work so "government please give clothes, thank you, please?" All he wanted was some shoes and some heavy underwear.

Mr. Takeshita is a 67 year old gentleman with wife and 9 year old daughter. He evidently must be very virile. They came from the Fresno center, originally from Selma where he had a little 20 acre grape ranch. They sold out at the time of evacuation. He says that he needs this money for after the war to start out again. He has had a tough time in trying to get his 22 year old son here. At the time of evacuation, the son was finishing up his year at Stanford (graduate in journalism). He was evacuated from Palo Alto to Santa Anita. The parents tried to get him rejoined with them for the whole four months they were in Fresno without any success. They were told that they should wait patiently because the boy would rejoin them here. But it happened that this boy was sent to Heart Mountain, Wyoming. After two months here, the parents are still waiting. I sent them up to Landward to see if he could push the move a little. Since the boy is an immediate member of the family, he should have been allowed to join

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his parents long ago. The mother said that they did not want to ask for relief, but they were too old to work and as soon as the son came here he could support them.

Mr. Yamakawa, 68, is another frail person. All alone in the world, he has great fears of the present and the future. He thinks that he is utterly neglected and he has a right to feel this way. He was sent here from the Fresno hospital. Previous to that he was in the Stockton hospital hospital for three months suffering from peptic ulcers. He has a note to this effect from Dr. Higa of the Fresno Center. At the present time he is suffering from asthma and he coughs incessantly day and night. He went up to the doctors for hospitalization but they only gave him some medicine for a cold and refused to take him in. I sent in a note to them asking them to check up on the case from a medical standpoint. The doctors have so many cases that they are reluctant to accept only the most serious cases for hospitalization.

The Y. family may be classified as being greedy. There are nine children in the family, all employable except three children. The mother is in a hospital at Stockton yet. The father has been blind for the past six years. Three of the boys worked in the cotton up to yesterday and three of the others started to work last month. They wanted clothes for the father. I explained to them that the sons were in private employment and therefore not eligible. The fellow who was there said that this was their own money and that the government should provide for the father. However, I told him that the father was dependent on them and that they should be able to take care of his needs, especially since they had made considerable more money than most of the evacuees. They did not like this so well, but I told him that we would be willing to assist him if he were a war welfare case, but with six working in the family--three of them in private employment--there was not any reason they could not provide for the father.

The cases still continue to pile up on me and I was walking a round all day long visiting the various families. About one-fourth of the cases were not eligible because of some member working in the family and therefore they would be covered under the regular clothing allowance. The people are so afraid that they will be left out

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that they come up to us thinking that we^r are issuing the regular clothing issue now. I have to go out and explain to them what welfare means. In about half of my cases I have to use interpreters.

Bette says that she is getting backaches from the school seats. They have not made enough individual chairs so that most of the pupils have to sit on the benches which have no^t backrest. They is very hard when they have to attend classes from 8:30 to 4:30. It could be made easier if the teachers would take more interest in the decorating up of their classrooms. In those bare rooms, there is a lack of the academic atmosphere. Several of the teachers have fized up the rooms with pictures and curtains. It is a reflection of their character as well as an indication that they are interested in their work. Sawyer evidently must be the new Director of Education, and a fellow named Miller is the new principal of the high school.

They are presenting another movie this evening so that everyone went, except Mom. Mom us feeling much better and she was able to get up today. Bob was over earlier to do some work, but he wuit in order to read the latest funny book. He buys one for Tom just so that he can read it himself. However, he gets a lot done during the day. He dictated quite a bit to Alice today. Earl came over for the first time in weeks to announce that he was going to work until 12:30 each day and then devote himself to the Study. He says that he is now going to cover the church group and he has been getting acquainted with Grace Hagiya, that 28 year old unmarried beuty who has reject man and embraced God. Earl has not finished up the Tanforan House Manager's Report, but he expects to have it completed before the war ends.

One of the supervisors of the Messhalls came over this afternoon while I was near the housing headquarters and he wanted me to get a partition put into his room for himself and his wife. The step-mother opposed to the move for she claimed that this would make the space too smallfor her faily of three. Actually, she wanted to keep an eye on the young couple. The fellow was all burnt up because he said that the old lady was vulgar and didn't realize that married people are allowed to have sexual

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relationships without getting her permission. I wrote a letter to Helen asking her to get the partition put in. I was too weary to face the wrath of the old lady, who was pictured as being very bossy and loud mouthed.

I was feeling very smug about the Solemen-like decision as I walked home without a worry in the world. All of a sudden a big St. Bernard dog stepped from around one of the barracks and gazed sadly at me. I was going to pet it when it suddenly made a lunge at me and took a nip at my posterior. Luckily he only bit my handkerchief in the back pocket. The dog must have smelled Blackie on me and decided it was an offensive smell or something.

There seems to be a little difficulty in getting the JACL started over in Canal. I have prostituted myself to such an extent that I am now working with Saint Verlin in working out the details of the membership drive. The opposition over there, supposedly Issei, don't want the group to organize. The Issei in camp one are even stronger than in this camp. The majority of them are farm owners from the free zone and other rural areas and the Nisei there have not many leaders. Those that are interested in the organization want only one chapter formed in this camp and they want to join the chapter here. Geo. Demoto the high school athletic coach is very much interested in getting the group going over there and Ken wants me to look him up the next time I go over to Canal to see if I can help him out on it.

My impression is that the Nisei still continue to be apathetic about the events on the outside and they are more and more withdrawing from these things by plunging into the daily rounds of their work and their socials. They seem to be happy to live from day to day, but I can't believe that they ignore the possibilities for the ~~their~~ future. They are still afraid to face it. Since we have been here, only 60 people have registered for outside employment out of the military zone so that there is not any definite trend in this direction. About 5 have registered to get into the army as language teachers. Matt will probably be accepted because he is a graduate of Meiji and has an excellent bi-lingual ability for this purpose. The way it looks now, those that can speak good Japanese are going to have the best opportunities to get into the various branches of government service. >

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Now that I think of it, I should have been a carpenter. I worked all afternoon making the closet door. We managed to get some scrap pieces of lumber and some empty packing crates so that I could make the sliding doors. < Emiko is getting tired of moving all of her clothes in and out. > All that needs to be done is to paint the things.

< The door fitted real well, but for a while I thought that it was not going to work.

I had Bob help me left pop's trunk full of barber tools up on top of the closet. This pressed the top down and the doors would not slide. However, we had to take the trunk down and put it in the closet in the other room. >

not The house is pretty well completed now, except for a few odds and ends. The chairs which Sears Roebuck sent just about finishes up our needs for furniture. I also put up the laundry line today. < Alice wanted to put it on the side of the house and

she banged a lot of boards in during the week but I insisted that there was not enough room. I wanted to put it up half way between the house and the rec hall, but she said that the clothes would get too dusty out there. She didn't want to move that dog

pen of hers. Emiko suggested that we put it on the other side of the house. But the people moving next door have the priorities on that space. Finally Bette, Emiko, Alice and I thought that the only place would be in the middle. Tom objected because he had smoothed the place out for his garden. Mom does not like it there yet. >

not We have had quite a conflict over the matter of the laundry line. Last week the teachers in the nursery school asked us to take it down. We told them that other people were putting their lines in the same place by the other recreation halls since there was no other place for the people that lived across from the rec halls.

< It has sort of become an unwritten law that the people take the far wall across from their houses for their lines. > The teachers said that a line did not look good by

a school. They went to the Block Manager and told him that the Community Service Division requested that he inform us to take it down. < I went down to the CAS office

but they did not know anything about it. > This morning, the teachers instructed the janitor of the building to take it down. So we finally gave in and let him knock

the boards out. Now if they want us to remove our line from the middle of the lot,

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they will have a real battle on their hands.

< The rumor about all of the hot water being turned off for a long period was false. However, the contractors are not able to replenish the supply of safety valves for the boilers so that they did shut down all of the shower and laundry boilers for a few days. The hot water was on today, but Emiko says that they are going to turn it off at nine p.m. The gals washed 166 pieces of laundry today, which is the record so far.

Emiko's and Bette's new bathrobes arrived yesterday. Emiko got a white one and Bette a blue one. Bette and I agreed that this would be her Christmas gift, but now she wants to wear it. She says that as long as it is here, she may as well use it. It seems sort of unreal to be spending Christmas out here. For one thing, there won't be that big Christmas shopping rush unless the canteen gets stocked up. Ernie said that he is trying to get a list of all Nisei in the Army as the Red Cross and the Ex-Service men here will try to send them out a Christmas gift. The J.A.C.L. will try to get something for the young kids and there are a few local church groups in California who will remember their former Japanese friends. The paper is planning to put out some sort of a calendar to be sold. It will be illustrated by those drawings which Alice U. did for the paper.

All of the cotton pickers have been laid off because the Army closed the zone. Now the Smith Thornburg and a couple of the other ranches which were hiring the Japanese want their former workers exempted from this order. Meyer, the Director of the W.R.A., is supposed to come to Phoenix to confer with growers and public officials about the matter. The government is importing about 1500 migrant workers at government expense to see if they can save the rest of the crop. The Japanese out there were getting 4¢ a pound--a raise from the original 3¢.

There are hot debates going on about the matter of private industries in the camp and how the wages should be handled. The Temporary Community Council have

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held several meetings this week trying to work out some sort of satisfactory arrangement. Cozzens wants to furnish the W.R.A. with a report on their recommendations. Hoffman has gone to all of these meetings to present the W.R.A. side. Of course, the Council actually will not decide anything. The W.R.A. legal minds probably have a plan all worked out. All they want is to get the evacuees believing that they arrived at the conclusions with their own little minds.

The official population of this camp is 13,342 according to the housing figures. The girls have been working on the induction cards all week to compile the figures. This number is divided: Tulare, 4,942; Turlock, 3,572; Free zone, 3,018; Santa Anita, 1,285, and 360 from Stockton, Fresno and Tanforan. There has been 35 births and 30 arrivals from the internment camps.

The Recreation Department and the farm division are laying great plans for the coming Thanksgiving festivals. It is planned to have parades, dances, sports, religious observances and other activities for the day. Cozzens sent out a notice today stating that there will be no trucks used in transporting floats. The only truck authorized for use will be the one to transport the Harvest Queen. There are about 40 girls running for the title.

The administration will not give permission for trucks to be used any longer for transporting people between communities for various athletic and social events. The division chief for transportation is the only one that can issue a truck out.

The Internal Security Department is going to make an investigation of the tax rates charged at the Canteen. It seems that the rates vary and there is a chance that some of the workers are overcharging and pocketing the profits. Several people have put in complaints that different tax rates are charged. It may be due to the inexperience of the canteen workers and a mistake in compiling the proper tax. >

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This morning, I didn't feel good. Light headed and full nose. Must have caught a cold last night. All of the men in our block volunteered a half day of labor to make the lawn around the mess hall. The gals spurred me on; they felt that it would be a reflection on themselves if one of our family did not go. I told them that they should not feel self-conscious about it if I didn't. Emiko and Alice, in particular, were very agitated. They tried to force Tom to go over. They said that they would go themselves if Tom or I didn't. Then they go off to church. To end the argument, I crawled out of bed and wnet over there. For two hours I shoveled dirt into a wheelbarrow and I felt woozier and woozier every moment. After lunch, I laid down, but they started to level the ground out in front so I went out again. This time I shoveled gravel for three hours. There were about 35 fellows around this morning, but 25 of them just stood around. In the afternoon, they worked hard. Some of them came and worked for about a half hour just to show their face and then went home. It ^{imitated} imitated me because Alice and Emiko wanted me to go over just to save their face. I said that it was no use in going over at all if they were going to do this.

^{no} Anyway, I got three blisters for my efforts and I didn't feel very cooperative today. About 3:30, I went to take a shower and then jumped into bed with a splitting headache. The girls did not offer to bring me my dinner so that I got up to go and eat.

I was feeling very lousy around 7:30 and I went into the other room. Bette felt my head and she said that it was "Netsu". I asked her what that meant and Emiko said: "Why, Bette, how could you say that to your own brother!"

^{no} This made me curious so I kept asking what it was and they made ^{out} off that it meant something vulgar. Everyone joined in. They said that it was something unmentionable in public.

Finally this made me very angry and they told me that it meant "fever". I must have distemper because I got sore. I picked on Bette and said that it was a dirty trick and that she should know better than to use Japanese words to me that are

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not explained right away. I said that they should know that some fellows tell me dirty Japanese words that I innocently repeat. It must be a psychological thing. Deep down, I still can't stand things Japanese. Maybe it is the release of the feeling of abuse against my own frustrations because of the fact that I have a Japanese face. And all of these people around here that speak Japanese get on my nerves. It's an indication of Japanizations and I am intolerant of it. Maybe it is because I feel so lousy today and nobody believes me. They think that I just wanted to get out of work. After I got through out there, I came home and painted the closet doors before I went to the showers.

Bob is speaking at the Fellowship tonight on Anthropology of the Japanese race.

The gardens around the mess hall are going to greatly improve the appearance of the block. There are two former landscape gardeners who are directing the work. There will be lawns, flowers, cactus, and gravel walks when finished.

C. K. is a "suffering hero" today. He got out of the wrong side of the bed this morning and he did not like it when Bette tried to make him make his own bed before going to work. Therefore, C.K., the rat, tried to get revenge this evening because everything went wrong and he didn't feel good.

Monday, November 16, 1942

Last night, Bette and I talked. Bette was supposed to be on a high school discussion panel on the question: "Should High School Students Go Steady?" However, she had a cold too. I didn't go to hear Bob talk for an hour and a half because of ⁱⁿ my disposition yesterday. I had a fever, but I could not sleep so we just talked about the future. Bette was perplexed about this whole problem of career versus marriage. She said that she was determined to have a career for a while, but that she did not want to miss out on marriage. I told her that the problem of marriage for the Nisei girls was a little difficult because of the uncertainties of these