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Fujimoto Diaries 1941-1946: Japanese American Community in Riverside, California, and Toranosuke Fujimoto's National Loyalties to Japan and the United States During the Wartime Internment

A Dissertation submitted in partial satisfaction

of the requirements for the degree of

Doctor of Philosophy

in

History

by

Akiko Nomura

December 2010

Dissertation Committee

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Dr. Lane Ryo Hirabayashi

Dr. David Biggs

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University of California, Riverside

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ABSTRACT OF THE DISSERTATION

Fujimoto Diaries 1941-1946: Japanese American Community in Riverside, California, and Toranosuke Fujimoto's National Loyalties to Japan and the United States During the Wartime Internment

by

Akiko Nomura

Doctor of Philosophy, Graduate Program in History
University of California, Riverside, December 2010
Dr. Clifford E. Trafzer, Chairperson

The study is titled, "Fujimoto Diaries 1941-1946: Japanese American Community in Riverside, California, and Toranosuke Fujimoto's National Loyalties to Japan and the United States During the Wartime Internment." It explores the life of a first generation Japanese immigrant and his family who resided in Riverside, California, during the Pacific War and World War II. It is based on the extensive diaries of Toranosuke Fujimoto written in Japanese and found in Special Collection, Rivera Library, University of California, Riverside. I propose to translate the diaries from 1935 to 1946, and write a substantial analysis of the diaries through a comprehensive introduction of the documents.

The diaries of Toranosuke Fujimoto demonstrate how his identity changed over time in relation to social conditions of Imperial Japan and the United States between the Pacific War and World War II. Fujimoto was a student of western civilization, Christian humanity and the American life style as a whole, who wished to become more developed person. While he quickly accommodated the new life in the United States, he never

forgot serving for the country, Japan. He maintained strong adherence to the Japanese government and the emperor and strongly believed in Japanese military advancement in East Asia with a hope of Japanese takeover of the Asia during World War II. However, by the end of the war Fujimoto discarded his faith in both countries. Instead, he became distrustful to militarism based on his faith in Christianity. The transition of his identity reveals the complexity of one immigrant's life in the middle of international turmoil and influences of the Japanese American Internment.

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Introduction

This study explores a national identity of Toranosuke George Fujimoto, the first generation of Japanese Americans or Issei, who lived in Riverside, California, between 1913 and 1967 based on his personal diaries, the Fujimoto Diaries, housed in the Special Collection, Rivera Library, University of California, Riverside.

The diaries of Toranosuke Fujimoto, a Japanese immigrant in Riverside, California, demonstrate how his identity changed over time in relation to social conditions of Imperial Japan and the United States during World War II. Fujimoto admired the United States as a subject of Japan, which was pursuing modernization and westernization.[1] At the same time, he maintained and enhanced his support of Japanese international advancement by participating in activities at the Japanese Association in the United States.

Fujimoto's faith in Christianity never existed independently from his pride in his Japanese nationality as well as his respect for the United States. His national loyalty to Japan and the United States transformed as he encountered new social conditions such as anti-Japanese sentiment during the 1910s, the rise of international peace and trade in the 1930s, the Japanese attack on the Pearl Harbor and the American internment of Japanese Americans during World War II as explained in the following chapters respectively.

This study is largely based on selected passages of the Fujimoto Diaries during a ten-year period between 1935 and 1946. The complete Fujimoto Diaries cover the period from 1913-1967. The dissertation consists of an analysis of the development of the

[1] Diaries of Toranosuke Fujimoto, Special Collection, University of California, Riverside. Hereafter cited as The Fujimoto Diaries.

Japanese American community in Riverside, California, and includes an English translation of a part of the Fujimoto Diaries between 1941 and 1946. The intent of the study is to reconstruct a history of Fujimoto as a person living within the Japanese American community. It pays special attention to the life of Toranosuke Fujimoto with special emphasis to his national loyalty of Japan and the United States during World War II. While the entire collection of the Fujimoto Diaries (1913-1967) was considered, a Japanese translation is provided only for the six-year period from 1941 to 1946, which is most relevant to Fujimoto's identity. References to the Fujimoto Diaries are made throughout the dissertation.

The study discusses Fujimoto's identity with an emphasis on his devotion to Christianity, education, national loyalty to Japan and the United States. These ideas influenced each other, which resulted in a transformation of Fujimoto's identity over the years. This transformation is unique to the identity of "*zairyumin*" (Japanese in the United States, or those who remained in the United States), which mirrored the changing relationship between Japan and the United States during the twentieth century. Japanese Americans, including the first generation (Issei) who were Japanese nationals and the second generation (Nisei) who were American citizens, developed different thoughts and behavior during Japan and the United States.

This study employs transnationalism as an analytical theory of Fujimoto's life and the lives of Japanese immigrants, because it enables us to examine the unique social circumstances that resulted in certain provisional and flexible characteristics of Issei's national loyalty, which is often described as "dual loyalty." The *Issei* sought to acquire

social acceptance and denizenship in the United States through civil, military and political contributions even after the Supreme Court rulings on the Ozawa case in 1922 which denied Issei the right of acquiring the American citizenship. Instead of pursuing to a holistic assimilation that concerned the psychological makeup and the legal status, they began to assimilate and increase their social presence through social networking that extended outside their ethnic enclave. As recent scholarly research has revealed, the Japanese American community expressed their national allegiance as a political act, which aimed to further secure their survival in the hostile American society. To express openly their national loyalty was a political action rather than an emotional or temporary act.

It is not uncommon for immigrants and transnational individuals to utilize the American citizenship to express their will to comply with the American laws and regulations as well as to adapt the American way of life. However, the transformation of identity of Fujimoto and other Issei between the time they landed on the United States and the end of World War II uniquely mirrors the mentality of Japanese people during the Meiji era (1868 - 1926), in which Japanese aspired to modernization and admired America as a growing national power. To gain social acceptance and to contribute to the American dominant society endorsed success among Japanese immigrants. As an immigrant from the modernizing nation, Japan, Fujimoto and other Issei regarded western nations, including the United States superior to Japan. The political and cultural superiority of the United States deeply impressed Japanese people in the nineteenth century as American Christian missionaries taught Japanese people medicines, English

and moral disciplines in daily life. Christianity soon symbolized the strength of western nations and the foundation of sophisticated humanity. This mentality of Japan during the Meiji era crystallized inside Fujimoto and other Japanese immigrants over the years of their experiences in the United States.

Fujimoto's personal experiences recorded in the Fujimoto Diaries helps us understand the coexistence of loyalty to both nations – whether they continued to identify with Japanese nationalism and how they held on to their faith in the Japanese emperor while their country threatened their life in the United States. This study is unique in that it discusses Issei's national loyalty during the Japanese American internment camps, the forced removal of Japanese Americans from their homes on the West Coast. Few studies have focused on the Issei's national identity and loyalty during the internment, because scholars have assumed that World War II deprived the Issei of the opportunity to acquire the American citizenship, which made them politically weak. Another reason may be that scholars did not find historical agency among the Issei because a leadership dynamic was lacking in the Issei community after *Nisei* assumed a community leadership after Issei deemed to be unfit for the community leader during the war. Because of the lack of scholarly attention, many questions have not been explained, including Issei loyalty to Japan and the United States. Such dual loyalties existed in the internment camps will be explained in Chapter 5.

This study adds new insights into a transnational perspective of the Japanese American history on two points. First, it traces the beginning of Japanese immigration to the United States in the late nineteenth century with a view of clarifying an immigrant's

perception of the United States and the ways in which the perception affected their lives in the United States. The study argues that the Issei's Japanese loyalty is equally as influential as their American loyalty in forming a national loyalty that shaped in relation to contemporary political, social and cultural conditions. Second, this study focuses more on interactions between the Japanese community and the larger American society to avoid creating an "internal history" of a particular ethnic community.[2] The intent is to emphasize the mutuality of the relationship, if not its equality.

The Significance of the Fujimoto Diary

The Fujimoto Diaries written between 1941 and 1946 (the Diaries) are a valuable resource for understanding the development of the Japanese American community in Riverside, California. Along with archival materials from local museums in Riverside, the National Archives in Washington D.C. and Laguna Niguel, Japanese sources and oral histories, the Fujimoto Diaries allows us to reconstruct closely the Japanese American community internally and externally, and trace the formation of identity of a particular individual, in this case Fujimoto.

The Fujimoto Diaries provide other benefits for students of Asian American history. First, they record the life of an immigrant farmer who lived in an ethnic enclave that was not entirely self-contained. Fujimoto had to maintain multiple inter- and intra-racial and ethnic relationships in order to do business. Fujimoto often exchanged information with his Japanese and non-Japanese friends about new crops, fertilizers, and equipment; he shared water from a canal with his Japanese neighbors; he frequently

[2] Thomas J. Archdeacon, "Problems and Possibilities in the Study of American Immigration and Ethnic History," *International Migration Review*, Vol. 19, No. 1 (Spring, 1985), 112-134.

borrowed and lent equipment and labor; he shared information about the marketing of fresh produce; he belonged to at least two association of local farmers, the Walnut Growers Association and the Poultrymen's Cooperate Association; and he enjoyed a variety of profitable money-making channels, such as selling produce directly and personally, to both Japanese and non-Japanese stores as well as to farmers' associations.[3]

Second, the Fujimoto Diaries record the life of a prominent leader of the Japanese American community in Riverside, California. Fujimoto was active in three influential local associations, including the Riverside Japanese Association, the *Wakayama Kenjin Kai* (association of people from Wakayama prefecture, Japan) and the Japanese Union Church. Fujimoto served as president of the Japanese Association of Riverside between 1920 and 1922.[4] He was in charge of the *Wakayama Kenjin Kai* in the 1920s. In addition, he assumed an important role in the Japanese Union Church, as a board member throughout his life. These organizations acted in liaison in dealing with matters within the Japanese American community as well as with the surrounding communities, such as the City of Riverside and local Christian churches with whom membership often overlapped. The portions of the diaries covering from 1941 through 1946 are particularly valuable in shedding light on the reality of the Japanese American community in Riverside throughout World War II. Fujimoto took detailed notes on how the Japanese attack on Pearl Harbor impacted the community and what political decisions Japanese leaders in the United States made.

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[3] The Fujimoto Diaries, 1941-1946, Interview with George Fujimoto by Akiko Nomura, August 15, 2009, Riverside, California. Hereafter cited as George Fujimoto Interview.

[4] The War Relocation Authority, "Department of Justice File 146-13-2-12-3141," in *RG 210 Evacuee Case Files.Toranosuke George Fujimoto. LOC: 17W2 8/11/3. Box 511. National Archives*.II.

Third, the Diaries are unique records of the unusual life at several detention institutions during the Japanese American internment. After being arrested by the Federal Bureau of Investigation (FBI) in March 1942, Fujimoto was transferred to five different detention sites. He was first detained temporarily in the Riverside County jail before agents of the United States transferred him to a temporary detention center at Tuna Canyon, Tujunga, California, administered by the Immigration and Naturalization Service (INS). The government then sent him to an internment camp operated by the Department of Justice (DOJ) in Santa Fe, New Mexico. Finally federal officials transferred Fujimoto to his final destination at the War Relocation Authority Relocation Center (WRA) at Poston, Arizona, on the Colorado River Indian Tribe's reservation, where he spent two years until the war ended.

At Poston, Fujimoto gradually assumed leadership within several social organizations, like the Poston Christian Church and in his residential unit, Block 3, Camp One. As a member of the Poston Church, he held home missions, private gatherings of Japanese Christians outside the church in order to share their personal experiences with the Christian religion each other and was actively involved in recruiting new members. Fujimoto often summarized a sermon and lecture given by a Japanese pastor. Readers of the Fujimoto Diaries with an interest in deepening their insights into Japanese assimilation of Christianity will learn how Japanese folk stories and historical figures were utilized to explain Christian beliefs. As a manager of Block 3, a residential unit which contained approximately 250 people, Fujimoto was responsible for organizing the Japanese American internees under the supervision of the WRA, the government agency

that administered the relocation centers. He took notes on relationships among the members of his Block and their interfacing with the administration officers, issues on labor relations, housing, food, and camp policies. The relocation center at Poston experienced several upheavals, such as the Poston Strike, the beating of Saburo Kido – at that time the president of the Japanese American Citizens League (JACL), which consisted of Nisei members– and the arrest of George Fujii, a Nisei male who opposed to the military enlistment of the Nisei according to in the American government. Fujimoto observed and described these events and what was at stake. As many Japanese American families lost their belongings including, in particular, written materials in Japanese, the Fujimoto Diaries are one of the most important records of the history of the Japanese American internment.

Finally, the Fujimoto Diaries are also valuable as a record of Fujimoto's personal emotions, often witnessed in his poems as well as individual and familial relationships, and social events – keeping his experiences alive and presenting them in an animated manner through his diary.

The English translation is provided for selected diary entries, which are relevant to Fujimoto's identity and the social development of the Japanese American community in Riverside. In order to provide the readers a better understanding of Fujimoto's ideas, translation did not model strictly on Fujimoto's original writing in terms of word choice and nuances. It intended to provide a lose interpretation in order to make the Fujimoto Diaries flow in English. However, I did not change the meaning of any passage and remained true to Fujimoto's intent in every part of the translation.

Chapter 1

Fujimoto's passage to the United States, late 1880s – early 1900s.

Fujimoto's Biographical Background

Chapter 1 traces Fujimoto's biographical background from his birth in Wakayama Prefecture, Japan, in July 1882 until his immigration to the United States in 1902. The chapter explains historical developments in Japan during this era, which remained as the core values of Fujimoto's identity throughout his life, such an admiration for the American culture and Christianity and an aspiration for modernization and progress. Fujimoto's biographical information is largely based on oral histories from his family and relatives in the United States and Japan. In addition, the work draws on historical research of the Meiji era of Japan (1868 -1912) in which Fujimoto lived as a youth in Japan. Finally he work utilizes both English and Japanese secondary sources.

There are two versions of Fujimoto's birth and his early life in Wakayama, Japan. At times, the sources complement each other and, at times, they contradict each other. In the following section, information from one source will be combined with that of other sources, where no conflicts occur. According to Toranosuke Fujimoto himself, he was born in 1882. He was adopted in 1892 and emigrated in 1902.[5] According to Lily Taka, Fujimoto's first daughter and the oldest of his six children, Fujimoto was born on July 11, 1882 to his unmarried mother, Tsuji, only identified by her last name, in Kawahara Village, Naga County, Wakayama Prefecture. Toranosuke Fujimoto was adopted by the

[5] The Fujimoto Diaries, August 22, 1942.

Fujimoto family in 1892.[6] The Fujimoto family lived in Kawahara village, Naga County, Wakayama Prefecture, Japan.[7] Lily Taka learned from her father that the Fujimoto family raised mulberries, which were fed to silkworms.[8] Although he was the only child in the household, Fujimoto was not allowed to go to school and was not entitled to family properties. To have a life of his own, Fujimoto decided to immigrate to the United States.

The second explanation differs from Lily Taka's story on several accounts, such as the name of Fujimoto's mother, Fujimoto's siblings and Fujimoto's relationship with his father and mother. According to Michiko Fujimoto, Fujimoto's great niece (her father was Fujimoto's older brother, Hikotaro) in Umayado, Kinokawa City, Wakayama, Fujimoto was born to his father, Nakasuke Fujimoto, and his mother, Kameno Gyoyama (or Joyama), in Nakayama. The locales of Fujimoto's father and his mother were only a few miles apart. Since Fujimoto's mother was not married to his father, Fujimoto's mother took care of Fujimoto in her residence in Umayado. Fujimoto was soon adopted by his father, but remained with his mother. The adoption entitled Fujimoto to bear his father's family name and this brought the family name of his father, Fujimoto, to his mother's family. Thus, the Gyoyama family changed its family name to Fujimoto, and they continued to live in the same house in Umayado.

Fujimoto's maternal side of the family in Umayado was tenant farmers who raised rice and peas in five *tan* (991.74 m²) of land. They paid rent with six-tenths of the produce. Fujimoto had an older brother, Hikotaro Fujimoto. It is likely that Fujimoto's

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[6] The Fujimoto Diaries, August 22, 1942 and October 25, 1942. Interview with Lily Taka. July 17, 2008.
[7] The War Relocation Authority, "Individual Record," in *RG 210 Evacuee Case Files. Toranosuke George Fujimoto. LOC: 17W2 8/11/3. Box 511. National Archives.* College Park, MD.
[8] Interview with Lily Taka, July 17, 2008, Riverside, California. Hereafter cited as Lily Taka Interview.

older brother was entitled to inherit the family properties and Fujimoto was forced to leave the house to seek his own way. That might have been a major contributing factor in Fujimoto's immigration to the United States.

Unlike Lily Taka, Michiko Fujimoto, and her neighbors remembered that Hikotaro and Toranosuke went to elementary school together. According to the record of the War Relocation Authority (WRA), the United States government agency which managed the Japanese American internment camps during World War II, young Fujimoto completed elementary school between ages six and ten (1888-1892), which was compulsory for all Japanese children at that time.[9]

The date of Fujimoto's departure for the United States varies within the sources. In a letter, Fujimoto himself wrote in 1945 that he entered the United States in 1898.[10] According to a Fujimoto Diary entry on December 28, 1913, Fujimoto noted that he arrived in San Francisco in 1901. According to the Fujimoto Diary entry on August 22, 1942, he recorded the date of his arrival as 1902. The WRA gave Fujimoto's arrival date as 1902.[11] Despite the conflicting information, it is certain that Fujimoto's immigration took place during the third period of overseas immigration from Wakayama prefecture between 1896 and 1941.[12] He departed from the port of Kobe, Hyogo prefecture, Japan en route to San Francisco. The significance of this period in the immigration history from Japan to the United States, including Hawaii, will be explained later in this chapter.

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[9] The War Relocation Authority, "Individual Record."
[10] The War Relocation Authority, "Letter to Mr. Edward J. Ennis, Alien Control Unit, Immigration and Naturalization, Washington D.C.," in *RG 210 Evacuee Case Files. Toranosuke George Fujimoto.LOC: 17W2 8/11/3. Box 511* (National Archives).
[11] The War Relocation Authority, "Department of Justice File 146-13-2-12-3141."
[12] Hideyoshi Hida, *America Kishu Jinzai Roku [Profile of People from Wakayama in the Americas]* (Tokyo: Kishusha, 1956), 20.

After he entered the United States, young Fujimoto lived in San Francisco and worked for an American family as a domestic servant.

Three Periods of the Prefectural History of Oversea Immigration from Wakayama

Wakayama Prefecture is located on the southern end of *Kii-hanto* (*Kii* peninsula) in southwestern *Honshu* (the largest Japanese island) and has an area of 1,822 square miles. The prefecture is mountainous with a few flat areas along the coast line.[13] Although the total population density was small, the flat land was highly populated.

Japanese families and individuals had practiced domestic migration, oftentimes within the same prefecture or the region. However, overseas destinations became available to Japanese only after the Meiji Restoration in 1868.[14] The Meiji Restoration was considered by its proponents as "a step toward establishing a modern state to counter Western threats to its independence."[15] The goals of the Meiji Restoration are best summarized by two slogans, *Fukoku Kyōhei* (Enrich the Nation and Strengthen the Military) and *Bunmei Kaika* (Civilization and Enlightenment), and these goals were to be achieved through westernizing Japan. Young people were eager to study Western languages and concepts of morality based on Western individualism. These beliefs spread rapidly among intellectuals, instead of the Chinese Studies which had dominated

[13] United States, *Japan Prefectural Studies Wakayama Ken*, *War Department Pamphlet, No. 31-371* (1945), iii.
[14] Masaji Chiba, "Relations between the Social District System and the Feudalistic Village Community in Nineteenth-Century Japan: A Study of the Effect of Law Upon Society," *Low and Society Review* 2, no. 2 (1968).
[15] Isamu Fukuchi, "Kokoro and 'the Sprit of Meiji'," *Monumenta Nipponica* 48, no. 4 (Winter 1993) (1993): 469.

the interests of Japanese intellectuals in the previous eras.[16] Overseas destinations included the continental United States, Hawaii, Canada, Australia (the Thursday Island in the Arafura Ocean), Korea, Manchuria, and South Sea Islands. Those who chose to go abroad often planned on returning after a few years. If they intended to migrate permanently, the people of Japan usually migrated within Japan.[17]

Historians of international immigration from Wakayama have found a close relationship between the origin and destination of immigrants and similarities of socio-cultural background among Wakayama immigrants. They identified the prefectural history of immigration from the Meiji Restoration to World War II with three periods. In the first period, from 1868 and 1887, most of the immigrants were fishermen from the southern coastal area of the prefecture. These immigrants entered the fishing industries in the host society or worked as crew members on foreign ships.[18] The second period, from 1888 and 1895, ended in the year when the Sino-Japan War was concluded. During this period, the scale of overseas immigration from Wakayama dramatically increased with the number of passports issued from Wakayama exceeding 1,000 annually for three consecutive years between 1890 and 1892.[19] Early in the third period, from1896 and 1941, Fujimoto left his hometown for the United States. This period started after the conclusion of the Sino-Japan War (1895) and ended before Japanese involvement in World War II. During this period, Wakayama ranked sixth among forty-seven prefectures in the number of immigrants who left for overseas destinations. The

[16] Ibid.
[17] Wakayamaken, *Wakayama Ken Imin Shi [History of Immigration from Wakayama Prefecture]* (Wakayama: Wakayama ken, 1957), 82-93.
[18] Ibid., 301.
[19] Ibid., 104.

immigration was so massive that the money remittance from abroad to the prefecture was the largest of all the prefectures between 1868 and 1926.[20]

Economic Reasons of Fujimoto's Immigration: Impact of the Meiji Restoration in Wakayama and Economic Reasons for Overseas Emigration from Wakayama

The Fujimoto family had a hard time maintaining a living on a subsistence level. As was stated earlier, the Fujimoto family cultivated 5 *tan* (991.74 m²) of land, which was below the Wakamaya prefectural average (6.3 *tan*) per household, and less than half of the national average (10.8 *tan*), according to data kept for1935. That farming in Wakayama was operated on a smaller scale than that of other prefectures in Japan was due to the fact that within the entire prefecture (1,822 square miles), only ten percent was arable.[21] The inefficiency of farming methods resulted in even lower levels of produce, so approximately two-thirds of the farmers took on a second occupation that did not dependent on the land – such as forestry, fishing, industry, commerce, or wage labor. More than half of the farmers' total income was generated by work outside farming.[22]

The fact that members of the Fujimoto family did not seek the opportunities for employment outside of farming suggests that the family was probably not well-off. The Fujimoto family did not benefit from the agricultural reform initiated by the Meiji government. In the Meiji period, farmers were no longer required to pay taxes in fresh produce, and they were free to choose what crops to grow on their farms. Northern

[20] Ibid., 104.
[21] Ibid., 79.
[22] Ibid., 79.

Wakayama (Naga and Kaiso counties), which included Fujimoto's place of origin, was a major remittance region in the earlier period within the first and second periods between 1868 and 1895. The farmers in the northern Wakayama were usually bound for the United States. Naga County, in particular, which included the house in which Fujimoto grew up (Umayado) had a larger number of immigrants than any of the other counties in Wakayama in 1889. As will be explained shortly, the regional economy declined after the Meiji Restoration. The region did not receive the benefits of the agricultural reforms of the Meiji government, and northern Wakayama remained poor in the Meiji era. During the period between 1890 and 1892, nearly forty-five percent of the total migrants from Wakayama were from northern Wakayama. The number of fishermen that immigrated to Canada and Australia from southern Wakayama (Hidaka, Higashi Sairo, and Nishi Sairo counties) increased after 1897 and eventually superseded that of farmers from northern Wakayama by 1941.[23] For example, 38,612 people were from the southern Wakayama, including 16,071 from Higashi Sairo County, 12,058 from Nishi Sairo County and 10,033 from Hidaka County, while 14,782 people were from northern Wakayama, including 9,252 from Kaiso County and 5,620 from Naga.[24]

On a national level, cultivation of material crops, such as cotton and rapeseeds, decreased in acreage while the cultivation of rice and wheat increased because farmers could make more money. In Wakayama, as silk became one of the important export commodities of Japan, sericulture and filature grew into one of the major industries.[25]

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[23] Ibid., 119.
[24] Ibid., 118.
[25] Kokawacho¯(Wakayamaken), *Kokawa Cho*S*hi. Dai2kan* (Kokawacho¯(Wakayamaken): 1986), 890-93.

However, many villages in Naga County, including Fujimoto's hometown, Umyado, Naga County, did not benefit greatly from the shift because the soil was neither suitable for rice nor wheat cultivation nor sericulture and filature. The flat, hilltop configuration of much of the region was far away from waterways. In addition, Fujimoto's hometown and its neighboring villages, such as Nade, Kaminade, Karishuku, Oji, and Asouzu, were not fertile enough for rice-farming, vegetable-farming, or sericulture. According to the economic survey conducted in 1877 in Naga County, which was the economic center of the region at that time, local industries declined due to the importation of foreign goods after the Meiji Restoration in 1868. It is likely that both the lack of farming opportunities in the Fujimoto family and the decline of the local economy at large contributed to young Fujimoto's emigration.[26]

Economic Reason of Fujimoto's Immigration: Economic Conditions of California

According to historian Masao F. Suzuki, California has historically been a high wage region compared to other regions of the United States. Even though Japanese immigrants and other ethnic minorities were engaged in low wage sectors, their wages were much higher than comparative wages in Hawaii or Japan. Higher nominal wages were partially offset by the higher cost of living, but real wages were also higher. These lower wage sectors included farm labor, domestic and service work, and unskilled labor. Ethnic minorities involved in low wage sectors before World War II included Native Americans, Mexican and Latino immigrants, Asians, and African Americans. Almost half

[26] Wakayamaken, *Wakayama Ken Imin Shi [History of Immigration from Wakayama Prefecture]*, 79-82.

of all employed Japanese worked in agriculture between 1920 and 1940. Many Japanese immigrants were also able to take advantage of opportunities in the California economy by moving out of the low wage sector into self-employment.[27]

Non-Economic Reasons for Fujimoto's Immigration: Aspiration for Success through Education

Fujimoto desired to immigrate to the United States due to the unique connection of his hometown with the United States. Some of the neighboring families of the Fujimotos had family members that immigrated to the United States.[28] Northern Wakayama was culturally influenced by the United States. Mitani Village in Naga County is the hometown of Munemitsu Mutsu, who was appointed the first Japanese consul in Washington, D.C. Thanks to his assistance, several villagers immigrated to the United States and established the North America Trading Company, or *Hokubei Boeki Kaisha,* in 1884.[29] Another village in the county, Ikeda village, is the home of Kazuichiro Honda, who was a student of Yukichi Fukuzawa, a well-known educator and advocate of westernization. Honda studied in the United States and, upon his return to Ikeda Village, he founded a private school, *Kyoshu gakusha* (Cooperative Learning Institute) where he held consultations for those who wanted to study in the United States.

[27] Masao. F. Suzuki, "Japanese American Economic Achievement, 1900-1942" (Dissertation, Stanford University, 1993), 42-43.
[28] Interview with the author, Michiko Fujimoto, August 17, 2008.
[29] Wakayamaken, *Wakayama Ken Imin Shi [History of Immigration from Wakayama Prefecture]*, 148.

The prominence of the school was not confined to the village or the county, but widely influenced northern Wakayama.[30]

Immigration to the United States increased popularity among Japanese youth while Fujimoto was growing up. The third period, between 1896 and 1941, during which Fujimoto left Japan, was the time when Japanese immigration to North America (the United States and Canada) reached its peak. Most of the Japanese immigrants destined for North America departed between 1868 and 1926.[31] It is not a coincidence that more and more youth aspired to go to the North America, especially the United States, as Japan experienced the rise of nationalism concomitant with a strong aspiration for success. After Japan won the Sino-Japan War (1894-1895) – the first international war of the modern era – the ideas of *Risshin-shusse* (aspiration for success) and *Tobei-netsu* (American fever) spread among the youth. According to a Japanese historian Teruko Imai, the aspiration for success became one of the most fundamental moral and ethical disciplines on which people based their lives in the late1890s.[32] Thirty years after the Meiji Restoration, the society had been systematically structured and chances for advancement through employment in the government or businesses were much less available. While the youth continued to aspire, the ways for realization were narrowing and upward mobility was slowing down. At the same time, the society was experiencing increased social problems such as overpopulation (population increase was 50,000 a year), over-work, a rising unemployment rate, and the deterioration of the living standard. In

[30] Ibid., 149-56.
[31] Ibid., 109.
[32] Teruko T. Imai, "Meijikijini Okeru Tobei Netsu to Tobei Annaijo Oyobi Tobei Zasshi," *Tsudajuku Daigaku kiyo [Journal of Tsuda College]* 16 (1984): 328.

this suffocating atmosphere, the United States became a symbol of "innovative mentality," such as freedom, human equality, and equality of opportunity. The youth cast their hopes for a better life on the United States and the opportunity to work and study at the same time.[33] American fever spread and the aspiration for success resulted from the westernization of Japan, the rising need of and desire for education, and the lack of opportunity in Japan.[34]

The lack of educational opportunities contributed to Fujimoto's immigration to the United States. Formal education was instrumental in westernization. Especially in rural areas, schools in Japan were most influential in disseminating advanced ideas among people because there were no other sources of information. The Japanese public school system was standardized under *Shogakko Rei*, or the Imperial Edict on Elementary Schools in 1886, by a newly appointed Minister of Education Arinori Mori. It was modeled after the French educational system, under which strict uniformity of the school curriculum and systematization of the school levels were emphasized. Under the new law, teachers assumed more responsibility and came under stricter supervision of the Department of Education. The rules on attendance were to be rigorously applied and academic subjects, operating hours, and management became standardized nationally. The mandatory full years of schooling was set between three and four years whereas the former law required students to attend school for sixteen weeks a year between three and eight years. The Japanese further separated elementary school education into lower and

[33] Ibid.: 333.
[34] Ibid.: 328.

higher grades, or *jinjo* (ordinary or lower) and *koto* (upper) levels, and the school curriculum enabling students to advance to higher education was systematized.

Based on the new education law, Naga County, which included Fujimoto's hometown, was comprised of sixty-seven school districts and provided seventy-two schools and twenty-five sub-schools for the region. The sub-schools were built where there were not enough students to establish a full-scale school. Kawahara Village, Fujimoto's hometown, made up the twenty-seventh and thirtieth school districts.[35] It was not unusual for villages like Kawahara not to have fully equipped educational facilities. In Wakayama Prefecture, the first elementary school building was constructed in Iwade Village in 1885. In 1890, *Shogakko Rei* (the Imperial Edict on Elementary Schools) was amended and mandated three years at most for the lower elementary level and between two and four years schooling for the higher level. The law was further amended in 1900 to set four-year schooling for lower level education and removed tuition fees.[36]

When Fujimoto was going to school between 1888 and 1892 there was only one lower elementary school, Kawahara *Jinjo Shogakko*, or Nyu *Jinjo Shogakko* (the name was used interchangeably at that time), in Kawahara Village. Fujimoto was one of the approximately one hundred male students, which constituted less than half of children of the school age in the village. At Kawahara *Jinjo Shogakko* (Ordinary School), there were one hundred and two male students and forty-one female students in 1894. Among the school-age children in the school district, more than half of them did not attend school. It

[35] *Wakayama-Ken Naga-Gun Shi*, ed. Wakayama-ken Naga Gunyakusho hen, vol. 1 (Tōkyō: Meicho Shuppan, 1971), 45-92.
[36] Kokawa-chō (Japan)and Kokawa ChōshiSenmon Iinkai, *Kokawa ChoShi. [Kokawa-Cho]* (Kokawa-chō: Wakayama-ken Naga-gun Kokawa-chō, 1986), 848-49.

was considered a privilege to attend school because the children usually worked on family farms. Despite the inconveniences, school enrollment quickly rose and an upper level elementary school was established in Kawahara Village in 1898.[37]

When Fujimoto graduated from the elementary school in 1892, there was no opportunity to advance to a middle school, which was an important bridge to higher education, such as at universities and professional schools. There were only three middle schools in Wakayama prefecture by 1900: in 1880, the first middle school was established in Wakayama city; and in 1896, the second middle school was established in Tanabe city, the most urbanized area in Wakayama. The third middle school was established in Kokawa Town, Naga County in 1897, which was five years after Fujimoto completed his lower elementary school education.[38] This middle school in Kokawa included students who were not only from Naga County and the neighboring counties, but also from various parts of Wakayama Prefecture. The students who entered the middle school were expected by their families and community to contribute to the family, the community, and the society in the future. Many middle school graduates sought to advance to universities in urban cities within Wakayama and Tokyo, the capitol city of Japan, or else gain experience in the wider world.[39]

The establishment of the school system directly contributed to the rise of political awareness among people. The proclamation of the Constitution in 1889, which mandated the opening of the Diet (the Japanese national congress) in 1890 paved the way for

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[37] *Wakayama-Ken Naga-Gun Shi*, ed. Wakayama-ken Naga Gunyakusho hen, vol. 2 (Tōkyō: Meicho Shuppan, 1971), 45-92.
[38] Kokawa-chō (Japan)and Kokawa ChōshiSenmon Iinkai, *Kokawa ChoShi. [Kokawa-Cho]*, 856-79.
[39] Ibid., 861.

people to participate in a political arena at all three levels (municipal, prefectural and national) and motivated the educated youth to utilize their educated intelligence as a stepping stone on the road to success.[40] The school education system also contributed to the formation of civic consciousness as a citizen among the youth as well as their parents. School enrollment rose as Japan entered international wars, including the Sino-Japan War, 1894-1895, and the Russo-Japan War, 1904-1905. In 1894, the school enrollment ratio was 61.72 % nationally. During the Russo-Japan War, the enrollment ratio of male students rose from 96.29 to 97.29 percent nationally and that of female students from 88.64 to 91.71 percent. Although Wakayama was ten years behind Tokyo in terms of the rise of educational enthusiasm, it attained 55.8 percent in 1894.[41] During the Sino-Japan War (1904-1905), one hundred and thirty-eight boys and one hundred and three girls attended the lower elementary school and seventy boys and thirty-seven girls attended the higher elementary school. Thus, only 6.18 % of school age children did not attend both a lower and higher elementary school in 1905. The solid establishment of elementary school systems in rural villages like Kawahara mirrors the fact that formal education was firmly grounded in the lives of the common people.[42]

Fujimoto grew up in the unique social atmosphere in which people aspired for success and admired the West, including the United States in particular, as an advanced civilization.

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[40] Ibid., 848.
[41] Wakayamaken, *Wakayamakenshi, Vol.1*, 3 vols., vol. 1 (Tokyo: Meicho Shuppan, 1970), 571-79.
[42] Kokawa-chō (Japan)and Kokawa ChōshiSenmon Iinkai, *Kokawa ChoSshi. [Kokawa-ChoJ*, 850.

Modernization and Hakubunkan Diary Notebooks

His faith in the United States and modernization is evidenced by the *Hakubunkan* diary notebook in which he kept his diaries until the war made it impossible for him to purchase such notebooks. The manufacture of these diaries coincided with emerging modernization and westernization of Japan. Fujimoto, like others, demonstrated their emerging faith in modernization by keeping their diaries made at the *Hakubunkan* publishing company. The *Hakubunkan* publishing company in Tokyo, Japan, was one of the major publishing companies and the first to publish the diary notebooks under the government concession of 1895. The Japanese encounter with western nations created a new consciousness among Japanese people of the Meiji era; after the rigid class system collapsed, career advancement was no longer based on one's inherited socio-economic status. Rather, individual accomplishment based on intelligence and occupational skills sharpened by formal education, became necessary conditions for employment and represented an emerging new social and economic development. Writing proficiency was a fundamental skill, and the diary became a tool of self-education for students and adults alike in enhancing their writing ability. Japanese historians point out that private and public communications relied more and more on varied forms of writing as the postal service was introduced. The ability to write a letter, prepare a deed and complete a legal process became fundamental self-expression and protection skills for people during the Meiji era.[43]

[43] Michio Namekawa, *Nihon Sakubun Tuzurikata Kyoiku Shi 1 <Meiji>*, 4 vols., vol. 1, *Nihon Sakubun Tuzurikata Kyoiku Shi* (Tokyo: Kokuso Sha, 1977), 110.

Educators in Japan encouraged diary writing when people wanted to express their thoughts in writing. Diary writing was considered a more difficult form of self-education tool than writing-manuals.[44] The publication of books in general dramatically increased in the early period of the Meiji era in response to the rising need for information and education. In the 1880s and 1890s, books were expected to provide knowledge necessary for successfully adapting to the new society. Writing manuals, which consisted of writing examples for making and asking for a loan, sending greetings, and other social functions were common. However, after a few decades, the ability to model one's skills on the writing examples no longer satisfied the needs of people to express themselves and were considered constraints to freestyle writing. The *Hakubunkan* produced more than thirty kinds of writing manuals and established a model for the diary notebook for many publishing companies to emulate. If we add to these, manuals and workbooks published by middle-scale and local publishing companies, the figure will exceed more than hundred.[45] This fact reflects how greatly writing skills were valued.

The *Hakubunkan* diary notebook consisted of two parts, diary and encyclopedia. The diaries encouraged writers to fill out information in an outlined page every day. For example, the dairy guided the diarist to sort information into three kinds of criteria. One criterion was for a summary of activities of the day and another for a list of received and sent correspondences. The other criterion was for detailed descriptions of the day, which was what normally a diary would look like. This particular format of diary layout served as a writing workbook and allowed the writer to organize information. The encyclopedia

[44] Ibid., 168.
[45] Ibid., 202.

section or appendices presented information that Japanese were required to know. This section began with the pictures of the Meiji emperor and empress on the first double-facing pages, followed by a list of the past emperors since the mythical founder of Japan (in the eighth century, B.C.). On the second double-facing pages, there was a list of the successive members of cabinets of the government since the early years of the Meiji era (Japan became a constitutional monarchy with parliamentary system in 1890). The following pages included educational information on technical subjects and geographical information about Japan and the world, such as: a comparative list of the number of battleships, automobiles and territories owned, as well as the laws and regulations enacted by the Meiji government, including those on taxes, marriages, elections and communications. Japanese literature, both traditional (dating back to the eighth century) and the Meiji contemporary was given equal attention to project Japan's national military might.

Fujimoto's diary writing demonstrated his strong faith in progress that Fujimoto learned before his departure to the United States and held onto his diary throughout his life. Obviously, he was in full agreement with Japan's attempt to modernize by incorporating Western ideas during the Meiji era as well as with her image of America as the symbol of modernity and progress. In addition, Japanese and Japanese immigrants tried to achieve national and individual development based on American Christianity, which symbolized American social values. In Fujimoto's eyes, Christianity was one of the important components of American national progress. Along with Japanese citizens residing in Japan, he understood that progress and development were directly

proportional to a territory's national expansion and would directly influence the way of life of the people in the homeland. Although Fujimoto had not planned to share his diaries widely, the Fujimoto Diaries offer contemporary scholars a unique window into the heart and mind of an important Issei who became a prominent civic leader in Riverside, California, during the early twentieth century.

Non-economic reasons for Fujimoto's immigration: Westernization and Christian Missionaries in Japan

Christian missionaries were another means through which Japanese acquired western ideas and technology besides formal education. American missionaries were the first foreign missionaries whose entry was permitted by the Treaty of Amity and Commerce between the United States and Japan in 1858. In 1872 the Meiji government lifted the ban on Christianity, which had been in place since the sixteenth century. American missionaries were given freedom to hold their religious activities anywhere in Japan in 1878. The first American missionaries, a majority of whom were members of the Presbyterian and the Reformed Churches, taught medicine and English language education. Soon, the churches combined to form *Nihon Kirisutokyo Kokai* (Japanese Christian Association), a united board, to facilitate missionary work. In 1877, the American Netherland Reformed Churches and the Scotland Union Churches joined the association and the association was renamed into *Nihon Kirisutokyo Toitsu Kyokai* (Japanese Christian United Church).

Christian missionaries reached Wakayama in the1880s and it was widely circulated among the people that the missionaries had predicted "the winning of the entire

nation for Christ by 1900."[46] The first Christian church in Wakayama Prefecture, *Wakayama Kyokai*, or the Wakayama Church, was established in Wakayama City in April, 1885. The church was affiliated to the Cumberland Presbyterian Church. The church was quickly incorporated in the above mentioned nation-wide, non-denominational missionary board, *Nihon Kirisutokyo Toitsu Kyokai* (Japanese Christian United Church) in 1889.[47] In Kokawa Town, which adjoined Fujimoto's home village, Kawahara, at that time (Kawahara village was incorporated into Kokawa town in 1955), Chuji Kodama started to preach Christianity on the streets prior to the establishment of *Kokawa Kogisho*, or the Christian mission station in Kokawa, in 1902. Kodama had been active in local politics; he advocated the establishment of the Diet (the national congress) during the 1880s and was elected to the lower house of representatives from Naga County in the first national election in 1890. Kodama's devotion to Christianity developed into worship of Christ as he built a close relationship with Munemitsu Mutsu and Jo Niijima, both of whom promoted westernization and Christianity.

Munemitsu Mutsu was a native of Kokawa Town, Naga County and a son of the former feudal lord of *Kishu* (which later became Wakayama Prefecture). He remained powerful even after his privileges had been abolished by the Meiji Restoration in 1868. He was appointed as the head of the Ministry of Foreign Affairs (1868), governor of Hyogo prefecture (adjoining Wakayama) in1869, governor of Kanagawa prefecture (adjoining Tokyo) (1871), and Minister of Agriculture, Forestry and Fisheries in 1890.

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[46] Sandra C. Taylor, "The Ineffectual Voice: Japan Missionaries and American Foreign Policy, 1870-1941," *The Pacific Historical Review* 53, no. 1 (1984): 21.

[47] *Dai 2-Seiki E No Ayumi No Kate to Shite: Nihon Kirisuto KyoDan Wakayama Wakayama KyoKai100-Nenshi*, (Wakayama: Do¯Kyo¯kai, 1980), 23.

He studied in Europe during the1880s and became the first Japanese consul in Washington, D.C., in 1888. After the first Japanese national congress convened in 1890, he was elected to the lower house to represent Wakayama prefecture. Jo Niijima, or Joseph Hardy Neesima, as he was known in English, was also a prominent politician who contributed to building the modern Japanese educational system based on western knowledge. He founded a private English educational institution, Doshisha Ei Gakko, or Doshisha English School in Kyoto, which later became Doshisha University, the first Christian University established in Japan. He illegally left Japan for the United States in 1863, during a time when foreign travel was banned. He received baptism in the church affiliated with Andover Theological Seminary in Massachusetts in 1866. He received a degree in science from Amherst College in Massachusetts in 1870 and graduated from Andover Theological Seminary in 1874.[48] Kodama's faith in Christianity was passed down to his son, Jujiro Kodama, who entered the Meiji Gakuin Seminary (Presently, Meiji Gakuin University) in Tokyo, and, in 1907, established the First Christian Church in Kokawa.[49] As the political and cultural superiority of the United States deeply impressed Japanese people in the nineteenth century, the Christian missionaries taught Japanese people advanced science and technology as well as moral disciplines such as medicines, nursing and English moral through direct communication with Japanese people in daily life. Christianity soon symbolized the strength of the western nations and the foundation of sophisticated humanity. This idea crystallized inside Fujimoto and

[48] *Wakayama-Ken Naga-Gun Shi*, 371.
[49] Kokawa-chō (Japan)and Kokawa Chōshi Senmon Iinkai, *Kokawa Chōshi. [Kokawa-Chō]*, 874.

other Japanese immigrants over the years and became enhanced due to their experiences in the United States.

Despite their swift acceptance, the Christian missions started to decline in the 1890s with the announcement of the Imperial Rescript on Education in 1890. The Imperial Rescript on Education aimed to restore "traditional" values of the Japanese as opposed to the western counterparts and reaffirmed the supremacy of the imperial office. The Imperial Rescript on Education among increased the conservative ranks of bureaucrats and impeded the growth of Christian education by prohibiting religious instructions in government-recognized school.[50] Along with westernization, Japan during the 1870s and the1890s experienced the rise of ethno centrism. Although Christian churches continued to exist in urban cities in Wakayaman towns such as Kainan, Gobo, and Shingu, the conservative xenophobic movement was predominant.[51] According to a survey made in 1912, four Christian churches in the city of Wakayama and six churches in counties were reported as inactive. Most of the Christian churches in Wakayama prefecture were hardly successful in attracting new membership. However, the same report notes that devoted Christians kept attending the Christian churches, which had somehow survived the xenophobic movement.[52]

Social Conditions Surrounding Immigration to the United States (1896 to 1941)

[50] Taylor, "The Ineffectual Voice: Japan Missionaries and American Foreign Policy, 1870-1941," 22.
[51] *Dai 2-Seiki E No Ayumi No Kate to Shite:*
Nihon Kirisuto KyoDan Wakayama Wakayama KyoKai100-Nenshi, 19,36.
[52] Wakayamaken, *Wakayamakenshi, Vol.3* (Tokyo: Meicho Shuppan, 1970), 291.

The following sections will focus on regulations and social conditions surrounding immigration from Wakayama to the United States during the third period from1896 to1941 in the immigration history of Wakayama. In 1897, 855 people received Japanese passports from the Wakayama prefectural office, which was approximately one percent of the total prefectural population (654,317 in 1896).[53] As overseas immigration was widely recognized as a lucrative venture, and people continued to immigrate for overseas destinations especially after they interfaced with repratriates. The number of people who returned from overseas destinations and returned to Wakayama is almost identical to the outflow of those who left Wakayama.[54]

The outflow of Japanese immigrants to oversea destinations was so massive that the Japanese government imposed restrictions on passport issuance in 1900 for those who were bound for the United States. In 1900 the number of immigrants exceeded 10,000 for the first time in the history of oversea immigration from Japan. In the following year, the number of Japanese who left for the United States fell to one-tenth of the previous year. But the restrictions were mitigated gradually in the following years. The number of those that left for the United States under non-immigrant visas, such as student and merchant visas, increased. In 1902 Japanese immigrants who already resided in the United States were able to file petitions for the immigration of their family members, and

[53] The figures exclude residents in Wakayama who acquired passport in other prefectures. Wakayamaken, *Wakayama Ken Imin Shi [History of Immigration from Wakayama Prefecture]*, 299-301.
[54] Suzuki, "Japanese American Economic Achievement, 1900-1942", Wakayamaken, *Wakayama Ken Imin Shi [History of Immigration from Wakayama Prefecture]*, 110.

in 1903 and 1905, students and researchers, who did not intend to work in the United States, were allowed to immigrate.[55]

The continental United States, Hawaii, and Canada were the first destinations for Japanese immigrants. Other overseas destinations such as Korea and Manchuria became available in the 1930s as Japan firmly established political control over these nations. Latin American countries, such as Mexico and Brazil, were introduced after the 1920s when the United States enacted a series of the anti-Asian immigration laws. However, the United States remained the most favored destination even after anti-Asian sentiments became severe and Japanese immigration was restricted by the Japanese (1901) and United States governments (the Gentlemen's Agreement of 1907-1908). As will be discussed later, between 1897 and 1910, people managed to travel to the United States under non-immigrant visas.[56] Out of 59,726 people who left Wakayama for overseas destinations between 1897 and 1940, 20,219 (34 percent) went to the continental United States and 4,663 (8 percent) to Hawaii.[57] By 1936, 19,063 former Wakayama residents were abroad and 8,096 (42 %) were in mainland United States.[58] During this significant era of immigration Toranosuke Fujimoto left Wakayama for the United States.

[55] Kenji K. Tachikawa, ""To-Bei" (Going to America) Boom in Late Meiji Era - American Fever," *Shirin* 69, no. 3 (1986): 78. Imai, "Meijikijini Okeru Tobei Netsu to Tobei Annaijo Oyobi Tobei Zasshi," 305.
[56] Wakayamaken, *Wakayama Ken Imin Shi [History of Immigration from Wakayama Prefecture]*. 104-109.
[57] Ibid. 118.
[58] Ibid. 112.

Chapter 2

Fujimoto's life in the United States – the 1900 to the 1920s: The Formation of the Japanese Community in Riverside

Fujimoto landed in San Francisco in 1898 or 1902, and he worked for an American family as a domestic worker. He moved to Modena, Orange County, California, in 1904 and worked as a fruit picker. He lived in a camp with Japanese male laborers who worked in fruit orchards, and there he met his future brother-in-law, Chitoshi Sugi, who, later, introduced him to his sister, Suna Sugi. Suna was a Red Cross nurse in Japan and, in 1911, she arrived in the United States via Vancouver, Canada, to join her brother, Chitoshi – and meet her future husband, Toranosuke.[59] By the time he married Suna, Fujimoto had started to farm vegetables in Modena. In October 1912, they moved to Riverside.[60]

The Fujimotos migrated southward from San Francisco to Riverside, California, like many Japanese immigrants did after landing in San Francisco. Japanese immigrants often found their first employment in American families as domestic workers where they could learn English and the American lifestyle. They gradually moved to inland areas such as Sacramento and found employment in the farming industry. By 1891, Sacramento became a popular relay settlement and quickly developed into a permanent Japanese community. There were two routes to move further inland: one followed the Sacramento River to Vacaville (Solano County) and north to Chico (Butte County); and the other hugged the coastal areas, including San Jose (Santa Clara County), Salinas

[59] Interview with the author, Lily Taka (Yuriko Fujimoto), July 17, 2008.
[60] The War Relocation Authority, "Individual Record."

(Monterey County) and Watsonville (Santa Cruz County). Fowler and Selma (both in Fresno County), Visalia and Tulare (both in Tulare County) became new destinations when some Japanese foremen became engaged in the grape orchards in central California such as Fresno County in 1890. The southward movement of Japanese laborers continued and was accelerated after the San Francisco earthquake in 1901. Not many Japanese went north until the *Nihon Yusen Kaisha,* or Japan Mail S.S. Co., opened a service to Seattle in 1896.[61]

Within a few decades after the creation of the County of Riverside in 1893, Riverside city quickly expanded with the citrus industry as its economic backbone.[62] Most economic activities in Riverside took place in agriculture, construction, and the dairy business while manufacturing remained relatively unimportant.[63] The lemon industry, introduced somewhat later than the orange industry, showed particularly rapid improvement in the first decade of the twentieth century. These were important industries for Japanese and their immigrants. Citrus fairs were held yearly until the pavilion was burned down in 1886. After that, Riverside oranges won first prizes at national and international exhibits.[64] By 1914, there were fourteen packing houses to process the fruit grown in the area.[65] The assessed valuation of the city of Riverside jumped from $4,500,000 in 1900 to more than $9,400,000 in 1910 and $10,400,000 in

[61] Junichi Takeda, Zaibei Hiroshima Kenjin Shi.
[62] Vandever Sanford Smith, "A History of the First Baptist Church of Riverside, California, with Particular Reference to Its Relation to the Community" (unpublished master thesis, University of Southern California, 1950), 52.
[63] Ibid., 56.
[64] Ibid., 35-36.
[65] Ibid., 86.

1912.[66] As Riverside grew so did its economic opportunities, including those offered to immigrants.

It was this rapidly growing citrus industry into which the Japanese laborers entered. In 1891 the first Japanese laborers arrived in Riverside. It was likely that they worked in the district of Arlington in the city of Riverside, which was devoted to growing of oranges and lemons on approximately two thousand acres and had two packing houses to process and sell the fruit. According historian Arthur G. Paul, the Riverside Trust Company, owned by an English corporation, was the largest operator of citrus and conducted business through the Arlington Heights Fruit Exchange Company and The Riverside Orange Company. These companies co-operated in the process of picking, packing, and shipping in order to improve efficiency. They also maintained three "camps" or housing facilities for the workers, known as the upper camp (Windsor), the middle camp (Balmoral) and the lower camp (Osborne). Each camp had a foreman, stabled the horses, and provided the equipment necessary to take care of its share of the acreage. For the Japanese laborers, two camps were maintained. However, "the poorer ones drifted into the town and were housed in shacks."[67] Many of the laborers were organized in gangs under labor contractors in a type of padrone system.[68]

It is not certain where these Japanese laborer camps were located, but one of them was likely to have been located on Magnolia Avenue near Adams Avenue. Morrison Gideon Wong notec that there was a place where Japanese immigrants camped in tents

[66] Ibid., 72-73.
[67] Arthur G. Paul, *Riverside Community Book* (Riverside: Managing Editor and Publisher, 1954), 83.
[68] Suzuki, "Japanese American Economic Achievement, 1900-1942", 42-43.

under the eucalyptus trees, called "Gum Tree Camp" on Magnolia Avenue near Adams Street[69] close to Chinatown. According to Tom Patterson, a local historian, Japanese immigrants were frequent customers in Chinatown, and they were able to maintain a semi-Japanese life style.[70] A typical farm laborer at that time earned between 1 and 1.25 dollars a day when a loaf of bread was 5 cents and a shirt was between 35 and 50 cents.[71] Nearly 3,000 Japanese had arrived in Riverside by 1900 and they continued to arrive in Riverside. It is reported that a group of Japanese laborers migrated from Fresno along a railroad track and reached Riverside in October 1901 to join this "Gum Tree Camp."[72]

By the turn of the twentieth century, Japanese laborers had settled in several locations within the city of Riverside. These included the Casa Blanca and Arlington districts where the Arlington Heights Fruit Exchange Company was located[73] and the eastside of the city, a racially segregated area where African American and Mexican Americans residents dominated.[74] Japanese laborers also lived in other parts of the city where farming existed.[75] Since the orchards, packing houses, and truck farms were not concentrated in a single area, Japanese immigrants formed several communities, rather

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[69] Morrison Gideon Wong, "The Japanese in Riverside, 1890-1945: A Special Case in Race Relations" (Dissertation, University of California, Riverside, 1977), 14.
[70] Tom Patterson, *A Colony for California: Riverside's First Hundred Years (Second Edition 1996)* (Riverside: The Museum Press of the Riverside Museum Associates, 1996), 196-97.
[71] Arthur G. Paul states that Japanese men earned one dollar a day without experience and one and a quarter when properly trained. Some of the women helped in the packing of lemons but because of unusual small hands could not be used on the large sized oranges. Well managed camps help to keep the best workers with the company. Paul, *Riverside Community Book*, 83.
[72] Nankanikkeijin shogyo kaigisho [Southern California Japanese Chamber of Commerce], *Minamikashu Nihonjinshi [History of Japanese in Southern California]* (Los Angeles: Minamikashu shoko kaigisho 1956), 32. "A carload of Japanese arrived from Fresno on the Southern Pacific." The Los Angeles *Times*, November 21, 1901.
[73] Tom Patterson specifies the location as "Arlington near the intersections of Magnolia and Van Buren Avenues." Patterson, *A Colony for California: Riverside's First Hundred Years (Second Edition 1996)*, 384.
[74] Ibid., 369. Roy Ito identifies four areas where Japanese lived.
[75] Wong, "The Japanese in Riverside, 1890-1945: A Special Case in Race Relations", 35.

than a single, united "Japantown" or "Little Tokyo."[76] These Japanese communities persisted until World War II and had grown into to four major precincts (14th Street District, Casa Blanca District, Arlington District and Highgrove District) that the Japanese Association of Riverside supervised.[77] By 1910, approximately 600 Japanese had settled in Riverside, which was three percent of the population of the city (15,212). Among them, were seventy women and twenty-five children.[78]

The Formation of Japanese Community in Riverside – Japanese Businesses

Japanese businesses had grown since the 1890's. For example, the Kumaru brothers started the first Japanese grocery store in the city in July, 1890. In April, 1895 Isokichi Ezawa started a restaurant serving American food to which some protests were raised in the community.[79] Shigejiro Hoshizaki opened a Japanese grocery store in 1901, and four Japanese men opened another grocery store, *Yamato Shokai*, or Yamato Co. in 1906.[80] Until 1910, Japanese ran less than twenty businesses: two grocery stores, four pool halls, three restaurants, one cigar and tobacco shop, one confectionery, two labor contracting and three employment agencies, one fish market, one shoemaker's and one tailor shop.[81] Yamoto Co. was of exceptional significance in the development of the Japanese community in Riverside. The four owners started the business with a capital

[76] Ibid., 23.
[77] RG499 BX3 F080 Book OR 5-II, Item 4. National Archives, College Park, MD.
[78] Wong, "The Japanese in Riverside, 1890-1945: A Special Case in Race Relations", 25.
[79] Ibid., 19.
[80] For a list of the early Japanese businesses, see Ibid., 19-20.
[81] Ibid., 23.

stock of $20,000. It was located in Arlington. Besides the regular grocery business, it served as a recruiting center for Japanese laborers in addition to the citrus industry.[82]

The establishment of Yamato Co. hints at the reason for the influence of the Wakayama Japanese as a dominant group in the Japanese community and explains why Fujimoto, a Wakayama native, came to Riverside. The founders of the Yamato Co. included Masaru Inouye from Okayama Prefecture, Naokichi Isoyama from Ibaragi Prefecture, Tokumatsu Higashi and Shiro Ozaki, both from Wakayama Prefecture.[83] Fujimoto's arrival in Riverside coincides with the arrival of other natives of Wakayama. The population of Japanese from Wakayama Prefecture in the United States rose approximately twenty times within ten years. In fact, while there were only five Japanese from Wakayama in Greater Los Angeles in 1900, twenty-five Japanese from Wakayama lived in Riverside alone around 1903, which is approximately twenty percent of the Japanese population from Wakayama which resided in the United States (1,650).[84]

The population of Japanese from Wakayama continued to increase and the Wakayama *Kenjin kai* (organization of Japanese from Wakayama prefecture in Southern California) was finally established in 1911 with a membership of 200. Fujimoto was

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[82] Ibid., 19.

[83] Nankanikkeijin shogyo kaigisho [Southern California Japanese Chamber of Commerse], *Minamikashu Nihonjinshi [Hisotry of Japanese in Southern California]* (Los Angeles: Minamikashu shoko kaigisho 1956), 49, 69. The *Los Angeles Times*, November 1, 1906. The year of the establishment of Yamato co. varies among three sources. The first source listed here states that it was founded in 1901 and was officially licensed by the State of California in 1904. The second source states that it was a grocery store and founded in 1903. I found the *Los Angeles Times* article here the most reliable. Wong also notes that the Yamato shokai "served as contractors of Japanese labor – acting as middlemen – in supplying the Riverside citrus owners with Japanese laborers." Wong, "The Japanese in Riverside, 1890-1945: A Special Case in Race Relations", 19.

[84] Wakayamaken, *Wakayama Ken Imin Shi [History of Immigration from Wakayama Prefecture]*, 115.

President of the Wakayama *Kenjin Kai* between 1925 and 1927[85] and for sometime after World War II.[86] By 1915, the population of Wakayama natives in the United States reached 4,000, including 2,000 in Los Angeles, 500 in Riverside and San Bernardino, 500 in Orange and Santa Ana, 200 in Imperial Valley and 800 in Guadeloupe, Santa Barbara and Oxnard. They made up twenty percent of the population of Japanese in Southern California (20,000) in 1915. Among the 4,000 Japanese from Wakayama, 3,000 were employed and 1,000 were independent business owners. By 1915, the Wakayama natives had earned $3,000,000 and transmitted $60,000 to Wakayama.[87] The remittance money was important in supporting the local economy in Wakayama and it maintained a strong tie between the immigrants and the hometown.[88]

The Formation of the Japanese Community in Riverside – Religion

The building of Japanese settlements in Riverside owed a lot to the religious communities of the city. By 1890, ethnic and racial minorities, namely Chinese and African Americans, had "assumed importance as social groups in Riverside."[89] The local churches, such as the First Baptist Church and the First Congregational Church, co-established a union Chinese mission on Walnut Street. As the name, "Union Chinese Mission," suggest, the religious communities in Riverside made a concerted effort at

[85] Nagisa Mizushima, *Wakayama Kenjin* (Los Angeles, CA: Nanka Wakayama Kenjinkai, 1927), 7, 150.
[86] (Japan) Wakayamaken, *Wakayamaken Imin Shi* (Wakayama: Wakayama ken, 1957), 399.
[87] Iwao Tomimoto, *Zaibei Wakayamakenjin Hattenshi* (Susamemura: Iwao Tomimoto, 1915), 144.
[88] Tadashi Fukutake, America Mura: Imin soshutsumura no jittai (Tokyo: Tokyo Digaku Shuppankai, 1953), 2-3.
[89] Smith, "A History of the First Baptist Church of Riverside, California, with Particular Reference to Its Relation to the Community", 47.

missionary work.[90] In 1897, the churches co-established the Ministerial Association and held weekly Bible classes at the Y.M.C.A.[91]

For the missionary effort aimed at Japanese immigrants in particular, cooperation between the First Congregational Church and the Methodist Episcopal Church was most significant. The former started assisting Japanese as early as 1897, six years after the first recorded arrival of Japanese immigrants to the city. Reverend Edward F. Goff of Riverside held a mission for Chinese and Japanese in his residence at 1164, Walnut Street[92] and the church formally established a Japanese mission in 1907.[93] The Congregational Conference gave the Japanese mission financial assistance, while the First Congregational Church of Riverside helped Japanese locally by providing teachers for Sunday School and holding English, cooking, and sewing classes. The church also provided a room in their church building for Japanese to hold their Christmas services.[94] The Japanese Mission under the First Congregational Church was located on the corner of Fourteenth Street and Vine Street.[95]

The Methodist Episcopal Church in Riverside also assisted Japanese from the time they first arrived in the city. According to Japanese sources, a Japanese Christian,

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[90] Ibid., 63.
[91] Ibid., 64.
[92] Riverside City Directory, 1897.
[93] Nankanikkeijin shogyo kaigisho [Southern California Japanese Chamber of Commerce], *Minamikashu Nihonjinshi [History of Japanese in Southern California]*, 132.
According to a pamphlet written by Gyosuke Iseda, a board member of the Japanese Association in Riverside and published in 1927, the Japanese Union Church was formed in 1906. Gyosuke Iseda, "Shinnichika Furanku Mira No Kotodomo [Frank Miller, a Japanophile]," (The Japanese Association in Riverside, 1927), 5. Morrison Gideon Wong states that the Japanese Mii Kyokai merged with the Japanese Union Church in 1906 based on Iseda. Wong, "The Japanese in Riverside, 1890-1945: A Special Case in Race Relations", 43.
[94] *The First 100 Years of Riverside's First Church 1872 - 1972*, ed. G.A. Zentmyer (Riverside: The First Congregational Church, United Church of Christ, Riverside, California, 1972), 209.
[95] San Born map of 1908 shows Japanese Mission on 177 Fourteenth Street.

Kakichi Yamazaki, from Hiroshima prefecture, purchased three lots and built the *Mii Kyokai*, or the Japanese Methodist church, in 1899. The construction was completed in 1901.[96] According to the Los Angeles *Times*, Reverend Kakichi Yamasaki, a Japanese pastor, and Reverend B.S. Haywood of the Methodist Church held a reception for Japanese laborers at the "Japanese Mission" in 1902.[97] Although there is no document to confirm it, it is plausible that the *Mii Kyokai*, established by Kakichi Yamazaki in 1899, is the "Japanese Mission" that was affiliated with the Methodist Episcopal Church in Riverside. The *Mii Kyokai* was located at Fifth Street and Mulberry Street in Riverside and appears on the map as the "Japanese Mission."[98] The Japanese Mission under the First Congregational Church of Riverside and the *Mii Kyokai* (the Japanese Methodist Church) merged in 1916 and renamed to the *Kumiai Kyokai*, or the Japanese Union Church, and permanently settled in the building of the Japanese Methodist Church.[99] Gyosuke Iseda, a contemporary member of the church, explains that the merger was a result of decreasing membership at both Japanese missions and was proposed by Miller.[100] In fact, the membership of the Japanese Methodist Church in Riverside was twenty-six in 1901 and reached its peak, seventy-six, in 1915. It suddenly dropped to

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[96] Nankanikkeijin shogyo kaigisho [Southern California Japanese Chamber of Commerse], *Minamikashu Nihonjinshi [Hisotry of Japanese in Southern California]*, 38. "A carload of Japanese arrived from Fresno on the Southern Pacific." The *Los Angeles Times*, November 21, 1901.
[97] "A reception was held yesterday at Japanese Mission." The *Los Angeles Times*, January, 26, 1902.
[98] San Born map of 1908 shows Japanese Mission on 292 Fifth Street.
[99] Mark Rawitsch, *Interview with Sumi Harada*, unpublished manuscript, 43-44.
[100] Iseda, "Shinnichika Furanku Mira No Kotodomo [Frank Miller, a Japanophile]," 14. Nankanikkeijin shogyo kaigisho [Southern California Japanese Chamber of Commerce], *Minamikashu Nihonjinshi [History of Japanese in Southern California]*, 132. Yoshida says that two denominations of American Christian missionaries in Japan formed a united Japanese mission in 1886. These two denominations are the Congregational Church and the Presbyterian Church. Ryo Yoshida, "A Socio-Historical Study of Racial/Ethnic Identity in the Inculturated Religious Expression of Japanese Christianity in San Francisco 1877-1924" (Dissertation, University of California, Berkeley, 1989), 43.

forty-two in 1916. After the *Mii Kyokai* merged with the Japanese Mission of the First Congregational Church, the membership increased to seventy-four in 1917 and reached its peak, eighty-four, in 1918.[101]

The unified missionary activity on behalf of the Riverside Japanese churches was not merely an act of local churches but a reflection of a general attitude of the American Christian missionaries. According to Ryo Yoshida, the Methodist Episcopal Church organized the Pacific Japanese Mission (originally the Pacific Japanese Conference) in the 1890s in order to promote Christianity among Japanese immigrants on the West Coast. It was originally incorporated into the Missionary Society, which was in charge of both home (domestic) and foreign missions. The Methodists treated the Japanese mission in California as a branch of the Japan mission. As Yoshida states, "[the] Methodists engaged in extensive educational work in the localities where the Japanese worked, setting up dormitories for students."[102] Riverside had an evening school, Epworth League, and a kindergarten that were operated under Methodist supervision.[103] The Epworth League in Riverside, the Methodist Episcopal Mission and the Methodist Church worked closely to educate Japanese immigrants under the guidance of Rev. Haywood.[104] The Epworth League aimed to educate Japanese youth and to encourage temperance in all regions. It was established by the Pacific Japanese Conference (the

[101] Yoshida, "A Socio-Historical Study of Racial/Ethnic Identity in the Inculturated Religious Expression of Japanese Christianity in San Francisco 1877-1924", 372-74.
[102] Ibid., 115-16.
[103] Ibid., 113-18.
[104] "Japanese Celebrate," Los Angeles *Times*, July 22, 1904. A6.

Pacific Japanese Mission) in 1899.[105] The Congregational Church started missionary work in 1876 for the Japanese immigrants as a part of the Chinese Mission of the American Missionary Association. It later became the California Chinese and Japanese Mission (1882) and finally became a part of the California Oriental Mission (1907). Like the Methodist Church, the Congregational Church emphasized education. They established evening schools in Riverside and San Bernardino.[106]

The Formation of Japanese Community in Riverside – Nationality-Based Benevolent Organizations

The building of the Japanese American community in Riverside also owed to Japanese American benevolent societies which allowed Japanese people in the United States to maintain and enhance ties with other fellow Japanese in the United States as well as at home. These nationality-based benevolent organizations for Japanese Americans later played an important role to stimulate their national loyalties to Japan during World War I and World War II among Japanese people in the United States, and many Japanese Americans financially supported Japan's war efforts. The Japanese Association of Riverside, of which Fujimoto was president between 1920 and1922,[107] was one of such benevolent associations for the Japanese immigrants and their family members, and it assisted the members with legal and social issues such as the issuance of various official documents, social networking and the dissemination of information. The

[105] Yoshida, "A Socio-Historical Study of Racial/Ethnic Identity in the Inculturated Religious Expression of Japanese Christianity in San Francisco 1877-1924", note 54.
[106] Ibid., 118-21.
[107] The War Relocation Authority, "Department of Justice File 146-13-2-12-3141."

Japanese Association of Riverside and that of other localities in Southern California was under the guidance of their umbrella organization, the Central Japanese Association in Los Angeles, and the local braches paid monthly dues, worked in coordination with the Central Japanese Association and followed the instructions from the Central Japanese Association regarding the everyday dealings in the locale. The association with the central organization was crucial in obtaining information about political, economic and cultural developments in Japan and the United States as well as maintaining one's social membership in both nations as a transnational individual.[108]

The Central Japanese Association had authority over local Japanese Associations, and the local organizations could not reject or ignore the instructions from the Central Japanese Association. The authority of the Central Japanese Association is clearly demonstrated in several incidents. For example, when a Japanese Christian in Riverside, who was only identified by his last name, Koizumi, criticized another Japanese Christian, Kichitaro Kobata (or Kohata) for his having enlisted in the Japanese Imperial Army, the Central Japanese Association blamed *Mii Kyokai* (the Japanese Methodist Church) for not intervening in the confrontation and gave official instructions that Koizumi should be reprimanded.[109] Another example is the establishment of a Japanese patriotic organization in the Japanese Methodist Church in response to a request from the Japanese Consul-General. During the Russo-Japan war between 1904 and 1905, Japanese Consul-General Ueno in San Francisco requested Japanese in the United States to form *Nanka*

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[108] Eiichiro Azuma, *Between Two Empires: Race, History, and Transnationalism in Japanese America* (New York: Oxford University Press, 2005).
[109] Nankanikkeijin shogyo kaigisho [Southern California Japanese Chamber of Commerce], *Minamikashu Nihonjinshi [History of Japanese in Southern California]*, 70.

Hokoku Gikai (the Association for Japanese Patriotism in Southern California) specifically to raise money for the Japanese Imperial Army. The Japanese in Riverside formed an association with a slightly different name, *Hoko Kai* (the Association for Serving Japan), at the Mii Kyokai (the Japanese Methodist Church) in Riverside in February, 1904. The appointed officers included Shinsei Kaneko[110]who was the first Japanese to be naturalized in California (1896) and the first president of the Japanese Association of Riverside.[111]

In order to support Japan's war effort during the Russo-Japan War, the Japanese Association of Riverside and the Japanese Methodist Church (*Hoko Kai*) raised $3,137.50, approximately one-forth of the total amount of donations raised by the Japanese in the Southern California ($12,275.50).[112] The Los Angeles *Times* stated that approximately one thousand Japanese in Riverside and San Bernardino contributed.[113] When the Japanese Imperial Army blocked the mouth of Port Arthur (Lushun) in China against the Russian fleet in 1905, the Japanese in Riverside held a celebratory party as did those in other places.[114] The Japanese American community in Riverside enthusiastically

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[110] Ibid., 60-64.
[111] Ibid., 40. According to Roy Ito, Shinsei Kaneko was granted the UNITED STATES citizenship in San Bernardino County Superior Court by Judge Otis on March 27, 1896. Ito. 2. According to the Los Angeles *Times*, Kaneko was one of the only two foreign-born Japanese who were naturalized in the United States. He was naturalized in 1891. "Many to Honor Dead Japanese: Funeral of U.S. Kaneko will be held this afternoon." The Los Angeles *Times*, February 12, 1918. II2. Regarding Kaneko's presidency in the Japanese Association of Riverside, see Wong, "The Japanese in Riverside, 1890-1945: A Special Case in Race Relations", 20.
[112] Nankanikkeijin shogyo kaigisho [Southern California Japanese Chamber of Commerce], *Minamikashu Nihonjinshi [History of Japanese in Southern California]*, 74.
[113] The Los Angeles *Times* reports that thousand Japanese who lived in San Bernardino at that time sent $40,000 to Japan. "Forty Thousand Dollars: San Bernardino Japanese Sent Much Money," the Los Angeles *Times*, February 13, 1904. A6.
[114] Nankanikkeijin shogyo kaigisho [Southern California Japanese Chamber of Commerce], *Minamikashu Nihonjinshi [History of Japanese in Southern California]*, 75.

celebrated the birthday of the Japanese Emperor in November 1905[115] at the Japanese Methodist Church.[116] It is possible that the Japanese Association of Riverside stopped attending the routine general meeting organized at the Central Japanese Association in the middle of the 1930s because of the strict supervision from the Central Japanese Association.

One incident illustrates that the nationality-based benevolent organizations were instrumental for maintaining Japanese nationalism among the immigrants. The *Wakayama Kenjin Kai* (the Wakayama Prefectural Association) of Southern California published a book, *Wakayamakenjin Hattenshi* (*The History of Success of Japanese Immigrants from Wakayama Prefecture*) in 1915 in Japanese. The book celebrated the accomplishments of the Japanese immigrants from Wakayama as part of the economic and cultural development of the home prefecture and the home country. It received much attention from local politicians and business people as evidenced by a series of congratulatory addresses. One of the messages in 1914 by the Chairperson of the Wakayama Prefectural Assembly, Fujimaro Tsuda, exemplifies the general feelings of Japanese patriots. It reads:

> No one could deny that the increase of national population and the development of the state are the most important issues in these times of the global conflict… Our empire… has not found an appropriate colony while our population has grown by 700,000 a year. We should not limit ourselves to living in such a small corner in the Orient. Needless to say, the United States of America is not our colony, but it is our duty to

[115] Ibid., 78,92.
[116] The program shows that the church took initiative in Riverside to hold the celebration for the Emperor's birthday. Japanese Union Church Materials, Harada Family Archival Collection, A1598. The Riverside Metropolitan Museum

> develop the enormous wasteland in the United States by transferring our increasing population.[117]

The Wakayama Prefectural Association *(Kenjin Kai)* published another book with the same theme in 1927, while Fujimoto was representing Riverside as president of the Wakayama Prefectural Association.[118]

Fujimoto signed up for the World War I Civilian Draft Registration (1917-1918) to fight in the United States Army. Fujimoto was one of many Japanese immigrants in California to register. The Los Angeles *Times* reported that a large number of Japanese registered in the counties of Los Angeles, Orange, San Diego, Riverside, San Bernardino, Santa Barbara, Ventura, Imperial and San Luis Obispo.[119] Since Japan and the United States were allies during World War I, it is possible that Fujimoto hoped to fight for Japan by registering through the United States Army.

Anti-Japanese Sentiment: The Alien Land Law of 1913 and the Harada Case

Hostility toward Japanese laborers existed from the time the first Japanese immigrants arrived in Riverside. It focused on two points: a monopoly in the citrus industry and rapid population growth. Nearly 3,000 Japanese laborers came to Riverside by 1900 to work in the citrus industry.[120] According to the Chamber of Commerce of Riverside, there were 600 laborers in the citrus industry in 1906, including 500 Japanese, sixty Mexicans and forty white laborers. Japanese laborers comprised more than eighty

[117] Tomimoto, *Zaibei Wakayamakenjin Hattenshi*, Introduction. Translated by Akiko Nomura.
[118] Mizushima, *Wakayama Kenjin*, 7, 150.
[119] "Many Outlying Cities Responded With Big Registration Figures: Do Their Duty Very Quietly. Only One Arrest Reported in Nine Counties, Many Japanese and Mexicans are Registered." The *Los Angeles Times*, June 6, 1917. II8.
[120] Wong, "The Japanese in Riverside, 1890-1945: A Special Case in Race Relations", 14.

percent of employment in the Riverside orchards. In the winter of 1906 in particular, there were 700 Japanese males in Riverside of which 600 worked in the citrus industry.[121]

As the Gentlemen's Agreement of 1907-08 effectively cut the ingress of Japanese laborers to the United States, the Riverside local business owners also proposed to limit employment of Japanese laborers in the citrus industry. A Los Angeles *Times* article described the high employment rate of Japanese laborers in the citrus industry (Ninety percent of the Japanese population of Riverside) as the "invasion of Japanese orange pickers into the Riverside orchards." The article reads:

> The invasion of Japanese orange pickers into the Riverside orchards has reached such proportions that only about one-tenth of the work in the orchards is done by white men…W.G. Fraser, manager of the Riverside Trust Company, one of the largest growers of oranges and lemons in the valley, said that on account of the scarcity of white labor, the company had been forced to employ Japanese laborers in order to get the fruit picked before it rotted on the trees. Other growers corroborated his statement that it was impossible to secure sufficient white labor to handle the crop and that white men did not care to go into competition with the Japanese… No definite action was taken, but the question will be agitated until some solution can be reached.[122]

As the article suggests, no measures to restrict employment of Japanese laborers in the citrus industry resulted from the anti-Japanese sentiment. Contrary to the claims of the article, the interests of Japanese laborers conflicted neither with those of their white counterparts nor with those of the white business owners.[123] Japanese continued to be the largest minority group among farm workers.[124]

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[121] Ibid.
[122] "Japanese Inroads. Study Labor of the Pickers. Riverside Employers Talk Over The Problem." The *Los Angeles Times*, October 6, 1907. I9.
[123] Wong, "The Japanese in Riverside, 1890-1945: A Special Case in Race Relations", 19.
[124] Suzuki, "Japanese American Economic Achievement, 1900-1942", 42-43.

The rapid growth of Japanese American population provoked the anti-Japanese movement in California. In 1919, James D. Phelan, United States Senator from California, asserted that the high birthrate of Japanese immigrants would eventually create overpopulation in the state. While the chance for overpopulation by the Japanese Americans alone was low, the claim of Japanese American population growth was not entirely baseless. In Riverside County Japanese American population increased more than six times from 97 to 626 between 1900 and 1920 – while the whole population increased less than three times from 17,897 to 50,827. Considering that Japanese were less than one percent of the total population in 1900, the increase within two decades is impressive. In 1920, the Los Angeles *Times* published a sensational report on the increase of non-white population including those of Japanese, Mexican (or "brown" as described in the article), and African origins. The article entitled, "White Race Diminishes" alarmed the public by implying that the Japanese would outnumber whites in California and claimed scientific accuracy by citing a study on the birth and death ratio by the City Health Officer, W.E. Wells.[125] The Los Angeles *Times* problematized the issue of Japanese population in the following year. By citing the same study, it reported on the growth of non-white population again in July 1921:

> How fast the Japanese population is gaining on that of the negro [sic] in Riverside is indicated in the annual report of City Health Officer Wells. Not only were there more Japanese births than negro, but the negro race had more deaths than the brown. According to the report there were thirty-one births and only four deaths among the Japanese, while the negro race is credited with only twenty-three births and twelve deaths. The total birth for all races for the year [was] 502, as contrasted with 316 deaths.[126]

[125] "White Race Diminishes." The Los Angeles *Times*, January 14, 1920. P. II6.
[126] "Japs Show Gains," The Los Angels Times, July 7, 1921. II9

In 1920, the Japanese made up 1.2 % (626) and African Americans 1.7 % (885) of Riverside County's population respectively.[127] The article described people of Japanese origin as more threatening than those of African origin due to their lower mortality rate. The article insinuated that non-white people were expected to have low birth rates and high mortality rates.

The population growth of ethnic minorities was, however, within the general trend of California since the late nineteenth century. According to Elliot R. Barkan, the number of foreigners doubled in states in the Southwest and on the West Coast (Arizona, New Mexico, Texas, Washington and California) between 1900 and 1920 and it more than tripled in Arizona. More than twice the percentage of immigrants arrived in the West Coast between 1914 and 1919 (17.7 %) compared with the rest of the country (7.5 %). More than one in seven of the nation's immigrants lived in the West by 1920 (2.06 million) and, in turn, they made up over one-seventh of the total population (15 %).[128] The concentration of immigrants and their children in the West, especially in California resulted from rapid industrialization. Masao F. Suzuki explains, "California's accelerated economic growth went hand-in-hand with rapid population growth, largely through migration."[129] The need for laborers kept increasing from the late nineteenth century on.

The California Alien Land Law of 1913 affected the Japanese American community in Riverside. A Riverside Japanese, Jukichi Harada, started looking for a

[127] Wong, "The Japanese in Riverside, 1890-1945: A Special Case in Race Relations", 25.
[128] Elliott Robert Barkan, *From All Points: America's Immigrant West, 1970s-1952* (Bloomington and Indiana: Indiana University Press, 2007), 241-42.
[129] Suzuki, "Japanese American Economic Achievement, 1900-1942".

house in 1915 and found an advertisement for a house on Lemon Street in the *Riverside Daily Press* on December 8, 1915.[130] He filed the deed on December 15, 1915 and registered the house under the names of his three minor American-born children on December 22. After a conversation with Harada, his real estate agent, the former house owner, and the other property owners in the neighborhood where the house was located formed a committee to persuade the Haradas not to move in.[131] On December 23, the *Riverside Daily Press* reported that the property owners in the vicinity sought to exclude Japanese from the neighborhood by offering Harada a $500 advance on the purchase price, which he refused.[132] The neighbors worried that the Haradas' presence would depreciate property values in the neighborhood, so Miguel Estudillo, a former Republican State Senator and an attorney, proposed to the property owners that the house should be escheated to the State of California as a violation of the Alien Land Law of 1913.[133] The legality of the purchase of a house by Japanese natives under their American children's name had already been examined several times by Frank C. Noble, Jukichi's real estate agent, and Issac S. Logan, the Riverside County Recorder. The legality of Japanese natives to purchase property in the names of their minor American children was confirmed by the California Attorney General Ulysses S. Webb in San Francisco.[134] On January 5, 1916 the *Press Enterprise*, Riverside's local newspaper, reported Attorney

[130] Mark Howland Rawitsch, *No Other Place: Japanese American Pioneers in a Southern California Neighborhood* (Riverside: Dept. of History, University of California, Riverside, 1983), 32.
[131] Ibid., 37.
[132] "Japanese Buy On Lemon Street" *The Riverside Daily Press*, December 23, 1915.
[133] Rawitsch, *No Other Place: Japanese American Pioneers in a Southern California Neighborhood*, 37-43.
[134] Ibid., 36, 37, 45.

General Webb's conclusion that the three children of Jukichi Harada were secure in their ownership of the house.[135]

However, Attorney General Ulysses S. Webb later claimed that he had not expressed his views regarding Japanese nationals who purchased real estate and he aligned himself with Estudillo. They filed a complaint against the Haradas in Riverside Superior Court on October 5, 1916.[136] The complaintants, Estudillo and the neighborhood committee, made two arguments: (1) the Treaty of 1911 between the United States of America and Japan did not provide for Japanese land ownership in the United States, and (2) the transfer of the property was not completed in `good faith` because Harada acquired interest in fee. Even though Harada's name did not appear on the deed, the State charged that he was the real owner of the property. Therefore, it was concluded that the house and land should be escheated automatically to the State of California under the Alien Land Law of 1913. The judgment was concluded in favor of the plaintiffs at first, but changes in the international situation with the United States and Japan as allies during World War I as well as Judge Hugh H. Craig's reservations about the first judgment, resulted in a reversal in the fall of 1918. Judge Craig ultimately concluded that Jukichi Harada was indeed within his rights in registering the property under the names of his American minor children in the fall of 1918. He stated:

> Doubtless many of the neighboring residents, as well as others, object to the presence of the defendants as neighbors but that is not sufficient reason for depriving these children of their property. The law is not sufficiently

[135] The Press Enter-Prize.
[136] Rawitsch, *No Other Place: Japanese American Pioneers in a Southern California Neighborhood*, 48.

> broad to deny the right to own land to the American-born children of aliens ineligible for citizenship.[137]

James H. Charleton, a historian of the National Park Service, explains that interest in *California v Harada* had expanded beyond Riverside by mid-1916. In a fit of paranoia, California newspapers disseminated a rumor that the Japanese immigrants were "preparing to take over large tracts of real estate"[138] and "would conquer California first and then move on to the rest of the country."[139] The United States continued to curtail the freedom and prosperity of the Japanese community. The United States Supreme Court officially denied Japanese immigrants the right to naturalization in the ruling of *Ozawa v United States* in 1922, making them "aliens ineligible for citizenship."[140] The Anti-Japanese movement culminated in the enactment of the 1924 Immigration Act that halted Japanese immigration by setting annual immigration quota for each nationality based on group's population in the United States in 1890. In spite of these actions against Japanese immigrants and their families, the Japanese population in Riverside increased and developed more fully in the 1930s.

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[137] Consulate-General of Japan, Documentary History of Law Cases: Affecting Japanese in the United States, Arno Press, New York, 1978, 736.
[138] NPS Form, 7.
[139] Tetsuden Kashima, *Judgment without Trial: Japanese American Imprisonment During World War II* (Seattle: University of Washington Press, 2003), 15.
[140] Ibid., 14.

Chapter 3

The Japanese American Community in Riverside, 1930s

Chapter 3 demonstrates that the assimilation of the Riverside Japanese American community in the dominant society and the preservation of the Japanese cultural traditions were not conflicting ideologies. Fujimoto noted in his diary numerous times that his Nisei daughters dressed in *kimono* or the Japanese traditional clothes to the public school. The local newspapers often reported that Japanese people made a public display of their culture at civic events and festivals. It is seemingly contradictory that Japanese people emphasized their cultural distinctiveness in public when the anti-Japanese sentiments reached its peak. However, this chapter finds that the utilization of the cultural distinctiveness for the dominant American society was the strategy for the survival of Japanese Americans. The Riverside Japanese American community extended a social network outside the ethnic community while consolidating the intra-community network at the same time. As shown in Chapter 2, the anti-Japanese sentiments reached its zenith during the 1920s during which the United States government denied the rights of Japanese nationals to naturalize in the Supreme Court ruling of the Ozawa case in 1922.

Chapter 3 shows efforts of the Japanese American community to cope with the anti-Japanese sentiment. It demonstrates how the denial of the rights of naturalization and the stoppage of the Japanese immigration to the United States dramatically changed the ideas and practices of assimilation in the Riverside Japanese American community. This chapter employs two examples. The Beaumont Cherry Blossom Festival (the

Festival) 1930-1933 illuminates the efforts of the Riverside Japanese American community to fulfill the needs of the American dominant society, especially in the development of ethno-tourism and the international trade relations. The Festival evidences the strategy of the Riverside Japanese American community to assert their presence in the dominant society.

The second example is the study trip of Nisei to Japan or the Nisei Study Corps during the late 1930s. It signifies the efforts of the Japanese Americans to educate Nisei to become a "bridge" or mediator between the United States and Japan and to help Japan rise as an equal partner of the United States.[141] Fujimoto thought that an understanding of the Japanese language as well as the Japanese cultural traditions was crucial for his children. In fact, when his two oldest daughters, who were also the oldest among the siblings, were ready, Fujimoto sent them to the post-high school education in Japan. In order to avoid infusing his children with the intolerant Japanese militaristic nationalism, Fujimoto carefully chose Keisen Girl's School, a Christian academy in Tokyo, Japan. Fujimoto hoped his daughters would learn to understand the strength of the Japanese culture and to be proud of their cultural background. He also hoped that they would become better people by further embracing Christian teachings.

As historian Shelly S. Lee explains, the Japanese in the United States sought for "*gaimentaki doka*" or the external assimilation rather than a holistic assimilation after the

[141] Eiichiro Azuma, ""The Pacific Era Has Arrived": Transnational Education among Japanese Americans, 1932-1941," *Educational History* 43, no. 1 (Spring, 2003).

Ozawa case of 1922 denied their rights of naturalization.[142] The idea of external assimilation literally means assimilation of the outlook such as clothing and behavior but it had a broader implication that reflected their desperate need for acceptance from the American dominant society. In order to gain social recognition or denizenship, they actively participated in the public events and extended the social network outside the ethnic community. In the rising need of international trade and peace during the 1930s, the Japanese in the United States utilized their cultural uniqueness for the development of the ethno-tourism industry with the municipal governments and entrepreneurs. They fully utilized the cultural distinctiveness as a way to advocate their social presence, rather than a stigma of the lack of capability to assimilate.

According to historian Eiichiro Azuma, Japanese intellectual Inazo Nitobe, who studied at Johns Hopkins University, tried to solve the apparent differences between the Japanese and American cultures by stressing the commonalities between "Bushido, the ethical system of *samurai* warriors and the modern Japanese nation, and Christianity, the basis of Western Civilization."[143] Nitobe argued that Japanese and Americans could reconcile the differences by "sharing compatible moral precepts and cultural qualities."[144] According to historian Yuji Ichioka, this thinking resonated not only among Japanese intellectuals, but also to American intellectuals and businessmen who sought peace and

[142] Shelley S. Lee, "The Contradictions of Cosmopolitanism: Consuming the Orient at the Alask-Yukon-Pacific Exposition and the International Potlatch Festival, 1909-1934," *Western Historical Quarterly* 38 (2007).
[143] Azuma, ""The Pacific Era Has Arrived": Transnational Education among Japanese Americans, 1932-1941," 45.
[144] Ibid.

trade in the Pacific.[145] In Riverside, the creation of the Annual Beaumont Cherry Blossom Festival (the Festival) in 1930 exemplified the ideological conformity between Japanese and Americans intellectuals, who sought international peace and commercial expansion. Toranosuke Fujimoto and his family joined other Japanese families to participate in the Cherry Blossom Festival.

Displaying the "Japanese Culture": the Beaumont Cherry Blossom Festival

The Beaumont Cherry Blossom Festival opened in the City of Beaumont, east of Riverside, a remote city in the County of Riverside, in spring between 1930 and 1933 under the sponsorship of the Beaumont Rotary Club and the city of Beaumont. It was purportedly the first Japanese Cherry Blossom Festival held in the United States.[146] Guy Bogart, Chairperson of the Beaumont Rotary Club, representatives from the Los Angeles Japanese Chamber of Commerce, and several local chapters of Japanese Associations including Los Angeles, Imperial and Riverside counties, put the program together.[147] The Festival consisted of *sakura gyoretsu* (cherry blossom march) by Japanese girls in *kimono*, or Japanese traditional dresses, *yari yakko* (a march of young men dressed like attendants of a feudal lord during the Edo period, throwing feathery decorated spears each other), "child fantasy dance" by the Yamato School of Riverside and the flower dance and *kappore* (a prayer for rich harvest).[148] The Los Angeles *Times* celebrated the

[145] Ibid.
[146] "Cherry-Blossom Festival," The Los Angeles *Times*, March 29, 1930.
[147] "Beaumont Festival Approved: Rotary International Director Lands Spirit of Cherry Fete Plan," The *Los Angeles Times*, February 20, 1930.
[148] "Cherry-Blossom Festival," The Los Angels *Times*, March 29, 1930.

program as a "joint of East and West."[149] Reportedly, 120,000 visitors gathered at Cherry Valley, a recreational park owned by the County of Riverside.[150]

As the Festival was an enormous success by attracting 120,000 tourists when the population of Beaumont was only 1,322,[151] it quickly gained endorsement from local and state organizations including the Riverside County Chamber of Commerce, the Los Angeles County Chamber of Commerce, the California Chamber of Commerce, and the Automobile Club of California. The Los Angeles Chamber of Commerce especially saw great merit in it with regards to the ongoing development of Japanese and trans-Pacific trade and tourism to boast of its geographical and cultural association with Asia. In the letter sent to the Beaumont Rotary Club, A. G. Arnoll, secretary and general manager of the Los Angeles Chamber of Commerce, stated that the further development of the Festival would help them publicize **"**not only the Orient in California, but also California in the Orient."[152]

Noting the need of a bigger facility, Bogart approached to the Beaumont Irrigation District (what is now Beaumont/ Cherry Valley Water District), asking for the use of their Noble Canyon properties, which consisted of two hundred eighty acres covered with live oaks and other trees. The area included a natural amphitheater with a capacity for holding 75,000 – 100,000 people. Bogart hoped create a large county park,

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[149] "Festival Joins East and West," The Los Angeles *Times*, March 31, 1930.
[150] "Cherry Fete Held: Many Japanese and Americans at Beaumont Event," The Los Angeles *Times*, May 4, 1930. I13. The number of visitors is not unknown and cannot be confirmed due to the lack of data. Another Los Angels *Times* article reported that 32,000 people visited in 1930. "Cherry Time Festival Set," The Los Angels *Times*, January 25, 1931.
[151] Steve Lech, "Bogart Bowl's 'Noble' Beginning", 1, unpublished manuscript, lend from Lech to Nomura.
[152] "Cherry Festival Aided," The Los Angeles *Times*, December 29, 1930.

which opened to picnickers and campers, while building the amphitheater in a Japanese style, possibly imagining Mount San Gorgonio as Mount Fuji.[153] The District agreed to offer the county a rent-free, ninety-nine-year lease for the plot of two hundred acres and offered the remaining eighty acres for sale. In place of the county, which was unable to pay $2,500, Bogart solicited contributions from twenty-five businessmen of Beaumont to loan one hundred dollars each to the County and finally bought the land in summer 1931. The residents of Beaumont volunteered to build roads into the park and to lay out the amphitheater. The Beaumont Irrigation District promised to lay pipes to bring water into part of the park.[154]

Festival, Peace Movement and Friends of Japanese Americans

It is not coincidental that the Festival involved two important individuals who were central to the peace movement in Riverside: Frank A. Miller, proprietor of the Mission Inn hotel; and Guy Bogart, chairperson of the Beaumont Rotary Club. The participation of businessmen in the peace movement is illustrative of corporatism, a unique form of political economy during interwar years that "call[ed] for the organization of society along the lines of functional economic units that…[is] self-governing and self-regulating…, cognizant of the eroding distinctions between public and private sectors (i.e., national political institutions and the marketplace), and theoretically committed to

[153] Lech, Ibid., 1, "Cherry Time Festival Set: Funds Made Available for Beaumont's Fiesta," The Los Angeles *Times*, January 25, 1931.
[154] "Cherry Time Festival Set: Funds Made Available for Beaumont's Fiesta," The Los Angels *Times*, January 25, 1931, Lech, Ibid.,1.

harmonious cooperation out of a sense of community, social responsibility, and devotion to efficiency."[155]

American peace movement after World War I was significantly unique in that it was "practical" or "scientific" as opposed to "sentimental" of the prewar movement.[156] Unlike the movement in the1830s and 1840s that grew out of such moral and social reform movements as temperance and religious perfectionism and abolitionism,[157] the modern peace movement "determined to pass beyond moral preachment."[158] The new peace movement sought peace through law and order such as the armament restriction and multilateral regional agreements.[159] Historian Charles DeBenedetti explained that trade treaties and partnership would expand American business in less-developed countries in a way that was not precisely imperialistic.[160] American businessmen "found highly agreeable the undemanding and nationalistic assumptions of the movement: American institutions would be copied at an international level; American commercial operations and investments abroad would be increased through international stability; no economic or political limitations upon, or sacrifices by, the United States would be

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[155] Charles DeBenedetti, *Origins of the Modern American Peace Movement, 1915-1929* (Millwood: KTO Press, 1978), 251-52.
[156] Charles Roland Marchand, *The American Peace Movement and Social Reform, 1898-1918* (Princeton: Princeton University Press, 1973), 4-5. Charles DeBenedetti, "Origin of the Modern American Peace Movement,"DeBenedetti, *Origins of the Modern American Peace Movement, 1915-1929* ix.
[157] Marchand, *The American Peace Movement and Social Reform, 1898-1918*, 4.
[158] Charles DeBenedetti, "Peace History, in the American Manner," *The History Teacher* 18, no. 1 (November, 1984): 84. DeBenedetti defines "practical peace advocates" as those who determined to pass beyond moral preachment, which were the major causes of the American peace movement during the nineteenth century.
[159] John Whiteclay Chambers, *The Eagle and the Dove: The American Peace Movement and United States Foreign Policy, 1900-1922* (Syracuse, NY: Syracuse University Press, 1991), xiv. DeBenedetti, "Peace History, in the American Manner," 83.
[160] DeBenedetti, *Origins of the Modern American Peace Movement, 1915-1929* xi.

required."[161] The Annual Beaumont Cherry Blossom Festival provided an ideal opportunity for such business leaders who aimed to consolidate the country's corporate by extending order at home and abroad.[162]

Frank Miller's engagement in the movement began as early as 1925 and he became an advocate for the United States-Japan friendship.[163] Miller had dedicated the new Rotunda Wing of the Mission Inn, to international peace.[164] He was a friend of David Starr Jordan, who had been a prominent peace advocate since the early twentieth century as the former president of the World Peace Foundation as well as Stanford University.[165] In the 1920s and 1930s Miller annually hosted a doll festival for Japanese girls at the Mission Inn at which Fujimoto's daughters attended.[166] The doll festival of spring 1927 especially attracted attention from the dominant society because he taught Nisei about Ume Tsuda, a Japanese woman who was the youngest member of the Iwakura Mission of 1871 and a prominent leader of women's education in Japan. Miller intended to invite her and other graduates of Bryn Mawr College, including Henry Van Dyke, poet and a university professor.[167] The local Japanese honored Miller's contribution to the United States - Japan friendship by publishing his biography in Japanese in 1928, *Frank Miller: A Japanophile* (*Shinnichika Furanku Mira no kotodomo*).

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[161] Marchand, *The American Peace Movement and Social Reform, 1898-1918*, 97.
[162] DeBenedetti, "Peace History, in the American Manner," 79.
[163] "Finds Japanese Pacific: Leaders Staunch World Peace Advocates and Scoff at War Talk, Says F. A. Miller," the *Los Angeles Times*, December 14, 1925.
[164] Lech, Ibid., 1.
[165] DeBenedetti, "Peace History, in the American Manner," 84. Joan M. Jensen, "When Women Worked: Helen Marston and the California Peace Movement, 1915-1945," *California History* 67, no. 2 (June,1988): 122. "Finds Japanese Pacific: Leaders Staunch World Peace Advocates and Scoff at War Talk, Says F. A. Miller," the *Los Angeles Times*, December 14, 1925.
[166] The Interview with Lily Taka, July 17, 2008.
[167] "Japanese Doll Fete Scheduled: Distinguished Authors to Assist at Affair to be Given at Riverside," The Los Angeles *Times*, February 27, 1927.

This small pamphlet highlighted the efforts of Miller to offer his hotel facilities for Japanese festivals and to protest the Japanese exclusion laws.[168] Mutual aid-giving between Miller and Japanese during the 1920s appeared extensively in local newspapers as well as almanacs of Japanese immigrant history.

The influence of Miller's involvement in the United States-Japan friendship did not remain personal. Rather, it significantly changed the way people conceived Japanese and Japanese Americans in the community. In a positive response, Japanese gardeners volunteered to create the "oriental garden" around the "peace testimonial bridge" on Mount Roubidoux in November 1925. Mount Roubidoux was an important marker of the city's Christian character and its idealism. The building of the oriental garden on Mount Roubidoux injected the Japanese into the city's public memory: as Miller was sanctified as an equal of Father Junipero Serra, a Franciscan missionary leader in the eighteenth century, Japanese volunteers were revered as "humble devotees" and their hard work seen as sacrifice and service to God.[169]

Miller and Bogart utilized education as another venue for peace movement. Miller founded the Institute of World Affairs (or Institute of International Relations) with California intellectuals such as Henry M. Robinson, Raphael Herman, Harry Chandler, Colonel Milton A. McRae, Robert Millikan, and Rufus B. von KleinSmid. Modeled on the Institute of Politics at Williamston, Massachusetts, the institute aimed to "provide for the people of the far west an opportunity to discuss current international problems and to

[168] Gyosuke Iseda, "Shinnichika Furanku Mira no kotodomo [Frank Miller, A Japanophile," the Japanese Association of Riverside, 1928.
[169] "Japanese Offer Volunteer Labor," The Los Angeles *Times*, November 6, 1925.

become familiar with diverse views of the various governments."[170] The Mission Inn held the first conference of the Institute of World Affairs in December 1928 and continued to sponsor annual conferences until the 1960s. Judge John Raymond Gabbert, a local historian, witnessed the program and stated that it represented "the best thought of scholars of the Pacific Coast" and boasted the participation researchers from abroad. He expressed expectations that the institute would "create a better understanding among nations in the home that permanent peace may be eventually established."[171]

Bogart, on the other hand, sought to create a better understanding of other countries outside academia through verbal and written communications during his presidency at the Beaumont Rotary Club. In September 1929, he organized twelve joint meetings between the Rotary Clubs of Riverside and San Bernardino counties regarding the international peace cause. The Rotary Club of Beaumont hosted the first Japanese District Rotary Conference and arranged letter exchanges between Japanese children and students of Beaumont High School.[172] These private conferences and unofficial communications made a significant contribution to the American international studies before the mid-century during which the academia had not yet paid much attention to the subject.[173] As historian Charles Chatfield explained, peace organizations, as exemplified by the Carnegie Endowment for International Peace, enthusiastically studied the

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[170] John Raymond Gabbert, *History of Riverside City and County* (Riverside: Record Publishing Company, 1935), 312-13.
"The park was dedicated for international good will and brotherhood: man's welfare and peace. Frank Miller, the founder of the Institute of International Relations was the chairman of the day." The *Press-Enterprise*, October 19, 1931.
[171] Ibid.
[172] "Rotarians Hear Japanese Speak in Joint Meeting," The Los Angeles *Times*, September 11, 1929.
[173] Robert A. McCaughey, "In The Land of the Blind: American International Studies in the 1930s", *Annals of the American Academy of Political and Social Science*, Vol. 449 (May 1980), 1-16.

international affairs because research and public education was a crucial means to change one's minds.[174]

Bogart and Miller originally organized the Cherry Festival as another venue for the peace movement, which was more open to the public than an academic conference and an ethnic festivals. The Festival provided informal settings for the peace movement unlike the formal counterparts such as political and religious conferences: "While conferences among the powers, efforts of trained diplomats, pressure exerted by religious and civic bodies all have a bearing on promoting world harmony, nothing goes so directly to the heart of the peace cause as a gathering together of the nationals of two countries in joyous and picturesque communion," as the Los Angeles *Times* reported.[175] The expanded site was officially dedicated to the international peace and became "the International Park" in 1931.[176] Republican United States Senator Samuel M. Shortridge of California and a supporter of the Kellogg –Briand Pact of 1929, was a keynote speaker at the dedication ceremony.[177] The ceremony began with mixing water from various cities and countries as a symbol of international harmony: "Waters from the Nile where Moses slept as a babe in the bulrushes and the mighty sweep of Rio de Janeiro [mingled] with the Metropolitan Water district's Colorado river flow; with the fluid of the Father of

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[174] Charles Chatfield, *For Peace and Justice; Pacifism in America, 1914-1941* (Knoxville: University of Tennessee Press, 1971), 97-98.
[175] "Cherry-Blossom Festival," the Los Angels *Times*, March 29, 1930. A4.
[176] "An International Park," The Los Angeles *Times*, January 29, 1931.
[177] "Program Held at Beaumont's Park of Peace," the *Press-Enterprise*, October 19, 1931. The Kellog-Briand Pact of 1929 renounced war as an instrument of national policy while it lacked any enforcement provisions. David B. Hartley and Katherine Hartley, "The 1927 American-Japanese Friendship Doll Exchange and the Dream of International Peace," *South Dakota History* 36, no. 1 (Spring, 2006): 36. According to Charles DeBenedetti, the pact was a result of Coolidge administration's arbitral practices. It concluded the opening phase of the modern American peace movement, which was sought in the relationship with national policy making in an age of normalcy. DeBenedetti, *Origins of the Modern American Peace Movement, 1915-1929* x.

Waters and the banks of the Wabash far away; with Lake Michigan's offering from Rotary International headquarters; with Mexican, Canadian, London and the far nations of the globe –together with Beaumont's own mountain drinking water."[178] The water was applied to the "Grove of Nations," which consisted of California native trees as well as trees from various parts of the world. [Figure 5] The honorary guests included national and local leaders of social reform organizations including David Starr Jordan and Frank A. Miller. Other guests included W.L. Clendennon of the Japan-American Society and Mrs. Sherwood, president of the Los Angeles Federation of Women's Clubs.[179] As historian David Glassberg revealed in his analysis on American civic pageantry, an amalgamation of various institutions -- municipal, economic, educational and ethnic -- was a unique characteristic of public festivals. "Like many of the period's reform coalitions, differences between constituent groups were submerged in vague language [and] unbridled enthusiasm."[180]

The theme of international peace was especially timely for the year prior to the 1932 Olympic in Los Angeles. Bogart, newly appointed as Director of Public Relations for the City of Beaumont, called the Olympic Games "California's greatest opportunity since the gold rush."[181] He thought that the natural appeal of the International Park would attract more than a million visitors to California and estimated that the cost for preparation, approximately $1,000 would bring back many times that amount to

[178] "An International Park," The Los Angeles *Times*, January 29, 1931.
[179] "Cherry-Blossom Festival," the *Los Angels Times*, March 29, 1930. A4.
[180] David Glassberg, *American Historical Pageantry: The Uses of Tradition in the Early Twentieth Century* (Chapel Hill: University of North Carolina Press, 1990), 113.
[181] Guy Bogart, "Some Notes on Olympic Year and International Park: With Special Reference to Japanese Cherry Blossom Festival of April 3," lend to Nomura by Steve Lech.

Riverside County. Anticipating the lack of funds, Bogart proposed either to operate the Festival under the joint budget with the Ramona Outdoor Play, Riverside's another tourist attraction or to sacrifice the Orange Show, which was usually held in February, a month prior to the Festival. Bogart asserted, "Even in the face of hard times, [the County of Riverside could] hardly afford not to spend the money that [would] bring into money from foreign countries and all over the nation far in excess of anything we can put into the development of International Park."[182]

The Festival provided a perfect opportunity for the Japanese American community in Riverside to express their social contribution to the dominant society. As historian Phoebe S. Kropp has shown in her analysis on California's cultural memory, the romanticization of the Spanish and Mexican pasts resulted in commercial boosterism in Southern California.[183] With the rising desire for tourism and international trade during the 1930s, the Festival soon became one of the four special events in Riverside's ethno-tourism that included the Ramona Pageant, the Desert Play and the Mocking Bird [Figures 1 - 9].[184] While the distinctiveness of Japanese culture was a sign of their un-assimilated status of Japanese Americans prior to the 1910s, the utilization of their cultural distinctiveness was necessary to attain external assimilation in the 1930s, and the preservation of the Japanese culture became an important tool for the external assimilation of the Japanese American community.[185]

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[182] Guy Bogart, "International Park Budget Plan for 1932," lend to Nomura by Steve Lech.
[183] Phoebe S. Kropp, *California Vieja: Culture and Memory in a Modern American Place* (Barkeley: University of California Press, 2006).
[184] Unprocessed manuscript, The Mission Inn Museum, Riverside, California.
[185] Yuji Ichioka, *Before Internment: Essays in Prewar Japanese American History*, ed. Gordon H. Chang and Eiichiro Azuma (Stanford: Stanford University Press, 2006), 15.

CHERRY BLOSSOM FIESTA TODAY

Beaumont to Have Elaborate Program

Japanese Dancing Girls Will Appear

[Figure 1][186]

"Cherry Blossom Festivl Today," Los Angeles *Times*, April 3, 1932

[186] "Cherry Blossom Festivl Today," Los Angeles *Times*, April 3, 1932

[Figure 2][187]

Japanese Girls in Kimono, Los Angeles *Times,* March 27, 1933

[187] Los Angeles *Times,* March 27, 1933

[188] Mission Inn Museum, Riverside, California.

[Figure 4]

"*Yari yakko* (Dance with Spears)"[189] Mission Inn Museum, Riverside, California

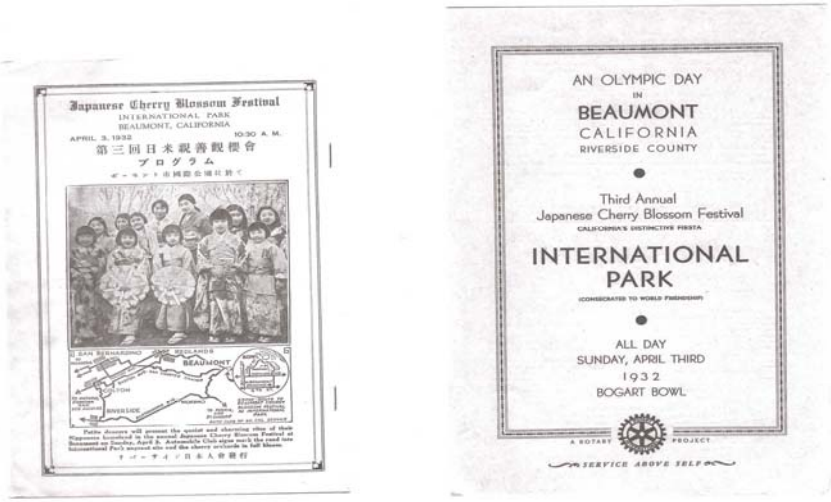
[189] Mission Inn Museums, Riverside, California.

International Good Will Expressed in Lovely Setting

[Figure 5][190]

"International Good Will Expressed in Lovely Setting," Los Angeles *Times,* Mrach 27, 1933

[190] "International Good Will Expressed in Lovely Setting," Los Angeles *Times*, March 27, 1933



[Figure 6]

Programs of the Third Annual Japanese Cherry Festival[191]

[191] Mission Inn Museum, Riverside, California.

[Figure 7]
Pamphlet for Riverside Ethno Tourism[192]

[192] Mission Inn Museum, Riverside, California.

Preservation of the Japanese cultural traditions: Keisen Girls' School, Tokyo, Japan.

As explained in the previous chapters, Fujimoto and many Issei firmly believed that Christian teachings would improve humanity of the Japanese people and the country. Supported by this belief, Fujimoto volunteered to teach the Bible Study at the Japanese Union Church for the Issei people. He also believed that the understanding of the Japanese language was crucial for that of the Japanese cultural traditions. He volunteered to teach Japanese at various locations in Riverside. Unlike *gakuen* or the Japanese language institutions at which Issei teachers taught Nisei the Japanese language based on the Japanese public school textbooks, Fujimoto used the Bible as teaching material and taught moral education.

Like the idea of assimilation, the Japanese language schools underwent transformations under pressure from the anti-Japanese sentiments in the 1920s when the California State Legislature regulated the operation of foreign language schools (1921). In order to avoid misidentifying them from associating with the Japanese public schools, the Japanese language schools replaced the term "*shogakko* (elementary school)" with "*gakuen* (institution)" in the official name of their schools because the former might be identified mistakenly as the same as Japanese elementary schools in Japan.[193] They also changed the curriculum and redefined the mission: the Issei educators in the United States focused on intellectual education (history, language and geography) and did not include moral education as one of the core components, which marked a departure from

[193] Ichioka, *Before Internment: Essays in Prewar Japanese American History*, 20.

the standard school operation in Japan.[194] The Japanese moral education, in particular, was strictly based on the Imperial Rescript of Education of 1890. However, in the United States, Issei educators "interpreted the Rescript as broadly as possible in order to avoid from hindering the children's ability to adapt to American society." For example, they advised associates to focus on its universal precepts, such as the exhortation to 'extend benevolence to all'"[195] The new school mission was set a goal to supplement "good civic education… based on the American public schools.[196]

The Riverside Gakuen was located in Casa Blanca (7345 Lincoln Ave., Riverside, CA 92504), one of four districts in which the Japanese concentrated their homes. The Riverside Gakuen was neither equipped with a permanent building nor full-time teachers and staffs; Issei parents took a turn to run the institute and rented a building from the Sanematsu family. They taught the Japanese language as well as Kendo (martial arts) and hosted various social events such as movies and students' talent shows. Fujimoto believed that physical strength was necessary for the development of a person, and he took his sons, Joji (George Fujimoto) and Mitsuru (Charles Fujimoto) to Kendo lessons beginning in 1935, when they were about ten years old.[197] For those who lived in other areas in the City of Riverside, the Issei utilized private homes as a classroom. For example, "The Amamoto Hall," as Fujimoto called it, was the Amamoto family's residence on Howard and 14th Street. The Amamoto family rented the house from the Harada family, who won the law suit filed against them under the California's Alien

[194] Ibid., 16.
[195] Ibid., 15.
[196] Ichioka, *Before Internment: Essays in Prewar Japanese American History*. 20.
[197] The Interview with Lily Taka, July 17, 2008.

Land Law in 1916 and opened the first floor for the community. Three miles away from the Amamoto Hall, Fujimoto and other Issei men, Hiroto, Sanematsu and Ohno, also opened their homes and took turns holding Japanese classes twice a week. These Issei teachers sometimes instructed the class with their hand-made teaching materials such as a chart of Japanese letters.

Fujimoto was not alone in the Japanese American community to think that the learning of Japanese traditions was necessary for the growth of their Nisei children in the United States. During the height of the anti -Japan agitation in the 1910s, the Issei intellectuals coined the so-called "twin internationalist ideals."[198] One of the twin ideals was the "Pacific Era," by which Issei intellectuals claimed that the Asian countries would rise from their inferior status in the world of international politics and would lead the world like the United States. The other ideal was that Nisei would take up an important role as a mediator between Japan as a bridge of understanding between two counties.[199]

Initiated by *Nichibei Shimbun,* a Los Angeles- based Japanese newspaper company and emulated by other newspaper companies, Issei parents organized *kengakudan* or the Nisei Study Corps that traveled to Japan to learn about Japanese culture and history. The study corps aimed to give post-high school Nisei children to a visit to their ancestral land and educate to promote friendly relations between the United States and Japan.[200] The transnational educational practice became popular within two decades and peaked in the early 1930s. More than fifteen hundred Nisei visited Japan

[198] Azuma, Pacific, 41-42.
[199] Azuma, Pacific, 41-42.
[200] Ichioka, *Before Internment: Essays in Prewar Japanese American History*, 53.

through this special study tour.[201] The growing influx of Nisei students resulted from the decline of the Japanese yen relative to the United States dollar, which made it half as expensive to attend secondary schools in Japan as in the United States.[202]

In order to respond to the influx of Nisei children, Japanese schools, both public and private, began accepting "foreign citizens of Japanese ancestry" in the early 1930s.[203] For example, Keisen Girls' School, a private Christian academy, established *ryugakuseika* or the department of international students with a special program for students from abroad, in 1934. Michi Kawai, founder and president of the school, had studied at Bryn Mawr College, Pennsylvania. During a lecture tour to the United States in 1934, Kawai discussed educational problems with Issei Christian leaders and decided to offer her assistance.[204] While Keisen Girls' School had accepted foreign (non-Japanese) students from the former Japanese colonies, mainly from China and Korea, into the regular program and gave the same education as Japanese students, Kawai established the international students department only for Nisei from the United States, including Hawaii. Kawai thought that Nisei in the United States faced unique problems because of the possibility of war between the United States and Japan.[205] Unlike other educational programs for Nisei in Japan, Keisen's international student department avoided ideological education regarding Japan's war effort. Instead, it contained an educational

[201] Azuma, ""The Pacific Era Has Arrived": Transnational Education among Japanese Americans, 1932-1941," note 2, 39-40. Ichioka, *Before Internment: Essays in Prewar Japanese American History*, 33.
[202] Azuma, ""The Pacific Era Has Arrived": Transnational Education among Japanese Americans, 1932-1941," 47.
[203] Ibid.: 48.
[204] Ibid.: 58.
[205] It did not accept Nisei children from Mexico and Canada. Conversation with Prof. Toshiko Yoshioka Aug. 27, 2008.

program embracing the "domestic' sphere," such as Japanese language, history, horticulture, tea and flower arrangements and trips.[206] Keisen employed English-speaking teachers to teach Nisei.[207]

Fujimoto felt that the Keisen Girls' School fulfilled his need to teach his children about the Japanese cultural traditions and the Christian faiths. In 1934, Fujimoto sent his oldest daughters, Yuriko (Lily) and Miyeko (Doris) to a meeting with a representative of Keisen Girls' School in Riverside. The meeting was an official screening to select suitable high school graduates for the newly established international student department.[208] After the meeting, the school representative encouraged Yuriko and Miyeko to enter the program.[209] Fujimoto himself wanted to learn more about Nisei transnational education and attended a lecture on the subject given by Reverend Toyohiko Kagawa, who visited Los Angeles from Japan at that time. Reverend Kagawa was a prominent Christian leader and an advocate for "Christian Socialism," which focused to the relief work for the poor in Japan. Reverend Kagawa and Kawai were acquaintances and had worked for the Japan National Christian Fellowship. Fujimoto gained confidence in the Keisen Girls' School and exchanged information with other Issei parents in Riverside. On April 30, 1935, he received a letter from an Issei woman, Sakai, wife of Hiroshi Sakai in Indio, discussing the best school for Nisei. He wrote her

[206] Lily Taka (Yuriko Fujimoto) remembers trips to the School of the Blind, St. Luke's Hospital, Yasukuni Jinja (Shinto temple), and suburban cities such as Nara, Shizuoka and Odawara, Interview with Lily Taka, July 21, 2008.
[207] Letter to Sakai, the Fujimoto Diaries, in memoranda section, 1935.
[208] Ichioka, *Before Internment: Essays in Prewar Japanese American History*, 34.
[209] Interview with Lily Taka, July 21, 2008.

back with detailed information about the program and estimated expenses at Keisen.[210] In the letter he stated that Keisen would not "replace American education with the Japanese, but [would extend] the American educational foundation by adding the virtue of the Japanese education. He thought that the education of Japanese history and the language should mean to enhance the American educational foundation of Nisei.

Yuriko and Miyeko sent an application through Japanese who lived in Los Angeles, who contacted Keisen regarding their admission.[211] Within two months, they received an acceptance letter through another Issei man.[212] Yuriko and Miyeko got aboard the *Tatsuta Maru*, carried by Yusen, with their friends, Shoji Kiyoko of Upland and Kaoru Irleen Sakai of Indio. These girls had also enrolled in Keisen in the same year (1935). They would become the first graduate class.[213] The reputation about Keisen was so high among Issei Christian parents in Riverside that another Nisei girl, Nakako Yoshizumi, enrolled in the same program in the following year.[214] Yuriko and Miyeko arrived at Yokohama on July 31, 1935 and met Fujimoto's relatives. They travelled with their newly-met relatives to Kagoshima Prefecture in the southern island of Japan, where Fujimoto's mother lived at that time. They arrived at Kagoshima on August 21 and stayed there until the end of the month.[215]

After returning to the United States in September 1937,[216] Yuriko moved to Los Angeles to take up domestic work in an American family, making $30 a day while

[210] The Fujimoto Diaries, 1935. Memoranda section.
[211] Fujimoto Diaries, May 11, 1935.
[212] Fujimoto Diaries, July 5, 1935.
[213] Fujimoto Diaries, July 13, 1935, July 14, 1935, January 1, 1938.
[214] Fujimoto Diaries, June 30, 1936.
[215] Fujimoto Diaries, September 20, 1935.
[216] The Fujimoto Diaries, January 1, 1938.

attending Los Angeles City College. She met her future husband, Harry Takayanagi at a conference, and they got married on June 29, 1941. They lived in an apartment in Rosemead, and Yuriko took a job as a secretary of the principal at the Rosemead School.[217] Miyeko remained in Riverside and found a job in a flower shop that her uncle, Sugi, owned in Redlands, California.

Historian Eiichiro Azuma suggests that the Nisei study corps failed to fulfill the purpose of rearing of elite Nisei leaders,[218] but Keisen graduates in Riverside played an important role to become a "bridge" between Japan and the United States. When Kawai and Reverend Kagawa came back to Riverside in 1941 for a religious conference at the Mission Inn, Sakai Irleen Kaoru of Indio, the class of 1937, served as an assistant for Kawai.[219] Bishop James G. Raker of Los Angeles, who recently returned from a visit to the Asia,[220] organized the meeting at the Mission Inn, Riverside. He invited sixteen representatives of American churches and the nine representatives from the Japan National Christian Fellowship. Kawai and Reverend Kagawa were members of the Japanese National Christian Fellowship headed by Bishop Yoshiyuki Abe.[221] The conference discussed the Religious Bodies Law implemented in Japan in 1940, which raised a suspicion among American missionary boards that the law would "purge Christian missions of their foreign elements and reduce Christianity to the status of a

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[217] Interview with the author, Lily Taka (Yuriko Fujimoto), July 21, 2008.
[218] Azuma, ""The Pacific Era Has Arrived": Transnational Education among Japanese Americans, 1932-1941," 68.
[219] The Fujimoto Diaries, April 21 – 29, 1941.
[220] "Japanese Coming to Religious Conference Here," Riverside Daily Press, April 19, 1941. Pg. 4.
[221] Michi Kawai, *Kawai Michiko Bunshu ̄"Meiji No Joshi" "Joshi Seinenkai" Yori* (To ̄kyo ̄: Keisen Jogakuen Shiryo ̄shitsu, 1985). 583.

minor sect within the Shinto nationalist cult."[222] The conference in Riverside preceded two similar meetings in Atlantic City, New Jersey, and Chicago, Illinois.[223]

Having met with Reverend Kagawa and known Kawai, Fujimoto invited them to his house for dinner during the conference. As Kawai utilized horticulture for her school curriculum and Reverend Kagawa encouraged growing food in his relief work in Japan, Fujimoto showed them his truck farm and walnut trees. While his daughters, Yuriko and Miyeko, did not immediately become community leaders after their graduation from Keisen, they remained firm believers of Christian faith. Miyeko (Doris) later married a young Japanese pastor, Hideo Aoki, in 1943.[224] As planned, the Japanese education at Keisen never replaced their American educational foundation. They successfully readjusted to their American life upon their return to the United States, which emphasized the Fujimoto family's firm root in the United States.

Fujimoto's National Loyalty to Japan and the United States

While having established his permanent home in the United States and attained external assimilation in terms of social networking, Fujimoto's national loyalty and emotions toward his home country continued. He was born in Japan and he retained a loyalty to Japan . As Joji (George) Fujimoto, son of Fujimoto, stated, Toranosuke Fujimoto was "very pro-Japan about the rising tensions between United States and

[222] "Persecution in Japan," *Times*, September 30, 1940.
[223] Kawai, *Kawai Michiko Bunshu~"Meiji No Joshi" "Joshi Seinenkai" Yori*., 584.
[224] The Fujimoto Diaries, August 14, 1943.

Japan."[225] The Riverside Japanese American community gradually ignored its manifest for assimilation.

Unlike the 1930s, when assimilation met the needs of the American mainstream society and formed productive relations for the development of international peace and trade, in the 1940s, the Riverside Japanese American community hoped for war between Japan and the United States.

The Japanese Association of Riverside held the *Tencho Setsu* or the celebration of the Japanese emperor's birthday in April, 1941, which suggests the degree to which Issei favored to Japanese militaristic nationalism at home.[226] While observing a series of meetings between United States Secretary Cordell Hull and a few Japanese delegates that were Ambassador Kichisauro Nomura and Extraordinary Ambassador Saburo Kurusu, Fujimoto was confident that Japan was going to take the upper hand in the negotiation and blamed the United States for the use of "threatening" tactics. The fact that the meeting took place between the countries itself assured that Japan had risen as an equal in the international relations to the United States. He amusingly described the United States and Japan as "two top nations" of the world that represented the East and the West respectively and compared the political conflict and the relationship to a *sumo* wrestling match.[227] Fujimoto expressed his hope that Soviet-Japanese Neutrality Pact would "damage" the alliance between the United States and Great Britain as well as China led by Chen Kai-Shek.[228]

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[225] Email communication with the author, George Fujimoto (Joji Fujimoto) on August 8, 2008.
[226] The Fujimoto Diaries, April 29, 1941.
[227] The Fujimoto Diaries, November 29, 1941.
[228] The Fujimoto Diaries, April 15, 1941.

The Japanese attack on Pearl Harbor on December 7, 1941 was itself a victory for Fujimoto: he witnessed the entrance of Japan into a powerful international player. He described the Japanese attack on Pearl Harbor as follows:

> I listened to the radio from Japan tonight. It was hilarious. It said that Japan finally arose to the top after long years of patience during which we endured insults by the world. There will be no enemies equitable to Japan once Japan arose above. Japan will lay the British Fleet in Singapore and any locations in the East off. It won't take a long time until they become completely powerless. Japan finally hit the nose of the British and Americans. It is completely dark because of the blackout."[229]

Fujimoto's enthusiasm for the Japanese nationalism was quickly overshadowed by hardships that the attack on Pearl Harbor caused to his business and personal life. Two days after the attack, Fujimoto heard that a Japanese store owned by Fujimoto's Issei friend lost its suppliers.[230] Within a week, several Japanese store owners in San Bernardino lost customers and even considered to move to other place.[231] Fujimoto's family had to turn in radios, cameras and firearms to the police station.[232] Almost immediately Fujimoto feared that the government would take his assets.[233]

In order to mitigate the tension, the Japanese community in Riverside decided to publicly announce their loyalty to the United States. On December 14, 1941, Nisei submitted the loyalty statement to the Mayor of the City of Riverside at a City Council meeting. The Riverside *Press-Enterprise* reported that city employees, the religious

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[229] The Fujimoto Diaries, December 10, 1941.
[230] The Fujimoto Diaries, December 9, 1941.
[231] The Fujimoto Diaries, December 19, 1941.
[232] Under the Presidential Proclamation on December 7and 8, 1941, the Department of Justice was responsible for controlling people of Japanese decent in the United States and Hawaii. The Department of Justice had the authority to intern dangerous "enemy aliens;" to seize short-wage radios, guns, ammunition, and other articles declared contraband to the enemy aliens; and to exclude enemy aliens from certain zones. Edward E. Spicer, Asael T. Hansen, Katherine Luomala, Marvin K. Opler, *Impounded People: Japanese-Americans in the Relocation Centers* (Tucson, Arizona: University of Arizona Press, 1969), 30.
[233] Fujimoto Diaries, December 30, 1941.

community and local businessmen were present at the meeting. The Riverside newspaper introduced part of the loyalty statement in the article:

> Receiving an expression of loyalty in the United States from [31] Japanese citizens today, the mayor and city council went on record as appreciation of the attitude set out in the statement which read: "We, Americans of Japanese ancestry, wish to publicly reaffirm our unreserved loyalty to our United States of America. We are no different from other Americans. Japan and her allies have declared war against us. We will fight them to absolute victory. We are ready to give expression to our loyalty by any kind of service that our America may call upon us to undertake." The statement was handed by Alice Ochiai.[234]

Nisei were American citizens of Japanese descent, and the article described them as "Japanese citizens." The article indicates that the City Council and the dominant society at large did not regard them as equal members of the society and categorized Nisei as Issei.

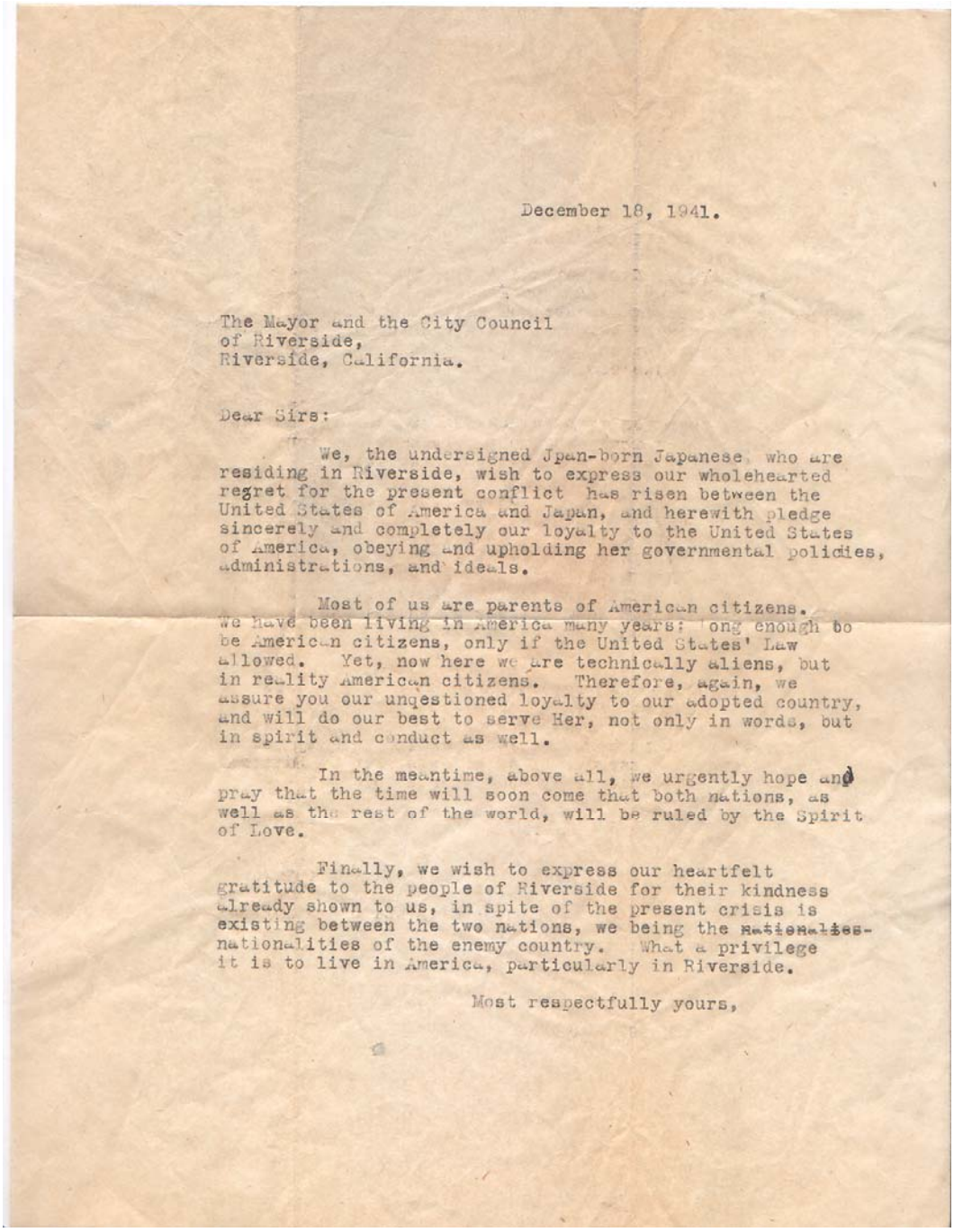
Following Nisei's action, Issei submitted their own loyalty statement to the mayor of Riverside on December 23, 1941. Twenty-five Issei signed the letter, including Fujimoto.[235] The letter reads:

> We, the undersigned Japan-born Japanese who are residing in Riverside, with to express out wholehearted regret for the present conflict has risen between the United States of America and Japan, and herewith pledge sincerely and completely out loyalty to the United States of America, obeying and upholding her governmental policies, administrations, and ideals. Most of us are parents of American citizens. We have been living in America many years; long enough to be American citizens, only if the United States' Laws allowed. Yet, now here we are technically aliens, but in reality American citizens.[236] [Figure 10]

[234] The Press-Enterprise, "Japanese Group Voices Loyalty to America," December 14, 1941
[235] The Fujimoto Diaries, December 23, 1941.
[236] The Issei Loylaty Letter, the Harada Archival Collection, the Riverside Metropolitan Museum.

In order to further ensure their loyalty to the United States, Issei disbanded the Japanese Association of Riverside in December, 1941. Anticipating the hardship in the near future, Fujimoto noted, "I have already accepted my destiny. We, the Christians, have to take the way determined by God. There is nothing to worry about."[237]

[237] The Fujimoto Diaries, December 21, 1941.



December 18, 1941.

The Mayor and the City Council
of Riverside,
Riverside, California.

Dear Sirs:

We, the undersigned Japan-born Japanese who are residing in Riverside, wish to express our wholehearted regret for the present conflict has risen between the United States of America and Japan, and herewith pledge sincerely and completely our loyalty to the United States of America, obeying and upholding her governmental policies, administrations, and ideals.

Most of us are parents of American citizens. We have been living in America many years: long enough to be American citizens, only if the United States' Law allowed. Yet, now here we are technically aliens, but in reality American citizens. Therefore, again, we assure you our unquestioned loyalty to our adopted country, and will do our best to serve Her, not only in words, but in spirit and conduct as well.

In the meantime, above all, we urgently hope and pray that the time will soon come that both nations, as well as the rest of the world, will be ruled by the Spirit of Love.

Finally, we wish to express our heartfelt gratitude to the people of Riverside for their kindness already shown to us, in spite of the present crisis is existing between the two nations, we being the ~~Nationalities~~ nationalities of the enemy country. What a privilege it is to live in America, particularly in Riverside.

Most respectfully yours,

[Figure 8]

Issei Loyalty Statement[238]

[238] Riverside Metropolitan Museum, Riverside, California.

Chapter 4

After the Japanese Attack on Pearl Harbor: Detention and Internment

The Japanese attack on Pearl Harbor and the Japanese American internment transformed Fujimoto's idea of national loyalty. Fujimoto's national loyalty to Japan and the United States deeply relied on the thought that Christian teachings would improve human beings. However, as he recognized the financial damage the internment had caused, and he noticed the Japanese government fabricated information about the war for Japanese propaganda, Fujimoto gradually lost faith in Japan and its objectives. This chapter demonstrates what happened when the aims of both nations contradicted those of Toranosuke Fujimoto's. Toward the end of the war, Fujimoto's national loyalty to Japan and the United States frequently oscillated, while his faith in Christianity remained powerful. This chapter demonstrates the beginning of the erosion of Fujimoto's national loyalty to Japan and the United States and his increased loyalty to Christianity. The transformation of Fujimoto's identity illustrates how Issei and Japanese Americans developed a transnational identity or *zairyumin* (Japanese in America), apart from abstract theories of patriotism only toward Japan.

Under a Presidential Proclamation on December 7 and 8, 1941, the Department of Justice moved people of Japanese decent living in the United States and Hawaii. The Department of Justice had the authority to intern dangerous "enemy aliens" and to seize short-wave radios, guns, ammunition, and other articles declared contraband to enemy aliens. Furthermore, the government excluded enemy aliens from certain zones.[239] The

[239] Spicer, *Impounded People: Japanese-Americans in the Relocation Centers*. 30.

government defined "enemy alien" by using the Alien Enemy Act of 1798 and its provisions which included people from an enemy country who are fourteen years of age or older.[240] The basis for the president's proclamations emerged from the Alien Registration Act of 1940, which enabled the government to obtain comprehensive information and the whereabouts of alien enemies.[241] The government forbade enemy aliens to acquire or possess firearms, implements of war, cameras, short wave radio sets, and maps or drawings of military equipment or positions. Japanese were prohibited from traveling from place to place without conforming to regulations issued by the Attorney General. Japanese could not belong to or advocate the views of any organization banned by the Attorney General. They could not utilize air transport without permission or enter or leave the United States or its territories thereof except according to regulations drawn up by the proper authorities. Under the Attorney General's orders, "enemy aliens may travel freely within their home communities in the ordinary pursuits of life, including travel to and from business, school, worship, or government agencies. However, it was forbidden to travel from one locality to another, or change of residence without a permit from the United States District Attorney."[242] "The curfew order required them to be in their homes from 9 pm to 6am, and within five miles of their homes at other times, unless in transit to or from work or in possession of a special permit."[243]

[240] Charles W. Harris, "The Alien Enemy Hearing Board as a Judicial Device in the United States During World War II," *The International and Comparative Law Quarterly* 14, no. 4 (1965). 1361.
[241] Grant Gilmore, "Alien Enemies and Japanese-Americans: A Problem of Wartime Controls," *The Yale Law Journal* 51, no. 8 (1942)., 1321.
[242] Ibid., 1321.
[243] Ibid., 1324.

As historian Charles W. Harris notes, "In contrast to the situation existing at the outbreak of World War I, the Department of Justice was prepared with its program of apprehension and internment of enemy aliens almost instaneously with the commencement of hostilities. Within the first twenty-four hours the Federal Bureau of Investigation (FBI) arrested more than 1,000 Japanese aliens. By the end of the first week 8,000 Germans, Japanese and Italians had been apprehended."[244]

In March 1942, the FBI made the first arrests of eleven Issei men who were active members of the Japanese Association of Riverside, which the Department of Justice recognized as one of the dangerous "home-tie" organizations.[245] In a few days, county policemen came to Fujimoto's house to investigate his background and his role in the Riverside Japanese American community. They asked Fujimoto the following questions: the time and place of Fujimoto's first arrival to the United States; the purpose of his trip; things he did after the landing; his job history; the location of his residence; his family social structure; the occupation of Fujimoto and his family members and military service; the year and place of his marriage; his religious background; his current occupation; the property ownership; the average income for the past five years; the most recent income and financial status, including the possession of stocks and bonds, and his bank accounts; memberships in any kind of associations; his nationality; and his educational background.[246] When the Japanese community learned that Reverend Ohmura was arrested, they speculated that an informer existed. They thought Reverend Ohmura was

[244] Harris, "The Alien Enemy Hearing Board as a Judicial Device in the United States During World War II." 1361.
[245] The Fujimoto Diaries, February, 20 1942.
[246] The Fujimoto Diaries, February 23, 1942.

arrested because he taught Japanese to Nisei children or because he participated in the Japanese Association. Fujimoto suggested that an informer had made a report against Reverend Ohmura.[247] As early as March 9, 1942, Fujimoto had discussed with three Japanese families in the neighborhood, the Ohnos, the Sanematsus and the Hirotos, about the possibility of enforced relocation and made sure to help each other in case of an emergency.[248] Within a few days, the FBI arrested Fujimoto and sent him to the Riverside County jail and then the Immigration and Naturalization Services (INS) temporary detention center at Tujunga Canyon (Tuna Camp).[249]

Japanese Americans also suffered from the loss of their property. Historian Grant Gilmore explains that the Trading with the Enemy Act froze the property of any foreign national, including Issei. Special regulation No. I, 7 FED REG. 2184 (1942) provided that banks could declare the property of evacuee nationals "Special Blocked Property," and forbid the transaction.[250] At Tuna Camp, Fujimoto took the advice of his Issei inmates and leased his house to a white farmer, Charles Gibson, who lived near the Fujimotos. Gibson sometimes helped the family with farming and was not a complete stranger. Fujimoto and Gibson agreed on the terms on the lease agreement on May 23, 1942: Gibson would monthly pay 35 dollars for rent and 960 dollars for the chickens; Gibson would collect walnuts and set aside twenty-five percent of the profit for the

[247] The Fujimoto Diaries, February 26, 1942.
[248] The Fujimoto Diaries, March 9, 1942.
[249] The Fujimoto Diaries, March 13, 1942.
[250] Gilmore, "Alien Enemies and Japanese-Americans: A Problem of Wartime Controls." 1327.

Fujimoto's family; and Gibson could build a new birdhouse on the property but Fujimoto would be responsible for the cost. The rental agreement was effective on June 1, 1942.[251]

The rental agreement gave Fujimoto and his family a sense of security by granting them a place to return after the closure of the internment camps in 1945 and allowed Fujimoto to make a decent living as a farmer. The truck farm, the poultry farm and walnuts which Fujimoto owned before the war broke out continued to be an important means of production and allowed him to provide his children. The agreement also saved the Fujimotos from going through more troubles such as selling the furniture and the farm animals. For example, the City of Riverside established a service for the Japanese American community to sell pieces of furniture for cash. Christian missionaries in Riverside offered to store the belongings of the Japanese Christians in the Japanese Union Church building under the guardianship of Reverend Ellis.[252] Historian Edward Spicer noted that Japanese Americans suffered from unreasonably low offers for valuable Japanese property. They lived in frantic conditions after the Pearl Harbor attack because of the rumor that they had to sell as soon as possible since the Government was planning to evacuate them immediately.[253]

After dealing with the loss of real properties, Fujimoto expressed frustrations and doubts toward the Japanese attack on Pearl Harbor for the first time. His entry while still in Santa Fe, marked a departure from the pre-war Japanese nationalism Fujimoto had

[251] The Fujimoto Diaries, 1946. Memoranda section.
[252] Rev. Ellis works for the Japanese Union Church in Riverside. Along with other non-Japanese reverends, he helped Fujimoto to write a petition for release of Rev. Ohmura, a Japanese pastor for the Japanese Union Church. The Fujimoto Diaries, March 22, 1942.
[253] Gilmore, "Alien Enemies and Japanese-Americans: A Problem of Wartime Controls.", 1331

believed in. Before he learned of the loss of properties and the decline of Japanese businesses, he had justified the attack on Pearl Harbor:

> Most of Japanese in Riverside lost properties as well as the purpose of life. The war caused serious damages on the life of Japanese in America. Why do we have to suffer for what Japan is engaged. It is often said that children are not responsible for what their parents did, but the reality is not like this. In reality, we are blamed for what Japan is doing as if kids are blamed for what their father did. I hope peace arrives soon.[254]

Fujimoto continued to keep his diary at Tuna Camp. Despite the confusion, he was "impressed" by the fact that Issei inmates were able to read English newspapers, and the American jailers provided Japanese food.[255] Several persons of the same gender shared a "room" or a prison cell and had daily chores, such as cleaning the bathroom and the laundry room. The rest of the day was free, and Fujimoto usually spent his time reading books.[256] He and other Issei men spent time writing letters in Japanese until April 3, 1942 when the INS banned the use of the Japanese language in letter writing. Japanese prisoners also organized recreational activities such as stage performances. Fujimoto emphasized in his diary that the inmates received permission from the administrator to hold stage productions.[257] They also used their free time for their education and raised two ideas: one was to learn English from Reverend Nakane; and to keep the diary every day.[258] Within a few weeks, the FBI gave an orientation to Issei inmates at Tuna Camp about the hearing, which would determine whether or not they would be transferred to other detention facilities or to the War Relocation Authority

[254] The Fujimoto Diaries, May 9, 1942.
[255] The Fujimoto Diaries, March 7, 1942.
[256] The Fujimoto Diaries, March 30, 1942.
[257] The Fujimoto Diaries, April 3, 1942.
[258] The English lessons started the next and Mr. Hayami was appointed as a diary-keeper on Feb. 18th. It suggest Issei detainees organized educational classes and shared tasks.

(WRA) Relocation Centers. The hearing intended to determine one's national loyalty. Fujimoto wrote that the FBI required Issei to "speak ill of the Japanese emperor."[259] After the hearing, Fujimoto was forced to relocate to Santa Fe where he spent two months in a federal penitentiary.

Fujimoto left for the Department of Justice (DOJ) Internment Camp at Santa Fe, New Mexico, on April 28, 1942. After his apprehension and that of other Issei by the FBI, those who were deemed dangerous were usually sent to Missoula, Montana, Fort Sill, Oklahoma, Livingston, Louisiana and Lordsburg, New Mexico. After the hearing, Fujimoto and other Issei were transferred to Santa Fe, New Mexico, as the final destination. These facilities, except for Santa Fe, were under the Department of War and imposed stricter rules than Santa Fe, which was under the Department of Justice. At Santa Fe, the authority encouraged the internees to establish autonomy in camp governance. The Japanese office had two major tasks: one was to establish communication with the authority through a spokesperson; the other was to promote cooperation and wellness of the internees. The Department of Education took charge of social, recreational and athletic events. [260]

The internees directly elected a director and sub-director, as appointed officers.[261] Each "dormitory" or barrack elected its own supervisor. An accountant and auditor managed the general store and its finances. Five welfare officers handled donations and

[259] The Fujimoto Diaries, April 23, 1942.
[260] Dōjun Ochi, *Minami Kashū Nihonjinshi. Kōhen* (Los Angeles: Nanka Nikkeijin Shōgyō Kaigisho, 1957)., 221
[261] Ibid., 268.

store profits, and allocated money to events. Approximately forty dormitory supervisors held an authoritative position in the autonomous government at Santa Fe.[262]

As soon as Fujimoto and other Issei men arrived at Santa Fe, the FBI interrogated them. The questions specifically dealt with Issei's loyalty to Japan. Fujimoto told the investigators that he would never go back to Japan and that the United States was his home.[263] The FBI proceeded to take two pictures of Fujimoto, frontal and side shots of his face and body. Since this was the fourth or fifth time for the FBI had taken his pictures, he was "amazed" at the degree to which the government officials examined his body in detail.[264] The hearing at Santa Fe was different from those at the Riverside County Jail and Tuna Canyon in that it required affidavits from American citizens to assure one's personality. Fujimoto asked four people to make statements in his behalf, including; A.M. Lewis; W.C. Moore; C. E. Brown; and Mrs. John Hogan, Fujimoto's Christian neighbor.[265]

The authority questioned Fujimoto's national loyalty and his property ownership repeatedly in Santa Fe, but the questions seemed to have a broader scope. In his dairies while at Santa Fe, Fujimoto discussed what he thought about the war and whether it was possible for him to pledge a loyalty equally to the United States and Japan. Fujimoto noted that he "was allowed to speak his opinions on any subjects."[266] He anticipated that the Japanese Association would become an issue in the hearing and had prepared for it

[262] Ibid., 269.
[263] The Fujimoto Diaries, April 30, 1942.
[264] The Fujimoto Diaries, May 8, 1942.
[265] The Fujimoto Diaries, May 14, 1942.
[266] The Fujimoto Diaries, May 18, 1942.

with Tadashi Fujii, who wrote a twenty-page long letter regarding the influence of the Japanese government on activities of the Japanese Associations in the United States.[267] Since Fujimoto left no description on Fujii's argument in his dairy, one can only surmise that Fujii emphasized the independence of the Japanese Associations from the Japanese government. As mentioned in Chapter 3, many Japanese American communities, both Issei and Nisei, issued statements to pledge their national loyalty to the United States immediately after the Japanese attack on Pearl Harbor. This fact indicates that Japanese understood what was at stake. This was certainly the case for Fujii and Fujimoto. As a foreign national, Issei's concern rested on the safety of their life in the United States, rather than ideologies such as Japanese nationalism or sacrifice. Fujimoto himself changed his attitude toward the Pearl Harbor attack as he experienced the decline of Japanese businesses in Riverside and San Bernardino counties. While he celebrated the Pearl Harbor attack as an indication of the rise of Japan as a world power, he signed a loyalty statement that Issei members of the Riverside Japanese Association turned in to the mayor of the City of Riverside on December 24, 1941.

During the hearing at Santa Fe, Fujimoto explained his role in the Japanese Association in Riverside and in the Japanese Union Church. He discussed that he pledged his national loyalty to the United States. The government official questioned him severely about the enrollment of his daughters, Yuriko and Miyeko, in Keisen Girls' School, Tokyo, Japan, between 1935 and 1937. As Fujimoto noted in his dairy, while he was preparing for the application, Keisen Girls' School was a Christian academy and the

[267] The Fujimoto Diaries, May 16, 1942.

school's subjects carefully avoided teaching Nisei about the Japanese militaristic nationalism. Michiko Kawai, the school principal, risked herself several times by disobeying to the Japanese government concerning the lack of nationalism education at her school.[268] The official also paid attention to Fujimoto's actions in the past, all of which the government officials thought implied Fujimoto's national loyalty to Japan. For example, they questioned him about the reason why Fujimoto opened a bank account when his wife, Suna, visited Japan in 1937 as well as the reason why Fujimoto's children attended the Japanese language school.[269]

The officials decided that Fujimoto was not "dangerous" to the United States and granted hi a parole. This hearing divided the Isseis into four categories for release, parole, internment or repatriation. Once granted release, the government allowed Issei persons to leave the internment camps under the Department of War and the Department of Justice freely and join their family at the War Relocation Authority (WRA) Relocation Center or relocate outside the military zone created by Executive Order 9066 on the West Coast. The WRA was a government agency in charge of arranging for more permanent camps or "relocation centers" for Japanese Americans. Unlike the term "internment camps" or "concentration camps" might suggest, the WRA provided them with work, and otherwise to care for them during the period of the war.[270] Those the government determined to be interned continued to be deprived their freedom and taken into custody under the Department of Justice or the Department of War as potentially dangerous people. A

[268] Interview with Toshiko Yoshioka, August 17, 2008, at Keisen Girls' School, Tokyo, Japan.
[269] The Fujimoto Diaries, May 18, 1942.
[270] Gilmore, "Alien Enemies and Japanese-Americans: A Problem of Wartime Controls.", 1326.

parolee did not regain their freedom but continued to be under surveillance and constantly scrutinized. However, the government allowed a parolee to join his family in the WRA Relocation Center once that Issei promised they would not claim damages lost of their real properties[271] Fujimoto noted that there were several people who requested repatriation at the hearing. Nine merchants were for exchanged with Japanese who were trapped in Japan and requested to return their the United States.[272]

Fujimoto's Transfer to the Colorado River Relocation Center

Officials of the United States granted Fujimoto parole, and he arrived at the Colorado River Relocation Center of Poston, Arizona, on the Colorado River Indian Tribes' reservation on July 7, 1942.[273] Poston consisted of three units. Poston One began operation on May 8, 1942 with the arrival of eleven Japanese Americans who voluntarily moved.[274] Poston Two and Three opened on July 3 and August 3, 1942 respectively.[275] The three separate camps were laid out from north to south at about three-mile intervals along what is now Mohave Road, which at the time ended at the south end of the project at Poston Three.[276] The three camps followed a same structure and design. Poston One was almost a square mile and contained twenty buildings or barracks, fourteen of which were used for housing 250 to 300 people in one block. Each barrack was divided to accommodate four and seven families. Each block contained a set of service buildings,

[271] The Fujimoto Diaries, June 30, 1942.
[272] The Fujimoto Diaries, June 5, 1942.
[273] The Fujimoto Diaries, July 7, 1942.
[274] Burton, et. At., Ibid., 21. The Poston Chronicles marks May 10, 1942 as the opeing date of Poston One.
[275] The Poston Chronicle, January 1, 1944.
[276] Burton, et. al., Ibid., 218.

which included a public mess hall for meals, public toilet booths, and shower facilities for men and women, a recreational hall, and laundry and ironing rooms.[277] A single fence surrounded the three camps and the Military Police controlled the traffic on Mohave Road. The three camps housed Japanese people from various regions of California, such as Sacramento, San Francisco, Salinas, Fresno, Bakersfield, Santa Barbara, Los Angels, San Diego, Inland Empire, and Riverside. Poston detained the largest population among ten relocation centers. [278]

When Fujimoto arrived at Poston, the Japanese American internees had established a governing body in which Nisei volunteered to collaborate with the WRA in order to make the intake process less chaotic. Joji (George) Fujimoto, Fujimoto's son, worked for his residential unit or the "Block" 3 where people from Riverside lived. Joji Fujimoto noted in his own diary that he assigned his father an "apartment" in the neighboring Block 4, Poston One where there were sixty blocks. Four blocks usually formed a larger complex. Eleven complexes were used for residence, one or two for the administration and hospital. People from Riverside and San Bernardino counties lived in Block 4, 14 and 15. People from Kern County lived in Block 3, 14 and 15. Blocks 3, 4, 13 and 14 were located in the same complex. Toranosuke Fujimoto, his wife, Suna and their youngest daughter, Momoyo (Betty Jean), lived in Block 3 with daily interactions with their friends from Riverside.[279] His two sons, Joji (George) and Mitsuru (Charles)

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[277] Richard Nishimoto and Lane R. Hirabayashi, *Inside an American Concentration Camps: Japanese American Resistance at Poston, Arizona* (Tucson: University of Arizona Press, 1995), xxxiii.
[278] Burton, et. al., ibid., 219.

[279] Ms. 42 U.S. War Relocation Authority Collection, 1942-1946, Box 12, Folder 6 Spicer, Edward H

and two daughters, Yuriko (Lily) and Sumiko (Mable) lived in Poston One, while Miyeko (Doris) lived in Poston Two.[280]

While at Poston, Fujimoto maintained a very active membership in the Poston Christian Church. As soon as he was instructed to attend the church in Block 4, the parishioners appointed him to the church in Block 4,[281] he was appointed as an officer for the church.[282] Soon he assumed a leadership in missionary work with expressing eagerness to preach Christianity among Japanese Americans, especially Issei at Poston.[283] The population of Block 4 was around 1,200, including 700 Nisei and 500 Issei, of which only fourteen or fifteen attended the church. He noted the difficulty of converting Issei compared to Nisei, who understood Christianity relatively easily.[284] In addition to the church meeting once a week, Fujimoto and other Issei Christians organized home mission twice a week. Every block held a home mission twice a week in which Japanese Christians gathered at home and invited a pastor to speak.

The home mission usually opened with a greeting from the Chairperson, followed by an "inspirational talk," in which a few members share their experiences in faith. The meeting concluded with a sermon by a pastor.[285] Fujimoto recognized that the home mission did not serve the purpose of a missionary if no new members joined while the meeting was beneficial "for Christians to practice their faith."[286] Fujimoto confessed the difficulty of maintaining the faith at Poston: "I can't think anything but how hard it is to

[280] Interview with Lily Taka (Yuriko Fujimoto), July 21, 2008.
[281] Fujimoto and his wife Suna used to go to the church in Block 5.
[282] The Fujimoto Diaries, June 26, 1942, November 8, 1942.
[283] The Fujimoto Diaries, July 22, 1942.
[284] The Fujimoto Diaries, November 8, 1942.
[285] The Fujimoto Diaries, February 5, 1944.
[286] The Fujimoto Diaries, June, 25, 1943.

preach Christianity in such a place."[287] In order to "recruit" new members, Fujimoto restructured the missionary strategy with Issei Christian leaders. They decided to hold a home mission once a week and focus on attracting new members, in addition to retaining the faith of the members. The home mission redefined its goal to create a supportive environment among Christians and introduce the teachings to non-Christians "in a plain language." Fujimoto stated, "We should first attract our own neighbors by appealing to their friendship and make them interested in Christianity gradually." Under the new structure, the role of a reverend was diminished to be an observer, rather than the authority of Christian teachings.[288] The parish became an important place for networking and community building. Issei Christians sometimes held a joint meeting with Blocks 4, 13 and 14, where people from Riverside and San Bernardino concentrated and reconstructed the community based on the pre-evacuation residential pattern.[289]

The community (re)building and cultivation of religious faiths went hand-in-hand. Not only did they offer traditional Christian sermons, but they also discussed Japanese folklore, canonic literatures and historical episodes the sermons. For example, Reverend Iwanaga preached a sermon, "the Sacred War," a historical battle between two strong clans in thirteenth century Japan, which was recorded in a historical novel, *Heikemonogatari* (the story of the Heike clan).[290] While Fujimoto did not provide any details in his diary, it is plausible that "the Sacred War" intended to stress some aspects

[287] The Fujimoto Diaries, June 25, 1943.
[288] The Fujimoto Diaries, August 29, 1944.
[289] The Fujimoto Diaries, July 16, 1943.
[290] *Heikemonogatari* is a story on battles between the Heike clan and the Genji clan, which both played an important role in politics and the court life of Japan between eighth and twelfth centuries. It is believed that the novel was written in the thirteenth century. The author is unknown. The Fujimoto Diaries, January 6, 1944.

of the on-going war between the United States and Japan. In his lecture on Matthew 22: 34-40, Reverend Yamamoto referenced an episode of Oumi Seijin,[291] a Japanese scholar of Chinese Studies during seventeenth century, who helped a robber reclaim and reform himself instead of punishing him. Reverend Yamamoto described the scholar as a follower of the Christian God and celebrated that he followed God's law.[292] Reverend Kawashima attempted to show commonality between Buddhism and Christianity in his sermon. He explained that the name of a Buddhist sect whose headquarter was located on Mount Koya in Wakayama prefecture in which Fujimoto's hometown was located[293] was *Shingon* (true words). In referring to the Christian creation story, Reverend Kawashima said that Buddhism originated from Christianity. While Fujimoto was critical of the explanation, he noted that the audience seemed to accept as true.[294]

As discussed in Chapter 3, the political and cultural superiority of western nations, including the United States, deeply impressed Japanese people in the nineteenth century. Japanese people considered Christianity as a strength of western nations and the foundation of humanity. This idea crystallized inside Fujimoto and other Japanese immigrants over the years of their experiences in the United States. In his everyday life, Fujimoto firmly believed that the lack of religious training meant degradation of one's personality. In discussing this with his relative, "Uncle Sugi," brother of his wife, Fujimoto criticized Uncle Sugi because Sugi believed in "*Honin kyoiku* (lassaiz-fair

[291] Oumi Seijin is a scholar in the Chinese Studies during the Edo period of Japan (1600-1867).
[292] The Fujimoto Diaries, January 23, 1944.
[293] Mt. Koya is in a mountain in Wakayama prefecture and a headquarter of a Japanese Buddhist school, the shingon shu [shingon school].
[294] The Fujimoto Diaries, October 8, 1944.

education)" or "home school without disciplines."[295] Fujimoto argued that Church education among members of the absence of Sugi's family the family isolated from the community and deprived his children of opportunities to socialize and learn to cope with others. Fujimoto also noted that the lack of Japanese speaking ability contributed to their social isolation.[296]

Fujimoto's National Loyalty to Japan

Christianity and national loyalty to Japan had supplementary provided Fujimoto a sense of motivation during his life. However, his national loyalty oscillated, and he could not maintain his total loyalty after the Japanese attack on Pearl Harbor. However, Fujimoto kept his strong faith in Christianity, which seemed to have never faded. Since he criticized the Japanese government for the first time in December 1941 due to the hardships Japanese businesses experienced in Riverside, his opinion of the Pearl Harbor attack changed in May 1942. As discussed in Chapter 3, he criticized the Japanese government regarding the financial damage that the Pearl Harbor attack caused.[297] In 1943, Fujimoto's criticism started to consolidate as he learned that other Japanese Americans shared the same opinion. After reading a newspaper article on the circumstance in which Japanese Americans lived, he questioned the ideological justification for the Japanese attack on Pearl Harbor that the Japanese government used to explain the attack. The Japanese government propagated that Japan initiated a war

[295] The Fujimoto Diaries, November 16, 1942.
[296] The Fujimoto Diaries, November 6, 1942.
[297] The Fujimoto Diaries, May 9, 1942.

against American racism and an unequal treatment of Japan that the country had suffered since the encounter with the United States. The attack was an expression of the *Bushido* or the moral code of a warrior who fought for the right cause:

> A part of the newspaper article specially attracted my interest. It says that the reason why we have hardships now is that the Japanese military started the war. Unlike the military calls for justice and they propagates the *Bushido* [moral code of warriors during the Edo period, 1604 - 1868], the Pearl Harbor attack is nothing but a meanness act.[298]

Fujimoto's oscillating faith in the Japanese nationalism signifies a unique psych of transnational individuals whose security in the country of residence was susceptible to international relations. His thoughts on Japanese loyalty finally reached the point where he evaluated the national loyalty less Christian faith. He stated that civilization and education were more important than nationalism in terms of spiritual development of a human being and nurturing of humanity in an individual's mind.[299] He sated, "Christianity is stable unlike the world is confused during the war."[300] Fujimoto expanded on this theme while he lived at Poston.

[298] The Fujimoto Diaries, January 6, 1943.
[299] The Fujimoto Diaries, May 13, 1943.
[300] The Fujimoto Diaries, April 1, 1944.

Chapter 5

Fujimoto's Oscillating National Loyalty at Poston:

Expressions of Japanese Patriotism in Literary Activities

If the 1930s demonstrated the "balanced" national loyalty between Japan and the United States, and Issei's reserved attitude toward both nations, the years between the Japanese attack on Pearl Harbor and the end of World War II marked an erosion of Issei loyalty to Japan. In the 1930s, Fujimoto and other Issei people maintained their active membership in the Japanese American community and supported Japanese militaristic advancement. However, Fujimoto's attitude gradually transformed as he was interned at various detention facilities during the war. This transformation is best expressed in his involvement in the *Poston Bungei*, a monthly literary magazine to which he belonged as a registered member. This chapter explains why Issei, including Fujimoto, openly expressed their loyalty to Japan in 1944 and 1945, and the WRA allowed it, in addition to Fujimoto's expressions of Japanese nationalism. In the 1940s, Issei did not truly hope for a Japanese victory on the defeat of the United States. Due to the lack of reliable news media and the Tokyo Radio (Japanese propaganda radio), Issei lost their "balanced" loyalty.

Issei had been active about participating in the American dominant society through Riverisde's public events such as ethno-tourism and the cherry blossom festival. At the same time, they participated in the Japanese war efforts by making donations to the Japanese government. This "balanced" loyalty was not merely an emotion but an ideology that resulted in actions, such as Issei's participation in the public events. Not

only the Issei writers in the *Poston Bungei*, but also Fujimoto wrote his hope for a Japanese victory in his diary.

However, research on the literary magazine at Poston shows that the Japanese nationalistic expressions were a product of two separate developments at camp. One was the relaxed regulation on the use of Japanese language at Poston. Camp authorities thought the writing in Japanese would help Issei occupied their time. The second was Tokyo Radio and the lack of reliable news media for Issei at Poston who could not read English newspapers. Issei's view narrowed, and they were suscetible to Japanese propaganda. Because of the fact that Issei at Poston, like Fujimoto, were those who decided to remain in the United States and the Issei writers imposed self-censorship upon the magazine, this chapter concludes that the Japanese nationalistic expressions that sprouted in the end of the war was an expression of their emotions, which did not result in any actions. The Issei nationalistic expressions did not result in a protest against the United States at Poston.

The *Poston Bungei* was a medium for Issei to preserve Japanese cultural practices and ethnic pride. With a wide variety of genre and topics, *Poston Bungei* provided Issei readers and writers a forum to express, inform and exchange ideas among the registered members at the camp. As the lack of information about the war included the internees' judgment over the validity of media reports, the *Poston Bungei* featured more and more written pieces of work that employed Japanese propaganda. Fujimoto, like others, read transcripts of the Japanese propaganda radio broadcast (Tokyo Radio) and truly believed in the victorious advancement of the Japanese military. While the *Poston Bungei*

participants were pro-Japan about the war efforts in their creative expression, they carefully avoided turning the magazine into a political performance. The writers and editors were fully aware of limitations of their legal status as people identified with an enemy country.

As stated earlier, Fujimoto was a member of the *Poston Bungei* and distributed issues of the magazine in Block 3 for which he was a Block Manager whose obligation it was to disseminate information from the WRA among the Japanese American residents in his Block. Fujimoto also compiled dates on them for the WRA. In his diary entries, Fujimoto expressed a hope for the Japanese victory frequently as he began reading Japanese radio transcripts in 1944. About the same time, the *Poston Bungei* began printing works that contained Japanese propaganda.

The *Poston Bungei* is an appropriate vehicle for reexamining *Issei* politics for three reasons. First, Japanese historian Sachie Shinoda had already used it in a comparative analysis of other Japanese literary magazines, including the *Mohabe,* published by the Poston Pen Club beginning in March 1943, which featured poems. The *Poston Bungei* and *Mohabe* had a relationship: *Poston Bungei* featured poems first published in the *Mohabe*. The existence of two literary associations and their publication in Poston suggest that Issei literary activities were widely practiced and recognized.

Second, publishing was active and constant until the camp closed, which demonstrates wide, active internee participation. Literary activities among the *Issei* began within six months after Poston opened in March 1942. A group of *Issei* men and women organized poem-making meetings and exhibited their work at a common dining hall in

September 1942. A hand-written poster was the precursor of the Poston Bungei's mimeographed magazines. The group was recognized by the WRA as an *Issei* recreational organization, and evolved into the Poston *Bungei Kyokai* (Poston Bungei Association). Publication of the magazine began in February 1943 and continued until September 1945, two months before the center was officially closed.

Third, Poston Bungei published a range of different authors and topics (e.g. poems, essays, memoirs, hobbies, literature, politics, and history), including the war itself. Editorial members included *Issei* men and women and a few *Kibei* (Nisei who studied in public or private schools in Japan) persons, all of whom used Japanese as their first language. Members, participants of poem-making workshops, and readers contributed work. Even after members of the magazine left Poston for work or permanent resettlement, they continued to contribute. The *Poston Bungei* Association recorded 347 memberships by August 1945 both in and outside Poston.[301] The *Poston Bungei* created a public forum for "intellectual exchange"[302] for the Issei, where they could express and discuss a variety of issues in the native language. Unlike the *Mohabe,* the *Poston Bungei* allowed room for presenting one's opinion and addressing complex arguments.[303]

The scholarly debate over the meaning of cultural activities at the internment camps, including Poston Bungei highlights the difference on the idea of assimilation between Japanese Americans, especially Issei members of Poston Bugei, and the WRA

[301] Gordon Matsumoto, "Freedom to Comply: Press Autonomy in West Coast and Internment Camp Newspapers," in *Asian Pacific Americans and the U.S. Southwest*, ed. Thomas K. Nakayama and Carlton F. Yoshida (Phoenix: Arizona State University, 1997). 59–69.
[302] Azuma, *Between Two Empires: Race, History, and Transnationalism in Japanese America*.274.
[303] Matsumoto, "Freedom to Comply: Press Autonomy in West Coast and Internment Camp Newspapers." 1–23.

official. The chapter begins with delineating the scholarly debate over the definition of the term "assimilation" and "resistance," and then provides an empirical analysis of the Poston Bungei regarding Issei's careful handling of between assimilation and preservation of their Japanese cultural distinctiveness.

Historiography on the Japanese cultural activities at the internment camps

The Japanese American internment has been discussed largely in the context of racism. Moreover, the internment has been identified with "wartime hysteria" and/or as a "mistake," stressing the fact that it was temporary.[304] More recent scholarship has described internment it as a manifestation of state control over behavior and thought in an effort to construct United States citizenship. Historian Mae M. Ngai wrote that wartime United States nationalism forced Japanese Americans to "forswear native language and religious cultural practices in order to demonstrate their loyalty to the United States."[305] Historian John Howard called the internment camps "indoctrination centers" in his examination of the impact of the Americanization program on the Japanese-American community.[306] In a social environment where culture and loyalty were conflated, the revival of Japanese cultural activities, such as poem-making and creative writing in

[304] Don Nakanishi, "Surviving Democracy's "Mistake": Japanese American & the Enduring Legacy of Executive Order 9066," *The Amerasia Journal* 19, no. 1 (1993).
[305] Mae M. Ngai, *Impossible Subjects: Illegal Aliens and the Making of Modern America* (Princeton: Princeton University Press, 2005).177. Ngai calls the WRA's idea of assimilation "benevolent" or "cultural assimilation." This type of assimilation contradcits another theory of assimilation, in which loyalty is given and inherited through an ethnic or racial group, and is not influenced by the social environment.
306 John Howard, *Concentration Camps on the Home Front: Japanese Americans in the House of Jim Crow* (Chicago: The University of Chicago Press, 2008).14, 173. Scholars who have discussed implications of these terms include Roger Daniels, *Concentration Camps USA: Japanese Americans and World War II* (Illinois: Dryden Press, 1971).170; Kashima, *Judgment without Trial: Japanese American Imprisonment During World War II*.8–9; and Francis Feeley, "The Ideological Uses of Japanese-Americans in U.S. Concentration Camps," *Sources* 4 (1998).42.

Japanese, and non-Christian religions provide us with another perspective on the internment in the context of the resistance and historical agency of the *Issei,* who were the major participants in cultural activities at the camps.

Definitions of "Resistance" in Historiography of Japanese American Internment Camps

Anthropologist Marvin Opler observed the revival of the collective activity of *Senryu* poem-making at Tule Lake internment camp in California while he worked as a community analyst for the WRA.[307] *Senryu* poetry is a genre of literature that allowed poets to "escape from the drab realities" of life at Tule Lake.[308] Unlike the wartime discourse of nationalism, Opler concluded that the poem-making activity was apolitical because the participants did not intend to resist the WRA and the United States.[309] They "never discussed the war at the meeting" because the war was "something to forget."[310] He concluded that *Senryu* poem-making functioned to "reinstate Japanese cultural values"[311] that had been suppressed by the internment. Decades after the internment camps closed, historian Gary Okihiro acknowledged that the Americanization program suppressed the practices and thoughts of non-Christian religion. He recognized that

[307] The Community Analysis section was established in 1943 in the Community Management Division of the War Relocation Authority. Community analysts were responsible for "find[ing] out (a) the causes of the recurrent trouble, and (b) suggest[ing] changes in the local situation that might overcome the difficulty." The task of documenting everyday life at WRA relocation centers had been transferred from the Report Office, which was primarily responsible for "maintaining a project newspaper, looking after project public relations, and reporting events as they occurred" (John F. Embree, "Community Analysis - an Example of Anthropology in Government," *American Anthropologist* 46, no. 3 (Jul. - Spt.,1944).283–84).
[308] F. Obayashi and Marvin K. Opler, "Senryu Poetry as Folk and Community Expression," *The Journal of American Folklore* 58, no. 277 (1945).4, 11.
[309] Ibid., 11.
[310] Ibid., 6.
[311] Ibid., 4.

Buddhist and Shinto beliefs were revived at Tule Lake. Unlike Opler, Okihiro identified the revival as a political action because it was intended to nullify the WRA's Americanization program. Based on his analysis of the intentions and functions of the revived traditions, he concluded that "[t]he maintenance of ethnic cultures constituted a form of resistance."[312]

In the 1990s, a Japanese historian Sachie Shinoda attempted to preserve the Japanese literary magazines published at the internment camps. In the introduction to an anthology of these magazines, she compared the contents and functions of four major magazines. She explained that the *Poston Bungei,* a monthly literary magazine published at Poston was unique in that it was "apolitical," unlike other magazines published at interment camps, which functioned as "Japanese propaganda."[313] Unlike Opler and Okihiro, she noted that poem-making had been a popular hobby in the pre-war Japanese-American community and continued to serve the same function during the internment years. The *Poston Bungei* editorial office's self-censorship supports her view.[314]

Although the aforementioned studies examined particular cultural activities, such as collective poem-making, the practice of Japanese religious traditions, and the publication of a literary magazine, historian Mae M. Ngai dealt with cultural-recreational activities in a broad perspective but did not focus on the specifics of the camp, the time,

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[312] Gary Y. Okihiro, "Religion and Resistance in America's Concentration Camps," *Phylon* 45, no. 3 (1984).223.

[313] According to Shinoda, four literary magazines were published in Japanese outside Poston. They include *Wakoudo* (Youth) at the Gila River Relocation Center, *Doto* (Angry Waves) and *Tessaku* (Iron Fence) at the Tule Lake Relocation Center, and "the Heart Mountain *Bungei* [literature]" at the Heart Mountain Relocation Center. She noted that among the four literary magazines, all but the *Poston Bungei* "leaned toward Japanese propaganda" from the goal of publication**.** The editors of these magazine refused allegiance to the United States. (See Matsumoto, "Freedom to Comply: Press Autonomy in West Coast and Internment Camp Newspapers."")

[314] Ibid., 22.

or the actors' sociocultural background. In her examination of the WRA's assimilation policies, she found that assimilation was sought in work, schooling, and political governance: in other words, in situations where conventional Japanese ways, the use of native language, and the kinship structure of leadership were not conducive to the construction of United States citizenship.[315] Although the *Issei* expressed Japanese nationalism at the camps through recreational activities (e.g., board games, poem-making), Ngai argued that Issei lacked of political intention to resist to the WRA's Americanization program. Ngai called these Issei writers "Japanese American cultural nationalists," instead of "political supporters of Japanese militarism." Ngai concluded that Japanese cultural activities intended to preserve ethnic solidarity.[316] Thus, unlike Okihiro's view, Ngai believed that the substance of Japanese nationalism did not nullify assimilation policies.

Although these scholarly studies provide important insights, the findings are fragmented and contradictory. First, none of these studies researched the same cultural-recreational activities. Although Opler and Shinoda both considered literary activities, the former focused on poem-making workshops which only registered members could attend, whereas the latter examined various literary genres—e.g., essay, novel, and poem-making—all of which appeared in print. They agreed, however, that the given cultural activities should not be considered resistance because the actors did not intend them to be. Shinoda believed that the participants consciously avoided becoming political actors because of the magazines' censorship and contents. Opler argued that the actors had no

[315] Ngai, *Impossible Subjects: Illegal Aliens and the Making of Modern America.s*, 179.
[316] Ibid., 181.

intention of expressing support or criticism of the United States government because of the uniqueness of *Senryu*-poetry as a literature genre, which provided a psychological escape from reality. Opler and Okihiro agreed that the cultural activities at Tule Lake functioned to revitalize lost traditions and forge unity among those interned, but they disagreed on the actors' intentions. This disagreement led them to opposite conclusions: Opler saw the activities as resistance, Okihiro argued otherwise. Ngai agreed with Opler and Okihiro in that she acknowledged the function of the activities—cultural preservation and ethnic solidarity—but denied the existence of political agency among the actors.

Second, the findings of Tule Lake and Poston cannot be generalized because the camps had different roles. Tule Lake was unique among ten WRA "relocation centers." It was designated a "segregation center" in autumn 1943, and persons "whose loyalty to the United States [was] questionable or who [were] known to be disloyal" were transferred there.[317] In an environment in which the WRA permitted the use of Japanese and allowed the internees to "live like Japanese,"[318] the meaning of cultural revivalism might be different from that found at other centers.

Third, all the studies discussed here perceived cultural and religious activities as merely the result of WRA policies without examining whether the WRA recognized these activities as resistance and how these activities influenced the WRA policies. Despite the differing terminology employed in these studies, all the studies focused on the actors' intention as a determining factor. Other factors, such as recognition by the target of

[317] Dorothy Swaine Thomas, "Some Social Aspects of Japanese-American Demography," *Proceedings of the American Philosophical Society* 94, no. 5 (1950).476.
[318] Spicer, *Impounded People: Japanese-Americans in the Relocation Centers*. 171.

resistance (e.g., the WRA or the United States government) and the third party, (e.g., the American dominant society), were not taken into consideration.[319] In order to determine whether the cultural activities were a resistance, or recreation, and whether they were political acts or apolitical acts, it is crucial to examine what the activities affected and how they did so.

WRA regulations of cultural and recreational practices deserve more attention because they were somewhat ambiguous. For example, although the WRA thought traditional culture unconducive to the construction of American citizenship, Japanese nationalism was openly expressed.[320] As Ngai has argued, these nationalistic expressions had more to do with the consolidation of the community than with war efforts, but no empirical study has ever been conducted. Compared to the "assembly centers" administered by the Wartime Civil Control Administration (WCAA), the WRA relocation centers had more relaxed regulations concerning censorship and mass communication, which seems to contradict the expressed intentions of the Americanization program.[321] Some Issei owned short-wave radios and they were able to listen to Japanese propaganda (the Tokyo Radio). Moreover, transcripts of these radio

[319] Jocelyn A. Hollander and Rachel L. Einwohner point out that there is no consensus on a definition of "resistance" in academia. They create seven typologies of resistance and identify two core elements that commonly exist in all the typologies and two other elements that cause variations. Intention and recognition that I utilize here are included in the latter. I did not employ the phrase "a sense of "action" or "opposition" because the former is self-evident, as stated by the authors, and the latter is equally as hard to determine as intention of the actors without a through examination (Jocelyn A. and Rachel L. Einwohner Hollander, "Conceptualizing Resistance," *Sociological Forum* vol.19, no. no.4." 533–54).
[320] Ngai, *Impossible Subjects: Illegal Aliens and the Making of Modern America*. 179.
[321] For the federal regulations on mass communication at the assembly centers, see Takeya Mizuno, "Government Suppression of the Japanese Language in World War II Assembly Camps," *Journalism and Mass Communication Quarterly* 80, no. 4 (Winter 2003).849–65; and Takeya Mizuno, "The Federal Government's Decisions in Suppressing the Japanese-Language Press, 1941-42," *Journalism History* 33, no. 1 (Spring 2007)." 14–23.

programs were circulated at Poston, especially among the Issei.[322] Fujimoto did not own a radio but read the radio transcripts frequently in 1944. Tokyo Radio became the Issei's primary news source for Issei due to Issei's lack of ability to read English newspapers. While aware of the possibility that the Japanese government manipulated information for the war efforts Fujimoto and other Issei listeners were prone to believe Tokyo Radio broadcast.

Origin of the *Poston Bungei*

In the environment where only limited news sources existed, a monthly magazine of creative writing essays and poems assumed an important role as a media within the camps. In September 1942, some *Issei* men and women[323] met to make *Senryu* and *Tanka* poems at Poston One.[324] Tanzan Yagata and Shozo Ishikawa (his *nom de plume* was *Bonsai*[325]) wrote some works on a paper and posted it on the doors of thirty-six "mess halls" (dining halls) in Poston One. The themes varied from the physical conditions of the camp to the mental state of the internees, including issues involving anxiety, joy**,** reminiscences of Japan, and life before the war. The occasional workshops developed into the *Poston Bungei Kyokai* as part of the WRA Welfare Department. The postings were first printed in the *Poston Bungei* in the spring, 1943. It was first printed in a Buddhist temple in Poston one; later it was published by the WRA printing office.

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[322] The Fujimoto Diaries, November 3, 1944. The Special Collections, Rivera Library, University of California, Riverside.
[323] *Haiku, Senryu,* and *Tanka* are forms of Japanese poetry. The first two consist of seventeen syllables in three phrases. The latter consists of twenty-seven syllables in five phrases.
[324] The Colorado River Relocation Center (Poston) consisted of three separate "units" or "camps." Hereafter, each unit will be referred as Poston I, Poston II, or Poston III.
[325] In Japanese, it literally means "banal talent."

Hajime Nakajima, an owner of a publishing company in Los Angeles before the internment, operated a printing office with his own equipment.[326] The *Poston Bungei* featured *Tanka* and *Haiku* (Japanese traditional short poems), short stories, and essays.

Recognition as Community Leaders

The first editor-in-chief of the *Poston Bungei*, Yagata Tanzan, served from February 1943 to July 1944, when he left for Chicago to work. He explained his intentions for publishing the June 1943 issue:

> A year has passed since we were removed to the sultry dessert under sorrow and anxiety that we could never know what they really were. It was remarkable that we survive the physical and mental difficulties and can still see our friends and family until today.
>
> Since the removal took place, ninety-eight people had passed away on the Poston camps. The hospitals are already overcrowded with patients. We suffer a risk of dispersion of family members, the unsatisfying living environment, a fear for the unsettled future, and the continuous occurrence of mental problems. Under such circumstances, the *Poston Bunge* members must assume an important responsibility to stand at the forefront of volunteer. At the same time, we always hold on a hope that our artistic spirits protect us keep away from chaos.[327]

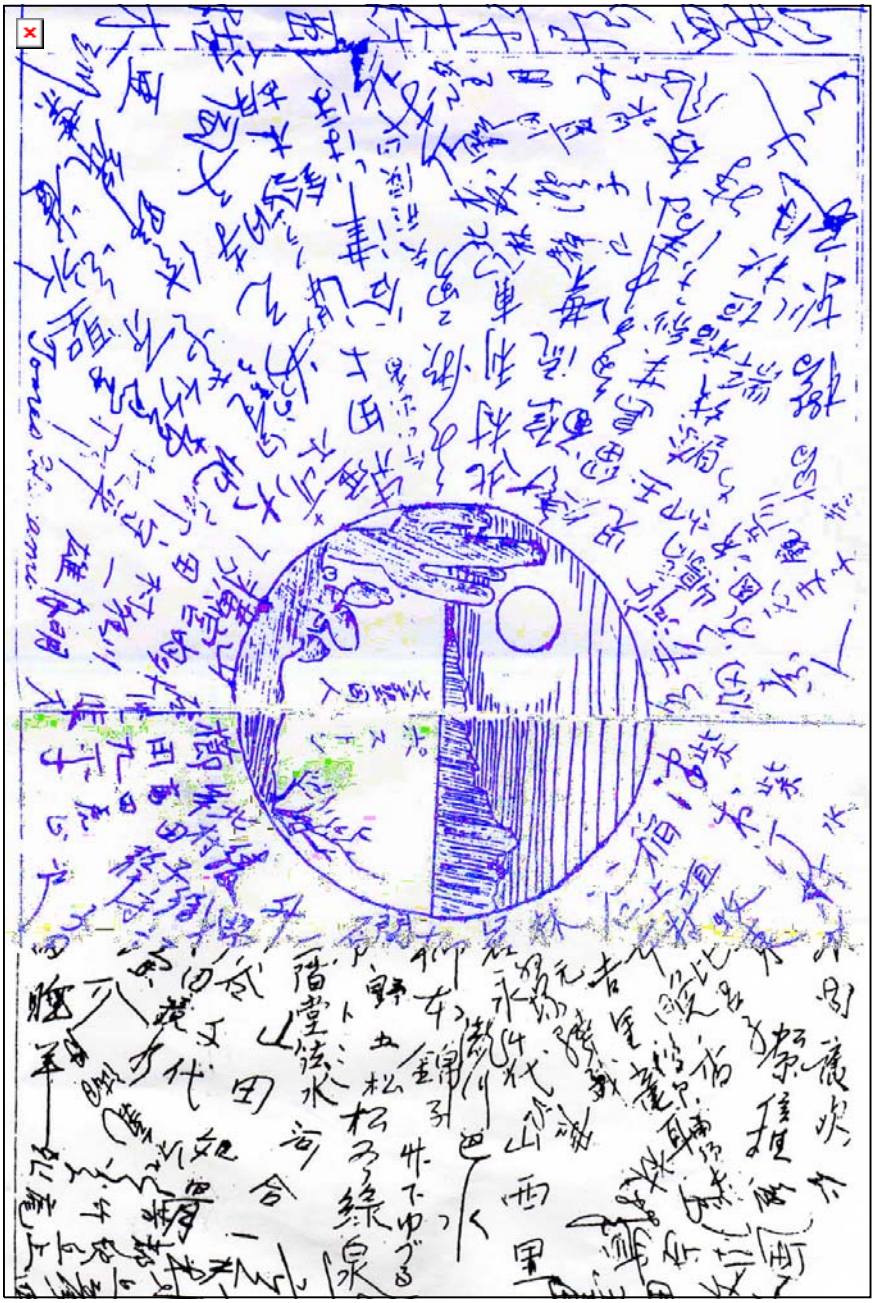
Yagata believed that the *Poston Bungei* would ease the difficulties of Japanese Americans at Poston. He hoped that material beautification and creativity would prevent participants from falling from a standard of morality and behavior, which he called "Japanese modesty." Members of the *Poston Bungei* supported Yagata's call by signing their names on a piece of paper, a petition which was printed in the June 1943 issue. The statement expressed the belief that the literary magazine would serve the betterment of

[326] Matsumoto, "Freedom to Comply: Press Autonomy in West Coast and Internment Camp Newspapers." Shinoda, Introduction, 12.
[327] Tanzan Yagata, "My Personal Statement" Poston Bungei, June 1943. 1–3.

public health at Poston. The WRA recognized the effects of the media, as expressed by Walter Bandetsen, supervisor of community activities at Poston. He stated that the *Poston Bungei* had "therapeutic value . . . in releasing emotions created by the war and the evacuation experiences."[328] [Figure 9]

Yagata's influence extended beyond Poston, and helped form an intercamp network. Almost every issue featured poems or essays contributed by the Issei interned at other WRA Relocation Centers and the Department of Justice Internment Camps.[329] The July 1943 issue set aside a section for poems to "comfort [people at the Department of Justice] Internment Camps," where more than 1,800 Issei community leaders were housed. Members outside Poston mailed their work to the editorial office. Yagata himself continued to post his work from Chicago after he settled there in winter 1943.

[328] Walter Balderston, "Final Report, War Relocation Authority, Colorado River Relocation Center, Poston, Arizona, Community Activities Section, November 16, 1945," in *Field Basic Documentation of the War Relocation Authority, 1942-46* (Laguna Niguel, National Archives: 1945).," 45.
[329] The Department of Justice Internment Camps housed *Issei* community leaders, e.g., members of the Japanese associations, Japanese language teachers, and Buddhist and Shinto priests. These individuals were considered a danger to national security and were arrested by the FBI immediately after the attack on Pearl Harbor.



[Figure 9][330]

Signatures from Issei

[330] *Poston Bungei,* June 1943; Tanzan, “My Personal Statement,” Matsumoto, "Freedom to Comply: Press Autonomy in West Coast and Internment Camp Newspapers." 1–3.

Community Reform through the *Poston Bungei*

The year 1944 marked the beginning of a new era for the *Poston Bungei.* When Yagata left Poston for Chicago, Nobuo Matsubara and Hagemu Arita became co-editors-in-chief. Fujimoto became interested in the literary activities because he knew both Matsubara and Arita. Matsubara was from Riverside, California, and Fujimoto and Matsubara were friends before the internment. Matsubara lived in Arlington, only a few miles from Fujimoto's residence in West Riverside. Arita was a member of the Educational Department at Poston One, in which Fujimoto actively participated. With his firm belief in the importance of school and education, Fujimoto took a position as the president of *Kyoikubu* or the Education Department and gained recognition as an educator at Poston in October 1942. The Education Department bore multiple responsibilities as the Parent Teacher Association (PTA), or a liaison with the teachers and public schools at Poston as well as a public forum regarding child and adult educations.[331] Fujimoto registered as a member of the *Poston Bungei* Association, and it is plausible that he considered the writing activities part of adult education.

Under the new editorship, the *Poston Bungei* expanded both in terms of genres and themes, which allowed contributors to elaborate on his or her thoughts. The magazine began to feature novels, essays, song lyrics, and memoirs. New themes included life at Poston, life in Japan, hobbies, literature, history, and criticisms, biographies of artists and writers, racial theories, and the war. As the content expanded, the editorial office started censoring content so they would not run afoul of WRA policies.

[331] The Fujimoto Diaries, October 27, 1942, December 11, 1942, January 30, 1944.

As a result, the editorial office replaced one novel in February 1945, as will be discussed later.[332] Editorial members also expanded to include the Issei, the Kibei, and the Nisei, although the Issei were dominant as editors.[333] Editorial staffers, including the editors-in-chief, often contributed their work and served as core members of the *Poston Bungei Kyoka (Poston Bungei* Association*)*.

The new editors-in-chief developed the *Poston Bungei* into a means for advocacy for community reform. In the newly established section of the magazine, *Kantogen* (mission statement), they discussed a wide range of topics, such as how to overcome generational differences, how to improve public health, and how to educate children. In *Kantogen* for the September 1944 issue, Matsubara introduced the notion of a "brotherhood of Japanese" and he emphasized the commonality of "blood and race" among Japanese Americans.[334] The other editor-in-chief, Arita, also emphasized the commonality of Japanese Americans in that they shared the same future. In the April 1945 issue, Arita preached that readers should have a "volunteer spirit" rather than acting in a self-centered manner. He explained that an individual's needs would be satisfied by fulfilling the needs of the community because the members of the community would arrive at the same destination.[335]

The call for racial solidarity and self-sacrifice reflected the challenges that Poston and other centers faced, such as decreasing population and shortages of labor. Within a

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[332] *Poston Bungei,* February 1945; Matsumoto, "Freedom to Comply: Press Autonomy in West Coast and Internment Camp Newspapers," 88.
[333] Sinoda and others ,10
[334] Matsumoto, "Freedom to Comply: Press Autonomy in West Coast and Internment Camp Newspapers.", Poston Bungei, September 1944, 1.
[335] Ibid., April 1945, 1.

few months after the relocation centers began operating, the WRA implemented a series of "leave policies." By July 1942, the government officials allowed Nisei to leave Poston to attend college or to work.[336] In late September 1942, short-term and work-group (seasonal) leaves were granted for both the Issei and the Nisei. The former was granted to those who needed a few weeks to transact business or consult a medical specialist; the latter was issued for those who would engage in seasonal agricultural work.[337] Beginning in March 1943, the Nisei left the centers for military enlistment. Because the Department of War permitted the Nisei to serve in the United States Army, the WRA implemented military registration for *Nisei* males and allowed *Nisei* women to volunteer in the Army Nurse Corps or Women's Army Corps. Permanent departures for work and the military enlistment were highly effective in reducing the populations of the camps.[338] By the beginning of August 1943, 74 percent of the *Nisei* had left the relocation centers permanently, and 36 percent of the Kibei and 17 percent of the Issei responded to the policy.[339]

The Emergence of the *Issei* as Community Leaders: the Development of *Poston Bungei* as an Adult Education and Fujimoto's Role in the Education Department

[336] Thomas, "Some Social Aspects of Japanese-American Demography." 475. *Nisei* applicants had obtain a job outside of the seven western-most states and Montana, had to be investigated by the WRA, and had to be checked through the files of the FBI (Albert B. Turner, "The Origins and Development of the War Relocation Authority" (Duke University, Ph.D. diss., 1968).85).
[337] Ibid., 86.
[338] Thomas, "Some Social Aspects of Japanese-American Demography." 475.
[339] Leonard Bloom, "Transitional Adjustments of Japanese-American Families to Relocation," *American Sociological Review* 12, no. 2 (1947).206.

In 1943, Fujimoto assumed leadership in his residential unit, Block 3, as a block manager as well as president of the Education Department and PTA. The decrease in the *Nisei* population also resulted in more positions in the center being filled by the Issei. Japanese language began to be frequently used, and Japanese cultural practices became more common at community meetings and offices. In 1944, the WRA acknowledged that the *Issei* were becoming more influential. Ann Freed, a community analyst at Poston, observed:[340]

> As the Americanized *Nisei* have left the Centers, Japanese culture and language have assumed a more dominant place in the social environment of the centers. The children remaining at the Centers [were] now under these influences than they were before evacuation. . . . [It brought] the older people and the children closer to each other and it [was] reported that a number of the children [were] conforming to family expectations more than they did in the past.[341]

As the *Nisei* left Poston for work, college, and military service, an age gap emerged between generations. Arthur L. Harris, superintendent of education at Poston, discussed the separation of the Issei and Nisei realms in education and recreation.[342] He noted that since school education was initiated at Poston in 1942, recreational activities for the Nisei mainly took place at school. Issei parents, however, thought that could neither express their opinions nor supervise school activities. They claimed that the schools functioned "apart from the true community" and lacked "a true concept of the 'community mind.'"

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[340] Community analysts were employed by the WRA to assist formulating policies and management.
[341] Ann Freed, "The Changing Japanese Family in the United States," in *MS. 42 U.S. War Relocation Authority Collection, 1942-1946, Main Library Special Collections, University of Arizona* (Tucson: 1944).13.
[342] Former Supervisor Community Activities Walter Balderston, "Final Report, War Relocation Authority, Colorado River Relocation Center, Poston, Arizona, Community Activities Section, November 16, 1945," in *Field Basic Documentation of the War Relocation Authority, 1942-46* (Laguna Niguel, National Archives: 1945).28.

Harris explained that the claim that school did not reflect "community mind" illustrates that the Issei felt segregated because of the "language differences, 'things American [that could] not [be] shared with them' and the WRA regulations and controls which they often questioned or rejected."[343] Arita discussed the problems of child education in his essay, "Family and Children of the School Age," in the February 1945 issue. His essay illustrates the Issei's claim about school education. He pointed out that child education was on the verge of disaster because of the lack of control and guidance, which would result in juvenile delinquency. He urged *Issei* parents to reinstate the family as the primary institution for moral education, which could redirect children to the correct path.[344] Arita continued to discuss issues of education and family restructuring between November 1944 and July 1945.

Under such circumstances, the WRA recognized the editorial staff members as "community leaders," as well as the increasing influence of the Poston *Bungei Kyokai,* in a decision-making process among Issei internees.[345] Walter Balderston, supervisor of community activities at Poston, noted that "[in the years of 1944 and 1945,] it was directed by some of the leaders in the community government and expanded its publication to a more comprehensive literary journal by including press articles in

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[343] Arthur L. Harris, "Final Report, Education Section, Organized Education in Poston,1942-1945," in *Field Basic Documentation of the War Relocation Authority, 1942-46* (Laguna Niguel, National Archives: 1945). 1.
[344] Matsumoto, "Freedom to Comply: Press Autonomy in West Coast and Internment Camp Newspapers."; Hagemu Arita, "Family and School-Year Children," Poston Bugei, February 1945, 17–19.
[345] The WRA intitiatives created a system of self-government. Internees age 18 or older were eligible to vote and decide matters within WRA's regulations. The internees did not have any authority in the policy-making process (Lauren Kessler, "Fettered Freedoms: The Journalism of World War II Japanese Internment Camps," *Journalism History* 15, no. 2-3 Summer/ Autumn (1988)." 70–71.

addition to poetry."[346] In fact, according to David French a community analyst at Poston, Matsubara was one of eight members of the Central Executive Board or Committee.[347] He attended, as a secretary and observer, the All-Center Conference in February1945 in which Issei representatives from all the WRA relocation centers discussed plans for after the camp closed.[348] The overlap between magazine editors and community leaders enabled the *Poston Bungei* to assume stronger community leadership.

Community analysts evaluated the impact of the Issei's influence at Poston in relation to the execution of WRA policies. Community Analyst Rachael R. Sady noted that by May 1944 the Issei had become influential as "the real guiding spirits of the community" and requests for repatriation dramatically increased as "the Issei's point of view toward Japan" [349] became widespread. She identified legal, cultural, and political "pulls" toward the Issei's "pro-Japan" attitudes: the fact that the Issei were ineligible for citizenship; cultural and sentimental attachment; agreement with Japan's political aims; and a tendency to regard Japan's army as "the home team."[350]

Community Analyst Ann Freed examined the effects of Issei leadership on the resettlement plans. Contrary to the WRA's expectations, she found that the Issei

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[346] Walter Balderston, "Final Report, War Relocation Authority, Colorado River Relocation Center, Poston, Arizona, Community Activities Section, November 16, 1945." 45.
[347] The Central Executive Committee was one of four political bodies that emerged after the Poston Strike, November 1942. It "consist[ed] fifty members of the administration and one hundred and twenty delegates elected by the [Japanese people]. It [had] special divisions working between these general meetings on various aspects of the camp operation (Norman Richard Jackman, "Collective Protest in Relocation Centers," (University of California, Berkeley, 1953).133).
[348] David French, "Community Analyst Trend Report No. 51 February 5 to 11, 1945," in *MS. 42 U.S. War Relocation Authority Collection, 1942-1946, Main Library Special Collections, University of Arizona* (Tucson: 1945). 2. For a description of the All-Center Conference, see fn. 22 on page 10.
[349] R.R.Sady, "Issei Attitudes toward Japan," in *MS. U.S. War Relocation Authority Collection, 1942-1946, Main Library Special Collections, University of Arizona* (Tucson: May 12 1944). 4.
[350] Ibid., 1.

remained in the center, away from their children, rather than hastening to join those who had left the centers earlier. "[T]he *Issei* [were] dominant and as they [were] drawn closer to each other and the Nisei have grown to look upon the *Issei* with more understanding." She urged the WRA to take the *Issei's* opinions into consideration, because resettlement of the Japanese Americans into mainstream society was "the crux of the ultimate solution [for] the readjustment of the entire Japanese and Japanese American population in [the] country." In order to incorporate the Issei into the resettlement program, she advised the WRA that resettlement should be done on a family, rather than an individual, basis.[351] John Province, chief of community management at Poston, noted that delaying resettlement would result in another problem. He called the Issei's rising influence as "Japanization" and warned that it would hurt the relationship between Japanese Americans and the American dominant society. Perhaps the term "Japanization" was coined as the opposite of "Americanization" and Harris was concerned that "the American public [was] bound to be disillusioning to the Japanese in the centers."[352] As part of the resettlement program, it was important for the WRA to minimize hostilities between Japanese Americans and the larger American society.

In June 1943, the WRA Opinion Research Center interviewed 10 per cent of the Issei at Poston I. It concluded that 75 percent had no plans to leave the center and only 18 percent thought they would; however, 52 percent hoped to go within a year. Among the 75 percent who did not plan to relocate, 56 percent thought they might if all obstacles and

[351] Anne Freed, "The Issei and Relocation," in *MS 42. U.S. War Relocation Authority Collection, 1942-1946, Main Library Special Collections, University of Arizona* (Tucson: 1944). 1.
[352] John H. Province, "Washington Conference of W.R.A. Superintendents of Education," in *MS. U.S. War Relocation Authority Collection, 1942-1946, Main Library Special Collections, University of Arizona* (Tucson: March 20-25, 1944).1.

personal problems were removed. Almost two-thirds of the Issei at Poston I thought that after the war they would not want to live in California. Sixty-seven percent of the Issei, however, felt their employment opportunities after the war were not as good as they were before the war, even if the United States won. In April 1944, approximately a year after the survey, the Poston Community Council, made up of representatives from each block, conducted "A Survey Concerning Relocation" and found no changes in the general sentiment.[353]

The rise of the *Issei's* influence posed a serious threat to the operation of the WRA camps. Besides providing for the physical upkeep of the internees, the WRA had two goals. The first goal was to encourage internees to relocate into normal communities. The second goal was to deal with anti-Japanese elements, especially in the national press.[354] The increased number of Japanese who desired repatriation, as opposed to resettlement, and who adhered to Japanese-oriented thoughts and activities, jeopardized the entire program.

Sustaining the Expression of Japanese Nationalism

Editorial members of *Poston Bungei* were aware that the WRA regarded the Issei's influence as a threat. In the February 1945 of *Poston Bungei* issue, the editorial office printed an announcement that they would not be publishing the novel, *Shigan hei* (Volunteer Service in the Armed Forces), written by Ichiro (his last name might have been Satota). The novel had been scheduled to appear in print after it won second prize

[353] Freed, "The Issei and Relocation." 2.
[354] Okihiro, "Religion and Resistance in America's Concentration Camps." 222.

in a contest sponsored by the *Poston Bungei Kyokai* (*Poston Bungei* Association). However, the editors decided that it would be inappropriate to print the novel given the circumstances.[355] The incident suggests that the *Poston Bungei* practiced self-censorship, as Sachiye Shinoda pointed out.[356]

However, the remainder of the issue indicates that "Japanization" was allowed. The February 1945 issue carried many poems and essays that openly expressed support for Japanese war efforts:

- "Voices with full energy roar all over the Greater East Asia" by Komachitani[357]
- "It has been planned for 100 years and finally puts being tested in the eastern oceans [the Pacific Ocean]. It bears the future of the country" by [Magoroku] Fuji[358]
- "One million people serve for the country with their own best" by Komachitani
- "Devotion of one million people in the sacred war" by Ryokusho Suzuki
- "One million people stand together with holding an unbreakable will" by Gomatsu Seki

The poems were written by participants of the Sixty-Fifth *Senryu* workshop, the theme of which was *zenryoku* (one's best or all for one). [359] After the participants submitted their

[355] *Poston Bungei,* February 1945; Matsumoto, "Freedom to Comply: Press Autonomy in West Coast and Internment Camp Newspapers." 88.
[356] *Poston Bungei,* February 1945; Ibid. 22.
[357] "Komachitachi" is the last name. The pronunciation of the first name is unknown, but it literally means, "honor serve you."
[358] The first name is pronounced as "Magoroku."

work, a designated commentator or skilled poet graded and commented on each poem. Although the theme itself was not directly associated with World War II, the five best poems (listed above) used the term in the context of the war. They referred to Japanese propaganda, such as "the Greater East Asia" or "one thousand people in one mind," by which Japan justified the invasion in Asia and mobilized the mass population in the war. Japanese patriotism was even more strongly expressed in different sections of the same issue in essays, memoirs, and short stories. The song, "The Marching Song for the Fellow Countrymen" by Gyosei Nagafuji,[360] reads:

1) When the pure air with enlightenment fills the world,

Every natural phenomenon clarifies itself.

Energy and power come forward.

[*] Rise, the fellow, brave countrymen.

Bring victory to the coast of hope.

2) Look at our ever-shining sun

In the burning heat I only move forward

For the coming of a new era. [* repeat]

3) Our gracious mountains, overlooking the East Asia,

Shine in silver white.

The light brightens my way ahead.[*]

4) Listen to the natural whisper of

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[359] *Poston Bungei,* February 1945; Matsumoto, "Freedom to Comply: Press Autonomy in West Coast and Internment Camp Newspapers." 69.
[360] The pronounciation of the name might be incorrect.

Spring breeze on the top of the hill.

It sings our great ideal in a calm and curing melody. [*]

5) Our migration is about to end.

We bring truth to the rolling world.

The victor of our paradise will remain entirely. [*]

We gather as a family under Hakko Ichiu[361]

Enduring suffer patiently for our goal in our mind.

We fulfill our duty willingly for our people

The task is bestowed upon us [*]

[361] *Hakkou Ichiu* means unity of eight (i.e., many) cultures. The Meiji government used it as a political motto to advance militarily in Asia.

The juxtaposition of self-censorship and overt expressions of Japanese nationalism suggest that the February 1945 issue—as well as other issues—were not consistently censored. The lack of regulations to suppress such media requires explanation. The following section examines the rationale behind the relaxed regulations concerning the use of Japanese language at the WRA camps. In particular, the section demonstrates that regulations on communication and the Japanese language were deeply related to the democratic ideology that the United States advocated in domestic and international politics.

WRA Regulations on Communication and the Use of Japanese

In April 1942, when the evacuation of Japanese Americans started, WRA officials held a meeting for governors and explained that the relocation centers needed to be managed in a "decent manner." There were two reasons: first, an orderly evacuation was necessary because mismanagement would disillusion people in Asia, such as the Burmese and Indians, who were United States allies during the war, about "their faith in democracy;" second, proper handling would prevent Japan from executing United States POWs captured and held in Japan or its captured territories.[362]

In correspondence concerning this point, John Embree, head of the WRA's Reports Division, explained the international implications of the internment to WRA staff members in the "Administrative Instructions No. 56" (October 1942). He anticipated that

[362] The War Relocation Authority, "Report on Meeting, April 7, at Salt Lake City, with Governors and Federal Officials of 10 Western States.," in *American Concentration Camps: A Documentary History of the Relocation and Incarceration of Japanese Americans, 1942-1945*, ed. Roger Daniels (New York: Garland Publishing, 1942).11.

the relocation centers would be a precedent for a mass-removal of people in Southeast Asia, who might be displaced by the Axis powers. The failure of the WRA to complete the evacuation and resettlement programs "at home" would disqualify the United States "[from] settl[ing] problems involving 100,000,000 people of many nationalities thousands of miles away [such as the East Indies, Malaya, Burma, Thailand, Indo-China, the Philippines, and Formosa.]." The WRA was concerned that oppressive treatment of a particular racial group might undermine the United States position of encouraging "national and cultural self-determination" during World War II.[363]

Compared to the policy of the assembly centers administered by the Wartime Civilian Conservation Administration (WCCA) in the Department of War's Western Defense Command (WDC),[364] WRA relocation centers had more relaxed regulations concerning the use of the Japanese language and the practice of Japanese customs. WDC centers operated under military rules and prohibited news publications of any kind in either English or Japanese. Internees were not allowed to own Japanese-language versions of any document except religious books (e.g., Bibles and hymnals) and English-Japanese dictionaries.[365] Reading material in Japanese was also prohibited.[366]

Nevertheless, the sustenance the Japanese language provided internees served a practical purpose in the United States war effort. WRA policy makers thought that the

[363] The War Relocation Authority, "Administrative Instructions No. 56 Documentation Program of the War Relocation Authority, ," in *MS. 42 U.S. War Relocation Authority Collection, 1942-1946, Main Library Special Collections, University of Arizona* (Tucson: Nov. 6, 1942).1–2.
[364] Mizuno, "Government Suppression of the Japanese Language in World War II Assembly Camps."851.
[365] Ibid., 851, n12.
[366] Ibid., 856.

war effort would benefit from improving the Nisei's and Kibei's[367] proficiency in Japanese. B. R. Staubler, a WRA official, revealed that the WRA originally prohibited teaching Japanese but "[the prohibition] was relaxed to allow its teaching to people who either because of their prospective enlistment in the Army, possible employment in government sponsored language schools, or for similarly legitimate purposes, needed to know the language."[368]

Impact of the *Poston Bungei:* Identity of Transnational Individuals

This chapter has shown that the WRA believed that writers of the *Poston Bungei* and Issei had significant political agency. Moreover, the media played an important role the WRA's revision of the resettlement program. The findings in this chapter are similar to Gary Okihiro's analysis of the revival of ethnic religious beliefs and practices at Tule Lake. The *Poston Bungei* did object to the WRA's Americanization program, but allowed writers the freedom to express themselves. The survival of the *Poston Bungei* and collective literary activities owe much to the WRA's decision to relax regulations on communication, allowing Japanese writers the Japanese language at the relocation centers.

This final section of Chapter 5 attempts to analyze the meaning the *Poston Bungei* had for editors, contributors, and readers. Although this involves interpretations, the meaning is best described in the last issue of the *Poston Bungei,* entitled *Kaikoroku* (memoir). The *Poston Bungei* Association published *Kaikoroku* in September1945, a

[367] It should noted that both the Nisei and the Kibei were U.S. citizens.
[368] B.R. Stauber, "Draft - Comment on Draft of Sub-Committee Report," in *MS. 42 U.S. War Relocation Authority Collection, 1942-1946, Main Library Special Collections, University of Arizona* (Tucson: July 28, 1943).7–8.

few months before Poston was closed. The publication highlights the efforts of Issei writers use their experiences rather than denying them. Some considered the internment evidence of the strength of the Japanese people: they survived racism and the war; others saw the internment as an evil necessity to reap a better future. Despite a variety of opinions, *Kaikoroku* reveals the unique perspectives of Issei, which defined the internment as a new phase of their history, in contrast to the pre-war Japanese-American transnational identity that marked the internment as the end story.[369]

Issei writers in *Kaikoroku* also present a perspective of internment camp life that is different from that provided by scholars. The Issei referred to the internment as "peaceful heaven," which underlined the lack of social responsibilities. They were "waiting out the war and expected that the camps should be made as comfortable as possible in the meantime; that the government should not infringe upon the rights of the aliens; that their labor should not be exploited and that they should be the responsibility of the government, since it had brought them to the centers."[370] Anthropologist Edward Spicer observed that the Issei understood the internment as a "neutral haven":

> They took the view that they had been forced by the United States into a neutral position. If they had been allowed to remain on their farms and in their businesses on the West Coast they would have necessarily taken part in the mobilization of the United States for the war effort. This was now denied them, and neutrality had been forced on them.[371]

In his *kantogen* (mission statement) to *Kaikoroku*, Matsubara described life at Poston as "the best life in [their] lifetime" because the Japanese people successfully

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[369] Azuma, *Between Two Empires: Race, History, and Transnationalism in Japanese America*.
[370] Turner, "The Origins and Development of the War Relocation Authority". 91.
[371] Spicer, *Impounded People: Japanese-Americans in the Relocation Centers*.9–10. Spicer further explains the implications of the "neutral haven" in the following pages.

overcame difficulties. Life at Poston was certainly the result of racism and Japanese culture was oppressed; however, Matsubara declared that the "relocation center life did not result in what a falling nation would come to, namely deterioration of culture. The relocation [was] a temporal, trivial phenomenon in history, thus Japanese people should not loose themselves by letting it trap [them]." By preserving the Japanese culture, the Poston residents contributed "to the development of the nation [Japan] and the human civilization as a whole."[372]

An Issei writer, identified only by his last name, Arata, acknowledged Matsubara's influence and described Poston as a community united under Matsubara's vision of racial unity. Arata related the resettlement and the closure of Poston to *Minzoku risan* (diaspora), and cultural and physical extinction. He stated:

> Brother Matsubara displays a proposition, "Japanese Must Transform Everywhere into Paradise" on his apartment door. . . . Nobody cannot deny now that his proposition has been realized at Poston. We are facing the fate of *Minzoku risan* [diaspora] and extinction by the camp closure and the termination of the war. It is unbearable to separate from *doho* [fellow] brothers and sisters, with whom I shared laugh and sorrow, discussed current affairs, talked about literature, and exchanged encouragement.[373]

Regardless of the social and economic background, Arata believed that the *Issei* had formed a united community in which the participants were referred as brothers and sisters from the same *doho* (people from the fatherland).[374] As Matsubara wrote in the statement that hung on his apartment door, life at the camp was a "paradise" because the *Issei* could remain together and enjoy cultural homogeneity.

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[372] *Poston Bungei,* "Kaikoroku," September 1945; Matsumoto, "Freedom to Comply: Press Autonomy in West Coast and Internment Camp Newspapers." Vol. 5, 1.
[373] Ibid., 10.
[374] Ibid.

Another Issei writer, Hisakichi Nakaji, presented his experiences more dramatically, and placed life at Poston in the context of imperialism by using terms such as "oppression" and "endurance." He took a position of cultural essentialism, as many *Issei* writers did, and argued that in spite of internment "Japanese culture" remained intact. He explained that patience and evading confrontation ensured the "nature" of Japanese (the "Yamato race") as peace loving, rather than being a sign of passiveness and victimization. It is important to point out that he does not define the strength of the "Japanese race" by overt acts, such as demonstration and violence. He stated:

> We've been a good herd of lamb. We obediently followed the will of God. The blood of lamb is thick and flexible and [we were not] submissive. . . . Despite the shortage of labor force, people of the Yamato race managed to prepare [everything necessary to live], such as the government, economic activities and education. [The life at Poston] was honorable records of our culture. We waited for the arrival of peace with a sense of accomplishment.[375]

It is also important to note that a sense of cultural, ethnic, or racial pride was not manifested through the wartime loyalty. The lack of reference to Japan's defeat and the American victory signifies that the notion of "Japanese-ness" among the *Issei* was not derived solely from Japan as a victorious nation-state. It shows a departure from the pre-war Japanese-American transnationalism, which became untenable as Japan and the United States became enemies in the war. The post-internment diaspora identity differs from pre-war transnationalism in that the former marks the internment as the beginning whereas the latter marks the end of Issei's motivation for political, economic, and cultural activities. Examining the *Poston Bungei* reveals that collective literary activities shaped

[375] Ibid., 11.

the consciousness and identity of the participants. Thus, the *Poston Bungei* should not be dismissed merely as a hobby for a powerless group of *Issei*. The magazine evolved from a means of recreation to a forum for various topics, including literature, life, and politics that Issei could discuss in a collective process of "working out of the collective future."[376] *Issei* writers, editors, and readers did not lack historical agency. In fact, Issei at Poston, including Fujimoto, played a significant role in maintaining and perpetuating Japanese cultural identity through the *Poston Bungei*.

[376] Spicer, *Impounded People: Japanese-Americans in the Relocation Centers*.17.

Chapter 6

Fujimoto's Expression of the Japanese Nationalism and Resettlement

This chapter focuses on Fujimoto's expression of Japanese nationalism in the Diaries and further examines ambivalence of the national loyalties of Issei. The juxtaposition of the *Poston Bungei* and the Fujimoto Diaries demonstrates how the lack of reliable information led people to narrow their views and develop hysteria. The chapter includes Fujimoto's description of Issei's reaction to the Japanese surrender in August 1945, which illustrates the confusion and the fear Issei experienced. Fujimoto mentioned that he and his Issei friends did not believe the Japanese had surrendered. A week after hearing about it, and blindly they believed that such news was American propaganda. The realization slowly came to Fujimoto and other Issei people that Japan had surrendered and the emperor had bowed to American power. The information continued to come through the American newspapers, and slowly the Issei at Poston believed the unthinkable.

This chapter ends with the beginning of Fujimoto's resettlement in Riverside, California. Fujimoto and his wife left Poston for Riverside in November 1945 and returned to their original home on Chase Road. Surprisingly, Fujimoto never regretted the Japanese surrender in his diary in 1946. Moreover, he was thankful to remain in the United States as he heard from his son, George, about the serious damage in Japan had suffered and the arrival of the American occupational force. Like the pre-war period, Fujimoto focused on farming and the church. He continued to maintain his friendship with his non-Japanese Christian neighbors and Japanese friends. The post-war Japanese

American community was not as large as that of the pre-war period, because most of Nisei and many Issei families resettled on the East Coast and in the Midwest. The municipal government as well as other social organizations did not actively involve Japanese people in their social events. Due to the lack of involvement in civic affairs and absence of his Nisei children at home, Fujimoto and many Issei gathered by themselves and seemingly remained confined within the Japanese American community in Riverside.

While the expression for the Japanese national loyalty found its expressive style in terms of the militaristic advancement during the war, Fujimoto and often Issei expressed it in terms of the post-war recovery. Fujimoto sent packages of clothes and other goods to his home in Wakayama.

Transformation of Fujimoto's National Loyalty and Expression

At Poston, Japanese Americans suffered from the lack of information. Especially for Issei who lacked the ability to understand English, the available media sources included only the Japanese newspapers, the camp newspapers and the Japanese short wave radio (Tokyo Radio). The community store at Poston sold only the American newspapers, but Issei could not enjoy benefit this form of news because they could not read English. Fujimoto well understood the prejudice and ignorance against him and other Japanese, but he carefully maintained objectivity in reading the newspapers at first. However, as he received news from the Tokyo Radio broadcasts he received more often in the late 1944 and 1945, and he became more uncritical about the validity of information coming from Japan. As a result, Fujimoto became more sympathetic to

Japan, believing in her victory without a doubt. In 1941, American officials had banned short wave radios but many Issei managed to own it and brought it secretively to the internment camps.[377] These shortwave radios became a major source of information for Fujimoto and other Issei. As one Japanese historian has documented, Issei transcribed the news broadcast from Tokyo Radio and passed the transcripts among themselves.[378] In this way, people received international news.

In 1943, Fujimoto expressed frustration at the lack of reliable media. Fujimoto believed in western ideas of intelligence and rationality, and he became disgusted when people, regardless of ethnic and national background, emotionally invested themselves in the baseless media reports. For Fujimoto, blind belief in news reports were irrational and against God's laws of truth. In his dairy, he wrote:

> People tell many foundationless stories irresponsibly. Why they could feel happy based on such incredible information. What they do is to interpret and see Japan for their convenience. They can't be helped. Both Japanese and Americans have to have clear eyes and report impartially before God.[379]

Fujimoto was always cautious about the news and always compared several news sources. When he heard of Japan's recent victory in the naval battle [Midway] from his Issei friend, who learned the information through Japanese newspaper or radio broadcast, he found that "this news… look[ed] like almost the opposite of what has been broadcasted [in the American media]." He noted that he should refrain from spreading

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[377] Brian Masaru Hayashi, *Democratizing the Enemy: The Japanese American Internment* (Princeton, N.J. : Princeton University Press, 2004).
[378] Norio Tamura, *Posuton ShuYoSho No Chika Shinbun: 1944-Nen 11-Gatsu--1945-Nen 9-Gatsu (Poston Underground Newspapers: November 1944 - September 1945).* (Tōkyō: Fuyō Shobō Shuppan, 2009).
[379] The Fujimoto Diaries, January 5, 1943.

this news until the truth was revealed.[380] He was skeptical to the media regardless of the nationality of its source. In reading special editions of the Los Angeles *Examiner* and *Times* on "a special battle," he found that the Japan Tokyo *Tsushin* [daily dispatch] had no such coverage while the Tokyo Radio reported that American soldiers were unyielding in the battle.[381]

Beginning in 1944, Fujimoto began discussing the news he learned from Tokyo Radio in his diary. However, he read the transcript as if he did not believe it. He noted in the diary that he would pass the transcript to five or six apartments in one night. While admitting that "the radio made people excited," he ridiculed it and tried to maintain objectivity in his perspective.[382] He described Issei as "excited as if they were hunting demons."[383] Fujimoto was fully aware of the possibility that the Japanese government and the United States government manipulated the news for propaganda purposes. Fujimoto disciplined himself to be objective in judging the radio broadcast.[384]

It is ironic that Fujimoto rejected the news reports about the dropping of the atomic bombs on Hiroshima and Nagasaki in August 1945. Fujimoto dismissed the bombing of Hiroshima and Nagasaki as American propaganda. When he heard about it for the first time, Fujimoto reacted as follows:

> I heard that it is getting a serious issue that America dropped a bomb, which is more than poisonous gas, on Hiroshima and Nagasaki. Russia has declared a war against Japan. It seems Japan is in great danger.[385]

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[380] The Fujimoto Diaries, August 31, 1943.
[381] The Fujimoto Diaries, July 14, 1944.
[382] The Fujimoto Diaries, November 3, 1944.
[383] The Fujimoto Diaries, January 18, 1945.
[384] The Fujimoto Diaries, January 18, 1945.
[385] The Fujimoto Diaries, August 9, 1945.

Fujimoto continued to deny the news on the following day about the atomic bomb. In fact, he became more confident that the news was American propaganda:

> Many people came to the office saying that Japan had surrendered. I didn't believe it when I heard the news, but it became clear that it was American propaganda"[386]

When his friend, Aoki passed away a few days after the bombing, Fujimoto made a remark that "the demagoguery on the surrender made him crazy. It seems that it took almost a week for Fujimoto to accept the fact that the United States had dropped two atomic bombs on Japan. He extensively copied a newspaper article on the Japanese surrender, which romanticized the Japanese accomplishment, on August 17. However, Fujimoto did not mention how and when he came to know the truth.[387]

It is important to note that the disbelief in Japanese nationalism did not make Fujimoto switch sides in the war. It is exemplified when Fujimoto emotionally became pro-Japan toward the end of World War II. Japanese Americans constantly lacked reliable information about the development of the war. As they could only obtain limited information at the internment camps, and their understanding of the war significantly differed from that of the rest of the society because Issei depended on a great deal on reports from Tokyo Radio, not American or Japanese newspapers.

Fujimoto's Resettlement in Riverside, California

In December 1944**,** the United States Supreme Court decided on *the Endo v. the United States* that the involuntary and indefinite detention of loyal citizens was

[386] The Fujimoto Diaries, August 19, 1945.
[387] The Fujimoto Diaries, August 17, 1945.

"invalid."[388] This decision resulted in lifting the exclusion order and allowing Japanese Americans to return to their homes. The mass migration out of Poston began on January 2, 1945 when Major General Henry C. Pratt issued Public Proclamation No. 21, which ended internment of Japanese people in the United States.[389]

In Riverside, California, Christian missionaries discussed the Japanese resettlement publicly in November 1945. The First Congregational Church formed the Japanese Resettlement Program under Reverend Clarence Gillette, who was representative of the California Council of Churches. He had "an inside view of the Japanese problem" because of his ten-year service in Japan as a missionary. The forum was part of the Interracial Breakfast Club meeting held at the First Congregational Church in Riverside. There were allegedly 100 people in the audience at the meeting.[390]

The First Congregational Church held another meeting in the same month, and invited George Rundquist as a guest speaker for the meeting. George Rundquist was the Executive Secretary of the Committee on Resettlement of Japanese Americans, formed at the suggestion of the WRA by the Federal Council of Churches. Historian Thomas M. Linehan explains that George Rundquist, Executive Secretary of the Committee and a member of the Society of Friends (Quakers) in New York City, made a tour of various cities and encouraged members of religious and civic groups to form a local committee to invite Japanese Americans.[391] Riverside was part of his national tour to educate people

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[388] *Japanese Americans, from Relocation to Redress* ed. Roger Daniels, Sandra C. Taylor, and Harry Kitano (Seattle: Uiversity of Washington Press, 2001), xviii.
[389] Ibid.
[390] "Interracial Club Breakfast Sunday," The Riverside *Daily Press*, November 24, 1944.
[391] Thomas M. Linehan, "Japanese American Resettlement in Cleveland," *Journal of Urban History* 20, no. 1 (1993): 57.

about Japanese American resettlement after the war. At his lecture in Riverside, Rundquist "revealed that approximately 34,000 Japanese-Americans have been resettled, nearly all in the Middle West and East."[392] Although the Supreme Court decision in the Endo case invalidated the exclusion order, anti-Japanese sentiment remained persistently in the United States. In order to mitigate the tension, Rundquist stressed that the resettlement program "was not working for Japan but for America and that the resettlers were American by birth and only Japanese by nationality – some of them of the second and third generation, with others, the Issei, having resided in the United States for as long as thirty years."[393]

The Japanese Resettlement Program soon formed a working committee under Eubanks Carsner,[394] who was senior pathologist of the Division of Sugar Plant Investigation, Bureau of Plant Industry, United States Department of Agriculture (predecessor of University of California, Riverside). He was originally from Victoria, Texas, and moved to Riverside in 1931 when he assumed the position.[395] Like George Rundquist, Eubanks Carsner was a member of the Society of Friend but of the Riverside branch.[396] Besides his religious faith, his experience growing up as a son of German immigrant drove him to assume leadership in the Japanese Resettlement Program.[397] He

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[392] "Resettlement of Nisei Discussed," The Riverside *Daily Press*, November 27, 1944.
[393] Linehan, "Japanese American Resettlement in Cleveland." P. 57-58.
[394] "Interracial Club Breakfast Sunday," The Riverside *Daily Press*, November 24, 1944.
[395] "Former Victorian Making a Mark in Federal Service", *Victoria Daily Advocate*, December 29, 1931.
[396] 1900 United States Federal Census [database on-line]. Provo, UT, USA: The Generations Network Inc. 2004. Original Data: United States of America, Bureau of the Census. *Twelfth Census of the United States, 1900.* Washington D.C.: National Archives and Records Administration, 1900. T623, 1854 rolls. Place: Justice Precinct 1, Victoria, Texas; Roll: T623; Page: 6A; Enumeration District: 85.
[397] Interview with Linda Dunn, July 2008.

had numerous occasions to encounter immigrants from Asia, such as Chinese and Japanese, who worked in citrus fields that he studied.

The WRA allowed Japanese Americans to visit their previous homes in the West Coast for special reasons, such as doctor's visit and in preparation for resettlement. Fujimoto discussed resettlement in Riverside as early as January 3, 1945 when his female assistant in the office of Block Manager, who had recently visited her home in the Orange County, California. She told Fujimoto that discrimination was severe in Orange County, and Fujimoto noted that Japanese Americans who were originally from the Orange County had given up hope of returning to their previous home. This information struck him as the truth and discouraged his return to Riverside. On January 3, 1945, Fujimoto stated: "I believe that people hate Japanese. It is better for us not to go back to California. It is obvious that enemies cannot be liked during the war."[398] Fujimoto gradually obtained more information about Riverside from people who actually visited Riverside,[399] and he became hopeful about resettlement in Riverside.[400] Sanematsu, Fujimoto's neighbor in Riverside, reported to Fujimoto that he was welcomed by his American friends. Reverend Omura, a pastor of the Riverside Japanese Union Church, assured Fujimoto that the Riverside community had become more open to Japanese Americans, and many Christians were sympathetic to former Japanese residents. Although Fujimoto did not specify whom Reverend Omura met in Riverisde, it is possible that the First Congregational Church and Methodist Church in Riverside assured

[398] The Fujimoto Diaries, January 3, 1945.
[399] The Fujimoto Diaries, February 4, 1945.
[400] The Fujimoto Diaries, February 7, 1945, February 8, 1945, February 25, 1945

Reverend Omura of the offer of assistance upon the return of Japanese Americans to Riverside.[401]

Fujimoto decided that he would return to his house in Riverside in July 1945, five month after the exclusion order had been lifted. He first sent a notice through the WRA office to Charles Gibson, who had rented Fujimoto's house since May 1942. In the notice, Fujimoto asked Gibson to vacate the house by the beginning of November 1945 because Poston would be closed and Fujimoto and his family were returning to Riverside. He promised to give Gibson a week's notice upon returning.

In October 1945, Fujimoto officially submitted his request to leave Poston for Riverside and set the day of departure as November 1.[402] Since Fujimoto was on parole, the WRA needed to approve his request.[403] While the WRA granted permission to Fujimoto, the WRA instructed Fujimoto to submit a weekly report to the Sheriff's Office in Riverside County.[404] Fujimoto's legal status officially changed from parolee to release on November 15, but he expressed fear of not being approved because it took more than a month for him to receive the notice by mail.[405] This change took place on December 21, 1945. He noted that he would have needed to proceed to the deportation hearing if the request had not been approved. It signified the degree of frustration and pressure that continued Fujimoto and other Issei suffered even after the internment camps closed.

On November 1 1945, Fujimoto and his wife, Suna, left Poston for the train station at Parker, Arizona. After a long trip by train of over 200 miles, they reached their

[401] The Fujimoto Diaries, March 20, 1945.
[402] The Fujimoto Diaries, October 15, 1945.
[403] The Fujimoto Diaries, October 15, 1945.
[404] The Fujimoto Diaries, November 23, 1945.
[405] The Fujimoto Diaries, December 21, 1945.

house on Chase Road and visited their neighbor's house for dinner. Fujimoto was amazed that the food was "sweet" with sugar that had been rationed during the war. Japanese Americans could not cook for themselves at the internment camps, so Fujimoto was delighted with this home cooked meal. He stated:

> Food at the center had a decent variety and the cooks are better than when I arrived at Poston for the first time. But everything I had at the center didn't have any taste. I couldn't eat much there. But since I came back, I eat twice as much as I used to at the center and still feel hungry. My stomach is never filled. It is very strange.[406]

After the resettlement, Fujimoto continued to struggle from the financial loss that the internment had caused him and his family. He thought that Japanese Americans drew "a bad lot" for not fully enjoying the postwar economy boom. As he remembered the post-World War I economic booming, he stated with regret:

> I experienced the economic booming after the previous war [World War I]. But it seems that the booming is greater since the war was greater this time. In considering the influence of the war, I think that Japanese drew a bad lot. We cannot enjoy the booming economy because most of use lost all properties during the war. It seems that the WRA had great damages because they held us. The whole thing was a great failure.[407]

Rebuiding of the Japanese American Community in Riverside after 1945

Prior to their return to Riverside, Issei had started preparing for the rebuilding of the Japanese American community in Riverside under the guidance of Reverend Omura, who was pastor of the Japanese Union Church of Riverside. In order to gain support from Christian missionaries in Riverside, Reverend Omura needed to gather more than

[406] The Fujimoto Diaries, November 3, 1945.
[407] The Fujimoto Diaries, November 23, 1945.

fifteen Japanese Christians.[408] The Japanese Union Church and Arlington Gakuen, the Japanese language school, opened their buildings to house Japanese Americans who returned to Riverside for a temporary stay.[409]

The postwar Japanese American community in Riverside lost the community members and welcomed new members, and there was a constant influx and outflow of people for a year. For example, some of Fujimoto's old friends from Riverside relocated to New York with their Nisei children, but they wished they could have returned to Riverside as they learned about the welcoming atmosphere of Riverside.[410] Not only the atmosphere of the local community, but also economic opportunities played an important role in attracting Issei to return to their original home in Riverside. Fujimoto's old friend, Kyuhei Sakai of Indio, informed Fujimoto that he had a labor shortage and needed to hire Mexican laborers on his farm in Indio.[411]

Fujimoto noted that the Japanese Union Church was growing, and hoped that the church would not turn into "a snake with the head of dragon." The church prospered in the beginning, only to decline at the end.[412] By the middle of May, 1946, Fujimoto regained stability in his life in Riverside. He stated:

> Riverside is the second home for Issei and the only home for Nisei. Nisei are Riverside citizens. Because of the incident [the bombing of Hiroshima and Nagasaki], Issei become less and less eager to go back to Japan. The second home is becoming more important.[413]

[408] The Fujimoto Diaries, August 10, 1945.
[409] The Fujimoto Diaries, December 9, 1945.
[410] The Fujimoto Diaries, December 28, 1945, July 31, 1946.
[411] The Fujimoto Diaries, March 26, 1946.
[412] The Fujimoto Diaries, January 27, 1946.
[413] The Fujimoto Diaries, May 13, 1946.

Epilogue

This study has shown that various reasons contributed to Fujimoto's immigration to the United States such as economic reasons including the lack of inheritance in Japan, the declining economy in his hometown The study has also shown that non-economic reasons such as aspiration for modernization and the idea of cultural superiority of the United States. While the wartime Japanese propaganda and the isolated camp life during the Japanese American internment turned Fujimoto into emotional, or temporal Japanese patriot, Fujimoto had been consistent with his decision to make the United States his permanent home. The bombing of Hiroshima and Nagasaki gave tremendous damage on Issei's lives as represented by his friend death at Poston, but it did not hurt Fujimoto severely. It was certain that the Japanese attack on Pearl Harbor and the Japanese American internment caused serious economic and psychological difficulties to Fujimoto's life. However, the study concludes that the international conflict between Japan and the United States resulted in reminding Fujimoto that his personal needs in Japan did not meet with Japan's national interest. With the recognition that Riverside became his second home, Fujimoto truly embraced the identity of *zairyumin* (Japanese in America), a unique identity of transnational individual between Japan and the United States during World War II.

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Appendices

The Fujimoto Diaries 1941-1946

The Fujimoto Diaries 1941

January 7, 1941 Wednesday

It was cloudy all day. The newspaper said that it would rain but it didn't rain. I visited Chiyo Ohno [Fujimoto's friend in Riverside]. I've heard that she is sick but she looked fine when I saw her. At her house, I met Mr. and Mrs. Hiroto [Fujimoto's neighbors]. They left around lunch time but we [Fujimoto and his wife Suna] stayed until the evening. We couldn't stop chatting. I couldn't do any work in the afternoon.

I sent two checks to the Walnut Growers' Association.[414] One is thirty-three dollars and is ten percent of what I brought in. The other is twenty dollars. Compared to 1935, the ratio of 1941 rose for twenty percent. The total amount I sent is fifty-three dollars. It is helpful that they pay me as they process my walnuts rather than paying all at a time.

January 10, 1941 Friday

I sent Sumiko [Fujimoto's daughter, soon to be 21 years old] to the packing house[415] by car this morning. The rain was heavy on the way home and I couldn't go to San Bernardino [to sell eggs to Japanese stores].[416] I took care of the birdhouse in stead.[417] After the rain stopped, I finally went to San Bernardino and sold ten cases of eggs. The

[414] Fujimoto was a member of the Walnut Growers' Association. He picked up walnuts in a public field and brought them to exchange with cash. Fujimoto later plants walnut trees in his farm.
[415] The company name and its location
[416] Fujimoto sold eggs and vegetables in San Bernardino.
[417] Fujimoto raised both vegetables and chickens on his truck farm.

price of egg rose three cents than before. I earned eighty-five dollars and two cents today. Since the war [World War I], it's the first time in ten years that I made more than eighty dollars a week by selling eggs.

Kiichi Sanematsu [Issei man who lived next door] came to chat with me for two hours. He said at the church the other day that he would visit Japan in winter. I suggested him to find a bride and settle there. He said he would come back to America if the situations are bad in Japan. Anyhow, I think it is good for him to visit Japan, even if he doesn't marry nor settle.

January 11, 1941 Saturday

I was cleaning walnuts all day. It was cloudy as usual. Joji [Fujimoto's son, 20 years old] doesn't like to work. He studies the photography, which he is getting good at with.

Kiichi [Sanematsu] and I went to the general meeting of the Japanese Association of Riverside.[418] As all of us expected, Okubo was elected for President, Inaba for Vice President, Ishikawa for Treasurer, Masatsugu Sakai and Kiichi Sanematsu for Accountant, and Muramoto for Inspector.

There were twenty-six people today, but less and less people participate the meeting nowadays. We always discuss on the same topics and no important subjects are brought up. No one talked about the election. I left the meeting early since it was not worthy staying there.

[418] The Japanese Association is a benevolent association for Japanese immigrants in the United States.

January 17, 1941 Friday

Sunny and warm.

The chickens lay eggs as many as twenty or thirty everyday. I usually ship about eleven cases of eggs every week. The price of each egg continues lowering and it was twenty-six for the large size and twenty-five for the middle size. I hope the reduction of the price stops.

One hundred soldiers came to the March Air Field [what is now March Air Force Base in Moreno Valley, CA] from Minnesota. They will perform a show on Saturday. It is estimated that three hundreds of people would come to see the performance. There will be two more performances on February 12th and in the middle of April. It is estimated that 1,200 and 12,000 people would come respectively. America puts efforts for the buildup of the armaments. Three or four years ago, America criticized the countries in the war, but they are supporting Britain now for the war efforts. A nation changes its policies just like people change their mind.

January 18, 1941 Saturday

Sunny and too warm during the day and cold in the evening.

I dried walnuts. Mitsuru [Fujimoto's son, 18 years old] helped me in the morning but I worked alone in the afternoon. Joji [Fujimoto's son] are not helpful as he was used to be before. I am the only one who works outside these days. It is what happens to every family; Nisei don't choose farming for their career. I have to hope that they will have a

better life in the future than what we have now. I don't want to keep complaining that they don't want to work on the farm.

It's been a while to hold a Japanese language school at home[419]. The students are kids from three Japanese families in the neighborhood. They come to the class but their grades aren't improved. I think it largely depends on whether the parents think the Japanese language education important.

January 21, 1941 Tuesday

It was cloudy all day. It rained a little bit last night and is raining tonight, too.

I sent Sumiko [Fujimoto's daughter] to her work [packing house of the Arlington Heights Fruit Exchange Company] by a car at six thirty. Last time when I gave her a ride, my car was hit near the gas station and the fuel cap was broken. I was very surprised when he gave me one dollar right away. I had no troubles in the end.

The chickens laid many eggs. But the price of each egg is lowering and it is traded for twenty-five cents for the large size and twenty-three cents for the middle size at the market. The total eggs I gathered today were 650. It broke the record.

January 22, 1941 Wednesday

[419] Issei leaders taught Japanese language to their children at their homes and the Japanese Union Church. Unlike Arlington Gakuen, a branch of Japanese language educational institution, located at 7435 Lincoln Ave. Riverside, the Japanese classes at the church were not affiliated to national organization. It was run by Issei volunteers including Rev. Omura and Fujimoto.

It rained last night and was cloudy all day. The weather doesn't get better. The wind blew from the South and the clouds are flowing to the South. I am helpless on rainy days like this.

Last year Joji [Fujimoto's son] picked pecan nuts in Harris's farm and hasn't been paid by him yet. Harris said that the government bought the pecan nuts so that they have to pay. The government said that Harris must pay. Joji had tried to make the government understood the situation three or four times before, but the government didn't take any measures. Joji told Harris about it and Harris finally agreed to pay for labor. If Harris pays for pecan nuts, Joji won't ask for him to pay for storage and bags.

January 27, 1941 Sunday

The wind blew from the North last night and continued blowing all day. The sky was covered by the clouds and no sunshine came down. Finally the sky became clear tonight and the wind stopped blowing. The clouds may come back again tonight. I need a good weather. Everything is behind now: I haven't cultivated the field for strawberries; haven't finished plowing for walnuts; and haven't finished cleaning the birdhouse. I have to bring fertilizer to the farm. Since I can't enter the farm because of the rain, I cannot do anything.

Lindbergh shook the congress regarding the military supply for British armaments. As President of the University of Chicago, Lindberg said that it would cause severe damages on the domestic life in America. The financial support to Britain and China would worsen the domestic life in which many people are suffering from poverty.

January 28, 1941 Tuesday

The wind stopped fortunately. Instead, the rain started. It was just a drizzle but continued all day.

I have to give a ride for Sumiko [Fujimoto's daughter who was working at a packing house of the Arlington Heights Company] whenever the car is available. It sometimes causes a trouble. But it was not troublesome today because I went to downtown to buy chicken feed and go to the bank.

The settlement house[420], which we use as a *kendo dojo* [gym for Japanese fencing], is under the renovation on the floor. The floor will be cement. The renovation started at the end of December but still hasn't been completed. We rent a room in the Arlington *Gakuen* [421] and it is inconvenient for many reasons: it is too far from here and rent is too expensive.

February 2, 1941 Sunday

Sunny and warm. I cultivated the soil for strawberries. I wanted to remove leaves from strawberries but couldn't finish because of the pain my hips.

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[420] It might refer to The Riverside Settlement Association at 4366 Bermuda Ave., Riverside, CA. They don't hold records dating back to the 1940s. The settlement house has been helping mostly the Mexican American and African American communities in Riverside.

[421] Arlington *Gakuen* is a branch of the Japanese language educational institution and was located at 7435 Lincoln Ave. Riverside. According to historian Yuji Ichioka, the Japanese immigrant educators created an education system in the United States based on the Japanese elementary school system and called it institutions as "*shogakko* [elementary school]." However as anti-Japanese sentiment arose, they feared that *shogakko* would be misinterpreted and resdignated it to a more neutral term, "*gakuen* [educational institution]." Ichioka, *Before Internment: Essays in Prewar Japanese American History*. 20. According to Tom Patterson, there were work camps and packing houses of the Arlington Heights Fruit Company in Arlington. The area was mainly inhibited by Mexican Americans and Japanese workers and those of other minorities also lived there. See, Patterson, *A Colony for California: Riverside's First Hundred Years (Second Edition 1996)*. 369.

I went to the Arlington *Gakuen* [Japanese language school] to listen to a talk by Major Tanaka, who has many experiences in the battle fields. There were about one hundred people. Major Tanaka is famous for his participation in the incident of February 2nd, six or seven years ago[422]. He wasn't a good story teller but his experiences are interesting enough to attract the audience. He talked enthusiastically and the audience was enthusiastic to listen. It lasted four hours between eight o'clock to noon.

February 5, 1941 Wednesday

There are clouds in the sky. The wind is blowing from the South. It might rain tomorrow. I worked on the birdhouse in the morning and removed leaves from strawberries in the afternoon. I finished nearly forty percent of what there are but couldn't complete because of the pain on my hips. I planned to finish the job in four days but things usually don't go as they are planned. Not only my own job, but also everything in the world does not come along in the way one expects. The conditions of people and the circumstances change. Regarding the international affairs, it is possible for two nations to continue a battle for a long time, once it started. Japan has to remove other nations, if they are tying to hinder Japan's efforts to build a new order. Since America doesn't accept Japan's wish, they can't avoid a battle.

February 6, 1941 Thursday

It rained last night and continued raining today.

[422] It refers to a military coup in 1936. There is an entry regarding the coup on February 2, 1936 in the diary. The translation is provided.

Yuriko [Fujimoto's daughter, 25 years old] came home and told us that she decided to marry [Harry] Takayanagi.[423] They are going to have a party to introduce themselves as a couple in front of their friends on February 16th, Sunday. They will be officially married in June. I am concerned about Takayanagi, since he is unfortunate. But there is nothing I can do after they made a decision. I think it is not safe for them to decide a decision on marriage by themselves without consulting with the go-betweens. I know Nisei don't like for their marriage to be arranged by the go-betweens. They don't know what parents really expect from the marriage nor do they think what the marriage really is. I am thinking to visit his parents on Sunday.

February 7, 1941 Friday

Cloudy.

I am collecting more and more eggs these days. It finally reached 756 today. In the cage there are twenty-seven hens and there were twenty-two eggs today. In another cage, there are thirty-five hens and there were twenty-seven eggs. In another cage, there are nineteen hens and there were seventeen eggs. This means that the production rate is eighteen percent. The birdhouse is not as successful as the cages. But as total, there are 1200 hens and 770 eggs. It is such a big progress. Thanks to it, I have no trouble earning pocket money. But I need to keep it in mind that it is the peak season. I will need to pay for hay feed for chicks soon.

[423] Harry Takayanagi is jeweler or a watch repair in Sawtelle (area in West Los Angeles), California. Yuriko and Harry marry on June 29, 1941. The Fujimoto Diaries, June 29, 1941.

On the last Thursday, the price of each egg was twenty-two cents. The day before yesterday it dropped two cents to twenty cents. Yesterday it rose once cent and it raised another cent today. It is now twenty-two cents again. I feel lucky that the price recovered when I have many eggs.

February 13, 1941 Thursday

I took Sumiko [Fujimoto's daughter] to the packing house [of the Arlington Heights Company] at seven o'clock in the morning. Then I worked on the birdhouse. As soon as I finished working on it, I left for Los Angeles to visit Yuriko [Fujimoto's daughter] and [Harry] Takayanagi [Yuriko's fiancee]. It is unusual that the bride's family visits the groom's family, but it is not a question of whether or not my face is saved. I cannot wait for them to make the first move. I must think that there will be no chance to do this task and Yuriko might be caught in pitfall like Masatoshi was.[424] It would be very unpleasant if both families won't be able to return to the right truck again. Moreover, it would make the couple unhappy. If Yuriko and Takayanagi want to marry, we as her parents have to hold ourselves and let their wish fulfilled. In only this way, the parents will lead kids to happiness. When I told Takayanagi's parents what I thought, they didn't disagree with me, which is a surprise. It seems that they think that it is an unexpected fortune to be able to marry for Takayanagi, who has been in misfortune. They reserved themselves and handed the right to decide over me. The meeting was successful. Then we talked

[424] Masatoshi [his last name unknown] appropriated the public money in 1939 or earlier. There is an entry on this matter and the translation is provided.

about the ceremony. By knowing what they truly wanted, I was able to know their deep faith in Christianity. Their faith is deeper than mine.

February 17, 1941 Monday

It was rainy today again, but the rain stopped for a while in the afternoon. The horse yard is muddy like a ditch because of hailstone yesterday. The horses were happy but I had a hard time walking on the ground. It is as if I had lost my resources in these rainy days. I couldn't get any work done: I needed to clean the birdhouse and take care of the farm. If I couldn't drive the car on the field, there wouldn't have been anything I could do.

I received a generous blessing [regarding his daughter's marriage] from Mr. and Mrs. Ōmura [reverend of the Japanese Union Church[425] and his wife] at six o'clock and from many others all day wherever I visited. I was very thankful but surprised by their consideration at the same.

I was asked if I would attend the church the day after because there will be a lecture by Dr. Smith.[426] A young man, Iino, who is a reverend in Sonoma will accompany with Dr. Smith.

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[425] The Japanese Union Church in Riverside. There were two Japanese Christian churches in Riverside, California. One is the Japanese Methodist Church (Mii Kyokai in Japanese). It was located at Fifth Street and Mulberry Street in Riverside, California (292 Fifth St). The other is the Japanese Union Church. According to San Born Map of 1908, it was located on the corner of Fourteenth Street and Vine Street (177 Fourteenth St). The Japanese Union Church later moved to the corner of Fifth Street and Mulberry Street. July 1899, Kakichi Yamazaki, a Japanese immigrant from Hiroshima prefecture, purchased three lots to build the Japanese Methodist Church. The church was built between 1901 and 1902. The First Congregational Church on 502 Seventh Street, Riverside, California, formed a Japanese mission in 1907. The Japanese Mission under the First Congregational Church merged with the Japanese Methodist Church in 1916 and renamed as the Japanese Union Church (Kumiai Kyokai) because of the decrease in the population of Japanese Christians in Riverside. For details, see Research Outline, Nomura.

[426] Dr. Smith may be a pastor of the First Congregational Church in Riverside and helped Japanese Christians of the Japanese Union Church.

February 20, 1941 Wednesday

The rain did not continue endlessly today. But when it rained, it rained like cats and dogs. I couldn't see fifty feet away. It is the first time in the thirty-nine years to have such a heavy, long-lasting rain since I came to America. In Japan, we could have a rain as severe as what we had today, but it wouldn't last for a long time. Even in America, today's rain was especially a hard one.

Sister [Mrs.] Shigeoka[427] didn't come to the bible study tonight. It was a while ago when I heard that Mrs. Aoki passed away and Sister Shigeoka visited Mr. Aoki today. The Aokis and the Shigeokas are related.

February 22, 1941 Saturday

It was cloudy and rained a little bit. I completely forgot that it is Washington's birthday and went to the bank only to know that it is closed.

I didn't want to change the car so that I came back as soon as I withdrew eight dollars.

I installed a hook to tow a cargo of Mr. Abe, which I was supposed to deliver tomorrow. But Seto informed me that Mr. Abe would use Seto's truck.

Sanematsu [Kiichi Sanematsu is Fujimoto's neighbor] came this afternoon and chatted with me about the issues at the Arlington *Gakuen* [Japanese language school].

Mr. Hino came to invite me to go to Norwalk [Los Angeles] tomorrow, but I told him I'd wait until next time.

[427] Fujimoto addresses Mrs. Shigeoka as "sister" to show his respect.

Mr. Hideo Inaba came to collect comfort articles and money for Japanese soldiers. I donated two dollars. Mr. Oka came to hand in a gift in celebrating that his daughter was discharged from the hospital.

February 23, 1941 Sunday

It was still too gloomy to call "sunny" today, but it didn't rain for the first time for a long time. I removed extra leaves of strawberries. Sumiko [Fujimoto's daughter] and Mitsuru [Fujimoto's son] went to Sierra Madre [California] for a meeting of the youth club of the church [Christian Endeavor].[428]

Tanaka came to thank me for the seventh anniversary for the late Mrs. Kameoka, his step sister.

February 26, 1941 Wednesday

It was cloudy today. There were clouds in the sky but the sunshine came through sometimes and warmed up the air.

I removed extra leaves from the strawberries. My back hurts.

Mr. Calvin, the manager of PCA [Poultrymen's Cooperate Association] came to the house and taught me about the chicken feed, which I thought very helpful. What he told me is almost identical of what I thought, which made me confident about what I do. He recommended me to use more bay leafs in addition to grain. He said to bay leafs would be more economical. He joined the PCA today.

[428] Christian Endeavor for Nisei in Riverside was led by Mrs. Beck, who lived in West Riverside and a Methodist missionary.

February 28, 1941 Friday

It was cloudy and didn't rain in the morning. But it rained heavily in the afternoon.

I woke up at six o'clock and gave Sumiko [Fujimoto's daughter] a ride to go to the packing house [of the Arlington Heights Fruit Company]. Then I went to San Bernardino to sell eggs. It is getting difficult to sell eggs these days. I usually sell six cases of eggs on Friday but I sold only five cases at three houses. I took one case home. I bought a bag of sand on the way home.

Calvin of PCA [Poultrymen's Cooperate Association] brought me a check of fifty-seven dollars. When I asked him about my allotment yesterday, I didn't expect to receive money.

[Naka] came and asked me to put my signature on the paper. The paper is a statement of Iseda [Gyosuke Iseda is Fujimoto's friend][429], which states that he owes me 100 dollars and interests.

March 1, 1941 Saturday

It rained all day and couldn't work.

Mr. Kyuhei Sakai[430] came to the house. He brought the document for guardianship issued by the Presbyterian Church and the church fees for two months.

Mitsuru [Fujimoto's son] and I fixed the water leak on [Nash]'s car but we couldn't fix it completely because we didn't have complete tools.

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[429] Gyosuke Joe Iseda is an Issei man from Fukuoka prefecture. He was a Christian and lived at 2987 Madison St. Riverside, CA. He was active in a Japanese American community and one of other Issei leaders in the community.

[430] Kyuhei Sakai is an Issei man and Fujimoto's friend. He lived in Riverside.

There was a welcome party for Mr. and Mrs. Takuichi Yamaguchi and Nobuko Okano at the church tonight. The party was co-hosted by the Japanese Association of Riverside, the church and the Kagoshima *Kenjin-kai* [association of people from Kagoshima prefecture, Japan]. The party was large-scale but there were not many people because of the bad weather. Mitsuru [Fujimoto's son] made a speech to greet the new comers as a representative of the Youth Club of the church. Mr. Teshima represented the Hiroshima *Kenjin-kai* [association of people from Hiroshima prefecture, Japan], I represented the church, Mr. Okubo represented the Japanese Association of Riverside, and Shintani represented the general attendees.

I met Okubo's new wife for the first time.

March 2, 1941 Sunday

It rained a little bit, but it was not too bad.

Kiichi [Sanematsu] came in the morning. He tried to fix the car but it didn't go well. The problem seems to be too complicated for amateurs.

Yuriko [Fujimoto's daughter] and Harry [Yuriko's fiancee] came home and brought snacks that his parents prepared.

We went to see a play hosted by the youths of the Arlington *Gakuen* [Japanese language school] tonight. *Shibai* [a play] was well done and it showed that the performers practiced a lot. The dance by Mrs. Ito, Matsubara, Yonemura and others was better than usual. There were not many improvised performances as the last time I came, but I enjoyed them. Nakayama did a good job inviting people to join on the stage.

March 6, 1941 Thursday

It was sunny and clear. The wind blew from the North, but it stopped in the evening.

I removed the leaves from strawberries. Since strawberries are surrounded by weeds, I spent time to remove weeds, too.

There was the bible study tonight. Since Mrs. Hiroto didn't come, the meeting was less energetic. I was asked to share my experiences in accordance with the Corinth, which we finished studying last week. I told a story about Nanshu Saigo[431] and stories that I heard from Mrs. Ebina long time ago. What I did was to repeat these stories. But I am very happy with what I did.

March 8, 1941 Saturday

It was sunny and warm.

I finally finished removing leaves from strawberries, but haven't "conquered" the weeds yet. Because of the weeds, I haven't been able to cultivate the soil for strawberries yet. It is good to have a sunny day, but I am busier. I have to work on the farm and the birdhouse. I hope sunny days will continue.

Mr. and Mrs. Nakamura came to take their pot back. They shared food with us the other day. They told me about Mr. Ōtake, who was arrested the other day for violating the immigration laws. He came to America from Mexico as a visitor so that he wasn't supposed to work. There was a trial yesterday. Rev Ōmura [reverend of the Japanese Union Church in Riverside] didn't tell me about it and I had no idea.

[431] The alternative name is Takamori Saigo, who contributed to the Meiji Restoration in 1868.

There was a Japanese language lesson tonight at Hiroto's house[432].

March 16, 1941 Sunday

It was sunny and warm. I fed my chickens and cleaned the birdhouse.

Suna [Fujimoto's wife] and I were invited to Masao Seto's wedding party tonight. We started preparing at eleven o'clock and left at noon. Socializing is not easy when it takes more than one or two days. We needed to take a day off and spent money for the flowers yesterday, a gift of six dollar worth and money of five dollar worth.

There were more guests than the wedding hall could accommodate. It is Sunday, when one cannot work on the farm. That must have worked well for many people. There were about 300 people. I made a speech to represent Riverside. We came back home at eleven o'clock. We met Miyamoto there.

March 20, 1941 Thursday

It was sunny again. It was a good day for cleaning the birdhouse.

The car got stuck on the farm because the farm was muddy and there was a huge pile of grasses. It took time to pull the car out. I managed to remove the grasses for two days and then I have to pick [?] in the room. It is another hard job.

Mrs. Shigeoka couldn't come to the bible study because she left for Los Angeles. But Mrs. Hiroto and Mrs. Ono attended and they were very interested. It is good for us and the teacher to have them. I hope they will continue to come to the class.

[432] Fujimoto and other Issei men took a turn to teach Japanese to their kids. This Japanese language lesson did not associate with the Arlington *Gakuen*.

March 22, 1941 Saturday

Sunny and warm. It was a calm and good day.

I received 1,000 chicks today. The weather was good for taking the chicks in. It was always raining when I received new chicks in the past two or three years. The good weather must be a sign for good chickens.

Since I am specializing in poultry from now on, the quality of the chicks is crucial for success. Although my poultry farm was successful this year, most of what I made will be spent to a new house and new chicks. I cannot save anything as pure profits.

March 24, 1941 Monday

As the weather gets better, I get busier.

I found five dead chicks on the day I received new ones. I later found other six chick dead. So far, eleven chicks have already died. But it hasn't reached twenty yet.

As the spring break started, the weather got better. But my work didn't go well as I expected. Sumiko [Fujimoto's daughter] and Sanematsu [the Sanematsu family is Fujimoto's neighbors] went to Sanematsu's house to see Toshiko [daughter of Mr. Sanematsu].

Sumiko and Mitsuru [Fujimoto's son] attended a farewell party for Shigeo Ito of Casa Blanca,[433] who is going to serve the Japanese army. Issei [the first generation of

[433] According to Tom Patterson, Casa Blanca was inhibited by citrus workers including Mexicans and Japanese. They lived in work camps. See Patterson, *A Colony for California: Riverside's First Hundred Years (Second Edition 1996)*.

Japanese Americans] will hold another party for him, which will be sponsored by the Japanese Association of Riverside. I want to see him off when he leaves but the Japanese Association of Riverside does not organize for it.

April 5, 1941 Saturday

It rained heavily last night but the sky is clear this morning. I must name this sky "America *bare* [American Blue Sky]." It was a warm and mild day. Strawberries became more ripened and we picked some of the over-ripened ones. It may be too hard to accomplish, but I want to pick seventy or eighty percent of the strawberries tomorrow. I cannot let the strawberries over-ripened and perished. It was already difficult for me to pick strawberries as many as fifteen crates. Anyhow, it is good to be busy for work. As long as one works, he will be rewarded. I am thankful that I was able to earn seventeen dollars and fifty cents by my labor today. God and the heaven will reward us if we work hard.

April 13, 1941 Sunday

It was cloudy and didn't rain.

Kids went to the church for two days in a raw to prepare for the Easter. They left early in the morning. Suna [Fujimoto's wife] and I went to the church with Mrs. Ōno [Chiyo Ōno] and Mrs. Hiroto. Some people were baptized today. They were Mrs. Hino and Hino's kids and Hideko Ogawa. Mr. and Mrs. [Kōhu] transferred to our church today. The Easter attracted people to the church. The meeting was crowded. Those who rarely

attend the church came for the special day. I went home immediately after the meeting and picked strawberries afterwards. I was able to finish half of the lane with Mitsuru [Fujimoto's son] by the evening.

Sumiko [Fujimoto's daughter] and Mitsuru taught the Sunday school and received a bundle of lilies for each. When Miyeko [Fujimoto's daughter] went back to her school [a sewing school in the Little Tokyo, Los Angeles], I gave her one. Momoyo [Fujimoto's daughter] received an Easter basket from Mrs. Ōno.

April 14, 1941 Monday

Cloudy but the sunshine came through occasionally. It was warm.

Strawberries are in good conditions. I brought eight cases first and three cases again. I am busy everyday. Strawberries are getting over-ripened. Together with the rain, the strawberries go bad so quickly that I have to through many strawberries. I think I harvest less than what I expected.

Foreign Minister Matsuoka announced that *Nisso Churitsu Joyaku* [Japanese – Soviet Neutrality Pact] was officially concluded.[434] The new treaty may work against America. Soviet is not capable of beat Japan so that the treaty needed to be concluded.

April 15, 1941 Tuesday

Cloudy but warm.

I was busy going to the town and San Bernardino to sell eggs.

[434] Yosuke Matsuoka, Minister of the Foreign Affairs, 1940-41, in the 38th administration under Prime Minister Fumikaro Konoe.

The newspaper devotes a large section to Minister Matsuoka's accomplishment for concluding a mutual treaty with Russia. I feel that Japan successfully damaged Britain and America.

Mr. Hisakichi Nakachi, an insurance agent, came and talked energetically about the news. The treaty will surely empower Japan in many ways. Chen Kai-Shek will be devastated the most. He will have no ways to recover from this damage.

April 20, 1941 Sunday

The wind blew from the North. It was cloudy in the afternoon but didn't rain. I sold six crates of strawberries in town in the morning and picked more strawberries in the afternoon. The total amount of strawberries is twelve crates. Masatoshi [identified only with his first name] came with his wife today and told me that they would go back to Japan to serve the military. I promised that I would send them to the Santa Fe railroad station tomorrow morning.

I received a phone call from Yoshizumi [Fujimoto's friend][435] tonight. His daughter Nakako[436] needs a ride at midnight tonight. She will work as a secretary for Ms. Michiko Kawai.[437]

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[435] Mr.Yoshizumi is an Issei man and his daughter, Nakako, studied at the Keisen Girls' School in Japan before Fujimoto's two daughters, Yuriko and Miyeko, studied there between 1935 and 1937.

[436] Nakako Yoshizumi will help organize the peace conference at the Mission Inn. Two Japanese Christians from Japan, Rev. Toyohiko Kagawa and Michiko Kawai, will attend. Kawai is one of leaders for Nisei education and a teacher at the Keisen Girls' School and taught Nakako.

[437] Michiko Kawai is a Japanese Christian woman who established a Christian women's school, *Keisen Joshi Gakko* [what is now Keisen Jogakuen, which provides education from elementary to college levels for women] in Tokyo, Japan.

April 21, 1941 Monday

Sunny but windy.

Nakako arrived past one o'clock last night with Koike [identified by the last name].

I drove Masatoshi [Masatoshi will enlist in the Japanese Army] to the Santa Fe station and gave him a gift of ten dollars.

I am not sure what happened, but no one came to see him off from the Yoshidas.

Nakako arrived at the Mission Inn[438] to see Ms. Michiko Kawai. Ms. Kawai and her colleagues have a tight schedule and have no free time. During the break, they have a line of journalists to interview with. Nakako will assist their trip a secretary.

April 22, 1941 Tuesday

Sunny and warm.

Nakako goes to the Mission Inn at five o'clock in the evening everyday. She told us good stories at dinner. I think she became outgoing and friendly through her study in Japan. She speaks a good Japanese, not a "San Pedro" Japanese [Japanese with unique accent spoken by Nisei], but a pure Japanese language. Everyone can agree that it was worthy for Nakako to go to Japan.

Rev. Ōmura invited Rev. Kagawa and Ms. Kawai for dinner. I offered him for accommodation for this event. I hope they will stay in my house.

[438] The Mission Inn is a hotel in Riverside and served as a cultural center for the area. It was founded by Frank Miller in 1876 as the Glenwood Hotel. Frank Miller helped Japanese in Riverside in many ways; he hired Japanese for his hotel business and for his citrus orchard and offered Japanese a room to hold a gathering.

April 23, 1941 Wednesday

Cloudy and warm. The guys came by their truck as usual to pick up strawberries. They took what I placed in front of the house. Later on, I needed to prepare for two more cases because I received additional orders in the afternoon. I was very busy.

In addition to the additional order, I was scheduled to visit Ms. Kawai [one of the Japanese delegates from Japanese National Christian Council] at the Mission Inn at six o'clock in the evening. I have to pick more strawberries to prepare for the order tomorrow morning.

I always pack eggs after dinner, around eight or nine o'clock in the evening. But I had another task this evening, which is to pick spinach on the farm. After working on these tasks, I am finally able to sleep at eleven thirty. I worked hard all day.

April 24, 1941 Thursday

Sunny. Fortunately the weather was good, warm and calm. But the peaceful morning suddenly changed to a busy one after we received a phone call from Ms. Kawai. She kept her promise. As she promised us yesterday, Ms. Kawai visited my house this evening with Rev. Kagawa [one of the Japanese delegates sent from the Japan National Christian Council] and Rev. Ogawa. Suna [Fujimoto's wife] was busy preparing for the guests since this morning. It looked like she was playing a role in a drama on the stage. Nakako [a Nisei girl, serving as a secretary for Kawai Michiko[439]] helped Suna and

[439] Nakako Yoshizumi will help organize the peace conference at the Mission Inn. Japanese Christian delegates from Japan, including Rev. Toyohiko Kagawa and Michiko Kawai, will attend. Kawai is one of leaders for Nisei education in Japan and a founder of the Keisen Girls' School where Nakako Yoshizumi and Yuriko and Mieko Fujimoto [Fujimoto's daughters] studied.

Sumiko took a half day off at work. We called Yuriko, but she couldn't make it. I picked the girls up at five thirty and brought them home for dinner. I started dinner with a prayer as usual.

In the middle of the dinner, Mr. Kagawa wished to see my walnut trees. I took my guests to the farm after dinner. As I explained them about walnuts, they showed a strong interest and took notes. I asked Mr. Kagawa and Ms. Kawai for autograph and took pictures with them.

April 25, 1941 Friday

It was cloudy in the morning and rained a little bit.

I woke up at five in the morning to go to the church as I promised with Mr. Kagawa. I attended Mr. Shoji Ishikawa's baptism. The attendees are Mr. and Mrs. Oka, Nozomu Matsuyama, Kimura and I. We had a breakfast after the ceremony. After Mr. Kagawa left, I went back home and worked on the birdhouse, harvest vegetables [or strawberries] and sell them in San Bernardino. Nakako went to Los Angeles with Ms. Kawai.

Just like yesterday, today was another busy, memorable day. These few days must be the most meaningful days in my life. I am honored.

April 26, 1941 Saturday

Cloudy and cool.

I woke up at five o'clock and packed strawberries with Suna [Fujimoto's wife]. I went to town at nine o'clock. Joji [Fujimoto's son] and Mitsuru [Fujimoto's son] picked more

strawberries enough to make twelve cases by noon. We filled another five cases by five o'clock in the evening. Each case was priced as one and twenty-five cents so that we earned thirty-five dollars as total.

My body was exhausted but my mind was ready to go to a lecture by Mr. Kagawa [in Los Angeles]. I left at six o'clock with Rev. Ōmura, his wife, Suna and Mrs. Hiroto. We arrived around eight o'clock, shortly after the opening lecture was given by Rev. Yamazaki.[440] The lecture by Mr. Kagawa followed. Rev. Kagawa's lecture was not unique or original. I have listened to similar talks many times, but his talk was special because of himself as a special speaker.

April 29, 1941 Tuesday

Sunny. It was a perfect weather for *Tencho Setsu* [birthday of the Japanese Emperor]. As usual, I went to town to sell strawberries and then went to San Bernardino to sell eggs. I picked strawberries in the afternoon, which is another routine.

Suna and I attended a ceremony for *Tencho Setsu* at the Arlington *Gakuen*.[441] The ceremony was surely dedicated to *Tencho Setsu*, but people came for a movie. The Arlington *Gakuen* shows a movie every year at the *Tencho Setsu* ceremony. It seems that entertainment weighted more than the ceremony.

[440] Rev. Yamazaki could be Kakichi Yamazaki who is believed to have built *Mii Kyokai* (Japanese Methodist Church) in the 1890s.

[441] Arlington Gakuen is a branch of Japanese language educational institution in Arlington, located at 7435 Lincoln Ave. Riverside.

April 30, 1941 Wednesday

It started raining after midnight and was raining heavily this morning. I picked strawberries in the afternoon. The white farmers must have not picked any strawberries in the rain so that the price would rise at the market. I've already earned 225 dollars from strawberries this year and paid debts monthly. I will be able to pay for next month. Strawberries keep me busy but financially a strong support.

May 4, 1941 Sunday

Sunny. Most of strawberries perished after the rain. It took a while to removed damaged strawberries. Three of us worked on them today, but we have more to go. The total strawberries we harvested were just as many as seven cases, which is one case short for the order. The strawberries will decrease.

I attended a ceremony for the Boys' Day[442] hosted by the mothers' association at the Arlington *Gakuen* [Japanese language school in Arlington, Riverside] today. The ceremonies are always similar in content and entertainment weighs more than appreciation. It is not sophisticated. It is good for *Issei* [first generation of the Japanese immigrants] migrant workers. Anyone can join the ceremony. This type of ceremony appeals to the broader audience but it is different from our ceremony.[443]

[442] May 5th is dedicated to boys who are at the age of 5. Japanese celebrate the day for health, safety and well-being.

[443] As Fujimoto notes, there were several camps of Japanese migrant workers in Arlington, where the *Gakuen* was located. Fujimoto's comment illustrates that the Japanese population in Riverside was broken down into a smaller residential community, which has its own way of organizing social gatherings.

May 9, 1941 Friday

Sunny and humid. It marked 103 degree today as it did the same day last year. It always got hotter from today. Since it rained often this year, I expected the weather would be cooler. But it is as hot as in the past.

I picked strawberries in the afternoon and made the greatest accomplishment: Suna [Fujimoto's wife] and I almost finished half of the farm, or one lane. Until the second budge of strawberries sprouts, we can take a rest.

There was a Japanese language lesson at Ōno's house tonight.[444] Ōno's kids didn't attend. They went skating.

May 20, 1940 Tuesday

The wind blew from the North and it was hot.

I brought only two crates of strawberries to town.

For eggs, I gained new customers in Colton and sold more eggs. Some eggs always remain unsold everyday, but there will be no left over from now on. I sold only some cases of eggs to [Dancell] but still have some in a truck. They will be sold out. Fortunately, eggs are priced fine this year. I paid off my debt, which is nearly 1000 dollars by selling eggs. No money is left in my saving account, but I still have 200 dollars which I earned by selling eggs.

[444] Aside from the Arlington *Gakuen*, Fujimoto and other Issei men such as Ōno, Hiroto, and Rev. Ōmura took a turn in teaching Nisei children Japanese language at home.

May 24, 1941 Saturday

Sunny and warm. But it was not hot.

I watered the strawberry field. I reaped alfalfa in the evening. Suna [Fujimoto's wife] cut hair of three of us.[445]

I held a Japanese language lesson at home. Kids don't study Japanese hard at all. It may be because parents don't teach them with enthusiasm. At the same time, it must be a reflection of the American public schools which discourage kids to be interested in Japan and the language. Americans don't positively accept Japan and never try to learn about Japan.

May 28, 1941 Thursday

It was almost gloomy.

Yano drew water to his ditch. I made a ditch but water didn't come in from the west reservoir.

I was asked to demonstrate *kendo* [Japanese fencing] by the March Field [what is now March Air Force Base in Moreno Valley, CA]. But the street was shut down because of the spread of contagious disease in that area and the demonstration was cancelled.

Rev. Ōmura [reverend at the Japanese Union Church] came over to request me a speech to represent the church for the memorial day service at the grave.

[445] It refers to Fujimoto and his two sons, Joji and Mitusru.

May 30, 1941 Friday

The weather is same as usual. The English newspaper forecast that it would be cloudy and might rain near the mountains. But I didn't see any clouds in the sky.

It was a memorial day. Many stores closed and some opened for the half day. I delivered eggs to San Bernardino to these stores. All stores owned by Japanese opened all day. Shimazu[446] orders the medium size eggs for several days. Since I didn't have enough middle sized eggs, I borrowed one case from Hiroto [the Hiroto family is neighbor of the Fujimoto family].

There was a memorial service at the grave today. I had a ride with Sanematsu [the Sanematsu family is neighbor of the Fujimoto family] to the grave. The service was co-hosted by the Japanese Association of Riverside and the church [Japanese Union Church]. Rev. Ōmura chaired, Teshima read the bible, I made a memorial speech to represent the church and Ōkubo[447] made his speech to consolation as a representative of the Japanese Association of Riverside.

June 2, 1941 Monday

It is sunny everyday but it was cool today.

Rev. Ōmura came to the house with his wife. There will be an annual meeting of the Japanese Methodist Church in Berkeley for a few days from tomorrow. He will be absent

[446] Mr. Shimazu is an Issei man and owns a grocery store. Issei farmers including Fujimoto, Hiroto, Sanematsu, Fujimoto's neighbors, sell their products.
[447] Mr. Teshima is an Issei man and a church member. Mr. Okubo is an Issei man. He is a church member and President of the Japanese Association of Riverside in 1941.

on the bible study, the Japanese language school[448] this week. He asked me to preach a sermon at the service on Sunday.

He also asked me to lend him twenty-five dollars and seventy-five cents in check. He told me to get the money back from Ōno, the church accountant. What he wanted me to do is to donate this twenty-five dollars and seventy-five cents to the Women's Club, which will transfer the donation to the Japanese Red Cross to buy gauze. It is a strange way to make a donation but I gave him money without asking any questions. I think teachers like Rev. Ōmura can't consult Ōno on suck a matter like money.

June 7, 1941 Saturday

It was cloudy and cool. The temperature was around seventy-five degrees. I wasn't able to sell many strawberries. The price was low; it was between eighty cents and ninety cents. Compared to the price in last year, it is nearly fifty-cents less this year. Other vegetables mostly rise, but only strawberries got cut in price.

There was a dinner party at the church for eight Japanese soldiers at the March Field [what is now March Air Force Base in Moreno Valley, CA]. Suna [Fujimoto's wife] was to prepare food in the morning and brought it to the church in the afternoon.

Mieko [Fujimoto's daughter] came home from Los Angeles tonight. Her school [a sewing school in the Little Tokyo, Los Angeles] entered the summer break and she will be at home until the next semester starts. Sakai[449] called me at eleven o'clock in the

[448] There was no building designated for the Japanese language school. Issei men such as Fujimoto, Hiroto, Sanematsu, and Rev. Omura held a Japanese language class at their homes and the Japanese Union Church.
[449] Mr. Sakai is Kyuhei Sakai, who lived in Riverside. Another person with the same last name in a different Japanese letter lived in Indio.

evening and told me that Maya [identified by her first name] of Santa Ana passed away tonight.

June 17, 1941 Tuesday

Sanematsu and his wife [Fujimoto's neighbors] came to the house tonight to consult me about Yuriko's wedding [Fujimoto's daughter]. Since no one spares time for her wedding except for them. I am thankful for them. Yuriko's wedding ceremony will be like what the white people normally hold. I leave everything to *Nisei* [the American-born, second generation of the Japanese Americans] to organize the ceremony. Moreover, Yuriko doesn't like being asked about the wedding. I have to leave her alone.

June 22, 1941 Friday

It was sunny. I feel the temperature was getting higher.

I didn't bring eggs to the Carl & Bro. in Colton because they didn't pay twice or three times. They own me twenty-six dollars and ten cents. I have three boxes unsold but I can't trust Mexican stores.

There was a party for the graduating *nisei* at the church [the Japanese Union Church]. [Jukichi] Harada[450] chaired, Ōkubo made a speech in honoring the *nisei*. Mitsuru [Fujimoto's son] and Horikawa made a speech in reply. It was a simple ceremony without the second session. It seems that everyone wanted to have the second session. Ōno complained after the ceremony about Harada's chairmanship.

[450] Jukichi Harada was famous for a court case in which he was sued in 1916 for vilolating the California Alien Land Law of 1913. The house is now designated as California Historic Site.

June 23, 1941 Sunday

I picked some strawberries in the morning and took a nap. I woke up at eight o'clock again to feed the chickens with [wed machine?][451]. I worked on the birds in the morning and picked up strawberries in the afternoon. I was able to manage today because Mr. Kaji came to help me.

Kaoru Sakai[452] holds a party for Yuriko's [Fujimoto's daughter] bridal shower with the alumni of the Keisen Girls' School. Mieko and Sumiko [Fujimoto's daughters] were invited and they left. Yuriko's other friends at the El Monte church will hold a bridal shower for her, too.

June 28, 1941 Saturday

Suna [Fujimoto's wife] and kids went to bed at three thirty in the morning. They must have worked all night to prepare for Yuriko's [Fujimoto's daughter] wedding. They woke up at seven o'clock in the morning and busily prepare for the departure to Los Angeles at three o'clock today. There was a rehearsal given by Rev. Suzuki at the Methodist Church for the white people at the West Forty-Three Street in Los Angeles. Paul Izumida, a friend of Harry Takayanagi [Yuriko's fiancee], helped organize it. Joji [Fujimoto's son] and I came back to the hotel at ten o'clock. Three girls went to Takayanagi's house in Sawtelle to prepare sandwiches and other food for tomorrow.

[451] Lily Taka, Fujimoto's daughter, could not identify what "wet machine" is.
[452] Kaoru Sakai is a daughter of Mr. Kyuhei Sakai in Indio. She studied at the Keisen Girls' School in Japan, where Yuriko and Miyeko Fujimoto and Nakako Yoshizmi also studied.

June 29, 1941 Sunday

They devoted their efforts to take pictures and I was amazed how it takes before the wedding. Sanematsu [Fujimoto's neighbor] and Tamotsu Ito were at the front desk and worked very hard. The band and singers started paying the music at three thirty, fifteen minutes behind the schedule. Then we marched: Tomiko and Kao [Nisei girls] and the bride's maids proceeded first, followed by Mieko [Fujimoto's daughter], the maid of honor, Momoyo [Fujimoto's daughter], the flower girl, and I with escorting Yuriko [Fujimoto's daughter and the bride]. The ceremony finally started by Rev. Suzuki's announcement and ended smoothly. What happened next was a flood of camera flash shot by everywhere. There were many guests, which was approximately 400 people including *Issei*, *Nisei* and the white people. I and Suna [Fujimoto's wife] went around the guests to greet them. The girls of the *Keisen* [the *Keisen* Girls' School[453]] treated the guests with food that they prepared yesterday. A young dentist chaired the reception. Nakako Yoshizumi[454], Hashimoto Jr., Hiroshi Sakai and many others made a speech. I made a speech in reply. After the ceremony, we loaded many gifts in the truck. Mitsuru and Joji [Fujimoto's sons] headed home. I stayed a little while and treated a dinner to guests from Riverside at the Manchu Restaurant.

July 2, 1941 Wednesday

The heat came back again. It was very hot today.

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[453] Fujimoto's two daughters, Yuriko and Mieko, and several Nisei girls in Riverside studied at the *Keisen* Girls' School in Japan during the 1930s.

[454] Nakako Yoshizumi is a daughter of Mr. Yoshizumi, Issei man, in Riverside. She is an alumna of the Keisen Girls' School in Japan.

I went to see Mrs. Inaba.[455] She is going to Japan soon. I wanted to greet her for a long time but couldn't make because of Yuriko's wedding. I brought two packs of strawberries as a gift to the house of her father, Toshizaburo [identified by his first name]. Shinho [Shinho Inaba] specializes in poultry and studies hard, too. He shared his method with me until noon and showed his chickens in addition. There were 4,300 chickens.

July 11, 1941 Friday

I donated five dollars each to the Japanese Association of Riverside, the church, the Women's Club, *kendo* [Japanese fencing] and the Arlington *Gakuen* [Japanese language school in Riverside].

The newspaper reports that the Takayanagi [Yuriko married the son, Harry] donated a bundle of money to the church and the Womens' Club. Since there are more organizations in Riverside than in Sawtelle [area within West Los Angeles, California], I have more difficult situations to deal with. There are more organizations to which I have to donate. Takayanagi received more gifts from these organizations, but I received none from the organizations in Riverside. These organizations like the Japanese Association of Riverside, kendo [Japanese fencing] and *Gakuen* are not supposed to give a wedding gift personally. I have to attend a meeting of the Union Church in Los Angeles since it is [?][456]

July 24, 1941 Thursday

[455] Mrs. Inaba is wife of Shinho Inaba. Her father's first name is Toshizaburo.
[456] The sentence is not readable.

The weather changed drastically from yesterday. The sky was covered by thick clouds and was very dark. It was like a weather of spring.

The relation between America and Japan is deteriorating more severely than before. The radio broadcast many programs of debates and explanations on the America-Japan relations all day. The English newspaper tonight is fulfilled with a word, "Japan" on pages from the first to the third page. The cause of the deterioration would be the issues on France and India.

Because of the international affairs, the *Tatsuta Maru* didn't embark at San Pedro. The cruise ship loads 105860 bells of raw silk, which might be confiscated as the ship embarks.

July 28, 1941 Monday

America finally froze the Japanese assets in America.[457] The stocks of the [?] and *Tō Den* [the Tokyo Electric Company][458] dropped to twenty-eight dollars. The *Tatsuta Maru* [a Japanese passengers' ship] still remains offshore. Americans will take more and more severe measures. The trade with Japan will stop in the near future. It is expected that the Japanese products will be less favored and boycotted. The stores started selling *shoyu* [soy-sauce] by gallon, not by bottle so that stores will be able to avoid from accumulating stocks.

[457] President Franklin Delano Roosevelt seized all Japanese assets in the United States on July 25, 1941. It was the United States' retaliation against Japan' recent aggression in Indo-China.
[458] Fujimoto buys stocks of Tokyo Electric Company. At the time of the relocation, Fujimoto made $ 6,000 dollars.

July 29, 1941 Tuesday

It is becoming like a real summer.

Suna [Fujimoto's wife] and I went to Los Angeles with Rev. Ōmura by his Dodge pickup to listen to the last lecture by Rev. Kagawa [one of the delegates from the Japan National Christian Council]. We took two bags of oranges donated by the Women's Club to the Summer school.

We arrived at the Union Church [in Riverside] at eight o'clock. It was right after the lecture started and many people couldn't enter the room and they were standing outside. I received a special treatment and offered a seat behind Rev. Ōmura on the stage. After the lecture, Rev. Kagawa left for the airport in Burbank to catch a flight to tomorrow. We came back past one o'clock.

August 5, 1941 Tuesday

It was foggy in the morning and cool all day. The price of egg increased one cent and is now thirty-seven cents. It is getting harder to sell eggs recently [unreadable]. In addition, Mexicans have gone out of town to work so that Japanese stores have lost their primary customers [except for Japanese customers]. It seems that business which targets Mexicans is having a tough time. The Mexicans usually come back between Winter and Spring [from seasonal work] but they haven't been back yet since there are no jobs here because of the continuous rain. Money is going out quickly but never coming in. When I have to shop, I have to go to a cheaper store.

August 6, 1941 Wednesday

It is foggy in the morning.

The walnuts association sent a guy to spray on the walnuts trees to protect them from flies. It looks that there are no flies yet, but it is necessary to have a rich harvest this year.

August 8, 1941 Friday

It was cool because of a thick fog. It was a good weather to work.

I held a Japanese school lesson at home. No one came outside the circle of family and close friends. Rev. Ōmura came fortunately. Mieko [Fujimoto's daughter] teaches Japanese twice a week at the church [the Japanese Union Church]. She also teaches the bible afterwards. Mrs. Beck [a Caucasian Christian missionary in Riverside] sometimes teaches the bible, too.

August 12, 1941 Tuesday

Mrs. Masao Iseda[459] called me. She asked me to tell Matsubara[460] that she won't be able to pay money back to Matsubara since Gyosuke Iseda [husband of Masao Iseda] won't be back by the coming Sunday.

Suna [Fujimoto's wife] and I visit Mrs. Nakabayashi, widow of Nakabayashi, since she was discharged from the hospital. She looked very well. She told us that she was hospitalized for sixteen days for hemorrhoids. The Nakabayashis often get sick. I

[459] Mrs. Masao Iseda is a wife of Gyosuke Iseda. She is a Christian and educated (10 years schooling in Japan). She entered in the US in 1916.

[460] Nobuo Matsubara is an Issei man in Riverside. He is a Buddhist and from Fujimoto's home prefecture, Wakayama. He was 33 years old in 1941. He entered in the US in 1922 and lived with his parents and his brother in Arlington, Riverside.

wonder how much stress and responsibilities fall on the shoulders of Toshio.[461] I can't feel sorry for Iseda any more since he always asks money.

August 15, 1941 Friday

It was cloudy all day. It rained shortly but not badly. It seems it rained heavily near the mountains. It is always rainy at the beginning of August. According to the old Japanese saying, "*Atsusa samusamo higan made* [the heat and cold will be less after the equinoctial day], which is September 20th. I still have a month to go. The peak of the heat is the days of *doyō*, which the eighteen days from July 22nd. It is supposed to be cooling down. But I think it is natural to have a hot weather now because Americans use a different calendar.

There was a discussion on the Japanese language lesson in this area. Hiroto [identified by his last name, Issei man] suggested using the church instead of offering one's house. Ōno told us that his kids are not interested in Japanese since they prefer playing. My house is the only place for the Japanese lessons in the area.

August 27, 1941 Wednesday

It is cold everyday.

Joji [Fujimoto's son] found a job in the government. The job is something like carpentry. He works sixty hours and earns eighteen dollars a month. He likes this job not because of the pay, but of techniques that he can learn. He said that it was as if he is going to school.

[461] Toshio Nakabayashi is a son of Mrs. Nakabayashi.

The chickens are laying less and less eggs these days. There were only 430 eggs today. In the next three months, the amount will continue to decrease. The chickens never lay eggs in October. It is not entirely hopeless because the young chickens will start laying eggs September. Rev. Ōmura [a Japanese pastor of the Japanese Union Church in Riverside] came to notify me about the *Gakugei kai* [concert held by students].

September 1, 1941 Monday

Although I took it slow to build a new birdhouse, it is almost finished. I made a dough. I will tie a rope around the structure. It won't take more than a week to complete it. I will soon be able to put chickens in. It reminded me of the old saying, "*Senri no michi mo ippo yori* [every single step makes a thousand-mile road.]" It is a good sign for our new house, too.[462] Every step I take will lead us to a new house with twenty rooms after two years. I have to stop dreaming. I need to take action. It might take a long time, but I will eventually accomplish it if I take one step forward. The pure profit from poultry since January 1st is 1,595 dollars and 98 cents.

September 2, 1941 Tuesday

Mr. and Mrs. Nakamura came and asked me about a new property.[463] They wish a less expensive property, which allows them to pay on loan. They asked me whether I know some properties suitable for them. It must be difficult to find a property which perfectly

[462] Lily Taka, Fujimoto's daughter does not remember it but Fujimoto seems to have planed to buy or build a new house.
[463] Mr. and Mrs. Nakamura have to move out from their house, which they were renting at that time. There is a short description on this on August 24th.

fits to their preferences: they need a house with a farm of two or three acre; the soil has to be rich or good; the location has to be suitable to raise chickens, and be close enough to town so as to sell products easily, which is either Arlington, Casa Blanca or West Riverside.

I will ask Hogan[464] or [Warrow] whether they have a property, which fulfills these conditions.

September 5, 1941 Friday

I cancelled the order of a [loose ball?] with Hammond and bought it at a different store. Hammond never delivers it.

Finally America put its two legs in the war. It is getting harder to buy a large amount of iron products such as pipes. There are restrictions on other products which would be useful in the war. America has exported cultivators to Britain, Russia and China. America makes profits by selling these products the weak nations. This makes the war continue.

September 7, 1941 Sunday

Mr. and Mrs. Nakamura came to ask me to check a house in West Riverside. The house has a farm of two acres and priced as 3600 dollars. The house looked great and is outstanding among other houses we watched last week. Mr. and Mrs. Nakamura liked

[464] Mrs. Hogan is Fujimoto's neighbor. She is a Christian and often helps Fujimoto. When Fujimoto applied for leave from the Relocation Center in 1944, she provided an affidavit.

the house. I told them that the house is worthy to buy even if it is a little far from the town.

One room is completed in the new birdhouse. I put 100 chickens in the room today. Since they were kept in the breeder house for a long time, many got sick and died. I hope the new birdhouse will keep the chickens healthy.

September 8, 1941 Monday

Joji [Fujimoto's son] worked for the government.

Mitsuru [Fujimoto's son] and I did carpentry on the birdhouse.

Mitsuru worked very hard but he couldn't finish the job as he expected. By the evening, the second rook was completed. We put 110 chickens in the new room and transferred 30 from the breeder house.

Mr. and Mrs. Nakamura came to discuss another property, which used to belong to Mrs. Hoover. The property has two acres of a farm and cost 2700 dollars. Mrs. Hoover passed away last Saturday.

September 13, 1941 Saturday

Joji [Fujimoto's son] helped me today instead of Mitsuru [Fujimoto's son]. Joji cleaned the birdhouse today so that it will take only three more days to clean the newly cage and the breeder.

I am followed by work after work. The next big task is to collect walnuts. [Vegetables] are sprouting here and there. I may need to cultivate the soil by a cultivator soon. I need to pick walnuts before cultivating. I will never be freed from work.

Many chicks have died since I bought 1000 of them on March 22.nd In the first three months they grew up finely but gradually became sick for many reasons. There are 850 chicks now.

September 14, 1941 Sunday

Kids are not yet back from hiking. Momoyo [Fujimoto's daughter] couldn't go to the Sunday school by herself. She was playing in the house all day.

I cleaned the cage which I recently built with Joji [Fujimoto's son] all day. It went well. The chickens lay fewer eggs and there were less than 300 eggs today. But the young chickens lay more than before and there were sixty eggs today.

Nishimi told me that the farmers in Lakeview [Riverside County] earned good money by onions. One bag of onions cost around two dollars and twenty or thirty cents at the beginning [of the season]. Nishimi is thinking to move to Lancaster [Los Angeles County], where the soil is rich and the weather is warmer during winter. Onions don't grow well where the ground is frosty.

September 15, 1941 Monday

Momoyo [Fujimoto's daughter] started going to school again.

Joji [Fujimoto's son] left for work at the government.

Rev. Ōmura [a Japanese pastor at the Japanese Union Church] came to discuss the purchase of Harris's property. I have asked him to negotiate with Harris for his property. Rev. Ōmura and I visited the house and found that the white tenant will move out earlier than we expected. Then we requested to rent the house temporarily immediately after they move out. The rent is set as seventy dollars and fifty cents a month. We called Mr. and Mrs. Nakamura up and showed the house. They were satisfied with the house and we were relieved.

Suna [Fujimoto's wife] attended the Women's Club at the church tonight.

September 17, 1941 Wednesday

The Nakamuras cleaned the house with Suna [Fujimoto's wife] and Shie [Shie Sanematsu is wife of Kiichi Sanematsu]. They will move in the coming Sunday. It is a big deal that the whole family moves in.

I went to see [Gage?] to borrow his truck. Although I woke him up in the morning, he promised me to come in the afternoon. He couldn't come in the morning because he needs to run the truck on the farm [or to cultivate the farm by his truck]. He came at two thirty. Suna and Mitsuru [Fujimoto's son] were busy collecting walnuts before I run the truck on the farm. Joji [Fujimoto's son] left for work.

I went to PCA [Poultrymen's Cooperate Association to which Fujimoto belongs to] to buy feed for chickens. I also brought walnuts to the Walnuts Growers' Association. It seems that the season for harvest would come earlier than usual.

September 19, 1941 Friday

There was a home mission at the Ōno's house last night and the second session lingered. Sanematsu, Hiroto[465] and I stayed there until two o'clock in the morning. I felt sleepy all the time.

I went to another home mission at the Hirata's house in Arlington. There were not many people although many Japanese live there. But there were seventeen people and it is a big crowd for a home mission compared to a home mission in here. There were Mrs. Shibata, Mrs. Yonemura, Teshima, Mrs. Ōmura and I from here and Hino, Okushiba, Hirokawa, Ishikawa, Shintani, Mrs. Ogawa, Mrs. Hirata, Kawaguchi, Shigeto Ito and Mrs. [Kofuji]. Mr. Niizato repeated the same story, which I heard yesterday at the Ohno's house, but it was based on his own experience and was inspirational to all of us.

September 26, 1941 Friday

There was an announcement on the frozen assets. The government will re-categorize foreigner's status. The foreigners who visited their own country and come back to America after last July will be labeled as permanent residents. The government will lift the restrictions on their assets. It is good news but it requires many paper works and time. Mr. Tatsuo Abe was worried when the assets will actually be back in his control. Because of the frozen assets, Mr. Tatsuo is not capable of paying for my eggs. I feel nervous, too.

[465] Mr. Ohno, Hiroto, and Sanematsu are Issei men and Christians.

The Japan-America relation is still unknown. The newspaper says that the situations will get better, but it seems to be unrealistic projection. As Germany becomes stronger, Japan pushes America back stronger, too. Nothing is stable and allows one to be optimistic.

September 28, 1941 Sunday

I was busy collecting walnuts.

Mr. Miyahara notified me that Washizaki of Baldwin Park passed away yesterday. I neither socialized with Washizaki nor knew much about him, but I have to go to the funeral since Mr. Miyahara told me about it. Mr. Miyahara has a strong connection with Washizaki because his older sister married Washizaki.

Mr. Kondo, a fertilizer dealer in the Imperial Valley, came today and ordered bags of birds' droppings. I made seventy bags by the evening. I thought there would be seventy or eighty bags, but I made much less than that. Joji [Fujimoto's son] cut my hair today.

September 30, 1941 Tuesday

Abe gave me updates on the frozen assets. His assets haven't been released yet since it takes a while for the paperwork to be processed. Officially all assets have been released. He asked me to lend him twenty-four dollars. The Japan-America relation seems not to be improved soon. The Japan –America Foundation offices in New York and Los Angeles are closing and the trade will be halted completely. Agents and officers in charge are in trouble and preparing to go back to Japan.

October 1, 1941 Thursday

Many walnuts are on the ground. Mrs. Nakabayashi came to help me to collect them. She offered a great help.

I am Suna [Fujimoto's wife] and I worked on the chickens and had no time for walnuts. [?] came to collect walnuts, too. Even though she is a woman, Mrs. Nakabayashi collects many walnuts. I must not worry about walnuts so much because kids will work during the weekend.

Yuriko [Fujimoto's daughter] and her husband, Harry, visited us today. Harry is off for two days because his work is in a Jewish neighborhood and they are observing holidays for two days.[466] It is strange for the Jewish to celebrate the New Year's Day now.

October 5, 1941 Sunday

Yuriko [Fujimoto's daughter], her husband, Sumiko [Fujimoto's daughter] and Mitsuru [Fujimoto's son] went to the University of Redlands to attend a conference. They came back at eleven o'clock. Mr. and Mrs. Yoshizumi and his son Kenji came to the house at ten o'clock.

They brought us many fish and Mrs. Yoshizumi made us *kamaboko* [fish cake]. What made us happy the most is lobsters and prawns that they brought. We will be able to enjoy fresh, tasty fish for four or five days. Fujino missed fish because his car is still not working since the car accident. I feel sorry but we are able to keep fish for ourselves. Nishimi delivered my order today.

[466] Harry Takayanagi is a watch-repair/ jeweler in Sawtelle, Los Angeles.

October 6, 1941 Monday

I brought nine bags to the town. Since everyone brought many bags, I waited for three hours from eleven o'clock. Among those who came to the Walnuts Growers' Association today, some people brought 200 bags, 350 or 360 bags by a truck. Of course they were some people brought 40 by his own truck but it is hard to find people who only have twenty or more like me. On the way home I bought the chicken feed at PCA [Poultrymen's Cooperate Association], paid the phone bill and stopped by at the bank. It was two o'clock when I came home.

Rev. Ōmura was waiting for me to collect the management fee for the church. I asked him to give me a week.

The English newspaper reported that walnuts are priced the highest in thirty years. I hope it will reflect in the pay that the association would pay for us.

October 8, 1941 Wednesday

I brought walnuts today to the Walnut Growers' Association. There were five or six people who had 100, 120 or 200 bags before me in line. I waited for two hours.

I have no idea where the white found such fine walnuts. In addition, they have a larger farm, which is thirty or forty acres. I have only five or six acres so that there is no way to compete with them.

Suna [Fujimoto's wife] and I collected walnuts this afternoon. Despite a strong help offered by Mrs. Nakabayashi, we couldn't collect many walnuts. I hope we will do better

tomorrow. But it is inconvenient that I can't stay here all the time; I have to go to San Bernardino tomorrow; and I went to the Association in the town today.

October 10, 1941 Friday

It was a very hot day. I was sweating while I was hitting the walnuts trees to take the nuts off.

Abe [identified by his last name][467] is in a big trouble. He hasn't been able to have a permission to retain his assets. His request was denied again. For the new application, he will apply under the name of his son, Masao: he will list Masao as the owner of the store, a Mexican worker as a manager and himself as an employed bookkeeper. Officially, the requirement looks like an easy one: one must list the name of ships for both ways, explain the purpose of the trip, and provide dates. But the process is actually hard to pass. It must be a reflection of the deteriorated Japan-America relations.

October 14, 1941 Tuesday

The price of eggs keeps lowering unlike the previous years. It usually rises this season. It was forty-one cents in the early September and stayed forty-one for a month. It gradually lowered last week. It is now thirty-nine cents for the large size, twenty-nine cents for the small size and thirty-three cents for the medium size. Two or three cents dropped in all sizes. I have no idea why it dropped.

[467] Mr. Abe is an Issei man and the store owner. It seems that Mr. Abe's properties were frozen/ in danger of confiscation because of the government order. Fujimoto takes notes on the order in September 30, 1941.

Mr. Abe told me that he couldn't pay for eggs because of the asset freezing. He owes me 170 dollars so far. I haven't received payment for walnuts and don't have many eggs to sell these days. I am having financial difficulties.

October 15, 1941 Wednesday

It was very hot again. The temperature rose to ninety-two degrees.

Mrs. Nakamura came to help us collecting walnuts in the morning.

I made thirty-three bags of Eureka and forty bags of Plancetia[468] In total I shipped eighty-fix bags. Last year, I shipped sixteen bags more than what I shipped this year so far. The year before the last year, I shipped 161 bags, which was 10261 pounds. The shipping of two years ago was almost twice as many as that of this year.

October 16, 1941 Thursday

It was cloudy but hot as usual. The temperature rose to ninety degrees. Mrs. Nakamura worked with mumbling "very hot, very hot" all the time. Compared to the hottest days in July and August, it became more comfortable.

The third term of Prime Minister Konoe's administration dissolved.[469] The cause is the deterioration of the Japan-America relationship. It is also because that the opinions on this issue vary among the common people and the ministers as diverse as the military. It must be a difficult situation for the administration. America professes peace, justice and

[468] Eureka is the principal varieties of walnut in Fujimoto's orchard. He also grew Plancetia varieties and the other.

[469] Prime Minister Fumimaro Knoe dissolved his administration (July 18, 1941–October 18, 1941).

humanity, but tortures Japan by supporting China and freezing the Japanese assets. After taking all measures like them, America claims neutrality. From our eyes, it is irrational and difficult to understand what America is doing.

October 18, 1941 Saturday

It was not as hot as yesterday. I wanted to collect walnuts as mush as we could but didn't have enough time. I have to go to San Bernardino twice a week, go to the town to sell the walnuts, take care of the chickens and do many other tasks.

I held the Japanese language school today at home. It's been a while. Ōno's kids didn't come for some reasons. There were only my kids and Hiroto's kids. Besides teaching at home, I teach Japanese at the church and the bible study. My focus is not only on the Japanese language lessons but also classes on the bible. I feel harder to teach kids these days. However, compared to American education, what we do must be free from criticism.

October 29, 1941 Wednesday

I went to the Walnuts Growers' Association to supply seventeen bags. While I was in line, I overheard what a white farmer chatted. He has seventy-seven walnuts trees on the seven- acre farm. These trees are seventeen years old and produced seven tons of walnuts this year. I bought the chicken feed, which is worth fifty dollars.

Suna [Fujimoto's wife] went to the Women's Club meeting at the church. She will teach how to make *kamaboko* [fish cake]. Mitsuru [Fujimoto's won] went to the *kendo* [Japanese martial art with a sword] practice.

October 30, 1941 Thursday

It's been a while to have the North wind in the morning. It stopped in the evening without causing any damages.

The number of eggs was almost none. It seems that everyone has the same situation. Abe called me to bring three cases of the middle size and the three cases of the large size. I had no problem preparing for the large size but had one and half cases short for the middle size. Anyhow I brought them to the store. At the store I met Mr. Matsumoto, who was supplying the middles size eggs only. When I asked Hiroto [the Hiroto family is neighbors of the Fujimoto family] about the stock of the middle size eggs, he told me that the middle size eggs are preferred so that there are shortages in supply. But the middle size eggs are thirty-five cents each and the large size eggs are forty-for cents each. I think nine cent gap is too big.

October 31, 1941 Friday

I was supposed to go to San Bernardino in the morning. But I went to Hiroto's house to ask for an ingredient. Hiroto [the Hiroto family is neighbors of the Fujimoto family] had only three pounds. Suna [Fujimoto's wife] came with me to discuss issues at the

Women's Club with Mrs. Hiroto and then went to Ōno's house. I couldn't work at all in the morning.

I went to San Bernardino in the afternoon.

The young people visited the Hirata's house for the Halloween Party. Mitsuru [Fujimoto's son] and Sumiko [Fujimoto's daughter] had a lot of fun. Joji [Fujimoto's son] went to the football game at his college.

The income by eggs was unexpectedly good. I have 200 dollars as profit. The pure profit of this year will be around 2,000 dollars.

November 1, 1941 Saturday

It was cloudy and warm.

I cleaned up Eureka[470] trees but half of them have persistent black stains.

I received an estimate for forty six bags of Eureka[471] from the Walnuts Growers' Association, which is worth 2850 dollars. I also received three checks based on grades and the exchange scales for each grade: one is for twelve cents each; another is for sixteen cents each; and the last is for eighteen cent each. The total income is worth 200 and more dollars. According to the estimate, I will receive around 2850 dollars. [The actual pay will be less.] I hope to receive 1,400 or 1,500 dollars. I made profit as three times as much as last year. This year's income will return to what I used to make in years between 1923 and 1929, which is around 1,200 dollars a year. The trees were young and

[470] Eureka was the principal variety of walnuts in Fujimoto's orchard.
[471] The principal varies of walnut in Fujimoto's orchard.

produced walnuts as many as seven or eight bags. The pricing was around twenty-four cents each. But Lewis sometimes gave me thirty-five cents.

November 3, 1941 Monday

Mr. Shinho Inaba went to San Francisco to welcome his wife from Japan at one o'clock in the morning. Suna and I went to greet her. She told us that it was almost impossible for Japanese in America to accommodate life in Japan in wartime. I realized how happy it is for us to be able to be in this country.

I stopped by at the bank in the town on the way back. I deposited three checks that I received from Mr. Abe, a 240 dollar check and 370 dollars, both of which were issued by the Walnuts Growers' Association. These deposit made my saving nearly 500 dollars. It's been a while to have such a large amount of money in my saving account. The peak of the savings is three or four years ago, when I had 700 or 1,000 dollars. Since then my savings was stabilized on the ground level for almost ten years. Sometimes I couldn't hold even fifty dollars and was charged with fee for the maintenance.

November 5, 1941 Thursday

Sunny and hot like summer time.

Many walnuts have turned black and became sellable. But a dealer from Los Angeles wanted poor quality walnuts like what I had. He bought two bags. He even promised to come back in two or three weeks so that I need to keep walnuts even if they are poor in quality for the next time he comes. I decided to collect walnuts in any conditions, no

matter whether they are worm-eaten or blackened. These walnuts will pay for the labor: one bag is sixty pounds and four dollars and fifty cents. Each walnut will be worth seven and half cents.

I made nearly 400 dollars by walnuts last year. I've already received more than that.

November 8, 1941 Saturday

It was warm but cooler than yesterday.

I cleaned blackened walnuts but three-forth of them are still black. I can't sell them.

The church and the Japanese Association of Riverside co-hosted a welcome party for seven people: Mrs. Shinho Inaba and her daughter Setsuko (they just came back from Japan), Toshie Hashimura, Mr. and Mrs. Hirata (they moved from Hollywood), Mr. Shoji Ishikawa, who was baptized in April and Mrs. [Kelley?], who is a white lady. There were forty-six adults and thirty Nisei. Mitsuru [Fujimoto's son] made a speech to represent the Youth Club [of the church], Suna represented the Women's Club, Okubo represented the church, Shintani represented the attendees and Rev. Ōmura [a Japanese pastor at the Japanese Union Church] chaired the ceremony. After the speeches in reply by seven guests, we had a dinner and dissolved at eleven o'clock.

November 10, 1941 Monday

I went to the Walnut Growers' Association. It seemed that no one has stopped the exchange. The walnuts are still abundant and we will continue working on the walnuts until November 18th, the last day for the exchange in Riverside.

However, they will accept walnuts until 26th this year as a special treatment. After 26th, walnuts will go to the second pool and transferred to Los Angeles.

It will be a celebration for the truce of World War I tomorrow. Many stores display a national flag. They will close the business tomorrow.

November 11, 1941 Tuesday

It was a memorial day for the truce of World War I. The soldiers gathered and marched with a music band in the town. About 5,000 soldiers will come from St. Louis to the town and it is expected to have 500 or 600 guests. The town is busy for preparing the reception.

A truce was declared on November 11, 1918 in Paris. It is twenty-three years ago. I wonder when we will have a truce for the current war.

November 13, 1941 Thursday

I shared my impressions at the bible study tonight.

I also wrote a letter to Mrs. Teshima, who is visiting her sick son, John, in San Francisco. I wrote:

We pray for the recovery of your son, John Teshima. He will soon be healed by God and will overcome the sufferings.

The message was signed by Toranosuke Fujimoto, Shizuka Hiroto, Chiyo Ohno, Harumi Ōmura, Naoko Shibata and Rev. Ōmura.

November 15, 1941 Saturday

Sunny and warm. Joji and Mitsuru [Fujimoto's sons] climbed the trees and dropped walnuts.

Mrs. Nakamura came to help us collecting walnuts for two hours. Most of Eureka walnuts are blackened. There are hardly white ones. We filled a half bag with white ones and two or three bags with black ones.

Mrs. Nakamura told me about her older sister for the first time. Her sister seems to have a hard time about her marriage.

It was the first time for the Riverside radio station to broadcast the program. Kids were listening to the programs. It is like that a radio conquered the world.

November 17, 1941 Monday

It started raining last night and wished to have a sunny day today. It was sunny all day. But it started raining in the evening and got very cold. There will be a thick fog tomorrow morning.

Suna and I visited the Teshimas today. They generously welcomed us. Mr. and Mrs. Teshima finally decided to receive a baptism.

Mrs. [Darling][472] passed away at two o'clock in the morning. She was fifty-eight years old. Even thought the medicines progressed, no one can overcome cancer yet. It is sad to see Mr. Darling, an old gentleman at the age seventy-one. I can't be more sympathized with him.

[472] The name of Mr. and Mrs. Darling is first mentioned here.

November 19, 1941 Wednesday

It was cold in the morning. I had a hard time in doing wet machine [equipment for the poultry farming] on the farm.

I attended the funeral of Mrs. Darling in front of our house. There were fifty people. The funeral was simple and no speeches were made by the family or guests. A reverend talked only for a short period and the whole ceremony ended within twenty or thirty minutes. At the grave yard, there was only a short prayer by the reverend. But it seems that blood is thicker than water in any race. Two daughters cried all the time. Everyone felt the same sorrow regardless of race.

There was *shibai* [a play] by the youth for Issei at the church tonight. Since it was advertised only in the newspaper, there were not many audiences.

November 22, 1941 Saturday

As the radio announced, there was a smudge in the orange orchards today. The air was very dark. Everyone was worried if the crops would be damaged by smokes. It turned out that only new grape fruits sprouts were darkened. A thin ice was formed in the water bowl for the chickens. I thought it would be too cold to mix [wet machine] so that I boiled a hot water for them.

I held a Japanese language lesson at home. Rev. Ōmura came. Joji, Mitsuru [Fujimoto's sons] and Chika [identified by her first name] came to study. Even we call it a "Japanese language lesson," we were actually reading the bible. We didn't do dictation today.

It was very cold tonight. It will be frosty tomorrow morning.

November 25, 1941 Tuesday

I worked on the walnuts everyday in this week. I chose blackened walnuts and took off the shell by stepping on them. I finally filled five bags with walnuts, which weigh 900 pounds. I hope each will be priced eight cents but I can't expect much. Everything is priced cheaper than before. Each egg is forty cents for the large size, thirty-four for the medium size, and thirty-one for the small size.

I met Mr. [Darling] of the house in front on the way home from the town. He told me that nothing amused him, whatever he saw or wherever he went. I felt sorry to see him crying.

November 26, 1941 Wednesday

It was a warm day.

The Christian Federation sent me a notice that the church owes fifteen dollars as a fee to them. When I told this to Rev. Ōmura, he suggested collecting donations from the members since we have no budget. I received donations from the following: two dollars from Sakai,[473] one dollar from Shinho Inaba, Hideo Inaba, Ōmura and Oka.

I was charged one dollar and fifty cents more for the water assessment since it was overdue for four days. I went to the Sugi Flower Shop[474] to pick up the bouquet. It cost five dollars. I was forced to listen to unpleasant stories from Sugi [Chitoshi Sugi is

[473] It refers to Mr. Kyuhei Sakai, an Issei man in Riverside.
[474] Mr. Sugi is uncle of Suna Fujimoto, Fujimoto's wife, and owns a flower shop in Redlands. He has a brother, Yoshizo, is Suna's father in Japan.

Fujimoto's brother-in-law]. Whenever one complains, he speaks ill about the others. He has to find joy and thankfulness from the hardship that he experiences.

November 29, 1941 Saturday

It was cloudy from the morning but it didn't rain in the afternoon. After cleaning around the house, I planted pansy, which Sugi [Chitoshi Sugi is Fujimoto's brother-in-law] gave me the other day.

It started raining at around five o'clock. Mitsuru [Fujimoto's son] and I brought bags of the chicken droppings to a van in hurry. It is still raining.

The Japanese newspaper says that the Japan-America conference[475] would not go smoothly. At any international conferences or negotiations, both sides never compromise until the situations become unavoidably bad. Especially America is good at pushing the other side the edge by threatening, sucking and stepping over forcefully. Both ambassadors Nomura and Kurusu knew America's way very well and confront with America without mercy. It is like a sumo game between two *ozeki*[476] on the East and the West. It naturally attracts an attention from the world.

December 2, 1941 Tuesday

It was sunny and warm all day.

[475] It refers to a series of meetings between U.S. Secretary of State Hull and Japanese delegates, Ambassador to the United States Kichisaburo Nomura and Extraordinary Ambassador Saburo Kurusu.
[476] It refers to a Sumo wrestler, who is ranked at the highest. The confronting parties in a Sumo game are referred as the East and the West. Fujimoto calls Japan and the US as two confronting world leaders.

The eggs were sold quickly. Since the pricing became equal to [?], Matsumoto and Taniguchi[477] wanted to buy eggs. I expect to sell more and more eggs from now on. I sold six cases today and will sell five cases everyday. The conditions of market synchronize the conditions of my chickens. My chickens are laying more eggs recently. I collected 500 and more eggs. It will be more than that tomorrow.

I calculated the income and outcome until November. I have 2000 dollars now. Extracting 380 dollars which I saved to build a house [or a birdhouse], the profit is 780 dollars. I estimate that I would make 2000 dollars this year. It is the first time to have such a large profit by raising the chickens. If I had only [Losco?],[478] I wouldn't have been able to make the profit. But since I changed to [a different kind of chickens], I accomplished so much.

December 4, 1941 Thursday

The North wind blew all day. It was cold. It will be very cold tonight but not frosty tomorrow morning.

I finished cleaning the new birdhouse. The chickens lay more and more eggs and there are 500 eggs for the past four or five days. They will lay more eggs from now on.

Mrs. [Kelly] and [Hide] Sakamoto came to the home mission tonight. There were eight people tonight. Before the mission, we brought a gift from the Women's Club to Ōno's house. After the mission, Mrs. [Kelly] and Suna [Fujimoto's wife] shared their thoughts

[477] Matsumoto and Taniguchi are Issei men and store owners.
[478] It refers to a kind of chikens.

with us. We ate *botamochi* [rice cake with red bean jam] afterwards. It was a gracious mission. I must thank everyone to attend the home mission.

December 5, 1941 Friday

The North wind blew a little. It wasn't bad at all.

The Japan-America conference is almost the end and getting surly. The whole world is watching whether the Pacific Ocean will be rainy, stormy, calm or raging. Everyone must be worried. Some are watching with excitement. Many are praying for peaceful solutions. A war never serves for happiness of human beings. The material development contributes to it a little to happiness, but not entirely.

December 5, 1941 Saturday

The wind was calm and it was warm. I cleaned the horse yard. I was amazed how much droppings of the horse. But there will be no horses from now on and it will be the last time to clean the yard.

Joji and Mitsuru [Fujimoto's sons] filled sixty bags with the chicken droppings.

The Japan-America relation is getting deteriorated. Everyone expects something bad will happen. Everyone agrees that America is too harsh on Japan. Japanese people won't be able to hold anymore. Once Japan takes actions, not only America, but also the world will be in disaster.

December 7, 1941 Sunday

I thought for the first time that it must be a mistake when I heard the news from Taro.[479] But on the way to Akiko's wedding, I saw the postings on the wall of the Asia *Shoten* [market] about the opening of the war between Japan and America at four o'clock in the morning. Immediately after that I bought the special issue of the *Rafu Shimpo*[480] on the fifth street. I attended the wedding at a Christian Church and left at five o'clock for the first street. On the corner of the second street, police officers stopped me to ask questions. I made a detour to park the car at S.K. Garage on the third street. Then I attended the reception at Kawafuku [a Japanese restaurant]. Mr. Gongoro Nakamura chaired the ceremony and I made a speech to represent Riverside. Four or five others made a speech. There was no second reception. At the exit of the hall, each of us was checked by police officers and later in Ontario.[481]

December 8, 1941 Monday

On the way home, Suna [Fujimoto's wife] and I, Mrs. Ōno, Masako and Junko [Mrs. Ōno daughters] were taken to the police station last night. The police officers let us go without charging us for any crimes shortly after. We stopped by at the Ōno's house and came home. It was around two o'clock in the morning when we were able to sleep.
The radio crazily broadcast about the incident. All Americans are raging. It surprises me and warns me at the same time. Japanese in America will be tortured by them. We must prepare for it. Sanematsu [the Sanematsu family is neighbors of the Fujimoto family]

[479] The names of Akiko and Taro are mentioned for the first time here.
[480] *The Rafu Shimpo* is a Japanese vernacular newspaper stationed in Los Angeles.
[481] Fujimoto looks back this day the same day after one year. See, the Fujimoto Diaries, December 7, 1942.

called me and notified me that the checking accounts were closed and no checks would be cashed. I was impressed how fast these measures were activated. It is just the beginning of what we will endure in the future. More serious things will come forward. We went to the hospital to visit Mrs. Shintani, who is in serious condition.

December 9, 1941 Tuesday

I brought eggs to San Bernardino. Despite my worries, Japanese stores still open. It wasn't difficult to sell eggs at all.

Mrs. Shintani was taken to the heaven in peace at one o'clock in the morning. She was sixty-one years old. Suna [Fujimoto's wife] visited the Shintani family with Sanematsu to console them. I attended the awake at the Simon's Funeral House.

Everyone seems to be nervous about the situation. At the Los Angeles Wholesale Produce Market, they are at staggered with vegetables. The supply is less than usual so that everything was more expensive. In addition, all transactions will be by cash from now on. No checks will be used. According to Shimazu [who owns a store], his suppliers notified him that they won't deal with Japanese stores any more.

December 10, 1941 Wednesday

It rained all day and I couldn't work at all.

I attended the funeral of Mrs. Shintani. Because of the weather, there were not many people. There was only one speech given by Ōkubo as a representative of the general

attendees. I joined a march to the grave yard. The burial ceremony was a simple one because of the rain.

I listened to the radio from Japan tonight. It was hilarious. It said that Japan finally arose after long years of patience during which we endured insults by the world. There will be no enemies equitable to Japan once Japan arose to the world. Japan will lay the British Fleet in Singapore and any locations in the East off. It won't take a long time until they become completely powerless. Japan finally hit the nose of the British and Americans. It is completely dark because of the blackout.

December 12, 1941 Thursday

I asked the bank whether I could withdraw money from the checking account under my children's names.[482] They rejected the request and told me to wait until Saturday when the Washington announces new regulations. Mrs. Shibata failed to cash a check given by Joji [identified by his first name] of Indio. I went to PCA [Poultrymen's Cooperate Association] to buy the chicken feed but they didn't sell anything until I pay off my debt and prepare cash. I handed a check by the Walnut Growers' Association, but they didn't accept it.

Ōno came to pick up food which was prepared by Nishimi. They talked that no one would buy vegetable from Japanese. Inaba also told us that no one would buy eggs from

[482] On December 8, the funds of Japanese were frozen. Edward E. Spicer, Asael T. Hansen, Katherine Luomala, Marvin K. Opler, *Impouded People: Japanese-Americans in the Relocation Centers* (Tucson, Arizona: University of Arizona Press, 1969). 30.

Japanese. I think that this is exactly why we started the war: the common people shouldn't be influenced by international affairs. Americans take such harsh actions.

December 12, 1941 Friday

It rained in the morning and drizzled in the afternoon. I went o San Bernardino. The first place I went was Shimazu's store. Shimazu asked whether I knew "news" or not. I told him I had no idea. Then he told me that all trades are back to normal: Japanese can sell vegetables anywhere and they can bring vegetables to the market. The checking account will be back to normal tomorrow except for transactions of large amount of money. Then he started loudly talking about the war with everyone. When I went to Abe's store, there was Inouye, who talked as much as Shimazu. Matsumoto and [?], who happened to be there were also other Japanese who enthusiastically talked about the war.

December 13, 1941 Saturday

I was allowed to write a check as much as I needed. But the cash withdrawal, which exceeded over 100 dollars won't be allowed. I went to PCA [Poultrymen's Cooperate Association] to buy the chicken feed. At the store, Paul told me that [Gyosuke] Iseda [Fujimoto's Issei friend] was taken to Los Angeles by the police officers. Shintani was also taken into custody. The reason of Shintani's arrest is not that he is a Japanese journalist for the newspaper but by the fact that he held two bags of cash. Paul said that the police officers were very upset to see Shintani. I realized that God protects honest

people in the end. God's protection won't reach dishonest people. God balances out between fortune and misfortune in the end. We must thank God.

December 14, 1941 Sunday

Suna [Fujimoto's wife] and I went to the church for the first time in a while. Nisei [the American-born, second generation of the Japanese Americans] held a meeting at the church [the Japanese Union Church] at two o'clock and determined that they would announce their loyalty to America.[483] There were four [five] white people: Mr. Pittman, a county supervisor, Mr. [Frazer], a banker and three reverends who made a speech individually. There were the presses, too. After receiving the mayor's permission, they will make a report on the newspaper tomorrow. Issei will take a similar action, soon.[484] But the problem is that Rev. Ōmura is not supportive. I am determined to carry it out. A French ship, the *Normandie*, will be transferred to the U.S. Navy. It will be transformed to a flag ship. It was used to the largest ship of the world in 1939, which

[483] According to the *Riverside Daily Press* on December 14, 1941, the statement was handed to the mayor of the City of Riverside on December 14, 1941. The article reads, "The mayor and city council went on to record as appreciative of the attitude set out in the statement which reads, 'We are no different from other Americans. Japan and her allies declared war against us. We will fight them to absolute victory. We are ready to give expression to our loyalty by any kind of service that our America may call upon us to undertake.'... The statement was handed by Alice Ochiai." Although the meeting was set by Nisei or American citizens of Japanese descent, the article describe them as "31 Japanese citizens" in Riverside. It may indicate that the consent was not made among Americas that the children of immigrants hold American citizenship by birth.

[484] Aside from the statement issued by Nisei on December 14, 1941, Japanese immigrants handed the loyalty oath to the mayor of the City of Riverside on December 26, 1941 [the translation is provided]. Unfortunately, neither the Riverside local newspapers nor the *Los Angeles Times* makes a report on this Issei's action. There is no draft or memos which indicate how the oath was phrased in the Fujimoto Diary. However, the Harada Collection at the Riverside Municipal Museum holds a copy of the statement which I think either Jukichi Harada and/or Japanese sent to the mayor. Since the document has not been processed yet, no call number is attributed. The letter is stored in a blue, narrow, box in the white cardboard box in the storage at the annex building.

cost 65,000,000 dollars to build and weigh 83,000 tons. It exchanged heavy fires with a British ship, the *Queen Mary*.

December 15, 1941 Monday

After the breakfast, Rev. Ōmura [a Japanese pastor of the Japanese Union Church] came and asked to collect donations for the Christmas. Since the next Sunday is the Christmas Day, we cannot expect to collect a large amount of money, especially under the circumstances. Rev. Ōmura is very honest and a good person but isn't good at organizing. This morning, he asked me that he expected more donations this year. Usually people would think that this year is irregular and an emergency because of the war. The large donations won't be expected. I was just wondering how he could expect people to donate a lot of money. I had a hard time understanding him but I decided to go with him to collect donations. I felt that I needed to explain him the situations.

December 17, 1941 Wednesday

I wanted to make the loyalty oath and gather signatures, but it didn't go well.[485]

Rev. Ōmura came to tell me that the Iseda's furniture[486] and other properties will be confiscated until he pays off debt. Iseda owes money to the financial company in San Bernardino. Rev. Ōmura gave ten dollars out of his fourteen dollar pocket money and told them to hold until tomorrow morning. He consulted me how to handle this issue. I

[485] The idea that Japanese Christians would take a loyalty oath appeared for the first time on December 14, 1941.
[486] The Iseda family is Gyosuke (father), Masao (mother), and one or two children.

discussed Nakamura. Mrs. Nakamura was very surprised. But we agreed that it is likely that the property is in pawn. As long as we pay the money, they won't take anything. We told Masao Iseda[487] [wife of Gysuke Iseda] about our decision.

December 18, 1941 Thursday

I was looking for the final draft for the loyalty oath. Mrs. Inaba told me that Nisei [the American-born, second generation of the Japanese Americans] couldn't write a good draft and they asked a teacher at the junior college to write it. It was typed already. I signed on the statement and asked Rev. Ōmura to sign on it. It turned out that he didn't like the phrasing and we must change it. It doesn't bother me because I didn't like the phrasing, either. It was obvious that a white person wrote it and it was far from what Japanese would write.

Rev. Ōmura is getting busier these days. It is a time when everyone has to rely on him even if people dislike him. People will recognize the significance of a reverend.

December 19, 1941 Friday

I applied for the permit [to go outside Riverside] but haven't received it yet. I was nervous about whether I would be arrested when I went to other cities. But I was able to come back safely. Japanese stores didn't have any customers and no one bought eggs at all. The Japanese stores in San Bernardino were experiencing the worst situation: Abe, Takeiri and [other Japanese store owners] went to [?] to apply for the relocation their

[487] Masao Iseda is a wife of Gyosuke Iseda. They are both Issei.

businesses. They expected that the application would be favorably received, but the officer asked many questions and gave them a hard time. I would be asked questions if they knew that I was from Riverside.

The police officer, who arrested Shintani, came to Shimazu's store and told Shimazu that Shintani won't be released for thirty years.

December 20, 1941 Saturday

I read somewhere in the newspaper that the Christmas Day is a day for a father to suffer. I now agree with it. I bought skating shoes for Momoyo [Fujimoto's daughter], gave sixty dollars each to Joji and Mitsuru [Fujimoto's sons] and twenty dollars to Suna [Fujimoto's wife].

Mrs. Masao Iseda was able to receive a support from Lily [Gyosuke and Masao Iseda's daughter] thanks to Rev. Ōmura's effort. Lily will pay rent, phone bills, water and gas. Lily is a daughter of [?]'s sister. Lily will pay for grocery and bills at the restaurants and give thirty-five dollars as [a monthly rent] . I told Masao that she has to keep it secret. Masao and Rev. Ōmura received a permission to see [Gyosuke] Iseda, who will be released from the Riverside County jail soon.

December 21, 1941 Sunday

I went to the church in the afternoon since I couldn't attend the Christmas service tonight. There were less adult attendees. The service ended quickly because of the state of emergency.

The English newspaper issued a special issue around seven o'clock last night. It reports that two freight ships bound for Hawaii were attacked twenty miles offshore of San Francisco. I think that a similar incident would occur again. The situation will continue worsening. Japanese in America will face tough situations. I have already accepted my destiny. We, the Christians, have to take the way determined by God. There is nothing to worry about.

December 23, 1941 Tuesday

It was cold all day. It rained in the afternoon. There was a thick fog in the evening. It is very cold tonight.

[Hide] Sakamoto attended a church meeting held by Nisei in Los Angeles. On his way home, he drove over a Mexican and killed him. He was accused of two crimes: to kill a person and to go out of town without permission.

Mr. Teshima told me over the phone that he had collected twenty-five signatures [for the loyalty statement that Issei will submit to the Mayor of the City of Riverside] in his region. He told Inaba that he hadn't taken care of the regions of Casa Blanca and Arlington yet, but Inaba didn't volunteer. Ōkubo looked occupied for his duty as the board member at [the church or the Japanese Association of Riverside]. Teshima told me with excitement that he would go to FBI and tell them that the Japanese Association of Riverside did not support the Japanese government except for sending the console articles and donations. It would never intend to go against the United States.

December 24, 1941 Wednesday

It was very frosty this morning and the ground was white. I run the [wet machine] on the chicken cage. I used warm water since it was too cold. The air was dark because the orange orchards were burning a smudge fire. It is very cold this evening. But it is expected that the cold waves will come tomorrow morning and it will be colder. Rev. Ōmura came and told me that we had collected enough signatures on the loyalty oath and we are ready to hand it to the mayor. [When Fujimoto and others arrived at the City Hall,] The mayor was busy. [They were told that the mayor wouldn't] accept the loyalty oath until Friday. Mrs. Hogan [Fujimoto's Caucasian neighbor and a Christian] gave me a big pie. [Jean] across the street gave Momoyo [Fujimoto's daughter] a gift. Momoyo received another gift from Nakabayashi. Kids received many gifts but adults didn't exchange any gifts each other this year. Everyone looked depressed and unhappy because of the war. I felt strange to celebrate the Christmas Day during the war.

December 25, 1941 Thursday

The Christmas Day is gloomy this year because of the war. But after Yuriko [Fujimoto's first daughter, married Harry Takayanagi], her husband and Mieko [Fujimoto's daughter] came home, the house becomes cheerful. I gave a gift, which was worth of twelve dollars to both of them. They gave me many gifts. The Takayanagis [Yuriko's family-in-law] of Sawtelle [area in West Los Angeles] gave us a box of chocolate, which has thirty pieces of chocolate. We hadn't sent them any gift. I asked Yuriko and her husband [Harry Takayanagi] to bring two pounds of eggs.

Issei weren't able to go out for a trip. They must be staying in the house with doing nothing. The New Years will be the same.

December 26, 1941 Friday

Rev. Ōmura, Teshima and I brought the loyalty oath to the city hall at ten o'clock in the morning. We couldn't see the mayor because he left for the meeting so that asked the office girl to hand it to him. We collected a signature from all Issei [the first generation of the Japanese Americans] people including men and women. There were 30 signatures on the paper.

I went to San Bernardino [to sell eggs and vegetables] in the afternoon.

I delivered what Nakamura left with me to Mr. Seiroku. He couldn't do any business and played *shogi* [a Japanese chess] with Mr. Kamimura. Mr. Kamimura's business targets the white people like Mr. Seiroku so that his business almost closed. All Japanese businesses, which target the white customers must experience the same recession. Both at Abe's store and Shimazu's store, eggs weren't sold. Not only eggs, everything wasn't sold at all.

December 28, 1941 Sunday

It was a good day. It didn't rain. The radio announced that the enemy aliens had to turn in their radios, cameras and firearms to the police station by eleven o'clock tomorrow.[488]

[488] Under the Presidential Proclamation on December 7and 8, 1941, the Department of Justice was responsible for controlling people of Japanese decent in the United States and Hawaii. The Department of Justice had the authority to intern dangerous "enemy aliens;" to seize short-wage radios, guns, ammunition,

Nisei [the American-born, second generation of Japanese Americans] are allowed to hold them but if there is an enemy alien in the family, they have to given up these articles.

The Nishimi store delivered my order.

The radio also reported that Japan bombed in non-combatant area on the island of Manila [the Luzon] in the Philippines. Japan hasn't given up the fight but cease-fire hasn't been announced yet, either. It looks that no one knows about anything about what is going on.

December 29, 1941 Monday

It rained severely and I couldn't work.

I brought the radio to the shop in order to have the wire cut. They said it would cost one dollar and fifty cents.

Joji [Fujimoto's son] brought his camera and Ōno's camera to Taro [identified by his first name] in order to ask Taro to keep it for a while.

We changed the name of the checking account. The account will be under my name and Joji's name.

Hino [Fujimoto's friend, Issei man] might not know the announcement issued today, so that I wrote a letter to warn them. They might know because the announcement was on the newspaper. Firearms owned by the enemy aliens will be confiscated.

December 30, 1941 Tuesday

It rained all day yesterday and today. I was helpless.

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and other articles declared contraband to the enemy aliens; and to exclude enemy aliens from certain zones. Spicer, *Impouded People: Japanese-Americans in the Relocation Centers*. 30.

President Roosevelt was authorized to confiscate the properties owned by the enemy aliens. Suna [Fujimoto's wife] worries if the assets of my family might be taken away soon. Even if the family assets will be under the children's names, who are American citizens, the American government would have no trouble taking anything away from us. What bothers me is that we can't continue our business here and it would be inconvenient if we were forced to move out. I believe that the good, common people like us won't be affected. There is no ending [no one can foresee where they are going to] when one worries about the situation. What we have to do is to rely on God.

December 31, 1941 Wednesday

It was cloudy all day. It didn't rain until seven o'clock in the evening.

Sanematsu [Fujimoto's friend, Issei man] came to the house for accounting [calculating money which he borrows from Fujimoto or lends to Fujimoto] and chatted about everything. Then Hino [Fujimoto's friend, Issei man] came to talk about the war, rumors, and other things as usual. They could only speculate and everything is groundless. No one can distinguish truth from the rest. The governments won't disclose information so easily that the inferior armatures like farmers, workers and people like us shouldn't even try to imagine what is going on.

We stayed up late until midnight. I didn't feel that the New Year has come even after midnight. There were no gun fires or bells to celebrate the New Year. It was such a quiet night. It is depressing to live under the war.

[The following is written in the blank pages]

A list of gifts for Yuriko's wedding on June 25th, 1941

Hideo Inaba: cups with saucers, the estimated price: three dollars

The Ohnos: two high-quality sheets, two pillow cases, and towels, the estimated price: five dollars

Sumi, Roy, and Shigetaka Harada: high-quality bed spread, the estimated price: 3 dollars

Hino: three dollars in cash and a telegram to the wedding hall

Mr. Kyuhei Sakai: three dollars in cash

Mr. Ujiro HIroto: a table cover, the estimated price around three dollars

Sanematsu: a dining table and four chairs

The Fujimoto Diaries 1942

May 11, 1942

I heard that the letters from the four people listed above had been brought to the public notary and both [William Fleet Parmer] and [Hickleman] of the [Christian Federation] had received a copy of the four letters between the end of March and the first half of April. However, no delivery notification was prepared by the hearing board[489] [at the internment camp at Santa Fe, New Mexico] on the18th. When I checked with the office, they said that the letters were delivered. Fortunately, I kept a receipt of delivery notification from the other person that I received on June 3rd, I promised to send the receipt to the War Relocation Authority in Washington D.C. I immediately asked Mr. Nakamura to take care of it. In June I prepared to collect the notification from four people, but I have a response from one person only. I have no idea what happened to the rest. Lewis, Brown, and Moore didn't reply. Mrs. Hogan did.

Both Samuel F.B. Morse, who invented telegraph, and Alexander Graham Bell, who invented telephone, were devoted Christians. Morse wished that love for others continues forever even when he was crossing the Atlantic.

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489 The enemy hearing board was a special judicial proceeding which the United States established in order to deal with "enemy aliens," such as German, Italian and Japanese nationals, during World War II. Its purpose was to single out enemy aliens who represented a threat to the national security. It provided the basis upon which the government decides to intern or not to intern certain enemy aliens. Charles W. Harris calls it "a chief organ of the internment program. Although the Constitution offers little or no protection to the enemy alien in time of war, the Attorney-General during World War II, Francis Biddle, emphasized the need to protect loyal aliens and justly and fairly as possible, and in accordance with democratic principles. Grant Gilmore recognizes the enemy hearing boards as "an advance from the old concept of the rightless enemy alien." Harris, "The Alien Enemy Hearing Board as a Judicial Device in the United States During World War II." 1361-1363. Gilmore, "Alien Enemies and Japanese-Americans: A Problem of Wartime Controls," 1338.

[Fujimoto's friend who signed on affidavit for the alien hearing[490]]

Mrs. [John] Hogan: 825 Clark Street

Mr. W.C. Moore: 4465 Orange Grove Ave.

Mr. AM Lewis: 4587 7th St.

Mr. C. E. Brown: 4202 8th Street, Riverside, Calif.

I heard on the radio this morning that Reverend Mirei So received a doctoral degree in Law from the Wesley College on June 15th.

Susanna Wesley, mother of John Wesley who is a scholar in Christianity, reared her seventeen children in her life. She always held her child each by each and prayed for them every night before her children went to sleep.

[Poems in Japanese]

Translation: I remember my deceased mother when I look at his [Fujimoto's friend] wife, who struggles for rearing her children alone and away from his husband][491]

[List of birthday]

Takujuro Nishimoto 1872

Tui Nishimoto 1887

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[490] See Footnote 1.

[491] The poem was made by Nozaki, a Buddhist priest at the Department of Justice internment camp in Santa Fe, New Mexico. He refers to Mr. and Mrs. Sanematsu, who were forced to live separately after the FBI arrested Mr. Sanematsu and took him in the internment camp

Kyuhei Sakamoto 1867[492]

Sumie Oe 1904

Kameno Teshima 1898

Manzo Oe 1903

Yoshino Arita: Pomona, from Hiroshima, born in 1893

Masao Iseda: Riverside, from Fukushima, born in 1900

Kojiro Miwa: 1878

Fusako Tatsuno: Bakersfield, born in 1884

Yoshizo Hirata: 1899

Yoshiko Hirata: 1900

Koichi Teshima: 1889

Shozo Ishikawa: 1902

Takuichi Ishikawa: 1882

Senmatsu Tatsuno: 1879

Yoshiko Tatsuno: 1889

Hiyakuichiro Tatsuno: 1870

Yoshino Miwa: 1898

Gohei Onomichi: 1884

Kimiko Hino: 1914

July 22nd, 1942 Yuriko delivers a baby, named her Ruth

[492] Kyuhei Sakamoto lived in Riverside before internment.

August 3rd, 1942 Yuriko and Ruth came home from the hospital

August 5th, 1942 We received gifts from friends listed below

Six people, Nagasaki, Mimura, Tanaka, Sugimoto, Tsuboi, and Arichiyama gave us the following articles

- Peanut butter, one, a bell-shaped, 25 cents
- Jelly, four cups
- Ball [care?], unopened three packs, 80 cents each
- Chocolate cookies, three packs, 75 cents

From August 5th, I must take a roll of the following twenty-two people every night and report to the WRA by five o'clock in the evening.

The Hiroto Family (Ujiro Hiroto, Shizuka, Martha, Edwin, William and Donald)

The Sanematsu Family (Sanematsu Shie, Toshiko, Ben, Arthur, Ester, Henry and Kazuko)

The Fujimoto Family (Toranosuke Fujimoto, Suna, Miyeko, Momoyo, Ruth, Joji Fujimoto Mitsuru, Harry and Yuriko Takayanagi)

August 19th, 1942

The following people gave a donation to Mrs. Omura, who is sick now.[493] Mr. Ishikawa and I handed the donation to her.

Takujiro Nishimoto: one dollar

[493] Mrs. Ōmura is a wife of Rev. Omura, who was a paster in Riverside before internment.

Eishou Hino: one dollar

Kenichi Hirokawa: one dollar

Jutaro Horikawa: one dollar

Ooka: two dollars

Sakaguchi: two dollars

Sakai: one dollar

Yonemura: one dollar

Hirata: one dollar

Koyama: one dollar

Motoi Murai: one dollar

Shozo Ishikawa: three dollar

Toranosuke Fujimoto: three dollars

Ujiro Hiroto: two dollars

Total: twenty-one dollars

Mr. Russell Smith, who is a prominent researcher on food supply and consumption, presents his theory as follows: if human beings depend only on crops and stop eating meats, the earth will support more populations than now after cultivating the tropical zones for agriculture. The military budget is larger than the expenses to cultivate the tropics. As if Mr. Smith has proven his theory, Rev. Kagawa[494] proposes the similar

[494] Rev. Toyohiko Kagawa was a prominent Japanese Christian Socialist, whose teachings ifluenced issei leaders during internment to a cooperative consumer organization. He attended a peace conference at the Mission Inn, Riverside, in 1941 along with Michiko Kawai, who was also Christian Socialist and the founder of Keisen Joshi Gakuin, Japan, where Fujimoto's two daughters studied between 1935-1937.

theory. According to him, Japanese have already spent 3700,000,000,000 [yen] to kill 12,000,000 in the war for four years and eight months. If we have had spent this money on the cultivation, we would have resolved the instability.

January 19, 1942

Rev. Ōmura [a Japanese pastor at the Japanese Union Church] visited me early in the morning. He was trying to find where Joji [Fujimoto's son] was. He finally found that Joji was in custody of FBI in San Bernardino.[495] I checked what the FBI is and what the Japanese translation is.

FBI stands for the Federal Bureau of Investigation. It deals with crime which cannot be executed by the police such as affairs of state. It retains authority to investigate the case and arrest the criminals under the government order.

February 16, 1942 Monday

It snowed this morning. It was not as much as yesterday but snowed a lot. As I expected, there were smudge fires in Ontario and the air was dark. I went to the town to pay gas and the phone. I also asked how to prepare for paperwork on the property assessment.[496] I stopped by at Hino [Fujimoto's friend, *Issei* man] and asked a bag of oranges. On the way, I looked at the Shintani's [Fujimoto's friend, *Issei* man] house and confirmed whether he is back yet. But he wasn't there. The windows were broken and the yard was

[495] Under the Presidential Proclamation on December 7and 8, 1941, people of Japanese decent were required to have a travel permit. Joji Fujimoto did not have it when he travelled across the town.
[496] Japanese families and individuals were ordered to submit "property assessment" to the government.

ruined [ravaged]. A vacant house looked sad. Three months ago, Shintani came and told me pleasantly that his poultry business was going well and he just ordered new chicks. But his wife soon passed away and he was arrested by FBI on the night of the funeral. One's future is in the dark. No one can foresee even one step farther.

February 18, 1942 Wednesday

A thin ice was formed but it was not cold. The orange orchards didn't make a smudge fire to warm up.

I received a letter from Yoshizumi [Fujimoto's friend, Issei man] on the 13th but failed to write him back until today. I finally wrote him a letter. Once I started writing, it went smoothly. I made up many things that I wrote.

I understand his worries that he might be forced to move out. I told him that I would come to take him with me whenever he is ordered to do so. Friends are to help each other. I am glad to take care of him.

February 19, 1941 Thursday

On his way back from the town, Sanematsu [Fujimoto's friend and neighbor] stopped by and discussed what he worries about. It seems everyone is nervous and experiences unstable days. He ordered new chicks in January but cancelled the order today. We have a trouble completing the document for property assessment. He confirmed that we don't have to put the savings on the form, which is what I wanted to know for sure.

I didn't work at all in the morning since I talked to Sanematsu. But Suna [Fujimoto's wife] and I cleaned the breeder in the afternoon. The chicks were playing around in the breeder. I thought there were more male chicks than female chicks, but there are only twenty.

February 20, 1942 Friday

I have written the diaries from left to right[497] but it was not comfortable. I decided to go back to the original way. It was as if it would rain in the morning and started raining at eleven o'clock. But the rain was not heavy. Joji and Mitsuru [Fujimoto's sons] spread the chicken droppings on the farm. They had a hard time because [a part of the equipment] was rotating.

I've heard that FBI took eleven people in custody. They are Kichi Sanematsu, Hideo Inaba, Shinpo Inaba, Toshio Nakabayashi, Jumatsu Okano, Yoshinobu Yonemura, Senji Mizumoto, Sousuke Inmaru, Morita, Maruichi Muramoto and Isamu Okushiba.

They all are the board members or the council members of the Riverside Japanese Association. They all associate with the Association. In addition to them, FBI tried to take Shonosuke Ishikawa, who is currently in Pasadena. Instead of him FBI took his younger brother.

[497] Fujimoto wrote his diaries from left to write in Japanese in the past few days. The writing system is different between Japanese and English. It is usually written from the up to the bottom, from right to left.

February 23, 1942 Monday

The county policemen came to the house for investigation. They asked many questions, which include when I arrived at America, where I landed, what the purpose of my visit, what I did first after landing, what my job was, where I stayed, whether I have brothers and sisters, if I have brothers, whether they are in the army, when and where I married, what my religions is, what my current occupation is, whose land we live on, what the average income for the past five years, what the last year's income and financial status, whether I belong to any associations, whether I have a bank account and the saving account, whether I own stocks and bonds, what my nationality is, what my highest degree is, and so on. They asked me so many detailed questions.

February 24, 1942 Tuesday

I went to San Bernardino but couldn't sell eggs. It seems that eggs were brought from every farm so that there were no demands. I always cannot sell many eggs in this season. I gave a ride to Sumiko [Fujimoto's daughter].

President Roosevelt made a speech, which was broadcasted by air at eight o'clock.[498] The newspaper says that there was a Japanese mysterious ship on the Santa Barbara offshore. America aimed a bomb on it. I expect the circumstances are getting more unfavorable for Japanese in America. What we hope from the heart is peace and the building of the God's world, where brotherhood reaches every country and human being.

[498] President Franklin Delano Roosevelt delivered a speech on February 23, 1942, in which he extensively talked about the damage caused to the U.S. Army by Japan. It was the second speech that he delivered through radio since the famous "Day of Infamy" speech on December 7, 1941.

I noticed that I didn't include the first page of the letter that I sent to Yoshizumi. I wrote a line about it. He might have had a hard time understanding my letter.

February 26, 1942 Thursday

I received two Japanese newspapers for two days. The newspapers weren't delivered on each day and I was busy reading four Japanese newspapers today.

Hino [Fujimoto's Issei friend] came to bring oranges. These oranges taste better than what Sumiko [Fujimoto's daughter] brings from the packing house [of the Arlington Heights Company where she worked].

Mr. Shosuke Ishikawa attended the church the first time for a while. He told us that the Japanese churches weren't taken favorably by the society. He didn't tell the reason clearly but it seems that the FBI took many Issei in custody based on what Rev. Ōmura [a Japanese pastor for the Japanese Union Church] had told them. But in considering the Japanese population in Riverside, it wasn't terribly bad that only eleven Issei men had been taken. Places like San Bernardino or Thermal, in which there were not many Japanese in the first place, eight and seven Issei were taken respectively. I believe that Rev. Ōmura would never inform against us.

February 27, 1942 Friday

I went to San Bernardino.

I received a phone call, which informed me that Rev. Ōmura was taken by the FBI. Mitsuru [Fujimoto's son] and Suna [Fujimoto's wife] immediately went to the house of

Mr. Sakai, where Rev. Ōmura was taken by the FBI. Rev. Ōmura was helping [Kyuhei] Sakai [Fujimoto's friend, Issei man] to fill out the property assessment and chatted with him afterwards. On the way home, Rev. Ōmura was taken by the FBI. At the same time three FBI agents came to the church [the Japanese Union Church in Riverside] and investigated thoroughly.

When I told this story to Mr. and Mrs. Hiroto tonight, they said that the Rev. Ōmura was taken because he taught Japanese. They were curious why FBI knew about it. No one but Japanese would know about it. The other reason might be his participation in the Japanese Association of Riverside, since other council members and board members of the Riverside Japanese Association were taken already.[499]

Mr. Sugi [Suna's father, Sadajiro, or brother, Chitoshi] came to pick up foodstuff that he ordered. For any reasons, it is the reality that Rev. Ōmura was arrested.

March 1, 1942 Sunday

Mitsuru [Fujimoto's son] went to the internment camp[500] by a bicycle owned by the church. He took three kids, who were going to meet their fathers. He was amazed by a number of bicycles that were parked outside the facility.

I went to the church with the three girls [Fujimoto's daughters]. I was finally appointed as an accountant.

Hino brought oranges while I was away from home. So he gave them to Ōno.

[499] Issei leaders taught Japanese language to their children at the Japanese Union Church. There was another educational institution, Arlington *Gakuen*, located at 7435 Lincoln Ave. Riverside. They were not affiliated to each other; they operated independently. Both the Japanese language classes at the church and Gakuen were run by Issei volunteers including Rev. Ōmura and Fujimoto.

[500] It must refer to a temporary detention station where Issei people held by the FBI.

Kenji and Sanji Yoshizumi came to deliver fish from San Pedro. They have decided to move to Riverside since they would be forced to move someday.

Mitsuru [Fujimoto's son] said that people[501] at the camp were doing well and happy with how they were treated. Shie Sanematsu[502] came to pick up some fish.

March 3, 1942 Tuesday

The sale of eggs wasn't good in San Bernardino. I only sold five cases out of twelve cases. We used to talk about the war but we now talk about the relocation all the time. Everyone I met looked nervous and was disappointed. They have expanded their business by investing for equipment or facility, whether it is agriculture or commerce. It would cause tremendous damage if the relocation went effective.

I just planted walnuts trees[503], built a new [bird] house and gained more chicks for the future of this farm. Once relocation was announced, we have to leave everything behind. It is a big issue. Workers won't be affected by these measures.

March 5, 1942 Thursday

We invited Mr. [Ms. Mrs.] [Corrow][504] to consult about Rev. Ōmura. He didn't come on time. Mrs. Ōmura called many places but couldn't know have any idea where Rev. Ōmura is held now. We gave up waiting for him since he might have gone to Tuna

[501] It refers to Issei people who were rounded up by FBI and held at a temporary detention center.
[502] Shie Sanametsu is a wife of Kiichi Sanematsu. The Sanematsu family is neighbors of the Fujimoto family in Riverside.
[503] Besides vegetable farming and poultry farming, Fujimoto gained earnings by picking up walnuts. He sells walnuts to Walnut Growers' Association in Riverside.
[504] It is unknown who Mr. or Mrs. Corrow [spell.] are. S/he must associate to the Japanese Union Church.

Canyon[505]. On the way from the phone company after I paid the bill, I met Mr. and Mrs. [Corrow] at the church. I notified Mrs. Ōmura and we discussed what to do for about an hour. His opinion was that nothing could change how the government treats Japanese people, who associate to the Riverside Japanese Association. But the FBI has to know that the Japanese Association isn't affiliated to the Japanese government. Since Hino insisted, we decided to write a petition for the release of Rev. Ōmura. He also told us that the Caucasian pastors were writing the petition, too.

March 6, 1942 Friday

Shie Sanematsu [wife of Kiichi Sanematsu] came to discuss what she should do once the relocation order is issued. The area where we live finally came to be subject to the relocation. She was very nervous about it but she was ready to start cleaning and packing their staff. She is very good at preparing and organizing.

[505] Tuna Canyon temporary detention station was administrated by the Immigration and Naturalization Services. It was located on Tujunga, California. All Issei detainees went through a hearing and almost all of them were transferred to more permanent assembly centers or permanent relocation centers to join the family. "These arrested individuals were considered "potentially dangerous" by the government and were held at Immigration and Naturalization Service (INS) detention stations under no formal charges. These temporary facilities held internees from a few weeks to many months until they could be transferred to larger Department of Justice (DOJ) internment camps, where they would appear before the Alien Enemy Hearing Board. The INS typically used local immigration stations such as the ones in Seattle and San Francisco; however, county jails, hotels, and former campsites also served as initial sites. The largest detention stations at Sharp Park and Tuna Canyon, California, held hundreds of issei at one time, while the smaller ones each typically held fewer than one hundred." The Tuna Canyon detention station is located at Tujunga, California. It held Japanese immigrants; also held German and Italian nationals.
< http://www.densho.org/sitesofshame/facilities.xml>

Mr. [Hide] Sakamoto came to discuss issues on Rev. Ōmura. He suggested that we have to take actions for his release. He told me that he would like to talk to Rev. Ellis of the Union Church[506] and tell him how the release could be accomplished.
Mr. Tanaka came from San Bernardino. He also talked about the decreasing of sales of eggs although he came once in a while.

March 7, 1942 Saturday

I went to the town to buy tires. First I obtained an application form for the pass [to travel] and filled it out. The questions it asked were: how I use the car; what type of tire I need; of which position the tire has to be exchanged; when I purchased the car; the license number; the vehicle number; and whether the car is for a commercial use. I needed to turn in the application at the office in Riverside or Los Angeles.
Mitsuru typed a petition for the release of Rev. Ōmura. [Nicole Lynn] wrote the draft.[507] I took it to the [GHANA?] in Highgrove and submitted it to the notary public. Yuriko [Fujimoto's daughter] and her husband [Harry Takayanagi] came to stay with us for one night.

[506] Rev. Ellis appears in the Fujimoto Diaries for the first time. Rev. Ellis was the twelfth permanent minister to the First Congregational Church in Riverside with which the Japanese Union Church was associated. The Japanese Union Church used a building owned by the First Congregational Church. He performed his ministry in the third structure associated with the parish. The Japanese Union Church used a building owned by the First Congregational Church. *The First 100 Years of Riverside's First Church 1872 - 1972*, 34.
[507] Fujimoto is preparing a petition for Rev. Ōmura's release from the detention center. Rev. Ōmura works for the Japanese Union Church in Riverside and held by the FBI in February 1942. Mr. (or Rev.) [Corrow], Rev. Ellis and Nicole Lynn are helping Fujimoto.

March 9, 1942 Monday

I worked late to cut branches of the walnut trees and [painted][508].

There will be a conference held by the Japanese American Citizens League [JACL] of Los Angeles[509] for Japanese in San Bernardino, Riverside and Redlands. It says that they will discuss the issue on the relocation. I have no idea what they will discuss.

I had a meeting with four families, Ōno, Sanematsu, Hiroto and us. We decided that we would help each other and help people in Riverside in case of the relocation. We decided so but there is nothing we can take actions about now. What can JACL do about the relocation? I doubt that we could change the situation.

March 10, 1942 Tuesday

I went to San Bernardino to sell eggs. The sale wasn't good.

The chickens lay eggs the most in this season and eggs are abundant in every family. They don't need to buy any eggs in exchanging with grocery.

Sumiko [Fujimoto's daughter] attended the JACL [Japanese American Citizens League, only national wide association for the Nisei] conference.

One JACL person came from Los Angeles and discussed the relocation. But the conference didn't make the situation comprehensible because he didn't know much about it. Most of the pamphlet issued by groups and associations are useless because they

[508] It refers to an application of chemicals on walnut trees.

[509] The Japanese American Citizens' League is a national organization for American citizens of Japanese descent. It was founded in the late 1920s and Issei, or immigrant generation, was not allowed to join the organization. JACL eagerly complied to the Executive Order 9066 in order to prove the loyalty to the United States.

didn't print any official statement. The only message they carry is a hope that we help each other.

March 11, 1942 Wednesday

I took care of the chickens and took a breakfast before eight o'clock in the morning. Kyuhei Sakai [Fujimoto's Issei friend] came and chatted with me what he worried about. Then the FBI came to search the house. They arrested me and Sakai and took him to his house for him to change.

Japanese from Riverside, who were jailed now are Hiroyuki Sanematsu, Kyuhei Sakai, Ōka, Sonoyma [identified by his last name], Fujino [identified by his last name], Skaguchi, Hono, [?], Ogawa [identified by his last], Hirokawa [identified by his last name], Matsubara Sr. [Matsutaro Matsubara], and Jr. [Nobuo Matsubara], Uenaka [identified by his last name], Okano [identified by his last name], Harada Sr. [Jukichi Harada] and Jr. [Masaatsu Harada], and Samaru Tanaka. There are twenty-six men and six women. It is their first time to be jailed and they must have had unusual experiences. But this is determined by God's will and a trial for them. They should be thankful for this trial rather than grieve for themselves. What we have to do is to comply with the authority.

March 12, 1942 Thursday

I spent a day in [the Riverside County] jail. Many people visited the jail today. It was sad to see little kids who came to visit the father with their family. I unexpectedly cried when I heard kids voice calling their father's name as they were leaving.

Sumiko [Fujimoto's daughter] visited me today with taking many stuff for me. She said she would come tomorrow. I told her not to bring Momoyo [Fujimoto's daughter].

Kenji Nishimoto also visited the jail and asked each of us what we needed. But he would never bring what we need because we, a group of sixteen including myself, have left for New Mexico tonight.

March 13, 1942 Wednesday

We were taken to van at three o'clock in the afternoon. We carried our own belongings. The van was guarded by the authority. When the car passed the Colton Avenue, I wondered when I would be able to see it again.

Mr. [Hide] Sakamoto joined us in front of the immigration office in San Bernardino. The van blew siren several times. I felt being above the others when people and the cars gave a way for us.

We arrived at Tuna camp[510] around six o'clock. They sent us to the baggage check at the office and gave us ten dollars. We took a dinner the cafeteria. It's been a while to have a Japanese food. It tasted great. Then they passed out the regulations for the camp.

[510] Tune Canyon temporary detention station was administered by the Immigration and Naturalization Services. For more details, see the Fujimoto Diaries, March 5, 1942.

March 14, 1942 Thursday

I woke up at six o'clock and met with Mr. Takeno. Mr. Takeno was arrested with her wife. I felt sorry for them.

After the breakfast, we cleaned the room. The rain started at eight o'clock and kept raining all day. At three o'clock 120 people came in a big bus to the camp. The camp has strict regulations and I felt like as if I were in the army. We lined before the breakfast and we have to show our respect while they were taking a roll. When an officer raises the national flag, we have to show our respect. At eight o'clock in the evening there is an investigation on each person and the lights are turned down for the day. It is still raining and very cold.

[Hide] Sakamoto was taking care of us by today. Kanahira from Norwalk was appointed as a manager today.

March 15, 1942 Sunday

It was very warm. We chopped pieces of wood and cleaned the room early in the morning. Since regulations were set and the facility was prepared, we were able to work smoothly. We even enjoyed talking each other. But what we talked about was always on the war. By the regulation, it is prohibited to talk about the war, but it is impossible to stop thinking about it. I've heard that other groups received a warning on the topic. I think our group is liked by the authority and has a good reputation. Those from the Terminal Island are playing games and gambling and didn't take care of the room. They

were once told to live outside. They were later sent to North Dakota. Those who came in next had a good attitude so that they were sent to Santa Fe, New Mexico.[511]

March 17, 1942 Tuesday

Sunny and warm.

Only English newspapers are allowed here. I can't read them and miss reading Japanese newspapers badly. But I am impressed that the newspapers are provided. As I hear the news from those who read the newspapers, I have no troubles. I was most impressed by Japanese food they serve. I am very satisfied and thankful.

It is not allowed to have any visitors today. But Mieko and Sumiko [Fujimoto's daughters] came to get my signature for a driver's license. They brought eleven bags of oranges. They must be happy to see that I am doing fine.

March 18, 1942 Wednesday

It was opened for visitors. People came from seven o'clock in the morning. The facility was overwhelmed by hundreds of Nisei [the American-born, second generation of the Japanese Americans] men and women and Issei [the first generation of the Japanese Americans] women by noon. It might have looked as if they were waiting for a performance or something. Many people came from Riverside. Yuriko [Fujimoto's daughter] and her husband [Harry Takayangi] and Joji [Fujimoto's son] visited me today.

[511] The Internment Camp at Santa Fe, NM was administered by the Department of Justice. It was a temporary detention center. Issei inmates were granted with the hearing, which determined Issei's status either as release, parole or repatriation.

Joji came back with a petition for transferring my rights to Joji. There will be fewer problems if Joji does the notary public. After the visiting hours were over, there were many gifts lined in the room and five or six people called a name to distribute the gifts. It looked like a picnic or the market.

March 19, 1942 Thursday

I worked in the kitchen in the morning for the first time. I woke up at five thirty and worked all day from eight o'clock. I felt fulfilled because I had a job, which really is a genuine job. But there is one thing bothered me: I am constipated. I received two tablets from [Cathy], our nurse.

I had a chance to talk to a young cook in the kitchen. There is a rumor that he is Korean, Chinese or *inu*[512] of the police. I realized that he has a good spirit and strong opinions. He was born in America but educated in Japan. He also received education in America.

March 20, 1942 Friday

It's been ten days since I was brought here. I am already accustomed to the camp life. I had a regular bowel movement.

An officer [Scott] made an announcement today. He said the following:

"I imagine that you are nervous about the life here. But there is nothing to worry about. We are to protect you. You are encouraged to report any inconveniences or complaints.

[512] *Inu* in Japanese literary means "dog." It implies an "informer." The Japanese American community throughout the United States feared if their fellow Japanese or Japanese Americans would inform FBI or law enforcement authority about "suspicious" persons, which would result in arrests. In Riverside, Rev. Omura was considered informer.

We are satisfied with your compliance with the camp regulations. We promise to see into conveniences for your family. We want you to leave everything on us. Some of you will be transferred to another facility shortly. There will be an announcement on Monday."

March 21, 1942 Saturday

I took a turn to clean the room today. After the routine roll-call, there was an announcement that a haircut would be available for the camp B. But a few people including myself couldn't have it because there was no time in the end. Rev. Wada told me that he would hold a service between eight and nine thirty in the morning. He asked Rev. Tsuda to make a speech. I am scheduled for a haircut at eight, but I want to manage to attend a service. There will be a Buddhist service in the camp C from tomorrow evening. There must be many Buddhist priests here.

March 22, 1942 Sunday

The camp B held a service in the morning. Rev. Wada chaired and Rev. Tsuda gave a talk. He read the Psalm 23. I can't write his talk here because there is no space, but it was suitable to this situation. The service ended after Rev. Kokubun's prayer.

After the service I took a bath, had a haircut and washed my clothes. I was notified that there were visitors for me: Suna, Mitsuru and Momoyo [Fujimoto's kids] came. They told me that the relocation order was issued in Riverside the other day. They will sell the chicks for sixty cents each. Someone will come to receive them tomorrow. They

suggested lending the house to Gibson.[513] The chickens will be sold for one dollar each to Gibson. For furniture, the city prepared an office to exchange with cash, but they asked Rev. Ellis[514] to keep them with him. Nisei are preparing for the relocation. They also brought me a suitcase full of clothes.

March 25, 1942 Wednesday

It was a visitors' day. Matsubara had his whole family every time. Recently six people entered the camp from Riverside: Nishimoto, Yoshida, Ogawa, Kajiyama, Horikawa and Aoki [all identified by the last name]. From Lakeview [Riverside County, California], [?], Kawase and Oki [all identified by the last name] entered. I am surprised that people come from Riverside one after another.

The authority announced names of 240 people to be transferred to New Mexico [DOJ Internment Camp at Santa Fe]. I found my name and people from Riverside in the list but we did not leave today. There are some people from the city of Riverside, Coachella and Lakeview, who won't leave with us. No one knows if the life in New Mexico would be better but but they are all excited. The camp is busy packing everywhere. In this camp A of forty people, only thirteen were chosen.

[513] Charles Gibson is Fujimoto's neighbor. He lived at 3153 Chase Rd, Riverside. He is a farmer for 10 years and rented Fujimoto's house during the internment for 35 dollars a month.

[514] Rev. Ellis works for the Japanese Union Church in Riverside. Along with other non-Japanese reverends, he helped Fujimoto to write a petition for release of Rev. Omura, a Japanese pastor for the Japanese Union Church.

March 30, 1942 Monday

The heat is stronger today. I couldn't stay inside. For some reasons I caught a cold.

We cleaned the room at ten o'clock and waited for the inspection. We received a positive feedback from the authority.

We were appointed to clean the bathroom and the laundry room. As usual [?] acted strangely and talked to himself in a strange tone. I was reading a book all the time.[515]

I came to befriended with Sonoda, a wealthy farmer in the Imperial Valley. His daughter studied at the *Keisen* Girls' School.[516] Mr. Sonoda and I had known each other through our girls but it is the first time we met. Since he is from Miyazaki prefecture[517] in Japan, we talked about the region [Fujimoto's wife was from Miyazaki[518]]. It seems that he is communicable.

April 3, 1942 Friday

I paid two dollars to the notary for the property assessment that I received yesterday. I sent it to the Reserve Bank in San Francisco directly. I also sent the form for the driver's license with my signature to the family. I included a two-page letter in Japanese. It was the last today which we are allowed to use Japanese to write.[519] I was fortunate.[520] There

[515] It suggests that Issei detainees were allowed to read Japanese books.
[516] Keisen Girls' School is a higher education school in Tokyo, Japan, and offered education for Nisei girls. The classes include Japanese language, Japanese history, and manners and etiquette. Yuriko and Mieko Fujimoto, Fujimoto's oldest daughters, studied at this institution between 1935 and 1937. Several Nisei girls entered the school one after another. Michiko Kawai was in charge with the program.
[517] Miyazaki prefecture is located on the southern island of Japan, Kyushu. Suna Fujimoto, Fujimoto's wife, is from this prefecture.
[518] According to Lily (Yuriko) Taka(yanagi), Fujimoto's daughter, Fujimoto and his wife spoke the standardized Japanese at home because they did not understand their dialect each other.
[519] It suggests that there was censorship at the camp.

was a fire in the kitchen last night. Everyone went crazy. The fire was extinguished immediately and didn't cause serious damages.

Another thirty of forty people entered the camp today. There are 230 people in the camp now.

It started raining at ten o'clock and is still raining. No one cares about the weather at all. What we care is the family. We all concerned about how our families live, whether the preparation for the removal is going well, or if mama [wife] must be having a hard time being surrounded by Nisei.[521] Everyone is worried and nervous.

April 5, 1942 Sunday

It is the Easter. Since it was raining from the morning, the authority offered a room for the morning service. Rev. Nakane chaired and Rev. Shizuoka gave us a talk. It was a big, successful service with fifty people in the audience.

There was *shibai* [theatrical play] in my camp.[522] The committee members have prepared for today for two or three months. They obtained permission and the performance started at seven o'clock in the evening. The routine roll-call will be scheduled one hour later that usual at nine thirty in the evening. By seven o'clock the room was packed and there were no available spaces, even for spaces to stand. A person named Imamura called thirty performers to the stage. They were selected from three hundred people from

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[520] The letter was later returned to Fujimoto on April 8. Fujimoto asked his friend to rewrite it in English. From this fact, Fujimoto might have not been able to write English freely.

[521] It suggests that Issei parents could not communicate with Nisei children.

[522] It suggests that Issei detainees were allowed to have a kind of entertainment as well as religious gatherings. They were also allowed to read English newspapers and books (perhaps in Japanese). Japanese newspapers were prohibited.

Delano, the Northern edge, to San Diego, the Southern edge. They were all great performers. I thought I had a good voice, but after listening to them, I realized that I am no good. I couldn't expect to have such a great event in this environment.

April 9, 1942 Thursday

It was cloudy and didn't rain. We were sent to the office to have our fingerprints taken.[523] We were not informed why it is necessary. Since it was cloudy and we have a shortage of firewood for a stove, I went out to cut firewood.

The siren for blackout turned on at eight o'clock in the evening. No one remained silent and some people mistook it as a fire and brought a horse and a bucket. The lights turned off and we were told not to go outside. Later we know that the authority thought there were airplanes in the sky to drop a bomb. They investigated thoroughly until midnight. The light suddenly came back.

April 10, 1942 Friday

It's been rainy and cold. We finally started using a stove. Nine people went to the immigration office in Los Angeles for the hearing. From Riverside, Matsubara Sr. [Matsutaro Matsubara] and Jr. [Nobuo Matsubara], Hirokawa, Akutagawa, Akaboshi [all identified by the last name] and others were chosen. Due to the lack of time, Matsubara Senior and Junior and Hirokawa came back. They will go to the office tomorrow. I wrote a letter to Suna [Fujimoto's wife], which I wanted Mrs. Matsubara to deliver it to

[523] It is the first entry on how Issei detainees were examined. The use of Japanese in letters was prohibited as of April 3, 1942.

the house. She told us that there were [anti-Japanese] posters everywhere no one could enter the town. I imagine people in Riverside must be in a state of instability… Nisei are not allowed to listen to the radio anymore and they had to cut the [a device to receive radio waves][524]. Suna might have been able to ask Mrs. Matsubara[525] to bring her letter, if she knew about her visit today.

April 12, 1942 Sunday

There was a thick fog this morning. It looked like raining. I saw no sunshine today. There was a service in which Rev. Shizuoka chaired and Rev. Nakane made a speech. There were forty-five people. Mr. [Scott], the most important figure of the camp, made a speech, too. Rev. Nakane's talk was good.

There was a wedding ceremony of Masao Nishimoto in Los Angeles. The Nishimotos left for the ceremony and stopped by the camp. They were allowed to enter the camp and greeted us from Riverside. A few families today came to the camp as a visitor and they were allowed to enter, too.

There was *shibai* [theatrical play] in the camp E. It is the only place where such a performance can be held. It is fortunate in the unfortunate situation and heals us. There were many amateurs tonight so that I didn't watch the whole program.

[524] The Presidential Proclamation on December 7 and 8, 1941, short-wave radios, cameras and ammunitions are to be confiscated from people of Japanese decent.
[525] Mrs. Matsubara might refer to wife of Nobuo Matsubara in Arlington, Riverside, who was held at Tuna Canyon detention station with Fujimoto.

April 15, 1942 Wednesday

It is sunny for the first time in a while. The weather was comfortable.

There were fewer visitors today: only twenty or thirty people came from Los Angeles. Kenji Nishimoto was one of them.

I received a letter from Sumiko [Fujimoto's daughter] again. It was about her marriage to Taro, which gave me a headache. I have no one to consult with but I finally told Mr. Shibata and Rev. Nakane. After dinner, Rev. Nakane visited me to discuss it more. I handed two letters, one for Suna that I wrote yesterday and the other for Sumiko. Rev. Nakane will talk with Sumiko and tell her what I think about her marriage. I think he will be able to tell her what I think in a better way.

April 17, 1942 Friday

It was cold in the morning because of the thick fog. It was sunny in the afternoon. I washed my shirts.

I played a card game *gomokunarabe* [Japanese card game] with Aoki. He beat me so easily that everyone laughed at me.

I received a letter from Takeda.[526] I showed the letter to Rev. Nakamura. I thought it was necessary to disclose everything to him since he is taking care of it.

There was a meeting in the camp E.[527] We discussed what to do in the camp life in order not to waste time. We decided to devote our time to improve ourselves and two ideas

[526] Taro Takeda is Sumiko's boyfriend.
[527] It seems Tuna Canyon detention station has several "camps" into which Issei detainees were grouped and put.

were raised: to ask Rev. Nakane to teach us English and to keep a diary everyday by each camp.[528]

April 22, 1942 Wednesday

An inspection is scheduled at one o'clock. The government officers will check inside and outside the camp, restrooms, bathrooms, a kitchen, and etc. We started cleaning everywhere in the morning. It was a visitors' day and a Mrs. [Pollow?] of San Gabriel offered to take Yuriko [Fujimoto's daughter] with her once the removal is ordered. She is Yuriko's friend or acquaintance and worries about Yuriko's health. Yuriko is pregnant. I didn't expect to have a visitor today since many came yesterday.

Mr. [Nicole Lynn[529]] also came and offered to be a witness in case of the hearing.

There was a poetry workshop in the camp I. Many people attended it but I went to the English lesson at eight o'clock.

April 23, 1942 Tuesday

I appreciate it that it didn't rain but it was cloudy all day. I washed my cloths again. I started leaning English from Ōe [Issei man from Riverside]. Mr. Yonemura, our camp leader, held the English lesson in the office but I couldn't attend it.

I decided to read fewer Japanese books and more English books.[530]

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[528] The English lessons started the next and Mr. Hayami was appointed as a diary-keeper on Feb. 18th. It suggest Issei detainees organized educational classes and shared tasks.

[529] Mr. [Nicole Lynn] associates with the Japanese Union Church in Riverside. He helped Fujimoto regarding the petition for release of Rev. Omura, a Japanese pastor at the church, before Fujimoto was arrested by FBI.

[530] It suggests that Issei detainees were allowed to read both Japanese and English books at Tuna Canyon detention station. It was prohibited to read Japanese newspapers.

The FBI held the orientation for nine people who are going to have the hearing. They learned that they will be required to speak ill of the emperor. Everyone is talking about it tonight.

These nine people will have a hearing in Los Angeles and it was the first time the FBI agents came. I haven't been called yet and have no idea whether my crime is minor or major.

April 25, 1942 Saturday

We played a horse race game against three teams. Riverside made a good record: [the last name contains "kawa"] was the first followed by myself. Fujino was good, too… There was an investigation about the military service records for those who are under sixty-four years old. Among forty-four of us, there are only five people who are over sixty-five years old. They are Jutaro Horikawa, Takujiro Nishimoto (seventy-seven), Something Watanabe (sixty-seven), Something Ueki (sixty-two) and myself (sixty-four). The average of us is fifty-eight years old.

I got a cold. It seems everyone has gotten a cold or something else. But people usually don't take a rest in the bed.

April 27, 1942 Monday

It was cloudy all day. After the roll-call, Mr. [Scott] made an announcement: 150 people will be transferred out to New Mexico [the Department of Justice (DOJ)

Internment Camp at Crystal City] this afternoon.[531] 160 or 170 people will be admitted from North Dakota [DOJ Internment Camp at Fort Lincoln (Bismarck)] and Montana [DOJ Internment Camp at Fort Missoula] to this camp. They will stay here temporarily. Officer [Scott] called names of those who would go to New Mexico. By the alphabetical order, my name was called at the fourteenth. Sixty or seventy people will remain the camp. They are scheduled to take the hearing on Saturday or next week. All of us were going mad for packing. My camp A and B held a farewell performance tonight. It lasted until ten o'clock in the evening.

April 28, 1942 Tuesday

I woke up at four thirty and had a breakfast at five o'clock. Then we greeted each other before leaving.

At six o'clock, five or six large busses arrived. They called our name individually and got on a bus. Mr. [Scott] made a farewell speech. In listening to a psalm, "*Mata au hi made* [Until the Day We Meet Again]," we left at seven o'clock. Before it started raining, we arrived at the Santa Fe station. It was before eight o'clock. After more people joined

[531] More than 5,500 Japanese nationals (issei) were arrested by the FBI all over the United States following the attack on Pearl Harbor. Most were sent first to temporary Immigration and Naturalization Service (INS) detention stations and then transferred to Department of Justice (DOJ) internment camps, where they waited to appear before the Alien Enemy Hearing Board. These hearings determined whether the issei would remain in the internment camps or be "released" to the War Relocation Authority (WRA) incarceration camps. The DOJ did not allow legal counsel for the internees. After the hearings, most of the issei were sent to U.S. Army internment camps where they remained through May 1943. At that time the U.S. Army, charged with detaining military prisoners of war (POWs), returned the issei internees to DOJ control for the duration of the war. The DOJ camps also interned Italian and German nationals and Japanese Latin Americans. Most of the DOJ internment camps held only men who had been separated from their families, but three camps housed single women and families (Seagoville, Crystal City, and Old Raton Ranch). The camps were run by the INS, part of the Department of Justice. <http://www.densho.org/sitesofshame/facilities.xml>

us, we left at nine o'clock. On the way to San Bernardino, I was destined to look outside, but there were two guards in each room so that I couldn't. They even prohibit us looking through the curtains. We arrived at San Bernardino at eleven o'clock, picked seventeen people at Barstow. It turned cold after midnight and hot after ten o'clock in the morning. We arrived at Santa Fe, the capitol of New Mexico at three o'clock. There are many Mexicans and the population is 20,000. The houses are like the barracks that Japanese used to live and it is a rural town. The mountains are snowcapped. We were greeted by those who are already at the camp.

April 30, 1942 Thursday

It was sunny from the morning. The weather was good and I felt good.

I went to a hospital to get medications at eight o'clock. I saw Kiichi Nakabayashi working there. Hideo Inaba is the only dentist on the camp. We still need a doctor for the body. A young pharmacologist will arrive from the Northern California soon and the hospital will need helpers.[532]

There was an investigation to those who arrived yesterday [including Fujimoto himself]. The questions were whether I wanted to go back to Japan; where I would want to live; and so on. I told them that I would never go back. Some people wanted to go back. I've heard that Mr. Shiotani of Anaheim was looking for me so that I visited him. We talked about the common friends. There was a Christian service tonight but I couldn't' go

[532] Issei detainees prepared necessary services by themselves, such as hospital helper.

because I felt sick. I wrote a letter to Suna [Fujimoto's wife]. I won't be able to post it tonight but will do tomorrow.

May 2, 1942 Saturday

The strong wind blew all day. It was very cold. Since I kept the windows closed and turned on a stove, the air is very bad.

I visited Rev. Ōmura [Japanese pastor at the Japanese Union Church in Riverside] and others at their apartment.

At the internment camp, we have a market. The market is funded by all internees and everyone contributes one dollar. I paid one dollar today. [?] came to take the order to supply the market.

When I tried to send a letter to Rev. Nakane at Tujunga camp[533], I was told that no communication among the internment camps would be allowed from now on. I think it may be possible to send him a letter since Rev. Nakane is working as a clerk in the office.

For some reasons, no newspapers were delivered today; no matter whether it is in English and Japanese.

I received a notice that a shot for typhoid fever would be given on the next Monday. It says that one must have a fever after the shot. I started worry about the shot because I have a cold now.

[533] It refers to the Tuna Canyon detention center, where Fujimoto was previously held.

May 3, 1942 Sunday

It was sunny, which happened for the first time since I moved here. It was a comfortable, good day. Rev. Kamae held a prayer meeting at nine o'clock in the morning. He preached a sermon, "To believe or not to believe" for one hour. He is a good speaker and the talk was insightful. There were many people in the hall. The Bible of today was the Johannes from 7:15 to the end. There will be a Buddhist mass in the evening.

I had a meeting with Shigenaka [identified by his last name]… I heard that there was a baseball game between those who came here earlier and those who came here just recently. The latter won the game.

Mr. Eizo Sakamoto took me to the hilltop. The hilltop is used for the housing area for officers of the immigration services. We saw many buildings and the vehicles lined on the street. The area is heavily guarded by the guard men who are armed with machine guns. I thought that such a heavy security wouldn't have been needed if they knew about Japanese.

May 4, 1942 Monday

I wrote a letter for the second time.

A shot for typhoid fever was given to all of us by the alphabetical order today. A photo shoot followed. Like they did in the Riverside County jail before, they took two photos, a frontal and a side posture. I have been photo-taken for the fourth time since the war started. I was amazed how they examined us in detail. However, regarding the typhoid

shot, I am thankful to them because it prevents diseases. It is beneficial not only for them but also for me.

There is an old man, Shinkichi Umemoto, who is about sixty-five years old. He doesn't look intelligent and just an ordinary person. But he is physically strong and works diligently. He cleans the garden, prepares a stove, chops pieces of firewood, and removes weeds around the house. He lost his wife and his two sons in Japan. He has no relatives in America. He has only a few friends here. He is quite alone. I feel sorry for him. He is the oldest among five of us here. The second oldest is Mataemon Taketomo, sixty-one years old, who is from Ikeda-mura, Naka-gun, Wakayama[534] and was born in 14th year of the Meiji period [1881]. The third oldest is me. The second youngest is Tugiroku Amamoto, who was born in the 16th year of the Meiji period [1883] and is now fifty-nine years old. The youngest is Seichi Takeuchi, whose age I don't know.

May 5, 1942 Tuesday

As warned in the notice on the typhoid fever shot the other day, I got a fever. Since the fever is too bad, I couldn't go to the dining room yesterday. The fever is not as bad as yesterday this morning, I have pains all over my body and dizzy. I could neither eat breakfast nor talk to others. Sanematsu [Fujimoto's friend from Riverside] visited me around ten o'clock in the morning and brought me a small piece of bread and milk. I brought a piece of *shirokae* [a kind of Japanese food] and milk in the afternoon. I was

[534] Fujimoto is from a different village in the same county, Naga, in Wakayama prefecture, Japan.

able to taste *shirokae* and was able to drink a cup of milk, but my appetite is not back yet. Since I felt better in the evening, I will be able to be fine tomorrow.

The group leader asked us our cloth sizes to order a uniform. We will be given a shirt, a jacket, a pair of pants, a pair of shoes, and a hat. No one knows when the uniform is supplied since people who came earlier had their size measured a month ago but still haven't received uniforms.

Eizo Sakamoto visited me today. He told me that a few people would be released after the hearing and the rest would be transferred to Wisconsin [the U.S. Army Internment Camp at Camp McCoy].[535]

May 6, 1942 Wednesday

As is a Spanish town, Santa Fe was celebrating the Cinco de Mayo yesterday. The festival is still going on. All business is closed today.

I had a fever and a headache yesterday. I couldn't sleep well last night and woke up around two thirty in the morning after a dream. In the dream, I have already come back home and tried to wake mama [Fujimoto's wife] up. When I looked around, I found Joji [Fujimoto's son] has gray hairs just like I do now. It made me cry. In the dream, I also cried when I saw mama and Momoyo [Fujimoto's daughter]. But no one was crying. No

[535] At least fourteen U.S. Army facilities held internees the government considered "potentially dangerous" during World War II. Most of the camps were located within the mainland United States, but there were two small U.S. Army internment camps in Hawaii and one in Alaska. Only one, Camp Lordsburg in New Mexico, was built specifically to intern people of Japanese descent. The one at Stringtown, Oklahoma, was at a state prison; the remainder was located on existing military bases. Most internees were transferred from Department of Justice (DOJ) internment camps to U.S. Army internment sites based on the Alien Enemy Hearing Board decision. The internees remained at the Army camps until May of 1943 when the U.S. Army, charged with detaining military prisoners of war (POWs), transferred the internees back to DOJ control. After 1943, the U.S. Army internment camp population consisted solely of military POWs. <http://www.densho.org/sitesofshame/facilities.xml>

one said anything. I felt in the dream that it must be a dream. As often said, it was stupid just like a dream.

In the physical exam today, they didn't examine the whole body since it was for venereal diseases. They took a quick look at the part.

Mr. Eiji Sakamoto visited me tonight to see if I am doing well. He said that two or three more hundred people would come in. Two people were released today but it is a special case. One of them suffers for incurable disease and the other has a wife who is critically ill. They were released after the hearing.

May 8, 1942 Friday

I wrote a letter for the third time.

In the afternoon, I saw a person who translated comically what he heard in the radio news and the newspaper articles both in English to Japanese in the camp 24, which is down the dining room. He seems to do this every day but I heard him for the first time.

The gist of what he said was that there was a big naval battle with the Allies offshore of Australia, in which seventeen small and large Japanese fleets were sunk. President of the Philippines, Quezon, who arrived at San Francisco, declared that America must win the war even if the war drags and suffers for a number of deaths and casualties. He also said that the sales control was set upon gasoline for private vehicles; each vehicle can use at most two gallons of gasoline a week.

I wrote a letter to Suna [Fujimoto's wife]. I wrote in small fonts since only thirty lines are allowed to write. I couldn't write as much as I wanted. I didn't receive any letter

from Suna unlike Ogawa [identified by his last name]. He received a letter yesterday and the day before yesterday. I am amazed how fast the letters were delivered. I eventually knew that the letters were delivered by air.

May 9, 1942 Saturday

It was sunny and warm. I took a bath and washed my cloths.

I received a letter from Mieko [Fujimoto's daughter]. It is postmarked on April 29th. It was collected once in Tujunga.[536] It took such as long time to deliver it. She wrote that the removal order hasn't been issued yet, but they were ready for the removal. They have sold furniture. They don't have a major source of income but are able to make some money by selling eggs: the chickens laid 970 eggs one day. They could sell strawberries, too.

Most of Japanese in Riverside lost properties as well as the purpose of life. The war caused serious damages on the life of Japanese in America. Why do we have to suffer for what Japan is engaged. It is often said that children are not responsible for what their parents did, but the reality is not like this. In reality, Japanese in America are blamed for what Japan is doing as if kids are blamed for what their father did. I hope peace arrives soon.

There was a performance tonight. Except for three or four, many are amateurs and bad at singing. I wasn't interested in the performance.

[536] It refers to Tuna Canyon temporary detention center at Tujunga, California.

May 10, 1942 Sunday

It was specially a hot day. Because of the sunny weather for a few days, buds on trees became dried but I saw they were growing again. Iris flowers on the hill are blooming everywhere. It seems that spring has arrived to Santa Fe.[537] When I was first transferred to Tujunga [on March 13, 1942],[538] I was depressed by the bleak scenery of that area. But I might have been used to it within forty-five days. When I came here [on April 28th, 1942], I was also depressed by the strong wind and snow. But I might be going to feel this place comfortable as I felt to Tujunga.

Rev. Tsuda, a priest of the Methodist Church and was originally from Oxnard, preached a sermon, "Think about Mother." He impressed more than 300 audiences greatly. Rev. Tsuda lives in America more than forty years and is a good speaker. He talks smoothly in the public. He attracts us as if we were King Solomon's child. I will transcribe the sermon in the different page.[539]

May 12, 1042 Tuesday

Because of the shot for typhoid fever that we had yesterday, I was worried whether we would became sick as severe as we did last time when we got a shot for the first time. People were in the bed with groaning but I was still fine yesterday. I felt dizzy in the morning today but was able to go to a dining room for breakfast and lunch. Mr. Takeuchi didn't have a lunch but had a dinner. On the contrary, I skipped a dinner. Mr. Takeuchi

[537] It refers to the Department of Justice Internment camp at Santa Fe, New Mexico.
[538] It refers to Tuna Canyon temporary detention center at Tujunga, California.
[539] The transcription is provided at the end of the diary.

always feels hungry and has never skipped a meal. He waits for another meal immediately after he ate one. He asks more food to a server every time. A server always gives him just enough to fill seven-tenth of a bowl as he does to everyone else. But Mr. Takeuchi never stops complaining. Unlike at Tujunga [temporary detention center at Tuna Canyon, California], we are not satisfied with food. Every detainee agrees that we are served less than Tujunga.

Mr. Fututani gave me oranges several times at Tujunga. He still gives me snacks, candies, and oranges here in Santa Fe.

He came to see if I got a fever after the shot and kindly gave me a corn-ice with orange flavor. I cannot thank him enough.

May 14, 1942 Thursday

I worked for the first time since I came here. Three or four people go out to the yard and clean it. I took my turn today. I felt fine today.

I received two letters, which were postmarked on 6th and 11th individually. They described details of Mieko's wedding on 7th [Fujimoto's daughter]. Besides it, they shipped twelve or thirteen cases of strawberries everyday and twenty cases on Saturday. The price of each package was between one and three dollars and ten cents. Yuriko [Fujimoto's daughter] and her husband came back to the house to relocate with the rest of the family. Suna [Fujimoto's wife] suffers amnesia for many reasons: the date of the removal is still unknown; she is busy preparing for the removal; and she is worried. I wrote them that Suna didn't need to work so much. I hope she will get better. To

prepare for the hearing, four people; Mr. Lewis, Mr. Brown, Mr. Moore, and Mrs. Hogan sent affidavit to the house.[540]

May 15, 1942 Friday

Sanematsu took a hearing yesterday. I asked him today what questions he got. He said that there were around ten questions. He was happy that he was able to answer well to all the questions. I met Mr. Kamimura in the middle of the conversation with Sanematsu. He said that he was called in first today and the hearing took about one hour. Like him, I also received yesterday a notice of the hearing which is scheduled today and my session started at two o'clock in the afternoon.

Five people from the camp on the upside of the hill were released today without any specific reasons. Two has been released already but they were a special case; one has a sick wife and the other was a doctor's order. Everyone talks about the hearing no matter when and where they are.

Mr. Muto of Thermal received a telegram in the morning. It says that the evacuation would be carried out in the Coachella Valley by ten o'clock in the morning on 19th. I wonder whether the removal [evacuation] order was issued in Riverside. No one from Riverside has received such a notice yet.

[540] Fujimoto lists names and addresses of them at the beginning of the diary. They are Mrs. [John] Stogan at 825 Clark Street; Mr. W.C. Moore at 4465 Orange Grove Ave; Mr. AM Lewis at 4587 7th St.; and Mr. C. E. Brown at 4202 8th Street, Riverside, California.

May 16, 1942 Saturday

It was very warm all day.

I was called for the hearing at ten o'clock in the morning and went to the office. There were too many people to take the hearing in the morning. I was asked to come back in the afternoon. But when I went to the office with Fujino in the afternoon, the office was closed for the weekend. We are rescheduled on Monday.

I've heard that no one has explained activities of the Japanese Association.

I thought I had to tell the authority about it for all Japanese people. When I visited Tadashi Fujii, I asked him whether he explained about the Japanese Association in the hearing. He told me that he had written a twenty-page letter in order to explain not only the Japanese Association but also other groups and explained in front of the authority in the hearing. He also told me that it would be wise for us not to bring their attention on our activities in associations and groups. He gave me a couple of more advices.

May 18, 1942 Monday

I went to the office at nine o'clock for the hearing. We were put in three groups. My group, the group F, was scheduled from nine fifteen. Fujii entered the room first and came out after twenty-five minutes. Then I entered the room and came out after thirty-five minutes. The questions they asked me are:

How many children I sent to Japan; How long they stayed in Japan; What and where they studied; Why I put Japanese currency in the bank; Why my wife visited Japan; What I did as President of the Japanese Association in Riverside; What my duties were at the church;

Whether my children went to the Japanese language school; Whether I was able to pledge loyalty to both countries; and What I think about the war. I was allowed to speak out my opinions on any subject and I told my opinions. The hearing was an issue that I have been worried, it is done now.

I went to a hospital at two o'clock for shots for [disease on the intestines]. Recently forty-three people were sent to a jail in Santa Ana and one girl was raped and killed.

May 19, 1942 Tuesday

We were given a shot for typhoid fever for the third time today. While some people became sick, I didn't become sick. I was able to have a meal three times a day at a dining room.

I was told around two o'clock in the afternoon that I was scheduled to be released and I needed to go to the Immigration Services office. When I arrived there, I saw many people who hadn't took the hearing yet and I thought that strange. Then I came to know that it was just an inquiry regarding my passport. The officer checked my name, address, the date of arrival, and other information about my passport. They also asked these questions about my wife.

They announced that those who didn't have a passport immediately needed to apply for it.

Mr. Okano [of Riverside] received a letter today. He said that the evacuation would be carried out on 22nd but no one knows whether it is true. We made an arrangement that Sanematsu[541] would receive a telegram when the date of the evacuation in Riverside is fixed. He hasn't received the telegram yet.

[541] Mr. Sanematsu is an Issei from Riverside. He is a close friend of Fujimoto.

Mr. Kamimura received a letter which states the evacuation would be carried out by noon on 25th. It has been proved to be true. Mr. Akutagawa received a letter which states the evacuation would be carried out by noon on 23rd. We know that it is true.

I wrote a letter to Suna again.

May 20, 1942 Wednesday

I wrote Suna [Fujimoto's wife] for the forth time and Mieko [Fujimoto's daughter] for the fifth time. My neighbor, who is from Okinawa, told me about a unique pronunciation in that region…

According to an airmail which Sanematsu [Fujimoto's friend from Riverside] received today, the evacuation will be carried out on 25th in Riverside. I haven't received any letter about it yet. But we finally came to know exactly when the evacuation will be scheduled. I think people in Riverside are the last to be removed. As of 25th, all Japanese must be removed from California.

I wrote Suna [Fujimoto's wife] a letter again. I still haven't received a letter in reply from her. I hope my letter will be delivered tomorrow. I am worried about her since she suffers from insomnia. It is unusual that Suna cannot sleep during night. She used to feel sleepy every time and slept well. I hope she will get better.

According to the letter which Mr. Takeuchi received today, a person, Mosuke Uenishi, who was arrested on 11th and transferred to North Dakota [Department of Justice Internment Camp at Fort Lincoln (Bismarck)] on March 10th, had been re-transferred to

Tulare Assembly Center[542] [Tulare, California] to join his family. It has been three months since he joined his family.

May 21, 1942 Thursday

It was a hot day again. The thermometer of [?] indicated around 100 degrees, which was not under the shade. Under the shade, it was around between eighty-five and ninety degrees.

I received a letter from my family today. The letter was specially delivered by air [the letter might be an international mail]. The letter which Takeuchi received yesterday said that the evacuation was scheduled on 25th but the letter from Suna says that the official order hadn't been issued yet. However, Suna had been prepared for the removal scheduled on 25th. It is the high season for strawberries and they are busy harvesting and shipping. Suna says that they shipped fifteen boxes on Monday. She didn't state how much they priced on strawberries but she said that the Los Angeles Market [Los Angeles Wholesale Produce Market] priced one box for two dollars and twenty-five cents. It seems that the letter I sent her the other day hasn't been delivered yet. She says that it is not convenient that the letters are delivered after a while and the communication is interrupted. I agree with her.

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[542] The evacuation process was carried by two federal agencies: The Wartime Civil Control Administration (WCAA) and the War Relocation Authority (WRA). The former was established in Department of War under General De Witt's command and it prepared for evacuation of the Japanese, in small groups, area by area. Except for a few Japanese who left the area voluntarily prior to March 30, 1942, the Japanese departed the area under Army guidance. The evacuated people were temporarily housed in facilities called WCAA Assembly Centers until they were finally transferred to more permanent internment facilities, the WRA Relocation Centers. Gilmore, "Alien Enemies and Japanese-Americans: A Problem of Wartime Controls," 1326. The WCAA Assembly Centers and the WRA Relocation Centers are commonly referred as "internment camps." The Tulare Assembly Center was located in the southern San Joaquin Valley in the town of Tulare at the county fairgrounds. It held people from California: Los Angeles and Sacramento Counties and the Southern California coast. People were finally transferred to the Gila River Relocation Center, Arizona. < http://www.densho.org/sitesofshame/facilities.xml> Accessed on March 1, 2010.

May 22, 1942 Friday

I wrote for the sixth time. I borrowed the name of Mr. Shinkichi Umemoto to mail the letter.[543]

It was cloudy all day. The thunder roared around four o'clock in the evening. It rained for an hour but didn't rain much.

Mr. Okano made it clear that the schedule of the removal [evacuation] in Riverside. He said that the registration was set on 20th. Those who register in the morning will leave on 23rd and those who registered in the afternoon will leave on 25th.

The Immigration and Naturalization Services announced today that seventy-three people would be transferred today. Since the office didn't tell us where they would be transferred, we were irritated and were complaining. But we finally knew it through an incident. This is how we came to know about where we will be transferred: A Japanese person had been ordered to be photo-taken by the office and he was photo-taken. He needs to submit the photo to the office as soon as he received the photo. Since this Japanese was one of seventy-three people, the office told him to send his pictures to Texas instead of submitting them to the office here. The officer also said to the Japanese person that he would take seventy more people to Texas tomorrow at ten o'clock in the morning. Then the officer gave the Japanese the address in Texas. In this way, we knew that we would be transferred to Texas.[544]

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[543] Issei could send a letter only once a week. Fujimoto borrowed his friend's name in order to write a letter after he exhausted his quota.

[544] The Department of Justice established an internment camp at three locations in Texas; at Chrystal City, Kenedy and Seagoville.

There are many farewell parties in the camps [residential group assigned by the Immigration and Naturalization Service]. In the camp on the upside of the hill, fourteen or fifteen people are gathering now. I can hear the cheerful voices.
Rev. Ōmura [pastor at the Japanese Union Church in Riverside] came to greet me. He looked sad. He will leave Santa Fe soon but it does not mean that he will be released: he will be transferred to another facility.

May 24, 1942 Sunday
I was transferred from a camp on [the downside of the hill or the downstairs] to a camp on [the upside of the hill or the upstairs]
The morning prayer meeting was chaired by Rev. Tsuda.[545] Rev. Sato preached a sermon. There were around 200 people in the hall. I transcribed the sermon in a different page.
I was ordered to move to the camp up on the hill around one o'clock in the afternoon. Those who entered the new camp the other day were just transferred to Texas yesterday. Some of those who had been in the new camp like me moved to the old camp round four o'clock in the afternoon. I wanted to stay in the new camp on the down hill because I felt comfortable here. We made desks and a garden around the house, and arranged the interior nicely. The new camp is equipped well and clean. On the contrary, the old camp on the [uphill or upstairs] is not sanitary because it is old. It is also dark. But I won't be here for a long time so that I will be fine.

[545] Rev. Tsuda is a pastor of a Methodist Church in Oxnard.

I talked with Mr. Magozaburo Hatanaka, who is a poultry farmer in Norwalk, and Nakabayashi and Okano tonight. Mr. Hatanaka is successful in the poultry farming. I was impressed by how much research he has done on the poultry farming. I learned a lot from him.

May 26, 1942 Tuesday

We were looking for the visit by the Spanish Consul to the center today. The consul is a delegate from Washington D.C. We made a list of requests through a camp leader to the office, which is to be handed to the consul.

Mr. Sengoro Kuroiwa sent a letter to Mr. Shiotani and described how the evacuation was processed yesterday. According to the letter, Mr. Kuroiwa left Anaheim [California] around seven o'clock in the morning and arrived at Poston, Arizona, around five o'clock in the afternoon. People changed to a bus and arrived at the Parker Dam around eight o'clock. He completed the paperwork for intake and made a bed. It was already midnight when he was able to sleep.

Aoki received a letter from Mr. Mizuno today. According to Mr. Mizuno, people from Riverside were supposed to leave by a train at seven o'clock in the morning on 23rd with those from San Bernardino and Upland. But the plan changed immediately before the schedule. Ten busses arrived around eight thirty in the morning and all of them travelled by bus.

According to the radio news just broadcasted by two women and two men, Poston [the Colorado River Relocation Center at Poston, Arizona[546]] currently houses 7,000 Japanese in Poston and it will house up to 20,000. The fire on the Parker Dam, which started yesterday hasn't ceased yet.

May 27, 1942 Wednesday

I received a postcard from Suna [Fujimoto's wife]. It says that she had arrived at Parker Dam.

I went to dish-washing for the first time since I arrived here. It was very easy to do since I just had to wash dishes unlike the previous center where a dish-washer had to do other things at the same time.

I think it may be better for me to work everyday in order to keep my health.

Shimazu is playing *hanafuda* [card game]. It is fun to play this game.

I received a postcard from Suna today. Suna didn't describe details about the evacuation and the intake. Shie Sanematsu [wife of Kiichi Sanematsu] also wrote Sanematsu [the Sanematsu family is the Fujimoto family's neighbor in Riverside] and she wrote about details in five pages. Thanks to her, I am able to know what is going on in people in Riverside. Anyhow, I think Suna will be able to calm herself now since the evacuation was over. I hope she will recover from insomnia which she has been suffering for.

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[546] The Colorado River Relocation Center, Poston, Arizona, was one of ten Relocation Centers administered by the War Relocation Authority (WRA). The WRA was in charge of arranging for more permanent internment facilities for the evacuees and providing them with work, and otherwise to care for them during the period of the war." Gilmore, "Alien Enemies and Japanese-Americans: A Problem of Wartime Controls," 1326.

Shie seems to be worry about Sanematsu much. She wrote that she found a person who looked like him. She couldn't stop staring at him because the more she looked at him, the more he looked like Sanematsu. She said that the person had the beard just like Sanematsu.

May 30, 1942 Saturday

It was the Memorial Day. All camps gathered for the service. I chaired the service and made a speech to console as a represent of the church.

I feel that I am spending days for doing nothing at Santa Fe [the Department of Justice Internment Camp]. I cannot imagine how my future would be like. Twenty-two people were paroled yesterday and twenty or thirty people today. They were required to put a signature on three papers which state that they would not claim the damage or loss of properties after the war. What kind of Micky Mouse business they do.

According to a letter from Suna [Fujimoto's wife], there were 7,000 people at Parker Dam, but the facility could accommodate 70,000 people. 1,000 and several hundreds of housing is available but more are to be built. The facility seems not to be complete: school, hospital, and entertainment field are not ready for use yet.

June 1, 1942 Monday

We were all unsettling from the morning since the office would announce eight people to be released today. Everyone wrote a letter in order to ask those to be released to hand to our family. Everyone was busy to prepare. The office said that the eight people would

be released at eight o'clock but it was postponed. Then they said that they would make an announcement at eleven o'clock but they didn't. They finally disclosed the list of eight people at noon. It was a cruel thing for them to delay the announcement. Among the eight people was there Mizumoto from Riverside. He is the first person to be released among us. Unfortunately, he is going to Owens Valley[547] to join his family. I cannot ask him to deliver a letter to my family since my family is in Poston.

I thought today that it seems that the office hasn't determined anything regarding how to carry on the release and the evacuation after observing the changes in the announced plans. The office announced three days ago the new intake of 300 people and ordered us to prepare for it. But the office started destroying the camp on the downside of the hill in the afternoon. I saw that they had been putting pipes underground and building new bathrooms in a past few days. What they are doing now is the opposite of what they told us. I have no idea why they are doing it.

Whenever three people gather, they always talk about who have gone to Texas or who would be released next.

June 3, 1942 Wednesday

It was cloudy all day. The sky looked as if it tried hard to hold the rain but it finally rained once in the morning and once in the afternoon, which were both heavy. The thunder roared twice or three times.

[547] The temporary assembly center at the Owens Valley is located at Manzanar, California. This temporary assembly center later became the site of a permanent incarceration camp, Manzanar internment camp administered by the War Relocation Authority.

I received a letter from Suna [Fujimoto's wife]. Just like everybody else at Poston, she has diarrhea because of the water. Any letter that is delivered from Poston mentions diarrhea. It seems people at Poston are trying to convince the office[548] for the better facility through the Spanish Consul.

It's been eighteen days since I received a notice of the hearing. I finally received an affidavit from my referees, who are Lewis, Brown, and Moore.[549] I asked Mr. Nakamura, sub-leader of our camp, to send them to Washington D.C. today.

Because of those who are playing *hanafuda* [card game] in the bed below, my bed shakes. I can't write the diary well and it is annoying. But I must be patient since it is a collective living in such a place.

I will write a letter to Suna [Fujimoto's wife]. I hope she will be happy to read my letter.

June 5, 1942 Friday

The weather was good today. It was warm. Nine people left the camp for Japan, all of whom are merchants who do business internationally. They will be exchanged with Japanese who are coming back to America who have been trapped in Japan. Sakaguchi, Komichi and Hirokawa left the camp yesterday. Sakaguchi was especially happy. Mr. Zanjiro Sakaguchi received a notice for the release.[550] It is surprisingly quick. He had a

[548] The Bureau of Indian Affairs managed Poston interment camp or the Colorado River Relocation Center at this point.

[549] They are Mrs. [John] Hogan, Mr. W.C. Moore, Mr. AM Lewis and Mr. C. E. Brown.

[550] There were three courses of actions that an alien enemy hearing board might take after it had examined the evidence recommend internment, parole or outright release. When granted internment, people were continued to be held at the Department of Justice Internment Camps. When granted parole, people joined their family at the WRA Relocation Centers with close supervision by the Department of Justice. When

hearing right after me. On the contrary, those who had a hearing in the first half of the last month haven't gotten any notices. Only God knows who belongs to the sea and who belongs to the land.

I wrote two letters to Suna, each of which I will hand to Sakaguchi and Hirokawa. I hope my hearing will go smoothly. Some people were granted release or parole and they are happy. But the others have to stay here. We saw them off with overwhelming sadness and worry.

June 6, 1942 Saturday

Fourteen people left the camp. Some were released, others were paroled. Besides ten people heading to Santa Ana, three are going to the Parker Dam [train station at Poston, Arizona] and one is heading to Pomona.[551] Those who headed for the Parker Dam are originally from Riverside. They are Kenji Hirokawa and Sakaguchi. I greeted them before they left. They were scheduled to leave at ten o'clock in the morning but it was rescheduled three times: it was scheduled at one o'clock in the afternoon then at eleven thirty. They finally left at twelve fifteen. It seems that the authority was having troubles in organizing the departures. I gave Hirokawa a gift and asked him to deliver Suna [Fujimoto's wife] a letter. I also asked him to tell Suna about the camp life here. I handed Sakaguchi a letter to Hideo [Taniguchi ?]. They will know what is going on in

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granted release, people joined the family at the WRA Relocation Centers with no restrictions. Harris, "The Alien Enemy Hearing Board as a Judicial Device in the United States During World War II," 1365.

[551] The WCCA Assembly Center at Pomona, California. It held people from Los Angeles, San Francisco, and Santa Clara Counties in California. < http://www.densho.org/sitesofshame/facilities.xml>

this camp. I waited for a letter from Suna but I didn't receive anything today. Fujino, who had a hearing after me, will be released on the 8th.

June 8, 1942 Monday

The rain stopped around five o'clock yesterday but it started again nine o'clock in the morning. The thunder started roaring and it became a heavy rain around eleven o'clock. Until three o'clock in the afternoon it rained as if it would split the ground. It is the first time to have such a heavy rain since I was transferred to Santa Fe [on April 28, 1942]. When I went outside in the morning, I saw many ponds even on the hill of sands. Plants around the house were in fresh green. They looked growing well. It made me feel good. When I first came here, it was snowing. I thought how bleak place I would be incarcerated. The trees were dry and the scenery was actually bleak. But after living here for forty days, this place doesn't look as bleak as it used to. I might have been accustomed to live here and don't dislike this place at all. The weather is cool and the food has improved much compared to what we had at the beginning. We don't have to do laundry by ourselves. I can't find any inconveniences in the life here. What I am worried about is my family. If I didn't have any worries about my family, the life here would be such an easy-going, free from stresses.

June 10, 1942 Wednesday

I received a letter from Suna [Fujimoto's wife].

It was a calm day. The weather was mild and the sky was clear with no clouds. It was breezing mildly and cool.

I was expecting to hear bad news on my family since Suna hadn't written me. In order to write her, I didn't go to *shibai* [a play] tonight. I was notified around six o'clock in the evening that I received a registered mail. The letter was from Suna. She said that she had been sick from the 30th of the last month for acute enteritis. She was temporarily in the critical conditions. She had a high fever, which rose to 105 degrees. She doesn't write about the cause of it but I think the bad water at Poston would cause it. In addition to it, she had been weak before the evacuation because of stresses. There might be the possibility of malnutrition. I am thinking to send a tonic medicine which Mr. Takeuchi has here. With the letter, the form for the union [or association] was included. It allows us to transfer stock from me to Joji [Fujimoto's son]. When the notary public comes here, I will have it notarized and will send it back. As soon as the transfer is complete Joji would receive the dividend.[552]

June 11, 1942 Thursday

I wrote a letter for ten times.

I felt hot today but it was only eighty-eight degrees. Compared to the weather in California, it is comfortable. Moreover, it is nothing.

[552] On December 8, 1941, funds of enemy aliens were frozen. The regulation was later relaxed but it resulted in transfer of the property from Issei to Nisei. Spicer, *Impounded People: Japanese-Americans in the Relocation Centers*, 29-30. The Trading with the Enemy Act allows the government to freeze the property of any foreign national. Gilmore, "Alien Enemies and Japanese-Americans: A Problem of Wartime Controls," 1327.

We were happy because around thirty people were paroled today. Among them were there three people who were released. On the contrary some of my friends were interned after the hearing. They are complaining about it. No one knows how the office identifies our status with either parole or internment and by what reasons a certain people will be kept being held. So that we are thinking to make a request to re-do the hearing. It is still a plan but it's been discussed among us.

Mr. Magozaburo Hatanaka, who was released the other day, wrote us to thank us as well as to let us know what is going on at Santa Anita [Assembly Center].[553] Our group leader, Rev. Nozaki,[554] told us what Mr. Hatanaka wrote today. I expected to receive a letter from Mr. Hirokawa[555] but it didn't come.

June 13, 1942 Saturday

I wrote Suna [Fujimoto's wife] the eleventh letter and asked Mr. Yonemura[556] to deliver it to Suna.

Since I was appointed for [?] today in the morning I had to work until ten thirty. There were thirty-six people who were released. Among them were there Yonemura and Nishimoto [both identified by the last name], who were from Riverside. I saw them off at the gate. I asked Yonemura to deliver my letter to Suna, which I wrote last night, and tonic medicines for her. I am sure that it helps her.

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[553] The Santa Anita temporary assembly center was located at Acadia, California. It held people from Los Angeles, San Diego, and Santa Clara Counties, California.
[554] Rev. Nozaki is a Buddhist priest.
[555] Mr. Hirokawa was interned at Santa Fe and was released on May 5, 1942. Fujimoto doesn't indicate where Mr. Hirokawa went after he left Santa Fe.
[556] Mr. and Mrs. Yonemura are from Riverside.

I expected to receive a letter either from Hirokawa or Suna, but I received none. Mr. Eitatsu Sakamoto was released at eight forty-five in the evening. He left the center with one person who is going to Utah. He will enter the seminary at Rocky Ford in Colorado. I was one of the thirty or forty people to see them off at the gate.

All of people in the small camp on the downhill moved to the large camp on the uphill today. The camp on the downside of the hill is vacant now. There used to be 3000 or 4000 people when the newcomers were present. After they left, there are only 700 people, who were originally here from the beginning.

June 14, 1942 Sunday

It was as warm as March in California but it was still cold. I took a sweater everywhere even during the daytime. The corns we planted in the early May are still five inches long. The peppers have only four or five leaves. The soil is not suitable for agriculture. But it is a good place to live. It is pleasant during summer. I bear unbearable pain to remain the inside the camp. It is a good opportunity for a Christian like me to suppress one's want. Rev. Kagawa says in his book that one can understand the doctrine of Christianity after he overcomes sufferings, discrimination and assault. This is the right path to salvation and rebirth. St. Paul says that one has to believe in God and sacrifice oneself with joy. If one is not capable of suffering, one shouldn't become a Christian. Christ rises above sorrow. Christianity was born with a tragedy.

June 17, 1942 Wednesday

I wrote for the twelfth time. I received a notice for the parole.

A notice for the transfer order was issued to 141 people today, who just arrived here this morning. The whole camp became like a theater. People were very busy as if they were performing a comedy and tragedy at the same time. Everything is back to normal now. I feel sorry to see that they were depressed because the transfer was postponed and that they won't be able to leave the camp today. They are still in unstable situations.

The notice of release was issued to twelve people and they are scheduled to leave today. They are very happy. On the other hand, those who were supposed to be transferred today are not happy.

The permission for parole was issued to fourteen people. I found my name on that list. I went to the office with holding both doubt and joy at the same time in my heart. When I confirmed my name and my family on the list, I was finally sure that I would leave the camp. It's been ninety-nine days since I was arrested on March 11th [1941]. I am happy for myself but sorry for the others who will remain here for a while.

June 19, 1942 Friday

It was as hot as yesterday.

Mr. Toichiro Towada received the notice of transfer to another internment camp [administered by the Department of Justice] this morning. It was a sudden notice and surprised all of us. He would go along with a group of 141 people tonight. Other two people received a notice of parole. One of them is a person who voluntarily evacuated

from Colorado. He left for Colorado, from which he came from. The other is a substitute of Nakabayashi, who needs to remain in the hospital here to work.

All of 141 people looked sad and uneasy. When we saw them off at the gate, both those who were leaving and were seeing them off had tears in the eyes. They separately got on seven trucks. Whenever a truck on which people got on left, we cheered them by shouting, "*Banzai* [Be good]." As soon as they left the gate, they fell in the hands of the U.S. Military. Some of us complained about the military guards were armed with bayonet. I agree with these people. I also doubt that the military was guarding the trucks. They are guarding themselves against us.

June 20, 1942 Saturday

It was sunny but the air was cool. I felt comfortable all day. There were only a few people to be paroled today. Only four people were paroled. Among them was a person named Yoshida, who happens to be from Riverside. It seems that he was released.

I read magazines which were sent to the group leader [Issei man who supervised other people in the same residential unit] today and I was able to know where Parker Dam [where the Colorado River Relocation Center was located] is. I was impressed by how well the camp was planned. It seems the camp has all the necessary facilities and equipments. I wonder how great the camp might be. Since we have been hearing how mal-equipped Poston [the Colorado River Relocation Center] is, I was surprised. However, in considering how fast the camp was built, I can understand why the camp is not perfect yet. The government initiated the plan on March 18th and started building the

camp hurriedly. It is more amazing than disappointing to me that the government was able to build the camp in such a short time. The camp will be the one which everyone thinks as an ideal place to live soon.

We are able to listen to the news on the war here.[557] It seems the Allies are getting disadvantaged unlike the recent past when they were doing well.

June 21, 1942 Sunday

It was sunny and warm. It was hot outside but comfortable inside the house. It is actually very nice to be inside the house.

The notice of the parole was issued to twenty-six people. They left around two o'clock in the afternoon. No one was going to Parker Dam. Mr. Eitaro Ito, who is currently hospitalized, had received the notice. He was scheduled to be paroled at eleven twenty-five in the morning on June 22nd. Nakamura visited Mr. Ito at the hospital today to let him know. We expect to hear from the hospital tomorrow. I need to write a letter to Suna [Fujimoto's wife], which I will ask Mr. Ito to bring to Poston. Even if Mr. Ito doesn't leave on the 22nd, it is sure that he will leave on the day after tomorrow.

According to the radio broadcast tonight, Japanese attacked Bangkok, Thailand. It seems people in the area such as Seattle are in the state of panic and people in Seattle are worried if Japanese would attack Seattle and Portland tomorrow.

[557] It suggests that Issei were allowed to listen to the radio at Santa Fe Internment Camp.

June 22, 1942 Monday

I handed my letter for Suna to Mr. Eitoro Ito. It is the twelfth letter that I wrote to her. Mr. Ito was suddenly ordered to leave today at eleven o'clock in the morning. He packed his stuff immediately. He was busy for preparing for the leave. Since I had heard from Nakamura that Mr. Ito might leave today, I had to write a letter to Suna immediately in the morning and I haven't completed it yet. As I heard about the order given to Mr. Ito, I finished the letter hurriedly. Those who left the camp today were twenty-five people and they were going to Tulare, Santa Anita, Pomona, Turlock [Assembly Centers in California], and Poston [Relocation Center in Arizona]. Four people left for Poston. They are from both the camp on the upside and the downside of the hill. The truck to Parker Dam [Poston] arrived at eleven o'clock and left at eleven twenty-five as always. Tsubota moved into the bed which Ōtsu have used until he left today. I got a bed from Otsu and I was so happy [translation] that I would be able to [translation] sleep comfortably. But it turned to be not as comfortable as I expected because I couldn't find a board to spread underneath the mattress. I wanted to do the same thing. But I am fine with it. According to the news, the allies are getting more and more disadvantaged.

June 23, 1942 Tuesday

The wind blew and it rained in the afternoon. It was a rough day. The rain was not hard luckily but the wind was strong. There was a fire in the city of Santa Fe for a while. It was finally extinguished within two hours.

Six people were paroled and three were interned today. There was a funny incident. One went to the office after he received the notice of parole. The officers asked him about his wife's name but he was too happy to remember it. It made the officers laugh. I am amazed how easy-going he is. Kiichi [Sanematsu, Fujimoto's neighbor in Riverside] had been sick since last night. He felt pains on the intestines so that he had to sleep last night. He was still sick today and was sleeping. But he was able to come to the dining room for lunch. But he vomited everything after he ate. He felt hungry in the evening and I bought eggs and prepared a meal for him. But he vomited everything again. He was finally hospitalized but he did not eat anything at all. He is not the only person who has the same sickness. Mr. Zenjiro Fujino is hospitalized and there are three or four patients at the hospital. We need to be careful.

When I was at home in Riverside, I used to write how busy the day was. But I am just bored now.

June 6, 1942 Wednesday

I wrote the fourteenth letter to Suna [Fujimoto's wife].

I received a letter from Suna. She wrote the letter on the 17th and posted it on Saturday, the 20th. The postal office stamped on 22nd. The letter finally arrived here at five o'clock in the afternoon. She wrote details of Poston more than she did last time. She said that roads and other buildings were still under construction. The camp seems to be still in a process of building. Although most of the camp facility was built but I assume it requires

much time and efforts to be able to accommodate 70,000 Japanese semi-permanently. The camp would have been completely constructed by the time I will go.

I worked as a dish washer for the third time since I moved in to the dormitory 20. It must be the last time for me to work here.

I went to the hospital in the morning to see [Zenjiro] Fujino and Kiichi Sanematsu. I was relieved that they didn't look as bad as they should be as a patient. They looked fine and healthy.

I went to listen to a prayer by Nozaki [a Buddhist priest] in the dormitory 18 tonight. According to the radio broadcast, the Allied powers seem to be disadvantaged in the war.

June 25, 1942 Thursday

I am wasting time everyday. Besides having a meal three times a day, I did nothing. I spent time by sleeping. I will never be fulfilled and will be able to complain forever but I have to thank for taking care of us by providing food and a shelter. I think people who are complaining now are either selfish or pleasure-seekers. I need more struggles to become a child of God, a true man, or a God's servant, Stephan and Paul spent days in a fail with thankfulness and finally reached to the point. As the old saying, one cannot be a true man without polishing oneself with hardships. I must thank for the situation which helps me improve myself.

I attended the service tonight for the first time. I used to attended the service but have been unable to do so for many reasons. There were only three Christian believers and four reverends. Despite the small number, we prayed enthusiastically.

June 26, 1942 Friday

It is the second time for the inspector to make a round in the all camps. We received a notice in advance to clean the inside and the outside the house. But no one came to inspect. The notice also warned us that we should be on time. Many of us stopped working on the farm to be ready for the inspection at one o'clock. I thought that Caucasians always keep a promise but they seem not to. I have similar experiences when I was at Tujunga.[558]

Five people received the notice of intern [transfer to another Department of Justice Internment Camp] today. Among them was Tsubota. I deeply feel sorry for him. According to Takatoshi [identified by the first name] from Glendale, one of his friends received the notice of parole and the other received that of intern [transfer]. Takatoshi continued to say that his friend, who would be interned, told his child and his wife were very sad and crying. Wife of the other friend, who would be released, had a hard time comforting them. No one can blame the child and wife for crying. They just learned their father and husband wouldn't come to live with them soon.

June 28, 1942 Sunday

The prayer meeting started at eight o'clock in the morning, one earlier as usual. I immediately went to the church after I woke up. Despite the early schedule, there were sixty or seventy people. No one chaired the mass. Rev. Wada preached a sermon,

[558] It refers to a temporary detention station at Tuna Canyon. Fujimoto was interned at Tuna Canyon between March 13th, 1942 and April 28th, 1942. Since then Fujimoto stays at the Department of Justice Internment Camp at Santa Fe.

entitled, “My life and birth and death” for about one hour. It was a good sermon so that I will transcribe it in a different page.

Buddhists had a prayer meeting at seven o’clock in the evening today. Yamashita [Buddhist priest] was scheduled to preach. Since he is close to people from Riverside, most of us attended the meeting. As we are the majority of the population here, the dormitory became almost vacant. I and Mamoru Hata were the only once who didn’t go tonight. I was writing a letter to reply Toshisaburo Inaba and Hiroshi Sakai.[559] It is nice that the restriction on letter was removed from this week. Anyone can write as many as letter from now on unlike we were limited to one letter in a week. But it is still recommended to write in English.

Everyone in the camp is excited to read a love letter from Sumi Harada [daughter of Jukichi Harada of Riverside] to Nozaki [Buddhist priest]. Sumi is popular here.

June 30, 1942 Tuesday

I wrote a letter to Suna for the fifteenth times. I also wrote to Fujino. I handed Ishiyama my letter to Nobuo Matsubara.

It was cloudy all day and started raining around five o’clock in the evening. I heard the thunder roar, too. The sky looks as if it will rain soon tonight.

I saw off twenty-three fellows of the dormitory at eleven thirty in the morning. They were all cheerful and left with joy on the contrary to those who would be interned. It was obvious that they were happy from their smile on the face.

[559] Toshisaburo Inaba is from Riverside. Hiroshi Sakai is from Indio. They are Fujimoto’s friend before internment.

I just got an idea to write a letter to Matsubara.[560] So I handed the letter to Koyama, who left for Poston. I also handed candies for the family, which were worth fifty-cents, to Fujino. I hope Suna will be happy, too. Suna is the only one who would wait for me, to be honest. For Suna, I am the only one who would wait for her.

I asked Sonoda to translate my letters in English tonight. One letter is for Brown[561] for sending me an affidavit. The other letter is for Masatoshi [Fujimoto's friend in Riverside, identified by the first name]. It is not fun [or disappointing in himself] not to be able to write in English.

July 5, 1942 Sunday

I forgot about the service at eight o'clock. Mr. Minami reminded me and managed to arrive on time. Rev. Kokubun gave us a good talk. As soon as I went back, Vice Manager Koichi Nakamura and Mr. Yoshimura notified me that I had to go to the office to do the paperwork for release [or parole]. I was scheduled to leave tomorrow. I went to the office with half doubt and hale expectation and I confirmed that I would leave the next day. It seems that I would leave the camp with those who received the permission two or three days after me. There were five people including myself, who were originally from Riverside: Sonoyama, Kaminaka, [?] and Horikawa. Those who received the permission more than ten days before us would leave after us because they would be

[560] It may refer to Nobuo Matsubara, who was from Wakayama prefecture and lived in Riverside.
[561] C. E. Brown is Fujimoto's friend in Riverside and wrote an affidavit to support Fujimoto's hearing.

heading to Santa Anita [Assembly Center in California].[562] It seems that Santa Anita is a temporary center so that they would be transferred to another place later. I started packing. Sanematsu and [Shoji] Sakai helped me.

July 6, 1942 Monday

No one took care of baggage in the morning and I was worried if we were going to leave for sure. I brought my bags to the office anyway. Right after I arrived at the office, I saw the trucks were coming in.

The announcement for the departure was made at ten o'clock suddenly and we all gathered in the hall. There were seventeen people including myself to leave today. We got on two buses and left the camp at eleven twenty-five on time. Many people gathered to see us off. We arrived at [?] at noon. At one o'clock in the morning, we left for three destinations: .., Manzanar and Poston [the last two are WRA Relocation Centers]. I was in the last group and we took a train bound for Phoenix at two o'clock. The room was completely shut off from outside and I couldn't see anything. But through this trip, I was able to see New Mexico for the first time in my life. I was amazed to know that more than eighty percent of the population is Spanish. I was impressed by the beautiful Spanish houses and buildings.

[562] Santa Anita Assembly Center was located at Santa Anita Racetrack in Arcadia, CA, and held people from Los Angeles, San Diego, and Santa Clara Counties, California. <http://www.densho.org/sitesofshame/facilities.xml>

July 7, 1942 Tuesday

We arrived at [?] at seven forty in the morning. We went to a restaurant and had a breakfast, pancakes and coffee. There were twelve people and took a ride to Poston in two cars. It was very hot on the way to Poston and I sweated too heavily that I don't know how to describe. We were first escorted to a dining hall and exchanged greetings with people from Riverside, Mrs. Hitoro and Mrs. Nakabayashi. Then we went to the parole office and registered. Nisei took us to the housing area by a truck. Since my bags were not delivered yet, I couldn't change my clothes. It was very uncomfortable to keep wearing the same clothes. Many people from Riverside visited me. Some of their family members were arrested by the FBI and others weren't. Since it is a sensitive issue, I found it tough to talk to them freely.

July 10, 1942 Friday

The heat hurts my eyes. The air was shining and twisting. In such a hot weather, I could neither eat nor work. It might be good that I couldn't eat a lot. Some were complaining about the shortage of food. It is convenient that I have a small appetite.

More work need to be done to beautify and improve Poston. The authority recommends us to work but many people are not positive. The reasons are; that it is too hot to work, that a four-cent pay per hour is not enough and that it is not fair that some people work and the others don't. I understand that it is difficult to form a consensus in a large population. Especially many Issei quibble over every single thing.

July11, 1942 Saturday

I became sixty-years old today. Sumiko [Fujimoto's daughter] bought me three packages of cookies and a watermelon. I ate a watermelon for the first time in my life. I am worried if it would cause a diarrhea. I believe that I will be fine because the watermelon was fresh.

Aoki, [?] and Oki came back today. Aoki told me that no Japanese letters are allowed because Mr. Kim, Korean translator, quit the job. I've already posted three thank-you letters so that it is not convenient for me.

Suna [Fujimoto's wife] and I made a visit to the following people in the afternoon. Horikawa, Aoki and Kaminaka and Kanno in the block 37 to hand him a gift which I was asked by [?] in the dormitory 20 at Santa Fe; then we visited Sonoyaka and Fujino, Mr. and Mrs. Yanase, Mrs. [Mizuma] and Mrs. Takauchi.

July 12, 1942 Sunday

Masao Iseda[563] will go back to Japan from New York on August 10th.

I saw Tsubota across the street was preparing his farm beside his house [housing unit] to plant vegetable seeds early in the morning. I helped him until around eight o'clock when Suna stopped me in order not to be late for the church. Suna and I hurried to the church. There are not so many people who go to the church from my neighborhood. I only saw two couples, Mr. and Mrs. Ōmura and Mr. and Mrs. Oka beside us.

[563] Masao Iseda is a wife of Gyosuke Iseda. The Iseda family lived in Riverside before internment and are Fujimoto's friends. They requested repatriation.

Tsuboi and I formed ridges on the farm in the evening. Then I visited Hamahisa,[564] Nakamura, and Masao Iseda to greet them. Every time we greet each other, we talk about the weather. Everyone says that it is too hot.

Matsubara[565] prepared a feast, a baked carp, which I caught in the river today.

Masao Iseda told me that she had submitted an application for repatriation. The ship will leave from New York on August 10th.

July 14, 1942 Tuesday

It was cloudy and the thunder rolled last night. The temperature is as high as yesterday.

I planted tomato seedlings, which Tsuboi found in somewhere. It might be too late to plant them.

I have no way to find out how the war is going to here. I read the English newspapers, which I don't understand, and it seems that there were not many reports on Japan. I think that the war is developing to the Allies favor.

When I visited Mr. Matsubara [Nobuo Matsubara], I met Sonoyama, Fujino, Mr.and Mrs. Oki, and Mr. and Mrs. Aoki [all from Riverside]. We chatted for a long time and finally came home around eleven o'clock. It was too hot to sleep and I was sweating in the bed until midnight. I ended up staying until one o'clock with listening conversations coming through the wall from the next door.

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[564] Hamahisa is from Riverside. He married a Swedish lady and has a daughter. Their marriage was reported in Riverside local newspaper. "Japanese and Swede Wedded in Tia Juana," The *Riverside Daily Press*, January 5, 1916.

[565] Nobuo Matsubara is from Riverside. He is also from Wakayama prefecture, Fujimoto's home prefecture in Japan.

July17, 1942 Friday

I don't have a regular bowler movement. I don't feel good and my body feels heavier. I need to visit friends but my body isn't working well in this weather.

It was a payday. Doctors receive nineteen dollars, the highest salary, block managers[566] receive sixteen dollars, and common workers receive twelve dollars.[567] Joji [Fujimoto's son] is a manager and received nineteen dollars and fifty cents for his work for June. He was very excited. In the family, three are working and they don't have trouble making a pocket money. I will start working next week.

I went out to greet people: Takeda, Yamaguchi and Nishimoto in nearby and Sakai of Indio [Hiroshi Sakai][568] and Shibata in a distant location and Rev. Nakane [who Fujimoto met at Tuna Canyon detention center], who came back from [?] the other day and then Uemon Hiroto.

July 19, 1942 Sunday

I attended a church in the block 5 after breakfast. Rev. Yoshida preached a sermon. There were many audiences. It was decided that we need to attend a church in a certain block. People in the block 3 will attend a church in the block 19.

[566] A block is a residential community at a relocation center. People from the same area were tended to live in the same block. Each block has a leader who contacted with the center authority, deliver messages between the residents and the authority.
[567] Pay scale
[568] It refers to Mr. Hiroshi Sakai. There is Mr. Kyuhei Sakai in Riverside. Fujimoto made differentiated between two people with the same surname by the place where they live.

On the way back from the church, I stopped by at a place where Mr. Hirokawa lives and met Seiroku Nakabayashi, Yamamoto, Kogawa [all identified by the last name], and others there. We chatted for a while.

I learned that two apartments are designated for unmarried people in every block. Each block is consisted of fourteen apartments. I didn't expect that there are so many unmarried people among us.

The air got very hot around noon today. It was over 112 degrees by three o'clock in the afternoon. This is what is happening every day and I am not surprised anymore. Someone said that by the end of this month, it would be close to 130 or 140 degrees. I am already exhausted just by thinking about it.

July 20, 1942 Monday

I finally started working by the standard schedule. Tsuboi woke me up before six o'clock in the morning. We finished breakfast by six o'clock and arrived at work by seven o'clock. We worked between seven and eleven thirty. In the afternoon, we went to the office to get a work card [permit] and registered as an agricultural worker.

We heard that there would be a meeting for Christians at the church in the block 19. We attended it together. It was very hot and was almost unbearable to be there, but we made it to the end since Rev. Koda [or Kowta] never lost his focus in the meeting. We don't know how long we will be here, but we must do our best to keep faith and preach Christianity among people.

July 22, 1942 Wednesday

I woke up at six o'clock this morning again and started working. I had a hard time for watering the farm because it was my first time to do this. Water did not sink in because the sands are so tiny that they don't hold water long enough to absorb. I thought that the heat was unusually strong but the weather got cooler in the evening. Around six o'clock in the evening the sky was getting covered by crowds and it started raining. The rain got harder and the wind was strong. I saw the top layer of the roof was blown away many times. When the rain became really strong, the thunder started roaring. I was at the canteen and stayed there for a while until the weather came back to the normal one. I couldn't go out. Everyone felt inconvenience there.

Yuriko [Fujimoto's daughter] was in travail in the morning and mama [Fujimoto's wife] took her to the hospital at eight o'clock. The doctor told them that the labor would start at eight o'clock in the evening so that Suna [Fujimoto's wife] and Harry [Yuriko's husband] went to the hospital at seven o'clock. Yuriko delivered a baby while the heavy rain and strong wind started. But it was a safe delivery.

Hatsue [Sugi, Suna's relative] had an operation at the hospital today. She removed tumor in intestines. I am glad that the operation was successful and she was discharged already.

July 26, 1942 Sunday

It was humid last night and I couldn't sleep until past midnight. But it seems I was lucky enough to forget the heat and sleep well for a while. When my luck was interrupted, I

woke up in the middle of the night and saw a lightening far away. It looked that there was a heavy rain somewhere.

Since we were reassigned a church, we went to the church in the block 19.[569] I met Mrs. Hiroto [originally from Riverside] and Mr. and Mrs. Nagasaki, our neighbors. I was selected as an officer for the church in the block 3. I went around in the block 3 to find out who would attend the church. But I could only a few people.

The church in the block 19 is under Rev. Yamamoto. I listened to his sermon for the first time. He read the Matthews 16: 20 and talked for forty minutes on why we believe in God. If I consider the number of people who could attend the church, it looked that we had many people today.

July 28, 1942 Tuesday

I went to a site to cut trees for the future cultivation. There were nearly 100 workers but we couldn't work efficiently because of the heat.

I finally understood the purpose of the camp: the government orders Japanese to cultivate the land for agriculture. No one but Japanese would be able to work on such land. The government makes the use of this time for us to cultivate American vast waste land. No one will complaint once he understands it as his duty, no complains would be made. As a Christian, we have to thank God.

There will be a Hawaiian dance performance in front of the mess hall [dining hall].

[569] Fujimoto and his wife Suna used to go to the church in the block 5.

July 29, 1942 Wednesday

I took a day off today. I couldn't work on tomatoes. There are many workers in the field and one absence wouldn't bother the project.

I was asked to find a person for [?] of the church. I first asked Mrs. Ōmura [wife of a Japanese pastor at the Japanese Union Church in Riverside] and Mrs. [Mr.] Oka [originally from Riverside], but they didn't agree. Then I asked Teshima [originally from Riverside], who also declined my request. When I told Itaya about it, he asked me to take the job since he doesn't have any friends and acquaintances in San Bernardino, Delano and Upland. He has already asked a few people from San Bernardino but it was not successful. I only checked three membership cards of the church; Mr. and Mrs. Teshima and Komichi. I will look for someone tomorrow.

It was cold during the day but the temperature was about 105 degrees. It was at least good for not going over this temperature.

August 2, 1942 Sunday

Ishikawa and [?] came to prepare for Aoki's [Buddhist] funeral. There will be awake tonight at nine o'clock at the recreation hall in the block 4. The funeral will be at ten o'clock tomorrow morning at the hall in the block 5. They asked me to make an arrangement with the block 5. So I attended the service at the block 5 this morning.

I also visited Tatsuno and Taira Yonemura [both from Riverside] to discuss issues of the church.

Suna attended Aoki's pre-funeral ceremony tonight.

I attended the conference in celebrating the establishment of Christianity at Poston. It was the most meaningful gathering.

Shie [Sanematsu, Fujimoto's neighbor from Riverside] will bring me medication soon. My stomach is weak and I am not feeling good.

August 3, 1942 Monday

There was a funeral of Mr. Tasaku Aoki at the recreation hall in the block 5 at ten o'clock in the morning. It was a Buddhist ceremony. Many people gathered and the ceremony was magnificent. The coffin will be sent to a crematory in Phoenix by the government. The ashes will be held in San Diego and will be sent to Japan by the U.S. Army after the war. For all procedure, it costs 100 dollars and the government will pay.

I visited apartments to collect a card from the Church members in the afternoon. It is a pain-taking job and I understand why people don't want to take this job. A person like Sawatari has a very unique way of thinking and it was too unique for me to understand him in any ways. I was very exhausted after dealing with him.

There was a special block meeting tonight. The most important issue was to bring the population survey to the block manager's office by five o'clock in the evening. Other issues were on health and a few things.

August 7, 1942 Friday

We had been notified that a population inspector would come today so that we had to stay at home at nine o'clock in the morning. The inspector came just on time but there were

nothing special about the questions that he asked: the family registration in Japan; name of parents; mother's maiden name; parents' occupation; my name; my birth date; the date of immigration; occupation; hobby; contact person in case of my death; and so on. I have given such information many times already. Especially the former internees like me have answered three or four times at the detention center and the internment camp.[570]
I attended the block meeting tonight. We discussed the authority of the Poston police. There is a police station but there are no laws on the authority of Police. We also discussed the installation of air-conditioner in the mess hall and donations for the installation. At the end of the meeting, I raised questions on the organization of the canteen and the distribution of profit.

August 11, 1942 Tuesday

I was late for breakfast but I managed to make it. Afterwards, I hoed the ground with Tanaka, Tsuboi, Nagasaki and Yamamoto.
There was a battle in the South Pacific. The Allies lost twenty-eight ships while only two Japanese ships were damaged. To make the matter worse to America, these ships are still active. Needless to say, Japan is best in the sea fights. Japan is the number one in the world.

[570] The detention center refers to the Tuna Canyon detention center at Tujunga, California, administered by the Immigration and Naturalization Services. The internment camp refers to the Internment Camp at Santa Fe, New Mexico, administered by the Department of Justice. After the Pearl Harbor, Fujimoto was arrested by the FBI on March 11, 1942 and held at Tuna Canyon between March 18, 1942 and April 28, 1942. Then he was transferred to Santa Fe. He was held there until July 7, 1942 when he was finally transferred to the Colorado River Relocation Center, or Poston, Arizona administered by the War Relocation Authority, which was incorporated in the Department of Interior in 1944.

There was a special block meeting in the block 3. It seems that many issues have been reported on the conflicts between Issei and Nisei [the first generation and second generations of the Japanese Americans respectively]. Since I am still sick and supposed to be taking a rest, I must avoid from going in the public.

August 12, 1941 Wednesday

I hoed the farm.

It was warm and became even hotter in the morning. Three degrees jumped. I have ordered a cooler but no one could know when it would be delivered. I also asked Sanematsu [Fujimoto's friend from Riverside] about the cooler, but he would never agree to buy it.

[Masatsugu] Sakai and Oka suddenly came back from Santa Fe today. Suna [Fujimoto's wife] and I greeted them. They told us that the Santa Fe Internment Camp has improved the environment: provides better food; allows smoking twice a week; change a sheet once in two weeks; wash a blanket once a week; and hand out good [shoes]. There are still fifty people in the facility. Among them, twenty and some people haven't heard any from the authority about what would happen to them yet. One of them is Hōno. Yuriko [Fujimoto's daughter] invited Nisei in the area for a party today.

August 13, 1942 Thursday

I went to work today. I hoed the farm. The temperature was almost 113 degrees.

Nisei is planning a meeting to oust Nagai from [his position as a leader for the block]. A young man, Shizo [identified by the first name] came to ask Issei and Nisei to join the meeting as one of the supervisors, who are neutral on this issue. There will be five Issei and five Nisei supervisors. I left for the meeting at eight thirty. Nagai apologized for his wrongdoings in the past in the block so that no one complained.

There was a block councilmen meeting at eight o'clock in the evening, followed by the general meeting.[571] I reported on the course of today's events. It was tough for us to reach an agreement since people came from different backgrounds.

August 16, 1942 Sunday

There was a talk by Dr. Frank [and/or Helen] Smith at the hall in the block 15. It was literary full of people and the meeting was successful. The talk was good. I think his Japanese has improved. His Japanese is even better than that of the native speakers. His talk reflects our current situations and was perfectly helpful for this time.

Momoyo [Fujimoto's daughter] got rushes on her face and hands. I took her to the clinic and the doctor put a cream on the rushes. He told us to come tomorrow. She feels itchy all the time.

Time passes so quickly that I feel restless. In addition, water stopped between eight o'clock in the morning and six o'clock in the evening. I was absolutely helpless.

[571] The block councilmen meeting refers consisted of representative from each household. The general meeting was open for all residents in the block.

August 22, 1942 Saturday

I took a day off today, too. I didn't cultivate the field]. I went to the family farm[572] and hoed and watered. Tomatoes are growing well. I look for harvesting them. Indians' cows entered the farm and ate [bird squash].[573] All of us are depressed and angry but we could not do anything about it. Since we are confined in such place, we are under the stress all the time and every single thing matters.

I was born in 1882. I was adapted to the Fujimotos in 1892. I came to America in 1902. I settled in Riverside and purchased a piece of land in 1912. I built a house in 1922 but lost the house in a fire in 1932.[574] I am experiencing such hardship in 1942. I was taken by the FBI on March 12. Because of the relocation, Suna [Fujimoto's wife] became sick twice and is suffering. I have experienced hardships for years but this is what I have to overcome and a trial from God.

August 23, 1942 Sunday

Mr. Kyuhei Sakai [from Riverside] came to the house in the morning. Then [Nobusaburo] Takeda and Koyama [identified by the last name] came to the house one after another. Because of that I missed time to go to the church today. Instead of going to the church, I planted seedlings of [?] which I got from Hiroto and Mr. Arachiyama.

[572] Fujimoto had a garden where he planted vegetables. It was located between the residential buildings. It was customary for every family at Poston to have a vegetable garden.
[573] The Colorado River Relocation Center was located on the Indian Reservation. Regarding the interaction between Japanese and Native Americans, SEE
[574] The house was rebuilt after the fire on the same location by Fujimoto and his friends.

I went to listen to a lecture by Mr. Nichols with many ladies. It was planned for the families of the internees.[575] There were so many women that Mr. Nichols couldn't talk well as he usually does. Anyhow, I was able to make an appointment to meet him tomorrow morning.

Mr. Kin'ichi Itaya visited me to talk about the church.

Suna [Fujimoto's wife] is not too sick but I brought her food from the mess hall. There was the wind in the evening.

Many girls put on *kimono* [Japanese traditional clothes] and left for *bon odori* [mass dance held at a summar festival] in the block 19. Adults left after a while after the dance.

August 24. 1942 Monday

I took a day off. Mr. Nichols came to see me on time at nine o'clock in the morning. I handed him a list of names of people who were from Riverside and currently interned. It includes fifteen at Lordsburg [New Mexico],[576] three at [Alexandra,] Louisiana,[577] and Mr. Abe from San Bernardino. I asked Mr. Abe about the second hearing at the internment camp, but he was unable to answer this question. Since he is religiously devoted, I am not surprised that he doesn't know about the hearing. I asked him too many questions.

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[575] The internees refer to Issei who were incarcerated in the Internment Camps administered by the Department of Justice or those held at immigration detention centers administered by the Immigration and Naturalization Services.

[576] One of the U.S. Army Internment Camps. It held internees of Japanese ancestry transferred from numerous U.S. Army- and Department of Justice-run internment camps; also held German nationals, German and Japanese prisoners of war (POWs), as well as U.S. Army soldiers who had been convicted of various offenses. < http://www.densho.org/sitesofshame/facilities.xml>

[577] Another facility of the U.S. Army Internment Camps.

A person, Nitta, came from the block 21 to meet with Mr. Nichols in order to ask about Shima from Miyagi prefecture. Mr. Nichols couldn't meet Nitta so that I went to the block 21 to tell him about it. Mrs. Ōita asked me to do so.

I heard that Yozo Kobayashi and his sister, Tomiko Sugi, had a fight on the day before yesterday. I visited them just to see how they are doing today.

August 28, 1942 Friday

I went to work today. I was building a fence around the field. The weather was cooler. Vegetables are growing everyday in the farm between the houses [residential units]. It is my only pleasure at the camp to raise vegetables. It seems everyone feels the same way. We received seedlings of eggplant and handed them today. We are in a little trouble because there are no spaces.

There was the block council meeting. We had an election for a permanent block manager. Mr. Katano, the former block manager will soon leave the camp. There are two candidates: Mr. Ōe, an Issei, and Harry Takayanagi [Fujimoto's son-in-law], a Nisei. We had a meeting but the election was postponed due to the request from the authority. The committee members went to the office to ask the reasons.

August 30, 1942 Sunday

I listened to a talk by Rev. Shigekawa for the first time. His talk was calm and I sympathized with it. Tazawa read the bible, the Samuel chapter 3 on the life of David

like the way Rev. Maki reads. The seventy or eighty percent of the audience were women, as is usual in a church.

There was a conspiracy for the block manager election. *Dokushingumi* [a group of unmarried men], such as Nagai and Nishino, are controlling the vote behind. They collected signatures on the letter in support of Ōe, which they submitted to the authority. But many people didn't put a signature because they dislike Ōe. The group is trying to cheat the present black manager Mr. Katano. It shouldn't be overlooked by people of justice. Why isn't a new block manager announced officially at the council meeting?

September 2, 1942 Wednesday

I worked all day to spread seeds and water the field. My legs are numb after three-day of seeding. When I think that it won't be paid, I feel meaningless to work. But it is not a problem of money but life. If the war lengthened, no food will be supplied to the enemy aliens like us. Once everyone understands it, no one would object to work. Anyone will know the meaning of work immediately.

There is e*ngeki* [a drama performance] performance in front of the mess hall [dining hall]. I can hear *naniwabushi* [a folk song] of Mrs. Ito. She is a professional singer, who has a work permit on the camp and receives sixteen dollars a month.

September 3, 1942 Thursday

It was a payday. I didn't go to the farm but my name will be on the roll sheet today. I went to the office at eight o'clock in the morning but came home soon. There were too

many people in front of the office. They were waiting to be accommodated. I went to the office later but there were still too many people. I finally went to the office at one o'clock, but was told that there was no money in stock. I need to wait for ten days. But when Mieko [Fujimoto's daughter] went to the office, they paid her right away. I have no idea what was going on.

Nobuo Matsubara [Fujimoto's friend from Riverside] told me about the war situation. He told me that Minister of Foreign Affairs Togo resigned. The reason is that Japan is going to declare war against Russia while [Shigenori] Togo[578] has concluded Japanese-Russia Neutrality Pact. So that Togo needed to leave the administration for the integrity. Matsubara said that this is how Americans interpret the resignation.

September 4, 1942 Friday

I worked all day. I started with the fence and [?]. I made suede, which was not a tough job at all. A boy is visiting Mr. Tanaka in front of us. His name is Kei from the Camp Two. He is an interesting kid. He doesn't get scared of people and speaks clearly. He can talk with adults as equals.

We had the councilman meeting tonight as usual. The term for this three months period is almost over so that there will be an election. We decided to let Harry [Fujimoto's son-in-law] to do this job [to become a block manager]. I believe it will help him since he is always bored. What he does is either playing cards every night or doing something that

[578] Shigenori Togo was appointed as a minister of the Foreign Affairs in 1941 under the administration of Prime Minister Hideki Tojo. Prior to that Togo had been an ambassador in Russia (1912-1921) and Germany (1937-1938). Togo contributed to conclusion of the Japanese-Russia Neutrality Treaty.

we don't know what they are. I am sure it Harry will learn a lot from attending a meeting and learn about the society.

Mieko [Fujimoto's daughter] will back from the Camp Two tonight. Sugi's daughters, Tomiko and Chihiro, will come over, too.

September 5, 1942 Saturday

I went to work in the morning. I build a gate.

Daikon [radish], which I spread the seeds the other day are sprouting. It seems that our *Daikon* is growing slower than those in other fields. It is almost three days behind the schedule.

Tsuboi came to consult with me. He told me that Yoshida advised him to oust Sugimoto from the council. *Dokushingumi* [unmarried men's association] to which Yoshida belongs is spiteful. They use a new tactic to accomplish their goal, which is to oust Nisei council members. Sugimoto is a vice block manager as well as a councilman, who was elected by the city and it won't be easy to deprive him of the position. Tsuboi asked me whether Sugimoto had to be resigned. I told him that it depended on Sugimoto's mind. If he agrees, he will resign. The issue like this should be discussed within a circle of a few people.

September 6, 1942 Sunday

We went to the church as always. The preacher was Rev. Yamamoto and the church was fully attended. Among the congregation, seventy or eighty per cent was women. The church in the block 19 is always full.

Mr. and Mrs. Sugi[579] came tonight. It has been a long time to have them as guests. As it has have been a case, one is obesity of the unusual level and the other is a skinny, small guy. He is also dark. As I have thought so many times, they look different and unmatched. But they are a husband and a wife. The marriage is such a strange union since two people, who are almost opposite each other, become together. It seems the Sugimoto incident was getting settled. According to Masao Iseda [wife of Gyosuke Iseda and Fujimoto's friend], Nishino and Ōe visit Yoshida all the time and speak ill about other people. I think that they did that for themselves, not for the block or the society. They criticize people not to make things better but to gossip. They want to self nominate for the coming election. Nishino wants to become a block manager, Ōe for a vice block manager, Yoshida for a chief cook, and Nagai for the Issei representative. Nagai even wants to become a city councilman [Poston's superior legislative body].

September 7, 1942 Monday

I worked half day. I mounted soils on eggplants and watered the farm. The heat got very strong in the afternoon and I couldn't work as I wanted.

It is the Labor Day today. It is usually a holiday but people are not allowed to have a day off since we are at war. The same law applies to a place like here.

[579] Mr. and Mrs. Sugi are Mr. Yoshizo Sugi and his wife. They are uncle and aunt of Fujimoto's wife, Suna. They owned a flower shop in Redlands, California, before the internment.

Mrs. Horikawa brought a jar of rice so that we can eat at home tomorrow. I went out to pick *daikon* [radish]. We will boil them and rice together tomorrow.

Suna [Fujimoto's wife] is sick. She says that she is not made strong and I think the heat makes her feel weak. It is may be that she hasn't fully recovered from cold. For whatever reasons, she is physically weak, which I knew already.

Taro [Fujimoto's son-in-law] told me that the Japanese army withdrew. I think, though, it is a part of the plan. I am excited to know how things will turn out.

September 12, 1942 Saturday

I worked half day. I continued to spread seeds. Mr. Tsuboi was off because he had a light fever after getting a shot. It seems many people have a fever today since I see less people had a breakfast at the mess hall. We had a shot for typhoid fever. I thought Suna would become sick but she seems to be fine, to my surprise. I think the medicine she took is working well for her.

I noticed that we are served with a better food these days. We have fruits such as melons after almost very meal. The reason is that Dr. Ishimaru head that the white people [the WRA officers] were complaining about food and what they complained about is that they didn't want to eat what Japanese eat. Dr. Ishimaru told Head [Wade Head, Director of the Colorado River Relocation Center], that the WRA officers should not discriminate against Japanese and such comments might betray the government's regulations. This is what people say about it. I am not sure if this story is true.

September 14, 1942 Monday

I spent half day to dig a ditch on the farm. A ditch is important when we water the farm. I thought the ditch was made too close to the vegetables and it should be placed a bit far. Since no one seems to have experiences in farming and many people are working on the same project, I couldn't do what I wanted to do.

Sanematsu [Fujimoto's friend from Riverside] gave me a letter in Japanese for the first time. The letter was posted on September 4th and arrived here after ten days. It seems that he went to Chicago to work as a translator. The letter has only twenty-four lines so that I guess this is the maximum of what he could write. He said in the letter that he couldn't write any more. Other than this, he seems to be doing fine. We always here a rumor that he and those who are in the same situation like Sanematsu would be released and no one knows for sure, actually. It seems Sanematsu is aware of this. I went to see his family in the block 2 tonight. They have a farm between the buildings just like everybody at Poston. They have bug problems.

September 15, 1942 Tuesday

I worked half day. I watered the farm and hoeing.

There is a shortage of labor force. Japanese are confined in such a place and many places need more workers in America. The authority issued a notice that anyone who is eager to work outside the camp will be allowed to leave the camp regardless of Issei or Nisei. As long as one receives a contract from the employer, the authority will pay transportation. The type of work available is agriculture. Payment scale hasn't been issued. The

authority said that an agricultural worker would earn one dollar and fifty cents an hour in California. Around 150 people, comprised by Nisei and single Issei, applied today. Ujiro Hiroto [Fujimoto's friend from Riverside] and his family are thinking to move to the block 52, where his brothers live.

Suna [Fujimoto's wife] and other women cleaned high school and the teachers' dormitory. The school will open on October 10th.

September 16, 1942 Wednesday

I fixed a fence in the morning. I went to the office in the block 4 to receive payment for July, which is three dollars and ninety-eight cents. I waited there for about an hour. I was amazed that the authority paid me six cents an hour. Some people received twenty-five cents for the month. Sixteen dollars is the maximum.

Mieko [Fujimoto's daughter] received a visit from a white girl, who went to the same school. It seems that people build a friendship in the same way regardless of race. People of any race have human feelings.

For some reasons, Nisei haven't left for a college even though they received a permit from the government.

September 18, 1942 Friday

I worked half day and removed some *daikon* [radish].

Mitsuru [Fujimoto's son] got the second shot for typhoid fever and had a fever. He was sleeping in the afternoon. He had real typhoid fever a few years ago but is not immune

yet. That must he the reason why he has a fever now. He is not physically strong and a fever is the usual reaction whenever something happened to his body.

We had a home mission at eight o'clock tonight. There were eleven people in total. The men were Miyazaki, Kanno, Nagasaki, me, and Yamamoto. The ladies were Nagasaki, Tanaka, Hiroto, Sanematsu, Toshiko [Sanematsu's daughter] and Suna [Fujimoto's wife]. It was a calm, good meeting. I presided the meeting. We started with hymn 521, followed by the Johannes 3:16, the opening prayer, greetings by me, and hymn 558. Rev. Yamamoto preached. His talk is the most suitable one for the home mission that I ever listened.

September 19, 1942 Saturday

I worked half day to remove *daikon* [radish]. Among other vegetables, *daikon* are growing the most. But they are only leaves.

I knew that there was a general meeting in the block tonight but didn't go. Because the meeting has been meaningless every time I attended it. People criticize others for their own sake. However, based on what I heard from others, the meeting was somehow interesting tonight. There were important reports and many reports were surprising ones. One of them is that the clothing allowance will be on the "ticket system." People older than 18 years old will receive less than forty-two dollars a year. Those between 17 and 8 years old receive less than two dollars a month or thirty dollars and fifty a year. People under 8 receive one dollar and fifty cents a month. For those who cannot work, the WRA will give monthly allowances. More over, the amount of allowance can be raised

depending on the situation. I was amazed to hear these changes. They are all good for us. Another report is about the representatives. We have chosen a representative from each family for the City Council but five Issei people and five Nisei people will serve as representatives from now on. To my surprise, Suna [Fujimoto's wife] was chosen for one of officers for the election.

September 20, 1942 Sunday

In the past ten days, the heat kept stronger. This must be what is called "Indian Summer."

I went to the church with Nagasaki and others. There were about 100 people despite the hot weather. It is encouraging to know that.

Tanaka caught two cod and made sashimi. He invited us. I enjoyed eating.

Mr. Tsuboi went to Parker [the nearest city of the relocation center] today to buy seeds.

We spread seeds today.

Suna [Fujimoto's wife] was chosen to be an election officer so that she will attend a meeting with four or five others at the Nishino's house.

September 21, 1942 Monday

I worked all day. I covered eggplants with a thin soil and reduced the number of the Japanese radish.

There was a drama performance by *engekibu* [the Drama Club] in this block. There were many people.

But I went to the church in the block 19 with Mrs. Nagasaki. There was a talk by Mrs. [Barnett] of Upland, who was in a missionary in Japan for along time. She spoke good Japanese and talked smoothly. There were fifty people. Her talk deserves a larger audience. I felt sorry for Suna [Fujimoto's wife]. She couldn't attend it either. When I came home, the block was empty. The drama was still going on.

September 25, 1942 Friday

I worked all day. I went to the field again to water. I worked until ten o'clock with Tsuboi. The water supply was unstable so that it was hard to finish the task. I read a speech by Mr. [Glue], the former American ambassador in Japan, on the *Kakushu Jiji* [Japanese newspaper stationed in Colorado]. He stayed in Japan for twenty years and is confident his knowledge on Japan. He said that America's primary target isn't Germany but Japan unlike the common understanding: Japan has abundant resources unlike Germany and is united under the spirit of *Yamato* [a homogeneous ethnic group considered as the origin of the modern Japanese people]. It seems his remarks on Japan and Germany is unusual and shocking.

September 26, 1942 Saturday

I watered on the farm in the morning today. I have watered on the same section of the farm several times but this section is not fully watered since it is located on the upper side of the slope. Water runs through it every time I water the ground. I have never experienced such a thing in my career. I decided to bury milk boxes in the ground in

order to dam up the flow of the water only to fail. This made me to go to the farm to water tonight.

Hamahisa's two daughters and Mrs. Hamahisa [Swedish who married Issei, Seiichi Hamahisa] visited us today[580]. I wasn't there at home at that time. They said that the heat was strong in Riverside.

The Hiroto [Fujimoto's friends from Riverside] family will move in with Izaemon's [identified by his first name] apartment in the block 56. Shie [Sanematsu] wanted to rent the room but they have already rented out to a person, whose name is Kurozumi.

September 28, 1942 Monday

The soil got dried after cultivating on the farm yesterday. I saw many big types of clay on the surface. What I did today was only to spread fertilizer.

There was an election for the councilman for this block 3. The candidates were Nagai, Nishino and I. One candidate is selected from this block and he will compete with three candidates from the block 4, 13 and 14 to become a councilman for the city. The rest will be an advisor for the four blocks. In the election of the block 3, Nagai got the most votes: Nagai got 37; I got 14; and got 9. *Dokushingumi* [the single men's club] was so united that they cast a vote to Nagai. It seems the most of people in the block 3 didn't vote in the election.

[580] The Hamahisa family lived in Riverside, California. Mr. Hamahisa is an Issei man and married a Swedish woman, in 1916. The *Riverside Daily Press* covers their story. "Japanese and Swede Wedded at Tia Juana," January 5, 1916.

September 29, 1942 Tuesday

I worked all day and went to the farm to water again in the evening by myself. It looked that the ditches were clogged because too much water was coming in. I needed to stop the water with my barefoot and redo watering. It was a tougher job than what I expected. There will be no raise in my pay even though I worked extra in the evening. Once I calculate benefits I get from working here and loss which occurred by the evacuation, everything would look ridiculous. But it is not the time to think like this.

I visited Mrs. Horikawa and received seeds of pears.

I visited Mr. Nobuo Matsubara [Issei man from Riverside]. He was selected for a councilman for the city and nervous about it. After I explained him what the responsibilities are, he looked less nervous.

October 2, 1942 Friday

I worked all day today to build a gate and dig ditches on the farm. But I didn't work hard in the afternoon.

There was a talk by Rev. Nicholson in the block 19.[581] I attended it with Katano and Okazaki. Katano and Ozaki met him while they were in the internment camps [the U.S. Army Internment Camps] in Louisiana [Fort Livingston], [Fort Meade, Maryland] and Lordsburg [in New Mexico]. Rev. Nicolson described the camp in Louisiana the most favorable: the authority dealt with Issei in the best manner. The second favorable camp is

[581] Rev. Nicholson was a pastor in Pasadena. He was a Quaker and often visited Poston. Interview with Lily Taka (or Yuriko Fujimoto), July 21, 2008.

Texas[582], where thirty seven Japanese women are held: people live in good housing units comfortably. The worst camp is Lordsburg, where the authority doesn't understand Japanese people at all: but most of the people held in Lordsburg will be released soon without a hearing.[583]

October 4, 1942 Sunday

Water and electricity stopped at eight o'clock in the morning. It was inconvenient that we couldn't use restrooms, but the most inconvenient was that we couldn't cook. I felt sorry for the cooks.

Suna [Fujimoto's wife] and I attended the church as usual. There was a talk by Rev. Mitani and the Sacrament afterwards. Rev. Yamamoto is Baptist and beautifully operated the sacred meal. I've heard that the Baptists perform the meal forty-five times a year. It is a good way to remind the worshipper of doctrines.

Tsuboi and Tanaka next door went fishing in the early morning. They caught a big carp and bass. What they got was big, but they walked a long way to go to the river.

Mieko [Fujimoto's daughter] came home but will be gone soon.

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[582] There were two internment Camps in Texas, which are Fort Bliss and Fort Sam Houston.

[583] At least fourteen U.S. Army facilities held internees the government considered "potentially dangerous" during World War II. Most of the camps were located within the mainland United States, but there were two small U.S. Army internment camps in Hawaii and one in Alaska. Only one, Camp Lordsburg in New Mexico, was built specifically to intern people of Japanese descent. The one at Stringtown, Oklahoma, was at a state prison; the remainder was located on existing military bases. Most internees were transferred from Department of Justice (DOJ) internment camps to U.S. Army internment sites based on the Alien Enemy Hearing Board decision. The internees remained at the Army camps until May of 1943 when the U.S. Army, charged with detaining military prisoners of war (POWs), transferred the internees back to DOJ control. After 1943, the U.S. Army internment camp population consisted solely of military POWs. <http://www.densho.org/sitesofshame/facilities.xml>

October 8, 1942 Thursday

Three of us worked on removing leaves of vegetable as many as twenty-three crates. But we rarely worked in the afternoon. Tsuboi and Tanaka went fishing but came back with bare hands. They seem to like fishing very much and they came home at eight o'clock in the evening.

We received a job offer from Colorado. The job is to tap *daikon* [radish]. Pay is five dollars an hour or between eight and ten dollars a day. It will depend on how efficiently we work, of course. Expenses for transportation will be paid. Kids want to take the offer. Joji and Mitsuru [Fujimoto's sons] seem to be interested in. The job is for only two weeks. I think it is good for them to leave the camp to work.

Hatsue Sugi [Suna's sister-in-law] came to talk to Suna.

October 10, 1942 Saturday

I removed leaves of [a kind of vegetable] and threw them out because there was no order today. [Nobuo] Matsubara [from Riverside] told me that he would resign the vice block manager of the block 4 today. He will be a manager of [a section of the administration.] Joji [Fujimoto's son] seems to want to quit the job, which is [either vice manager or manager for the block 4], too.

The administration hasn't decided the basic outline of Poston yet so that the workers feel unstable. In addition, the administration recommends us to leave the camp for work. It makes the camp more unstable. So far more than thousand people took the work leave

and two hundred people would leave for [the name of state] to pick cottons.[584] Another two hundred people will be sent to make the camouflage net on Poston.

October 11, 1942 Sunday

I attended the church as usual. When I came back, Mr. and Mrs. Beck[585] of West Riverside were waiting for us. As they talked us about what is going on in Riverside, I learned that anyplace has same issues. There is a labor shortage. Mexicans are hired for picking walnuts but no one would work on walnuts unless one bag is priced one dollar and fifty cents. People used to collected walnuts if each bag was priced fifty cents. I assume that Gibson [Charles Gibson is renting Fujimoto's house] is having a trouble for his walnuts. Vegetables are over-priced and it is hard to buy them. Potatoes are priced twenty-five cents for three pounds. It is like during the previous war [World War I]. President Roosevelt announced the price control but he hasn't implemented it yet. I treated Mr. and Mrs. Beck with an ice cream.

[584] In late September 1942 the WRA issued the permanent leave policy in order "to meet the growing demands for evacuee labor in farming, business, and industrial concerns and to accelerate the resettlement of Japanese in the American community. It allowed any Japanese – both Issei and Nisei- to apply for a permit to leave the relocation center for temporary or permanent residence outside the evacuated area. The temporary leaves included short-term and work-group (seasonal) leaves. The former was intended for the evacuee who wanted to leave the center for a few weeks to transact business or consult a medical specialist; the latter was for Japanese who wished to engage in seasonal agricultural work. These two types of leaves were granted by the camp director after an investigation had been made of applicant by the WRA staff at the center; whenever possible the work-group leaves were checked with the FBI." See, Turner, "The Origins and Development of the War Relocation Authority", 86.

[585] Mr. and Mrs. Beck are Christian missionaries in Riverside and often visited the Japanese Union Church. It is unknown how they taught Japanese Christians. The Harada Family Collection houses several pictures of Mrs. Beck lining with Japanese Christians.

October 14, 1942 Wednesday

I worked on removing leaves. It has been my job these days. No one worked hard today. Our farm has less people to work compared to other farms so that no one is allowed to become lazy. I am working hard but it is not as much as I used to work for my farm. Mitsuru asked me if he could go to Wyoming to tap *daikon* radishes. I told him I had no problem and he seems to be going there. I won't encourage him to go there but if this is what he wants to do, I think it is a good thing. For young people, it is a good chance to go outside the state and see other places as well as to earn working experiences. They may learn how their parents had settled and built the foundation on which they live. Such experiences will help them think how to start their life.

October 15, 1942 Thursday

We received an order of thirty crates in the morning. With seven single men, ten of us prepared thirty-one crates. It was very easy. People who go hike usually don't like working in the farm because the farm labor isn't easy. But many people gathered to work today since the farm labor for half day is now considered as same as whole day work. They are happy to use the afternoon for gambling. Anyway, I am thankful to them. Mitsuru was supposed to go to the other state for work but cancelled because Arthur of the next door and Chitoshi Okano had cancelled.

Suna [Fujimoto's wife] attended a general meeting for the Women's Club at the church [to which Fujimoto usually attends in the block 14], which was also cancelled for the lack

of people. There were Mrs. Nagasaki, Mrs. Tanaka, Mrs. Sanemtasu and Suna besides Mrs. Arita and Mrs. Nakanishi, who were both candidates for the officer. The meeting ended up to be a poetry workshop. Women have to have a sense of responsibility to the society, which I think they lack of. They have communal hobbies and general social activities.

October 20, 1942 Tuesday

I removed leaves and made a ditch on the farm again. I took a half day off in the afternoon. It seems that there are as many varieties in the jobs at Poston as outside. Mrs. Tanaka in front of us started going to a cooking school today.

There was a meeting on *kyoikubu* [the Department of Education][586] at the mess hall [dining hall] tonight. Under Mr. Okabe's chairmanship, six women and three men were selected by the councilmen. The six selected women are Mrs. Arita, Mrs. Shitakubo, Mrs. Katano, Mrs. Nitta, Mrs. Yasuhira and Mrs. Sanematsu. The three men are Yoshioka, Nishii and Fujimoto [himself].

October 23, 1942 Friday

It was a payday and I went to the block 4 to receive my pay. I only received six dollars and thirty-two cents. I expected to receive more. A bookkeeper didn't record my hours correctly. I checked my diary and found that I should deserve more. I told Joji to correct my records.

[586] *Kyoikubu* is an organization established by Issei parents voluntarily. It is not an official organization established by the WRA.

I received a check from the Walnut Growers' Association, which is 152 dollars and ten cents. I went to the enterprise to cash it. I have 620 dollars cash at this point. On the today's Japanese newspaper, there is an announcement by Mr. Guick, the senior lawyer of the WRA office in [?] state. He recommends us to move to the East Coast after the war rather we go back to our original residence. I doubt it would go as the administration expects.

October 25, 1942 Sunday

It is the tenth year since we had a fire on the house. It has been the rule that a big event happens every ten years. I was born in 1882 and was adapted to the Fujimoto family in 1992. I came to America in 1902 and purchased a land in 1912 in Riverside. I built the house in 1922 and lost it completely in the fire in 1932. I was arrested in 1942 and put into an internment camp for one and half years. My family was also relocated to Poston. The talk at the church this morning was by Rev. Kubota of the block 1. I attended the church as always. I planed to attend a talk by Rev. Mitani from 3 o'clock in the afternoon but couldn't. I went fishing with Tsuboi, Tanaka, Imamura, and Takeiri in a river beside the highway 100. As I expected, I came home with no fish at eight o'clock in the evening.

October 27, 1942 Tuesday

I worked on the farm by myself since Tsuboi and Imamura went fishing. I did blooming on the farm until noon. The wind blew stronger and there was a tiny sand storm in the afternoon so that I took a half-day off.

I attended a meeting of *kyoikubu* [the Department of Education] tonight at the mess hall. There were three men and four women. Mrs. Shitakubo and Mrs. Sanematsu were absent. We took a vote for President, Vice President and Secretary. I wanted Arita as President, Yasuhira as Vice President and Shitakubo as Secreatary. But ladies wanted me be President and never compromise. I gave up and received the appointment as President. Arita became Vice President and Shitakubo became Secretary. Shitakubo was absent and I don't know whether he receives the position. But the responsibility wouldn't be so heavy. I would be able to perform as President.

November 5, 1942 Thursday

I took a half day off in the afternoon but worked hard in the morning. I brought brushes with three people and tied each.

I was working alone in the afternoon since everyone went fishing. I took two bags of fertilizer from the office of agriculture. I also prepared *daikon* [radish] as souvenir for Mr. Rika Takahashi and three women whom he brought with him to the farm. I gave a few *daikon* for each person.

I attended the prayer meeting at the church today with Suna. Mr. Niisato made a speech for encouragement at the beginning. After several people made a prayer, new officers

chosen by the recent election were introduced. The meeting was dissolved after ten o'clock and we came home past ten o'clock. I took a bath right away but neither hot water nor water was available. I am here without taking a bath for two days. I feel inconvenient since no notice was given in advance.

November 6, 1942 Friday

I worked on the same farm on the west side with a bloom. I worked hard in the morning and took a half-day off in the afternoon since I worked yesterday.

Uncle Sugi [brother of Fujimoto's wife, Suna] came to the house in the evening. He talked a lot as usual but he only talked about his own family. I assume that he has so many troubles. It happens to every family but parents focus too much on work and less on religion so that the family is departing away from the spiritual, moral education. It is often called "*honin kyoiku* [free or laissez-fair education]," but it is just "do-nothing education," or home education without disciplines. In addition, these families neither join the Japanese community actively not befriended with Americans. They can't learn the Japanese language and be isolated from the society. There is no wonder why kids grew up being frameless [without seriousness and firmness].

November 8, 1942 Sunday

We attended the church as always. Someone says that we have less and less congregation every week but it looks same to me. Moreover, the church has never been fully attended. But in this block 4 in particular, which is [?], we have less members compared to other

churches. We are only ourselves [Fujimoto and his wife Suna], Mr. and Mrs. Nagasaki, Okazaki, Katano, and three people from the block 4, who are Ōmura, Itaya and Fujisaki. From the block 13, almost no one attends the church. In the block 14, there are only two people from the Tatsuno family and Mrs. Arita. Among around 1,200 people [in this precinct], 500 are Issei. Out of this 500 Issei, fourteen or fifteen attend the church. It is not a pleasant situation. However, it is hard to convert Issei to Christian. Compared to Issei, Nisei are more likely to become Christian. They enter the church through the Sunday school. It is expected the number of Christians grew everyday among Nisei.
I went to the mountain with Mr. Tanaka across the street to get trees but we couldn't fine good ones.

November 15, 1942 Sunday

There was a talk by a reverend from Bakersfield. The outline of his talk is the following: People often expect to deepen their faith by retaining their faith for a long time. People often say that they didn't have chances to become a Christian because they never had needed God in the past; they neither had a life-threatening experience that required them to rely on God in order to overcome the situation. Nor they had a miracle in their life, such as that their parents or spouses are saved from a deadly illness. But what really matters isn't whether the faith is deep or shallow, but whether you believe God or not.

According to the Lucas 2: 38, "Just then she came forward and began to thank God and to speak about Jesus to everyone who was waiting for the redemption of Jerusalem."[587]
The wind blew from the South and it became stormy. Mr. Koda and Mr. Yamamoto visited me in the afternoon.
Suna went to the church to listen to Rev. Koda's talk.

November 17, 1942 Tuesday

Four of us prepared four crates of [?] early in the morning. I went to Takahasi's farm to plant celery seedlings at nine o'clock in the morning. There were thirteen people. It was not tough while we were placing the seedlings. It gradually became tough as I kept bending to plant them in the ground. I have a pain on my back and hands. I won't be able to continue this job once I think about comparing it with how I worked on my own farm. There is no difference between them but I earn almost no money from this job.
There was a general meeting at the mess hall tonight. Councilman Sugimoto [one of Nisei representatives in the Temporally Community Council][588] reported on the announcement given by Mr. Myer [Dillon Myer, director of the WRA]. Mr. Myer retrieved his previous statement on the agricultural work. He used to recommend us to cultivate the land, sell the crops to the market and save the earnings as a trust fund, which will be distributed equally to us. But he now recommends us to leave the camp for work.

[587] The Standard International Version, 2008. The Biblos.Com http://bible.cc/luke/2-38.htm, accessed on March 1, 2010.
[588] There were two political bodies at Poston. One is the Temporally Community Council composed of Nisei representatives. The other is the Issei Adivisory Board composed of Issei representatives.

November 18, 1942 Wednesday

The strike[589] began.

I went to Takahashi's farm to plant celery seedlings. I worked for twelve hours. At ten o'clock in the morning a crowd of men and women came to ask our help. I had no idea what was going on but gradually knew that about 1000 people gathered in front of the police station in the block 28. They were demanding the FBI to release two suspects, who were blamed of beating a person the other day [and being held at the jail in the block 28]. They wanted to halt all the work on three camps at Poston.[590] They also wanted to

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[589] Edward H. Spicer, community analyst of at the Colorado River Relocation Center, Poston, Arizona and later headed the Community Analyst Section of WRA in Washington D.C., notes that the Poston strike was not a labor, "general" strike, rather it was a community upheaval. It took place within six months since the relocation center at Poston opened and in the process of community building. Especially in a past few months, the Japanese internees just had established political organizations at Poston, including the Temporary Community Council consisted of Nisei and the Issei Advisory Board, consisted of Issei. The Japanese internees had grown distrust in the WRA because of housing and food. The fear of anti-Japanese sentiments in the society "outside" the center was growing. The incidents which triggered the strike was a series of beatings of several persons including an Issei councilman at Poston I. The first beating was recorded on September, 1942. On November 14, 1942 Kay Nishimura, a male *Kibei* (American born, second generation who went back to Japan for school education), was beaten by unidentified group of bachelors in the block 14. The police at Poston and the WRA immediately rounded up persons from Orange and Imperial counties for questioning. By the next morning, George Fujii and Osamu Uchida were kept in custody. On November 16, two special FBI agents came to the center for investigation. E.H. Spicer, "Chronology of the Poston Incident," in *MS. 42 U.S. War Relocation Authority Collection, 1942-1946, Special Collection, University of Arizona Library, Box 12, Folder 3* (Tucson, Arizona: 1942), 2. Spicer describes a course of the event in the following, "For two days the suspects were kept in the jail and rumors spread that they were to be removed from the center to the hostile "outside" for trial. Sentiment that the young men were innocent became widespread and petitions were framed requesting their release. Hardly anyone believed that they would get a fair trial in an outside court. One morning of the third day a crowd collected at the jail and announced their determination to prevent the removal of the young men. They refused to disperse at the request of the acting project director, [John Evans]." Spicer, *Impounded People: Japanese-Americans in the Relocation Centers*, 132. The presence of the FBI reminded the internees of apprehension by the FBI after the Pearl Harbor, which also contributed to the fear among the Japanese internees.

[590] The Nisei councilmen immediately passed a resolution urging the release of the suspects for trial by Japanese at Poston. As they learned that the acting project director [Evans] rejected the request, the Nisei councilmen resigned in a body. On the same night, the block managers resigned. Spicer describes these moments as follows, "As night came on, in the increasingly determined atmosphere of the crowd around the jail, an Emergency Committee of representatives from all the blocks was formed and immediately dominated by leaders from the Issei Advisory Board. A general strike of all workers in the center, except those in the essential services of mess [dining hall], hospital, fire protection, and police was called. The

gather all the trucks on the camps.[591] As time went by, 2,000 or 3,000 people gathered. They decided to bring lunch from their own camp. I came home for lunch and stood by the strike in the afternoon. They played records of Japanese music and sent [Nisei] councilmen to the administration to negotiate. The [Nisei] councilmen reported that the administration wouldn't release two suspects [George Fujii and Osamu Uchida].[592] They asked people to go home. People were mad and talked about beating them.[593]

November 19, 1942 Thursday

I stayed at the strike until midnight last night. The councilmen comprised of both Issei and Nisei reported that the suspects won't be released until Monday. The crowd wasn't satisfied and kept demanding immediate release. They even tried to beat the [Nisei] councilmen. About 100 people rushed to the police station. Then the councilmen said that they would negotiate with the authority again. They couldn't meet Mr. Head,

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community was in defiant demonstration against the administration and all official channels of communication between the two groups had been broken." Spicer, *Impounded People: Japanese-Americans in the Relocation Centers*, 132.

[591] Spicer notes that truck drivers announced that they were going on strike on November 19, 1942. Spicer, "Chronology of the Poston Incident," 8.

[592] Nisei councilmen requested immediate release of two suspects at Project Director Wade Head on this day. Ibid., 6.

[593] Many threats were made against Japanese persons, mostly Nisei. Many Nisei college students were hired in sociological and anthropological studies at all the WRA Relocation Centers as well as the Assembly Centers. During the strike, the researchers were considered as "informers" because of their close relationship with the WRA officials and non-Japanese, Caucasian, researchers and were called "*inu"* which literally means "dog" in Japanese. Three research groups were organized. First is a group of social scientists, mainly anthropologists, stationed in all the camps for the WRA. Second group was directed by Alexander H. Leighton under the joint sponsorship of the Navy, Office of Indian Affairs, and the WRA. It was stationed in Poston, Arizona. Third group is the Japanese American Evacuation and Resettlement Study (JERS), headed by Dorothy Swaine Thomas of the University of California, Berkeley. The researchers were stationed at the WRA camps as well as the WCCA Assembly Centers. The first two studies were purposefully designed to help the camp administration plan the camp policies. The last aimed to study various aspects of the Japanese evacuation and relocation program in 1942.Gary Y. Okihiro, *The Columbia Guide to Asian American History* (New York: Columbia University Press, 2001), chapters 2-3.

Director of Poston, because he was away [to attend at the WRA meeting in Salt Lake City at that time]. Instead they met Mr. Evans [the acting Project Director John Evans], Vice Director. In the end, they couldn't satisfy the crowd for the second time. They decided to dissolve and form a new council since people weren't happy with them. Today, new council members are negotiating with the authority. While [Osamu] Uchida, one of the suspects, was till held in custody, [George] Fujii, the other suspect, was released at eight o'clock tonight.[594]

I attended a funeral of Mr. Hanshiro Mizuno.

I was asked to investigate a beating case of Tsuda's boy. He is about ten years old and beaten by his teacher at school. I went to ask Itaya and Tsuda and finally got the whole picture.

November 20, 1942 Friday

There was a funeral for [?]'s baby, who was about sixth month old.

I went to the strike. I stayed until midnight to do my job based on the new schedule. It was windy and uncomfortable to stay outside. *Shibai* [theatrical play] was scheduled at ten o'clock in the evening but wasn't played because there were not enough women and kids who could act. All the members finally gathered at midnight. Since it was too late, people off charge went home.

Four groups were formed. They took a turn for every eight hours.

[594] Spicer notes that there was a meeting for the WRA officials on November 19, 1942. They had a discussion on proper jurisdiction of the suspects among the WRA, the FBI, the state Police, and the Superior Court in Yuma, Arizona. In the afternoon of the day, it was decided that there was no sufficient evidence to hold Fujii and Fujii should be released. It was decided that Uchida will be tried by the state Police in Yuma. Spicer, "Chronology of the Poston Incident," 9.

When I arrived at the strike, there was a big crowd. Without a special notice, people gathered naturally, not specifically for the strike. Both intelligent and unintelligent people were involved regardless of a specific purpose and the reason. The reason is that people have been accumulating unfavorable feelings toward the authority. It must have assisted to form such a big strike in the end.

November 21, 1942 Saturday

I stayed until midnight last night.

I went to the farm in the morning to water the farm. *Daikon* [radish] is growing. The greens are growing too much to be marketable. The edge is curling up. But it is pleasure to see the crops growing.

I was off yesterday. I am off today, too [because of the strike that has been going on for four days]. But I will have to stay at the meeting and participate in the strike from midnight to eight o'clock in the tomorrow morning.[595] Suna [Fujimoto's wife] is preparing *bento* [lunch box] and will go to the meeting at seven o'clock in the evening. She will be there until eleven o'clock. Many women are working hard, too.

At the meeting last night, we couldn't decide whether we should continue the strike for the immediate release or we should continue the strike for a while for other purposes.

[595] According to Spicer, block managers or members of the Issei Advisory Board organized their blocks to go to the strike. People in the block had shifts and tasks to continue the strike. For example, Fujimoto was obligated to go to the strike during the night and Fujimoto's wife, Suna, prepared lunch boxes for people of the block. Many blocks made a flag with the numerals of the block and mounted on a pole beside a fire. Spicer explains that the strike resulted in the consolidation of the community. He explains, "Community sentiments had crystallized in the demonstration, and for the first time since evacuation there was a sense of striking back at oppressors." Spicer, *Impounded People: Japanese-Americans in the Relocation Centers*, 133.

Our group [group B] is too weak to make a demand to the authority. It must be good to hold a strike for a while to show them how much power we have.

November 22, 1942 Sunday

When we, group B, left the strike after the shift, there were still many people on the site. Each block raises a flag with many different patterns and messages: some flags look like the Japanese national flag and others have a motto such as "*Yamato Damashii* [spirit of Japan]" and "Justice."[596] Either warned by the authority of voluntarily, the apparent national flags were taken down shortly. Each block has the block flag and made a fireplace. People sit together and eat *bento* [lunch] around the fireplace and everywhere. Others built a stage for performances and appointing a person to improvise.
It looks as if they had a picnic.

November 23, 1942 Monday

I went to the strike at eight o'clock in the morning. The site was still crowded and filled with enthusiasm. There was a fireplace and music. An announcement was made occasionally to update us with the negotiation. The new councilmen are negotiating with Mr. Head, Director [of the Colorado River Relocation Center], but seem not to have made any progress yet.

[596] On the night of November 20, 1942, Spicer visited the strike and saw that every block prepared its flag, with circular numbers in red on a white background, which resembles a Japanese national flag. On the next day, he observed Japanese like flags have been taken down and replaced with flags with simple numerals. Spicer, "Chronology of the Poston Incident," 12, 13.

At two o'clock, Matsubara made an announcement as secretary. He asked us to support and trust the councilmen[597] [members of the Temporally Community Council and the Issei Advisory Board]. Since my shift ended at four o'clock and left, I couldn't hear the report.

I received a letter from Sanematsu [Fujimoto's Issei friend from Riverside], Fujimoto and Hiroto [Fujimoto's Issei friend from Riverside] in Santa Fe [Department of Justice internment camp]. It seems it is very cold there.

November 24, 1942 Tuesday

I visited Mr. Matsubara [Nobuo Matsubara][598] to ask about how the negotiation was going and how the agreement could be made. He told me that the negotiation is almost over but it requires one day wrapping up. He also told me that there would be no way to avoid a trial.[599]

My shift started at four o'clock. At nine thirty, we stopped a movie in the middle and the councilmen held a general meeting to report the results. On the stage, Rev. Mitani made an opening speech in both languages and described the week-long strike shortly. Uchida and Fujii, two suspects of the beating, came to the stage and made a speech in

[597] Before the strike, there were the Temporally Community Council comprised by Nisei persons and the Issei Advisory Board, comprised of Issei persons. During the strike, some members of the councils and others were chosen as representatives for negotiation with the WRA. The representatives included both Issei and Nisei persons.

[598] Nobuo Matsubara is represents the Unit One in the Poston City Council, which is composed of representatives from all three units at Poston.

[599] On November 19, 1942, George Fujii, one of the suspects, was released for lack of sufficient evidence. Osamu Uchida, the other suspect, has been held in the jail at Poston until November 24, 1942. It was decided among the WRA, the evacuees, the FBI and the Arizona state police that Uchida would be tried at Poston by Japanese. Spicer notes that there was a fear among the Japanese evacuees that a Japanese would not have a fair trial outside the relocation center. This is the basis on which the evacuee representatives demanded for release of the suspects. Spicer, "Chronology of the Poston Incident," 20.

appreciation. Mr. Sugimoto, Vice President of the Council,[600] explained the process of the negotiation and the possible solutions in English. Nakamura of the block 17 translated Sugimoto's presentation in Japanese. Mr. Ōmori, President of the Council, and three others reported their accomplishment. After Mr. Head's [WRA Director of Poston] speech, the councilmen thanked us for support and dissolved the strike.

November 25, 1942 Wednesday

I attended the strike for a week and I did not like it. It was decided that Uchida would be judged by Japanese at Poston. It looks everyone feels relieved and relaxed. Everyone is smiling.[601]

But there were soldiers around the fence and looked at us in the morning. They gradually retrieved in the afternoon and finally left completely. Some people went fishing happily. I didn't feel good and I did nothing today.

There was a general meeting at the mess hall tonight. Mr. Sugimoto made a report on the process of the strike and called for a new election. One Issei and one Nisei will be elected for a new councilman. As I expected, Sugimoto and Nagai were reelected.

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[600] It is not clear what the "Council" means here because there were several political organizations at Poston at that time. During the strike, the Emergency Committee of 72 emerged. It is comprised of two representatives from each block (oftentimes one Nisei and one Issei). It was designed to disseminate information and hold discussion in a block in order to replace block managers, who had resigned at the beginning of the strike. Another organization, the Emergency Council, grew up during the strike, which was comprised of some of the representatives on the Committee of 72 and some others who were expected to be good at negotiation with the WRA. The membership of these organizations overlapped with that of the pre-existed political organization, the Temporally Community Council (dominated by Nisei) and the Issei Advisory Board (dominated by Issei), which had also resigned. E.H. Spicer, "Post-Strike Politics: Poston I August 24, 1943," in *MS. 42 U.S. Wartime Relocation Authority Collection, 1942-1946, Speciall Collections, University of Arizona Library* (Tucson, Arizona: 1943), 1. Spicer, "Chronology of the Poston Incident," 17.

[601] In order to make a decision that Uchida should be tried in the court on the center,

November 27, 1942 Friday

I and three other men picked four crates of tea leaves for the kitchen.

It was cloudy all day and cool. But the temperature was sixty-seven or eight degrees.

Rev. Yamamoto asked me to notify the block that there would be no even co-held by Issei and Nisei for Thanksgiving because of the strike.

Sugimoto announced that the council [the Emergency Committee of 72] would be reformed. Each block will delegate two councilmen. It will be comprised of seventy-two members for thirty-six blocks of Poston Unit 1. Eight councilmen will serve as the board members [the Emergency Council]. It is expected that the councilmen will be Issei persons.[602] Sugimoto also announced that one person will be selected from each region to determine the informers, who were informers for the FBI. He expects to oust the informers from the state [Arizona]. I imagine that it would be difficult to select the investigator to find who is an informer.

[602] The Poston strike resulted in the increasing participation of Issei in the politics at the center. Spicer notes that Issei suddenly assumed the role of community leaders after the strike. Before the strike, the WRA did not allow Issei to serve for political functions and established all-Nisei council, the Temporally Community Council (TCC). The Issei leaders who played an important role in a community before the evacuation voluntarily formed the Issei Advisory Board (IAB) as early as August 1942. Spicer, *Impounded People: Japanese-Americans in the Relocation Centers*, 133. TCC and IAB were antagonizing each other. The members of TCC resigned at the beginning of the strike and quickly reemerged immediately. The second TCC were willing to work with IAB. The Emergency Council, which was in charge of negotiation with the WRA, was comprised of both Nisei and Issei persons and successfully gained permission from the WRA to give Issei more political participation. Spicer notes, “The overturn of the first Temporally Community Council and the emergence of new bodies made it clear that Issei should have been considered and brought more effectively into the project setup. Spicer, "Post-Strike Politics: Poston I August 24, 1943," 18.

November 28, 1942 Saturday

Nothing has been resolved regarding the formation of offices or department in the city council. The council men are holding a meeting since the morning. Nobuo Matsubara [secretary of the Issei Advisory Board] came here yesterday and twice today and talked about the Administration Department and the Legislature Department. Sugi [Fujimoto's brother-in-law] also came but he was looking for *daikon* [radish]. Sugimoto [councilman] also talked about it. I am amazed how hard the councilmen try to make this happen. It seems Nagai [member of the Issei Advisory Board] is not liked by many people. Matsubara is not the only person who talks ill about him. To my surprise, Sugi praised Nagai that he is reliable and good at public speech. I know that Sugi is strange. We held a general meeting in the block and elected a block manager. But no one wanted to become a manager. Mr. Horie [block manager of block 3] was attending the lecture. We attended the church as always. The meeting started with Rev. Kowta's chairmanship and Rev. Okamoto preached a lecture. His talk was the most suitable for this situation that we have now; St Paul was always thankful in the prison and found joy while being in pain. Rev. Okamoto said that we should find joy and appreciation any time no matter what situations we are in. This is not to say that we should force ourselves to thank for hardships but [incomplete sentence].

December 6, 1942 Sunday

It snows this morning as I expected. The roofs turned white with covered by snow. Tanaka and Tsuboi were in hurry to make a fireplace. The farm between the blocks was

completely covered by snow and the crops were frozen. It was thirty-four degrees inside the house. I looked the crops on a farm in some blocks on my way to the church. It looked every block had the same problems. The plants, beans, pumpkins, cucumbers, and other crops were frozen.

Sugar is expensive this year. Lemons are very cheap but oranges are high-priced. I don't know how large Mr. Nagasaki's orchard in front of my apartment is, but he just received a check of 5,200 dollars as a pure profit. His orchard made 6,000 dollars and cost 800 dollars for management.

Rev. Chapman, who was in the missionary in Japan for a long time gave a talk in Japanese from three o'clock. I fell asleep.

December 7, 1942 Monday

I went to the farm to plant *daikon* [radish] seeds in the morning. I also prepared to water my own garden in the morning. There was no frosty in the morning.

I will never forget today of last year [the day Japan attacked the Pearl Harbor]. I attended Akiko's wedding at three o'clock in the afternoon at the church on the twentieth street. There was a reception afterwards at the restaurant, *Sankoro,* from six o'clock. On the way to the church, we were not allowed to go to the first street and traffic was stopped north of the second street. We took a detour and managed to park our car at S.K. garage. Finally we were able to reach the reception place. Because Japan attacked the Pearl Harbor in Hawaii without warning, everyone at the reception looked nervous. As I look back, it is very unsuitable for people to get nervous when we were supposed to be happy.

I was asked to make a speech there. I tried to lighten up by inserting humor here and there. They could have laughed in the normal settings but they didn't react well. But I still think I did a good job loosening the atmosphere a bit. They looked like they were attending a party. I am sure they have prepared for the reception, but it was called off. On our way back, we were stopped by police in Ontario. As I heard later, Mr. Nakamura, who was chairing the ceremony, was arrested on that day.

December 8, 1942 Tuesday

Twenty or more farmers came to work today to pull *daikon* [radish] out. We made seventy crates of *daikon* but there are more in the farm. We probably have to make seventy crates tomorrow. It was a cloudy all day and cooled down. I saw stoves outside.

December 9, 1942 Wednesday

I removed sixty crates of *daikon* in the morning. I prepared for the watering in the afternoon. There is no *daikon* left on the farm. The farm is completely clear. Tanaka has complained about somebody stole *daikon* but there won't be any problems from now on.

Suna [Fujimoto's wife] is making artificial flowers every day and night. It seems to be a time-consuming job. Suna is still working on it even after eleven thirty at night. I feel sorry for her being in the stressful days and unable to feel being free. Some people are complaining about their pain, but the others enjoy the life. It depends on what side of the phenomena you see. One can find happiness and joy in everywhere if he directs his mind

to it. There are no worries for food and the shelter. If one works, he can receive clothing allowances. It is a wartime and emergency. We have to thank that we can still have such a life even though we are enemy aliens.

December 11, 1942 Friday

I watered the field in the morning. Since Tanaka took a half-day off and we decided to work tomorrow, I bicycled in Poston 1 in the afternoon. On the way home I stopped by Mr. Sakai [of Indio] in the block 42. It's been a while to see him and we chatted freely about many things from events in the past at Poston, our circumstances as a Christian and religion. We were able to talk as we used to.

I attended the PTA meeting[603] with Mrs. Shitakubo, Secretary, at the mess hall in the block 28. There were thirty-five, six or seven white teachers and thirty-nine representatives. But some block representatives didn't come. Under Mrs. Tachibana's chairmanship, two white ladies and the white school principal talked. Mrs. [?] translated into Japanese. There were several discussions raised by the representatives but nothing was concrete.

December 12, 1942 Saturday

I went to work in the morning. Since we watered yesterday, we couldn't work on the farm today. Instead, Tanaka and I put wall papers on the fence and took off in the afternoon.

[603] Fujimoto was elected as president of the Education Department ("*Kyoikubu*" in Japanese) on October 27, 1942.

Somebody stole *daikon*, which I spread on the field to dry yesterday. Anything can be stolen at Poston. I can leave nothing around the hut.

It seems that I got a cold, which is spreading in a general society. I hope the symptoms won't be worse.

Nobuo Matsubara [Fujimoto's Issei friend from Riverside] visited me in the evening. He told me that he was elected for a block manager for the block 4. He currently serves as a councilman. I think it would be good him to take any jobs and accumulate experiences. I support him. The light is too dim to read a book.

December 14, 1942 Monday

I worked as I would normally do on the farm. But there were not so many tasks. I also worked in the afternoon but it wasn't hard at all. I just made pickles, did some fixing around the hut, harvested eight crates of green vegetables, and so on.

Tsuboi is sharing a room with Sugimoto and does not feel good about it. In order to have privacy, he wants to put up a partition in the room and was trying to order a wooden panel. But the office can't order the panel since it is a private request. He finally ordered the panel as he pretended that the panel was for the farm. Now he has so many panels. They need to handle many panels. As I know, it is not an easy job. Mrs. Sugimoto is very happy that they can have a partition finally.

There is not much to do on the farm. Since I am given a work card [permit] as a farmer, I should at least try to do something. But there are really no jobs to do.

I heard that one person was killed at Manzanar today.[604] They were trying to hold the first anniversary for the war but Nisei objected it. The anniversary is definitely unsuitable.

December 15, 1942 Tuesday

I went to the farm but didn't do much work. I borrowed the Revelation from Tsuboi and read it. It is a work. The boys of Imamura and Tanaka helped Tsuboi with a carpentry work.

I had a stomach ache last night and sill feel sick today. I ate nothing special and didn't eat much. But I can't choose what I want so that my weak stomach got upset. I rarely have troubles on my stomach. It is very uncomfortable.

It seems that the Manzanar incident had a strong influence on the white people outside. The newspaper for the white people raised negative accounts on us. *Kakushu Jiji* [Japanese vernacular newspaper in Colorado] said that California senator cursed on Japanese when he was in Washington D.C. He said that the removal of Japanese wasn't enough. While Japanese were fed and able to work outside, we never appreciate and

[604] Within a week after the Poston strike was settled, Manzanar had an incident, which resulted from different background from the Poston strike and resulted in deaths of two evacuees. There was a beating of a prominent JACL leader, who attended a JACL convention in Salt Lake City and was believed to have represented himself as a representative of all the people of Manzanar in urging that the armed service be opened to Nisei. The evacuees at Manzanar had not agreed upon the issue of Nisei's enlistment in the U.S. Army. There had been various issues at Manzanar such as housing, food, employment and the relationship with the WRA. A leader of the Kitchen Workers Union, who had been active in investigating appropriation of sugar, was identified as the suspect and being held in custody. Many people thought this person would not be the suspect. A group of young men demanded to release the suspect from the center jai and planed to beat up further the already beaten JACL leader in the hospital and. The evacuees gathered in front of the center jail. The Military police was called in order to maintain order and one of them fired on the crowd, which resulted in deaths of two evacuees. Spicer, *Impounded People: Japanese-Americans in the Relocation Centers*, 137.

even cause a riot, according to him. He suggests to comply the martial law and never to allow the military to proclaim it.

December 17, 1942 Thursday

I went to the farm in the morning but did nothing. I just went there. I picked some herbs and brought wood pieces for crafting on the way home.

Hoshizaki, a native of Kanagawa prefecture and single, died from heart attack. *Kakushu Jiji* [the Colorado Daily News, Japanese vernacular newspaper in Colorado] features a list of the arrested enemy aliens since the beginning of the war; among the total of 12,071, 7,548 were released after the hearing and 3646 were interned. The interned is comprised of 1,974 Japanese, 1,448 Germans, 210 Italians and 14 other people.

The article says that the Department of Justice was able to take the dangerous enemy aliens in custody within forty-eight hours, which would nullify the possible unlawful aggressions.

December 19, 1942 Saturday

I didn't go to work today again. Instead, I attended a funeral of Mr. Hoshizaki. I attended the PTA meeting with Mrs. Shitakubo at the mess hall in the block 36 at two o'clock. The meeting was called for three urgent motions. The first motion was to select one construction worker from each block for building a school building. There is no school building at Poston and it has been the issue within the authority [WRA]. The authority has finally permitted the construction plan. The second motion was to build a

high school and an elementary school individually. It gained the majority votes. The third was to move the residents of the block 36 and 44, where the high school will be located. Many opinions were raised and we could not decide on everything. It was determined that there would be a negotiation. The meeting was held in English and no translation was provided.

December 20, 1942 Sunday

I attended the church as usual. There was a talk by Rev. Yamamoto. Suna is making artificial flowers. Megumi [identified by her first name] is working on the edge of the flower craft. I was asked to bring [?] from the farm.

We received a visit by Ms. Lora Patton.[605] She delivered a message from Ms. Ecock [Fujimoto's friend from Riverside, a Christian missionary].

I held the PTA meeting in the block manger's office [Fujimoto is a president of the Education Department]. All eight officers attended the meeting. It was very convenient that Mr. Horie, our block manager [block 3], joined us. I explained about two meetings that we had recently and my opinions and expectations. I received a few questions from Mr. Horie. Then I asked people to share their considerations and present their proposals but no one said anything. I had to make some arrangements with Mr. Horie and chatted with him for a while about the current situation at Poston and the war. Our conversation became heated when we talked about the war.

[605] Lora Patton was a teaching staff at Poston and later became an Assistant School Counselor at Poston. She is one of the reference persons when Fujimoto requested to change his status from parole to release in 1945, which was a required status to receive a permission to leave Poston for his house in Riverside, California.

December 25, 1942 Friday

It rained a bit around ten o'clock last night and was raining between three o'clock and five o'clock in the morning. It stopped already so that we were able to have a rainless day for the Christmas Day.

We gathered at the church of the block 5, which was located in the park, and held the church meeting. It was a good gathering.

Turkey was served at our meeting hall today just like at other mess halls [dinning hall]. There was enough meat for all of us. It was a great meal. Although we are in a place like this, we can still enjoy good food on the Christmas day and the Thanksgiving. It is impressive and we should be thankful.

The young people are holding a ceremony for the birth of Christ at every church on Poston. We held our own program at our church and students and teachers of the Sunday School prepared many events for this. Mieko [Fujimoto's daughter] was worried earlier that they wouldn't have a large audience since the wind was blowing. When I went there, there were many people and no seats were available. People had to stand. Those in charge in this event seemed to be very happy.

December 26, 1942 Saturday

The wind blew from the North. It was a cold day. Tanaka and Tsuboi [Fujimoto's co-workers] went to the farm but I took a day off.

I couldn't make a fire because there was a strong wind from the North. But I finally made a small fire and brought it inside the house.

Sugi [Fujimoto's brother-in-law] came to the house without reasons. He was glad to take two *daikon* [radish], which I harvested from the farm the other day.

I was worried about Momoyo [Fujimoto's daughter] last night because she vomited and had a stomach ache. She was in the bed in the morning but felt fine in the afternoon. She was able to have a soup today.

According to Sugimoto [Nisei councilman], the relationship with the white people became deteriorated after the strike. In addition, Mr. Head [Wade Head, Project Director of Poston] has been away, which is very inconvenient. What makes the situation worse is that some of us tell the white people about problems we have, such as inefficient councilmen or mistakes.

December 29, 1942 Tuesday

I harvested all *daikon* [radish]. There is no *daikon* on the farm. We prepared thirty-six crates in order to distribute one crate for each block.

There was *mochi tsuki* [the end-of-year event to make rice cakes] in the block 3. Matsuki Takagi was the boss and young people gathered. They used a big bowl [in which steamed rice was placed and beaten by a cooking hummer] and had fun. Women also had fun to take the dough out the bowl and make a cake.

Everyone enjoyed the New Year's Day and felt happy. The *mochi tsuki* is the most suitable event to feel a new year.

Japanese in Japan must be enjoying *mochi tsuki* as we are now since they use the new [solar] calendar and harvested rice already. The scale might be smaller than usual because of the war, but it could be bigger because Japan is winning the war.

December 31, 1942 Thursday

It was off all day. I spend the day by making two shelves and putting holes on a flower vase.

The year 1942 was a year of change and turbulence. It was not a bad year for me but also a meaningful year for all Japanese. I can't foresee what will happen next year. No one knows how the war will turn out. It is impossible even for those in the middle of the war to see that.

There was a meeting for the block councilmen tonight. I attended it and everyone was there since it is the last meeting in the year. However, there was no important issue to discuss. We merely talked that the cooks had to have two day-offs in January and that Miyazawa, the chief cook, wanted to quit. I am not sure why but he must have something that he doesn't like at work. All councilmen asked him to continue and he accepted.

[one sentence, unreadable]

[Memo]

April 19, 1942

Rev. Shizuoka's talk at the church

The Johannes 1:8 – 20.

Stars in the Universe are not what we can reach and understand. There are ether, air, and electricity between the Sun and the Earth. They are closely net each other and create a spider's net. Just like what happens in the Universe, our body is a complicated system. Food is consumed inside the body and becomes flesh and blood. It also becomes [?] and swirl within the body through veins as blood and through nerves. Veins and nerves create a complicated network just like a spider net in the body. The rout where food is passed is a complicated one. Light travels between the Sun and the Earth at nineteen miles a second. It is too fast to be recognized. God's existence is just like [this]. We cannot recognize it. The question should be not whether we can see it. Rather, it should be what God is. The answer is this: God is love. What we need is love. There is nothing more important than love.

Imagine this. As one passed a place where people were crowding, he sees the poor who was begging for food with his hands which were dressing. He looked for what he could give the poor in his pockets only to find nothing. He said to the poor, "Forgive me, brother. I have nothing to give you." Then he held the hands of the poor firmly. The poor said, "Thank you, thank you" with sobbing. The heart of the poor was fully filled with love. Love made the poor more satisfied and made him happy.

Rev. Honma has been deeply involved with social work of various kinds. A person came to the office where Rev. Honma works and asked for work. People who were already working there complained to Rev. Honma, "this newcomer is insolent. He has to be out. If you don't kick him out, we will kill him." Then Rev. Honma replied, "You need to kill me first." They said, "Fine. Let's do that." Some of them went to the kitchen to get a

knife and found Rev. Honma's wife. One guy threatened her with saying, "I will kill you, too." He started slashing with her. Rev. Honma heard her voice and saw her bleeding from her hands. Rev. Honma asked, "Who did this?" No one answered. Then Rev. Honma asked once again with his anger inside his voice, "Who did this?" One guy came forward and confessed, "I did." Rev. Honma said to him, "You need to be responsible for what you did. You bring her to the hospital." Rev. Honma continued that the guy became a Christian after this incident.[606]

May 10, 1942

A talk by Rev. Tsuda of Oxnard

"What is Sin?"

The Mother's Day was celebrated thirty-five years ago. It was set as the second Sunday of May seven years ago by the then President.

A professor of the University of Chicago told the audience that a mother's love of her child is the most beautiful thing on the earth. He also told to the Nisei at the University of the Southern California that there is nothing more important than parents and the Americans must learn that. Rev. Kagawa said that Japanese mothers have the strongest sense of a familial love in the world. A Japanese mother takes care of her own child and other's equally. Motherhood is what God gives to a woman. A hen holds an egg for twenty-one day. During that time, she eats one meal a day for eighteen days and stop eating for three days to prepare for the delivery. She puts her effort to raise chicks.

[606] The story was modified in order to make sense.

In the Bible, there is a story about two women during King Solomon's era. Two women delivered a baby in the same house at the same time. On the next day one of the babies died and his mother switched between her dead baby and the live one who was delivered by the other woman. On the next day, the mother noticed that her baby was stolen and told King Solomon to judge. King Solomon said, "I don't know which one of you is laying." He ordered his servants to bring a sword and claimed to slain the baby. He said, "Both of you are to be blamed equally since you cannot recognize your own child." When he was about to kill the baby, one women said, "Please save him. I will be happy that the other lady has him." King Solomon announced, "The baby is yours."

The former President Wilson grew up poor in a village and was barely spent his time to study. His mother tried hard to let him study and he finally graduated from Princeton as an honor student. While she was attending at the graduation ceremony, she stayed in the back because she was ashamed being from a village and unsophisticated. Then she heard her son's name and he received a gold medal on the stage. President Wilson came to his mother's seat and took her to the stage. He gave her the medal with saying, "I am honored to receive the medal but the person who really deserves the medal is my mother." He introduced his mother and appreciated her.

About Rev. Kagawa

Rev. Kagawa published his article, "*Seinen ni Atau* (Inquiry to the Youth)" in the *Taiyo* (a magazine published by the *Hakubunkan* publishing company, Tokyo, Japan). Mr. Manabu Sato criticized that Rev. Kagawa's opinion is confined within the religious world

and cannot be practical to the secular society. Mr. Sato also wrote in the *Kaizo* (another magazine) that he is neither atheist nor Marxist.

About Mexico

This is a story I heard from Matsushita, a friend of Maruyama [both identified by the last name]. Matsushita is a native of Long Beach. He was trading with Mexicans. What he told me is very unique so that I decided to record it.

He goes to a village in [the lower California] where cucumbers and beans grow well. The majority of Japanese in Mexico are not agriculture but in fishing. Many Japanese married Mexicans and a Japanese society has been Mexicanized. Each family has eight or ten kids and serves Mexican food. There are no Japanese language schools, no churches, no painting classes, no entertainment institutions such as painting classes or social clubs and no educational institutions. Japanese in Mexico utilize Mexican institutions. Many Japanese in San Pedro [California] went to Mexico to catch shrimp. They also bring *sake* [Japanese alcoholic beverage] for trade. Japanese in Mexico like sake so much that they dance in circle to show appreciation, they are not interested in Japanese magazines.

May 17, 1942

Rev. Kamae talks about "Creed."

The previous talk was about what a sin is. A sin is not a sin conceptualized by people but judged by God. A sin is about how human beings live. People are not supposed live a

live which is too luxurious, a life in which people think only about making money and a life in which they are self-centered.

May 31, 1942

Chaired by Rev. Wada, Talk by Rev. Kokubun

Title: Eternal Life

When we came here, trees stood dying. The landscape was bleak as if it reflected what we were. On today after two years, trees are growing and the land is green. We are able to see season in scenery here. Season changes while we don't notice. The nature is just like what we think, philosophy and ideas. I am amazed how human intelligence develops infinitely. We have religious freedom now but Christianity was banned in 1601. Human beings are not the only one which develops. Trees grow, and the nature grows. The difference between us and the trees is that we have a soul but the trees don't. Many people had irresponsively raised questions about whether there is spirit, whether there is god, and whether there is soul. Some people even wrote a book about these questions. The debate between Tetsujiro Inoue and Shusui Kotoku,[607] both doctors of philosophy in religion, was the hottest debate among the scholars of religion. While Inoue argues that religion is necessary for education, Kotoku thinks that Christianity has to be banned. This is considered the most problematical debate in the century.

In 230 B.C., some of the world' greatest philosophers

[607] Tetsujiro Inoue and Shusji Kotoku are both prominent Japanese thinkers of the Meiji era. However, it is not unknown that they had a debate over education and religion.

The Fujimoto Diaries 1943

January 1, 1943 Friday

Breakfast was served between eight o'clock and nine o'clock today.

I am [we are] Japanese and it is important for us to celebrate the New Year's Day. The New Year's Day has a special meaning for Japanese. It is not only the first day of the year and a holiday but also a day to honor the four directions[608] and the heaven. It is a tradition which continues since the era when gods lived. Everyone including from the honorable emperor to the commoners prays for god[s] at the sunrise. It seems some people have been worshipping already since the early morning at Poston. To name one person, Tsuboi [Fujimoto's Issei friend from Riverside] woke up before the sunrise recited the prayer as often heard at a shrine in the dark. He usually does not worship god but worships the New Year's Day.

At breakfast, everyone dressed up and greeted each other. I felt thankful to have such a joyful moment at a graceless place like this.

I attended a Christian service at the fifth park in the afternoon.

Hiroshi Sakai [Fujimoto's Issei friend from Riverside] visited us tonight. He went to see a drama afterwards. Since I've never been to a drama performance in this block [block 3], I went to watch the last act around ten o'clock. But it wasn't very good.

[608] Cardinal directions, East, West, North and South.

January 5, 1943 Tuesday

It seemed cold outside this morning. Mieko [Fujimoto's daughter] and I took a day off. I wasn't as sick as to need a bed rest but not as fine as to be able to work either.

Suna [Fujimoto's wife] went to the English class in the morning and the hospital in the afternoon[609]. After Suna left, Mrs. Itaya came to hand gifts for the patients who can't work in this block. I can't pass the gifts around now because not all patients can receive a gift.

Ōe [Ōe Manzaburo and Katano [identified by his name] visited me. Katano had been sick for two days but recovered two or three days ago.

Mrs. Itaya told me a story about the letter, which was sent from a person in Poston 2.[610] She heard this story in Poston 2. The sender was just relocated from Hawaii to the main land. On his way to the mainland, he saw a Japanese naval ship and heard that Japan would neither attack the mainland nor invade Hawaii. If Japan occupied Hawaii, it would be hard for them to provide food. He was told not to worry about the war since it won't last long.

People tell many stories irresponsibly. These stories are foundationless. They become happy based on such untrustful information. They see and understand Japan for their convenience. There is no cure for it. Both Japanese and Americans have to have clear eyes and report impartially before God.

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[609] Suna Fujimoto was used to work in the Red Cross hospital before she immigrated. She worked as a nurse at Poston.

[610] The Colorado River Relocation Center, or Poston, Arizona, was consisted of three "camps." In the diary, Fujimoto calls each unit as Poston 1, Poston 2 and Poston 3.

January 6, 1943 Wednesday

I took a day off. I didn't feel well yet when I woke up in the morning.

I wrote a postcard for Mr. Toshisaburo Inaba [Issei man from Riverside], who sent me a New Year's card.

I read two or three articles in the *Kakushu Jiji* [Japanese vernacular newspaper published in Colorado]. When I read them, I thought their opinions have many lapses and lack of consistency. But when I reflect them now, their opinions seem right and tell the truth. First is about the incident at Manzanar. The article says that since we are incarcerated in the opponent nation, we shouldn't praise Pearl Harbor in public. The second article says that we have to be appreciative and satisfied for the life we have here. We can eat, sleep and have no inconveniences even though we are incarcerated. It is also true that Issei have to encourage Nisei to go outside the state for work and clear obstacles in their way for themselves in corporation with Issei. There is nothing I should object to these arguments. I completely agree with the opinions. A part of the opinions specially attracted my interest. It says that the reason why we have hardships now is that the Japanese military started the war. Unlike the military calls for justice and they propagates the *Bushido* [moral code of warriors during the Edo period, 1604 - 1868], the Pearl Harbor attack is nothing but a meanness act. Especially Kurusu, Japanese Ambassador in America, was insidious enough to hide his mind and humiliated us so badly that we couldn't talk to our neighbors for a while.

January 10, 1943 Sunday

Suna [Fujimoto's wife] and I attended the church. We heard the talk "A person [?] by God" given by Rev. Yamamoto. It was based on the Acts 8: [4]– 20.

The story goes like this: One day Shimoda, a young Japanese man, had a meal at a restaurant owned by a Filipino cook. When Shimoda left the restaurant, some Filipinos hit his head with an iron pipe from his back. With blood shedding from his head, Shimoda turned around and asked, "Why did you beat me? You must have though that I am Japanese. But I was born in America and I am American. I am allowed to beat you back, but I won't do that because I am Christian. I was influenced by a Japanese saint, Rev. Toyohiko Kagawa, who came to America for mission. I became a true Christian believer. I encourage you to become a Christian, a believer of the universal religion." Then Shimoda entered a restaurant for the white next door and called for a doctor. The police came and the assailants were taken. The story continues but I can't write anymore.

Suna [Fujimoto's wife] worked for the *shakaibu* [Department of Public Affairs] at seven o'clock in the evening. Ms. Oshige Sakai visited us.

January 14, 1943 Thu

Mr. Nobutaka Takeiri sent some people to work with us in the morning. We were able to work smoothly because of their assistance. What we did was to load tree roots that we removed from the farm and in a truck. There were only fourteen or fifteen people so that it was a tough job. We harvested tea leaves in the afternoon with the same people.

The men who came today are single males in the block 13 and 14. *Dokushingumi* [a group of bachelors] seem to share same characteristics no matter where they are from. They are either unmarried or live separately from their family. They tend to say whatever they want without any consideration. They don't have to take care of anyone and don't care about others. Mr. [Yokoyama] of the block 14, the Issei councilman of the block, is not liked for his behavior even among the single men. The reason why Nagai, who belongs to the bachelors' group, was elected as a council member must be only that Yokoyama was disliked by the majority of people. Unlike the married people, who are more modest and moderate, those who are unmarried or single tend to voice their opinions irresponsibly without considering about the others. Because of their loudness the single people dominate the discussion and hold power in their hands. The married ones try not to stand out from the crowd. They cannot be irresponsible for what they say because they have a family to protect. The single people also favor gambling and drinking. They don't organize their life and have no future plan. They fail to recognize that they need to discipline themselves and don't come to church at all. They are leading a life without restrictions. It might explain by itself why they have such a life.

January 16, 1943 Saturday

I worked on a farm between the block 12 and 21 with Tsuboi. We made a ditch and lead water to the farm. We buried two vacant milk cans on a mouth of each ditch. We removed caps on the top and the bottom of milk can before burying it under the ground.

It is a so-called recycling but it takes our energy and time. We will need to replace the milk cans every time we lead water to the farm.

We planed to go to the mountain but only Imai went. Mr. Suzuki asked us to work.

Mrs. Ōe visited Mieko [Fujimoto's daughter] tonight and brought four [?]. I am grateful for Mrs. Ōe to come here many times for her.

Masao Iseda[611] did paperwork to join her husband [Gyosuke Iseda] in Louisiana [the Department of Justice Internment Camp at Lordsburg]. Mrs. Sanematsu and Mrs. Nakabayashi [Issei women from Riverside] next door also signed to join their husbands in [Department of Justice Internment Camp at] Lordsburg.

Suna [Fujimoto's wife] and I cooked raw *udon* [flour noodle] which we got from Fujino and shared with people in the neighborhood. Tsuboi [Issei man from Riverside] liked it the most. We used dried shrimp that we got from Tanaka in front of us and our dried kelp. I believe it tasted good. Suna said she was very tired after cooking last night. She went to bed without taking a shower.

January 22, 1943 Friday

I loaded wooden pieces and nails on a truck. We were going to make a fence. We collected wooden pieces in the mountain in the past two days. We thought we would spend a whole day for the job. But we worked so hard that it took only four hours to collect materials. We spent another four hours to cut trees into pieces. Although I had no

[611] Masao Iseda is a wife of Gyosuke Iseda. They are an Issei couple and Fujimoto's friends from Riverside. Iseda was interned in the Internment Camp at Lordsburg, Louisiana, which was administered by the Department of Justice.

interest in collecting wooden pieces for craft work, I took one of two pieces home since Tsuboi kindly prepared them for me. After polishing it, the piece became beautiful. It seems others brought two or three pieces to home.

It started raining around ten o'clock in the morning and the rain was very heavy around five o'clock in the afternoon. It is the first time to have rain at Poston since I came here [July 6, 1942]. It is still raining now. No one could predict how much it would rain from the look of the sky. Every time we have hard time walking since the ground becomes muddy for the water mixing with dry soil. The rain also makes it harder to drive.

What we cannot know is what is going on in the war. But I believe Americans finally realized that they would not win the war. The radio from Denver said yesterday that Japan succeeded to take over Singapore, which had been famous for its protection against foreign invaders. But it only took two months for Japan to occupy the territory. It also said that America hadn't been successful to regain its territories from Japan while Japan took it over within a year since the war started.

January 24, 1943 Sunday

I joined a group of hiking funs today. There were Mr. Fukuda, Tsuboi, Imamura, Nagasaki, Tanaka, Yamamoto and myself in the group. Fukuda cut many trees for him to bring them back tomorrow. It was a tough job since he used a regular knife. I was amazed by how fast and easily they cut the trees. Hajime Nagasaki was excellent in using a saw as this is his profession. I worked for two hours only and I had my buddy, Tsuboi, to work with, but I became very tired and sweated a lot. We also spent another

hour to cut row, dying iron wood. We were lucky to have a sunny day. We will go to the mountain tomorrow to pick them up.

Mr. Sakai[612] heard from someone that I am sick. He visited me but I wasn't at home. I wonder who said so.

I heard a lecture in Japanese given by a white person who is H.D. Hayford at the church. He taught at the *Meiji Gakuin* [Christian academy and seminary in Tokyo, Japan] for twenty years. Another white whose name is Smith gave a talk in the park in the block 5 at two o'clock. He also taught at the *Kansai Gakuin* [Christian academy and seminary in Osaka, Japan]. They were incarcerated in Japan when the Japan-America war started. I regretted that I couldn't attend.

January 30, 1943 Saturday

I went to the farm and dug holes for fence posts. The ground is too firm to dig deeper. Imamura didn't come so that only three of us worked for two hours. Tsuboi needs eight more hours to fulfill 190 work hours per month to gain sixteen dollars so that he declared eight hours as today's work hours on paper. He will be able to receive sixteen hours for this month.

I didn't know that there was a block council meeting last night followed by a general meeting[613] on the camouflage net. It seems no agreement was made for each issue. I

[612] Mr. Sakai is either Hiroshi Sakai of Indio or Kyuhei Sakai of Riverside. They are Issei men and Fujimoto's friends before the evacuation.

[613] A Block council meeting is different from the City (or Poston) Council Meeting, which was composed of elected representatives of Issei and Nisei. A Block council meeting is composed of a representative of each household (or residential unit) in the Block. The general meeting refers to a meeting in which anyone in the Block can participate.

strongly believe that the WRA wants us to carry out the camouflage net production at Poston since they invested 200,000 dollars on the factory. Director Head [Wade Head, Director of the Colorado River Relocation Center explained that we would have three benefits by cooperating with the production order by the WRA. One is that pay is 150 dollars and it would be distributed equally among us. Second is the general American society would favorably accept us by knowing our cooperation with the government. Third is that we would be immediately employed as a skilled labor after the release. For whatever benefit we would gain, I agree with Head that we need to join the camouflage net project.

January 31, 1943 Sunday

I am busy everyday to make a flower vase for Japanese flower arrangement from ironwood. I managed to arrive at the church at ten o'clock, on time, this morning. Mr. Amano chaired the meeting today. Rev. Kuwano gave a talk. Rev. Kuwano used to belong to a Methodist Church in Imperial Valley. He was arrested by the FBI and paroled last summer. In his talk, he said that since he is still under the supervision and is always watched by the government, he refrains from attending a meeting in public. He finally explained the reason why he has stayed inside the apartment. His talk was titled "Life and the Desert" and it was well done.

Mr. and Mrs. Sadajiro Sugi,[614] our uncle and aunt, visited us from the camp 3.[615] They chatted with us for about an hour and went back in hurry. I gave them pieces of ironwood and a fossil, which they had asked me. They were very happy to receive them. Sugi of the block 5[616] also visited us today. I also gave him two pieces of ironwood and he was happy to receive them, too. I polished one of the pieces but the other piece is still rough. I hope all the pieces will be taken care of and will turn into a fine product.

According to Mr. Fukuda, the radio said that seven parolees were arrested at Poston today. It warned other parolees to stay alarmed.

I heard news that Mr. Saburo Kido of the camp 2 was beaten by many people last night. [617] The camp 2 is in a big trouble now and it seems that Kido was heavily injured.

February 1, 1943 Monday

I went to the farm to work today, too. Tsuboi didn't come to the farm since he had to take care of his own farm. Three or four of them were working hard all day.

Mieko (Fujimoto's daughter) was able to go to school for the first time this year. She has been sick since the end of last December and was always in bed in January.

I have chores to do during the break: polishing a knot of [a kind of tree] and a piece of ironwood for a flower vase. It is a time-consuming task and I can't devote myself voluntarily. But once I started it, I can't stop myself. Craft work is a hobby for everyone

[614] Sadajiro Sugi is a brother of Fujimoto's wife, Suna. Suna's another brother in the United States was Chitoshi Sugi.
[615] The Colorado River Relocation Center was composed of three units or camps. Camp 3 refers to the Unit Three. See footnote for January 5, 1943.
[616] Suna had another brother, Chitoshi Sugi, who was in the Block 5 on Unit 1.
[617] Saburo Kido is a president of the Japanese American Citizens League (JACL) and was interned at the Colorado River Relocation Center.

but me. For me, it steals my time to study. I won't have a chance to study anywhere but a place like this in my life. It would be the only time for me to study in my life. I hope to restart studying after finishing the craft work. One is influenced by others without noticing it and adjusted to the environment. It must be the way how people change over time. I strongly believe that it is important for me to keep my will and discipline my spirit.

February 2, 1943 Tuesday

I went to the farm again. I stopped by at the Agricultural Department on my way to claim my work hours of the last day. I rammed the fence posts with Tanaka and Imamura, Tsuboi was still working on the dressing table.

I heard a story on Saburo Kido of the camp 2[618] today from Mr. Nobutaka Takeiri. Sugimoto talked about it yesterday, too. According to Takeiri, Kido was not beaten to death. He immediately sensed that something was wrong after the assailants entered the room. This saved him. He was able to fight against them. Kido beat the assailants strongly and some of them were arrested on the site. Kido was rescued by soldiers and Dr. Ishimaru. Kido was later hospitalized for treatment. According to Sugimoto, his injuries were neither fatal nor critical unlike the rumor says. It is true that Kido is hospitalized, however. The reason for this beating must be the issues regarding the enlistment of the Nisei in the U.S. Army as the JACL meeting held in Salt Lake City the

[618] See the Fujimoto Diaries, January 31, 1943 and footnote.

other day. The assailants were *Kibei*.[619] This incident proves that the Kibei hold Japanese essence in their spirit, which is stronger that of *Issei*.[620]

February 6, 1943 Tuesday

I took a day off and decided to work all day tomorrow. The reason is that water will stop for the next ten days. We have decided to lead the rough water to a newly cultivated farm. It seems everyone knew about the suspension of the water supply through Harvey Suzuki in the afternoon. It was a late notice, but I have planned not to work today and others have planned to replace a wire.

I went to a lecture by Dr. [Casbaldson] in the afternoon. He has been holding a lecture in Japanese for three days. It was the last day today. He started from the reason why he started his religious life as a Christian with referring to the third chapter of the Apocalypse. He used a plain language so that everyone understood what he said. At the end of his talk, he asked us to regenerate our belief in Christianity and prove it by signing on a card. I signed on the card and felt very grateful and thankful. The talk shook our emotion. He will give a talk especially for those who signed on the card at two thirty in the afternoon tomorrow. He will leave for St. Louis tomorrow night to give a talk for the youth.

[619] Kibei refers to the second generation Japanese Americans who were educated in Japan
[620] Issei refers to the first generation of Japanese Americans or the immigrant generation of Japanese Americans.

February 16, 1943 Tuesday

I worked on the farm all day. I pitched a wire for a fence in the morning and formed a ditch in the afternoon.

I went to the office of the Agricultural Department in the morning and ordered carrot seeds. The seeds are as many as to be spread on fifteen blocks, which are equivalent to two acres. We plan to complete the sowing in two times. It means that we will complete two blocks or one acre each time.

We have enough flower vases made of ironwood. But everyone keeps making it. I also started making a new one out of a new piece of iron wood which Tsuboi prepared for me.

On the *Poston Chronicle*[621] there is an article entitled, "The First Objection against the Japanese American Combat Team." It introduces arguments by a person whose name is the Native Sons of Golden West. The Native Sons of Golden West argues that the formation of the Japanese American combat team would threaten not only the safety of California but also that of the country. After the Los Angeles office of the Native Sons of Golden West objected, it submitted the motion for the nullification of the bill to the Assembly. The following is the statement issued by them: the creation the Japanese American combat team will threat the safety of the society and the national security. It shows how deeply the anti-Japanese movement is rooted in California.

[621] The *Poston Chronicle* is a mimeographed newspaper published at the Colorado River Relocation Center.

February 17, 1943 Wednesday

I went to the farm in the morning and made a ditch all day. There was a meeting for *Nisei*[622] at two o'clock in the afternoon at the drama hall of the block 4 organized by the military. It seems that the military officers explained the regulations and encouraged Nisei to volunteer for the military service. They must have encouraged Nisei to go forward to the military front in order to protect the national honor so that Nisei will be able to show their loyalty to the country. I wonder how many Nisei will volunteer. In order to discuss the issue, many Nisei gathered at a room of Harry Takayanagi [Fujimoto's son-in-law and Yuriko's husband] and exchanged opinions passionately. It seems that *Nisei* are not grateful for being allowed to enlist themselves for two reasons. One is that *Nisei* are confused by the governmental decision on the *Nisei's* military service: *Nisei* were put in an internment camp with aliens [Japanese nationals or *Issei*] and maltreated but they are suddenly expected to show their loyalty. The second is that the combat team will be comprised of Japanese Americans only and thus discriminatory. *Nisei* cannot be optimistic about the new regulation. I understand how Nisei might feel about it. It seems Nisei are split between for and against the military service.

February 19, 1943 Friday

I went to the farm today as I usually do. I spread a few burdock seeds. I planned to spread *daikon* [radish] seeds but I postponed it for tomorrow. I used a spreading machine for carrot seeds, which emit four lines of seeds at a time. It ended the task quickly. I

[622] Nisei refers to the second generation Japanese Americans, who received education in the United States.

think that a farmer with a large farm has to use a machine from now on. A farmer who works by hands only won't be successful. He will be replaced by a machine soon. Japanese farmers in the areas of the central California and Delano have already used machines. A large-scale farmer usually uses four or five machines. By using a machine, one farmer is able to take care of 1,500 acres. Farmers like me stick to the old ways and cultivate the soil all the time. But it is now clear that our ways is behind the times. The modern agriculture requires a further development and can't be managed by a small capital. It is easily imagined that we will have a hard time to restart farming after leaving here.

When I came home for lunch, Mr. and Mrs. Takayanagi [parents-in-law of Fujimoto's daughter, Yuriko] and the two boys visited us from Manzanar [Relocation Center]. They arrived earlier than I expected. According to them, Manzanar has similar issues like Poston. There are rumors and people are influenced more or less. I was surprised to hear what they said about the beating of Kido [Saburo, president of the Japanese American Citizens League]. They thought that two people died and twenty people were arrested. It is such an exaggeration.

February 21, 1943 Sunday

I drew water to a ditch on the farm. But Tsuboi suggested me to go to the church since I couldn't attend the mass for three weeks on Sunday. Tsuboi took care of my chore but I prepared everything yesterday. So I went to the church. Mr. and Mrs. Takayanagi came with me of course.

Rev. Yamamoto talked about President Lincoln today. Lincoln was raised by a step mother since his early childhood. His step family was poor and had a hard time both materially and mentally. He didn't go to school like me. But after being an adult, he became a great American president as well as a universal giant. He shows the former a model to follow and is highly respected. But he was not liked by people even during the presidency. He was asked to give a speech in Philadelphia on November 18, 1863, which is eighty years ago. He shared a train compartment with a gentleman, Edward Everett, who was sophisticated and sociable. People recognized even in a train. The man was also invited to give a speech at the same time Lincoln was. On the stage, Everett received a warm welcome from the audience and applause, almost frantic, after his speech. Lincoln was the second speaker, who did not look well and looked just like a farmer in the suburb. His speech didn't attract the audience and some of them even humiliated him. No one clapped after the speech. Lincoln didn't read the news paper on the next day because he though that the media criticized Lincoln's speech on the next day. On the way home, he was asked by a young man that he was looking for a good lawyer who would be able to take care of his dying brother's will. Lincoln volunteered and introduced himself. The young man was surprised to know Lincoln's name and immediately recognized him as a president. Unlike what Lincoln expected, the media reported Lincoln's speech favorably and described his speech as majestic.

February 22, 1943 Monday

Tanaka was off today. Tsuboi and I drew water to the ditch today. A wind blew and raised a cloud of dust in the afternoon. As the temperature will keep rising toward summer, the wind will blow stronger. What troubles us is a strong wind rather than a high temperature. But there is nothing we can do in the workings of the nature.

This is a story I heard from Reverend today: "A patient told me that he is on the side of the Confederate and doesn't like the Union. But he likes President Lincoln. He said, 'I like Lincoln, too. He was fair and was not self-centered. He fought for justice and humanity. I wish I could meet him in the real life before I die. I feel very sorry for myself for dying without meeting him.' Then the patient died in sorrow." I think that the life of a Christian is like his life. As one takes a religion seriously and trains himself hard to attain the higher faith, he becomes isolated and feels lonely. But Jesus didn't abandon us. Reverend continues, "After one endures loneliness, he will be rewarded in his life time." Reverend finished his talk by encouraging us to endure pain without losing hope.

Mr. and Mrs. Takayanagi[623] left for finding a new house here and there today, too. They applied for housing in the block 18 but it seems no room is available.

Suna [Fujimoto's wife] ordered an English-Japanese dictionary but couldn't do [?].

February 24, 19-43 Wednesday

I took a day off and had a medical examination for my hip in Dr. Iwata's office for the second time. At the first time, Dr. Iwata took X-ray and suggested me to come to the

[623] Mr. and Mrs. Takayanagi are parents-in-law of Yuriko, who is married to Harry Takayanagi in June 1943.

office whenever I could walk so that I went today. Instead of Dr. Iwata, Dr. Murakami was seeing the patients. He told me that nothing is abnormal according to the X-ray pictures. He taught me how to massage the body and gave me a cream. This is all what he did today.

On the way to the medical office, I stopped by at the office of the Agricultural Department and claimed my working hours. I also had Momoyo's [Fujimoto's daughter] shoes repaired.

I cashed a check at the community enterprise office. It is worth seventeen dollars and seventy-four cents, which I received from [Charles] Gibson for walnuts.[624]

I heard the song "*Nogeyama Bushi* [From the mountaintop of Mt. Noge][625]," which was very popular during the early Meiji period [1868-1912]. After the war of ten years,[626] Japan started employing the European-style exercise in the military. A British Christian Lieutenant Colonel in a read uniform commanded Japanese soldiers to face left or right in poor Japanese. His name is Captain [Brintaire][627], who later becomes a well-known cultural anthropologist. In his book, he described Japanese that we are not a pure primitive race but a mixed race whose roots can be found in Mongolians, Koreans,

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[624] Fujimoto rents his house and the family farm to Mr. Gibson, a white farmer and his friend in Riverside. Gibson agreed to pay rent and partial money earned by selling walnuts.

[625] *Nogeyama Bushi* is a song, which was very popular between the end of the Edo era to the Meiji Ishin [Meiji Restoration] 1868. The song describes foreigners, whose presence had just been widely recognized in Japan. The location of the song is near Yokohama port, Kanagawa prefecture, in which foreigners were allowed to live. It mocks behaviors of these foreigners who looked strange and funny in the eyes of Japanese.

[626] After the Meiji Restoration, 1868, the former Samurai [worriors] rioted against the newly established Meiji government. The movement against the Meiji Restoration lasted for ten years and resulted in numerous riots at various locations in Japan. *Seinan Senso* [the war in the southwest], 1910, took place in Kyushu (southern island) and is considered the last of this movement.

[627]

Chinese, Russians and [?] of the South Sea. His theory is neither right nor wrong but is widely supported in the modern-day academia.[628]

February, 28 1943 Sunday

I attended the mass at ten o'clock. Rev. Kubota gave a talk. I also attended a lecture by a [female teacher/doctor] at two o'clock in the fifth park. She told us her experience as an internee for four years since World War II in Osaka, Japan, in fluent Japanese. I was very interested in her story as a person who shares same experiences and cried for sympathy.

The Church board members like me held a meeting after the lecture.

The young people cultivate the farm for spreading [?] seeds. Sugimoto is their boss. They are doing fine.

There were two meetings tonight. One was held in a hall of the block 15 for the youth. Rev. [?], a Nisei preacher, who recently inherited the position gave a talk. The other was a talk by Ms. Aycock [missionary from Riverside] [629] held for the elders in a hall of the block 19. Ms. Aycock is adored by many Japanese who used to live between the Northern California such as [T?] and the Southern California such as Riverside, San Bernardino, Gardena or Los Angeles. Almost all of people from these areas gathered today and greeted with her in person. Ms. Aycock was very happy to meet me and Momoyo [Fujimoto's daughter].

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[628] Fujimoto summarizes a story printed on the *Poston Chronicle*, February 26, 1943.

[629] Ms. Aycock is a missionary who supported Japanese Christians in Riverside before the evacuation. She taught English and the Bible study at the Japanese Union Church.

Ms. Aycock read the twelfth chapter of the [?] and explained the story in detail with a plain language. She spoke Japanese fluently as she usual does and impressed us deeply.

March 1, 1943 Monday

I couldn't go to work today since it is a day for the registration. The registration continues three days from today.[630] My appointment is eleven o'clock in the morning but it was pushed back to the afternoon.

There was nothing new to me since I am familiar with the procedure already. I was asked the following question: which location I would prefer if I was allowed to leave Poston; how many people would come with me except for my wife; whether I would comply with the American laws; whether I wouldn't hinder the American war efforts and so on. The other questions were name, birth, the original residential address in Japan, my current residency before the war, educational background, hobby, the saving account in the Japan Bank, the names of my children and the dates of their birth, the purpose and duration of their education in Japan, the purpose and duration of other trips to Japan, the name of the ship we used for the trip to Japan, the names of the relatives, the names and addresses of five white acquaintances and my work experiences.

It was impossible to go to the farm.

Joji [Fujimoto's son] was supposed to go to Parker but missed a train.

The number of Nisei volunteers was announced by the army: fifty-three from the camp 1; eighty-three from the camp 3; and only fourteen from the camp 2. The total is 150. In

[630] Beginning in March 1943, the *Nisei* left the centers for military enlistment. Because the Department of War permitted the *Nisei* to serve in the U.S. Army, the WRA implemented military registration for *Nisei* males and allowed *Nisei* women to volunteer for the Army Nurse Corps or Women's Army Corps. Permanent departures for work and the military enlistment were highly effective in reducing the populations of the camps. Thomas, "Some Social Aspects of Japanese-American Demography," 475.

the block 3, only Okano's boy volunteered and in the block 4, only Shimizu's boy in San Bernardino did.

March 2, 1943 Tuesday

I cleaned around the hut on the farm in the morning. I rammed the fence poles on the side of an eighty mile long highway, which was newly built.

It was very hot and I sweat a lot. It made me depressed to think about summer time. But it must be a usual temperature here. It rains sometimes in California, but it won't rain here even if a minor climate change occurs.

It might be different to others, but it seems a grand child is very adorable and hopeful for the future for Mr. and Mrs. Takayanagi.[631] They moved to Poston from Manzanar and live in the block 60. They come to see Megumi[632] almost everyday. When Megumi is asleep, they would wait until she wakes up. They look very happy to see Megumi's smile. Megumi looks daydreaming after she wakes up and gradually becomes cheerful.

It seems that enthusiasm in the artificial flower making among women is getting settled. But someone said that women get together voluntarily to make one instead of having a meeting at an instructor's house. To my surprise, they have spent more than 5,000 dollars for paper. Men are still enthusiastic about crafting a tree knot.

[631] Mr. and Mrs. Takahayanagi are parents of Harry Takayanagi, to whom Yuriko Fujimoto was married to. Yuriko is Fujimoto's first daughter and the oldest among the siblings.
[632] Megumi is a daughter of Yuriko and Harry Takayanagi.

March 4, 1943 Thursday

The rain continued about twelve hours until nine o'clock in the morning. But it appears that it didn't rain heavily because the soil is just being wet.

We were able to work on the farm and did various jobs. We removed a hut and other obstacles on a street, which would be reformed for 80 mile long highway. We spent most of the time for cleaning and street. We wanted to tow a hut away by a truck in the afternoon. But we failed and left the hut on the street.

The restrictions on Japanese were upheld in Arizona today. Arizona has become a free zone and opened for us. Many Nisei already went to Parker to hang out. Issei [the first generation of Japanese Americans] are allowed to visit their house in Arizona from now on. I heard that every state individually regulates the conditions under which Japanese could work even thought some states lifted the ban to Japanese. I am not sure whether this information is correct.[633]

I told Mrs. Tsubota about a request that we made for a family reunion among Issei, who were formerly held by the FBI and were put in the internment camps[634] and the family members in relocation centers. I met Mrs. Ōmura [wife of Rev. Ōmura][635] and told her our plan.

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[633] On March 5, 1943, the *Poston Chronicle* prints an informal announcement issued by the Western Defense command. It reports that the military zone one in Arizona has been changed, which resulted in the discontinuance of the evacuation restrictions against Japanese people in Phoenix and Glendale, Arizona.

[634] Many Issei males were deemed to be dangerous to the national security and were arrested by the FBI in Spring 1942. They were held in the Internment Camps, which were administered by the Department of Justice. Fujimoto was held in Santa Fe, New Mexico before he was transferred to the Colorado River Relocation Center in July, 1942.

[635] Rev. Ōmura was a Japanese minister for the Japanese Union Church in Riverside, California, before the evacuation.

Marcy 5, 1943 Friday

We were busy assembling a hut today. White workers had asked us to move the hut within this week for the construction of a new highway. We finally moved the hut for fifty feet toward the side of the street. As soon as we finished the relocation of the hut at three o'clock, white workers started paving the street with two large machines. As I am in America, I know that the construction proceeds with two machines at the amazingly high speed. The work was almost complete within an hour. If they had worked manually, it would have required more than 100 or 200 people to do the same job.

I attended a meeting of the Red Cross on Poston. We discussed how to collect 2,500 dollars from three units. We decided to collect 1,000 dollars from camp 1, 2 and 3. It means that each block owes thirty-five dollars. Since some blocks have more than 200 or 300 people and there are both rich and poor, it won't be fair to everyone. But every family will receive annual membership for free, which will start March of this year.

I was invited for a home mission in the block 14, but couldn't go because there was the Red Cross meeting.

March 10, 1943 Wednesday

The season of squash finally started. We spread squash seeds on the field today. I used a machine, Tanaka did it by his hands, and Imamura was on a vehicle and proceeded along with a truck. It was a tough job for everyone no matter how we spread seeds.

I was collecting donations for the Red Cross in the afternoon again. Together with sixty-seven dollars collected today, we gained more than 7,000 dollars, which is almost twice as much as what we tried to gather. It is a big success.

The wind started blowing in the afternoon. Tsuboi and others went to a farm but they couldn't work at all, they said.

Almost all Issei went out tonight for *shibai* [drama performance].

There was a farewell ceremony at a mess hall for young Nisei volunteer soldiers, Okanishi and Mochizuki. It was mainly hosted by Nisei and there were twenty-two Nisei. I attended the ceremony and found that there were only four Issei. Although it was a plan that a councilman would represent Issei but too few Issei attended. I wanted to buy a gift for the Nisei soldiers in addition to the farewell money. But I gave them thirty dollars, which is all of what Issei donated at that time because I wouldn't find anything to the person whom I should give a gift. The farewell speeches were given by Mr. Horiye[636] as an Issei representative and Block Manager, Mrs. Horie [wife of Mr. Horie, Block Manager of block 3] as a representative of the Women's Club, and Mr. Fukuda as a representative of Nisei. The first session was simple and the second session was a dancing. We left after the first session.

March 11, 1943 Thursday

I worked on spreading the squash seeds today. I didn't work very hard because of the wind in the afternoon.

[636] Mr. Horiye is Block Manager for the Block 3, whose position Fujimoto will succeed in September 1943.

I remember that I was arrested by the FBI in Riverside today of the last year. The FBI officers came to the house and ordered us not to go out at eight o'clock in the morning. It was after when I took care of chickens and had a breakfast. There was Mr. Sakai[637] with me and he was also ordered not to go outside the house. Around ten o'clock in the morning, two stern FBI officers came back and started searching the house. When we put newspapers and wooden pieces in a stove to warm the room up, they warned us not to burn anything and to stay within their view. They took several things from the house as they searched but I don't know what they took. Around twelve o'clock they ordered us to come with them so that we changed quickly and left the house without having a lunch. They stopped by the house of Mr. Sakai and searched it. When we were put in a jail, there were many people already. By the evening twenty-six people were put in a room of sixteen feet x twenty-four or twenty-five feet, to my surprise. As time goes by, we were summoned one after another to register fingerprints and to be photo taken. We were also questioned individually. It was eight o'clock in the morning when twenty-five people out of twenty-six completed the intake procedure. Only Akutagawa, the last one to be summoned, be ordered to stay after breakfast. We couldn't sleep whole night.

March 16, 1943 Tuesday

We put pipes under the ground with Imamura and watered on carrots in the afternoon.

I sent a telegraph of my condolence to Harada[638] at Topaz.

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[637] Mr. Sakai refers to Kyuhei Sakai, who is an Issei man and Fujimoto's friend from Riverside, California. Fujimoto took a detail note on the visit of the FBI on the Fujimoto Diaries, January 13, 1942.

[638] Fujimoto is a friend of the Harada Family from Riverside, California, who was held in the Topaz Relocation Center, Utah. Jukichi Harada is an Issei man and has a wife, Ken, and five children. Sumi

A single man whose name is Ichikawa also passed away after being hospitalized for intestinal obstruction. He was treated with blood transfusion. He was only forty-two years old, which is too young to die. It is sad that one dies when his energy is right at the peak. I overheard that he liked drinking. In order to make liquor, he worked in a kitchen and stole plums and raisins to ferment in a barrel. He often drank it before it fully fermented so that he damaged his intestines and had diarrhea. We decided to ask donations [in order to hold his funeral] since he doesn't save any money. Not only that he was poor, but also he owes money. I cannot imagine why he needed money at Poston where there is nothing to spend for. One can fail his own life even finishing a junior high or high school in Japan.

Nobuo Matsubara [Fujimoto's friend from Riverside] visited me tonight and I asked him about the current issues at Poston. He is knowledgeable because he has been making a report on events at Poston. I think what he did will greatly contribute to the improvement of the sociology.

March 27, 1943 Saturday

Four of us [Imamura, Tanaka and the other Issei man] were watering again.

The wind slightly blew during the day and became stronger toward the evening.

Three counties in Arizona are opened for Japanese and many people are hoping to go outside the camp. But the authority doesn't issue permission so easily unless one comes

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Harada, a second daughter and third oldest among the sibling was held at the Colorado River Relocation Center until she joined her parents in Topaz. Fujimoto corresponded with the Harada family regarding the declining health of Ken. Mark Holland Rwistch, No Other Place: Japanese American Pioneers in a Southern California Neighborhood, (University of California, Riverside 1984).

back to the camp on the day he leaves. If he wants to spend a night there, he would never receive permission. We know that the policy is not made for our convenience but for their conveniences. The Japanese farmers are expected to work outside the camp.[639] Since it is not a coercive order from the government, it is understandable that the WRA doesn't issue permission to unimportant people like farmers to go out. They would not be interested in anything but a poultry business.

I thought I wanted to take a rest tonight but Mr. Nishii asked me to come long with him to collect donations. I was forced to go with him. The donations are for a young man named Ichikawa who recently passed away. The government will pay for his funeral since he doesn't have any savings. But for his ash jar and grave stone, we need to collect forty and more dollars. We walked around the camp until ten o'clock and collected fifty dollars. Since I fulfilled my duty, I was released finally. Why should I work for a perfect stranger?

[639] By July 1942, *Nisei* were allowed to leave to attend colleges and to work. In late September 1942, two types of leave, short-term and work-group (seasonal) leaves were granted for both *Issei* and *Nisei*. The former was granted for those who needed a few weeks to transact business or consult a medical specialist and the latter was issued for those who would engage in seasonal agricultural work. From March 1943, *Nisei* left the centers for military enlistment. As the Department of War permitted *Nisei* to serve in the United States Army in, the WRA implemented Military Registration for *Nisei* males and volunteer for the Army Nurse Corps or the WAAC for Nisei females. Both the permanent departure for work and the military enlistment were highly effective. By the beginning of August 1943, seventy-four percent of *Nisei* had left the relocation centers permanently. Thirty-six percent of *Kibei* and seventeen percent of *Issei* populations also responded to the policy, while the percentage was not high as *Nisei*. For more information, see Turner, "The Origins and Development of the War Relocation Authority"., Thomas, "Some Social Aspects of Japanese-American Demography.", and Bloom, "Transitional Adjustments of Japanese-American Families to Relocation."

March 30, 1943 Tuesday

Water melons and melons are sprouting now. Those planted on a ground where water is abundant are hardened. Those planted on a dry ground are not growing. The soil is not evenly cultivated so that water melons sprout at a different speed at a different location. I spread the seeds on the grounds today just like the one I described now.

It may happen to everyone, but one feels disturbed and becomes annoyed when he experiences troubles in his business. Tsuboi was one of these people today. He was annoyed and almost lost interests in agriculture when he had a quarrel with Sakata, who was a truck driver for the farm. Tsuboi was so angry that he even said that he would quit the job. The quarrel was just a misunderstanding at the beginning, but developed into a more serious one.

Human beings are emotional animals. A friendship can easily turns to a hostile relationship. As a proverb says, "*Chinmoku wa kin* [least said, soonest mended]." This is what Rev. Okamoto preached in his sermon today. His story goes like this: a wealthy, curious man went to a restaurant and told a waitress, "Prepare a beautiful, magnificent, tasty dish no matter how long it takes." The waitress took this order and brought him a dish on which a long, black, and red object is placed. The man asked, "Is it what I ordered?" The waitress said, "Yes." Then the man made another saying, "Bring me an unbeautiful or rather an ugly dish." The waitress brought him exact the same dish on which a on which a long, black, and red object is placed. The man couldn't tell whether it is beautiful or ugly. The object was actually a tongue.

April 3, 1943 Saturday

It was my day off. I went to the Agricultural Department and stopped by at the Sonouchi in the block 6. He just returned from [the Department of Justice Internment Camp at] Lordsburg at five o'clock in the morning. Since he arrived, Sonouchi has been receiving a visit from friends constantly. Visitors come no matter when it is day or night. When I visited him, he had five or six guests. But they were too modest to keep talking with him since I arrived. They left as soon as they saw me. I was able to talk to him for two or three hours. He told me very unique, interesting stories, which no one could imagine. One of the most interesting stories is that he met fifty Japanese crew members, who successfully got out from a sinking ship after bombed during a battle in the Midway. They drifted for four weeks on a life boat and rescued by an American ship. They were taken as hostages and interned at Lordsburg. There were other Japanese at Lordsburg, who were unconscious or the shipwrecked whalers. I wanted to listen to his experiences at Lordsburg but had to leave as a lunch time was approaching.

There was a regular meeting of the Women's Club [of the church] and a general meeting of the PTA at a mess hall. Only a few attended for each meeting but I explained what is going on these days.

April 4, 1943 Sunday

Rev. Mitani preached a sermon in the mass at nine o'clock in the morning. It was entitled "Life at four o'clock" and told us about the letter he received from Dr. Walker of University of Chicago, who is now in his eighties and retired. In the letter, Dr. Walker

believes that God appears in front of us, as the Bible states, at the end of the global turmoil that we are experiencing now. Jesus won't appear before us in a form with flesh but appears spiritually in out heart. It is the real advent. This is exactly what I have been thinking for two years and what I still believe.

I went to a lecture given by Mr. [Rev.] Okamoto with Mr. and Mrs. Takayanagi.[640] The lecture was from two o'clock in the afternoon near the part in the block 60. Mr. Okamoto is going back to Phoenix where he used to live. His lecture was entitled, "To look up [?]." It was a good lecture but there were only a few audiences, to my regret.

I finally understood a tale in the bible by Rev. Mitani's interpretation. The tale goes like this: a land lord paid evenly to all labors no matter when they started working. One started in the morning, another at noon, and the others in the afternoon around three, four, or five o'clock. I haven't understood what this tale means. Rev. Mitani explained that God gives rewards equally to everyone no matter when one repents his sins; one might recognize his sins in his middle ages or his senior ages but he receives rewards equally to those who recognize sins in the young ages.

April 6, 1943 Tuesday

I was watering a farm and removing a fence.

The fence has been built recently by our painful labor but it needs to be removed. There will be a rose garden on the western edge of the farm and water ditches will go through where the fence is built. The fence will be moved to in or beyond the ditch. The job

[640] Mr. and Mrs. Takayanagi are parents-in-law of Fujimoto's first daughter, Yuriko, who is married to Harry Takayanagi.

becomes three times as hard as it was used to be. It was ordered by *hakujin* [the Caucasian people] and the WRA so that we can't do anything but to comply with.
The wind blew all day and raised a cloud of dust. It was hard to work in the condition like today.
There was a council meeting of the block 3 tonight. The meeting was supposed to take place last night. But there was only a few people attended and it was rescheduled on tonight. Mr. Horie, the manager of the block 3, emphasized that very important issues would be discussed today and everyone had to attend. I attended only to find the issues unimportant such as a recruit for nurses and Mr. Horie's request for resignation. The first issue has been resolved since two women, a mother and her daughter, applied. For the second issue, Mr. Horie explained that he was humiliated by a slur that he was corrupted: he had drinks with gambles, was bribed by them, and dance on their tunes. He was asked to disclose who said such a slur. To our surprise, it was Nishikawa, another council man of the Block. As being pointed, Nishikawa was forced to explain. Nishikawa said that he observed Mr. Horie drinking with the gamblers and asked him about it. But Nishikawa objected to Mr. Horie's portray that he accused Mr. Horie for corruption. Since no one suspects that Mr. Horie is corrupted, a discussion wasn't be focused and dispersed at the end. Mr. Horie will continue to serve as Block Manager for our block.

April 15, 1943 Thursday
I cut seed potatoes into pieces with two other men.
It was sunny but the wind blew strongly so that a cloud of dust rose.

Suna [Fujimoto's wife] left for the hospital to work at eight o'clock in the morning and came back at five o'clock in the afternoon.

Joji [Fujimoto's son] and Mitsuru [Fujimoto's another son] are going to a factory for the Army.

Mr. Tsuboi told me that he would come back within the day but it seems he won't be back by tomorrow. A rumor says that streets to Parker [the nearest city from Poston] are blocked because of the breakout of an epidemic disease for children. I have no idea if it is true.

According to today's *Poston Chronicle*,[641] anti-Japanese people in Californian protest against the return of Japanese to California. Not only anti-Japanese activists, but also high-ranked officials like Lieutenant General Dewitt openly express hatred to Japanese. They say, "Japs are Japs no matter whether they are citizens or not."

[Senator or Assemblyman] Anderson, California Democrat, also say that Japanese will be buried alive once we come back to San Francisco and four southern counties, where he is from. No one could resist these politicians and officers since they are representative of people and responsible, although we know that they are emotional foundationless comments.

May 13, 1943 Thursday

Eight or nine people came to work today, too. We almost finished fertilizing melons with birds' droppings. It seems it was too hard for some of them. I felt sorry to hear them

[641] The *Poston Chronicle* is a mimeographed newspaper published in English at the Colorado River Relocation Center.

complaining about work. But at the same time, I thought they should not complain about work. We, farmers shouldn't prioritize our interests and needs. We cultivate for people. This principle should be understood by those who complained today. If they were aware of it, they shouldn't have complained. So, at the same time I criticize them, I know how they felt.

Hino [Fujimoto's friend from Riverside] visited me tonight, too. He asked me whether people were ignorant. I answered him that many people lack of education although they often loose their control because they were plunged into a place like Poston and have many complains toward the government. Although they claim that Japanese are the first-class citizens in the world and civilized people, each person neither rational nor educated. I think many Japanese are proud of themselves because Japan, our fatherland, is winning the war. We have to become the first-class citizens as individuals through civilization and education.

May 29, 1943 Saturday

I went to the farm today and spread seeds of Harvard squash where melons grew well. It was a half day off as usual for Saturdays.

Mitsuru [Fujimoto's son] woke up early and went to work in the morning. As I heard later today, he made two trips between Parker and Poston to deliver mails with Max Takagi. This is a suitable job for him. It seems he wants to leave the camp for work but I am not sure whether conditions outside the camp are good for him. I am not being overprotective and emotionally refuse to set children free. It is the opposite. I know that

children, especially boys, should be encouraged to leave the house in order to train oneself in a society or in order to learn how to become independent. They should experience hardships in the process. I know that having experiences would teach you better than reading books. But it is during wartime and we, the Japanese, are enemies. Americans would have never recognized Nisei as American citizens. To prove this, there is a strong protest in California against the entry of Japanese American soldiers in the state. If a bomb were ever dropped, Americans would have accused anyone who looks like Japanese.

June 5, 1943 Saturday

We completed a ditch on the west edge of the farm. We put a large branch of a tree in the ditch. We finished this job in the afternoon but were very tired. I was off in the afternoon since it is Saturday. There have been a strong wind and all windows are kept closed. But dust managed to come through the windows and scatter in a house. I've heard the wind is very strong on a street between Units 2 and 3 [Fujimoto lived in Unit 1]. In addition, the young people play baseball on the street in the afternoon so that Unit 2 receives the severest cloud of dust. Unit 2 made a complaint about the dust disaster so that the players spread water on the field. It looks like an ocean now.

Suna [Fujimoto's wife] once told me that patients at the Red Cross Hospital [at Poston] required more mental care. Last night the hospital received a middle-aged woman of the block 2, who tried to kill herself. She failed to commit suicide and the injuries were not life-threatening. Since the opening of Poston, the number of patients who have mental

illness has dramatically increased.[642] I heard some one said the same thing at the PTA meeting and elsewhere. The increase of patients of mental illness is observed at other camps, too.

June 11, 1943 Friday

Mr. Danjiro Inao passed away this morning. His family came back to Poston.

I cut grasses on the field and picked tomatoes and white cucumbers. But they are less than what we needed for everybody so that I brought them to only a mess hall in my block [block 3]. People were happy to have vegetables.

Harry [Fujimoto's son-in-law] sent us a postcard. He said that he left at six o'clock in the morning on Tuesday and arrived at ten thirty in the evening at Gila.[643] He will be there until Thursday and leave for Granada.[644]

I've heard Californian newspapers are occupied by anti-Japanese articles these days. I don't know the details, but Mitsuru [Fujimoto's son] says that they want to prohibit Japanese from coming back to California. In order to accomplish their goal, they need to write lies about Japanese. They include that the majority of Japanese at the centers are anti-America and hail to the Emperor on his birthday with a fervent shout, "*Banzai* [Long live the Emperor]." They say numerous other things: we stock food [underground] for

[642] The mission statement of the Poston Bungei states the same issue in 1943. Find the statement.
[643] The Gila Rivers Relocation Center was located at Rivers, Arizona. It held people from Los Angeles, Sacramento, and Amador Counties; 3,000 were sent from southern San Joaquin Valley; also held 155 Japanese immigrants from Hawaii. Canal Camp housed people from the Turlock Assembly Center and San Joaquin Valley, while Butte Camp housed people from the Tulare and Santa Anita Assembly Centers. The Densho, http://www.densho.org/sitesofshame/facilities.xml, accessed on March 1, 2010.
[644] The Granada Relocation Center was located at Amache, Colorado. It held people from California: Los Angeles, San Diego, and Santa Clara Counties (Merced and Santa Anita Assembly Centers), northern California coast, west Sacramento Valley, and the northern San Joaquin Valley. The Densho, http://www.densho.org/sitesofshame/facilities.xml., accessed on March 1, 2010.

Japanese soldiers to take when they parachute from air planes; Japanese take cars of the WRA to Phoenix to have fun; every Japanese at the centers hides a bottle of whisky in his pocket; and so on. They enjoy making such lies. To make matters worse, a person who makes these lies has been here at Poston. This makes the readers to believe him. He used to be a truck driver and is good at pretending to be trustworthy.

June 15, 1943 Tuesday

I stopped working at nine o'clock in the morning to attend a funeral of Mr. Danjiro Inao in the block 3. Mr. Inao came from San Louis Obispo. People from this region are normally in Unit 2 and 3 and many of his acquaintances came to his funeral held in Unit 1. There were relatives from his ex-wife and his current wife, her daughters' family. The recreation hall was full of people. The total guests were 260 or 270. There were also four Buddhist priests and some from Unit 2 and 3. The priests seem to have adapted modern ways to do things so that they sang hymns in the crowd. In Buddhism, hymns are called [translation] "songs to berate Buddha." When I was in my country, I had a Christian family next door. One day they had a funeral for the mother and many Christians gathered. During the ceremony, they stood up and sat down many times and sang hymns. It was my first time to listen to songs at a funeral. I thought Christianity strange and I was told that people didn't want to know about or see such strange religious activities.

June 18, 1943 Friday

I sprayed water on melons today with two others, too.

Among the jobs I had, fertilizing tomatoes and building fences are the toughest. But spraying was very tough, too. The weather makes the job worse. Whenever I breathed, dusts came in my mouth and noses. The temperature is over 110 degrees these days and I always sweat. When a high temperature and dusts come at the same time, no one can work.

There was a lecture on the current warfare by Rev. Mitani from eight o'clock. When I arrived, no one has come yet. I thought strange. When I asked someone, the events like this have been cancelled since last night for the arrival of the Dies Committee,[645] which is comprised of anti-Japanese politicians.

The Dies Committee is a strange group. I've heard that what they do is to look at the reverse side of the society with ignoring the obverse side.

I distributed one pound of white cucumbers to Takeda and Hino. Takeda is making a script for *shibai* [drama performance]. He has two [?].

June 25, 1943 Friday

I watered on carrots and melons today. I worked all day. Since tonight is my turn to watch [?], I didn't do much but I worked long hours.

There was a home mission at the Katanos. I couldn't go because I was working on the farm but Suna [Fujimoto's wife] was fortunately able to attend. Those who attended were Yamamoto and Hori from [another block], Mr. and Mrs. Ōmura, Mr. and Mrs. Yamazaki, Okazaki, and Suna from our block, and a new person from the block 13. Only

[645] The Dies Committee is House Un-American Committee (HUAC). It intended to investigate seditious acts in the Japanese American Internment Camps.

a few people attended the meeting tonight. It has been once suggested in the church board meeting to hold a home mission with other blocks since only a few attends in our area. But no chances were made since some people were afraid to find no additional members in a joint meeting or whether it would look like demanding one's neighbors to come to the meeting as a personal favor. Every block holds a home mission twice a week. It might be good enough for Christians to practice their faith, but it doesn't serve the purpose of a missionary if no new members join the meeting. I can't think anything but how hard it is to mission Christianity in such a place.

June 26, 1943 Saturday

I went to the farm by myself. I know there would be nothing to do today but I went there to watch. I always wanted to bring some thing to Sonoda. Since I was alone today, I picked three cucumbers and six melons for him. Mr. Iwagiri of the block 5 came to the farm so that I gave him one melon, three cucumbers, and a white cucumber. He was very happy.

Mr. Nobuo Matsubara [Fujimoto's friend from Riverside] visited me for the first time in a while. He is a secretary of *toseibu* [A Central Executive Committee or Board][646] and collects opinions from the major important people at the center. He records each one of them as well as summarizes them for reference. He says that a representative opinion can

[646] Toseibu is one of several political organizations that emerged after the Poston Strike, November 1942. It was comprised of Issei representatives who were elected by the internees. It aimed to bring Issei into a decision-making process after they were officially banned from it by the WRA policies in the early 1942. It was designed to collaborate with the City Planning Board, comprised of Nisei representatives. Toseibu became less important after the Temporally Community Council and the Issei Advisory Board were established. Spicer, "Post-Strike Politics: Poston I August 24, 1943," 2-5.

be understood after listening to four or five people in one block. He asked us [Suna and Toranosuke] what we think about the current situations: whether we consider leaving the camp, if we don't what the reasons are, whether it would prevent another war from happening if Japanese disperse after the war, whether another war would happen no matter if situations change after the war, whether the Nisei need to learn Japanese no matter where they would live after the war, which level of education I completed, and so on…

June 30, 1943 Wednesday

I went to the farm with Tsuboi [Fujimoto's Issei friend] in the morning and fixed a fence. We also worked on something else. Tanaka started working at the same time when we took a break.

Mrs. Doi [Fujimoto's Issei friend] visited us and chatted with us about many different things. She is a tentative wife of Ōkubo.

I listened to Rev. Mitani's speech on the current warfare for the fist time. It was held in a hall of the block 4.

July 6, 1943 Tuesday

I went to the farm to watch between six o'clock to ten o'clock in the evening last night. Everyone was happy to have water melons that I picked on the way home.

I went to the farm in the morning again and watered on carrots. Tsuboi was questioned by Nakamoto [Issei man] and others about the issue of the last night. They talked for a

couple of hours. Nakamura and his friends are unmarried single men and a guy in charge of this quarrel has a criminal record for murderer. Tsuboi has guts and never be able to compromise. If they hadn't retrieved their claims, this quarrel would have turned into a serious one.

It is obvious that people shouldn't have a short temper. As a Chinese proverb says, *kuchiwa wazawai no moto* [the more talking brings more trouble]. It is necessary to be patient and discipline oneself in such a moment like this. What is necessary is training and a faith in religion. As one's value becomes higher as one believes in religion.

There was no wind all day. It made the air humid. It seems a real summer has arrived. The air stagnates and becomes more humid in the evening.

Hino [Fujimoto's Issei friend from Riverside] visited me tonight, too. I offered him a slice of melon and he was very happy. Sugi [Fujimoto's brother in law] came to the house by himself and joined us. He told us that he had something interesting to show us. It looks really interesting so that I borrowed it tonight to read.

July 11, 1943 Sunday

I attended a mass in the morning as usual. Only a few attended. It might be because the hot weather. As the weather becomes hotter, the less people would attend the mass.

Mitsuru [Fujimoto's son] left for the big river to fish with Ben, Michio, and Saburo of the next door [the Sanematsu family]. They spend one night there and came home last night around seven o'clock. He was exhausted because of the heat. They didn't catch many fish.

It is my birthday today. In Japan people celebrate the sixtieth birthday by wearing a red *juban*.[647] I am sixty-first so that it is I have already past for one year. Other people get old but I don't feel myself aging at all. The old people don't like to be treated like an old person for this reason. I think Issei in America must feel this way. Since Nisei grew up in America and won't support their parents, Issei have to be independent from their children. In America kids are expected to be independent and free. Unlike the theory, Nisei are neither the extension of the first generation nor the successor. They are allowed to think about themselves after they reach the age.

I visited Matsubara as a favor for Hirokawa. Mr. and Mrs. Senior Matsubara were out for *shibai* [theatrical play] but Mr. and Mrs. Junior Matsubara[648] were at home and told me about Hirokawa.

July 13, 1943 Tuesday

Fourteen of fifteen farmers came to the farm to pick carrots with us. They also cut the leaves and put carrots in a basket. As being farmers, they are familiar with the tasks and worked very hard.

Mr. Hirokawa visited me with a cake as a gift to hear Matsubara's response. I knew he expected a good response but Matsubara was negative about it. I felt sorry to disappoint him but there are no other ways. There are many chances to meet new people in America, especially in a place like this. So that a marriage is often determined by a will of the

[647] It is a custom called "kanreki." *Juban* is a clothing to be worn under a Japanese dress, *kimono*.
[648] Mr. and Mrs. Nobuo Matsubara are Fujimoto's friends from Riverside. Senior Matsubara is a father of Nobuo Matsubara.

bride-to-be and the groom-to-be regardless of family rank, lineage, wealth, personality, or age. They gradually become confident to share happiness and hardships as they are building a relationship. When In Japan we appoint a go-between and have him or her arrange the marriage, but it is not what we decide a marriage in America. I told so Hirokawa, it seems he thought it impossible but I understand why he can't understand it.

July 16, 1943 Friday

Fifteen farmers came to the farm to harvest carrots for the third time in the season. We completed on fifteen lanes and filled 290 or 300 baskets. We cut the leaves off of all carrots so that it was a tough job. The number of carrots seemed decreasing toward the east edge of the farm. But there are still many left. I don't expect there would be a big difference in the amount of carrots we need to take care.

Rev. Yamamoto came to a home mission tonight and announced that Mr. Tastuno and I will be in charge of home mission in the block 3, which is a joint meeting with the block 13 and 14 will be in charge. So that arrangements should be made through us from now on.

There was a council meeting in the Block Manager's office tonight. I asked to hold a PTA meeting afterwards and notified. But Mrs. Arita[649] suggested that I and Mr. Yoshioka to be commissioned for many people having a schedule conflict. I reported on the activities of the previous term to the councilmen and requested to appoint PTA officers since the term will be over soon. After the discussion, I suggested to decrease

[649] Mr. Arita is listed as a supervisor of *Kyoikubu* [the Education Department] according to the *Poston Bungei*, the Japanese literary magazine published by Issei at Poston.

the number of the officers from eight to four and the councilmen agreed with it. It was decided to appoint three women and one man for the new PTA officers and I was appointed. On the contrary, it was decided to increase the number of the councilmen of Unit 1 from eight to fourteen. They decided that because only a few people attend the council meeting. They expect that one comes to the meeting if being appointed as a council man. Under the new system, each block sends a council man to the meeting.

July18, 1943 Sunday

Rev. Yamamoto chaired the mass and Rev. Kokubun preached a sermon for the first time in our church [of the block 4]. Rev. Kokubun was energetic and inspired us. What he said in his sermon goes along with what I believe: the world peace cannot be attained without Christian faith; everyone eventually reaches the Christian spirituality in a process of realizing peace in humanity in the end. No one knows the exact number of the dead and the wounded during the war but it is estimated to reach 3,050,000. The number will keep increasing until the end of the war. People won't realize how severe the situations are until there are only the old and women in the world. Rev. Kokubun said that the true value of the Christian faith will naturally become obvious when people have turned to more serious about the current situations. I completely agree with him. As I observe, those who consider humanity seriously only know that "the day" is coming and will be able to bask in the glory. The world war like this may be the God's planning.

Hino visited the house today again. He chatted about many things and went home happily after eating a slice of watermelon and honey due.

Suna [Fujimoto's wife] started a new shift from 4 o'clock and midnight at the hospital.

July 24, 1943 Saturday

The farmers who are originally from the Inland Empire unburied a pipe and a gate which we put much effort to bury under the ground two months ago. I've heard they replace a pipe every once in a [?]. They seem not to care about taking pains to do such a huge task so often and not to fee exhausted. Even Tsuboi [Fujimoto's friend and a farmer] was amazed. They are hard working people. On the contrary, we are just to give them the farm soon so that we work stress-free. I am thinking to take a vacation next month. I am satisfied with what I carried my duties. As long as I am healthy, it is better for me to work. Suna [Fujimoto's wife] doesn't feel sick at all since she started working at the hospital as a nurse last December. She stopped complaining about her health now. She even doesn't complain how busy she is, which is very strange.

I haven't received the *Kakushu Mainichi* [a Japanese newspaper published in California] since the first of the month. I complained the company but they still don't deliver newspapers for over three weeks. I have to think what to do with them.

Mitsuru sent a few packages to Joji [Fujimoto's son, where is he now][650]. I hope they will be delivered. George hasn't received any which Mitsuru sent before. Joji seems to be enjoying a free time since he doesn't have any equipment to work on.

[650] Joji and Mitsuru [Fujimoto's sons] left Poston to work at a factory of the Army. See, April 15, 1943.

July 26, 1943 Monday

I took a day off. I have a pain on my left hip since two or three weeks before. I felt sick all day. The pain gets stronger as I have a cold. It seems true that the symptoms get worse when people become sick. When I fell off from a truck with lumber, I didn't feel any pains. But once I had a cold, I felt pains. It is also said that sick-free, healthy people become much weaker than those who have been sick once they become sick. According to the doctrines of the *Seicho-No-Ie,*[651] people never become sick. They think that one becomes sick because one's soul is unstable. In order to cure sickness, one has to live a pure, right life. The believers of the *Sicho-No-Ie* always remind themselves that human beings are God's children and are protected by God in order to protect themselves from sickness. They also believe that the strong soul prevents sickness from coming to them. I don't think they are right because one dies because he failed to defeat illness. If there is no illness, there is no death. Although it is partially true that a weakened mind makes people to feel sick, it is not the only reason why people feel sick.

July 27, 1943 Tuesday

I took a day off. The pain isn't as serious as I have to be in the bed whole day but strong enough to discourage me to work.

Ōe [Issei council member for the Poston City Council] visited me without any notice in advance. It seems he didn't know that I was sick but it was good that he came by. He told me that people at Poston are unstable these days because of the separation of the

[651] *Seicho-No-Ie* was a religious organization established in 1930 by Masaharu Taniguchi in Japan. The doctrine is based on Christianity, Buddhism and Shinto.

disloyals from the loyals.[652] It seems it is the biggest concern of everyone now. In this block, it seems that the number of those who request repatriation exceeds that of the disloyals. Mr. Ōe visited me for my sickness and brought me a book of over 800 pages, "Collection of Doctrines, Classics, and Tales for Training."

Suna [Fujimoto's wife] visited Mr. Abe with Mrs. Doi on her way home from the hospital. Mrs. Abe is worried if she is segregated because she requested repatriation with her husband. Her brother, Mr. Murakami, has already received a notice of segregation but hasn't been notified where he would be taken. Nothing will be clear until Mr. Head [Wade Head, Director of the Colorado River Relocation Center] comes back from a meeting for the camp directors.

Mrs. Ōkubo told us that she just listened to the weather cast, which says that the strong heat hit all over the place in America this week. It is 94 degrees in Los Angeles, 104 in Riverside, 124 in the Imperial Valley, which is the highest, and 114 at Poston, which is more than 10 degrees higher than that of Los Angeles.

July 30, 1943 Friday

I picked up carrots, which had been left on the farm for a while. It is the last butch. They will be distributed after [?]. I am relieved after our crops are all taken care of. We gave the farm to [?] yesterday and have no responsibilities. But there are still some burdock left so that I had to dig them.

[652] As the Department of War permitted Nisei to serve in the United States Army in Spring 1943, the War Department implemented Military Registration for Nisei males and volunteer for the Army Nurse Corps or the WAAC for Nisei females.

When I came home, everyone was complaining about the heat at home. I will see this for a couple of weeks because the heat will continue. I always sweat from every part of my body just by witting with my back relying against the wall. The air is cool only in front of the air-conditioner. I cannot imagine how hot the air would be where there is no air-conditioner. Sanematsu [Fujimoto's Issei friend from Riverside] ordered the air-conditioner and a fan together and just installed them. He told me that there is a difference of fifteen degrees between the air-conditioned room and the room without AC. When I read the newspaper, I was surprised when I saw the headline. On the font page it said that the Allied powers destroyed ten Japanese fleets and damaged severely four in the South Pacific Ocean. If it is true, Japan has lost all ships. Although every English newspaper reports almost the same information, the Japanese radio[653] says the opposite.

July 31, 1943 Saturday

Tsuboi, Tanaka, and I dug small potatoes out the ground this morning. This is all left in the farm. We haven't led water to the farm for a couple of weeks and it is the last season of cucumbers, white cucumbers, water melons, and honey dues. Other vegetables like carrots, potatoes, and *daikon* [radish] have been harvested already. We can finally leave the farm to the farmers from the Inland Empire. We are going to take a vacation in the month. Since I was transferred from Santa Fe to Poston on July 7th last year, I have done

[653] Some Issei managed to bring a short wave radio to the internment camps. They continued to listen to Japanese propaganda while being incarcerated and passed a transcript among themselves. A Japanese historian, Norio Tamura, collected these radio transcripts and published. Norio Tamura, *Posuton ShuYoSho No Chika Shinbun: 1944-Nen 11-Gatsu--1945-Nen 9-Gatsu [Poston Undergrownd Newspapers: November 1944 - September 1945]*. (Tōkyō: Fuyō Shobō Shuppan, 2009). Brian Hayashi Masaru discusses the radio transcript in his book. Hayashi, *Democratizing the Enemy: The Japanese American Internment*.

many chores around the house for ten days, started working on the farm on the 16th, spent two days in the parachute factory, and officially started working on 18th after receiving a work permit. I got good experiences for a year by working as a farmer at Poston. Usually I forget counting time I spent for on the farm.

This year has been a long year. I got bored living on Poston. My 100,000 fellow Japanese on the other ten relocation centers might be feeing the same way. But there is nothing we can do to change the situation. We have to accommodate the way the government treats us. Dr. Smith has told that Japanese often say, "*Shikataganai*[it cannot be helped]."[654] It is really that nothing can be helped this time. We live in a war time. It is the biggest war that ever took place in a human history. There is nothing we can do about it.

August 4, 1943 Wed

I made a roof shade with Mitsuru [Fujimoto's son] this morning again. We could not do the job as we wished. It was a hard work to split a big lumber into smaller pieces. Mitsuru climbed on the roof and nailed the pieces. We worked until eleven o'clock and took a break after a while. Everyone gave us kind words that we did a good job. It doesn't look as good as a pre-made product. Anyone can make what we made if he has time because we got the materials free of cost. But I honestly felt myself like an Indian because we used brushes, which we just happened to have.

[654] It is a commonly used phrase by Issei, expressing powerlessness of their situation.

I read the book on training which I borrowed from Ōe [Fujimoto's Issei friend]. There is a story on the King [?] who is famous for his insight, wisdom, and righteousness: he has wise eyes to watch everything to the end and a mind never to tolerate injustice. One day a foreign merchant requested an audience to show the king something precious. The request was delivered from a guard to an officer and the king granted the merchant. The merchant told the king that what he has cannot be seen by eyes. [The following sentences are unreadable]

August 9, 1943 Monday

I took a day off today. I am certain that my health is going to be fine after a week. Fortunately I am on vacation and have no work to do. It is a good time to cure my sickness. It is a hot season but there is the air-conditioner this year so that it feels like a paradise in the house. Despite the fact we have comfort now, there are many people who complain about the life at the relocation center. On the contrary, there are people who are satisfied. The world is so diverse that I don't know what happiness is. When it comes to our future, I feel I am in the dark and cannot see anything. As the old Chinese proverb says, "inscrutable are the ways of Heaven [you cannot foresee the future]." If the famous Egyptian minister Joseph had not lost his mother and had not had eleven step brothers, he would have not been discriminated or hated by them. But the fate is interesting; after he was sold as a slave, he got a stream of luck. He was saved by the Egyptian king and later became a minister of Egypt. The Jocob's family would not have been welcomed to

Goshen, where the world of the Old Testament begins.[655] The point is that only God knows what would lead to a fortune or a misfortune. What we can do is to stop worrying too much and living in anxiety.

There was a quarrel in the next block 4. A guy in his thirties who will soon marry got several cuts and kept bleeding.

August 11, 1943 Wednesday

I was able to take a day off fortunately. I hope my health recovers quickly as if I don't even notice myself by taking a rest and take a medication.

Momoyo [Fujimoto's youngest daughter, 11 years old] woke up early this morning and left for Unit 3 before eight thirty with Iseda's kids [Gyosuke Iseda and his family were Fujimoto's friends from Riverside]. She has asked to visit them for a long time and finally got permission from Suna [Fujimoto's wife]. They came back around noon as they promised. She seems to be tired because of the heat.

Suna came back around nine o'clock in the morning to sleep. She tried to sleep but it was too bright during the day. Mitsuru finally came back and told us that he would leave on the 24th. Mieko [Fujimoto's daughter, 24 years old] will marry on the 21st and will leave around the same time Mitsuru [Fujimoto's son, 18 years old] will leave. Our life will become too quiet suddenly but it is what parents should do. The parents should give priority to what kids want to do even if it requires them to sacrifice themselves. If they want to leave Poston for outside, we must happily send them outside.

[655] Fujimoto narrates Genesis, in the Old Testament.

Ms. Yaeko Kawahara came to discuss the teachers' training program. After that people keep coming to ask the same question including the Block Managers, Akutagawa and Shimazu…

August 14, 1943 Saturday

It's been cloudy and cool in the morning for four or five days. As the air gets warm in the afternoon and the sky becomes clear, the temperature reaches 102 or 103 degrees by four o'clock. This weather looks normal.

Mieko [Fujimoto's daughter, married to a Japanese pastor]'s wedding day is set on the 21st, which is this coming Saturday. She said for the first time that she would go to Glendale, Arizona, which a white female missionary strongly recommended and has been arranging. But it turned to be difficult because of the strong anti-Japanese sentiment in Arizona. Then Mieko thought of going to New York. But she decided to go to Iowa where Japanese are favorably accepted and Yuriko [Fujimoto's daughter, 26 years old] lives with her family. She was initially searching for a job which still gives time for her to go to a school. She found a school which offers her a scholarship there. The school will help her transportation. Her school is located at about 6,000 miles north of Des Moines where Joji [Fujimoto's son, 21 years old] lives. She is happy for the town because it has a university in the city.

Mitsuru [Fujimoto's another son] has been negotiating for both locations, Iowa and Chicago, and finally decided to go Iowa. He will leave on the 24th and tries to find a way to get there.

August 18, 1943 Wednesday

It was a sunny, clear day. It seems everyone feels hot from seven o'clock in the morning so that I hear noises of the air conditioner everywhere. Akiko Iseda [daughter of Fujimoto's friend, Gyosuke Iseda] found cast-off skins of a cicada somewhere and enjoys collecting them in a jar. In Japan kids always catch cicadas and play with them during summer. In this country it is rare to see insects like cicada. This country offers less fun both for kids and adults. I feel sorry especially for kids who should live in a dessert, which is always dry and offers less fun.

Mieko [Fujimoto's daughter] and her fiancé are busy for their upcoming wedding ceremony on the 21st. Even if they are physically occupied by many tasks and their minds are restless, they seem to find a joy in their life. People would call it happiness.

I went out with others to Rev. Mitani's lecture, which hasn't been held for a long time. He explained the warfare in areas between the South Pacific, the South Indian Sea, and the Mediterranean Sea and an area from China and Russia, and economic conditions and the current politics of America in the first hour. He continued to explain about co-op. Then he gave a turn Mr. Kato, manager of co-op and let him make some announcements on the account. The other officers also made some announcements. Rev. Mitani came back to the stage for the second time and talked about his travel to outside for four weeks since July 2nd. He talked the details about his meeting with many important people outside Poston.

August 31, 1943 Tuesday

This morning was as cool as it hasn't been. I always feel like being in an electronics factory for hearing noises of the air-conditioning of Nagasaki, Tanaka, Sugimoto and Tsuboi [Issei men identified with the last name] who lives in front of us but it was very quiet this morning.

Sanematsu [Fujimoto's Issei friend from Riverside] received a massage treatment from Dr. Tanaka in the afternoon but it seems he was over-treated. He was repeatedly complaining that his whole body aches. People say that Dr. Tanaka is not as rough as Dr. Kondo, but I am not sure.

It was determined that the segregation will be carried out on October 3rd at Poston.[656] There are 1,600 people at all three units and 29 in this block 3 who will be segregated.

Councilman Fukuda stopped by at the house for the first time in a long time and told me that he had news. He said that large battles just took place 300 miles offshore of Hong Kong. Japan found 16 air crafts of the Allies and shot ten of them after a severe battle. There was another large scale battles in the South Pacific, too. The Allies lost 49 ships in the sea and 60 tanks on the land of the nearby island. The number of the wounded and the dead reaches 20,000 and that of the captures is uncountable. The battle still continues and the enemy almost lost all possibilities to evacuate. But I found this news in any newspapers and looks like almost the opposite of what has been broadcasted. The truth is still unknown. If I expressed it openly, I would be criticized.

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[656] Based on the registration in Spring 1943, the WRA selected persons "whose loyalty to the United States [was] questionable or who [were] known to be disloyal" and transferred them to "segregation centers," such as Tule Lake. Thomas, "Some Social Aspects of Japanese-American Demography," 476.

September 7, 1943 Tuesday

It was as hot as yesterday. I felt tired and was procrastinating to do anything. As the air got cooler in the evening appropriately for autumn, I got a light cold. I even have a headache and feel sick now. Suna [Fujimoto's wife] still complains about how hard her job is at the hospital but seems not to quit any soon. It couldn't imagine she was able to continue working. One reason would be that she had experiences but the other is that she likes nursing.

I went to the hospital in the afternoon and received a medical care from Dr. Tanaka. There were only a few patients today since the clinic opened in the afternoon.

On my way to the hospital, I met Mr. Takayanagi [father-in-law of Fujimoto's daughter, Yuriko]. He said that he received a letter from Harry [Yuriko's husband]. This is what he hurriedly told me about the letter from his son: Harry found a job for Mr. Takayanagi in Iowa and asked Mr. and Mrs. Takayanagi to come. So that they are going to submit a form in the office and have a picture taken today. They will leave Poston at four o'clock in the morning on the coming Saturday. I was amazed how energetic they are. The employer is white and has lived in Japan before. So that he understands Japan and Japanese. He is also a Christian. Mr. and Mrs. Takayanagi are very happy about their son's new job. The new location is only a few miles away where Harry lives so that it makes them even happier. It is such a pleasure to see people in happiness. Almost all the members of their family are going to live together.

September 9, 1943 Thursday

I went to the hospital again in the morning. Sumiko [Fujimoto's daughter] also wanted to see a doctor after me so that I stayed for a while with Momoyo [Fujimoto's daughter]. When I arrived at the clinic, I met Takagi's brother and Yaeko Kawahara of the Women's Club. She has applied to leave Poston for Crystal City, Texas[657] to join her husband. She explained me that the authority would look at a doctor's note and determine whether they grant the application based on the doctor's recommendation. So that she came to the hospital to get one.

I overheard a conversation about the departure for Tule Lake [Relocation Center, Utah]. Recently where there are three people, there is a conversation on this camp. This camp would house the segregants from other centers.[658] The other topic I hear frequently is about people who leave Poston for outside. Although the authority recommends us to leave the center, they restrict certain people from leaving. These people include Nisei who traveled Japan after 1935 and Nisei who received a school education at the age of six or more.[659]

Mitsuru borrowed a new book from the library. It's in English and an adventure story: Mr. [Wickenburg], who is the best pilot in America and General of the aviation

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[657] Mr. Kawahara is an Issei man and interned at the the Crystal City internment camp, Crystal City, Texas, which was administered by the U.S. Department of Justice. It held people of Japanese ancestry from the U.S. and Latin America and their families; also held German and Italian nationals and their families. The Densho website, http://www.densho.org/sitesofshame/facilities.xml, accessed on March 1, 2010.

[658] For the details of the segregation program, see a footnote for Fujimoto Diaries, August 31, 1943.

[659] This regulation aims to restrict freedom of travel of "Kibei," who were born in the United States but educated in Japan. According to the official camp newspaper, *Poston Chronicle*, Kibei status was defined as those who have returned from Japan to the United States since January 1. 1935. Freedom of travel and live was not granted if Kibei fell in one of the other categories; 1. He lived in Japan ten years of more after reaching 6 years of age. 2. He received all or most of his education in Japan after reaching 13 years of age." "Haas Clarifies Kibei Status," the *Poston Chronicle*, September 5, 1943.

department. He and his seven fellows left San Francisco for Solomon Islands via Hawaii. The group missed an island where they are supposed to land temporarily and made an emergency landing for the gas shortage. After drifting for thirty-one days in the Pacific, they are saved and finally get back to the way home.

September 11, 1943 Saturday

I received a treatment at the hospital this morning. I wanted to visit boys of Nishino and Okano in the hospital on my way but my request was rejected. They said it was after the visiting hours. Since they will be in the hospital for a while, I will try some other time. I stopped by at the canteen and cashed a check addressed to Suna [Fujimoto's wife]. I bought three plasters and put them on the wall. It should help. Even if I am making myself believe, I feel better.

Mr. Kazuma Mukaida came to Poston from Santa Fe.[660] He said it is temporary. I expect that he is going to have many guests. I hope to see him again before he goes back to Santa Fe on next Thursday.

It was very warm today. I turned on the air-conditioner but felt still cold. The air-conditioner seems to be affected by the temperature these days, which was over 105. It didn't blow well.

[660] It refers to a U.S. Department of Justice Internment Camp at Santa Fe, New Mexico. It held people of Japanese descent from the continental U.S., Alaska, Hawaii, Latin America, and the Pacific Islands. Later included internees transferred from Tule Lake segregation center: 866 Japanese American "renunciants," those who had given up their U.S. citizenship, and 313 designated "troublemakers." After 1942, German and Italian nationals were held here. The Densho website, http://www.densho.org/sitesofshame/facilities.xml, accessed on March 1, 2010.

Councilman Fukuda visited me this evening and asked me to become Block Manager [a position who organized a residential unit, block, and notify the residents with information from the WRA]. I have never expected it would occur to me. Since I was very surprised and asked him to find a younger person. When I convinced that he would find younger ones somewhere, he said he would try.

September 12, 1943 Sunday

I was scheduled to read the Bible and make a prayer for the opening of the meeting this morning. I arrived at the church earlier than usual to prepare. For some reasons, many people of the block 3 missed the church today such as Mr. and Mrs. Nagasaki, Katano, and Okano. When I asked Katano and Okano about the reasons as soon as I came back, they told me that they went to the church in the block 15. They said our church in the block 19[661] was noisy because there was a basketball game at the court next to the church. In considering Ono's comments, I wonder there may be some things people are not satisfied with our church.

Mr. Nagasaki once said that he wanted to check the accounting records. He may not be one of these people.

According to Mrs. Masao Iseda, Mr. Mukaida will visit the Iseda family this evening. He is temporally allowed to come back to Poston. She promised me to notify me when he comes, but I received no notices.

[661] People in the Block 3 belonged to the parish IV, whose church was located in Block 19. For the establishment of parishes at Poston, see "Dessert Echoes: Poston First Christian Junior Church," ID 97.394.7, Hirasaki National Resource Center, Japanese American National Museum.

The Poston Christian Federation[662] decided to expand our missionary program. It has been co-hosted by three units of Poston. In addition to that, we will exchange speakers between three units. One priest and one believer will be selected from each block. In this block there were four candidates and Watanabe and I are selected. The four candidates were Watanabe, Sakai, Nakasuji and I.

Fukuda brought Mr. Ōe to my house regarding the Block Manager. Fukuda asked me once again to become Block Manager. They said they couldn't find anyone suitable for the job. Since I don't want to be Block Manager, I called Suna in order to let her interrupt our conversation. They said that they would find another candidate.

September 15, 1943 Wednesday

I haven't recovered yet today and took a day off. I look more like a patient. I had my food delivered from the mess hall.

While I was in the restroom at noon, Nagai visited me. I was wondering why he came to visit me. I immediately went to see him to find out about it but I couldn't meet him. Nagai has already left. I was certain for two reasons why he came. They are either troubles that Sugi were involved regarding the nomination for Block Manager or the nomination of me for Block Manager. I visited him again after dinner and found out that Nagai came to see me regarding the nomination of me for Block Manager. I told him that I already rejected the offer to two gentlemen, Fukuda and Ōe so that I couldn't accept the same offer. Nagai knew about it but said that they asked him to persuade me. I felt that

[662] The Poston Christian Federation is a federation of churches in three units at Poston.

the job would be pain-taking and didn't appeal to me. Although it may be physically less stressful, Block Manager is mentally more stressful because it deals with people. I excused myself because I was sick and came home. Then he followed me to my house and had a discussion in front of Suna. I was forced to accept the job in the end.[663]

September 18, 1943 Saturday

It was a busy day for having guest one after another about my nomination as Block Manager. Fukuda visited me again and Mr. Mikami came. No one came in the morning after that because there was a funeral for Mr. Takagi's newborn baby. The exception was Mr. Ō; he came to see me in the afternoon. I rejected the offer at this time because the issue was becoming even more complicated. After I rejected, everything must have come back to where it started and it was expected that no issues would arise. But after the dinner Horie [current Block Manager of Block 3] made an announcement that there would be an election for Block Manger and everyone was encouraged to vote. Then I gained seventy-four votes, which was the biggest votes among fifteen candidates and ranked the first. The second is Mr. Yasuhira with eight votes. Two people ranked at the third with two votes. The other candidates gained two votes and one. I finally became Block Manager against my will. The job will be tedious and annoying but I have to fulfill the responsibilities. It may be an interesting topic to talk about it. More over, I think that I will gain something from this experience. I don't expect the job will proceed

[663] Between September 15th and 18th, another negotiation took place. By the time Fujimoto accepted the offer, Ōe had actually agree to serve. Another negotiation took place between Fujimoto and Ōe. Fujimoto was happy to offer Ōe the position.

smoothly without any problems but I will gain more training and disciplines as I serve for the job. I may learn human psychology and sociology.

I was greeted many times on a street in the evening.

I thought the board members meeting was held at the church tonight but it was a general meeting.

September 20, 1943 Monday

As I was appointed as Block Manager for Block 3 today and went to the office in the morning. Two whites notified me about a procedure for the handling of the baggage of those who will be transferred to Tule Lake [for segregation].[664] Emma, Okazaki's [Issei man identified by his last name] daughter, and Horie, the former Block Manager, negotiated with the white people. At nine thirty Mr. Horie took me to several offices that I need to know. I met Okada on the way. He is sill very energetic as he was before. On the way back I talked with Mr. Horie and knew that he has had an unsettled life. He experienced both hardships and interesting experiences during the trips. Once he worked as a private detective in Los Angeles. I vaguely remember that a gentleman, Mr. Nara who was a private detective in Los Angeles, was killed with two others. Mr. Horie seems to have done a similar job like what Nara did so that he could no longer stay in Los Angeles. Mr. Horie might have had different jobs but he did not made an honest living in the past. When I bought a carton of cigarette on his way home at the canteen, he was happy.

[664] For the details of the segregation program see footnote of August 31, 1943, Fujimoto Diaries.

I hold the block councilman meeting[665] but only eight or nine people showed up. At the meeting I proposed an idea of a farewell party for those who will go to Tule Lake. We decided to buy at the canteen 150 pounds of ice cream, seven jars of punch, and 200 pounds of ice. We will need 21 pounds of cookies that we have already and make something in the kitchen. There was an idea to send Horie and Sugimoto a gift of appreciation for their service but it was voted against. But we will send them an appreciation letter instead. We didn't set the date of the party because it depends on when the necessary items are prepared through the canteen.

September 23, 1943 Thursday

It looks like an easy job to be Block Manager but I found it tougher than I thought because people call me for any problem and don't care where I am. I can't be stationed in the office all the time. Especially it is an unsettling time because many people are transferred to Tule Lake for the segregation.[666] I will be less busy after it is done.

I also made an announcement for a lecture and the movie showing hosted by the Seventh Day Adventist. They will show movies on the Pearl Harbor, the fall of the Sicily, the air strikes on Africa, and the days of the North Sea followed by a bible lecture by Rev. Shigeru Asou from Topaz, titled "From the Horizon." They initially set the location at the church but later changed. I had to make an announcement twice. It was bothering to

[665] A Block councilman meeting is not a Poston Council Meeting, in which representatives from Issei and Nisei from three units discuss issues. A Block councilman meeting is consisted of a representative from each household.

[666]

repeat the same announcement. People bring me a new, sometime tedious job one after another.

I attended a meeting of *Kirisutokyo Shuki Dendo Taikai* [the Christian Federation Missionary in Autumn] [translation] at the fifth park with Mr. and Mrs. Katano at seven o'clock in the evening. The witnesses of today's mass are Mrs. Ishimoto as I expected and Mr. Kanichi Kamizuka. Rev. Asano preached a sermon. The prayer meeting was held on Unit 1, which has the largest population among three units. Many people gathered and there were more than around 300 people. The meeting was successful and was dispersed at eleven o'clock in the evening.

I just wonder how many people gathered last night in the meeting, which was held for the same purpose on Unit 3. Tamenoshin Watanabe represented this Block in the meeting.

September 28, 1943 Tuesday

The administration office gave instructions on transfer [or segregation] of thirty people to Tule Lake [Relocation Center] so that I passed them in the block twice. I made many announcements today: the tailor in the sewing school notified that the materials are delivered; there will be a meeting for the Buddhist temple in the block 14 tonight at eight thirty; and the construction workers, skilled or unskilled, are needed to build a school with adobe bricks.

I attended a mangers' meeting. Since it is my first time, Mr. Horie took me there and introduced me to the people. I noticed that many Block Managers are Nisei. Issei managers are rare. The WRA officers are whites so that they use English. The low-

ranking officers in the office are Nisei. The session for question and answer was also in English. The bilingual people are more suitable for the job. It is necessary for Block Managers and officers to have ability to understand English. At this point, many Issei serve for a Block manger, but Nisei [the second generation of the Japanese Americans] and Sansei [the third generation of the Japanese Americans] are going to dominate all the important positions in the society within two or three decades. Japanese will no longer be used.

October 1, 1943 Friday

There was Block Managers' meeting at the cooking school in the block 32 at two o'clock in the evening and I attended it. We confirmed the preparation procedure and issues requires special attentions for transferring people to Tule Lake [Relocation Center]. We were warned many times not to let information disclosed about who will go to Tule Lake. Then Mr. Hisakichi Nakachi of the Labor Department proposed a request to the managers. It is a difficult one. He says that regular staffs are needed to unload food stuff at Parker [where there is a train station]. There is some stuff ready to pick up now but it is troublesome to find volunteers every time new delivery arrives. He used to ask the volunteers to go to Parker by themselves. So that he wants to organize the procedure and secure a group of people especially prepared for this job. We are concerned that no one wants to do take such a burdensome job unless they are fully rewarded. We spent a long time to discuss this issue but we couldn't find the best idea.

We held a home mission at the Katano's. It was a joint meeting with the block 4. We had relatively many people tonight. There were sixteen people. We started under my chairmanship followed by Rev. Ōmura's prayer, Mr. Nakasuji's witness, and Rev. Yamamoto's sermon. We sang a hymn together and ended with Mr. Amano's prayer. Teas and refreshments were served afterwards. We dispersed around ten o'clock in the evening. Suna attended a graduation party for nurses at the hospital.

October 5, 1943 Tuesday

There was a departure of thirty people to Tule Lake [Relocation Center] for segregation. All people in the block took off at work and spent all day to help the travelers' preparation or to exchange greetings each other. I took thirty people to the mess hall [dining hall] of block 14 for inspection by the WRA. At the hall, I found that there were only twenty-seven people on the list. Names of Mr. and Mrs. Sugimoto and Mr. Ayaori were missing. It is inconvenient. There are many mistakes in the dealings and regulations of the Tule Lake transferees. I am bothered by them.

I finished lunch at eleven o'clock. The departure was scheduled at noon so that all people in the block gathered in front of the managers' office. A massive bus and a truck arrived at noon. I called each one's name on the list in order and allotted a seating. We chanted "*Babzai* [cheers]" three times under my guidance. Everyone couldn't bear sadness of the separation and ladies had tears in their eyes. It made me realized again that what is the most important is humanity.

In the afternoon Mr. Mikami notified me that he would quit the councilman. He wanted me to post a notice of his resignation on the board. When I asked him the reason, Mr. Nagai stepped in our conversation and said that he set the councilman free. If a councilman resigns, I will be responsible for everything that is supposed to be his responsibility. It upset me. I told Nagai that it should not happen again.

October 14, 1943 Thursday

Mr. Tatsuno of block 14 invited me to a home mission on coming Saturday from eight o'clock in the evening.

Many letters arrived to the block from Tule Lake. I posted the letters from [person's name], Horie [the former Block Manager of block 3], Awamura, Saito, and [another person's name] to the block 3.

Besides these letters, Mrs. Horie sent a letter to the PTA and the Women's Club.

In the letter, everyone complains in union about water. They say that either water is too bad to drink or not enough for all the people. They seem to have slightly different impressions. Food seems to be similar to what we have at Poston. Mrs. Horie even says that she is very satisfied by food here. She also says that English is prohibited and they use only Japanese in a school. The WRA has permitted the proposal. They have such a different school education from Poston.

Mr. Nagai asked me about the letter he received from Mr. Fukuda. According to Mr. Nagai, Mr. Fukuda says that he is in Colorado to finalize the farm leasing agreement and won't be back to Poston. He has everything he needs with him. I immediately asked Mrs.

Fukuda about it to clarify the information. But she says that Mr. Fukuda doesn't bring anything with him so that he will be back.

October 18, 1943 Monday

Yukie Abe: $14,203 in the Japan Sumitomo Bank.

Mitsuru [Fujimoto's son] finally received permission from a professional school for sex identification for chicks in Denver, Colorado. He has been talking with the school and will enter the school by the 22nd. It was hard to get permission from the WRA but it is finally granted today. He will leave for the school with Arthur Nagasaki of the next door either tomorrow or the day after tomorrow.

The tuition is higher than a normal school but it takes only two or three months to graduate. I still feel it is expensive to pay $500 for two or three months. This money is necessary not for books but for experiment chicks. There is no way to avoid from paying it because Mitsuru needs chicks for practice. Expenses will be collected as necessary.

The weather has been cloudy from the morning and the cloud got thicker and thicker from eleven o'clock. Then the thunder started roaring and the rain started. Since then the rain was on and off. It stopped after five minutes it started and started again. The rain wasn't heavy. The sky became clear after two o'clock in the afternoon. But the air got so cold that some people even use a stove. After dinner, Mrs. [?] requested oil for stove and Mitsuru went to help her.

It will be inconvenient not to have Mitsuru around me. Mitsuru is an assistant manager and getting used to the job. Moreover, I am comfortable using him and he is good at

handling stuff like this. He works hard and has a keen sense. He is also knowledgeable about the management of the church.

October 20, 1943 Wednesday

I handed Mitsuru exchange tickets for the canteen. In exchange with these tickets, people in block 3 will receive stuff that they need. But many people kept giving me tickets at lunch and I had to make an announcement that they should bring tickets to me by three o'clock in the afternoon. It is good that I was able to collect all tickets in the end, but it is painstaking that I still need to go to the canteen.

Mr. Nagasaki asked me to exchange his check of $ 99.73 with cash. I went to the canteen and brought him a ticket. He needs to present the ticket to receive cash. since the canteen couldn't give me money right away.

I ordered five bags of gravel, cores, and chimneys and made an arrangement to have them delivered to the manager's office. I distributed gravels to each house but accessories are not in stock in the warehouse.

Many people gathered tonight at eight o'clock to celebrate Mitsuru, Arthur Nagasaki, and Etsuko to leave for the school. As many as the people who gathered, more 30 people were in the bus tonight to leave Poston including four from this block.

There was a talk by Dr. Stanley [Stanley Jones] tonight at the stage in the block 4 and I went to hear the talk as soon as I saw off Mitsuru [Fujimoto's son, off to the professional school in Denver, Colorado]. Dr. Smith was translating the lecture. Translation seems to be a tough job but Dr. Smith did a great job. Dr. Stanley is a universally recognized,

great person. I've heard that he is one of three great people in the Christian world. One is in Germany and the other is Rev. Toyohiko Kagawa.[667]

November 1, 1943 Monday

Since the Bureau of the Indian Affairs is withdrawing from the camp management, the whole camp system is changing under the new management of the WRA.[668] It is determined that the carpenter job will be abolished. Mr. Saburo Takada has worked as a carpenter for the block but wants to quit the job. I wanted him to go back to his previous job as a handyman but the position was gone. He already stopped working today and it caused troubles for me.

I went to the manager's office to take care of personal checks for people in the block and did some errands.

Mr. Nagai told me that the management system would change and more freedom would be granted to Japanese who work for the camp management since we broke from the Indian Service (BIA). The officers will be all Japanese. He continued that he would be promoted to a director of the Labor Department, which has been merged with *Toseibu* [A Central Executive Committee or Board][669] and might need to quit the block councilman. I asked him to remain in the position since there is a precedent. Then he said that the other councilmen recommended him to stay in the position but he thought he would ask

[667] Rev. Toyohiko Kagawa is one of the prominent Christian educators and leaders in Japan. He focused on the relief work for the poor and his religious philosophy was often regarded as "Christian Socialism."
[668] Poston was located on the Colorado River Indian Reservation in Yuma County, Arizona, and was one of two relocation centers, administered by the WRA with the corporation of the Bureau of Indian Affairs (BIA).
[669] Refer to Fujimoto Diaries, June 7, 1943 and footnote.

his block whether it would be fine. I told him that it is more convenient for me to have him as a representative for the block. There may be one person who might complain about it but it won't be a big problem.

November 5, 1943 Friday

It seems someone took newspapers delivered as a pile in front of the office. There are far less than what I needed in the pile so that I decided sell it. It turns out easier than delivering each piece to every house.

I sent Mitsuru [Fujimoto's son, going to school in Denver, Colorado] forty dollars as the registered mail and a letter. I used the registered mail because somebody at the Post Office told me that I could send cash. I have actually mailed cash before but it was my first time to confirm officially and made sure that it was legal. After sending a mail, I took care of the office work one after another.

Mr. Kono came to the office to greet and visited all the houses in the block 3. He came back from [the Department of Justice] Santa Fe [Internment Camp] the day before yesterday.

I asked Rev. Kokubun about Rev. Mitani, who was arrested. A petition for his release has been filed by federations of religious leaders at Poston but nothing will happen until the hearing in December. Mrs. Mitani refrains herself from visiting him for a while since Rev. Mitani is hospitalized since he is in bad conditions.

Mrs. Abe of the Block 14 visited me in the evening. She said that she was called by the WRA and questions about her will to go to Tule Lake [designated as a segregation center

for the "disloyals"]. She decided to file the application since it might take less time to go back to Japan via Tule Lake than via [the Department of Justice] Crystal City [Internment Camp]. She said that Iseda of this block would take the same way to go back [repatriation to Japan].

November 14, 1943 Sunday

The mass started at ten fifteen this morning. I was able to take time to prepare.

The *Poston Chronicle*[670] was delivered around ten o'clock unlike it is usually delivered early in the morning when the sky is sill dark. I delivered each issue in the block after I came back from the church meeting.

Three men of the next doors, Tsuboi, Tanaka, and Nagasaki rammed posts so hard that they sweat heavily.

I discovered that the restrooms have not been cleaned so that papers and trashes were all over the floor. I cleaned it by myself in the afternoon. It can be expected to happen since cleaning crews have to work everyday without break on Sundays. They may want to take a day off. The oil was getting low in the tank. I managed to save what we would need tomorrow for the kitchen and left the office as it is. I left the office after I made sure to lock the door. I asked the oil delivery crews, Ogawa and [?], to bring new oil tanks tomorrow morning. Fourteen men gathered in front of Mr. Kubo's house. These single men were lining up as if they were going to lecture in front of a crowd. Mrs. Ōmura [wife of Rev. Ōmura from Riverside] was among these men and enjoyed conversation

[670] The *Poston Chronicle* is a newspaper officially published at the Colorado River Relocation Center.

with them without shrinking back. I wonder whether she is good at socializing or she is just like anybody else. She is charming but sometimes disgraceful. It is interesting to see that she was doing what a normal wife would do.

On the way home I stopped by at the house of Nobuo Matsubara [Fujimoto's friend from Riverside] and chatted with him until eleven o'clock. He is knowledgeable about Poston since he is a committee member of the *Toseibu*.

November 20, 1943 Monday

I put up a wall paper in the office during the day. I divided taxes into fifty-seven envelopes. I followed the order from Head [Wade Head, the WRA project director of Poston] to make an announcement about a newspaper photographer. Head ordered us to let the photographer to take pictures freely.

Mrs. Shibata, a widow of Rev. Shibata, asked me about Mr. Hideyoshi Hashimoto. She came to the office because Murata and Kimii asked her about him. I told her what I know about him. He will be hospitalized in the Red Cross Hospital in Unit 2 as soon as transferred. I asked her to tell this to Murata and Kimii.

There was a talk by Rev. Kinoshita at the mess hall in the block 18. Rev. Kinoshita lived in Santa Maria before the evacuation. His lecture is a part of the winter missionary of the Christian Federation. I listened to his talk for the first time and I was impressed. He started from how he entered the life of faith and went on an episode of her wife's departure to the heaven and another episode on his school days in the theology school.

He said that he had a quarrel with his best friend and didn't talk to him for a week. His voice was calm and his stories were coming into the heart.

November 24, 1943 Wednesday

Newspapers weren't delivered in the morning. They were finally brought with regular mails so that I passed them to each house in the afternoon.

I went to the office to do some tasks. At the office I got signatures on various documents and a work card as a gardener for Hirakata and cashed two personal checks, one for Ben Sanematsu and Mr. Nakanishi.

I made some announcements at the mess hall. The announcements of tonight were about the movie showing at the stage and a property inventory that the government ordered us to fill out. Regarding the inventory, I told them that I will neither visit every apartment nor check the form. Every household must declare items that they borrowed from the government. The form is a tiring thing to do. But [?] must feel more stress as twice as what each person might feel. I think the WRA wants to know how much property each household owns in undertaking the management from the BIA by January next year.

There was a power outage during the night so that hot water stopped in the women's bathroom. My new task was generated like this as always.

Mr. Harvey Suzuki visited me with accompanying his wife tonight. He paid the rest of the car rental or taxi, which is $100 in check for $200 total.

November 21, 1943 Sunday

I passed newspapers to each apartment as usual.

There was a general mass in the fifth park from nine thirty in the morning. Rev. Kuwano chaired, Rev. Shigekawa read the bible and made a prayer, and Rev. Kinoshita preached a sermon. The audience was deeply impressed by Rev. Kinoshita's sermon.

A cloud of dust rose for the first time in a while and our sight was completely blocked for a while. The dust calmed down in the evening as if it was planned. There was a sermon by Rev. Kinoshita in the block 21 tonight and people worried if no one comes. What was good, or even better, about the weather today is that the air got warm after the dust stopped.

I have already known that Rev. Kinoshita talks better than we expected. But he was very good today. He talked about *Haikai*[671] and never bore his audience. I forgot the title of his sermon but remember it was something about being religious. His sermon was composed by three parts: the first part is how to enter a religious life, the second is how his life changed, and the third is what is like to devote one's life to prayer. He said that a prayer is the most important in one's life. A prayer purifies us. Human beings are made to pray. As he referred to a famous painting of peasants by [Jean-Fransois] MiKillet, he explained that the peasants are praying as they hear a vesper bell. He said that the painting inspired by how they pray. In order to realize this inspirational experience, he suggested us to look each other when we pray.

[671] *Haikai* is a genre of Japanese poetry. It is satirical and less formal than *Haiku*.

November 27, 1943 Saturday

I went to the office today as I always do. Even though I checked many times yesterday, a mirror and oil tanks have not been delivered. As I came back home, I made sure that I made the order. The mirror was hung in my office but the oil cans were not. I wonder why the job is not complete, but it is a trivial thing. Things like oil tanks are destined to be missing or lost anyway.

Mr. Hino [Fujimoto's friend from Riverside] visited me for the first time in a while. He talked a lot as usual and stayed until the evening.

Suna [Fujimoto's wife] has been working as a nurse at the Red Cross Hospital since April 22nd but she quit the job today. She worked from four o'clock in the afternoon yesterday until one o'clock in the morning today. The Nursing Home has been managed by the Red Cross Hospital but it will be transferred to Unit 2 and become independent from the Red Cross. So that nurses and staffs hired by the Red Cross are laid off. It was actually a good excuse for Suna to quit the job since she wanted to do so for a long time.

It was also determined that the Poston relocation center will leave the management by the BIA to the WRA in January next year. I wonder what changes will happen to us. Some people are worried about it but others anticipate positive effects. People are all different.

December 5, 1943 Sunday

Suna went to the church in the block 15, Parish IV and I went to the church in the block 19, Parish III in the morning. She said that Rev. Iwanaga gave a good talk. I listened to Rev. Yamamoto's talk, "When Isaiah saw God". Rev. Iwanaga will give a talk on 12th.

I discussed with Tsuboi about making more room for the Nagamoto family. There are eight people in the family and the room is too small. There is no room for a stove. It must be tough for kids especially to live without a stove. We decided to ask Mrs. Inao senior, who lives next door and shares the wall with the Nagamotos. After the discussion, I immediately visited Mrs. Inao, who is a widow. She didn't want to move the wall towards her room at first: she said that she had many stuff. But I was able to persuade her and receive a permission to slide the wall for eight feet, which is two lanes inward to her room. I went to Tsuboi's apartment at nine o'clock and decided to work on it within a few days. On my way home, Mrs. Sata, who is a widow of Mr. Fukuda, came to see me. She said that she is staying with Mrs. Inao senior and Mr. and Mrs. Inao junior will move in. She asked me not to move the wall. If there are four people in Mrs. Inao's room, we cannot make the room smaller. I believe Mrs. Sata is telling me a truth.

December 18, 1943 Saturday

I went to Sumiko's [Fujimoto's daughter] apartment in order to take care of her. She is still sick. I handed a notice from the Fire Department to *Dokushin-gumi* [a group of single men] in person. I was able to persuade them to stop what they were doing. It went more smoothly than I expected.

I wonder how many people remember the announcements I made during lunch. The first announcement was that a bus route between Unit 2 and Unit 3 would change the schedule; the first bus comes at eight fifteen rather than eight in the morning. The second is that there would be one hour delay in the clock from midnight. We would save one

third of the amount of oil which we had been using. Mr. Hironaka would show a movie at the mess hall from seven o'clock tonight. The final announcement was that we would clean the common place from two o'clock in the afternoon in order to prepare for the New Year. We started cleaning at two o'clock but only a few people came. Many people went to a baseball game at two o'clock.

The mails are delivered in the afternoon recently. I received them at two thirty today so that I had to open the office in the afternoon.

I watched a movie tonight. It has been a while. I didn't want to watch it but I had to because it was held at the mess hall. It was made possible for good intentions but I didn't need it.

I wrote a letter to Mitsuru [Fujimoto's son] in reply.

[Memo]

A list of gifts for Miyeko's wedding

Masao Iseda: 8 glass cups

Masaru Tanaka and Isamu Sugimoto: towel

Jutaro Horikawa: two dollars

Ikenaga: a towel set

Hotta: a lace sofa cover made

The Women's Club in the Block 3: flower arrangements

Shigeo Tanaka and his wife: two pillow cases

Shikaji Tsuboi: two dollars

Tobei Nagasaki: a pillow case

Ryuzo Nagasaki: a table cloth

Tetsuko Yamaguchi: (blank)

The Fujimoto Diaries 1944

[Fujimto's poems]

世の中の人と煙草の良し悪しは烟りとなりて後にこそ知れ

[translation: People are deceiving as if one learns vices and virtues of tobacco only in smoke.]

世の中は何の糸瓜と思えどもぶらりとしては暮られもせず

[translation: The world is silly like a squash. I don't care squash but I cannot live without doing nothing.]

List of donators to the Red Cross (more than one dollar)

"Nisei on Reserve" The *Rocky Shimpo* [Daily News] dated April 17th [excerpt]

Nisei who came back to the relocation center from their reserve duty is considered as visitors from now on. But they will be exempted from meal expenses. They can restore their residency in the center if they follow the procedure. They will be eligible for receiving issues for the living expenses after restoring their residency.

May 21st Memorial celebration for the opening of the center

[omit: The balance of expenses]

January 1, 1944 Saturday

The year of 1943 has passed and 1944 arrived. I came to the relocation center from Santa Fe on July 7th last year and spent nineteen months here already. I feel it both long and short. I had many different experiences. I was a farmer for a year and survived a burning

summer. After the election in the block [block 3], I succeeded a block manager from Horie [former block manager for block 3] and I am still a block manager. I've known people in the block. I expected that people seem to know a lot about life and a society but they actually don't. Others who don't catch my attention at all actually possess a good common sense. I realized that a society is diverse.

I was able to spend the morning hours comfortably since the breakfast was served at nine o'clock. The breakfast was prepared by volunteers today but it was well done. After the breakfast I changed to *kimono* [Japanese traditional clothes] and made a tour to greet people. When I was about to leave my apartment, Mr. Yoshioka brought programs for *shibai* [theatrical drama] and his name card. I received the programs and passed them to twenty-nine people who purchased a ticket. It seems the ticket sale was not good in Camp 1. Most of the people were not interested in. The reason must be that the collaboration was not well made between the City Council, the *Shibai* Association, and the block managers.

At five o'clock in the evening Mrs. Doi of the block 5 came to the apartment to greet me. I didn't have any choice but to talk to her.

I received a telegram at six o'clock, which did not surprise me. But when I looked the sender with surprise, I was surprised. The telegram was from Mitsuru [Fujimoto's son].[672] He graduated from the school [to master how to inspect the sex of chicks]. He said, "SEND TRAIN FARE BY TELEGRAM."

[672] Mitsuru is going to school in Denver, Colorado.

January 6, 1944 Thursday

The rain just drizzled at six o'clock in the morning. It became very heavy by the breakfast. But the sky was clear at ten o'clock already.

Emma [Fujimoto's assistant in the block manager's office] took a day off for feeling sick but she seems to be fine. I couldn't step out from the office all day. Fortunately, there were not so many tasks to do today that I was not as busy as I expected I would be. Oil didn't leak on the contrary to what I fear. Since I filled up a tank, I don't need to worry about it for a while.

I was requested to list all the names and the place of the birth of the deceased in the block.

I made another list of those who requested for repatriation after July 1st, 1943. This list was requested by the Spanish Consul.

The second boy of the Tsuda family injured his legs when he was using a truck. I am not sure how severe the injury is but he might have broken his leg for the worst case. He came to the office at two o'clock but he didn't tell me that. I came to know about it ten minutes later, which was when Mr. [?] told me.

Japanese newspapers take a few days off during the New Years break. I feel less motivated. All the old people are looking for newspaper.

Many seedlings of grass and flower were delivered to the manager's office today.

I asked the maintenance boys to replace the broken bottom of a stove in the lecture.

January 11, 1944 Tuesday

It was cold in the morning. I heard that it was only twenty-two degrees. But it is still manageable compared to Tule Lake. It was minus two degrees. The North wind blew all day like it did yesterday and it was cold all day.

I attended a block managers' meeting in the afternoon. Mr. [Broze?] came again and explained about treatments for infantile paralysis.[673] There seem to be many ways to treat and prevent. We had thirteen patients at Poston last year but they cured the disease within two or three months.

[Fujimoto lists the announcements he made as a block manager.]

For the canteen tickets, I said that tickets for three months between October and December need to be brought to the office by December 31st. I said that any one shouldn't be rejected to reside in this block until the population reaches 180.

I delivered a calendar by the *Poston Chronicle* [official camp newspaper at Poston] to each apartment. If they have already bought it from the canteen, they can return it to me.

I was notified that the supplies such as [?] and matches will be issued as soon as the BIA (the Bureau of Indian Affairs) and the WRA complete the transfer. Then I received difficult questions from the city council. I decided to have each individual to answer these questions.

I visited Ben, the second son of the Tsudas, who got injured the other day at the hospital. Mr. Yamanaka was injured at that time.

[673] President Franklin D. Roosevelt suffered from infantile paralysis. Poston held an essay contest about President Roosevelt's accomplishment.

I cashed checks at the canteen on the way back. I wrote a letter to Joji [Fujimoto's son]. I am spending a night in a warm room since the maintenance crews fixed the stove.

January 12, 1944 Wednesday

The block council meeting was held.

The kind of tasks that I have to do is almost same every day but I receive a few unusual tasks sometimes. I cannot avoid from having irregular tasks since the block manager is meant to deal with general people. Since I deal with such a variety of people, it is impossible to satisfy everyone people every time. When some people agree with what I do, others don't. For example, while young people ask me to buy entertainment equipments or provide a playground, the parents worry if it grants the young people to gather in the playground regardless of gender and disrespectable activities, such as dancing, will take place. I need to consider consequences of what I do. It give me a hard time.

I held the block council meeting in the mess hall [the dining hall] of this block at seven o'clock in the evening. Those who attended are Saburo Takada, Katano, me, Tanaka, Yasuhira, Arita, Obata, Watanabe, Ōe, and Mikami in total of eleven people. I started with the accounting reports.

We spent the following; 10 dollars and 50 cents for knives, 14 dollars for clothes and salts, 10 dollars and 30 cents for maps, 4 dollars and 15 cents for *kakimochi* [fried rice snacks] as appreciation gift, 2 dollars and 60 cents for breech, 6 dollars and 73 cents for mops and gloves, 5 dollars and 95 cents for apron cloths, 2 dollars and 75 cents for fee for [?]. Total is 81 dollars and 18 cents.

Next is a discussion on whether or not young people over eighteen years old should leave the center, repatriate or expatriate, or remain in the center. Each of us presented own opinion.

January 14, 1944 Friday

Construction materials for the interior of the building have been delivered but we couldn't put them on the wall of the recreation hall. We don't have nails. I asked teachers at school to collect nails but they couldn't find even a single nail. No one in the office knows where the nails are. But I finally found the nails in a warehouse of the block 32. We will be able to work on putting the materials on the wall on the coming Sunday.

There was a ceremony in a school auditorium. The purpose is to notify the public how to prevent infantile paralysis. Since we knew that no one would come just for this presentation so that we decided to use a play to attract people. The advertisement made it look like that there will be a variety of performances. People don't know the real purpose is to give a presentation. Without knowing it, they want to come here so badly. There are only thirteen tickets for each block. Both children and adults tried to get one and I was pulled into it, too.

I made an announcement that it is prohibited to burn wooden pieces to make charcoal.

I asked Mr. Maejima's little brother to cut my hair for the second time after I closed the office.

Mrs. Doi came to fix a sewing machine.

I received the first letter from Mr. Takayanagi [father of Fujimoto's son-in-law], who went to Des Moines, Iowa, in December last year. He included five or six pictures and wrote that they live with Harry's [Fujimoto's son-in-law] family[674].

January 16, 1944 Sunday

It is Sunday and a cold day. So that I slept in but someone knocked the door at eight o'clock already. I was forced to wake up. He told me that the school principal was looking for me. Then I remembered that it was scheduled to put up materials to the wall of the recreation hall today. I immediately opened the door and a few teachers immediately came in. I prepared equipments and nails. Many people gathered by eight thirty and worked on with making noises for a while. I know that it was loud but I am not responsible. But the parents are.

The prayer was delivered by Rev. Iwanaga at the church this morning. He preached a sermon under an irregular title, "A Sacred War." It was a story about an old tale cited from the *Heike Monogatari*.[675] He chose a scene, which emphasizes compassion between Kumagaya, Atsumori, and Atsumori's widow. The story gave a deep inspiration to the audience. Since all reverends attended today, Rev. Iwatani presented the most desirable talk, which is designed for a general public and meant to be entertaining. What often happens is that people fall asleep when the talk is strictly about the bible.

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[674] Harry Takayanagi married Fujimoto's daughter, Yuriko, in 1941. Mr. Takayanagi is a father of Harry. Harry and Yuriko relocated for Des Moines, Iowa when Harry got a job as a watch repair.

[675] *Heikemonogatari* is a story on battles between the Heike clan and the Genji clan, which both played an important role in politics and the court life of Japan between eighth and twelfth centuries. It is believed that the novel was written in the thirteenth century. The author is unknown.

Momoyo [Fujimoto's daughter] kept saying that it was feeling cold since last night and still complained about the coldness in the evening. But she started saying that it was hot around ten o'clock in the evening. She seems to have a slight fever.

Hino [Fujimoto's Issei friend from Riverside]'s wife and a gentleman, Mr. Yamamoto, visited me. But they left early because of my kids.

I wrote a letter in response to Mr. Takayanagi [father of Fujimoto's son-in-law] and Mitsuru [Fujimoto's son].

January 17, 1944 Monday

A horse came into a street behind the apartment last night and is still wondering around. Fortunately, there are no plants or seedlings. If there were any crops, it might have become a disaster. When I told what happened to George Nomura, he told me that it would be fine to catch the horse. He even said seriously that I could use the horse for my job.

Mr. Mikami told me that he had some business with me. I was waiting for him with wondering what it would be about. Then it was just that he wanted Suna to work in the mess hall. He said that there are three short for kitchen crews.

I submitted the manager's journal as usual. They told me that I no longer need to write the journal since a typewriter will be unavailable. I am relieved.

The city council has turned in a list of questionnaire to the block but no one has responded to it. But once I think it over, I feel it is not worthy to spend time for it. What looks strange is Mr. Nagai [Issei leader at Poston]'s reaction. He is himself a member of the council but says it is no need to care about the questionnaire and didn't turn it in. He

even persuades others not to respond to the questionnaires. It is not my job to take care of it but it is such a strange thing to happen.

January 19, 1944 Wednesday

Tsuda [Fujimoto's Issei friend]'s stove has a trouble burning so that I was asked to fix it. Everyone seems to be in a bad mood because of the ratio news on the curtailment of oil. I made an announcement that any one has to present a doctor's note when he brings extra food in a mess hall. I feel it will cause troubles. Mrs. Tanaka was complaining at the dining table that she couldn't sleep well last night. Joji [Fujimoto's son] received a letter from the Citizens National Bank in Riverside. I wonder what it is about. I lost the letter, which is very odd.

I went to the office in the afternoon. I paid two dollars for a socializing event on the 22nd. I attended the block council meeting. We decided that we would hold a board meeting on the second Wednesday of the month.

"America Puts the All National Budget to Win [excerpt from a newspaper article]

President Roosevelt submitted the budget in preparing to destroy Japan and Germany as follows. The budget covers or a year from July 1st.

Among the total of 997,690,000,000 dollars, 90,000,000,000 dollars are prepared for the war. II. The expected income is 40,700,000,000 dollars. III. The difference is 590,000,000 dollars. IV. The national bonds are 258,000,000,000 dollars. V. The expected tax income is 50,000,000,000 dollars. VI. The cumulative war expenses are 397,000,000,000 dollars."

It says that the budget plan draw much attention from all over the world because of its scale.

January 23, 1944 Sunday

Momoyo [Fujimoto's daughter] was able to play a little outside. She was in the bed in the morning and missed the Sunday school. She must have not fully recovered yet. But Mama [Fujimoto's wife, Suna] has more trouble waking her up since Momoyo is lazy anyway.

Suna and I attended the church as usual. Rev. Yamamoto was sick and Rev. Iwanaga was in his place today. Rev. Yamamoto planed to talk on the "truth" and Rev. Iwanaga was a next speaker. Rev, Yamamoto talked smoothly. He referred the Matthew 22: 34-40 and explained that truth is to walk straight as God shows. God never forgive one if he doesn't follow what he considers truth. Rev. Iwanaga then mentioned an episode that Oumi Seijin[676] was robbed but lectured the robber about the truth and helped him reclaim. Rev. Iwanaga inserted anecdotes in his story and his story is always interesting. The audience always focused on listening.

In the morning Katano [Issei man] and his friends went to the mountain and brought cotton trees back. They planted the trees in the block. I planted four for myself. In the afternoon Nakamura and his fellows went to the mountain and brought the trees back. This block will become like a wood if the trees grow. Mr. Sonoda visited me in the

[676] Oumi Seijin is a scholar in the Chinese Studies during the Edo period of Japan (1600-1867).

afternoon. It's been a while to have him at home. He came to greet me because he will leave the center for his conveniences on 1st of the next month.

January 27, 1944 Thursday

The rain started unexpectedly since the last morning and still continued until ten o'clock in the morning. It didn't rain strongly. Thanks to the rain, we didn't need to see the sun. Mr. Myer[677] visited Poston from another camp and gave a talk at one o'clock in the afternoon at the auditorium. I sent Emma [Fujimoto's assistant in the office] to listen to him. Myer talked in English and Mr. Suzuki of the hospital translated word-to-word into Japanese. Emma understands both English and Japanese so that she understood Myer better. She explained to me what he said. It seems he wants us to leave the center.[678] Another thing is what Mr. Head has explained us already. The center was transferred from the BIA to the WRA and Myer will be transferred, too. He explained the process of the transfer and greeted us before leaving.

It seems what the WRA plans to do. Since their budget is tight, they want us to work in order to cut expenses at the center as well as to raise productivity in industry once we work outside the center. It serves for two purposes. We cannot leave the center easily because nothing is guaranteed. They don't promise us to help establish a life or protect a life as a family.

[677] Dillon Myer is the director of the War Relocation Authority, which administered the Relocation Centers.
[678] After separating the potentially dangerous persons and segregating them at Tule Lake in Fall 1943, the WRA encouraged the rest to leave the camp temporarily as well as permanently for work and school.

An announce I made tonight is that we can finally use oil as we need ten days after the use of oil was restricted.

I also announced that there will be a meeting at the lecture hall for those who go to a sewing school in the block 4, 34, and 95.

I made a warning that a dumpster in front of Mr. Imamura's apartment is only for paper wastes and it is prohibited to throw stuff such as grass and grapefruits peels.

January 28, 1944 Friday

It is tiring to share one sewing machine of the block. I need to pass a notice within the block from Katano, Ōe to Takada. What is more tiring is about housing. There are eight people in the Nagamotos. Two generations live together in the apartment. On the contrary there are only two people in the next door, Senior Kazue and Sata. The wall between apartments is movable within seven levels. So I presented an idea to move the wall of the Nagamoto family and that of Kazue and Sata for several levels away from the Nagamotos. In this way, the Nagamotos will have a bigger space. At the same time the wall between the apartment of Kazue and Sata and their next door, Inamoto, will be moved two levels toward Inamoto. Kazue [senior] finally agreed, unwillingly, with the idea. Then Kingoro Inamoto came to the manager's office and asked me why it was necessary. He was obstinate and didn't understand it at all. When I explained Mrs. Nagamoto about it in the evening, she said disappointedly that she won't push it harder since all necessary explanations were made. She would feel uncomfortable even if she

got a bigger space. She also said that she just hoped to let her child's family to stay with them until her husband comes back.

I went to the administrator's office to cash some checks that I was asked to take care of. But there were not enough money at the office and I had to go to the main canteen and asked Mr. [?]. He said that he wouldn't be available for this today but would bring cash as soon as he gets cash tomorrow.

I brought mails for the block 32 since they were lost in the mails delivered to our block.

January 30, 1944 Sunday

Dr. [Garrot] preached a sermon today in the mass. Since he is white and has a doctoral degree, many people came to listen to him. Dr. [Garrot] spent only eight years but speaks Japanese fluently. I was amazed. Compared to him, I live in America for forty years but I can't speak English at all. It is something I need to be ashamed of. Dr. [Garrot] studied with Rev. Yamamoto and a young man who is thirty-three years old. He was such a genius that he received a doctorate degree in his twenties. He was sent to Japan as a missionary ten years ago.

He presented a lecture at the auditorium of the adobe school from two o'clock. The lecture was on his experiences as an internee in Japan when the war began. It was designed to a general public and the hall was crowded. People literally didn't have any space even to stand up. There were 562 in the audience. It was scheduled that another religious leader gives a talk before Dr. [Garrot], but his presentation lasted only a short time after him.

Dr. [Garrot] will give another talk for Nisei with Rev. Ōsumi, who accompanied with him from Gila River[679] to Poston. There will be a movie showing in the block 4. I made announcement on them at the mess hall.

I visited Mr. Fukawa to ask whether he was aware of what young people were doing at his place tonight. I also asked him whether his place was opened for them. Mr. Fukawa told me that he would go and check.

I had a meeting with Mr. Kingoro Inao about housing.

I also met Mr. Nagai [Issei councilman at Poston] and asked a few questions.

February 1, 1944 Tuesday

I cleaned up the recreation hall today as usual. I have less stress in preparing oil since everyone stopped ordering new tanks without any plans to use.

I received a letter from Topaz[680] and wonder who sent it. The letter is from Sumi Harada[681]. She says that her father passed away at three o'clock in the afternoon on 30th. I feel sorry. He has been sick since he was in Riverside and hospitalized at the center for a long time. His conditions got worse in the past a few weeks and he was critically ill. From how old he was, which was sixty-nine, I think he died happily. He was also surrounded by Sumi, Kohei, Shigetaka, and Roy at his final moment. [682]

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[679] The Gila River Relocation Center, Rivers, Arizona.
[680] The Central Utah Relocation Center, or Topaz, was located at Delta, Utah. Most of those held in Topaz were from the San Francisco Bay area: Alameda, San Francisco, and San Mateo Counties in California. <http://www.densho.org/sitesofshame/facilities.xml>
[681] Sumi Harada is daughter of Jukichi Harada. For details about the Harada family, see chapter 2.
[682] The memorial ceremony was held in the block 3 of Poston on February 4th.

I attendee a mangers' meeting as usual. The announcements I made today are that water would be stopped and about a movie showing.

At the managers' meeting, I was requested to do a bothering task. I need to check on the conscripted soldiers whether they have registered already no matter whether they registered here or outside. I also need to check names or the birth date of all residents of each apartment in the block.

I saw off Sonoda of block 6. He went outside. I wonder whether people leave around this time usually. There were forty or more people to go out the center tonight. It is a big group of people. I visited a house of Abe and Murakami on the way home.

February 3, 1944 Thursday

Nakanishi cleaned the recreation hall yesterday so that it was not difficult for me to clean the hall today.

Today was a deadline for a list of people who submitted a request for repatriation in the block. When I was about to bring the list to the office, they came to pick it up. It worked for me. They said they were going to type in. Then I finished other paper works. I was able to save time by not going to the office.

Mr. Nagahira paid a visit to the office himself and asked to transfer to a bigger apartment. He said that there were nine people in his family. I asked him I could give them two apartments since their current room is the biggest apartment. Then he said he didn't want to separate his family. So I could only say that it couldn't be helped. I also suggested him to negotiate with Mr. Tsuda, who had already agreed to move the wall to his

apartment so that the Nagahiras would have more spaces. Then he said he was happy about it. He said that he didn't know anything about the negotiation.

I and others collected donations tonight.

We need to pay Mr. Hironaka eight dollars. He came to this block 3 twice and gave a lecture and showed a movie. We decided to collect twenty-five cents from each household. Nagai [Fujimoto's friend and Issei councilman] and I made a tour in the west side of the block. Later I was asked, "Mr. Fujimoto, can you go round the east side and collect twenty-five cents from each household?" I went around with Nagasaki and Katano.

February 5, 1944 Saturday

Akutagawa, block manager of block 4, came in the morning and delivered a notice. I need to send three or four volunteers to harvest vegetables for the Agricultural Department. But we found four or five people from the block 4 so that no one from this our block had to help. I am glad that I don't need to recruit people. I was told not to worry about it.

No mails were delivered in the morning so that I kept the office opened until three o'clock in the afternoon. Then I went to deliver mails to the apartments in the block.

I received a letter from Mitsuru [Fujimoto's son]. He said that Fort Worth, Texas, is a town of 210,000 people now. There used to be 170,000 before the war, but the town is growing. There has been and is no Japanese in the town so that people look at Mitsuru with surprise. His boss introduced him to everyone and they were very nice. He also

said that he was very happy to meet one of his white classmates from his school in Riverside. He became a member of the Baptist Church where the white friend belongs to. He was happy that the whites in the church welcomed Mitsuru and shook his hands. As long as he goes to church, it is good enough no matter which church he belongs to.
There was a home mission tonight at the Arita's house in the block 4. Suna and I attended. Rev. Yamamoto chaired, Mr. Itaya gave an inspirational talk, Rev. Yamamoto preached a sermon, an older sister of Arita made a speech for greeting, and so on. There was also gorgeous food. I have no idea how they found these food, but there was food like doughnuts or olives.

February 8, 1944 Tuesday

Mr. Mikami came to the office and told me that he wanted to hire Hirasuna, who once left the job as a dishwasher in the kitchen. But since all positions for the kitchen workers are full, he wanted me to register him as a gardener. After lunch Hirasuna asked me to apply for the work permit as a clerk in the name of his wife since he is officially on leave. I told him that I understood. It requires some arrangements in hiring people for the kitchen.

I went to the managers' meeting in the afternoon as usual. We discussed the workers shortage in the Agricultural Department. We decided that we should send people from each Block as many as possible. For conscription, we continuously receive a call for the health examination for several people. The number rose this week up to 100 including those in the Gila River Relocation Center in Arizona.

The Fire Department sent three people to warn us that a fire is prohibited after nine o'clock and a porch shade shouldn't be longer than eight feet away from the porch. I was requested to send one block representative to a meeting on the funeral for a deceased soldier of Camp 3. They said that we needed to establish a standard public funeral for the deceased soldiers as a precedent since the number of the funeral would increase. We discussed other things such as milk and fire insurance.

On the way back from the meeting, I picked up items I ordered such as medicines. I also went to the cooking school. I ordered a cake the other day. They said that 150 pounds of sugar that I gave them was not enough for a cake for 150 people. When I suggested 300 doughnuts, they said it was manageable. So I ordered doughnuts instead. They said they needed to turn many orders down because of the shortage of ingredients.

February 9, 1944 Wednesday

When I put some coals in a fire table and walked across a street to get a fire in a shovel as I have done for a long time, I suddenly felt pains on my hips. Since then I am having a pain all day and can barely walk. I asked Emma [Fujimoto's assistant in the manager's office] to go to the office. I also asked Mr. Tsuboi to pick up doughnuts which I ordered at the cooking school and cookies at the canteen. I appreciate their help.

I was busy preparing for the funeral [for a deceased soldier who used to live in the block 3] and doing other things. I couldn't do as I wanted to do because of the pains but I managed to go to the hall at seen o'clock. I saw that Rev. Ōmura, Murai, Muramoto, and Motono arranged the hall for the funeral and the hall was almost ready. On the invitation

and the newspaper, we said that the funeral would start at seven o'clock but it started at eight o'clock. We had all the people we needed for the funeral but there were only seventy people as opposed to 150 people we planned. Reverends who attended were Rev. Ōmura, Kuwano, Yamamoto, Koda, and Kokubun. Rev. Omura chaired, Rev. Kuwano read the bible, and Rev. Yamamoto made an opening speech. Condolences were presented by Mrs. Oka as a representative of the Women's Club, myself as a representative of the church, and Sanematsu as a representative of the guests. Mr. [Sawatari] gave a speech in appreciation followed by Rev. Koda's prayer. After the program, the guests were treated with 400 doughnuts. Each took four doughnuts but 120 were left over. Mrs. Ōmura gave these doughnuts to everybody as a gift so that I was slightly annoyed. We had six pounds of [cookies] left over and she passed them around without any consultation. I was very annoyed.

But anyway, the first section of the funeral was successful. Rev. Omura and I are satisfied as an organizer. [The funeral may be for Harada or for the deceased soldier]

February 10, 1944 Thursday

The pain is not severe but I still have a trouble walking. I went to the office but the work was not heavy. It was fortunate for me.

When I checked the mess hall, I had another consultation about the hiring of the kitchen crews. Mr. Mikami told me yesterday that he would quit within ten days after Mr. Hirasuna starts working. But when I talked with Mr. Yukawa, he said that Maeda should be put in the position. We did not reach any agreement.

Some of the soap bars that I purchased from the block money were left over. It is not enough to pass to all apartments and I originally intended to give a soap bar to those who lack of it. But it turned out that everyone needs so that I decided to give one bar based on the first come, first served. I felt sorry for those who came late. They couldn't receive one.

The wind blows and it is cold tonight.

A cold is widespreading these days. When I noticed, everyone gets a cold one after another. The class is only two thirds full. Kids are even sent to home because their teacher is absent. A cold is widespreading among adults. People like Katano and Takano Sanematsu have been resting in the bed for a few days. Those who are resting are Mrs. Nagasaki, Okazaki, Kubo, Mrs. Ōe, Yasuhira and a few others.

Hatsue [Sugi Hatsue is a family member of Fujimoto's wife] came and told me surprising news, which she just knew by a recent letter. She said that Mr. Kōhei Iwagiri [Fujimoto's relative on his mother's side in Japan] passed away in 1941.

February 12, 1944 Saturday

I found two big notices posted in front of the manager's office. Many people gathered to read what is written. I also went to see the notices because I worried what would happen. When I arrived, I saw one paper put across on the doors so that they didn't open. The other paper was put next to it. The notices were nicely printed. They were written in English. I waited Emma [Fujimoto's assistant in the block manager's office] to translate into Japanese. The notices were written by Nisei and about complaints on conscription.

It reads, “We are American citizens by the birth and given citizenship and school education. We practice American manners and customs and grew up in the same way as a white person grew up. Even though we look like Japanese, we have determined to fulfill our duties as an American citizen. On the contrary to our determination, we have been confined in a place like this and have been treated like an enemy alien since the war started. As we patiently endure this order, we are asked to perform duties as an American citizen this time. We discarded all properties as we were removed from our house. We demand the restoration of the abandoned properties, an immediate release, and freedom. If the government apologizes for their wrongdoings on the removal and confinement was a decision by the military and ask us to fulfill our duties, we would understand. However, the government issues no apologies yet. We do not understand their actions at all. We ask opinions on this issue from everyone regardless of generation.”

The mails were delivered in the afternoon again. As I made a tour in the block to deliver the mails, I missed the PTA meeting. The North wind blew and it was cold all day.

I was invited to a friendship party in the block 4.

February 14, 1944 Monday

Senior Nakanishi always cleans the recreation hall in the morning. I appreciate it.

Two people were sent from the Fire Department today. They were Shimazu and a new comer, Shinichiro Inoue. They said that they found no violation in the block and encouraged me to keep that way. It was only a greeting.

I took part in a selection of the councilmen. It seems all councilmen will be the experienced ones.

I received a letter from Yoshizumi. He made a round trip between [?] and the Heart Mountain Relocation Center[683] for thirty weeks. He described sceneries on the camp life at the Heart Mountain. He wrote freely what he heard of, what he saw, and what he felt in details, which shows Yoshizumi's personality. I enjoyed reading the letter.

I made an announcement about water at the mess hall. We will have water stoppage twice: first is between six o'clock in the morning on Wednesday 16th and noon on 17th: second is six o'clock in the morning on Monday 21st and midnight on 22nd. It is absolutely prohibited to drink water and take shower during these times. Laundry is allowed. Even one pound won't be allowed for chickens, dogs, and cats. The maintenance crews will put strong chemicals in the water tank to disinfect.

I made a *mochi* [rice cake] and invited Mrs. Doi of the block 5.

February 15, 1944 Tuesday

The wind never stopped since yesterday continued blowing all day.

Mr. Shimazu of the Fire Department came to warn that a porch of Mr. Katano's apartment won't pass the examination. He told me to notify Mr. Katano. I assume someone reported to the Fire Department. When I met Kimii in the evening, I consulted

[683] The Heart Mountain Relocation Center was located at Cody, Wyoming. It held people from Los Angeles, Santa Clara, and San Francisco, California; Yakima, Washington; and Oregon.
< http://www.densho.org/sitesofshame/facilities.xml>

with him about it. He suggested me to put a roof paper up on the roof and Mr. Katano and I took care of it immediately. I hope this won't be a problem.

I went to the managers' meeting. The Sanitary Department passed a notice regarding water. We discussed that the soap supply is not enough. In order to solve the soap shortage, we decided to order through the canteen. We will select two representatives from the block managers in negotiating with the canteen. We received the comfort articles from Japan such as 500 tanks of *shoyu* [soy souce], 27 packages of *miso* [bean paste], and medicines. We are still in a process of selecting officers to take care of these items. We need to speed up because the amount of *shoyu* is decreasing.

A call for conscription was arrived to many people from Riverside today including Sadao Matsubara [brother of Nobuo Matsubara], Motoi Murai, Kenji and Masao Nishimoto, and others. But all of the eligible Nisei are required to register voluntarily even if they haven't received any notice.

Mieko [Fujimoto's daughter] sent a letter in Japanese to mama [Suna]. It's been a long time. She said that the weather is warm over there [Des Moines, Iowa]. Miyeko is working in a white family for ten dollars a week. They let Mieko and Hideo [Mieko's husband] stay together at their house and offer food. Hideo will go to school in this semester.

February 16, 1944 Saturday

It is getting colder and colder this week. I don't know why. We need to burn four gallons of oil every night. We use a stove during the day, too. Because the overuse and

the bad quality of oil, our stove is not working well. I requested for the maintenance but their schedule is tight and no one has come yet.

Mr. Shimazu came and told me that he had a quarrel with Kimii. He is smart and never runs out of words to say. He looks like a person who always has a trouble with people whom he meets for the first time. I feel bad if their quarrel becomes serious because their quarrel is due to my suggestion.

Kibei Nisei [American-born second generation of Japanese Americans who had a school education in Japan] started writing a letter of complaint regarding the conscription to the WRA. They said that they wanted to send it today. A young fellow Fujii asked me to collect a signature from males between eighteen and twenty-seven years old in this block. I asked Noboru Takagi to do this and it won't bother me.

I attended a board members' meeting at the church along with Mrs. Ōmura [Issei reverend from Riverside]. Those who attended were Rev. Yamamoto, Amano, Tanigaki, Sumioka, Nakasuji, Ito, Yoshida, Mrs. Ōmura, Mrs. Iwanaga, Mrs. Tanigaki, Mrs. Arita, Mrs. [Naga], Mrs. Tatsuno, myself and a few others whom I don't know. The discussion items were not so important but it is good to get together constantly for deepening a friendship.

The weekly newsletter says that the home mission will be held in the block 3 but we decided to hold one at Ohashi's apartment in the block 4.

February 18, 1944 Friday

I distributed long-awaited *shoyu* [soy sauce] to every household in the block in the morning. Seventeen tanks were emptied for the block 13 and 4. Eight and one-third tanks were for the block 3.

Tea and medicines were delivered in the afternoon. One barrel of *miso* [bean paste] was allotted for the block 2 and 3. But it hasn't been delivered yet.

I went to the office in the morning and I was asked to make a report on the loss of Mr. Fukawa's shoes ticket. But I couldn't make the report because it required Mr. Fukawa's signature.

I made an announcement at the mess hall on the meeting tonight about the distribution of *shoyu* [soy sauce]. I asked to send one person from each apartment. I also made an announcement on the meeting on conscription of Nisei. I said it would be held in the block 21, apartment 5A. There would be a general meeting at the stage of the block from two o'clock today.

When I checked whether *miso* was delivered after dinner, I ran into the distribution of *shoyu* in the block. They said that *shoyu* was given equally to everyone including an infant to an adult so that everyone would receive a little bit more than one pint.

I held a meeting at the mess hall at seven o'clock tonight and consulted issues regarding the *shoyu* allotment. After listening to hundreds of opinions, we decided to count two children under fifteen years old as one adult in distributing *shoyu.* For distributing tea, we would count three children under fifteen years old as one adult. For *miso*, we would provide it at the mess hall. For medicines, the block managers should manage them.

February 20, 1944 Sunday

Mr. Nagai rash into the office at nine o'clock in the morning and told me excitedly that George Fujii of the block 27 was arrested by the FBI and taken to Phoenix at five thirty in the evening yesterday. He informed that a special block mangers' meeting would be held at ten o'clock. I was supposed to attend a mass at the church at nine thirty this morning but I happened to direct myself to an opposite direction. On my way to the meeting, Akutagawa, Ōnami, and Hamasaki joined one after another. We walked together.

Today's meeting was a special one. Masuda and Nelson [lawyers] presided. Mr. Masuda first explained the course of the incident and Nelson secondly gave us some warnings to the block managers. Kotaro Sakai asked a further question about the reason for the arrest of Fujii. His question was whether someone brought a two-page pamphlet on the conscription which he posted or a white came in the camp. We still don't know exactly why the arrest happened. But it is clear that the pamphlet was somehow brought to the Los Angeles *Examiner* and printed on the newspaper, which resulted in the arrest by the FBI.

I think that it wouldn't have created any problems if the pamphlet was just about request, such as he wanted this or that. But it was regarded sedition because he said that no one would comply with conscription unless a certain conditions were provided. It is against the law to instigate people.

The details will be provided by Masuda, who is going to attend his hearing at Phoenix.

February 22, 1944 Tuesday

There was a managers' meeting from ten o'clock in the morning. There were three whites. One was an assistant project manager, whose name I forgot but he was decided to attend it. Another was a person who would succeed the position. The other was Mr. Nelson.

Mr. Masuda went to the hearing in Phoenix yesterday and explained the progress. Since Deck Nishimoto was absent, no one could translate into Japanese so that I didn't understand many things. But anyway what Fujii did was considered as a felony. He would serve at least three years and might serve for ten or twenty years.

There will be a joint managers' meeting for three units from one o'clock in the evening at the High School auditorium. The council would hold a joint meeting.

I was asked to take care of many checks. The line for the window was long and reached to the street. There were around sixty people in line. I couldn't wait so long that I went to the post office and went to the coop office to cash Nakanishi's check. I stopped by [the canteen] later on but the line was still long or it was longer. I was about seventieth in line and finally reached the window. Then they told me that they don't have enough money so that they gave me twenty-two dollars and fifty cents.

A call for the physical examination [for conscription] was delivered to two people in the block. One is Mr. Yukawa and the other was a person named Fukuda, who just left the center.

I received a letter from Joji today. He said that he received the call for the examination and he was categorized 1-A [eligible for the military service]. Everyone receives the call

for the physical examination. It is a misunderstanding that all of those who received the call would serve.

February 25, 1944 Friday

It was cloudy all day and it rained a little in the evening. It's been a long time to have the rain here at Poston. It was said it's been ten years. Poston is a land of the Indians and they have lived here for many generations. Their house does not have such thing like a roof and there is only [?]. Because of the heavy rain, they are at loss and mummer that they have never seen a rain like this.

I didn't go to the office because it rained. There were no tasks to do anyway.

Mr. Nagai brought a form to put signatures on. It looks like the one Fujii [recently arrested by committing a seditions act] boy brought and I asked Noboru Takagi to collect signatures. Mr. Nagai [Issei leader at Poston] asked me to collect signatures from Nisei and I asked Noboru Takagi, but he turned me down asking me to find someone else. Then I asked Yukawa and he happily accepted the task. The form this time is a petition which will be submitted to President Roosevelt. I've heard that the content was not aggressive.

For any reasons or perhaps because of the rain, everything is damaged and all street are closed in downtown Los Angeles. It also snows twelve inches.

Ten of the young male and females in the block will leave on the coming Monday. Nisei will host a farewell party for them at the mess hall on Sunday evening.

Hino [Fujimoto's Issei friend from Riverside] came and asked Suna [Fujimoto's wife] to make a flower ring for a funeral. She turned his offer down since she was too busy to make flowers for the social club.

March 7, 1944 Tuesday

The managers' meeting was moved to ten o'clock in the morning since there was a funeral for a girl, Mamie Yoshida, at two o'clock in the block 42.

After numerous reports, we discussed Fujii's arrest. We decided to collect donations of 3000 dollars worth to hire a lawyer. Camp 1 is responsible for 2000 dollars and Camp 2 and 3 will collect 1000 dollars. Each block is responsible for fifty-six dollars. For a block with more than 200 people, sixty-five dollars was estimated.

The number of staffs working for the block manager's office has been seven but it was determined to cut two people. For my block, it was determined to cut 2.5 people. I claimed that I needed five people and I suggested appoint an officer to push for five staffs. The minimal staffing will be two janitors and one gardener.

A notice for physical examination [in preparing for conscription] was delivered to Hayashi, Koga, and others. I delivered the notice to Hayashi in the block 27 since he just recently moved from the block 3.

I held a block councilman meeting regarding the donation for Fujii's lawyer fees. This block is responsible for sixty-two or three dollars. The issue is how to allocate it to each person. Most of us were positive about using the block fund for the donation. We decided to take ten dollars out from the fund. Fujii is Nisei and the incident is about

Nisei. It is rightly to pay from the fund, which is a salary earned by Nisei's labor in the camouflage net factory.

March 2, 1944 Thursday

It was cloudy in the morning and started raining around ten o'clock. The rain was heavy in the afternoon. I am puzzled by the weather this year. It usually does not rain here but it is always raining. The rain started last night and it will rain forever. I cannot foresee how long it rains.

Mrs. Kurozumi asked for a permission to use a car in the morning. There is a funeral in at two o'clock tomorrow in Poston II. She told me that eleven people are going to attend the funeral from this block. It is required to submit a request to the supervisor two days before but I managed to get permission. It was worth spending time and efforts. I am glad that I worked with Yataro.

I had a dinner at home tonight because Mrs. Doi visited us to sew and the rain was heavy. Even though I ate the same food served at the mess hall, it tastes better at home.

I imagine how hard the rain will hit seventy-five people of all the units, who are going to Tule Lake.

The Council announced that no one will be conscripted from the relocation centers. This news confused many young folks and they kept asking me if it was true. I did not know what to say because I did not believe it. Any one with a common sense would not that it is a misinformation. But I decided to be cautious and inquired the office today. As I expected, it was a misinformation.

March 10, 1944 Friday

Sixty-five dollars for Fujii's court fee were taken out of the block fund.

It was warm all day. It was comfortable with one T-shirt as if it was a summer time.

Emma was felt dizzy in the office because of the heat.

I decided to take sixty-five dollars out of the Block fund and handed it to Matsubara in *Toseibu*. When I came back, I told Mikami, Nagai, Ōe and others that I put five more dollars because I was ashamed that the donation was too little for the population. They said it was all right. Ōe even said that I could donate ten dollars.

Human beings are animals which behave based on emotions. They agree or disagree each other depending on how well we did. Human nature is such a strange thing.

I went to the office with the documents. I bought stamps at the post office and sent a parcel, which was asked by Mrs. Hirakata. And then I went to the close allowance office to carry out what Mrs. Hirakata asked me to do. Her child turned eight years old in January and she wanted to receive three dollars as cloths allowances. They said they won't give her three dollars after July 1st.

Takuro Iseda has never mentioned about conscription but I learned that he finally received a call for the hearing. All of Iseda's family members have signed for repatriation. I wonder what Takuro would decide.

March 19, 1944 Monday

Suna [Fujimoto's wife] woke up very early this morning to go to hike on the mountain. She was looking for it since last night and stayed up late past one o'clock midnight to

prepare for a lunch box. She was till preparing for something then the following people come. Mr. Doi, somebody I don't know, Yokoyama in the block 2, Shie [Sanematsu], and Yukawa's kids came one after another. All left around seven o'clock. It is fortunately sunny and the weather was good. The air was warm and everything looked like especially prepared for them. In addition, there was no wind so it was a perfect day for hiking.

I attended the church at ten o'clock in the morning. Rev. Iwanaga talked about what the heaven was. The meeting was crowded. There were eighty-six people in the audience. Mrs. Shibata, President of the Women's Club [of the church or of the block], visited me at three o'clock in the afternoon. Sister Shibata[684] became a president after succeeding from Mrs. Kawahara. The purpose of her visit was to discuss how to communicate with a women's club in the block and issues on representatives. But Suna was absent so that Mrs. Kawahara couldn't accomplish what she wanted to. Besides these issues, Mrs. Shibata asked me to find a private nurse. I had also asked her favor on a troubled single male, Hideyoshi Hashimoto. She accepted my request.

Suna and others came back at six o'clock around dinner time. They looked tired since they walked a lot. But Doi was still energetic. He just left for the block 4 to watch *shibai* [theatrical play].

March 20, 1944 Monday

It was cold because the wind blew all day.

[684] Fujimoto refers Mrs. Shibata as a big sister in order to show his respect.

The power was down at nine thirty in the morning again. It happened in the block 24 last night, too. Since it was too dark, everyone came to ask for candles. I was bothered. But the damage was the most severe in the kitchen so that I gave many candles to Mr. Yukawa. I also gave one candle to those who were seriously in need.

I went to the office in the afternoon and demanded candles but they also were in need. They looked they were helpless.

I asked the Women's Club [of the block] to help collecting donations for the Red Cross and five people on duty tonight, such as Sanematsu, Kurozmi, Tanaka, Nagasaki, and Suna went out to make a round in our block. They couldn't meet all people in the block since the light was off at some apartments and no one was there. They said some apartments were left unvisited.

Mrs. Doi of the Women's Club came tonight and we discussed many issues. On the perfect timing Mr. and Mrs. Sakai of the block 42 came to my apartment for the first time in a while and we chatted for a long time. Since we haven't gotten together, there were many topics to talk about and our conversation diverted easily. But our favorite topics were the war, the Nisei conscription, the life at Poston, the Nisei marriage, and so on. We would never be bored of talking about them. At the end of our conversation, we talked about the church. As usual, we ended with talking about our experiences of faith. All of us have already reached the stage to know that everything can be solved if man relies on love from the true heart. When the conversation comes to this point, we agreed each other about it. We dissolved with wishing good health each other.

March 22, 1944 Wednesday

The wind blew today, too. I haven't seen Mr. Imai, who works as a gardener, for a few days but he suddenly appeared at the office. He said that he got a cold when he went fishing to the big river on Sunday and fell asleep on the bank. He came to work early this morning and watered the garden. It was good that we worked hard but he scared women who were washing there cloths. He told them that water would stop within thirty minutes. The women took his joke seriously and sent people to the mess hall [a dining hall] and each apartment to notify. Everyone started saving water. I thought it would be a big mess so that I went to the mess hall and each apartment to tell them that Imamura just made a joke and water wouldn't stop, and there was nothing to worry about. It was funny to see that people took such a trivial thing seriously.

Uncle Sugi [Chitoshi Sugi is brother of Suna, Fujimoto's wife] of Camp 3 visited us for the first time in a while. Unfortunately, Suna was away for attending an English class. He chatted with me for a while and left. He is still going strong.

I made a trip to the office today.

I announced that soap bars would be distributed in exchange with tickets today at the mess hall around lunch time. Emma was very busy in handling tickets in the afternoon. Even though only one soap bar would be provided, everyone rushed not to miss it during such time when everything is in short.

I received a letter in response to the request I submitted before. The request was to let the Okano to live together at Crystal City [one of the U.S. Department of Justice Internment Camps[685]]. The request was accompanied by 300 signatures.

The letter says that they received the request on February 28th and the request was granted. So that another letter would be sent as soon as the date of transfer was determined.

Masao Iseda [wife of Gyosuke Iseda from Riverside[686]] listened to this story and asked me to make a same request. I asked Nobuo Matsubara [Fujimoto's friend from Riverside] to make the document.

March 24, 1944 Friday

Ruth Takagi came to discuss housing yesterday. Today Mr. Nakamura came to the office and said, "We will move in after Takagi and sell everything. Please accept this request." Then Mr. Nagai [Issei leader at Poston] came to the office and asked what Nakamura said and how it was decided. I told him that nothing was decided yet and he just wanted me to agree his moving in. There would be no problems if his neighbors agreed. According to Mr. Nagai, there is a borrower-renter relationship between Tagaki and Nakamura. It seems that the housing trouble is accelerated by this issue.

[685] The U.S. Department of Justice Internment Camps aimed to house Issei males and females whose activities in the Japanese American community before the war are considered to be anti-America.
[686] The Iseda family from Riverside was broken apart because Gyosuke Iseda, father of the family, was taken to the U.S. Department of Justice Internment Camp in Crystal City, Texas.

I brought the document on the population survey to the administration office and got a new survey assignment on property. I immediately started working on the document. But I don't need to hurry because it is due at the end of the month.

Suna [Fujimoto's wife] went to the party to welcome Ms. Eycock's sister[687] at four o'clock. She came back in vain since it was yesterday.

Yoshizumi wrote me a long letter in reply. He wrote on the both sides for eight pages. It is one page longer than my letter to him. I was amazed. He said the farming is tough and doesn't make money. It isn't fair. In addition to it, the farm rent is getting higher because of the competition among Japanese. It was used to be twenty or thirty dollars per acre but is now seventy-seven dollars per acre.

March 25, 1944 Saturday

I worked on the property inventory for the government. I found several missing tools or things I didn't remember to buy, but it ended up what I though it would be like despite some unexpected changes.

I received a telegram from Joji [Fujimoto's son]. It says he would arrive late at night. He seemed to send the telegram from New Mexico. The telegram is, "HELLO TERE. WILL BE HOME LATE SATURDAY NIGHT. MAKE BED." It is funny to say, "Make bed." Since he will be here past midnight or one o'clock, I arranged his bed in the next door with Ben [son of a family who lived next door].

[687] Ms. Eycock is a white women and a missionary in Riverside. Long before the war, she helped Japanese immigrant their families in Riverside by teaching English and the bible. Sister of Ms. Ecock was a missionary and had worked in Japan.

A few days ago I asked Matsubara [Nobuo Matsubara is Fujimoto's friend from Riverside] to make a document to put 300 signatures on. The document is to request for the joining of the Iseda family [Fujimoto's friends]. Then Matsubara asked Tamaoka to make the document. Tamaoka collected 300 signatures on the document and brought it to me today. I was amazed how fast it was done. But I will collect some signatures from people in this block.

Suna went to see Mr. Ecock's little sister. She heard that Ms. Ecock is still sick and won't be able to visit here soon. When I wrote until here, I heard Joji coming in the next door. It is ten twenty. I asked him about his trip and [?] on his way to come here, but he went to bed straight with murmuring "I am sleepy."

I asked Ōe [Issei leader in the block] to go to the Red Cross meeting which I planned to go at one o'clock in the afternoon.

March 26, 1944 Sunday

I couldn't talk with Joji [Fujimoto's son] yesterday but he talked with Suna [Fujimoto's wife] for a long time later on. Joji woke up around one o'clock in the afternoon. I slept in this morning. I didn't go to the mess hall [a dining hall] for breakfast but I ate a little of food which Suna [Fujimoto's wife] brought for me. I attended the meeting at ten o'clock. Rev. Yamamoto talked on happiness. As usual, I collected donations with Mr. Hosaka. It was the last time for us to work together since Mr. Hosaka will leave the center on the coming Wednesday. There was a farewell party for Mr. Hosaka following the bible study but I didn't attend because I needed to collect signatures.

Iseda [Gyosuke Iseda][688] has already received parole and seems to come here in a few days. It must be true since both Shigetomi and Saito [Issei men], who just arrived here from Santa Fe agree on. But Masao [Gyosuke Iseda's wife] said that the letter handed from her husband didn't mention about parole at all and she couldn't believe it.

Anyhow 307 signatures were collected. I asked Matsubara to type the document as well as the notice of delivery. I was able to feel relieved finally.

Joji [Fujimoto's son] gained weight. He is quiet as usual and doesn't talk much even we haven't met for a while.

Mrs. Doi visited us and showed us many pictures. As Mr. Doi says himself, his family looks wealthy. The guest room of his house and the clothes people are wear in pictures can tell that. But family fortune can be result in anything and what matters is who succeeds it. So that people in the past selected a successor carefully.

2-29, 1944 Tuesday

It was sunny all day and a warm day. It was a busy day.

I made a trip to here and there for the conscription procedure for Ben Tsuda. I finally finished it.

I went to the canteen to exchange checks of Shibata and Nakamura. Taniguchi brought Arita's eighteen checks that I handed to him just before I went to the canteen in the afternoon.

[688] Gyosuke Iseda is an Issei man from Riverside and incarcerated at the U.S. Department of Justice Internment Camp at Cystal City, Texas. His family has been broken apart since he was taken by the FBI in spring 1942.

I attended the routine managers' meeting in the afternoon. Today's discussion did not take care of any important issues. But there were a few important issues. The conscription procedure has been changed. A map would be delivered. Sixty telephone booths would be set at Poston. The nearest telephone booths would be set in the block 2 and 4 on Unit 1.

There was a funeral for Mr. Takeiri of the block 4 at two o'clock in the afternoon. Since it overlapped with the managers' meeting, I couldn't attend. But Suna [Fujimoto's wife] did and sent a flower which Hirata handed us.

Yaeko Kawahara will leave for Chrystal City [the U.S. Department of Justice Internment Camp in Texas] at two o'clock in the morning tomorrow. I went to greet her but she wasn't at home. Suna went to greet Tsuboda but he wasn't there either. Later we found that they postponed the departure to one o'clock in the afternoon. I will be able to see her off.

I found a dark smoke coming out from the chimney of a male bathroom. I notified Yamamoto and he would come to fix it tomorrow. I visited Arita to give him money. But the alarm set off suddenly. Then I saw a fire in the male bathroom so that I immediately turned off a switch.

Marcy 29, 1944 Wednesday

I cleaned he recreation hall this morning. Mr. Tatsuno of the block 14 and I discussed the current issue and asked me how I am going to handle it. I told him that there is no such big incident here in the block 3. I might have to resign from the block manager and have

to close the office for a few days. In order to serve the people, I might work with them individually while the office is closed. I went to the office and submitted a resignation letter. It marked the thirty-second block among thirty-six blocks whose manager resigned. They told me that we will have a local council meeting today.

I visited Mr. Hamade of the block 14. He is a block manager. I received shrimps yesterday. I was supposed to go to the hospital to get a signature on a form for Mr. Hitomi's conditions. But I asked Joji [Fujimoto's son] to do this for me.

I attended the local council meeting at the mess hall from seven thirty tonight. There were twelve people including Katano, myself, Nagasaki, Oka, Arita, Imamura, Kohata, Nakanishi, Oye, Yoshida, Murata and Mikami. Regarding the resignation of the block managers, we all agreed to close the office for a while. However we need to continue working as a janitor in order to keep the camp clean. It is obvious that we are going to have inconveniences but we need to be patient.

There was a farewell party for the Okano family. They are going to the internment camp in Crystal City, Texas. The party has to be held at one's own discretion. I don't host it as the block's representative.

Mr. Oye needs to postpone opening a Japanese language class. No room is available.

March 31, 1944 Friday

I started working on the population survey in the block. I chose Emma Okazaki [Fujimoto's assistant in the manager's office], Joji Fujimoto [Fujimoto's son], Henry Yasuhira, and Joji Fukawa as survey assistants and started at eight o'clock in the morning.

The survey ended by nine o'clock but some people were missed or registered multiple times so that the check sheet went short. I went to the office to get more sheets and added them. I made one original and one copy and asked Emma to type.

In the weekly population report which I submit on Friday I always registered 220 people in the block but it seems that there are 211 people in the block as of today, four patients in the hospital, and seven people who left the center. The total is now 223 people. This is the definite number.

I announced in the block that they didn't need to go to work before ten o'clock because of the population survey. No one came to work this morning since they needed to come back for lunch.

I heard a bell for breakfast at seven o'clock today. I think they confused the date. It was one day early for Summer Time. Some people came to ask about the bell. The block manager might received complains.

Doi [Fujimoto's Issei friend] and Kuni came tonight, too. They chatted about topics that they have talked before. I am getting bored to listen to them.

I went to Yoshida's apartment tonight to see leathers of fox, links, dear, river frogs, or snakes. The fox far was the most beautiful. I couldn't be fine with Dallas in liquor.

April 1, 1944 Saturday

I felt early when I woke up this morning since the day starts one hour ahead. But the day starts earlier and it was already clear outside at seven o'clock.

Mr. Yasuhira came to the office at seven o'clock as I asked him yesterday. Emma [Fujimoto's assistant in the office] also came followed by Joji [Fujimoto's son], and Joji of Fukawa. They went to another round for the population survey as soon as it became eight o'clock. They finished by nine o'clock as we planned. I omitted writing [missing] since I did yesterday, which was one day earlier as it was supposed to be done.

It got warm and it was fine with only a shirt. It will get warmer and warmer everyday.

I planned to take a rest in the afternoon but people came one after another so that I couldn't take rest. In addition, mails were delivered in the afternoon again so I needed to open the office until two o'clock. Then I went out to deliver mails to each apartment. It was past three when I finished.

I heard the bell of the mess hall tonight and went to see what was going on. I saw that a meeting was held under Mr. Ōe's supervision. When I asked them what they were discussing, they told me that they were trying to restore *Gakuen* [the Japanese language school]. It seems Japanese came to attract attentions in such a place. Ōe is good at organizing a meeting like this. It is such a good thing to take care of the public needs.

April 7, 1944 Friday

Imamura suddenly appeared at the office this morning and he was standing against a branch. He said he got injured on his legs and asked me to call ambulance. He is the man of injuries.

Mr. Kawasaki of the block 13 came to the office with accompanying a young fellow Fujii[689] of the block 27. They bowed to thank saying, "Thank for the other day. We will visit each apartment to show out appreciation. But it would be great if you would send them our best wishes." Fujii is on parole and the trial will starts on the16th. Until then it is unsure what crime he will be charged.

Rev. Yamamoto came to informed me that there would be the church board members' meeting. I went to the office in the afternoon. I asked to cash Mr. Fukawa's check which is worth 350 dollars and Mr. Nakanishi's check which is worth 40 dollars at the coop.

I went to the church at two o'clock. We decided to rehearse for the Communion and choose two people from each district to serve. From the first district, we decided to send Watanabe and another person. From the second, we chose Sakai and Shigekawa. From the third, we chose Fujimoto and Hori. From the fourth, we chose Sagawa and Yamaguchi. We held a rehearsal with these members. The rehearsal didn't go smoothly because we didn't know what to do for a certain things. But we will be able to keep the good appearance and to perform well.

Eight members of the preparation committee were scheduled to meet at eight o'clock to prepare for the Communion. 250 seats were almost full by eight thirty and we brought extra chairs from the next room. At eight thirty, Rev. Shigekawa stood up and announced the opening. Rev. Kuwano read the bible and made a prayer followed by hymns as we always do. Then Rev. Shigekawa introduced Captain Kitachi. We moved to the Communion. It was past ten thirty when everything finished.

[689] George Fujii was arrested by police for a seditious act [when]. Fujii thanks Fujimoto and others because the court fee was donated by people at Poston.

April 9, 1944 Sunday

I woke up at six o'clock in the morning and attended the Easter service with the family. Joji [Fujimoto's son] came with us. I needed to go one hour earlier as a preparation committee member, but I arrived there a little late. Other members have already started the preparation. It was crowded and cold in the morning but it started raining at seven thirty. Young people left one after another at the end of the ceremony and only half of the people remained until the time when coffee and donuts were served. There were many people who got baptized today so that it was good that the ceremony ended before the rain became severe. I threw left over coffee away and gave doughnuts to everyone. I wet to the High School auditorium at nine o'clock in the morning in order to prepare for the meeting. The auditorium was packed by the opening at nine o'clock. Rev.Yamamoto chaired and Rev. Ōmura preached a sermon. After Rev. Koda's announcement, there was the rite of baptism for six people, which was comprised of five women and one man. The donation was asked in the general meeting but we were able to collect a large sum of money.

April 10, 1944 Monday

The school supervisor came to the recreation hall. He cleaned dusts and food scattered in the room and remove toys left on the shelf. When I asked if there were problems, he told me to warn the kids of the language school to clean the hall after they used it. Emma went shopping in the afternoon. After I consulted with Katano and Ōe about how to

collect donations for Rev. Mitani's departure,[690] Mr. Nagai told us that the donations should be under the council's supervision. He said that the council would deliver the decision today so that we should wait for the delivery until tomorrow.

I went to the office. I made several announcements on the sewing school and dry cleaning. For dry cleaning, I said that the office would open in place of the former shoe repair office in the block 28. I also advised everyone to bring the exchange tickets to the canteen while they are still valid within three months between January and March 14th. The coupons are only valid when redeemed with 5 dollars.

It is scheduled that the ambulance arrives for Mr. Imamura but it didn't seem to be coming after a while. I made Joji [Fujimoto's son] to make a phone call but it didn't come at last.

Mr. Nishimoto didn't receive a check from the Education Department this month again. When I asked the Welfare Department, they told me to consult with an assistant for details. So that I went to the public assistant and found that the procedure was behind the schedule for payments between February and March. They said the check won't be issued within this month. After negotiating with Ms. [Chine], she said, "Since it is our fault, we will raise his salary with one dollar and forty-five cents. His new check, eight dollars and twenty-five cents, will be issued next month." She asked us to understand.

[690] Rev. Mitani hopes to reunite his family at the internment camp, Chrystal City Texas.

April 11, 1944 Tuesday

The managers' meeting was scheduled at nine o'clock in the morning. As soon as I opened the office, I prepared the stove and left to do chores. It was cold this morning. Vaccination was supposed to be offered on Thursday but it was moved for a later day for the hospitals' conveniences. For the farewell gifts for Rev. Mitani's family, the council held the plan back because they have different arguments. But we decided that it should be fine if the donations were made voluntarily by friends or individual decision at the managers' meeting. The council decided the term of a Block manager as six months and announced it on the newspaper. But we concluded that the council does not have any rights to influence the Block managers' actions or to force regulations upon us. We rejected to accept their decision. They completely lost their face in the public. When such an incident takes place, I worry if there naturally be conflicts between the council and the block managers and we will go against on every single issue from now on.
The Agriculture Department called gardeners of the Block but I declined the request since Mr. Imamura is injured.
Suna [Fujimoto's wife] asked Ms. [Chine] to write a letter in response to a white family, who took care of Miyeko [Fujimoto's daughter] in Flagstaff, Arizona.

April 13, 1944 Thursday

I cleaned the recreation hall with Mr. Ōe but we were still warned on the use of the hall. While I was away from the office, the Junior School supervisor came and said that the

Japanese language school was allowed to use the hall but be sure not to draw graffiti on the black board or not to displace items in the shelf. It is bothering.

Mr. Ōe and Mr. Katano collected donations for Rev. Mitani yesterday but they went out to collect donations again today. They collected donations from a few apartments today and brought money to Mr. Yanamoto, the block manger of the block 11. He said that there was eight dollars and eighty-two cents. I finally greeted Mrs. Mitani for her departure.

I came by Mr. Kawaguchi's apartment regarding the sewing machines. Since he wasn't at home I asked Mr. Aoki instead.

A white person, [Spnswik], who is in charge of the stock room came to notify that 200 pounds of sugar was stolen. He said that someone purchased ten pounds of sugar for two dollars and forty cents and asked me to let him know if I find out who did this. I told him that I would. If it is true, it is disgusting.

I attended a special block managers' meeting in the afternoon. Mr. Okabe asked me to send more gardeners to the Agriculture Department. I sent ten gardeners this week but Mr. Okabe wants more. I argued that the block wouldn't function well if we sent more gardeners. After numerous opinions were presented, we finally decided to send more workers only during the harvest season. The trouble issue, the term of a block manger, became a huge issue because the council made an announcement on the newspaper. That is why we had a special meeting today. We concluded that it was beyond the council's responsibility. We set the term as a year and we will stay in the office until January 6th next year.

April 18, 1944 Tuesday

Mr. Nagai [Issei city council] came to the manager's office this morning and notified me that he would resign. Then he asked me to inform the public. When I consulted with [Deck] Nishimoto, he told me not to worry about it. He said, "The issue was settled yesterday already. Nomura will remain the position, too. The *toseibu* still doesn't know about it so I will tell them now."

I attended a mangers' meeting at nine o'clock this morning. All of us felt that it was too early to gather at nine o'clock so that we decided to delay thirty minutes from next time. In responding to the leave of Mr. Kawaguchi, who was in charge of the sewing machines, the supervisor's office suggested us to hire a white handyman from Parker or somewhere else for fixing the sewing machines. We thought that it would cost two dollars an hour but we agreed that it would be only option we have. We will direct the public to find an available sewing machine themselves anywhere in three units while the sewing machines of the block were fixed. There are twenty-two sewing machines at Poston.

The next issue we discussed was the luggage of those who departed for [the U.S. Department of Justice Internment Camp at] Crystal City, Texas. It is scheduled to ship the luggage at eight thirty on Thursday. We decided that a person should go to Parker for watching the luggage and the person should be selected from the block whose residents went to Crystal City. I need to find someone since Okano will leave.

The WRA budget between last July 1st last year and June 30th this year was 48,700,000 dollars but the budget until June 30th next year is 40,100,000 dollars. Gerome center [the WRA Relocation Center at Gerome, Arkansas] will being closed, the budget is for nine

centers. I think that the same amount wouldn't be necessary since there are only nine centers. But in considering the rise of prices these days, it will become more and more inconvenient for us to live here.

April 19, 1944 Wednesday

The wind blew this morning and it was cold until around nine o'clock. As I turned on the stove, many people came to warm up. Mr. Kinroku Inao notified me that he moved in place of Max Takagi.

Mr. Jiro Takada told me that he wanted to borrow [?] after Okano. Then Mr. Oye consulted me about it and it was decided that [?] would be rented to the Japanese language school.

Sanematsu and Joji [Fujimoto's son] were taken to the river bank by Tsuboi to cut trees in the afternoon. As soon as Joji came home at five o'clock, he received a telegram by [the U.S. Army regarding conscription]. It says that he should join the army by 20th so that he started the paperwork in the leave office immediately to depart the center tonight. They said that the application for the leave tonight was already closed. Joji [Fujimoto's son] told me that he applied for the leave tomorrow morning at four o'clock. I immediately went to the mess hall to order a lunch box. Everyone accepted my request generously. They filled a basket with oranges and other fruits.

People in the block kindly came one after another to greet him until they left. Then Joji was given five dollars as a farewell gift. I guess it was prepared under Mr. Oye's

guidance. Suna was making *manju* [cakes] but stayed up late until one o'clock to greet guests.

April 22, 1944 Saturday

Mrs. Arita came to the office this morning and asked me to call ambulance for her child, Masako, who broke her legs. She made an appointment at the hospital.

I report the office that Mr. Imamura's work card [permit] would be issued by the Agricultural Department. The document was ready yesterday but I corrected mistakes so that I couldn't turn it in yesterday.

I brought pesticide for aunts.

I found Suna's [Fujimoto's wife] name on the listed of the Red Cross's delivery notice of letter from Japan. I sent Momoyo [Fujimoto's daughter] to pick up the letter. The letter departed Tokyo on August 27th last year. The sender is Iwagiri [Suna's relative] and the content is the following:

"People are exhausted. Wait for your reply. Kihei and Tomoo died. We are alive." I knew that Kihei died by reading the letter that was sent to Uncle Sugi before but didn't know about Tomoo. I think he died after Mr. Kihei. The letter also says that Hiroshi passed the entrance examination for a music school and has moved to Tokyo.

There was a home mission at Mr. Nagasaki's apartment in this block tonight. Since we are going to celebrate Katano's baptism, many people gathered and it was beyond our expectation. There were twenty-five people. Nagasaki chaired the meeting, I read the bible, Rev. Iwanaga made a prayer, and Okazaki and Suna gave a speech to inspire

people. After Rev. Iwanaga preached a sermon, tea and sweets were provided. We dispersed at eleven o'clock. It was a big feast.

April 24, 1944 Monday

The wind was extremely strong and the cloud of dust was thick all day. It was hard to walk. We had to cancel the movie showing.

I watered the garden in order to substitute Imamura, who is a gardener of our block 3.

Mr. Nagai came to the office and told me to submit a doctor's note to Mr. Okano to prove Mr. Imamura's condition. Otherwise the Agriculture Department wouldn't stop asking the block to send volunteers for three or four days a week in order to harvest. Mr. Nagai also said that Mr. Gyosuke Iseda is on parole and would come back to Poston for a while. He will be transferred to Tule Lake after spending three or four months here. He suggested me to get consent from Mrs. Iseda.

I took Masao [Iseda] to Mr. Nomura's office and told about Iseda's transfer. Mr. Nomura told us that Mrs. Iseda had to submit a request to the Welfare Department for the transfer to [the U.S. Department Justice Internment Camp at] Chrystal City, Texas. I went to see Ms. [Chine] to consult with to prepare.

I went to the hospital to get a doctor's note. But they told me that the doctor's note won't be issued if a patient was present. On the way I stopped by at the coop office and received cashed checks which I deposited the other day. I immediately handed 350 to Mr. Fukawa dollars. This money was paid by Mr. Shimokubo. I gave forty dollars to Mr. Nakanishi.

I wonder how Mr. Oye collected five dollars as a farewell gift for Joji [Fujimoto's son]. I regarded it as donations from the block and I gave Mr. Oye five dollars.

April 28, 1944 Friday

I cleaned the recreation hall this morning as usual.

Mr. Nagai came to the office and asked me to make an inventory for the Spanish Consul. What he needs is the name of American citizens, both men and women, in the block. It's due on Monday. Another task he gave me is to get a signature form, which would be handed to Mr. Head, the project director. Senior citizens are subject for this signature form. It seems the Poston City Council is bored and has enough time to make plans. But they keep everything to themselves.

I went to the office and explained what is missing on the inventory.

According to somebody who listened to the radio this morning, Lieutenant Colonel Knox died for disease. If this is true, America would have been damaged severely. But the American naval power at its best level won't be superior to that of Japan so that the results will be the same whether America has a competent leader or not. It would be better for a great leader like Knox to die before America faces a complete defeat.

I attended a lecture on the Johannes by Rev. Takeda of Camp 3. The hall was packed. On the contrary to the regular sermon, many people attended. It was as popular as the bible study. I am amazed how it was possible to accommodate such a large audience in the hall. Christians and reverends of Camp 1 attended and they were impressed.

April 29, 1944 Saturday

While I was still in bed, Mrs. Arita came to the apartment and asked me to call a car for her to take her children to the hospital around seven o'clock. I immediately went to the office, waited for a while for the office to open, and called an ambulance. The ambulance came around nine o'clock.

I received a phone call from Mr. Sakai of the main office. He told me that the Agriculture Department would pay by 21st. He asked me whether it was fine and I told him it was fine. I need to find other ways to be able to work next month, but I will be fine.

It is the day of *Tencho Setsu* [Japanese emperor's birthday]. There must be a big feast in Japan. If the war didn't happen, Japanese in America would have been celebrating together. But I think we need to refrain from celebrating for such an event since Americans would be offended.

I wanted to go listen to a lecture on the bible but Hino is here and I need to finish the list of the name of Japanese nationals in the Block.

The block 4 is crowded with people since there will be a *shibai* [theatrical drama] tonight. Issei people around here must be there since there is no noise. People go to an interesting event without being asked and form a crowd as if it was a market.

April 30, 1944 Sunday

Everyone seemed to sleep this morning. They stayed up late last night to watch *shibai*. It is a quit morning.

Rev. Iwamoto preached a sermon this morning. He talked on face and faith. He talked smoothly and interestingly but the story itself was simple. Then Mr. Amano talked. He just came back from his trip to the East Coast. He said that the Japanese resettlers in Chicago made a relatively good life and a good relationship with the white people. He also said that more Japanese would be able to resettle in Chicago and confirmed that Issei parents wouldn't need to worry about their children in Chicago. It seems the presentation like this was scheduled in advance and Ms. Chine attended the mass.

I couldn't attend the lecture on the bible by Rev. Takeda of Camp 2 at two o'clock.

Suna [Fujimoto's wife] went out in the afternoon. Suna had a plan to craft a bird and to visit Ogawa in the block 4 and Nakabayashi in the block 5, who were called for duty and would leave tomorrow. What she told me after coming back, they were still not sure when they would join the army yet.

In order to make the list of Japanese nationals, I checked Japanese nationals in the block for the Spanish Consul. There are 91 people.

Mr. Doi visited me as usual and talked about Okubo as usual. He also showed me pictures of Okubo, which he obtained recently.

May 2, 1944 Tuesday

I got a hair cut. I asked Mayeda to give me a haircut this morning. The managers' meeting was delayed a little because of it.

Since I was late for the meeting, I don't know all items discussed today. One of the items is that the truck drivers are having troubles recently. Some kids were injured yesterday

when they were playing on streets. We need to let parents know about it. Another item is that text books are in short because kids take them back home. Parents should make sure that kids return the textbooks to school. I need to make another announcement on gasoline. The supply control will be imposed from this week so that two gallons will be provided each week.

I was notified that four mops haven't been delivered yet. We ordered them the other day. Fry spray will be supplied two gallons. We will have no soap bars from now on. The canteen didn't take our order because the trade is illegal. If we are caught, we will receive loose fifty cents for each soap bar. It is a violation of the commercial laws. Another reason is that Camp 2 and 3 still have some in stock so that they don't consent on the request. Just like the block managers, the canteen should serve the need of the residents and to serve is their responsibility. The attitude of Camp 2 and 3 is unacceptable. They rejected the request just because they don't need it, which is self-centered. We won't tolerate their actions, made without any sympathy to others.

We have suggested Tom Sakai to resign but he remained in the position because no one was available to succeed him. But Mr. Kawashima is our best candidate and finally agreed to serve. He will be a supervisor from today.

May 4, 1944 Thursday

I had a help of Inukai again for cleaning the recreation hall today. I was asked by [?] to check Mr. Rokuhei Shibata's salary for March, which is still unpaid. I also told [?] that I

would check why a notice of time shortage was delivered to three young men, Fukawa, Koga, and Emoto.

I received questions on *Tango no sekku* [a celebration for boys on May 5th] for boys and girls, the athletic day, and other events. I told them to ask the guards and the Women's Club.

As I checked the records of Shibata and the young men with the payroll office, the young men have working time in short. Shibata worked 200 hours but his salary wasn't paid yet.

I also confirmed that Mr. Nishii's clothing allowance was included in eight dollars and twenty-five cents, which he received from the public assistance office.

I got nine kinds of medicines for the first-aid kit of the mess hall [a dining hall] from Ms. [Lloyd?] of the Sanitary Department.

I also asked her about the intake of Mr. Inukai. Finally I exchanged documents with the office. I was busy.

I have known that Nakamura and Watanabe would leave on 9th for seasonal work but didn't know about Maeda's leave for seasonal leave. I came to know this news when I overheard a conversation at the mess hall. People gradually started leaving for seasonal work recently. There is a reason why I was not aware of it. The less people have and will leave for seasonal work from this block compared to other blocks. It seems nearly seventy or eighty people are leaving everyday. It is the purpose of the leave to decrease the population at the center.

May 5, 1944 Friday

I cleaned the recreation hall this morning.

I went to the supervisor's office and submit a population survey of 220 people in the block and a request for the purchase of shoes. I wasn't sure how to report on the employed and the unemployed between the age of fourteen and sixty. They told me to categorize them either as students, disabled (or unable to work), or employed. Women who are wives and have no jobs should be called housewives. Those over sixty are not required to fill out the form.

I cashed a check [Tunezou] Ono, who is currently hospitalized.

I received a letter from Charles [Mitsuru Fujimoto, the second son]. It's been a while to hear from him. He said that he works hard and was doing well. But he will stop [hutching] chicks in May. Many orders are coming by June usually but this year is different. He passed the conscription exam as 1-A [eligible for the service] but he hasn't received any notice from the military regarding conscription. He said that he is coming here before joining the army.

There was a home meeting at Mr. Itaya's apartment in the block 4. Rev. Yamamoto and Rev. Iwanaga were absent since they attended a farewell party for a block manager of the block 36. It was fortunate that Rev. Iwanaga attended the meeting and preached a sermon. There were eighteen people. Mr. Itaya chaired, I read the bible and made an opening prayer. After the meeting, teas and sweets were served as usual. We heard interesting experiences of Rev. Iwanaga. We spend time without noticing and it was

already eleven o'clock. A home mission is beneficial [not only for missionary but also] for socializing.

May 14, 1944 Sunday

It was a Mother's Day and there was a joint meeting at the High School Auditorium. Rev. Koda chaired, Rev. Kuwano read the bible and made an opening prayer, Rev. Iwanaga preached a sermon, followed by the announcement by Rev. Koda about the baptism for four or five people at the Colorado River later on. He also said there would be other baptism later today. Compared to the Easter, there were many people who became Christians today. It is a great thing to happen.

I received a letter from Mr. Chotaro Ito [Issei man from Riverside], who just moved to Chicago. He wrote me about the outside world in detail. He says that as the prices are higher than Riverside as the wage is higher. For example, one package of *tofu* is twenty-five cents, one pound of bean sprouts is twenty-five cents, one pound of *daikon* [radish] pickles is thirty-five cents, and one bed room apartment is between fifteen and twenty dollars per month. The wage varies depending of what kind of work it is. His son works at the Anderson Hotel and makes thirty-five dollars a week. There are 300 Japanese employees at the hotel and the all employees including all races are more than 1000. He says that there are many hotels like this. He wrote details, which is not what he usually does.

Mr. Doi visited and took Okubo with him to my surprise. He [Okubo] just came to the center a week ago. He didn't say so when he came here but I just sensed. I heard what

the Heart Mountain [Relocation Center in Wyoming] is like. He said that many people from Riverside were interned at Heart Mountain.

May 21, 1944 Sunday

We had a celebration picnic for the second year at Poston. As I expected, I was very busy since the morning. I asked ladies to go to the mess hall and make ticket for a lunch box. Mr. Oye wrote a name on each ticket and I distributed the tickets to each household in the block. I asked the block councilmen [representative from each household in the block] to go to the picnic site. By ten thirty most of people had arrived. I was a bit surprised to lean that the people at the mess hall were not going to help us but fortunately I had eight or nice ladies to help me set up. During the picnic, I though I would have to give a speech but there was no time for it. The speech is not necessary because we gathered to eat and play. Had I given it, no one would have listened to it. After lunch time, we started playing games but no one was trying to take charge. When I started to worry about it, Mr. and Mrs. Oye stepped in and took care of it. I was glad that Yasuhira, Takemoto and Shigeru Tanaka took care of races. I brought water many times since it ran out quickly. As I look back, I was very busy around eight thirty in the morning, but it was worthy and I am satisfied. Everyone had a good time. Some people asked me to hold a picnic in fall because they have not been able to have such an event since they moved here.

I am grateful to Mr. and Mrs. Oye. They were willing to help and enthusiastic. I cannot thank them enough. Thanks to them, the second year celebration was a success.

May 23, 1944 Tuesday

Imamura came to work for carpentry early in the morning. I worked for a while in the morning with him but left for the managers' meeting.

Regarding the toilet paper shortage, I made a request strongly but other managers' experience the same problem one after another so that the issue became more serious. Then we moved on finding which block lacks of toilet papers. We discovered that more than half of the blocks are having a shortage of toilet papers. We decided to balance the shortage and excess among the blocks. We will move take toilet papers from the blocks where there are some in stock to those where there is none.

Mr. Kawashima requested to fine his successor since he would leave the center before being conscripted. We spent time for deciding how to select a next supervisor. We finally agreed that we need two supervisors because since the workload is not manageable for one person. Two people will be in charge of supply and office management individually. In order to select candidates, we choose officers for negotiation. It was another problem but we decided one must accept the responsibility one selected as a negotiator and had Kawashima supervisor to appoint one. Then I was selected as one of the officers. I started negotiations with Kakuda and almost received his consent. Immediately after the meeting, I went on to negotiate with Mr. Nishimoto. He wasn't positive about the offer but six of us asked him. Among six of us only Murakami talked. I was able to say, "Please take the offer." There was a movie showing tonight.

June 1, 1944 Sunday

It was more than cool this morning. I felt cold a little bit. It is no wonder why I saw some people are wearing a sweater today.

I still have a pain on my hips and some people visited me to comfort. I deeply appreciated.

Hino and Iseda [Fujimoto's Issei friends from Riverside] also visited me last night but I wasn't in the bed at that time. I felt uncomfortable because they saw me as if I was fine.

[Gyosuke] Iseda[691] told me that he came to consult where to work. I was thinking to work in the office of a white person, whose name is French. He said that he actually got an offer to become a manager of the office of employment. But he hesitated because Mr. Oye, whom we all respect, has been working there and expected to be promoted to become a manger. Iseda considers what if his employment would cause a trouble with him. It will be uncomfortable for both of them to see each other as a neighbor when they have a trouble at work. He also thinks that Mr. Oye will have a better relationship with Mr. Nagai if he becomes a manager. I was impressed by Iseda's consideration. He made a good decision this time unlike what he must have done.

Mr. Matsubara [Fujimoto's Issei friend from Riverside] visited tonight and asked me about the relationship among Iseda, Oye, and Nagai. I told him what I have seen. I am not sure what was convenient for them.

[691] Gyosuke Iseda was paroled from the U.S. Department of Justice Internment Camp at Crystal City, Texas. He had been held here since he was arrested in spring 1942.

June3, 1944 Tuesday

I went to the main office again and got a [light glove]. Five gallons of spray oil were delivered and one and quarter gallons of [pure] chemicals was delivered.

I went to [Mochida]'s office as I did yesterday. I picked up a notice form the WRA regarding Gibson. As I read it, the letter was almost the same as what I received from Gibson. An officer will come to the office within two weeks and I was suggested to be prepared for it [with Gibson]. I submitted my opinions.

I received a letter from Joji [Fujimoto's son]. To my surprise, he received a response from the WRA. He is on training and seems to practice hard. He wakes up at four and continues training all day. It is the best training for him. It is important for him to be prepared by disciplining his body and mind. I hope he will be a man after a few years.

Hino came to tell me that he delayed his departure for seasonal work for six months. He said that everyone suggested him to reconsider and he couldn't find a work yet. He would wait until his wife delivers their baby. I told him that his wife and friends would be happy with his decision now.

It seems all *Issei* in the Block went to the Block 4 for *shibai* [a play], which is visiting from Camp 2 tonight. The public bath is quit. Suna watched it for a moment on her way to see Sumiko.

June4, 1944 Sunday

Divorce and remarriage of Issei

June5, 1944 Monday

I need to send Imamura to agricultural work today. I woke up early and went to the sough side of the block 14, where we decided to meet past seven o'clock. When I arrived, five or six people were there already. The Agricultural Department picked us up at seven thirty on time.

Mr. Okabe of the Agricultural Department told me that he would visit me but he didn't.

Yukawa is looking for a cook who will replace Kohata, who will leave the center tomorrow.

A turtle soup was served at the mess hall [a dining hall] tonight. It was a treat from Mr. Shozaburo Arita. I knew about it but passed it. Sanematsu [Fujimoto's friend from Riverside] took a jar full of soup back home. He perhaps tries to give it to Ben [son of the Sanematsu]. It's love of parents. He always tries to feed carrots and other nutritious food to Ben. But I wonder what Ben would eat when he got older. If he starts eating these foods at such a young age, he would have trouble finding better food. I feel sorry for Ben.

Most of people in the block went to a movie showing in the block 21. Suna went to Sumiko's [Fujimoto's daughter] apartment to sit her baby since Sumiko and her husband wanted to go to the movie.

The *Utah Nippo* [Utah Daily Newspaper] only reports what Japanese would be happy to read. It says that Japan was successful in surprise attack. Japan let the American army to land on an Island in the Pacific and initiated an attack when the enemy gathered. It says

that the Japan radio proudly announced that the American army lost eight fleets, twenty-eight flag ships, and 8000 air crafts.

June 6, 1944 Tuesday

There was a managers' meeting from nine thirty. But I left before nine o'clock because I had chores to do, such as deposit checks, purchase stamps, and so on.

The City Councilman, Mr. Minoru Okamoto, made announcements at the mangers' meeting this morning. One was about Poston. He said that no transfer would be made in this year but he was sure that people at Poston have "three choices"; the first choice is to leave for a new place for resettlement; the second is to resettle in California, where most of people used to live; and the third is to repatriate to Japan. He said that every individual would be required to make a decision. In addition, he said that ten relocation centers would be reduced to three centers. I doubt that things would proceed as Mr. Okajima explained. [Duncan] Mills [WRA Director at Poston] might have just implied what the WRA is considering. I think that the plan is not a definite one and it is too early and irresponsible for the managers to say such things publicly before we confirm the information with the WRA administration.

I will suggest the Women's Club to hold a graduation party for celebrating the high school graduates. There are seven high school seniors in our block. I wonder if it is made true.

There will be a memorial ceremony at the mess hall [the dining hall] tonight in remembering Mrs. Nishii. Two yeas have passed since she died. Buddhist Priests Mr.

Nagafuji and Mr. Mastuoka were invited. The memorial service started at eight thirty and continued for a long time. It adjourned at eleven o'clock.

June 8, 1944 Thursday

The wind blew from Southwest strongly and it is still blowing at night.

The members of the Women's Club came to ask suggestions on how to prepare for the graduation party for high school students. Emma helped me advise them but it was difficult for old people like *Issei* to find what young people might like. I suggested them to give a speech for celebration and gave them an outline. But I told them to plan the party as Nisei would like and let Nisei to make a plan. I guess responsible people like Emma [Fujimoto's assistant in the block manager's office] or Ben may be good for a leader.

I decided to give ten dollars from the block fund and to collect fifty cents from parents. I suggested the women's club to collect donations.

The wind raged across the center all day and dusts came in the apartment. Emma looks sick because of the dusts. I told her, "Ms. Emma, no one comes even though it's still three o'clock. Why don't we close the office and go home?" She happily went home.

Matsubara came. He told me that he would restart *Bungei* [literature magazine at Poston, called *Poston Bungei*] and he would become an editor-in-chief. He asked me to advertise and find subscribers. He also asked me to find someone who could contribute his or her work. Mr. Nagai came and …[the sentence is not complete].

June14, 1944 Wednesday

The wind blew from South all day. Thanks to it, it was cool.

Emma went to the sewing school in the morning as usual.

I received a letter from Joji [Fujimo's son]. It seems the military training at school is hard. For a person of untrained body like Joji, such training must be especially hard. Joji has been at a school without trying tough matters and dislikes exercising. He dislikes *kendo* [Japanese fencing]. I can't think of any Japanese who doesn't use one's own body. Not only for the army, but also for himself it is good to have physical training at school. What makes a man is to train the body and the mind at the young age. No true human beings can be made without efforts

I saw Tanaka was busy preparing to welcome his daughter and her husband and two of their friends from the Granada Relocation Center [Amache, Colorado]. He lives across the street. Mitsuru [Fujimoto's son] also left yesterday for Poston but he will arrive one or two days after the scheduled date.

Many people gathered in front of Mr. Mochizuki's apartment and made noises. When I checked, boy of Tozumi of the block 2 was lying on the ground with bleeding from his head. Takemoto immediately took him to the hospital. I heard that a girl, Sumiko Imamura [she is not Fujimoto' daughter], hit him with a stone. I was surprised by the aggressiveness.

Four people arrived from Amache [the Granada Relocation Center] at Tanaka's apartment across the street around midnight. I can hear their cheerful voices.

June20, 1944 Tuesday

It was slightly warm today but it was not bad.

I attended the mangers' meeting at nine thirty in the morning as usual. [Deck] Nishimoto sat on the chairman's seat for the first time and led the meeting. He used Japanese all the time and it was helpful for *Issei*. Most of Nisei young fellow who were chosen for a block manager are *Kibei* [the second generation who were educated in Japan]. Even though some are not *Kibei*, they all understand Japanese. There is no problem in using Japanese at the managers' meeting. We needed to refrain from using Japanese when Nelson was the chairman. But all people were Japanese today. It is convenient for me, but at the same time, I might lost a chance to lean English.

Henry came to greet me because Yasuhira and Hirazuna would leave the center at seven o'clock tonight. I went to see them off. 125 people were leaving today so that there was a big crowd to see them off. Among 125 people, included were conscripted soldiers. They got on a bus instead of a truck. It is a fair treatment for soldiers.

On the way home I dropped in at Mr. Sasuga's apartment to discuss the hiring of Japanese language teachers for *Gakuen* [Japanese language school]. According to Mrs. Sasuga, he hasn't decided yet. But he will look for candidates in case a current teacher quits. I asked if I nominate myself for the position.

June22, 1944 Thursday

It would be an exaggeration if I call it cold but it was cool and I put on my sweater by ten o'clock in the morning.

Mr. Toraichi Yamamoto knocked the door before I got up. He came to greet me before leaving the center. He handed me his address and asked me to send him about 200 dollars of cash, which he would receive as a check. I told him it was not possible.

Suna [Fujimoto's wife] went to see off Mr. and Mrs. Inao and Yamamoto in the morning but she came back after a while since they didn't seem to leave soon. As I heard from her, their departure was delayed until two o'clock in the afternoon. I was surprised how long they had to wait. I think the gate must have been too crowded by people who were waiting to see their friends and family off.

The *Los Angeles Examiner* reports that 90 American ships, both small and large, were hit by Japan and sunk. A group of single males was very happy to hear this news. I think that it is still unknown whether the news is true or not. But the paper says it was a public announcement made in Japan. It also says that among 90 ships were included flag ships, cruisers, and destroyers and that the American navy was severely damaged.

The *Poston Chronicle* reports that only fifty Nisei showed up among 100, who received an order to make the oath. Because of the way the newspaper reports, it is unclear whether fifteen draft resisters were included in fifty people who took the oath or not.

June 26, 1944 Monday

It was cool in the morning and I dress as if I were in a cold district. Suna [Fujimoto's wife] was wearing a sweater but took it off by the evening. I am able to find only three women who is still putting a sweater on. The weather is perfect now.

It seems Japanese at the relocation centers do exactly the same thing. As is often reported in the local news section of the newspaper [*Poston Chronicle*], Japanese people like to chat about the war and they will and have never doubt that Japan will win the war. They don't hesitate to talk about it regardless of when and where they are in the camp. People in my block also chat about the war every time three people gather. They blindly believe in Japan's victory just because they are Japanese and they love Japan. They don't think logically at all. They don't think more than anything about their own nation. They are indifferent about what nation had won over the other nation in the past; what nations are allied; which nation is superior on a nation but inferior to the other; and Japan has advantages in strategic geography and in supply, and so on. Their love for Japan makes everything believable. It may be that people in other countries would do the same thing. No won will expect the loss of his or her country. I think, though, Japanese have a much stronger tendency.

I am still not confident about my health conditions and I didn't go to the mess hall [the dining hall] to eat. I boiled [?] and ate it.

Imamura gave me *pochi* [a kind of fish], which he caught. I baked and ate it. It had a good taste and Momoyo [Fujimoto's daughter] ate it well. Momoyo never hesitates to eat new food.

Suna went out to listen to Nelson's talk at the High School auditorium. She told me that she would take something from the mess hall for me on her way back.

June 28, 1944 Wednesday

It was a little warm. But it's nice to have a warm weather because I can feel that summer is approaching. I was confident that summer is approaching today when the room temperature was over 100 at four o'clock. It is usual to have heat like. I felt too cold recently and it wasn't like summer at all. I can finally feel that the weather was getting ready for the Fourth of July.

Emma [Fujimoto's assistant in the office] went to the sewing school in the morning and I was alone in the office. I am getting used to be alone. I was not busy at all. The population is decreasing and the office is less needed now. I am busy only when mails are delivered. There are not many tasks but mailing and a few other tasks. Mails are decreasing, too. I feel sorry to see people coming to the office with expectation only to find that they have no mails to receive.

Tsuboi was supposed to leave the center yesterday but is still here since the car didn't come to pick him up. The driver said that wheels were not properly installed. Now, since Tsuboi is still here, somebody asked Tsuboi to fix sewing machines, which requires him to overhaul. He is mumbling that thing ware not going as he planned.

Mr. Nagai [Issei man and a council member for the Poston City Council] asked me to make an inventory of Issei who owns land in the name of their Nisei children. He asked me to list the name of Issei, the name of Nisei children, and acreage. It is time-consuming.

Mitsuru [Fujimoto's son] started going to Japanese language school while he is here. I thought it strange but it may be because he will enter the army. For whatever reasons, it

is a good thing. He asked me to make a chart of *Hiragana* and *Katakana* [two kinds of Japanese alphabets].

June 30, 1944 Friday

I went to the main administration office.

I handed the population inventory. But Duncan Mills [the Project Director of Poston] requested me to do a periodical population survey. He and I scheduled the survey between eight and nine o'clock in the morning. We will send officers to each apartment and fill out the form. The employed have to take half day off and stay at home. I know the procedure already and expect no differences from what I did last time. I won't formally make a plan for this. I will just ask Emma [Fujimoto's assistant in the block manager's office] to fill out the form.

I made an announcement that the canteen exchange tickets for soap bars would be expired today and the tickets holders must come to the office soon. Despite the announcement, no body came to the office. I wondered why but I was notified that the soap bars were sold out. I brought tickets to the canteen immediately after I heard it and purchased thirty-one soap bars and fourteen powder soaps. A bar cost five cents and a power costs twenty-six cents. The total is nineteen dollars.

The block population is decreasing. I reported a weekly population report as 208 but there are actually only less than 200. I did the population inventory yesterday and included people who left for the seasonal work and a short-term work. It also included

the patients who are hospitalized. The total is 225 people. I was asked to file another population survey by Duncan Mills today. It is tiring.

July 7, 1944 Friday

While I was cleaning the manager's office as usual in the morning, Mr. Inukai, a single male, came in. He said that he felt sick and asked me what happened to him. When I asked him how sick he was, he answered that he had a head ache and his limbs were not moving well. I asked him if he would want me to call ambulance but he said it wouldn't be necessary. When I presented an idea of entering a nursing home, he went away as if he ran away. He is a strange man.

Emma [Fujimoto's assistant in the block manager's office] was making a first draft for the block census for me. It doesn't seem to be an easy job to fill out the sheet. The sheet is oversized and doesn't fit to a typewriter. We need to write things down manually. It is a lot of work.

I made three announcements at the mess hall [the dining hall]. One is about a movie showing hosted by the girls' scout. Second is about the block census. Third is a lecture by Mr. Yamamoto regarding the Alien Land Law and land ownership. He is a lawyer.

The *Poston Chronicle* reports the number of soldiers who entered the army. Eight names are listed. Among them, are three in Camp 1, in the block 15, 59 and 3. The block 3 is my block. The name is Ken Ishikawa and the date of departure is eighth on Sunday. I was surprised by how few are there this time.

It seems there would be a farewell party for Tsuboi at Mr. Tanaka's apartment.

July 10, 1944 Monday

Widow Uka Inao of apartment 7A asked me to change a light bulb of a street light last night. I replaced it with a new one today. I am amazed how long it took for me to receive it. I ordered a new light bulb a month ago.

I was notified that a motor for air-conditioner of the mess hall won't be delivered today. I wonder if the order sheet was not complete.

No one attended the meeting on the Alien Land Law and Mr. Nagai complained about it. Mr. Nagasaki, the only land holder in the block, didn't make sense in explaining why he didn't attend.

I went to the main office in the morning and asked questions on how to fill out the registration form [?]. I took light balls, [fuse wire], and other items. Then I bought stamps and aunt pesticide.

Nobuo Matsubara [Fujimoto's friend from Riverside] visited me tonight and brought eight copies of *Poston Bungei* magazine. He told me that they operate based on the membership and asked me to sell them in the block at twenty cents per issue. What bothered me is that Mr. Inoue of the block 14 already came here to sell the magazines, which makes it tough for me to sell what I have. I requested him to appoint a certain person as a sales agent.

Mr. and Mrs. Okubo came and chatted with us for a while. It might be inconvenient to call him Okubo, but I shouldn't call him Mr. Doi.

July 11, 1944 Tuesday

When I was about to leave at nine to attend a managers' meeting at nine thirty in the morning, Senior Sugi [brother of Fujimoto's wife] suddenly came in the office and asked me to read his work, which he wrote on the papers I sent him the other day. I gave him one copy of *Poston Bungei*, which I received recently. I walked along him on the way to the *Bungei* office to introduce him to people at the office. I introduced Sugi to [Hagemu] Arita, a transcriber of the City Council, and [Nobuo] Matsubara, the editor-in-chief.

I was late for the managers' meeting a little because of it. When I entered the room, Chairman Nishimoto was announcing that a white man replaced the head of the Police Department. The Japanese former head of the Police Department was laid off because he didn't comply with the order to arrest three Nisei who didn't take the oath. There Nisei didn't answer the fourth call. The former head of the Police Department said that he couldn't order the arrest.

It was the last day to use the exchange tickets at the canteen but no one brought their tickets.

I made a round to sell the *Poston Bungei* magazines after dinner. I was able to sell six copies.

Tsuboi came to the apartment to donate ten dollars to the block. He will leave Poston the day after tomorrow.

I made a list of those who hadn't brought their registration card to the office. When I asked Mr. Nagai [council member of the Poston City Council] about his card, he said he lost it.

July 14, 1944 Friday

The temperature gets cooler recently and has been around sixty-four degrees. But it was seventy-five this morning. It was not cold but hot. It was a comfortable weather. During the day it got warm and every apartment turned on air-conditioning.

I went to the main office in the morning and exchanged checks with cash. Imamura's check couldn't be cashed because he didn't put his full name.

There is only one telephone booth in the block 4. I thought it was convenient to have a telephone booth in one's own block but it might not always convenient because you would need to deliver a message to other blocks. Taro came to the block 3 twice or three times today. It must be tiring.

The Spanish Consul is coming to the center and will give a lecture from eight thirty in the mess hall of the block 32. I made an announcement on it tonight.

I read news on an English newspaper on 9th that the American army occupied the Island of Saipan in the South Pacific Ocean after a three week long battle. The Los Angeles *Examiner* and *Times* put a focus on this news with details in their special edition devoted to it. But I see no such news on the *Japan Tokyo Tsushin* [daily dispatch]. But on the *Tokyo Radio* reported today that a severe battle is being fought and some American soldiers are unyielding on the Island.

July 15, 1944 Saturday

The Spanish Consul arrived yesterday and gave a talk today at eight thirty in the morning at the mess hall in the block 32. I attended and saw many people from the block 3. What

was disappointing was that the consul didn't talk at all. Nishimoto announced the opening address and then Dr. Suzuki of the hospital asked a question in Japanese and English and answered to his question. Everyone was unsatisfied and complaining.
We presented our requests, we have discussed over and over but they were not granted unfortunately. The second issue was about the clothing allowances. We requested to receive the allowance of five dollars flatly no matter if you are employed or not. The third issue and other issues were the increase of medical doctors at the hospital, the sewage problem, the improvement of food, especially fish, the installment of air-conditioning in the mess halls, and the supply of milk. The consul promised to deliver these request to the American government but said that the government won't change its policies easily unless the policies have already established the ways in which these issues are dealt with. The Spanish Consul sounded as if he represented the American government.
The consul said that he would continue a question-and-answer session from six o'clock in the evening in the mess hall of the Block 32 and encouraged us to attend. I made an announcement on it but no one will attend. We are greatly disappointed in the morning.

July 19, 1944 Wednesday
It was a little cloudy in the morning again. But it becomes clear gradually and the temperature rose to 105 degrees. Every time I saw someone, I said, "How are you? It is a hot day. Please take care."

Emma [Fujimoto's assistant in the block manager's office] went to the sewing school in the morning and left for [?] in the afternoon. I had to work alone all day. It turned out that there were no task and I was fine with being alone. Sometimes the office is busy but sometime it's not. I got used to be a block manager and can do my job well without worries now. But I feel inconveniences when I have to negotiate with the white people. What is even worse is when I read documents. I am glad that I am able to guess.
Mr. Nagai [Issei leader at Poston and councilman of the Poston City Council] came and asked me to fine out if forty-nine draft resisters would be convicted. The number includes thirty-nine people who have already been released on bail after they paid bail bond and ten others. He sounded that he is against. My job as a block manager is to work between the WRA and the residents. Mr. Nagai's job is to know what is gong on among the residents and govern them by making regulations.

July 20, 1944 Thursday

It was humid and warm last night and some people couldn't sleep well. It was hot all day and I was sweating.
Taro [Sumiko's husband] and Sumiko [Fujimoto's daughter] brought a water melon. The mess hall serves water melons but it is nice to have it for dinner at home. The water melon that Toro gave us was very tasty. It is always good go have juicy food in a hot day.
Ben, a son of Takeiri of the block 4, came and asked if I needed cooking pots. Nobutaka, his big brother, is selling cooking pots in Denver, Colorado. I asked people in the block but no one decides quickly. I ordered two for a meeting on the 30th.

Today's English newspaper reports the change of Japanese cabinet and General Yoneuchi became a new prime minister. The names of other cabinet members are not listed. The resignation of the former prime minister must be a result of the defeat in Saipan but there could be another reason.[692] It is perhaps true that the cabinet members changed.

Mitsuru went to Phoenix to attend an event with fifteen people tonight. He was invited by the Girls' Reserve and left eight o'clock. The bus schedule to return is at midnight so that he will have enough time to have fun.

I hope everyone shows up to take the oath tonight and no troubles occur. It is scheduled that fifteen or sixteen Nisei would come from Camp 1, and ten from Camp 2 and 3.

July 22, 1944 Saturday

It was humid. Everyone said that the heat was too strong or even unusual. The temperature was ninety degrees in the morning. It seems the heat continued since last night. It is no wonder why it's so hot. We must have celebrated today if we were in Japan because it is *doyo ushi no hi* [the first day of Summer]. People here say that the heat reaches the peak on Fourth July. It's same in Japan, too. It seems the weather works in the same way no matter where it is.

My day was easy and I had no tasks to do because mails were delivered in the morning.

Mitsuru [Fujimoto's son] and his friends came back to Poston this afternoon today. They have left Poston to take the oath. It was the day before yesterday. He said that ten people

[692] Provide info on the changes of Japanese cabinet members.

among them went to the Gila [River Relocation Center]. Tomio Tsuda and Joji Fukawa of this block also went there.

Today's Japanese newspaper says that there are three mysteries in the European War. One of them is while Russia proceeds from the East to the West, the other Allied nations proceed from West to East. The second myth is Germany never uses unmanned aircrafts against Russia while Germany uses them against Britain. The third myth is that Russia has not dropped any bombs on Germany while they have a large stock. It also says that if you once start looking for mysteries, other things appear to be mysterious. Why does America support Russia, while they have hated each other? Whey does Japan let American fleets go though in Japanese naval territory while they were filled with supply. A Germany general, who is taken by Russia as a hostage, openly states that he would recommend Germany to surrender as soon as possible.

July 23, 1944 Sunday

We were supposed to have a morning meeting in one's own block but it seems the plan was changed. The weekly newspaper said that the meeting would be held at the High School auditorium and I attended it. Rev. Kuwabara chaired, Rev. Ohmura preached a sermon. Rev. Omura does not give a unique sermon, but he is always sincere and enthusiastic.

The next Sunday morning mass will be held in the auditorium. The reason is that some reverends will be away from the center to attend the conference in Denver so that there won't be enough reverends here. Among these reverends included Dr. Hachiro Yuasa. I

saw his picture in the article on the conference. It seems that he is in such a deep sorrow concerning the current conditions that he looks gaunt. Although it might not be good for him, it is encouraging for Japanese in America and Christians to have him here. He seems to deeply understand his call from God to work for both Japan and America.
Mrs. Kono, wife of Kono of the office, asked me about a spray oil. She told me that she wanted to get rid of aphids. I've heard that aunt pesticide and aunt powder work but I have never tried them. When I tried [sinus gas] of the office, it didn't kill all aunts. Some aunts survived by hiding between the wall and a wall paper. They are sill coming in and out but I was able to get rid of many aunts.

July 26, 1944 Wednesday

It was cold this morning. It was around seventy degrees and cold. But it got warmer in the afternoon and I turned on air-conditioner. Although it was warm, it did not make me sweat. It was comfortable.
Masao Iseda [Fujimoto's Issei friend from Riverside, wife of Gyosuke Iseda] told me that she received a check from the payroll. I checked with the office and asked Mr. Oye yesterday for her. She received it today and was very happy.
The Express Service came to pick up Tsuboi's stuff. I asked them to send everything to him and nothing is left now.
I made announcements today, too. Shots for Chlamydia will be given between one thirty and three thirty in the afternoon on the day after tomorrow. There will a *tsuya* [a ceremony held before the funeral, vigil] of Hanjiro Nishimoto of the block 30 in the

block mess hall [a dining hall in block 30]. He is a Hiroshima native and was from Bakersfield. He passed away yesterday. The funeral will be held at ten o'clock in the morning tomorrow.

Mr. Gyosuke Iseda visited me tonight again and repeated what he told me yesterday.[693] I told him not to care about it too much and suggested him to stop spreading news from the *Tokyo Radio* for a while. If he continues doing, he must use individual's apartment [instead of publicizing it]. I also suggested him not to go outside the block during the nightHe told me that he would do so.

July 27, 1944 Thursday

It was very cool in the morning and comfortable all day. I hope this weather continues.

Three missus, Katano, Kurozumi, and Yukawa came early in the morning. They told me that they have a box of honey due for each and asked me to send them. I collected five dollars from each for shipping fee of the Extra [shipping company], but it cost only three dollars each. I gave them ten dollars.

Honey due is free but shipping is not. I think it would cost more than buying it. If the receiver has to pay for the shipping, it must bother him.

Shimazu comes to my office often these days. He came today and told me with being completely overwhelmed by the news. He said, "Japan lost Saipan. Japan is unexpectedly weak. Japan is loosing the war." I told him, "You shouldn't let *dokushingumi* [single men] hear what you've just said. You need to watch your mouth."

[693] Me. Iseda heard that someone was planning to beat him. He consulted with Fujimoto on July 25, 1944.

Then he said, “Well, it’s the truth. It can’t be helped,” as if he had already given up. He usually makes a bluff but too weak to be influenced easily by nonsense.

The *Rocky Shinpo* [ ] reports today that the president of Doshisha University [in Kyoto, Japan] and Professor Yuasa of the Tokyo Imperial University represented Japan at the World Christian Federation Conference last year with Rev. Kagawa. They were appointed to deliver a resolution by the Japanese Christian Association and give a lecture. They have been here in America since the war started. I will transcribe what they talked in Denver on other pages.

July 28, 1944 Friday

I was alone in the office in the morning since Emma [Fujimoto’s assistant in the block manager’s office] went to the sewing class. Fortunately there were not many tasks. I only took care of mails.

Less and less mails are delivered these days. It is because the population is decreasing.

Mrs. Tanaka of the next door has troubles on her liver but her conditions are not as sever as a surgery is required. She will be cured by medication. But she has a fever and cannot eat because of a tumor on the throat.

Two cooking pots which I ordered the other day for the kitchen were delivered. According to the invoice, it cost around fifty dollars. It looks too expensive but no one would complain about it.

Emma said that Iseda [Fujimoto’s friend from Riverside, Issei man] was misunderstood by people in the block. I guess “the people in the block” might be only a part of them.

The reason might be his "job", which is actually his previous job. His current job has nothing to do with a fact that Iseda was misunderstood.

I keep telling myself that I shouldn't believe in what people say because they don't think. They criticize anyone in many different ways. What I have to do is to become generous, sincere and communicate with people sincerely and truthfully. I need to be patient. Even if no one recognizes my efforts, I am happy if God knows that. God will guard me.

But I am regretful that I am too undetermined to rely on God completely.

August 5, 1944 Saturday

I exchanged checks with cash. I finally took care of it. Suna [Fujimoto's wife] asked Mrs. Koga to make a birthday cake for Momoyo [Fujimoto's daughter] yesterday. She said that it would be ready yesterday so that I sent Mitsuru [Fujimoto's son] to pick it up early in the morning. The cake is beautiful and great. It cost two dollars and seventy-five dollars.

Sumiko [Fujimoto's daughter] came to the apartment in the afternoon and cut the cake into forty pieces. She said that she shared thirty-five of them with our neighbors. It was Okanishi's kid's birthday, too. We received similar cakes from him.

I collected donations for *shibai* [a play] as I announced yesterday. There are thirty-one dollars and fifty cents. I gave the money to Mr. Nishii. He told me later that he immediately brought it to the performers. Later I received fifty cents from Tanaka and a dollar from Masakichi Tanaka.

There are both people who support and those who don't regarding donations. The society, the world, is diverse. It is true regarding the war. Some people accuse a war as murderer but others praise it as a momentum to rebirth society and develop civilization. The latter group of people argues based on history that the world has been sophisticated materially and spiritually every time a war took place. Therefore a war is necessary. God says there is only one truth but common people cannot find what the truth is.

Shibai will be performed on the three consecutive days from tonight. Fans are gathering with noises and cheers. Suna [Fujimoto's wife] also went to see the performance with Mr. and Mrs. Sanematsu [Fujimoto's friends from Riverside].

August 9, 1944 Wednesday

Emma went to the sewing school and I was alone in the office in the morning. Shimazu came to the office and talked about the war as ever. But his enthusiasm in the war slightly changed. He is not as optimistic as he was before. He is almost pessimistic now. He said that Japan would face the end of [loose] the war within two years. I scolded, "Do not whine. Everything you said was what the Allies could say. We can never say such things. Japan never loses the war. Even if the war lasts one hundred years, Japan won't loose."

Emma [Fujimoto's assistant in the block manager's office] typed the list of people in the block at the time of intake. There were 321 people. I copied the list on my diary in Japanese.

I heard siren of the fire car somewhere in the afternoon but I did see smoke at all. Suna also didn't see anything when she was on her way to the church in the block 19 to work for the Social Department.

The wind got stronger at six o'clock in the evening and I thought I won't be able to attend a welcome party at eight. Fortunately, the wind almost stopped by eight and I attended. I saw all people who planned to attend there tonight. Mr. Nitta chaired, Mr. Amano made a congratulatory address, Rev. Kokubun preached a sermon, and Mr. Sagawa and Rev. Kuwano made a joint speech in response. Teas and sweets were served after. We dispersed at eleven o'clock.

August 29, 1944 Tuesday

I went to the managers' meeting as usual in the morning.

I went to the hospital and visited Mr. Ono, Mr. Hitomi, and Mr. Shintani. I filled out their original address form.

Suna [Fujimoto's wife] will be employed by the mess hall from 1st of the next month. She decided to work under the name of Mrs. Ruri Takemoto, to earn her clothing allowances. Suna is given her clothing allowances no matter if she works or not.

The *Rokcy Shinpo* [Japanese newpapers based in Denver, Colorado] is delivered at three o'clock in the afternoon everyday. It is bothering to deliver them in the block everyday in the evening.

There was a meeting of the church board members' at home tonight. There were five people, who were Rev. Yamamoto, Rev. Iwanaga, Itaya, Hori, and me. We discussed

how to manage a home mission and what we should do to recruit people. A number of opinions were presented but we came to agree that the home mission should [?] and be held once a week. The purpose of the home meeting is to support individual's faith together and to mission Christianity to non-Christian people. We need to create a welcoming atmosphere and explain Christianity in a plain language. We should first attract our own neighbors by appealing to their friendship and make them interested in Christianity gradually. This is the meaning of the home mission. We must encourage Christians to attend the meeting constantly. A reverend is recommended to attend because the meeting gets less focused without him.

September 2, 1944 Saturday

The weather got colder as soon as September began. I felt too cold when I was just wearing a shirt in the morning. But it got warmer in the day and some people had to use air-conditioner around two o'clock. I think they were overreacting. That they wouldn't have sweat even if they did not use air-conditioner.

I went [to the canteen] to exchange checks with cash today, too. I had seventeen checks of Mr. Hirokawa, which are worth 150 dollars, a check of Mr. Takubo's worth forty dollars, two checks for Yoshii, one is worth twenty dollars and the other is worth 200 dollars. One of Hironaka's checks was rejected because it wasn't signed. The regulation is getting strict on signature. We need to be careful.

The nails were delivered in the morning, which was convenient for me. But the *Rocky Shinpo* [Japanese newspaper] was delivered when I was about to close the office. I delivered them in the block in the evening.

I made an announcement regarding Mr. Oye's presentation on coop.

Mr. Tamaoka of the block 4 brought sixteen issues of *Poston Bungei* [Japanese literature magazine published at Poston]. I immediately made an announcement during dinner. All issues were sold out within a few seconds. I hurried to [Nobuo] Matsubara [Fujimoto's friend from Riverside] to get ten more issues of *Poston Bungei* but seven of them were sold out already.

I went to the mess hall [the dining hall] to listen to Mr. Oye's presentation on coop. I didn't fine any important reports. He just explained the changes on a few regulations.

There was a group of people who got excited while they were listening to radio from Japan. They said that Japan intercepted and destroyed all air-crafts which flew from China. I wonder whether it's true.

September14, 1944 Thursday

It was a day to give a shot to dogs. There are only two dogs in the block and it was not a difficult task. I wonder if I did not need to make an announcement. There was a meeting for the mess hall [the dining hall] crews in the block 32 at nine o'clock in the morning. I didn't need to worry about it since I asked Mr. Arita and Mr. Oye.

I asked Mr. Nagasaki to attend the meeting of the Alien Land Law in the afternoon but I attended by myself at one o'clock. There were around forty people in the hall. An

explanation on the Alien Land Law was given. Mr. Nitta of the block 21 is now in the danger to face a lawsuit. The decisions on his case may affect all of us so that we cannot be indifferent about it. The decision may also affect Japanese outside the center. We decided to ask assistance from all centers in supporting Mr. Nitta. It was explained that there are chances for us to win in California. If we win, we won't need to take it up to the higher court. It would require 10,000 dollars to file the case so that we each of us need to donate five dollars. We agreed that we would pass a note in the block to have permission from the people in the block and make this happen.

On my way back I dropped in at the church management office to consult with Rev. Iwanaga. But he was not there and I talked to Mr. Hori. We discussed a plan for the farewell prayer meeting for Mr. Katano. We decided to hold the meeting on the coming Monday.

September 15, 1944 Friday

I went to the main office and requested the *Poston Chronicle* to post a note of appreciation regarding [?] in English and Japanese. I went to the post office and received a registered mail as I received a notice of the delivery. It was from Mitsuru [Fujimoto's son]. The package included a letter from him, forms that he acquired, and an application form for the financial aid. As I knew already, the class B-1 is not eligible for the grant. But it seems the class B is eligible to apply. The instruction says that the monthly stipend is thirty-seven dollars but I will only receive fifteen dollars from the government. The

applicant will receive thirty-two dollars as salary out of the total of thirty-seven. Fifteen dollars is the smallest amount as a governmental financial aid but it is better than nothing.
I received a letter from Shinkichi Fujino. According to his letter, it seems we were treated in the same way no matter on which ever center we live. We had same issues such as the labor shortage because of the permanent and seasonal leave. His center suffers for the shortage of medical doctors at a hospital and asked me to send a copy of regulations on activities of an association which aims to support medical doctors. Unfortunately we don't have such an association. I can't send him any supplementary documents.
I went to the canteen office in the afternoon and cashed checks. I went to the canteen and bought ten pounds of shrimps which were arrived shortly before.
I sent five dollars as a farewell gift to [?] and Fukawa.
There was a farewell party for seventeen draftees tonight at the Block 4 stage and I attended. It was a relatively simple ceremony. It started six forty-five and the draftees left at eight o'clock.
I wanted to attend the bible study but did not go because of the rain.

September 21, 1944 Thursday
I went to the main office and exchanged checks. I dropped in at the Church and handed five dollars which Mr. Katano donated in celebrating his departure to a girl. I also went to the Agriculture Department office in the block 30. I wanted to have *daikon* [raddish] but they said that I needed [?] to bring them from a warehouse. I knew about it but I

expected someone might know how to do it. But there were only young people so that I couldn't get information.

I stopped by at the canteen on my way back and bought pesticide for cockroaches. I heard it works. I will see the results.

I was asked to make an announcement regarding the rebuilding of Japanese [flag post] on the South side of the mess hall [the dining hall]. I told that four or five volunteers were needed to make adobe bricks and Mr. Hironaka would get construction materials.

Mr. Itaro Mikami handed me a doctor's note which states he was sick between July 21st and September 21st. He wanted me to submit it to get his clothing allowances. It made another energy-consuming task but I have to do it.

Gyosuke Iseda [Fujimoto's friend from Riverside] was chosen for the City Council by people. I almost made an announcement but I changed my mind for some reasons. Instead, I put a note on the communication board with details. I hope it would make it easier to notify the public.

Momoyo [Fujimoto's daughter] seems to feel better. She went to school again.

September 22, 1944 Friday

I attended a meeting on the Alien Land Law at nine o'clock. Mr. Sakamoto of Unit 2 presided as a chairman and explained the course of our discussions in the past. We are more positive about making a test case. In order to make this happen, we will collect donations of five dollars at least. We confirmed that we would notify other eight centers

and set up the management office. Mr. Masakichi Nagai was nominated for the secretary. The discussion was lengthened and ended at noon when we heard the bell.

Nishimoto was surprised by people of the block 3. He said that we were a big upset. I explained the reason and my responsibility. He told me that Mr. Nagai was not favored in *Toseibu* [A Central Executive Committee or Board][694] and everyone was tired of him. He also said that everyone was appreciated by the closing of the *Toseibu*. He said, "*Toseibu* was completely useless."

I am concerned what the mail precinct would be. I heard many requests were made to find a substitute for the mail delivery.

There is a *shibai*[play] performance in the block 4. People are cheering noisily.

Joji [Fujimoto's son] left a can at home. There are five cookies, a small packet of sugar, three cigarettes, and a couple of candies. It is a good comfort article, but everyone is bored by it since the content is always the same.

September 24, 1944 Sunday

Sanematsu [Fujimoto's friend from Riverside] has been sick for a few days. He looked much better when I visited him this morning. He was still resting at that time.

When I came back from Sanematsu, it was already ten o'clock. I hurried to the church and attended the mass in the morning. There were relatively many people. There were eighty-nine people.

[694] Refer to the Fujimoto Diaries, June 26, 1943 and footnote.

From two o'clock in the afternoon I attended the church board members' meeting. There were twenty and more people since all board members in the third precinct attended. Rev. Iwanaga greeted us and Mr. Amano presided as a chairman.

At the beginning, someone asked what the church representative's responsibilities were. Chairman Mr. Amano explained that the representatives have to attend a meeting about Christian churches. The person said to me, "He is not a board member." Amano said, "Of course Mr. Fujimoto is a board member." The person said, "What kind of tasks does he have?" I stood up and said, "A Japanese assemblyman pays 1,000 yen [Japanese currency] in order to run for an election and present his manifest. A City Council of Poston also runs for the council election ten days before the election. They are both political organization. On the contrary to these organizations, a church boar member is neither prestigious nor does represent special interests. I accepted the appointment since I felt that I was selected by God to fulfill my responsibilities and wanted to help the church. I didn't run for the election but I was guided to become one. I regard the appointment not as an honor but as a trouble. If some of you think that I am not capable of participating the board members' meeting, I assure you have eyes to observe the reality. I would be more than happy if I step down from the position and just work for the church."

September 27, 1944

A meeting on the Alien Land Law started at nine o'clock in the morning. Nagasaki couldn't go. Sanematsu had to work at the mess hall. I needed to be in the office since

Emma went to the sewing school. None of us were able to attend the meeting so that I asked Mr. Nagai, Secretary of the Council, to attend the meeting for us.

Mr. [H?] came back from seasonal work. In order to notify the Immigration and Naturalization Services, he picked up the form at the post office and filled it out. When I looked at the form, I noticed that there was no space to put a postal stamp. I felt strange and inquired the office about it. Then I found out that the form was a wrong one. I gave him a right form and asked him to fill out.

I heard that the postage stamps were sold out quickly because family members sent many mails to their Nisei soldiers.

I had checks to cash today. They are worth 250 dollars, which was the largest amount I dealt with in these days.

Mr. Eitaro Mochizuki's three sons entered the army but Mr. Mochizuki hasn't received any stipend from the government yet. One of them is Akio, who just recently entered the U.S. Army. He sent the application form to Mr. Mochizuki. He asked me to take care of it and I went to the Red Cross. His son made a great achievement. He sends Mr. Mochizuki twenty-five dollars every month. The money is [categorized as class E].

I handed a program of the church to Mr. Itaya, Manager of the missionary.

October 8, 1944 Monday

There was a joint church meeting at the High School auditorium. Rev. Iwanaga chaired. Rev. Kawashima preached a sermon. His sermon was about the prodigal son in the Matthaeus 15: 11. I am not sure whether it is a natural result of his experience of forty

years or an amazing outcome of his devotion, Rev. Kawashima talked well as always. He talked emotionally about a Domaru [a name of the boy] who visit his father at Mt. Koya.[695] This is what Rev. Kawashima told: Mt. Koya was where Master Egen Kanzan studied before he went to study Buddhism in China. His teacher and people in the region were all Christians at that time.[696] So that what he learned had its roots in Christianity. *shingon* disciplines he preached were a union of between Buddhism and Christianity. *shingon* is a word made of two Chinese characters, god and the words. In the Matthews, God said that there were words at the beginning of the world. Rev. Kawashima concluded that even the *shingon* sect of Buddhism, which was first preached by a great Buddhist preacher, Master Kobo, was based on Christianity. I was nervous if the audience noticed flaws in Rev. Kawashima's lecture. *Shingon* is comprised of truth and words, instead of god and words. Because of this mishap, Rev. Kawashima's sermon was less worthy.

I tried to find volunteers to bring supply from Parker to Poston. Many people I asked said they would go to a funeral of Muramoto of the block 14 on Monday. But I was able to ask Mr. Murata.

October 10, 1944 Tuesday

It was specially a busy day. First I checked what would be ready to pick up at the canteen today and picked them up. Then I compared the exchange tickets and a list of the

[695] Mt. Koya is in a mountain in Wakayama prefecture and a headquarter of a Japanese Buddhist school, the shingon shu [shingon school].
[696] Egen Kanzan (1277-1360) is a Japanese Zen monk. He founded Myoshin-ji Temple, Kyoto, Japan. The story Fujimoto records may be historically untrue.

order and made sure for customers to pick up their ordered items. I also announced that all exchange tickets must be handed to me. It required a lot of my consideration. I confirmed on the exchange tickets and asked Shigetu Tanaka to bring them to the canteen. I was relieved by his help.

I couldn't attend the managers' meeting this morning so that I asked Kobayashi to report me what was discussed. I listened to him but couldn't know the details. One of the discussions he reported was an announcement by Director Duncan Mills on the closing of all the centers except Tule Lake. Mills asked opinions from the managers but no one could respond to his request since they were too surprised. Mills said the WRA would support and protect those who leave the center as much as possible but not many of the managers were positive about the plan. Kobayashi said that most of the managers would do their best to stay here.

I heard that five tons of sugar was delivered after being traded at a black market. We will allot sugar among three camps. We were advised to announce in the block that anyone who would like to buy must apply to a block manager. It costs thirteen dollars if one buys it. To my surprise, many people wanted to buy. It seems they think thirteen dollars for sugar cheap. I immediately asked Mr. Sumida to ask details about how to sell. He wanted me to get as many orders as possible.

October 19, 1944 Thursday

I went to the post office to buy stamps. I went to the main office to do other errands.

I felt very inconvenient when my tooth was broken during the breakfast. It also looks bad so that I consulted with Mrs. Yukawa with thinking about going to Dr. Yoshimura. When I asked about her at the mess hall, I was told that she was visiting Yoshimura in the block 31. I immediately went to the Block 31. I told her and Kazu about my tooth and she promised to stop by around six o'clock.

I chatted with Mrs. Yukawa. It's been along time to do so. When our conversation came to about Mr. Doi of this block 3, Mrs. Yukawa told me about his relationship with [?]. I've heard about it but didn't know that they were involved in at such a level. Mrs. Yukawa said that when they broke up in Chicago, they presented an ugly scene in the public. She said that Mr. Doi explained Mrs. Yukawa about what happened but I have some doubts. But I know that I don't need to judge them.

Shigeo Tanaka donated five dollars to the block for his deceased baby's funeral held in the camp the other day. I posted a note of appreciation on the communication board. I found the board very useful.

I heard that *Dokushingumi* (a group of single males) was planning to hold celebration picnic for the Japanese victory. I thought I would warn them. Just as I was thinking about it, the administration office sent a warning. I notified them with the warning from the office with Arita and Oye. Three FBI officers may come to the center.

October 21, 1944 Saturday

I hurried to send Mitsuru [Fujimoto's son] twenty dollars in mail in the morning, which he asked me. I went to the main office, too.

A plan of a picnic for tomorrow came up. Women were making *manju* [cake] in the afternoon and Suna [Fujimoto's wife] joined them.

I requested to hold a block council meeting to discuss details of the picnic but I haven't been notified when it would be held. Since I don't know any details, I won't get myself in it.

Rev. Yamamoto visited me but left in hurry without telling me anything. He spent a few weeks at Manzanar [Relocation Center]. I think he came to thank me for taking care of the church while he was away.

The community activities fund is running short. Mr. Yoshikawa suggested collecting fees but the WRA prohibit us charging admission fees. We decided to donate money from the block fund. We assigned two dollars and fifty cents to each block.

I donated the money without getting permission from the block.

I reported that at the block council meeting and received consent.

October 22, 1944 Sunday

I hoped that many people would gather to listen to Dr. Yuasa's sermon because we advertised. But there was no big difference from a sermon which is given normally. It seems a sermon wouldn't attract many audiences.

Suna [Fujimoto's wife] didn't attend the sermon since she helped the block picnic this morning. There was no organizer for the picnic. I left everything about the picnic onto the council. I didn't donate much money from the block fund so that neither grant lunch

boxes nor snacks were prepared. I personally donated two dollars. I hope everyone donated two dollars so that what remaining would come to the block fund.

I attended a lecture by Dr. Yuasa in the afternoon. There were around 750 people in the hall. Since there were only 700 seats, around fifty people listened to the lecture with many people standing to listen. As he was honored as one of the predecessors among Japanese in America, he lectured smoothly with many materials to present. He has an outstanding ability to speak in the public. People such as professors or doctors are usually bad at making a speech but he spoke as good as or even better than a politician. He spoke as one of *doho* [people from the same fatherland]. He told us that he understood our tendency to believe every information broadcast from Japan and not to suppose all information from other countries wrong. But he warned us to misunderstand that everything would be solved by winning the war. People of the victor country are expected to become more severe responsibilities.

October 23, 1944 Monday

A thunder started roaring from five o'clock in the morning and it rained. But it didn't become a heavy rain and stopped by eight o'clock. As it is a dry dessert, we have rarely a rainfall. It is my second time to have a rainfall. While I was at [Rosebell], six miles south of Bakersfield between winter 1905 and April 1906, it rarely rained. I don't remember occasions, but I remember that we couldn't work because of the heavy rain. That was my first experience of a heavy rain and I am experiencing it here for the second time. A dried land is no use for anything. The soil is not fertilized and no crops can be

grown. That is why no one has pioneered the land. When I think about conditions over here, I realize how rich the natural environment is in Japan.

Dr. Yuasa held a lecture under the title of "Thinking of the Motherland." It is a lecture opened for public. I arrived at the hall at seven o'clock but eighty percent of the seats were occupied already. By seven fifteen, the hall was full of people and extra chairs were brought in. People who came in around seven thirty must not have been able to find a seat. I think some people left because of it.

As soon as he started his lecture, he said, "I am going to talk under the title of 'Thinking of the Motherland'. As you are Japanese, I am 100 % Japanese. There is no one who does not miss his or her own country among those who live abroad. But Nisei were born in America and are American citizens. It is their duty to devote themselves to America. For this reason, Issei must not expect anything from them. Some of Issei might go back to Japan after the war. Others might stay here. No matter where we live, we must get along with our neighbors and perform virtue of Japanese. We have to prove the superiority of Japan to the world."

October 27, 1944 Friday

Mr. [Ayase], who went to Tule Lake [Relocation Center], asked me to notify people who are originally from [Ft. Irwin] and residing in the block 3, 13, and 14 about the death of a person, "[?]." He sent me a telegram on the last Friday. I hope people are aware of this news.

Momoyo [Fujimoto's daughter] continues suffering last night. She is still complaining. Suna [Fujimoto's wife] went to see Dr. Murase at the hospital to consult. She was told that she should bring Momoyo if Momoyo got worse and had a fever. Dr. Murase wouldn't be there but Dr. Murakaki would be there. He suggested Suna to call ambulance. I called ambulance and they came around one thirty in the afternoon. Suna accompanied with Momoyo. Momoyo got her throat swollen and [UMU]. Dr. Murakami immediately removed it so that Momoyo seems to feel much better now. It seems that her fever less severe now.

The oldest son of Katano is on leave but was scheduled to be called for the physical exam for conscription. But he received that the exam was was extended and he wouldn't be conscripted for now. The old lady [Mrs. Katano] hurried to tell Tsuda this news. Mrs. Tsuda was too surprised to eat lunch.

People are talking about the war enthusiastically recently. They are happy to hear news. I head that they are happy about Japanese victory in a major naval battle off the Philippines. Americans report that America won the battle in the West Pacific. I cannot know which news is true. But for those who listen to news from Japan, Japanese news are the most credible sources.

October 28, 1944

There was a photo shoot for people associating to the *Poston Bungei* [literary magazine in Japanese[697]] at eight forty in the morning. The shoot was hosted by the *Poston Bungei.* I am not directly involved in the *Poston Bungei* [monthly literary magazine in Japanese] but was invited. I dropped in on my way to do errands. I head that around 200 people were invited but there were only 100 and more. They planned to take photos at different locations but they changed the site only one since it was too hot.

I sent a telegram under the name of the block 3 residents to express condolence to Mr.[?], who passed away at Tule Lake [Relocation Center]. I didn't ask permission from the block. It cost one dollar and 9 cents. The funeral will be held today.

The employment office asked me to suggest Mr. Oye to resign from the Council before the office lays him off. Mr. Gyosuke Iseda came to consult me today. He told him that Mr. Oye should resign voluntarily. I asked him who would succeed Mr. Oye's position. He said that Matsubara would. I told him that people would think that Mr. Oye's resignation Matsubara's appointment as conspiracy. I went on to say that they should leave everything off their hands and let it go naturally. He told me that he would try.

Momoyo [Fujimoto's daughter] went to the hospital by accompanied by Suna. It looks that Momoyo is getting better but it will require ten more days to recover completely. I have pains on my throat. It might be contagious. I hope it won't get worse.

The stoves have been used for several days but air-conditioning is used now.

[697] *Poston Bungei* is a monthly literary magazine in Japanese which compiled poems and essays contributed by Issei internees at Poston.

November 1, 1944 Wednesday

I came to the office. I feel dizzy now. I didn't think I was seriously sick in the morning. Mr. Ito of the block 14 came to notify me that four more volunteers were needed to carry cabbages. Mr. Ito had asked only Hamaide of the block 14 and Yukawa of the block 5. He asked me to send one person from the block 3. This reminds me that the other day I finally found Mr. Noboru Takagi after a painful search. I asked Mr. Takagi in order to bring supplies from Parker. I knew how difficult it was to find a volunteer. I told him to try.

I was alone in the office in the afternoon since Emma [Fujimoto's assistant in the office] went to the sewing school. Fortunately I was not busy.

I went to the main office in the afternoon. I handed to Nishimoto the population survey. I exchanged checks of Kono and Nishie with cash on my way back.

Suna [Fujimoto's wife] took Momoyo [Fujimoto's daughter] to the hospital again this morning on her way to do errands. Doctor told her them that her throat was getting better and wouldn't get fester. Suna seems to be relieved.

Joji [Fujimoto's son] sent us small photos which he cultivated here. Suna gave these potatoes to Kubota, Nitta, Ishikawa, Ktano, Nagasaki, Tanaka, Horikawa, Omura, Mr. Eitaro Ito, and others.

Joji sent larger photos to Ben Sanematsu [Joji's friend[698]].

[698] Ben Sanematsu is a Nisei boy. The Sanematsu family lived next to the Fujimoto family in Riverside before the internment.

Mr. Katano was not at home [possibly away from Poston] but the old lady [Mr. Katano's mother] and Mrs. Katano were at home being sick. I feel sorry that both of them are not in good conditions.

Mr. Nagai came and told me that he had been asking around for donations for the test case on the land law. He collected 1200 dollars from all blocks on Unit 1 but he hopes to collect more from this block.

November 3, 1944 Friday

I sent Mitsuru [Fujimoto's son] a check.

I went to the main office in the morning. I had several tasks to do such as ordering seeds, finishing errands asked by Emma [Fujimoto's assistant in the office], and an errand for myself. The errand for me is to send a check to the water company for assessment. I forgot that the due is approaching. I was surprised by the amount of money I had to pay. They charged four dollars and fifty cents for the shared usage and fifty dollars for twelve shares. It is outrageously high. I sent it by a special mail.

Matsubara [Nobuo Matsubara is Fujimoto's friend from Riverside and editor in chief of *Poston Bungei*] notified me that November issue of the *Poston Bungei* is ready. I picked them up. By the evening, twenty copies, which is all what I had, were sold out. People have to go to the office if they want to buy a copy.

I cashed checks of Imamura and Nagao.

There was a labor shortage to harvest cabbages for Unit 1 the other day and the Agricultural Department was looking for more people. I heard today that nine people

applied but there were six positions available. They are at loss since they can't decline three people since they begged people to apply. I sympathize with the officers in charge. I also feel sorry for them being criticized by the public.

I borrowed a transcript of the Japanese radio tonight again.[699] There was only one sheet but it was interesting enough. I read it three times continuously. The sheet will be passed to five or six apartments tonight within tonight.

November 4, 1944 Saturday

Shibata and Yasuhira came back yesterday from outside. I sent fifty dollars to a water company in Riverside.

I arrived at the office ten minutes before and cleaned it. Emma came at eight or past eight o'clock in the morning.

Emma [Fujimoto's assistant in the block manager's office] not only writes but also loves writing. She writes all day. She knits in the afternoon when she is bored.

Four people visited the office to buy a copy of the *Poston Bungei*[a monthly literary magazine in Japanese]. I went to the *Poston Bungei* office to get more copies. At the office I met Mr. Haruo Hatashita and chatted with him about our past for a while. Speaking of Mr. [?], my old acquaintance, he was surprised that I knew him. I explained him that I came to know him when I was a board member of the Japanese Association in Orange[700]. At that time he was a vice president of the Anaheim Japanese Association.

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[699] Refer to the Fujimoto Diaries, July 30, 1943 and footnote.

[700] The Japanese Association is a benevolent association for Japanese immigrants. It closely cooperated with the Japanese Consul and had partial responsibility for supervising Japanese immigrants. The general headquarter was located in San Francisco. In Southern California, headquarter was located in Los Angeles.

We got along and consulted each other about agriculture. I knew today for the first time that he is Matsubara [Fujimoto's friend from Riverside]'s uncle. He is now sixty-seven years old and is getting weak.

It seems all people in the block were out tonight to see a *shibai* [Japanese theatrical play]. The block looks quiet and lonely. Suna went out to watch *shibai*. She said she enjoyed it.

I visited Mr. Oye's apartment to borrow the Japanese radio transcript. But I couldn't at that time. Mr. Oye said that the radio transcript was passed around in the block 4 and he would pass it to me as soon as he receives it. Suna [Fujimoto's wife] came back while I was waiting for the radio. After a short time, I received the radio and we read the script together. The radio reports as if Japan had won the war and destroyed the Allies. I borrowed a book "To Praise."

November 11, 1944 Saturday

I went to the main office. I reported population of the block this week as 190 and handed them other documents. Then I paid four dollars and eighty cents to Nobuo Matsusbara [Fujimoto's friend from Riverside] for the *Poston Bungei* [a Japanese literary magazine for which Matsubara was editor in chief]. I went to the post office do get things done as I was asked but it closed for truce. Mails were delivered.

I cashed checks as I was asked before. I received around 100 dollars, which is to be distributed among Imamura, Hirasuna, Emma Okazaki [Fujimoto's assistant for the block manager's office], Takemoto, and myself.

Rev. Fukushima preached at a joint meeting of the block 3 and 4, which I attended. I think the sermon was not a typical one. It was more like a lecture for the public. It seems that the sermon was helpful for the public since Rev. Fukushima touched on what we had to be aware in returning to California and how the main stream white people would feel about Japanese. He also talked about his experiences on his trips to various states. It was beneficial for us to know what the conditions of each state are. He concluded with explaining that we must contribute to the society as Christians by pioneering the uncultivated land of states where we resettle. He told us to remind ourselves of how precious it is to believe in faith and solidify our faith to each other.

November 15, 1944 Wednesday

It was cloudy and a cold day.

Someone turned on a stove in the morning but it wasn't enough to warm up the room. Because of that, we had to use coals and oil. We will run out of oils quicker than usual. Emma [Fujimoto's assistant in the block manager's office] usually goes to the sewing school but she didn't go because of the weather. It was very cloudy for two hours in the morning but the sky came to clear by ten o'clock. In the end, it was cloudy all day and we needed to use a stove.

I went to the main office and the post office. Then I went to the hospital to get the first aid kit for both the mess hall [dining hall] and the manager's office. The mess hall workers should have gotten the kit by themselves but I did it for them.

Mr. Yoshioka came to see me without notice in the evening. He hesitantly asked me to make an announcement about the appearance of the actors and actresses of Camp 3 on the block 4 stage tonight. I made the announcement but only a few people would go because of the rain, which started a while ago.

After dinner I visited Mr. Oye [Issei prominent leader at Poston] to borrow the script of the Japanese radio as always. It says that Japan is fighting a difficult battle on the Leyte Island in the Philippines. This battle has a significant meaning for Japan and will delay the Japanese landing of the American continent. Many Japanese soldiers have been wounded and have died in the efforts to win the battle. The radio also says that Japanese submarine sank the American mother ship which was stationed in the Japan Sea. The scene looks like as if Japan struck the American ship from the sky.

November 22, 1944 Thursday

I heard that Mr. Ohata would come back to Poston after completing his seasonal work in Utah.

I had sent a telegram to Mr. Ryuzo Katano about his sick mother who stays at Poston. He replied me today that he would come back on Friday.

We heard before that neither turkeys nor chickens would be served for the Thanksgiving dinner but the mess hall [dining hall] received a notice that chickens would be delivered. The government once publicly stated that Japanese Americans would be allowed to go back to California to vote for the presidential election. But the election was finished

already and new president was elected. It was exactly what we have expected to happen. No one believed the statement in the first place.

It seems that the Allies were at disadvantage in the Pacific Ocean. I don't see many news reports on the region recently.

Chen Kai-Shek had a quarrel with [Stewell] and made [Stewell] go back. [S] has talked ill about China recently and he didn't seem to me that he would support China. I am glad that Mr. Chen finally recognized what the Allies nations, especially Britain and France, are thinking. It is understandable how Mr. Chen lost interest to ally with them. Britain is not a country which be befriended with a nation like China and help it with sympathy. The relation between Britain and China has not been exceptionally nor has been a good one. The British are self-centered. They are only after benefits in the relationship with China.

November 26, 1944 Sunday

It was very cold when I went out to watch dancing last night. It was very cold in the morning, too. Momoyo [Fujimoto's daughter] said it was twenty-seven degrees in Riverside according to the radio. It explains why cucumbers next to the apartment were damaged by frost. It is the first time to have frost at Poston. It is strange to have such weather in such a warm place. It is too early.

There was a joint mass at the Elementary School auditorium in the morning. Rev. Shigekawa preached his final sermon for the audience of 220 people. He talked under the title "faith." He said that there were many secrets to retain one's faith at the same level.

According to Mizuye Shiga, the secrets to live 100 years are not to get angry and to be peace. Rev. Shigekawa concluded that appreciation and peace is the most important and complains and pessimism is not helpful. He said that Christians must live a life in appreciating God's mercy and thanking him.

Taro and Sumiko [Fujimoto's daughter and her husband] brought five pounds of shrimps in the afternoon. I gave half, which is around two pounds to Mr. Oye. They also brought two and half pounds of tuna. I gave all to Mr. Kono of the mess hall [dining hall].

Suna [Fujimoto's wife] was looking for materials to make [?]. She asked me [?] so that I told her to pick up in the block 6. I was able to find things such as brushes in block 6 but we found nothing left there. We walked three miles and finally found [?] on the river bank.

We visited Rev. Shigekawa in the afternoon and gave him farewell money of five dollars wrapped in a paper.

December 31, 1944 Sunday

I almost gave up coming out of the bed this morning. It was very cold. But I had myself up because nails were scheduled for the delivery. I opened the office at ten twenty and received mails past eleven. I opened the office until noon. Then I went out to look for people who could work in the mess hall [dining hall] tomorrow and the day after tomorrow. I was able to find people I needed so that I am relieved.

I took a half day-off in the afternoon because I felt sick. I didn't eat dinner at the mess hall. But I cooked at home and ate rice and shrimps that Sumiko brought yesterday. It is strange that food tastes better at home than at the mess hall.

Rev. Kobayashi visited Hideo Aoki [a Nisei pastor and Fujimoto's son-in-law] of this block [block 3] in the evening but couldn't meet him. Rev. Kobayashi asked me to let Aoki know that he should visit the block 21. Aoki is scheduled to preach in Unit 3 and lecture at the High School in the evening.

The year of 1944 has passed finally. Two and half years have passed since the relocation center life began.

Memorandum

The Spanish Consul presented us eight questions. These questions were submitted from the Japanese government.

1. Are there differences in opinions between the camp administrators and the Japanese subjects who are currently interned?
2. Have you physically abused or penalized? If you have, please state the reasons.
3. State any complains or requests to the Japanese government. This must be answered by only Japanese subjects.
4. Will you be penalized or threatened by the administrators for submitting such requests to the Japanese government?
5. Have the administrators insulted Japanese subjects in any ways? Have they treated Japanese subjects badly as illegal according to the domestic laws in order to satisfy the American public's interest?
6. Do the administrators mandate Japanese subjects labor harmful to their safety for anything but that is to fix the damages?

7. Report on the welfare plans, sanitary conditions, and health issues if any.
8. Report on concerns or issues on besides the listed questions.

The Fujimoto Diaries 1945

January 3, 1945 Wednesday

There was some frost on the roof this morning. It is getting colder and colder. An ice was forming.

We fixed a boiler of the mess hall [dining hall] yesterday but still have troubles. The boiler didn't make any heat today so that a public bath [shower room] couldn't be operated. I wonder why the boiler doesn't work. Oil may be bad. Everyone had a hard time preparing for a stove today. I heard that Mr. Kubota fixed some stoves in the evening.

Mr. Arita worked in the mess hall all day without any breaks. But this is not the only reason why he was very tired today. He hasn't slept since last night in order to play [a card game] with a group of single males. Mrs. Arita brought him new cloths to the mess hall this morning where he had to work. She asked Murata to tell him to come to the mess hall immediately. According to someone, Murata was Mr. Arita's boss and Mr. Arita had no choice but to go. I am not sure whether it's a true story. But if it is, I will be surprised by Mr. Arita. I've never thought that he is capable of doing such a thing.

Suna just came back from *eigo kyoiku bu* [the English Education Department]. She heard that discrimination is severe in the Orange County. Some people who just visited there to determine whether they would be able to go back. They said that farmers are hated most in the Orange County and discrimination is severe. They gave up going back where they were originally from. It is different from what I heard from Mr. Nitta, who also just visited there. It may depend on which area they visited in the Orange County. I believe

that people hate Japanese. It is better for us not to go back to California. It is obvious that enemies cannot be liked during the war.

January 4, 1945 Thursday

It was very cold this morning and there was some frost, which was almost like snows.

I went to the post office to buy stamps and the main office. Then I went to the enterprise office to receive cash of 148 dollars, which is Dependency Benefits Mitsuru applied for us. I visited Fukuda and Rev. Kokubun at the hospital.

There was special managers' meeting in the afternoon. We talked about rice supply we just received. We decided to return it because it is not eatable. We need to save rice from now on. We would be able to live on rice in stock for fifteen days. There are 450 bags of rice in the warehouse so that the situation won't be so bad.

The boiler in the women's shower room was not working well today although it was fixed yesterday. I made another phone call to request a fix.

I attended a church board members' meeting in the evening. Rev. Kuwano first reported on the accounting. He consulted us how to manage 600 dollars of the saved money. I think it is good to have such amount of money as saving. We have other saved moneys, which is 160 dollars originally collected for Christmas. We collected 820 and more dollars but didn't use all of it.

Rev. Koda consulted us about a meeting on the resettlement in California. There will be representatives from the Christian Federations of white people, other Americans who are friendly to Japanese, and the Japanese American Citizens League.

January 17, 1945 Wednesday

A cloud of dusts was formed because of the strong wind since yesterday. The coldness becomes severe. The wind turned to less strong and the air got warmer.

This is the last week to issue subsidiary tickets for cigarettes in the block. People kept coming to the office to get tickets and I handed all available tickets in the morning. The ticket has twenty-six alphabets on it and one letter is punched every time [a box of] cigarette is given. One box is handed once a week. One can receive a box of cigarette for twenty-six week.

It seems the block is more energized after we heard news of the closing of a mess hall if it has less than 125 people. It is no wonder why people in the blocks whose mess halls are subject of closing. It seems people are more concerned since the closing directly influence our everyday life.

I expect we will have similar issues from now on. I am in charge of these operations so that a few block managers want to resign in order to protect themselves from pressures by people in the block. Emma wants to quit the job [as assistant of the block manager]. It seems people in this block are indifferent and only care the war. Whenever people gather, they enthusiastically discuss what is happening in the war. They pay no attention on what is going on around them. They won't notice anything until it comes to under their feet.

I wrote a letter to Mitsuru [Fujimoto's son].

January 18, 1945 Thursday

The *Poston Bungei* office sent the invitation for the New Year's party to people of the block 3 including Nishino, Iseda, Nagai, Niiya, and me. The party is on February 3rd at the cooking school in the block 32. They want us to reply by February 3rd, the day of the party.

I mailed Mitsuru [Fujimoto's son] a letter. It has been a long time to write him. I wrote a New Year's greeting in reply to Mr. Okano of Chrystal City.

I planned to distribute two oil mops to every block but there are only twenty-five mops while twenty-eight mops are needed. I am still wondering what to do today, but I must find three more mops.

I wanted to attend a vigil of Mrs. Asai tonight but I couldn't.

The radio made people excited.[701] They were excited as if they hunt demons. It doesn't sound the news are completely forged but I think they must contain wrong information. The damages on the enemy are exaggerated and those on our side are minimized. The listeners need to judge news broadcast from the radio because both sides of the war utilize a radio to propagate.

February 4, 1945 Sunday

It was sunny and there was a thin frost. But it was warmer.

[701] Refer to the Fujimoto Diaries, June 26, 1943 and footnote.

I went to the park before I went to the church. I saw a group of singers practicing on the North side of the park. They were singing as loud as I could hear them across the park. I was impressed by their hard work.

We had a joint meeting at the elementary school. Rev. Yamamoto chaired, Rev. Kubota made an opening prayer, Rev. Niizato preached a sermon, and Rev. Omura made a closing prayer. He visited me to discuss what to do after the funeral [of Mrs. Asai]. He suggested holding *shonanonka* [Buddhist funeral requires a gathering on the seventh day after the funeral] at the mess hall. I told him that it should be at home with inviting Buddhist priests. The ceremony of on *shijukunichi* [a gathering on the forty-ninth day] can be held at the mess all for the public. In order to show appreciation to people, I suggested posting a note on the *Poston Chronicle* [official camp newspaper]. In order to appreciate the Buddhist temples, Christian churches, the women's club [of Mrs. Asai's block], and a cooking school, I suggested donations.

Mr. Takeda of the block 13 told me that he would visit Riverside on the next day. He kindly offered help to do errands for me. I asked him to stop by the bank to check the payment of rent for two months, which are over due. [Fujimoto rent his house] I also asked him to look around the house. He was concerned about transportation in Riverside since he doesn't have a car. I heard that Nishino and Mr. Hiroto Ujiro visited Riverside last week. Everyone visits Riverside one after another.

I was asked to keep flowers which were used for funerals of Sumioka and Murakami, both in the block 30. Someone picked six flowers up tonight.

Sumiko [Fujimoto's daughter] visited me tonight. I gave her two dollars and fifty cents for shrimp.

February7, 1945 Wednesday

It was the day of election and people took a day off from work. Everyone but me enjoyed a holiday atmosphere in the morning but I and Emma were very busy preparing the election. It is extra work for us. Everyone appraised each candidate all the time but no one knows how to choose an elector to represent them. They have no idea what kind of person is the most suitable. They just follow my recommendation about the elector. It is ridiculous that they vote for anyone they know without considering whether the person is qualified to be an elector.

Mr. Ujiro Hiroto [Fujimoto's *Issei* friend from Riverside] visited me and told what he saw in Riverside the other day. He said that there was noting different in the attitudes of white people compared to how they treated him before the evacuation. He said that they spoke to him cheerfully.

A man, [?], who was once rumored as a lover of Mrs. Doi, passed away at the hospital this morning.

I stayed at the office by noon and counted votes from two thirty under the supervision of Mr. Yoshioka. The election returns is the following:

The total number of voters: 80

Iseda: 34, Kato: 27, Nagai: 8, Nishimoto: 24, Okamoto: 21, Suzuki: 17, Takahashi: 23.

The total number of voters at Poston as a whole is 2839. Those who were elected as the fist and second place were Mr. Yoshitaro Kato for 1521 and Mr. Minoru Okamoto for 865. Others were Nishimoto for 864, Suzuki for 806, Takahashi for 423, Iseda 35 [the last digit unreadable], and Nagai for 79.

I went to the hospital to visit Sanematsu and Mrs. Soda. Sanematsu was doing well but I felt sorry for Mrs. Soda.

February 8, 1945 Thursday

It was warm in the morning but there was some frost. Someone already prepared coals for a stove across the street.

Rev Hisakichi Sawa, originally served for a Presbyterian church in Winter's Park, passed away on 31st of the last month at Topaz. His funeral will be held at Topaz on 7th but his acquaintances at Poston will hold a funeral at the church in the block 19.

Mr. Tsuda requested to reuse funeral flowers, which were used for a funeral of Mr. Nishino's mother the other day. It is good that flowers can be used many times.

Emma gave me a fountain pen which she used today. I am not comfortable with this pen. It feels hard and makes noises. It must be a cheap one. It will be softer as I keep using it.

I received twenty-five dollars from the Walnut Association and forty dollars from Gibson.

I received a statement from the bank that Gibson paid thirty-five dollars as rent of January. I am not sure whether Gibson paid this amount for rent of December or January.

Mr. Yoshida will go to Riverside in a couple of days. People recently go to Riverside often. Nishimoto, Muramoto, and Kantaro Ito went Riverside the other day. Takeda, who just came back to Poston [from the seasonal work?] will go to Riverside on 15th.
I expect more and more people will visit where they used to live in preparing for resettlement. People will be unsettled.
A young man is visiting Mr. Tanaka next door. I heard that the young man is here to discuss marriage with Kimiko.

February 16, 1945 Friday
It was sunny in the morning but the wind blew and I got an application form for shoes off. I went to the office to get a new form.
Mr. Mankichi Takeno came to the office around ten o'clock and told me about the judgment. But I didn't understand him well.
I wrote a letter to Fujino. It's been a while since I wrote him last time. He kept sending me a letter or newspaper articles. I put them aside but have been thinking about them. I finally finished writing a letter.
I heard Hiroshi Fukawa would come back to the center tonight. Mitsuru [Fujimoto's second son] will come back tomorrow evening. He sent us a telegram from Kansas City. It's not impossible for him to arrive here within a day. It will be faster if he comes back tomorrow evening.
The radio said that sixteen American aircraft carriers dispatched 1500 aircrafts from 300 miles south of the Pacific Coast and bombed an area around Nagoya [Aichi prefecture]

and Shizuoka [Shizuoka prefecture. The area is located at the western - central part of the main island of Japan, facing to the Pacific Coast.]. Thirty-six ships have been ordered to attack the American ships. The radio repeats the same news and it make me think that Japan might have damaged badly. I wonder what the Japanese naval fleet, which is called the Invincible Armada, are doing now.

I received a letter from Ryuzo Katano in Chicago. He said that he got a cold as soon as he arrived and took a rest for a few days. He started working from 12th at the same place he had worked before. He didn't make an arrangement to ship his baggage when he left Poston since he wasn't sure how the living conditions would be in Chicago. But he will finally be able to get his stuff back.

February 19, 1945 Monday

It was cold this morning. The wind blew strongly. A sweater wasn't enough to keep me warm.

I went to the main office with bringing a check of five people. I got almost 100 dollars for Mr. Takada. When I got back home, the co-op sent me 850 dollars and a notice that the members should receive one's allotment. I made an announcement at the mess hall during lunch time and distributed money for forty-two members in the block in the afternoon. By the time I made the announcement, half of people have left and Oye was not present. But all people came to the office to receive their allotment by one o'clock. It is quite strange that people easily forget or the announcement was too vague when it

comes to negative news but people respond to it quickly for positive news. People are made to be self-centered.

I handed money to some people who handed me their checks.

Mitsuru's [Fujimoto's son] luggage was delivered today. I found cigarettes and candies were in his bag and gave candies to households with kids. It was not good that candies were not enough to all kids but I can't do anything.

According to news from Japan, American airplanes flew in the central Tokyo and dropped bombs.

February 21, 1945 Wednesday

I was cold and the North wind was strong this morning. We were unable to prepare fire on the street because of the wind. I prepared coals for my stove myself.

The news that Japan is loosing the war seems to frustrates *dokushingumi* [a group of unmarried men]. They say that all news from Japan is a lie and news from America is truthful. They go on to say that what America has said becomes a reality. They seem to have felt betrayed when Japan lost Saipan, Solomon Islands, Battan Island, and [Truck] Island. Japan has lost Leyte Island and is facing to lose all islands of the Philippines. They said a couple of months ago that battles in the Philippine were crucial for the Japanese naval victory and would determine who would win the war. But now they say that the Philippines are not beneficial for Japan strategically so that it is fine to give it to the enemy.

It is the 22nd birthday of Mitsuru [Fujimoto's son]. Suna [Fujimoto's wife] is making *manju* [cakes]. Thanks to Charles [Mitsuru's English name], everyone receives a feast. Momoyo [Fujimoto's youngest daughter] looks happier than Charles. Not only we are able to enjoy cakes but also we will have more cakes than usual.

I heard that an officer of the Red Cross was looking for me at three o'clock. I found him at the manager's office. He told me that Takeno of this block becomes crazy so that his roommate is greatly bothered. He asked me to take care of him. He told me to meet Takahashi, the roommate.

February 25, 1945 Sunday

I slept in this morning but I am still sleepy.

I go to burn trash once a week but three ladies I met today said they do it everyday. While I was there, I saw cockroaches coming from the west basket. I was amazed by a fact that they are alive in the cold weather but they said that they are active in any seasons. Masao Iseda suggested me mixing boric acid in potatoes and feed it to cockroaches.

I attended the church at ten o'clock. Rev. Yamamoto preached a sermon under the title of "miracles." Mr. Amano made a closing prayer. There were eighty people and we collected seven dollars and fifty-five cents.

Ms. Aycock [missionary in Riverside] attended the meeting as always despite her bad legs. She comes to the church every week. She fell over on her way to the church and got insured. Mr. Amano accompanied with her on her way home.

Mr. Amano is going to Los Angeles tonight. I left around six forty-five to see him off. But I encountered a crowd of people in front of the Fire Department, who were coming back from the gate. I returned home with them. It is regretful that I missed Mr. Amano's departure.

Mr. Muramoto visited me tonight and told me about his trip to Riverside. He said that his acquaintances welcomed him and offered him support as much as they could. Although he cannot leave for Riverside right now because his son is on the list of draft and he is registered as a staff priest list, he was encouraged. He won't go back to Riverside right now.

I heard that Kimie Tanaka across the street married a man whose name is Takashi. I visited them to greet for their marriage but they were unfortunately not at home.

March3, 1945 Saturday Originally in Memoranda

Newspaper article appeared on the *Colorado Jiji* [Daily]. A posting from Tenmin Tsuchiya [a pen name] of Manzanar

"Pay honor to the soldiers" [title]

"General Araki stated toward the world as a representative of Japanese not including Japanese abroad before the war began that second generation of Japanese in American must perform their duties to their country of birth in case the war took place between Japan and America. It is the least wish that we fight against Americans and it will be remembered as a fiasco in international affairs. But the day is approaching. Loyalty of the second generation of Japanese in America will raise the value of their *Minzoku* [race/

Japanese in America] on one hand and raise the value of honor of their ancestors [Japanese in Japan since old times].

In considering the second generation of Japanese in Hawaii, they volunteered for the military service before they received any order and bravely fought at the battle front of Italy and France. They formed the 100th battalion accomplished the most honorable achievement together with the 442nd regiment combat team. The accomplishment made by both 100th battalion and the 442nd regiment combat team are beyond description. It is as if the Japanese soldiers competed the brightness against the sun. Their honorable records are widely recognized and will be handed down from generation to generation. The result of it is of course the retraction of the evacuation order to Japanese in America under the name of [the head of the Western Command Defense]. We must record that we owe what we enjoy now to the Nisei soldiers. In addition, one cannot avoid from being touched by the reason whey the Nisei soldiers put themselves where their life values nothing more than a hair and endured such pains. The Nisei soldiers were determined to secure their American citizenship and the live of their parents in America. They hoped badly that their parents and brothers would be treated equal in the American society. We all know that the Nisei soldiers are successful in accomplishing the goal. Anti-Japanese discrimination has been dispersed like a mist. The government and the general public recognize loyalty of the Nisei soldiers. The honor toward the Nisei soldiers finally reached to their parents and brothers. According to a [somebody who knows about it well], there is a rumor inside the government that parents and brothers of the Nisei soldiers will be naturalized. It is not only a groundless rumor but a plausible outcome. I

expressed my opinion in order to remind all about the great acts and high spirits of the Nisei soldiers to whom we all owe."

March 5, 1945 Monday

I arrived at the office before eight o'clock in the morning. It was easier to make a fire. We had a heavy rain last night and we used a stove. Mr. Okazaki came to the office in the morning and asked me to check Kawashima's background, such as his family registration, family and relative members, his educational background, his religious faith, and his blood line. Mr. Okazaki is thinking to consult with his other daughters who will go to Gila soon. I asked Matsubara to visit Kawashima's little sister, whose family name is now Ishikawa, tonight.

I went to the coop office to exchange checks with cash. I handed 600 dollars to Jiro Takada and 100 dollars to Okanishi. I went to the coop office again to receive cash for checks which were handed to me this morning. I handed cash in the evening.

Matsubara [editor in chief of *Poston Bungei*] and I went to meet Kawashima's little sister and her family in the block 19. We received a good impression from everyone in her family. She was happy to talk about her brother, too. According to her, Kawashima was from El Monte and friend of Rev. Yokoi, Mr. and Mrs. Nobuyoshi Shimizu, and Mr. Chotaro Ito and his kids. She suggested us meeting Tamotsu and Mamoru Ito, best friends of Kawashima. Mas Kawashima's mother is still young and seems to understand the situation well. We couldn't stay too long so that we excused after a while.

Matsubara took me to a *shigin* [singing, or story telling] workshop.

March 6, 1945 Tuesday

I was cold this morning. I saw many people wrapped themselves with a coat. It is no wonder why they did so since an ice was formed on every puddle on a street.

Mr. Hitomi asked me to give him a room. He told me that he must leave the hospital on Monday, 12th. I couldn't find a room for him at that time so that I told him that I would be able to tell him whether it is possible or not tomorrow.

Emma will leave for Gila early in the morning tomorrow. I asked her several questions about clerical work.

All offices were allowed to close for the day because there was a lecture by Mr. Myer, Director of the WRA, at the stage of the block 4. I closed the office and attended the lecture. As I expected, I was not impressed by him. There was nothing which pleased me. Mr. Myer recommended us to leave the center as soon as possible. The decision was made to benefit the WRA and we won't be benefited at all. The WRA won't support those who will leave for the East coast nor for California. They won't help businesses. I found no differences between the plan announced on the *Poston Chronicle* and that explained by Mr. Myer.

Mr. Matsubara and I visited Mr. Okazaki and told him what we heard from Mr. [Sakaguchi ?]. We complete what we should do.

March10, 1945 Saturday

It was warm in the morning and we didn't need a stove all the time. We are getting less appreciated to heat.

Tsuda notified me that a boiler of the women's shower room was broken. I made a phone call to the staff and he came to fix it immediately. It was fortunate that the boiler was fixed today. If it hadn't been fixed, women had lost a hot water for three days.

Mr. Nishino visited me and chatted about numerous things. He is knowledgeable and always talks about something I am always interested in. When I talk to him, I am always impressed how smart he is. He outstands from the crowd. No matter if his words are from his experiences or what he heard, he impressed me greatly today. He said, "As the sun always rises from the East and sets to the West, God is always right. All laws concerning the nature and man are never wrong. Even if it looks to us that human beings are self-centered and think about themselves in Britain or America, it complies with God's law and truth since God's laws are always present in these countries." He should be looked highly.

I asked Mrs. Tsuda and Mrs. Kurozumi about an apartment for Mr. Hitomi, who will be discharged from the hospital on Monday. They will clean the room previously occupied by Mr. Katano.

Mrs. Kubo of the block 14 brought a hand full of *aburaage* [fried thin tofu]. She is very kind. She brought them when Mitsuru left the center the other day.

March 20, 1945 Tuesday

I was warm all day, which is unusual at Poston.

I made an announcement yesterday about donations for the hospital but no one brought money. I made a second announcement at the mess hall tonight and some responded.

Sanematsu came back from Riverside and he told me about his trip today. He said that he was welcomed. According to Rev. Omura [a Japanese pastor for the Japanese Union Church, Riverside], the reception of Japanese is much better now in Riverside. Of course he met Christians and it might make a difference. Christians are more sympathetic to us. In addition, Riverside is a Christian town. Japanese with Christian faiths are more welcomed.

Suna attended a funeral of Mr. Kishiro Sasaki of the block 42 from two o'clock in the afternoon in place of me. I had a schedule conflict.

Mr. and Mrs. Hirata went back to Riverside tonight. Suna and I saw him off but we couldn't talk to them. But we met people whom we didn't expect to meet. There were Shohachi Nishizaki, Ume[?] of Unit 3, and Kuni Nakabayashi. Kuni said that her son would leave tomorrow morning. Nakamura said he would visit Riverside for a few days.[702]

The weather is getting nicer these days. It is almost like Spring. People are planning for a picnic. I heard a picnic was already held in some blocks. It will be a hard work for me if someone plans a picnic.

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[702] The group called, "World Fellowship Committee," offered temporary housings to Japanese families who wanted to return/go to Riverside for the resettlement. The notice was posted on the *Poston Chronicle* on February 28, 1945. The chairperson is Mrs. E. Carsher or Mrs. E. Carsner. No address was provided.

March 25, 1945 Tuesday

I was still working for an inventory [of ?], which I couldn't finish yesterday. I will work on the block manager's section after calculating everything. It is a lot of work. I went tot eh office to get more sheets for the inventory.

A staff came to fix pipes in the shower room. I asked Shimono to fix water leak on the roof of my apartment.

I met Hino[Fujimoto's Issei friend from Riverside] at the main office. He told me that he would visit Riverside with Yuguchi in order to do errands. He said that Rev. Omura hopes to go back to Riverside. The white board members of the church [the First Congregational Church in Riverside to which Rev. Omura belonged] told Rev. Omura that fifteen people are necessary for a Japanese department in the church in order for them to support us. Hino told me that Rev. Omura asked Hino to go back to Riverside.

Suna [Fujimoto's wife] took Momoyo [Fujimoto's daughter] to the hospital. Momoyo will be hospitalized to have a surgery for tonsillitis. I heard that Mr. Rokuhe Shibata, who was hospitalized yesterday, had a surgery on his abdomen. Mrs. Yjiyama seemed to be in better conditions today. She said she ate a soup.

I visited patients in the hospital with Suna, Nagasaki, Sanematsu, and Iseda. The patients from our block are Mrs Ujiyama, Ben Tsuda, Rokuhei Shibata, Mankichi Takeno. I am surprised how many people are sick now. I heard patients are flooding in the hospital and they are even lining outside the clinic. While the center population is decreasing, the number of patients is growing.

March 31, 1945 Saturday

After I went to bed last night my stomach got upset. I couldn't sleep until three o'clock. It is not unusual for me and often lasts a week. It is a bad habit.

As soon as I submitted an inventory to the main office, I realized that I needed to add page numbers in the office hurriedly. I received a notice about a power outage between eight thirty and ten o'clock in the morning tomorrow. I forgot to make an announcement. But we had the least damage since Emma notified Mr. Arita about it while I wasn't in the office. It won't be a disaster if no one knew about power outage since room lights are not important in the morning. Mr. Ichiro Yamada came to the office and asked me to keep 100 dollars in the office. Mr. Yamada bid with Mr. Kamegoro Okubo and won the bidding.

People are excited about the news [Tokyo Radio] that Japan sank 90 or 100 American ships in the islands of Okinawa. Unlike the news, the radio from Los Angeles says that fourteen Japanese ships were sunken.

Ko Iseda [son of Mr. Iseda, *Issei* man from Riverside] told me that there was a person who could fix a bicycle in the block 18. He seemed to have many customers. When I asked him about my broken bicycle, he told me to bring it in. He fixed it immediately.

I received a letter from Yuriko [Fujimto's daughter in Des Moines, Iowa]. She said that she received a letter from Mrs. Hogan [Fujimoto's neighbor in Riverside] and described

what Mrs. Hogan wrote Yuriko. It seems Gibson [renter of Fujimoto's house in Riverside] doesn't know well about how to take care of walnuts.[703]

April1, 1945 Sunday

It is Easter Sunday. I woke up around four o'clock in the morning and went out at five o'clock with Mr. and Mrs. Nagasaki to attend the morning meeting. Thanks to Easter, there were many people at the meeting. Nearly fifty young people were baptized. Rev. Koda preached a sermon and chaired the baptism in English. The following was a breakfast with doughnuts and coffee. We dispersed around eight o'clock.

A sermon by Mdm. Johnson was held for Nisei from eight thirty at the Elementary School auditorium followed by the Easter meeting for adults from nine thirty. Dr. [Akislling?] preached a sermon in both Japanese and English under the title of "My Experiences." There were 300 audiences and they were greatly impressed. Donations collected today will be used to save poverty in the world. People donated more money than usual except for special donations for Easter. There are eighty-six dollars and forty-two cents. More money was donated for special donations for Easter. All gatherings went successful.

The world gets confused as the war and other incidents take place. This is when the meaning of the cross and the resurrection become more important. As one thinks more, one realizes the value of faith. Christianity doesn't rely on superstitious. It is a religion

[703] Fujimoto planted walnuts in his farm. When Fujimoto rented his house to Gibson in 1942 before the Fujimoto family was removed to Poston, Arizona, they made an agreement that they would share profits from walnuts.

of truth and is practical. As scholars proved these characteristics and will prove more, Christianity proves more meaningful and becomes a universal religion.

April 6, 1945 Friday

The wind blew this morning but it was relatively warm. I felt warmth even inside a shirt. Mr. Kawashima is getting pessimistic about his marriage with Emma [Emma Okazaki, Nisei girl and Fujimoto's assistant in the office] since Emma hasn't made her decision yet. I feel sorry for him but there is nothing I can do. I can see Emma is stressed each day. The more she becomes considerate, the more painful it becomes. Man is destined to suffer for carrying the cross on his back. Each one of us should recognize that.

The war against America is getting severer. According to news from Japan, Japan attacked and destroyed an American fleet of more than 200 ships near Okinawa. On the contrary, news from America says that the American army has landed on the main island of Okinawa. It also says that nearly 90 or 100 air crafts are flying in to the main island of Japan.

An American newspaper reports that Russia finally repealed the treaty with Japan.[704] It also posts a drawing in which a Russian army drops bombs Japan. In reality, Russia won't be allowed to initiate an attack against Japan within a year after the repeal. But Russia is neither a trustful country nor any situations can remain stabilized. Japan cannot be optimistic. The American newspaper also reports that the Japanese administration changed. Kantaro Suzuki, seventy-nine years old, a former naval [general] and native of

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Chiba prefecture, was appointed as a Prime Minister and he has already chosen his cabinet members. I must believe this news.

April 7, 1945 Saturday

Emma told me that she wanted to go to the hospital as soon as she arrived at the office this morning. I let her go because she won't make it to the clinic unless she leaves right away. She came back around eleven o'clock.

I was supposed to go the office in the morning but I couldn't since I needed to stay in the office. There were not so many tasks as I don't usually. Masaru Kawashima came to the office. I told him that Emma [Fujimoto's assistant] went to the hospital. It seems he met her at the hospital.

Kawashima came to the office in the afternoon but I couldn't tell him anything helpful. He looks nervous and depressed. Their marriage won't be easily come true since Emma doesn't want to marry Masaru.

News from Japan is not so good today. Everyone is depressed because a Japanese fleet was attacked by five American ships and sank in the ocean. Japan takes a strong attitude and says that the landing of American army on Okinawa allows Japan a momentum to attack them. I am not sure about this argument. It only makes the situation worse if we let the enemy land on our land. Any professional military might recognize it but the radio explained as our benefit. Even though I know that I am an ignorant amateur, I cannot stop worrying about the possible American landing.

April 12, 1945 Thursday

Emma went to the hospital in the morning. I went to the managers' meeting. I asked Mr. Okazaki to stay in the office. At the meeting I was given an assignment of the population survey. It is annoying but I must have done by 31st of the last month. The WRA gave the managers ten day extension because the inventory was due around that time. I am getting used to the survey and the procedure was well known. So that it is not a big deal.

Rev. Yamamoto came to the apartment tonight without a notice in advance. He suggested holding a party to welcome Mrs. Kusada to the church. He asked me to let the people in the block know about it.

When I went home after closing the office, Momoyo [Fujimoto's daughter] told me that President Roosevelt passed away. I wondered for a while whether the news is true. But I finally came to believe the news as I heard people in the block to repeated talking about it. President Roosevelt was sixty-three years old and running the office for his forth term after completing his twelfth year service. It is a big damage for America and the Allies to loose him during such a time. But for us, the death happened at the best timing.

I attended the church tonight with expecting to make a speech to welcome Kawada to the church. I heard that Ms. [Aycock] would leave the center tomorrow so that I made a speech to farewell her and then made a speech for Kawada.

April 19, 1945 Thursday

It was warm in the morning. It was neither cold enough to need a stove nor too warm. But I felt too warm during daytime and used air-conditioner.

I prepared for the inventory.

I heard that a decision would be made in the court regarding the draft resisters on 23rd. It is expected that the resisters would be granted a temporary leave but the permanent leave won't be granted. They won't be convicted if any type of leave is granted.

There will be a movie showing on Saturday 21st. It will charge fifteen cents during daytime and twenty-five cents at night. All fees will be donated for funding the schools.

I signed for a petition to have Dr. Murakami at Poston the other day. Dr. Murakami decided to remain in Poston as long as he is needed but his family will leave the center for his children's education. I announced it tonight.

Suna likes to go to the English class. She is very enthusiastic. She never misses her evening classes.

Sanematsu [Fujimoto's *Issei* friend from Riverside] suddenly became interested in *kyu* [moxibustion]. He goes to see a specialist. When he talked about it, he seemed to regard it as superstition. But he believes in it now. It is strange to see how much he changed.

April 21, 1945 Saturday

I received a notice from [Mochida's] office yesterday. I went to his office with wondering what it was about. To my surprise, I received my confiscated articles back from the FBI, which they took from my house at the time of the relocation. As I see what were taken, I found the FBI took meaningless stuff. They are certificates of *kendo* [Japanese martial arts] of Joji and Mitsuru [Fujimoto's sons], a pamphlet on [Choi

Kondo?], in which Gyosuke Iseda [Fujimoto's *Issei* fried from Riverside] accused of Choi. I want my books more than these items but I found no books were returned.

I was asked to help an entertainment event which was designed to comfort families of American soldiers. I was nominated for one of the officers take care the event. I received a recommendation letter and cannot reject the offer. It is annoying. I received a thank you letter from Rev. Koda but rejected it.

I rented a car today and installed a tire. It cost seven dollars, which is more than double than what a normal business would charge.

Suna [Fujimoto's wife] and Momoyo [Fujimoto's daughter] brought pictures sent from Mitsuru [Fujimoto's son] to Unit 3. They said that both unlce Sugi [Suna's brother] and Kino were happy to see these pictures.

Marsubara came to the house this evening and asked me to find a wife for Ikeda, who is working at the Police Station. Sanematsu [Fujimoto's *Issei* friend from Riverside] suggested introducing him to Ms. Oito Ishikawa. I told him it is difficult since she is very quiet and I have no chances to consult her.

I heard from Mrs. Tsuda about the last of [Tokunosuke] Kiyoi. I think his life had not been happy with him. I feel sorry he and his siblings were all short-lived.

May 10, 1945 Thursday [originally in Memoranda]

[Radio broadcast]

Rev. Toyohiko Kagawa criticizes the anti-Axis Powers. He points out that Anglo-American's rhetoric of a "war for democracy" is hypocritical and they merely beautify

their violent acts. It is a war of conquer and invasion. What Americans have done during three hundred years are only the plunder on the colonies, the possession of natural resources, and racial discrimination. Americans are infamous racists. They have never been crusaders of democracy. They identify themselves as Christians but they cannot be qualified as true Christians. They are more heretical."

June 25, 1945 Monday

It was a day to exchange checks with cash but no one came to the office to hand their checks recently. Some people had asked me already so that I brought them to the canteen office. I received cash for Okanishi, Fukawa, Tsuda and I. The total amount was around 210 dollars and I handed them allotment in the afternoon.

I went to the main office. I ordered a fixation of the women's shower room boiler. I asked Mr. Nishino to fix the phone but he hasn't fixed it yet.

Mr. Masakichi Nagai came to the office and asked me about PTA. He said someone asked him to serve for PTA. His questions are about PTA's responsibilities, how it works, and who served in the past. I explained to him of a role PTA and the officers in the past. The first board members were [Shigetoshi ?], Hayano, and Noda. There are also Sugi and Nishizaki. But Sugi is hospitalized now and Nishizaki has left the center. I told him that Sugi might give him more information. I also told him my opinions what PTA should do for the future.

There was a lecture by Dr. Yuasa in the Elementary School Auditorium tonight. I attended it. He talked on "The Future of Japanese in America" and his talk was not

different from what his lecture given in the managers' meeting. He explained every aspect with more details. As I warned Dr. Yuasa through Rev. Kusano this morning, there were two hecklers, although they had such rude questions.

July 1, 1945 Sunday

I stayed in the bed for a while and woke up slowly in the morning. Then I burnt trashes as always.

I attended the church meeting at ten o'clock. The church manager is often absent at the meeting so that I needed to prepare for it. I cleaned the hall, handed a weekly newsletter out, checked names of the contributors, and so on.

Rev. Yamamoto preached a sermon. He talked about "happiness of man who walks with Christ." His talk was about the painting of Christ hanging on the wall of the church was painted by Hoffman. The painting depicts a battle ground; a solder was injured and his friend recognized him in danger from a distance. The friend immediately went on to rescue the soldier despite the danger he would put himself in. He managed to bring the soldier to a safe place but was shot. A doctor treated him and asked him whether he needed more treatment. Then he replied, "I have a slight pain but please cure other injured patients." Rev. Yamamoto concluded that there is no greater sacrifice than prioritizing others. While one doesn't care about but oneself and fulfills one's need, he cannot build a relation to God. One who is protected by God's mercy has a heart to love others and is naturally eager to give others. Rev. Yamamoto said that forgiveness between people leads to that between nations.

Kono visited me tonight again in order to consult about a marriage between Jiro Takada and Toshiko Sanematsu. Takada's mother also came with him.

I talked to Hatsu Sugi today [aunt ? of Fujimoto's wife, Suna]. I haven't talked to her for a long time. I heard about Sugi [uncle of Fujimoto's wife, Suna]'s health and other things. I handed her [?] which I got from Yozo Kobayasi as a gift to uncle Sugi.

Everyone believes that termites eat trees but an entomologist found that they eat insects in decaying trees.

July 11, 1945 Wednesday

[Memo: Joji came from the Fort Snelling. He stayed one night at Rev. Kobayashi in [Glandale?] and was generously welcomed by Rev. Okamoto and Mr. Arikawa]

It was hot and humid in the morning. I wanted to stay naked all day. No one can go outside during the daytime because of the heat.

I received a small suitcase, which I ordered with Ruri at [Montgomery?] the other day. The price is reasonable but it is not sturdy enough to be a suitcase. It was made cheap. The price was three dollars and forty cents and I paid three dollars and eighty-seven cents including shipping.

Joji [Fujimoto's son] came back tonight although the telegram said it was tomorrow. In the telegram he said that he would arrive at Poston on Thursday, tomorrow, in the afternoon or tonight. The telegram was sent from Phoenix. It was ten o'clock when I received it. I thought he would arrive tomorrow but he came back suddenly around three

thirty today. When I asked him why he expected to come back on Thursday, he said that he was confused with dates since he was on the train for a long time.

He said that he has been learning Japanese, which he dislikes the most. As I looked at his textbooks, I was amazed by how difficult it is. It is even too difficult for junior high school graduates to read.

It seems all people went to the all-Poston *sumo* [Japanese wrestling] game. I received an invitation ticket but gave it to Nagai. It is too good for me but wasteful at the same time because I am not interested in.[705]

It will be another hot night. I won't be able to sleep well.

Ohata gave me a watermelon yesterday and Morimoto gave me another one tonight. I appreciate them so much since a watermelon is precious.

July 12, 1945 Thursday

[Memo: I got a permit for Ruri and Hashimoto to go to Parker.]

I opened the office a little earlier this morning. I turned on air-conditioning but I sweat.

I went to the manager's meeting at nine o'clock. We discussed the following issues:

The tobacco card [for subsidy] will be renewed on July 15th.

Mr. [Meter] requested us to let people know that the subsidy card had to be returned to the office when they leave the center.

Transportation will be offered for a group more than 30 people to leave the center.

Toilet papers need to be saved.

[705] Sumo article by Opler

Overtime payment will be given to those who have worked since last January when they leave the center. Those who won't leave the center will receive the money when they quit the job.

Japanese movies shown in Unit 3 and some people want to have the showing of Japanese movies. There were movie showing in Unit 3. They are brought by the Iwata *Shokai* [Co.] of New York and Unit 3 pays for the movies. "[First name, unreadable] Sakamoto" is fifty dollars and "The Passage to America" is forty dollars. The price is good but people said that images are not clear. We agreed to hold rent Japanese movies with charging one dollar and fifty cents to each block. But it has to be approved by the Council.

Mr. Yoshitaro Kato chaired the meeting for the first time after Nishimoto left the position. He is a moderate person and made fair judgment today. The discussions were processed smoothly and I felt comfortable.

We had power outage in the afternoon when the heat reached the highest degree. I thought we overused electricity but it was immediately fixed. It might be a simple malfunction.

Joji [Fujimoto's son] went out to greet people including Sugi at the hospital.

July 16, 1945 Monday

[Memo: I gave Joji fifty dollars as a pocket money. He left Poston at two o'clock. He will take a bus at five at Parker for. He will leave Phoenix for Des Moines at six o'clock in the morning. He will arrive at the Fort Snelling on 18th.]

Everyone is experiencing a tough heat during summer in the Southwest but it is less hot on the coast because the thick mist comes from the sea. The coastal regions enjoy the less hot weather but we all have the rough summer. The heat is especially severe in a desert area like here. The wind is very hot because the heat is reflected back from sands and stones and amplified.

I went to the canteen office to cash checks of people in the block.

I stopped by at the supervisor's office. [?] was filled completely because I didn't pick them up on Saturday.

Fukawa gave me honey dews from Des Moines as a souvenir. It is a good gift. I was worried about him because he stopped by many places on his way back to the center. But it doesn't seem that he needs my assistance because a military person receives a good service anywhere.

The tobacco tickets are renewed today. I got seventy tickets for smokers in the block. I asked Ruri to hand one ticket to each smoker. Some people requested me extra tickets. I am tired of them. If there were abundant tobacco, we wouldn't have needed to control the tobacco consumption in the first place.

Joji [Fujimoto's son] said that he would leave the center around four o'clock today. He will catch a bus at five o'clock at Parker. We were notified around one o'clock in the afternoon that the bus would arrive at two o'clock. He had to leave in hurry. People in the block usually see him off but no one could do that this time. Only Suna [Fujimoto's wife] and I saw him off at the gate. Besides the fact it was a sudden notice, no one

wouldn't have come to see him because of the heat. We went back home after the car arrived.

There was the church board members' meeting at eight o'clock. There were three reverends including Rev. Kuwano, Rev. [?sato], and Rev. Yamamoto, and four board members including Yamaguchi, Sakai, Shigekawa, and I. We decided to hold a farewell meeting for Rev. Yamamoto in the block 36 on 27th.

July 17, 1945 Tuesday

It was very hot today, too. Everyone is having a hard time because of the heat. But it is natural that summer is hot and we experience of the peak of the heat.

The WRA warned us about the overuse of water. We are currently using 3,000,000 gallons of water a day. On July 8th, we used 3,553,250 gallons of water. Each one of us used 532 gallons. On July 10th, we used 3,412,850 gallons as a whole and 635 gallons individually. They say that it is the largest quantity of water to be consumed since the relocation center opened. It is impossible for us to save water during the heat. We might be able to use less water for gardens, ponds, or air conditioners. There is nothing else we can do. I made an announcement on it.

I made another announcement regarding the cancellation of a showing of a Japanese movie tonight. It was scheduled to show a documentary movie on the war tonight and everyone has been looking for it. But it can't be helped if the movie can't be reflected on the screen.

I sent Joji [Fujimoto's son] a fountain pen from the post office. Joji forgot to bring it with him yesterday. I met Mrs. Tanaka at the post office. I helped her carry three packages wrapped by *furoshiki* [a wrapping cloth] to the block 3. She was appreciated. On the Japanese newspaper today, it is reported that 2,000 American air crafts flew in several Japanese cities and bombed. The City of Wakayama [close to Fujimoto's hometown in Wakayama prefecture] was one of these cities. Other cities are Kochi, Tokushima, Nara, and Yokkaichi. It also repots that no Japanese air crafted attacked Americans and all American air crafts safely returned. I wonder why Japanese allowed them to go without any damages.

July 19, 1945 Thursday

It was cloudy all day and humid since the morning. It started raining at nine o'clock in the morning and continued until two o'clock. It was unusual to have the rain for such a long time.

I attended at the block managers' meeting at nine o'clock. We discussed the following: No shoes will be given for those who applied after 25th of this month. New shoes card will be issued from August 1st.

The notary public is operated by white officers and they need Japanese clerks. Job applications are welcomed.

The Police Department requested us to warn the public about the theft in the shower room. Many people lost their belongings in the shower room.

We will select nine officers who would be in charge of property management of the residents. All officers have to be selected among the executive committee members. There is a rumor that the shipment of rice was halted, which is a misinformation. The shipment is currently discontinued for a week and the amount will be less from now on. In order to compensate, we will receive potatoes, onions, and beans. We have about 1200 bags of rice in stock and new bags will be shipped next week.

After the meeting, I went to the post office to mail a registered mail for Ruri. I went to the [supervisor]'s office regarding the banned articles. Mrs. Fukawa had a question about it. I also filed for the compensation for my washing machines, which was burnt.

I received a short letter from Rev. Omura. I received a letter from Harry [Takayanagi: Sumiko's husband] that they were traveling in Minnesota.

Suna [Fujimoto's wife] is still wondering whether she should go back to Riverside. She wants to go to the East coast once to see what the life would be like.

July 20, 1945 Friday

It was a very hot morning. The wind started from ten o'clock. But it was hot all day.

Rev. Kuwano sent me a note and called to visit him in order to make a program for a farewell party of Rev. Yamamoto. I stopped by at [the church or his apartment] on my way to the office in the afternoon. We made a program.

I received a letter from Mitsuru [Fujimoto's son]. He said that the 442nd regiment combat team would be dispatched to forty-four sites and some groups would be sent back

home.[706] It seems that Italy is very cool in temperature. He said that he wasn't suntanned enough to become a black. Mitsuru manages to write a letter in Japanese and I was impressed.

Mr. Ichiro Yamada, unmarried, gave fifty or sixty watermelons to the block. I made the announcement and everyone was excited since it is enough for each apartment to have one watermelon.

Mr. Shogo Nagai said that he would give his books away before he leaves the center soon. He gave me twelve books. These books don't look interesting to me but I received them with appreciation since I can't return a gift. It is apparently a kindness but actually a trouble.

I went to the supervisor's office to file paperwork to compensate for the damages occurred by the evacuation [in 1942]. He told me that I need to [do the notary] between six and eight o'clock in the evening. I went to the notary public office. I listed the articles I had already listed up and added a mattress. The total estimation became 195 dollars.

July 26, 1945 Thursday

I slept without clothes last night for the first time. I still felt too warm to sleep and was awake until two o'clock.

The heat last year was not as tough as this year. I think it is unusually hot this year. The heat is just as tough as July 7th, 1942, when I entered the center. Some say that the heat

[706] 442nd Regiment combat team

was mitigated as we planted greens on the ground. But as the heat is getting back, the greens are not effective.

I attended the managers' meeting. We borrowed tripods from the WRA but thirty-three of them went missing.

We discussed again about the financial assistance for those who leave the center. We just confirmed that the assistance won't be given without reasons, which is exactly what we heard already.

When I asked about it with Mr. Okamoto, the chair of the Issei Advisory Board, he said that anyone who wants the assistance should apply for the resettlement assistance while many apply for a grant for resettlement, which offers twenty-five dollars [for expenses for resettlement].

The food department notified us that the military temporarily stopped the shipment of rice. We will receive twenty-five pounds of rice [for how may people? everyday?] instead of fifty pounds which we used to receive. The department also told us that the military offered to subsidy wheat as substitute but the managers rejected the offer.

I made an announcement that one has to follow a call by the manager or officers. Many people don't come to the office. These issues were raised by Matsubara [prominent Issei leader] today but Mrs. French consulted about these issues before.

July 30, 1945 Monday

It drizzled in the morning but stopped shortly after. Thanks to the rain, it was relatively cool all day.

It was the day for me to go to the bank, which is the coop office. Then I bought stamps at the post office and went to the main office.

I arranged to send a notice to Gibson [a renter of Fujimoto's house in Riverside] through the WRA office. I told him that he should vacate the house by the beginning of November and he can harvest walnuts as many as he wants. I also told him that the relocation center would be closed in November and I would give him a week notice before we are going back. I hope Gibson will take care of himself.

Yamaguchi visited Riverside the other day to look for a house. He hasn't found a good house he likes yet. He took his wife to Riverside today to continue the search.

I went to the coop office to receive cash but I couldn't receive any. They said that all available cash was used in Unit 3 and told me to come back tomorrow. I sent a notice regarding cash exchange to Yoshizumi and uncle Sugi. I need to send the note to Fujino, too.

The East wind blew from four o'clock in the afternoon. I expected a rain in the evening but it didn't rain at all.

I notified people who are originally from San Louis Obispo and now in the block that a car would pick them up at six o'clock to go to Unit 3.

I stopped by at Matsubara's apartment tonight. He stepped out for a while to go to the *fukiyose* [Japanese painting] workshop. He needed to discuss something important. I told him that kids in the block had a plan to hold a dance party. I asked him whether their plan should be permitted. He said it should be permitted no matter if it is during wartime

or Japan is fighting the war under the tremendous suffer. He said that he had a plan to hold a party.

August 3, 1945 Friday

[Excerpt from the *Rocky Shimpo*]

"Anger of Japanese - This war is a counter-reaction of our hardships that we have experienced in the past."

Written by Department of Communication, Bureau of Japanese Radio Monitor

"According to Britain and America, the war is a result of Japanese worship to emperor. But it is not true. The war is a result of the incomprehension of the Orientals by Americans. Japan and America had a friendly relationship between the end of the nineteenth century and the reign of the Meiji Emperor. But America turned to look down Japan as an inferior country. Japan has endured insults for a long time. The war resulted from accumulated acts of discrimination in the past. America took an initiative in changing the international relation. As Japan was developing and becoming competitive, America was fearful and interrupted Japan's way for every single subject. Americans hate Japanese industriousness. America has never wondered why Japan hates producing cheap, low-quality products for the lower class. America blindly believes that Japan is poor just because of the size and quantity of products. America once mocked that Japanese only eat millet. On the contrary, Japanese has never suffered the shortage of food. Americans don't reflect one's own actions or words. They must have thought that they are always right and immune from criticism. They have never thought of any

reasons what set Japan off. Japanese are able to stand strait and smile in the roaring wind."

August 8, 1945 Wednesday

It was cloudy in the morning. The Sun didn't come out from the cloud but it was hot. People are confused and worried about the war greatly. It was reported that the city of Hiroshima was attacked yesterday by American [secret] weapons, which is stronger than a poisonous gas and killed all animals within six miles square. They criticize American inhumane acts. It was said that Russia declared the war against Japan. I am not sure whether news are true.

[A Nisei soldier] came back from Italy. He said he would enter the Japanese language school in Snelling [MN] where Joji [Fujimoto's son] is learning Japanese. I heard from this soldier that Italy is a poor country.

I made an announcement during the lunch time that they should come to the office to get their allotment from the coop. They rushed in the office before one thirty so that I was busily taking care of them with Ruri [Fujimoto's new assistant]. There are still four or five people who didn't come by the time I closed the office four o'clock.

A lady visited me from the block 2 tonight. She suffers from paralysis. I know that because she visited me before. She was accompanied by a man who pushed her wheel chair. He said she helped him when both of them were hospitalized. She has her husband but said that he doesn't take care of her well. It is strange but it happens a lot.

A man who has a family is indifferent and cold while a man who is lonely without family is kind and helpful. Her husband left the center already.

August 9, 1945 Thursday

It was cloudy this morning, too. It rained a little last night but the rain was not heavy.

I went to the managers' meeting at nine. Here is what we discussed today. All checks issued from the employer are valid for one year from the day of the issuance but the clothing allowance checks and the soldier allowance checks are valid for sixty days. We currently have the shortage of rice but 180 bags have been sent from the factory. We are waiting for the arrival of milk supplies. They have shipped from San Louis Obispo but will be reloaded three times and some containers can be broken in the process. So that we have to expect we would receive less than what we ordered. The meeting for *fukiyse* will be held on 19th.

Unit 2 and 3 will be closed on September 30th. It is decided that those has a plan to leave the center would be transferred to Unit 1 until they leave the center. They are permitted to leave by either accepting a job offer from public organizations or by accepting any assistance from hospitality organizations. I made an announcement to people in the block if they have families or acquaintances, who would be transferred to Unit 1, they can bring them over.

Soda came to the apartment and asked whether we needed tuna. He brought two tunas. He shared tunas with Arita, Takemoto, Tsuda, Nitta, Iseda, and I.

I heard that it is getting a serious issue that America dropped a bomb, which is more than a poisonous gas, to Hiroshima and Nagasaki. Russia has declared a war against Japan. It seems Japan is in a great danger.

August 10, 1945 Friday

It was cloudy in the morning and it finally started raining at two o'clock. The rain was on and off in the evening.

Many people came to the office with saying that Japan surrendered. I didn't believe it when I heard the news but it became clear that it was another American propaganda. Ishikawa of the block 21 came to the office around eleven o'clock and notified that Aoki passed away suddenly. As I listened to how it happened, Ishikawa told me that Aoki had been worried about the war in the past two days. It doesn't seem that he suffered mentally nor physically but we think that the demagoguery on the surrender made him crazy. Aoki rented "Lawn More" [a mowing machine] to cut lawns in the morning and working around nine o'clock. I went to where it happened around one o'clock. Takeo Aoki [the deceased Aoki's son] already sent Hideo and other brothers a telegram. Mrs. Aoki told me that Aoki was so worried about the war that he couldn't eat nor sleep for several days. She told him not to worry too much since it won't change anything. [Aoki's son] told him around nine o'clock in the morning that the war ended. Aoki asked his son how the war ended and the son replied that Japan had surrendered. It seems that Aoki became more pessimistic in hearing the surrender. After about an hour when Mrs. Aoki came back from the hospital, she found him dead. She notified her neighbors such

as Satou, Shigekawa. They helped her call a doctor and resuscitate but Aoki didn't come back to life.

A *Shibai* was planned but postponed because of the rain.

August 17, 1945 Friday

The rain which started at six o'clock in the morning stopped. It was cloudy all day. The rain which started as soon as a thunder roared at eight last night became heavy as if the ground was torn by ten o'clock last night. When the light was out because of the heavy rain last night, I was taking a bath. I was hurried to go home without using a shower and went to bed.

I went to Aoki's apartment to check whether they had ordered a thank you note regarding Aoki's funeral. They told me that Ishikawa was in charge so that I went to his apartment. Unfortunately he was not at home. I went to the supervisor's office but he wasn't there, either.

I made a phone call to the maintenance staff to fix a boiler in the mess hall. No one came to fix it.

People talk about the war whenever three people gather. The similar scene can be found anywhere in the world. I think everywhere in the world regardless of race or nation, people gossip about a war, even if they participate in it Just like people like to watch a game, they enjoy a war. They are even more enthusiastic about the war if it is a real one, in which real people are killing each other by the maximum human and materialistic resources that nations compete to put. In a real war, bombs are dropped on a battleship,

warships attack each other, and they sink in the ocean. I wish that I could have seen such scenes myself

[Excerpt from the *Utah Shimpo*]

"Trials for Japanese- Overcome the Atomic Bomb"

"During fifteen years since the Manchurian Incident [in 1931], Japan kept on winning and fought a battle against thirty-five, both minor and major, nations around the world. Japan has never lost faith in itself and has never given up even in the last five minutes. Japanese Empire finally fell not over a fair component as if in a baseball field but over an unfair use of a pistol in the field. A brave warrior without armor was destined to be held up in front the emergence of inhumane, evil, atomic bombs, which can never be allowed according to the international laws. Japan was therefore forced to surrender.

The use of atomic bomb actually benefits Japan for it prevented Japan from wasting another year, or numerous years, which would be suicidal to the country. Japan is able to restore peace, preserve the Imperial Family, and prevent the enemy from landing the country. Japan was bombed but it sill keeps the social structure intact. This greatly helps the country to re-construct after the war. Japan might have lost against the atomic bombs, but didn't loose in the war, humans' act.

In his message, Emperor showed his wise decision to protect Japan from committing dishonorable acts although he expressed a deep sorrow in surrendering and allowing the enemies to control the innocent Japanese subjects.

While Japanese must be prepared to endure pains under the enemy's control but must be proud of themselves for its past: Japan has reached the international standard of living and it has expanded the population from 30,000,000 to nearly 100,000,000. The chances to revenge will depend on how much they [we] train our spiritual strength.

We, the Japanese in America, should help the father country's reconstruction and put further efforts to develop a good relationship with Americans. We should become a bridge between two nations. Our development in America is the strongest support to our country.

As stated in the message from the Emperor, we won't be able to establish a better relationship with Americans if we hold on hatred, meanness, and discrimination against them."

August 19, 1945 Sunday

When I went to burn my trash in the morning, I saw more cockroaches than trash. I hate to see such many cockroaches.

Rev. Kuwano preached a sermon under the title of "To Practice Christ's Heart." He referred to the [Pilipi], the chapter 2. There were sixty-five people and the donations were eight dollars and fifty-five cents. There were relatively many people and more donations than usual.

I paid Mir. Sumioka five dollars for Aoki's funeral flowers in the morning. Mr. Sumioka told me that he would go back to Los Angeles tomorrow.

Takuichi Yamaguchi will go back to Riverside and Mr. Okamoto will go back to Upland. Both of them will leave the center tomorrow. They came to see me to greet me.

It seems twelve or thirteen families have already been back to Riverside. In addition to them, Mr. Yamaguchi and Hanazono, whom I've never met, of the block 16 will go to Riverside. Riverside is popular as a place of resettlement and many people go back or choose to go to Riverside for resettlement. On the contrary, people from Delano are not going back there. There are many people from Delano in this block but only a few f them left the center.

There was a block council meeting in the mess hall tonight.

We received an order that people in the block 4 should have lunch and dinner at the mess hall of the block 3. We need to deliver our decision to the sub assistant. We choose four officers to negotiate with him. The elected officers are [First name] Oe, Gyosuke Iseda, [first name] Kono, and Shozaburo Arita.

August 20, 1945 Monday

It was sunny and very hot all day.

A few people usually come to the office in the morning to talk about the war. They always enjoy talking about the war. But no one came this morning. Strangely people are cheerful when Japan is winning but they are gloomy when Japan is not doing well. It is sad to see people in depression.

I went to the office at ten o'clock. Light bulbs were supplied. It's been a while to receive them.

I received 150 dollars of cash. I deposited my salary.

I ordered a note to post in appreciation for Aoki's funeral on the newspaper.

I asked the main office the other day to send Gibson [a renter for the Fujimoto's house in Riverside] a notice that I would go back to the house at the beginning of November. I went to the office again to make sure that Gibson received the notice.

We discussed the merge of the mess halls in the block 3 and 4. We originally planned to have a meeting tomorrow but we held the meeting tonight since Iseda [Fujimoto's *Issei* friend from Riverside] won't be tomorrow. He is one of the officers for this issue. I heard that the negotiation with the block 3 went well.

Rev. Kuwano came to my apartment around nine o'clock. He told me that other reverends agreed to invite Rev. Koda to hold the memorial meeting this month in commemorating the closure. The church will be closed this month with preceding the center closure in November. We set the schedule on for the special lecture for the public for three days between 24th and 26th at the Elementary School auditorium. I was asked to make a speech for about seven or eight minutes before Rev. Koda's lecture. Rev. [?] will make another speech.

August 22, 1945 Wednesday

I spent the day during the burning, usual, heat.

Both American and Japanese newspapers report extensively on the Japanese surrender. They give more details everyday. I doubted the Japanese surrender two or three days ago but I have to believe the news now since there are no rooms for doubts.

It seems that Colonel and Minister of the Army Anan committed *seppuku* [killed himself with a sword]. The newspapers report the suicide of [below colonel] Onishi, who established *kamikaze* pilots [pilots in a poorly equipped air crafts, whose task was to attack the enemy by itself.] It is sad news.

I went to the main office. They said that Tom Sakai was chosen in place of Fuji and Sumida. I though Sakai won't be capable enough to do the job but he is the only available person because of the shortage of people.

Soda came and asked whether I needed tuna. Arita wanted it so badly so I brought one tuna which weighs twenty-three pounds.

I had a dinner with Hideo and Sumiko [Fujimoto's daughter and her husband]. We had tuna *sashimi* [sliced raw tuna] and rice which we took from the mess hall. We had a dinner in a relaxing atmosphere at home. Miyeko was very happy about dinner tonight.

I received a letter from Sanematsu and Hiroshi Sakai [Fujimoto's *Issei* friends from Riverside]. They both expressed condolence for Aoki. Mr. Sakai is always good at writing.

Mrs. French [wife of Mr. French, WRA officer] came to the apartment. [I asked her to be one of five witnesses for my hearing?]

August 23, 1945 Thursday

All the five parolees showed up for the hearing last night. Mrs. French was happy about it.

The labor shortage created new problems again. It is a hospital which suffered for it. It seems more people are needed for the ambulance for five people and for a baggage carrier for eight or nine people. It is logical why we lack of workers. As the WRA repeatedly recommends us to leave the center, every place is loosing staffs. Since it is a hard work to carry the baggage of those who leave the center, we decided to pay more to the carriers. In order to do this, we set new rates for fees: a dollar for up to ten bags and another ten cents for every bag. A block manager collects the fees and brings them to the supervisor's office. The carriers don't collect fees by themselves.

Hideo Aoki and his wife [Fujimoto's son-in-law and Fujimoto's daughter, Mieko] visited me in the afternoon. They told me that they would go to Los Angeles the after tomorrow.

I received a letter from Mitsuru [Fujimoto's son serving in the 442nd Regimental combat team stationed in Italy]. It seems he is doing fine as usual. He is stationed in Pisa, Italy, and still working in the hospital. He said that the work was easy and food was good. Everyone seems to be satisfied. The weather is good and fruits are abundant. There are peaches, plums, apricots, and Chilean strawberries. There are also many kinds of vegetables. He feels that Pisa is almost like California. He said that everyone expected that they would go back to America around February next year.

I had a head ache in the evening but the pain was not severe. I see lightening in the eastern-north sky. The room is brighter because of the lightening. I wonder whether it will rain or not.

August 25, 1945 Saturday

Mr. Nagai will leave the center soon. I put my signature on the form this morning. I also put my signature for Hobo, Saburo Takada, and Fukawa.

I was called by the [office of property management]. I notified Gibson [renter of Fujimoto's house in Riverside] 31st of the last month that I would go back to the house in November and he would need to vacate by the time. I haven't heard any from him yet so that I asked Hunter to send Gibson another notice.

Joji graduated from the Japanese language school at the Fort Snelling on 18th and arrived at San Francisco on 20th. He told me to sent letters to the head of the San Francisco post office. I think he will be sent to the front in the Pacific.

Mrs. French called a meeting at the manager's office at three o'clock in the afternoon. The meeting was about the housing aid for family members of American soldiers. There were ten people including Fukawa Ishida, Ishikawa, [?ta], Tsuda, Mochizuki, Koga, Imamura, Okanishi, and I. The government secured 100 houses in Los Angeles and fifty in San Diego. The rest is seventy-five dollars at most and twenty-seven dollars at least.

Matsubara visited me in the evening. He said that Mr. Sumida asked him [to provide me a list of names and addresses of those who would leave the center.] Matsubara said that he would leave the center by four o'clock in the afternoon tomorrow.

There was a memorial ceremony for the closing of the church on unit 1 from eight o'clock at the elementary school auditorium. Rev. Koda was scheduled to give a lecture. But Rev. [?sato] and I were also put in the program before Rev. Koda's lecture. In order to prepare, I left the house earlier and had a meeting. At eight o'clock I went on to the

stage and made an opening speech in commemorating the church closing. Rev. [?sato] followed and gave a short talk as a representative of [the Association of Christian reverends]. Then Rev. Koda gave a speech as a main speaker.

It was hot tonight but it was cooler than yesterday.

August 26, 1945 Sunday

It was a humid, sleepless night. I came back from the commemoration ceremony around ten o'clock but went to bed with sweating around midnight. I could not sleep until two o'clock.

I went to burn trashes in the morning. When I came back, Mr. Kyuhei Sakai visited me. We chatted for an hour. I hurried to the church for the meeting at nine o'clock.

Rev. Koda preached a sermon on "True Faith." He referred to the wise Daniel and his three companions in the Book of Daniel. [Excerpt] He said that faith does not aim to earn many or to cure diseases. To have faith is to believe in God regardless whether illness is cured or money is made. He used many examples and repeatedly explained it.

I was appointed as a [promoter] in the home meeting next week. I was asked to attend a farewell party of Rev. Kuwano, which would be held at eight o'clock in the evening on 31st.

The less and less people attend the church these days. It is almost one-third of what it was used to be. The church is getting less crowded and less energetic. Rev. Kuwano will leave the center on 3rd of next month.

There will be only two reverends at the center including Rev. [?sato] and Rev. Kokubun. They have health issues and won't be able to fully perform their duties.

September 5, 1945 Wednesday

The Hearing at Poston

Mr. Nobuo Matsubara [editor-in-chief of *Poston Bungei*] visited me in the morning. Since he woke me up, I haven't had a breakfast yet. But I paid him money for 5 copies of *Poston Bungei*[an officially permitted monthly literary magazine in Japanese]. At that time someone came from the hospital and notified me that uncle Sugi in critical conditions. I immediately went to the hospital. Uncle Sugi looked very sick. There were Tomiko [Sugi's daughter] and Chihiro [Sugi's son]'s wife. Hatsu [Sugi's wife] was there, of course. Doctor told us that he gave a sleeping pill. Uncle Sugi was breathing but it was obvious even to amateurs in medicine that his last moment was approaching. But Suna and I came home without presiding the moment. There were nothing we could do. I called ambulance for Ruri. She is strong but cannot be stronger than sickness.

The Imamuras and other single men such as [First name unreadable] Ariyasu, Isamu Oshiro, Keiichi Yoshii, and Rikizo Matsuda left the center tonight but I couldn't see them off because I had errands to do.

There was a hearing for four people including Watanabe, Hironaka, Ruri [Fujimoto's assistant, *Nisei* girl], and another person tonight. Ruri was sick and couldn't serve as a translator. Mrs. French said that she would find another translator. She also said that there would be a meeting after the hearings so that I made an announcement.

Suna went to the hospital after dinner tonight again. She might be at Sugi's [Suna' uncle] last moment since she hasn't been back yet.

September 22, 1945 Friday

There was a special managers' meeting at eight o'clock in the morning. The issue we kept discussing recently was Mr. Sumida's successor. We finally decided to ask Mr. Sumida's to find his successor. Other issues were resolved smoothly.

I came back to the office to take care of delivered mails.

Mr. Gyosuke Iseda visited me. He told me that he solved issues with Mr. Sumida. Mr. Iseda thought that there was misunderstanding between Mr. Sumida. But after I explained what we discussed at the managers' meeting today, he spoke with Mr. Sumida. Mr. Iseda explained the course and told me that Mr. Hashimoto of the block 36 would be hired for Mr. Sumida's successor. Mr. Hashimoto will receive 150 dollars a month.

Mrs. Ohata suggested holding a party by what is left for the block women's club. She said there would be twenty-five dollars. She said that the party must be held as soon as possible since three families are scheduled to leave by Tuesday. She would invite not only women but also everyone in the block so that I promised to give a donation.

I saw Tomiko and Hatsu [Suna's relatives] off tonight. [?] and [??] left the center from this block. Nakamoto of the block 14 also left tonight. It was able to see him off. There were many people at the gate to see their friends and family off. Mr. and Mrs. Sugita were there to see Hatsu off.

September 28, 1945 Friday

The wind blew from the north in the morning. It was cold until nine o'clock. Everyone put a sweater on.

Yoshioka and Arita were excited about the news from the radio and enjoyed talking about it. It seems Japan gained momentum. Not only that Japan put the American war hostages in forced labor, but also acquires more hostages. Japan got all American soldiers who just landed in hostage. They also captured 210,000 soldiers who just landed in Korea. If the news is true, Japan is doing great. But Okanishi and Arita said that American newspapers reported the opposite. I can't think but that the news were fabricated or be made up like a novel. I don't want to tell such news to others since I will be punished by them for telling a lie. It is too stupid to listen to Okanishi and Arita seriously. [Someone] came to the office to pick up mattresses and beds and Ruri was working hard to take care of it. I am thankful that she was very helpful.

The Okazakis [the daughter, Emma Okazaki, was Fujimoto's former assistant] and the Kubotas were leaving the center tonight. They were putting their baggage in a truck. It was such a monstrous amount of stuff they carry. Tsuda and Ruri were talking each other that Mr. Okazaki chatted a lot or he put his stuff to the maximum, or something like that. I pretended that I was not listening. It is better not to see, not to hear.

Hatsu [aunt of Fujimoto's wife, Suna] asked me to send a letter in appreciation and a gift to Mr. Takujiro Akutagawa. I took care of it today.

Suna also sent a package to Yuriko and Sumiko [Fujimoto's daughters].

I heard that Mr. Katano passed away from Mrs. Katano. She said that Mr. Katano appreciated for entering the religious life before the death and asked me to thank.
Nine people, the Konos, the Okazakis, and the Kubotas left the center.

October 1, 1945 Monday

A few people came to the office in the morning as soon as I opened the office. They told me that Japan won the battle and American naval officers and generals were forced to resign. They also said that Japan has captured about 600,000 American hostages at this point. I think anyone can be drawn to believe the news since both of them were confident about the news and what they say is identical.

I delivered 2,000 dollars to Matsubara. This money will be distributed to people of the block who live in poverty. This is how we decided about how to use the block fund the other day. I gave him a list of five people who requested the assistance, including Fukuda, Ohye, Nishiye, Takeno, and Ono, although I am not sure if all of them are going to be assisted.

The main office gave me a letter from Gibson [a renter of Fujimoto's house in Riverside]. Gibson said that he promised vacating the house by November and he would be able to vacate earlier if needed. It seems Gibson is building his house elsewhere.

I attended the Church Board Members' meeting tonight. Those who attended are Rev. Kokubun, Rev. [?], three officers including Sugimura, Hashimoto, and I. A monthly stipend was paid to people listed above. Rev. Kokubun received twenty-two dollars and

fifty cents. Rev. [?] received nineteen dollars. Our messenger boy, Frank, received sixteen dollars and Kiyoko Sakamoto received five dollars.

October 3, 1945 Wednesday

It was as hot as yesterday. I turned on air-conditioner today.

Ruri [Fujimoto's assistant] went to several places in the morning and didn't come back to the office by the lunch time. She said that she would stop by at the supervisor's office. I don't know if she came by already but Matsubara brought the documents to the office.

I asked Mr. Nishino for photos last night. He said that he would bring them in the morning but he didn't. So, I asked him at the dinner. Then he said that he was too busy to remember it. He has never kept his promise and I am very confused. He understands well and gives me good suggestions whenever I consult with him. But when it comes to put his words in to actions, he always fails.

I received two letters at a time from Mitsuru [Fujimoto's son] in Florence, Italy. He said that he mailed one on 10th and the other on 19th. I am not sure why it happened.

Mitsuru asked me to send tobaccos. He doesn't smoke and soldiers are fully subsidized. I wonder why he needs them. I am confused about it, too.

I fixed a bicycle tonight. I hope I did good but I am not confident.

Mr. Hitomi visited me yesterday and helped me fix it. He came tonight to helped me, too.

October 9, 1945 Tuesday

The rain was on and off yesterday but it was sunny today. It was very hot.

I have pains on my teeth for three months and I went to a dental clinic without remembering that the office closes on Tuesdays. I remembered it on my way and kept going with a hope that it opens today. But the office was closed.

I went to the office and chatted with Matsubara. He said that he would quit the supervisor tomorrow and become a block manager from the day after tomorrow.

I received a notice that the Community Council had an arrangement to distribute financial aid to people in need. I submitted six people in the block as those who need the aid. Two of them were not granted but the rest would receive the aid. Those who receive the aid are three single men including Nishiye, Takeno, and Shibata, and one married man, Mr. Fukuda. Single men will receive ten dollars each and Mr. Fukuda will receive thirty-five dollars.

I received a letter from Mr. [First name] Hayami. He is looking for a house. He said that every place is crowded by people who left the relocation centers. Yesterday I went to the post office to send him cigarettes but the package was rejected because of the overweight. Today I packed them in two separate packages and asked Suna to send them.

I need to give a list of volunteers to Sub Assistant [Assistant Projet Director of Poston]. I have asked many people but found no one. I finally asked Mr. Azuma to volunteer.

Hatsu [Matsubara] sent me stationary in return of an incense set. I need to bring the gift to Sakai and Doi. I will mail the gifts to Kubota and Okazaki. It is tiring to take care of these gifts.

October 10, 1945 Wednesday

When I went to the dentist clinic in the morning, the doctor was not in the office. When I visited the office again at eleven o'clock, I was told that the doctor wouldn't come to the office this week.

Mr. Rokuhei Shibata asked me to translate at the hospital. Unfortunately his doctor didn't exam Mr. Shibata carefully. The doctor only prescribed medication.

I handed the financial aid to Shibata, Nishiye, and Takeno. They are troublemakers in every way [unmarried men tend to form a group and caused troubles such as gambling or drinking. They likely to express pro-Japan and/or anti-America statements openly and they unsettled the a JA community and the community's efforts to avoid troubles with a larger society].

Arita and Kurozumi wrote a letter to the block.

Mrs. French [wife of Mr. French, WRA officer] visited me tonight and suggested some issues for the benefit of the residents. She said that the residents misunderstood the purpose of the relocation [the closing of the centers]. According to her, the WRA never forcefully relocate the residents outside the center. I told people in the block that we needed to present our concerns to the WRA in more proper ways. We need to explain that we neither have a house nor money for transportation and other expenses sincerely.

I brought [Yoshishige?] of the block 22 a gift by Hatsue [aunt of Fujimoto's wife, Suna].

I heard that Doi would go to Costa Mesa [California] on 20th.

I heard that there are still about 120 people in block 43 and 38. These people are originally from Irvine, where discrimination is severe. They have no place to go back.

October 12, 1945 Friday

The wind was cold as usual this morning. Everyone put on a sweater.

I heard Mr. [Hiroyoshi] Hironaka's big lie. He came back from Los Angeles and spoke loudly that Japan is the real winner and continues to be a superior of the East. He continued to say that Japan was presiding over the world. [Douglas] MacArthur went to Japan not as Colonel but as Ambassador.[707] He is not as an ambassador. As I know, he is treated poorly in Japan, which should be the way he is treated. The honorable third fleet was destroyed and Americans allowed Japan to occupy islands in the South Pacific Ocean. In addition, America dominated Japan by using such brutal acts. Colonel MacArthur cannot avoid the way he is treated. The atomic bombs created damages worth 160,000,000 yen or dollars. It has been said that America should be responsible for the damages.

I mediated a quarrel between Iseda and Azuma in the morning. The quarrel was about the issuance of [allowance]. I told them to discard all hatred in water and had them shake hands.

Ruri [Fujimoto's assistant] came to the office and told me about the phone call she received. We were asked to check how many boxes need to be shipped tomorrow, which are belongings of those who will leave the center tomorrow. I need to deliver a list of names and addresses to the office in the morning tomorrow.

Tomorrow is Saturday and I am allowed to take a day off. But I have this task and need to take care of mails anyway. I decided to open the office in the morning as usual.

[707] Douglas MacArthur was General of the United State Army and became Supreme Commander of the Allied Forces in the post-war Japan.

October 15, 1945 Monday

I attended the managers' meeting from nine o'clock in the morning. The other day Hunter [WRA officer] of the evacuated property office said that we would need fifty volunteers for about ten days to ship baggage of 450 families who left or would leave the center. But in the meeting today we found that there was baggage of only 46 families which need to be shipped. White people later found that there were only those of 46 families. We decided that we didn't need to find extra volunteers. We confirmed that the population survey is due every weekend.

I received two letters from Joji [Fujimoto' son]. He said that he was in Manila and had a serious flood everyday since it is in the rainy season. Many tents of the soldiers were blown by the wind and rain.

He also said that he had conversations with Japanese in the Philippines and they were friendly. He seems to be doing well with them.

I received a letter from Yoshizumi today, too. He and his family are working there but they want to come back to California as soon as possible.

I went to the Relocation Office to meet French [WRA officer]. He told me to leave the camp on November 1st. I submitted paperwork for it.

I got Mr. Sarashina financial aids so that he was very happy.

I attended the church board members' meeting in the evening. It is a special meeting. It is also the last meeting because the church will be closed next month and the next scheduled board members' meeting is November. We decided to complete all necessary paperwork and arrangements for the closing in the next week. 31st is the last day of the

meeting or any gatherings and the accounting. There were Rev. [?sato] and Kokubun, Hashimoto, Tatsuno, and I.

October 16, 1945 Tuesday

Mr. Oe came back to the center from Los Angeles without any notice in advance at eight o'clock in the morning. I told him that Mr. Iseda [Fujimoto's friend from Riverside] was elected as a representative for the coop meeting. Mr. Ohye became angry and said, "Why did you allow that happen? I asked you to become a representative." He left the center angrily. When I met him at the lunch time, I explained why Iseda was elected. He seems to understand it. He told me that he would resign from the canteen office when he leaves on November 1st. He and Mr. Nagasaki wanted Iseda to succeed his position but the coop office rejected the idea since Iseda is not a member and not eligible for the position. He said that he stopped working since. He said that Iseda also didn't want to work for the canteen. I think this issue will continue to bother me.

I went to the leave office and submitted a letter for the leave on November 1st. Since I am on parole, I need to submit the letter to request permission. It was bothering to prepare the letter. There were three people in the line before me. I arrived at one thirty and left the office at four o'clock.

The Matsubaras wrote me a letter and said that they would live in Anaheim and open a recruit office. I think it's a good idea.

According to Mr. Hironaka, it seems the Little Tokyo in Los Angeles is getting back to as it was before the evacuation. The Miyako Hotel [in Little Tokyo, Los Angeles] is now

back in the hands of Japanese and restaurants are coming back. Hironaka will rent in the Tomio Bldg. as they used to before the evacuation.

October 22, 1945 Monday

I burnt my trash in the morning.

I received a letter from Mr. Kurazo Okazaki, who went to [OROSA?]. I wrote him a three pages letter.

Rev. [?sato] returned my hat, which he took by mistake.

Shortly after Rev. [?sato] came, Rev. Kokubun came to consult me about a check of seventy-five dollars, which the WRA gave us to fix a piano at the church. We initially wanted to use the money but it is more than what is needed. Rev. Kokubun said that the check was cashed by Rev. Nakata. I immediately consulted with Rev. [?sato].

Masao Nishimoto told me that Muramoto and Kajiyama in Riverside had already started a shipment of beans and squash.

There are eighty Japanese in the area between Indio and Thermal [Coachella Valley], California and they are farming. As we do in Riverside, they raise and ship vegetables such as squash and eggplant. They need a truck to ship crops so that Nishimoto decided to pick vegetables from Japanese farmers by his truck from next week.

I went to *hakujin* [the white]'s office. Unfortunately, neither French nor Ms. Chino was there and I couldn't do what I wanted.

October 30, 1945 Tuesday

I went to the mess hall a little late. People were clearing the tables. I took my food and left. Masao Iseda [wife of Gyosuke Iseda, Fujimoto's friend from Riverside] gave me eggs and I boiled them to eat.

I asked Ben to make the population report of the block.

I met Mrs. French and asked to keep Takeno's forty dollars and twenty-five cents.

I finally got permission to leave the center tomorrow.

I corrected Marian Tsuda's clothing allowances at the office today.

I went to the church around nine o'clock and counted income and expenses of the church and corrected mistakes we made yesterday.

I gave fifteen dollars each as a farewell gift to Rev. Kokubun and Rev. [? sato]. I thought it might be too much to give fifteen dollars. But when I think of a fact that I gave ten dollars to Mr. Nakamura and they will serve for two more weeks, it should be fifteen dollars.

I was very busy in the morning to deal with these things. It was strange that suddenly everyone come to the office and notified problems. All boilers didn't work and no hot water was prepared for shower rooms. People came one after another to complain about a boiler.

Mrs. French came to the office in the afternoon and asked me to translate for Takeno. Takeno didn't make sense at all as usual but he promised to go to the office tomorrow morning anyway. He said that he would think what to do tonight since he didn't have any ideas now.

I was asked to translate for Mr. Kyomoto. These people were originally scheduled to leave on 10th but brought it forward to 6th. Takada sent a telegram and said he rented a house. They can leave the center earlier than they expected.

November 1, 1945 Thursday

I removed furniture and other staffs from apartments such as beds, blanket, and mattresses. I was busy cleaning the room. Tsuda and Mr.[?ya] helped me later on. It took two hours to clean three rooms previously used by Arita, Fukuda, Aruchiyama, and another room used by Inao Uga.

I needed to the office by ten o'clock with Mr. Takeno but he didn't wake up. I explained it to Ms. French.

It is my day to leave the center. I went to the office to receive the resettlement grant but they gave my twenty-five dollars for stipend and three dollars for food. I received a ration book, too.

My baggage was picked up at nine o'clock so that I didn't need to worry about it. I went to the post office and sent 140 dollars to [Unoura?] and five dollars to Rev. Koda. Unfortunately the post office receive no coins and pennies. They told me that they have no space to store coins.

We were the only one from the block to leave tonight. They packed dinner for us at four o'clock. Mrs. Takeda and Mrs. Iseda [wife of Gyosuke Iseda, Fujimoto's friend from Riverside] offered me to clean our room after we leave so that I asked them to take care of it. Iseda gave me a ride to the gate at five o'clock.

I left the leave office at six o'clock. I arrived at Parker at six twenty. It was my first time to see the town of Parker. I finally saw the town after three and half years. I ordered a milk shake for twenty cents. The train was scheduled to leave at ten thirty-five but it left around eleven o'clock in the evening.

November 2, 1945 Friday

We arrived at a station, Cadiz, California, at one o'clock in the morning. This is where a train from Phoenix [Union Pacific Railroad] has a connection to a train to Santa Fe Railroad. My train stopped for two hours.

The train was supposed to arrive at Barstow at five thirty but it arrived at past seven o'clock. We separated from people who went to Northern California. I said good bye to Mr. Hyakutaro Tasuno of the block 14. He and others left for Bakersfield.

It was past nine o'clock in the morning when we arrived at San Bernardino. We were the only ones who got off the train at this station. I was with Masato Okazaki all the way from Parker but he left for San Diego. I couldn't use a bus. I paid two dollars for a taxi and arrived at home shortly after.

We cleaned the house. Suna [Fujimoto's wife] worked on the second floor of the barn. We worked so hard that the lunch time approached quickly. Suna went to Sanematsu's house for lunch but I ate a lunch box at home.

My baggage were delivered yesterday. I heard that Arthur Sanematsu helped unlading them. There were some damages on the boxes but it was not a big deal. I was amazed that my baggage was arrived so quickly. The only baggage which hasn't been delivered

is [?]. I was disappointed that the packages I sent from the express haven't been delivered yet.

I heard that Gibson finally moved out yesterday. Mrs. Hogan [Fujimoto's neighbor and close friend] was very kind to help us a lot, as she has been. She helped Suna.

I was invited for dinner by Sanematsu and I went to their house with Suna. Sanematsu is doing fine and began farming already. He made turnip and earned 200 dollars already.

November 3, 1945 Saturday

I took a rest at home in the morning. It's been a long time to do so. I woke up at eight o'clock and unpacked the baggage all day without eating much for breakfast and lunch. Unpacking looks easy but I had a hard time. I will take time to finish unpacking since there is not time limit.

I ate dinner at the Sanematsu's house tonight and came home. What made me happy most is food was sweet and water was sweet. Baked fish and Japanese rice were as sweet as I can't explain.

Food at the center started to have a variety recently and cooks were getting better. But everything I had didn't have any taste and I couldn't eat much there. But I feel hungry all the time. I eat twice as I used to and still feel hungry. My stomach seems to be never filled. It is very strange.

I took a bath at home. It's been a while to do. It was very comfortable and I can't explain how good it was.

I ordered gas today and a gas man came. He told me that I need to hire a plumber to fix gas since Gibson [Fujimoto's previous tenant] used electricity only.

November 4, 1945 Sunday

I slept in today. I woke up at eight o'clock according to Poston time. When I started to prepare breakfast, I found an electric stove and connected it to an extension wire. Then I went to a store to buy grocery. When I came back, I finally started cooking. It was around ten o'clock when I was able to eat. It took time but I was able to finish some tasks before breakfast.

I was busy unpacking all day and I was able to take care of most of the stuff. The amount of the packages I dealt with today was so many and made me forget where I kept things. I found that there are more than what I can store. Since I paid for everything, they are all important.

After unpacking, I cleaned around the house and took care of the garden. It will take the whole month in order to arrange things as they were used to be.

Mr. and Mrs. Ujiro Hiroto [Fujimoto's *Issei* friend] visited us in the afternoon. I heard from him about what is going on in Riverside. He talked about his poultry farm. It seems he has earnings from his poultry business.

It heard that white businessmen in general made money during the war but people like Gibson [who used to rent Fujimoto's house] didn't seem to make money. He doesn't look like a person who is eager to work.

Mrs. Hogan next door is kind as she was used to be. She brought grocery for us. She even cooked some dishes.

November 5, 1945 Monday

It was cloudy all day and it was more than just cool. It was cold. I unpacked the packages and cleaned the house all day.

Rev. Omura and Mr. Horikawa came to the house around nine o'clock. Mr. Yamaguchi drove. I found they are doing fine and energetic as they were used to be. They are looking for a house for someone from some relocation center but they haven't found any vacant house in Riverside. Rev. Omura said that there are as many Japanese as there used to be before the evacuation.[708]

Suna wanted to visit Mrs. Fujino, who had a surgery that required to open her stomach. Fortunately Mr. Yamaguchi was able to take her to the hospital.

While I was cleaning the house and was writing a letter to Mr. Iseda at Poston, Mr. Inaba of the West Riverside visited me. We exchanged greetings. Mr. Inaba was driving and I asked him to give me a ride to the water company. I had to pay fifty-four dollars as extra charges. On the way back home, we stopped by at the station and picked up my packages from Poston. We loaded them in Mr. Inaba's car and brought them home. It was very convenient.

We ate only two meals yesterday and so did today. I was too busy to cook because I went to the town and other places.

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[708] Census record

Emi Nishimoto came to the house tonight. She said she stopped by on her way from Los Angeles. She is shipping food from Los Angeles by car with her mother. Since she had *tofu* [soy bean curd] and *nori* [sea weed papers], I bought everything that he had. She said that she comes to Riverside twice a week.

November 8, 1945 Thursday

I feel my job today was to bicycle. I got a call from the Immigration office in San Bernardino at nine thirty in the morning. I left home around nine o'clock and arrived after an hour. It usually takes thirty minutes by a car. I came to the office at ten thirty and told the officer that I was late. It was not a big problem. I was asked to pay a bill. Samenatsu told me that they would ask questions but they didn't. They told me that I had to write a letter once a month. They also told me to meet with Adott in the Riverside sheriff office. It started this afternoon today and I need to meet him twice a month.

I went to Mr. Tanigachi's house on the way home. He opened his store from 1st of the month. He said that discrimination was very severe and expects that it would become less as time went by.

The way home was a downhill and it took only one hour and twenty minutes. I went to the Riverside sheriff office but Abott was not unfortunately in the office.

When I came home, Suna [Fujimoto's wife] told me that packages of Rev. Kokubun [who used to live in Poston] were delivered to our house since he wasn't at home. I was going to load them in a van but Suna already stacked them nicely.

Gas is available from today. We had power outage last night we spent a night in the dark but electricity is provided without problems today.

I had pains on my legs because of the long ride but it was a good exercise.

Mr. and Mrs. Sanematsu [Fujimoto's *Issei* friends and neighbors] visited us tonight. They told me that Toshiko's marriage was set on 17th. They wanted to consul with me about it. As often for Sanematsu, they stayed until two o'clock in the morning.

November 9, 1945 Friday

I stayed at home all day. I cleaned the east side of the house and dried persimmons, which Suna pealed yesterday.

I hauled the wooden boxes in which we stored our stuff and took out nails from the boards. It doesn't looks that there are much work to do but there are.

I wrote a letter to Mr. Ohye yesterday. I wrote to Yuriko and Momoyo [Fujimoto's daughters in Des Moines, Iowa] today.

I need to write to many people but I can't. I hope to write one letter every day but I am busy cleaning the house and can't sit calmly. Time flies so fast that it's been a week since I came home.

I couldn't taste any food at the center [Poston] but I can now. I gained more appetite. I think that it is worth coming back even food is the only difference from the life at the center.

According to Gibson [rented Fujimoto's house while Fujimoto was at Poston], PCA [Poultrymens Cooperate Association] estimates that the price of eggs would decrease

since many chicken will be on market in Spring next year. It sounds true because the price of eggs is too high now. It is sixty-five cents at wholesale price and seventy-one cents at market price. It is too expensive. Gibson isn't good at making money but knows how to live independently as white people normally do. He has a little bit of everything, cows, pigs, and chickens.

November 11, 1945 Sunday

I stayed in the bed for a while since it is Sunday. I slept in a little and started making breakfast. Then Toshi [or Shun] Nakabayashi came and Masao came by. It was around nine o'clock when I ate breakfast.

Immediately after I ate breakfast, Yamaguchi came to the house with a person, Iwagiri, to invite me to the church. I changed my clothes and joined them. On the way we stopped by at Shizuka Hiroto's house.

There are more people at the church compared to before the evacuation. But most of them are young women. I was surprised to meet Mrs. Ogawa. She told me that Mr. and Mrs. Ogawa came back from Chicago after only one month. They are staying at Mizumoto's house. I got a ride by Mr. Yamaguchi.

I saw Hiroto's [translation April PURUTSU?] for the first time. It produces close to twenty-five percent. It looks good.

Rev. Kokubun and his wife came to the house around two o'clock in the afternoon. They planned to leave Poston in December but left earlier. They came back by a Tomatsu [their son]'s truck to pick up their luggage. They were relieved to see that all of their

bags were delivered here. I offered them a room to stay but they left for Los Angeles. They wanted to be there by the evening. They will stay at Rev. [Unoura]'s house. Inaba brought many [?] by Nakamura's truck in the evening.

Mr. and Mrs. Toramatsu Ito of Casa Blanca [six miles from Fujimoto's house] came tonight and asked to take a rest for a while. They were on the way to Sanematsu's [Fujimoto's neighbor] house for the engagement party of Toshiko [Sanematsu's daughter]. They came a little earlier. Sanematsu did not tell us about party tonight. It is very usual for him.

November 14, 1945 Wednesday

I removed grasses from a section where I will spread seeds of vegetables. I spread five buckets of chicken dung over [maspade?] and [MUTAIRETSU?] [translation]. I spread seeds of green onions, *shungiku* [corn marigold], and Chinese peas. But I cannot remember where I put Chinese peas. I anyhow spread seeds of green onions and *shungiku* today.

Shie [Mrs. Sanemtasu] came to tell me that she wanted to cancel a chicken, which she ordered from Gibson [lived in Highgrove, a miles away from Fujimoto]. She said that she would use her own chicken, even thought it is a little small.

She came to the house again and asked for a big place on which she would place *sashimi* [sliced raw fish] for the wedding party. I think the Sanematsus are busy preparing for Toshiko's wedding. Everyone who has gone through the process knows how difficult it is to prepare for a wedding. It is already very difficult to set up a marriage for one daughter. However, we have less stress than people in Japan. The process is less

complicated and simpler in America. It cost less and requires less people in America. In Japan, both parents and relatives of the marring couple have to work together and plan it. They have to entertain the guest as well. Needless to say, the bride and groom have the same or more responsibility than their parents and relatives.

While I was looking for seeds of Chinese peas, I found that a cooking pot was missing. Suna [Fujimoto's wife] says that there might be one unpacked box. If it is true, we have more stuff to find.

November 15, 1945 Thursday

I feel I spent only four or five days since I left Poston. But fifteen days have already passed. I feel that I haven't done anything and wasted time.

Mrs. Gibson [used to rent Fujimoto's house and lived in Highrove, a mile away from Fujimoto] came to pick up flower seedlings of various kinds. I helped her plant them. She looked she wanted persimmons and I gave her a bucket full of persimmons.

I received a letter from Gyosuke Iseda [Fujimoto's *Issei* friend, lived in Riverside before internment]. He said that there were only eleven people in the block now. I wonder how much spirits have been lost. The block must be quiet. I feel sorry for people who have to remain at the center until now. They must do everything by themselves, which is not easy.

He wrote about Mr. Kyuhei Sakai [Fujimoto's Issei friend, lived in Riverside before internment], too. Everything Iseda wrote is exactly what Sakai would do and I can easily imagine how he is doing now as if I saw him.

Rev. Asakawa sent me a church news letter from Gallop. The news letter is very detailed and it even features a personal letter. Hiroshi Sakai of Indio [California, seventy miles from Riverside] quotes in his section what his second son, Kenjiro, wrote him about Japan after the war. His son is stationed in city of Aomori [of Aomori prefecture, the northern edge of the main island of Japan]. According to Kenjiro, a bag of rice is sold for 1,000 yen in a black market while it is sold for thirty or forty dollars in a regular market. Five out of several hundreds who live inside the underground pass of the Ueno Station [Tokyo, Japan] die for hunger everyday. I feel as if my intestines are torn by grief. Japanese in America suffer for hardships. Kenjiro said, "It's a hard time for all Japanese regardless of where we live. But I think what we have is pains of labor and avoidable. I believe that peace is approaching as a gift by God." Shizuka Hiroto [Fujimoto's friends and long-time Riverside residents] also wrote that his family was comforted more than ever since he entered the life of religion.

November 19, 1945 Monday

Hogan [Fujimoto's white neighbor] came to the house and I paid him two dollars and eight cents for walnuts I sent to Yuriko [Fujimoto's daughter in Des Moines, Iowa]. It is cheaper than I have expected. I hope Yuriko enjoys walnuts. She will give them her friends because they cannot easily have walnuts over there Des Moines.

Mrs. Hogan gave us today's newspapers. She is always very kind.

I took care of the front garden and cut the hedge. No one took care of plants and grasses for four years and it is a jungle now. It wasn't easy to clean them up. I found half of plants are dead.

I finally sent a letter to Yoshizumi [used to live in Riverside and resettled in Chicago]. I think winter has come where Yoshizumi lives.

Espinosa visited me and told me about his health. He is doing good as a senior person and working hard. But he once had sunstroke in Victorville [California, forty miles from Riverside] where he worked and was taken back home. He said that he didn't remember what happened at all and was sick during July and August.

The orange orchard next door is watering for two days continuously. It seems that the orange trees are well fertilized this year. All leaves are very green. They [the owners of the orchard] bought the orange orchard from [Ginerle] across the street for 8,000 dollars. They want to resell the orchard for 10,000 dollars.

Ben Sanemtasu [*Nisei* boy] visited us. It is very special that he visits us. He has problems on his eyes and has been absent from his school. I feel sorry for him. His friends must miss him as much as he misses them.

November 22, 1945 Thursday

It is the Thanksgiving Day. But there are only two of us at home and no special feast is prepared. We can't finish a turkey or chicken even if we kill one. We ate fish which we bought the other day and left over.

I spent a day wastefully. I didn't work. What I did was to water Japanese orange trees on the west side of the chicken barn and wandered around.

Suna [Fujimoto's wife] baked cup cakes. She complained that the gas stove didn't work well and the cup cakes weren't baked softly. Toshiko Sanematsu [*Nisei* girl, Fujimoto's neighbor] visited us in the evening with her husband, Shigeo. They told us about the Japan-America war, especially battles in the South Pacific Ocean. They told us that Japanese soldiers stationed in that area were in miserable conditions. They couldn't get any assistance from Japan and watched nothing but the enemy's air planes in the sky. No rescue ships arrived and no food was delivered. I couldn't listen to these stories. The Japanese military deserves criticism that they were stupid enough to fight the war with their under-equipped conditions and without any considerations.

Suna brought cup cakes to Mrs. Hogan. Mrs. Hogan was unfortunately not at home at that time and Suna tried after dinner. Suna said that Mrs. Hogan was at home this time and very happy to have the cakes. Even if Suna and I have a lonely life here, we are more fortunate. Mrs. Hogan lives alone and said she listened to the radio all day because she has no one to talk to.

November 23, 1945 Friday

I heard birds chirping in the bed. They are busy eating walnuts. It is a high season for them to harvest.

I had a slight pain on my arm wrist and my back in the morning. I dug a gas tank under the ground on the north side of the restroom yesterday. I must be getting old now.

I went to the town and deposited money at the bank that I brought from Poston. There are 210 dollars.

I wrote a report to the Sheriff's Office, which is due every other week. There was a lady at the window of the office. She told me to come back next Monday since the person in charge wasn't there and it was too late.

I stopped by at the Clair's and bought many things. I bought thirty-one Christmas cards for five cents a piece. I may need more.

There were many people in the town since the Christmas is approaching. The Clair's was crowded with people and so were other stores. The economy is good this year and even poor people can enjoy the season more than normal years. I experienced the economic booming after the previous war. But it seems that the booming is greater since the war was greater this time.

When I think about how the war affected us, Japanese drew a bad lot. We cannot enjoy the booming economy because most of use lost all properties during the war. It seems that the WRA had great damages because they held us. The whole thing was a great failure.

November 24, 1945 Saturday

I remembered this morning about the letter Fujino gave me while I was at Poston. I wrote him a letter today. I wonder how he is doing.

I cleaned around the house and spread seeds of plants. I wanted to plant more but found no rooms. Then I removed grasses. I think it is better to keep this space as it is rather than planting vegetables.

I found the boards of furniture that we glued the other day are now fixed. Suna mixed glue with water yesterday and applied it to the boards. It seems this glue worked well.

I received a letter from Iseda [Fujimoto's friend and used to live in Riverside] at Poston. He wrote details of everything in six pages. I understand what is going on there very well. I was surprised that there are still 200 people at the center. I was also surprised that there are fifteen patients at the hospital. Since the hospital rejected to take patients in when I was there, it looks strange.

I am impressed how well Iseda takes care of people. It is not an easy task and not everyone can do. He is a man of many vices and wants to be liked by everyone every time. But he has many virtues and good features at the same time. He works hard and [?], too. A man has both good and bad sides. No one should judge people by looking at the one side only. Iseda served for the people and contributed tremendously at Poston, which everyone recognizes.

November 28, 1945 Wednesday

I submitted a letter to the Immigration office in San Bernardino. I simplified the report since I needed to write in English.

I heard from Mas that Yumiko Kubota was injured on her way back from Delano [California, 200 miles from Riverside]. She fell from the car. I wrote her a letter to comfort.

I received a letter from Mr. Sakai of Indio [California]. He wrote six pages, which is very unusual for him. He said it's a season to harvest beans. The price of beans is twenty-five cents. He also raises tomatoes in a six acres lot and busy harvesting them.

Gyosuke Iseda also wrote me about Poston in detail. He decided to stay there until the closing. He included a check issued to Suna [Fujimoto]. I am ashamed to receive a check because she didn't earn it by labor.

I gathered walnuts and filled two buckets. I fill two buckets everyday, which is about half of a bag. It gives us a pocket money and they are food. I cannot abandon them on the ground.

I receive a letter from Joji [Fujimoto's son], too. He said that he visited Tokyo. His letter has details of what he saw in Tokyo. Although we can't read it well because it's in English and his handwriting is not clear, we are able to understand that Tokyo is in miserable conditions now.

November 30, 1945 Friday

Mrs. Hogan took Suna to the town for shopping this morning. Suna sent a package, too. We sent pomegranate to Yuriko [Fujimoto's daughter in Des Moines, Iowa] and walnuts to Sumiko and Mr. Shigekawa by express mail. While she was gone, I collected three buckets of walnuts. Mrs. Hogan is always kind to us and we appreciate it.

The white lady who came with Mrs. Hogan and Suna is also a Christian and is generous to us, too. Christians know that we should be generous to people with love and sympathy regardless of race. I learn from a true Christian like them that we must always keep this discipline in mind.

Sanji Yoshizumi visited us with a young man, Saito. They came without an advance notice and I couldn't recognize who he was for a while. He drove a very big truck. He said that they were on the way home after they took a friend to Norwalk [California, fifty miles from Riverside]. Sanji seems to grow while I haven't seen him for three years. He is about five feet and seven inches. He gained two inches since the last time I saw him. We had a dinner together and they visited Sanematsu for a while. They ate night snacks around eleven o'clock. I gave them a bag of persimmons and walnuts as souvenir. They left around one o'clock. They were trying to arrive there at seven o'clock in the evening tomorrow so that they will pass California tonight and enter Utah during the daytime.

December 2, 1945 Sunday

There was a frost in the morning and the ground was covered in white. [unreadable sentence].

I drove to the church at nine thirty. Mr. Yamagachi was absent today again so that I chaired the meeting. Rev. Omura preached a sermon, "Good shepherd." There were fourteen or fifteen people.

It was a little tough to make a round trip to the church. It took twenty minutes on one way.

I went out to collect walnuts in the afternoon. Suna called me in the middle of work. She said that uncle Sugi [Suna's uncle] and his family came from Los Angeles. I came home with Suna.

There were uncle Sugi and his wife, [Sugi's second son] and his wife, and Tei and his five kids. I saw [the second son]'s wife for the first time. She looks like a Mexican. I was able to know that she is not Japanese for the first sight. But [the son] and [his wife] seem to be a happy couple. Sugi's kids marry non-Japanese. The first son married a white girl, Tei married a half-black but divorced. Tei's kids are mixed and don't look like Japanese. They look like white. I am sure that the wife of Sugi's second son is Mexican.

They stayed only an hour because they wanted to go back during the day. They didn't have any special purpose to visit us. They didn't tell us anything specially important.

I took care of trees in the garden. It didn't go well because all trees are too bushy.

December 4, 1945 Tuesday

It was cloudy all day. No sunshine was coming through and it was gloomy. It looks it would rain but it didn't.

I gathered walnuts all day. I finished all walnuts in the field but there are not as many as I expected. I picked Placentia and Eureka from a ditch on the south side.[709] I filled one and half buckets.

[709] Placentia and Eureka are varieties of walnuts. In Fujimoto's orchard, Eureka was the principal variety. There were a few Placentia trees and one tree of another variety. When Fujimoto set out his nursery stock, he intended to have all Eurekas, but the other varieties mixed in. Email communication, George Fujimoto to AN, January 4, 2009.

I burned grasses on the ditch but they didn't catch a fire well because there was no wind. When I came home after gathering walnuts, Mieko [Fujimoto's daughter] and her husband [Aoki Hideo] were there already. She filed a form for Joji and Mitsuru [Fujimoto's sons] to apply for the Dependency Benefits. The Red Cross in Riverside doesn't process these documents for some reasons so that I asked them to submit the form to the office in Los Angeles. They said that the Los Angeles office would accept these applications.

We had a dinner together and they left for home around eight thirty. Mieko has an undeniably big belly, which is so called a "belly only in this month." All of the girls are fortunate about bearing kids. They all have kids. However, they are no longer Fujimoto after the marriage. I feel sad that the girls don't carry the surname Fujimoto and worry whether I will be able to identify my grandkids whose surname is not Fujimoto as my grandkids. But it's fine as long as kids married and grandkids are Japanese.

December 8, 1945 Saturday

I saw birds were all over the ground in the morning. I drove them out and the birds didn't come back for a few days. But they will come back again.

Suna prepared a gift for Peter, Sumiko's son. She brought a big box from the second floor of the barn and looked for [clothes] for him. She was murmuring, "It's too big" or "It's too small." She wasn't able to find what she wanted but finally managed to prepare the gift. She spent all morning for such a thing. She took it with her when she went out for shopping, but took it back home. She said that the post office was closed on Saturday.

It's usual for us to take a few days for shopping before Christmas Day. In addition, we are going to Los Angeles. Christmas is the biggest celebration in year. It seems to be universal that as the day approaches, everyone gets more excited. Japanese are always anticipating any kind of holiday with full of excitement and expectation in heart. But the style of a celebration seems to differ from one country to another. In Japan, a feast is the most important and the exchange of a gift is out of their attention.

I went to the farm to mow grass in the afternoon. I hoed. Since it's been a while to do, I was exhausted after two hours and came home soon. It doesn't look difficult to mow grasses but it is actually tougher that one might expect. The roots are spreading widely under the ground.

December 9, 1945 Sunday

The ground was covered white because of the frost in the morning.

It was helpful that Mr. Yamaguchi picked me up this morning to go to the church. On our way, we picked up Mrs. Hiroto.

Suna [Fujimoto's wife] was absent because she needed to write a letter to [Ronie Frances]. I had a ride with Mr. Hiroto on the way back.

There was a board members' meeting after the sermon. There were Yamaguchi, I, and Takeda as deacons, Iwagiri and Iemura as accountants, Hanaoka as a scriber, and Rev. Omura. We discussed the following issues including the Sunday School, the home meeting, the prayer meeting and the Christmas. No plan has been made for each issue so that we assigned ourselves homework to think what to do.

On the way home, Mr. and Mrs. Hiroto were discussing the Alien Land Law. They said that an officer investigated their land the other day. They asked me what they should do to deal with it. I promised to think about it and went home.

Mr. Teruji Kuboshige and Mr. Masatsugu Sakai visited the house without a notice in advance in the afternoon. They chatted with me for ten minutes and left soon. One of them is looking for a house and still hasn't found a reasonable one. He said that his family currently stays in the Arlington *Gakuen* [Japanese language school].

The wind blew all day and some walnuts dropped to the ground. I gathered them from the ground but there were not so many. Only half bucket was filled with walnuts.

Suna [Fujimoto's wife] finally finished writing a letter to Mrs. Brantley in English. She said that it was "pretty hard." She started writing last night and finished this evening.

December 13, 1945 Thursday

We had a heavy frost in the morning, which is very unusual. I expected to have a frost since the air didn't get warm yesterday. But it was surprising to see the ground covered in white. It seems people burn a fire in the orange orchards. I saw black smokes in the sky by ten o'clock.

It will cool down tonight and there will be a frost tomorrow morning.

Green walnut leaves fell to the ground because of the frost this morning.

I went to a farm to get a morning glory with listening to birds chirping. I was watching curiously how the walnut leaves make sounds as they fell.

I am sure that all vegetables are damaged by the frost. Fortunately there are no vegetables in the farm and I have no worries. While I have no money because I raise no vegetables, I feel easy for not having anything to worry about.

I prepared wooden pieces for a stove. I won't suffer for the coldness if the weather suddenly gets cold. There are many people without shelter, food, and clothes in Japan. I wonder how much they are suffering now. The Colorado Daily special dispatch reports that the severity that they are experiencing cannot be explained by words. I cannot be more sympathetic. Compare to the situations in Japan, my life is great in that I have no shortages even though I am in the enemy nation.

The newspapers reports on discrimination against Japanese but it doesn't affect us. It seems that Riverside is in much better situations for Japanese than anywhere else.

December 16, 1945 Sunday

I took enough time in the bed before getting up. I came out of the bed around eight o'clock. By the time I finished breakfast, it was already past nine. Mr. Iwagiri picked me up at nine thirty and we went to the church together,

As I was wondering who would chair the meeting today, I was asked to do. I immediately went up to the podium with Rev. Omura and chaired formally.

We consulted with women and decided that we would hold a luncheon party on 25th for celebrating the Christmas Day and for socializing. The luncheon is a potluck so that everyone has to bring food.

Mr. Hiroto gave me a ride on the way home. We stopped by at the Mr. Fujino's house to bring watermelon, which I got from someone. Mr. Fujino is sick. It was my first time to see him since he came back from Poston. I met three people who are staying at his house. Mr. Sonoyama and Mr. Fujino had been on parole but were recently released.

As soon as I came back, Mrs. Kokubun and her second son, Joe, and his wife came to the house. They picked up two trunks and small packages, which they sent from Poston. I heard from them that Rev. Kokubun is getting well and went to Pasadena to hold a meeting this morning. [Rev. Kokubun] is baking *senbei* [rice crackers] everyday at home. Mrs. Komubun is working for a white family.

It was warm all day. There was no frost in the morning and no one burned a fire outside.

December 17, 1945 Monday

I wrote thirty-two Christmas cards and posted them this morning.

I mowed grass this morning, too.

Suna [Fujimoto's wife] went to Mrs. Hogan [Fujimoto's neighbor]'s house to help her harvest persimmons. I picked up walnuts with Suna in the afternoon. I climbed up a walnut tree to shake the nuts off. We collected forty or fifty pounds of walnuts, which would be equivalent to five or six dollars.

The Japanese newspaper was not delivered for five days but I received that for two days at a time today. I heard that the *Colorado Daily* was issued every day from December but we missed 10th and 12th. I wonder what happened.

In the section on Japan, I learned about Japan in detail. It is quite shocking to know what is going on there. We, Japanese in America, believed information given by the military with no doubts. But the military looks very suspicious and unreliable now. The military announced in April or May that all Japanese soldiers who were stationed on the islands in the South Pacific Ocean were killed. Then the families of these soldiers held a funeral, younger brothers them inherited the house and businesses, or even wives of the dead soldiers were remarried to their brothers in order to validate the succession. However, 41000 soldiers suddenly came back to Japan recently and created confusions everywhere. We used to believe in everything which the military reported. But it was stupid to believe them.

December 21, 1945

We finally got rain today. It had looked for several days as if it would rain soon. It drizzled at eight o'clock and continued raining during the day. The rain became harder toward the evening and it is still raining. I couldn't go outside again so that I wrote a letter inside the house all day. Only time I went outside was when I draw birds out from the farm. Suna went out by bicycle for a grocery shopping for dinner in the evening. She bought two mackerel. Luckily she didn't get wet.

I almost gave up a hope that I would be released but I finally received the notice by mail today. I am relieved. When I heard that Fujino and Sonoyama had been released, I thought I won't be released forever. But what was promised to come really comes. It seems my release was determined on November 15th. It took too much time to be mailed.

It's been five weeks, more than a month, since it was approved by the judge of Los Angeles. Someone told me that he read the same story in the newspapers and I already knew that it won' be easy to be released. But I was getting scared if I won't be released. If the release notice wasn't issued to me, I might have to go to the deportation hearing. It is bothering to go through the process, although it is a matter of formality.

I mailed some Christmas cards everyday and I will be able to send them by the Christmas Day. But I received cards from whom I didn't expect. It is not convenient for me.

December 23, 1945 Sunday

It rained throughout the night but it stopped around eight o'clock in the morning. I expect it would rain more. There was a phone call from Miyeko to Mrs. Hogan. Miyeko delivered a baby girl at two o'clock in the morning.

Mr. Yamaguchi came to pick me up at nine o'clock. Suna was absent today but I attended the church. I thought not many people would come to the church because of the rain but there were as many people as usual. Mr. [?] was there for his first time. He moved to Riverside recently.

I knew that a few people would be baptized today but I didn't know who they are. They are Yukawa, a man in his forties, and his daughter of twelve or thirteen years old.

I gave Mr. Yamaguchi some persimmons, which I got from Mrs. Hogan. He said that persimmons are his favorite and he was very happy.

I gathered walnuts in the afternoon and I filled two buckets.

I remembered the time I was young when I saw some white people aiming at ducks in a pass down the hill with a rifle with a few three dogs beside them.

December 24, 1945 Monday

It was cloudy in the morning and it looked like as if it would rain soon. It actually rained at ten o'clock but the rain wasn't heavy.

I received the notice on the release the other day but went to the deportation hearing today as I had made an appointment already. But I was told that I didn't need to come.

On the way back home, I walked around the town for shopping. As it is predictable, the town was crowded with people. There is only one more day to the Christmas Day.

I went to a grocery store to buy some vegetables. There were nothing else but celeries, lettuces, carrots, and turnips. The price was ridiculously high.

I brought a present to the Hirotos in the afternoon. Almost at the same time I came home, Hiroto came to the house and gave us a chicken in return.

I collected walnuts for two hours in the evening. Suna is making *ohagi* [sweet rice cakes with red bean paste inside] for a dinner party tomorrow at the church. She said that she will prepare around sixty *ohagi*.

I received many Christmas cards. I sent cards to most of the people who sent me a card, but I haven't sent a card to three people, Tsuda, Watanabe, and [Honbo]. I wish they put the return address.

Rev. Iwanaga sent me a regular card, not a Christmas card. He wrote his opinions about many issues. It's a good idea to do. The card is not just for formality, but for intimacy and friendship. In addition, what he wrote is exactly what he would say.

December 27, 1945 Thursday

It was cloudy all day.

I went to the post office to send Momoyo [Fujimoto's daughter in Des Moines, Iowa] a gift from Mrs. [Brantley?]. I also bought 100 stamps, which cost three dollars.

When I passed a police in the town, I was told to receive a license for my bicycle. I immediately went to the office to take the exam. They told me to get a new license in February next year. I have to pay fifty cents now and twenty-five cents in February. It is surprisingly cheap for license but I am surprised that we need a license for a bicycle.

I bought groceries for two dollars. I wanted to buy a saw but couldn't find a good one in a store. I bought an ax to split firewood.

I met Mr. and Mrs. Nakabayashi in the town. I asked them to fix a sewing machine and they said they would come tomorrow.

I received something like a Christmas card from Joji [Fujimoto's son serving for the U.S. Army]. He posted it on December 10th from Tokyo. He sent us a telegram on 18th and said that he would be transferred. I wonder where he is now. I heard that 120,000 soldiers have arrived at San Francisco from Asia. I think he was dispatched in place of these soldiers, who just come back. There was not enough accommodation for them San

Francisco and more than half of them stayed on the ship. Only people who had an access to a train or a bus could go to the town.

December 28, 1945 Friday

It was cloudy as yesterday. The sky wasn't clear at all. It was similar to the sky of a rainy season in Japan. There are mosses on the roof of the old chicken barn. The air had moisture and is not dry.

Suna [Fujimoto's wife] wrote a letter in English every day. It is impressive that she continues. She wrote a letter to Mrs. [Brantley] and another one to Tomiko Sugi [Suna's niece].

I received a letter from Joji [Fujimoto's son]. The letter is postmarked on 13th in Tokyo. He said that he was still unable to find Iwagiri's older sister. He said that a Japanese girl, Kayoko Sumitomo, helped him write a letter to his uncle in Miyazaki [ask] prefecture and to Wakayama. She is pretty but he said in the letter that he was too disciplined to be drawn to her love.

I received a letter from Chiyoko Ono in New York. She was persuaded to go to New York by her daughter, Masako, while she wanted to go back to Riverside. She said that she would remain in New York for a while.

People of Riverside dispersed all over the country after the closing of the camps. Ochiai is in Maryland, Natsu is in New York, Teshima in Michigan, Oka in Chicago, and Fujisaki is in Chicago. They were on their quest for a place to live. Some of them may come back to Riverside, but the others left Riverside for their life. Those who chose to

go back to Japan will be soon to leave America forever. It couldn't be avoided for Japanese from dispersing.

December 29, 1945 Saturday

It was warm and quiet all day.

I received a letter from Sumiko [Fujimoto's daughter]. It's been a while to hear from her. She said that Taro [Sumiko's husband] finished his contract there and they would be transferred to the office in Los Angeles. Since they haven't found a place to stay yet, they asked to live in the house for a few months. Mrs. Beck [missionary of the First Congregational Church, Riverside] will give them a ride to San Bernardino and will come here January 2nd or 3rd. They will arrive at the house around ten o'clock.

Hideo [Fujimoto's son-in-law] also wrote to us. He said that Miyeko [Fujimoto's daughter and Hideo's wife] would be discharged from a hospital on Monday 31st. He asked us to help him pick her up at ten o'clock on Monday. I expect we will help her raising a baby for a few weeks. It is good for us to have Sumiko and her family in the house. But they missed Miyeko for a slight gap. It was unfortuante.

Suna took Shii Sanematsu [Fujimoto's long-time friend in Riverside] to visit Mrs. Fujino. On the way back she bought some food.

I spent a day busily. I fixed [ask FILBELL] and cut dead walnut trees. It was difficult to cut trees without a big saw. I tried to find it in the town the other day but couldn't find it.

I visited Mrs. Hogan to learn how to raise chickens. She asked me to take care of her chickens for a few days since she will leave for Imperial Valley on 31st.

December 31, 1945 Monday

I wrote letters to greet the New Year to Yoshikichi Tsuda, Misao Watanabe, Satoru Nakamura, and Rinzaburo Kurozumi.

Mrs. Hogan notified Suna that Suna received a phone call from Hideo [Fujimoto's son-in-law, Miyeko's husband] in Los Angeles. He told Suna that they changed their plan. Instead of we pick Miyeko up at ten o'clock tomorrow morning, she will take a train. This makes that Suna doesn't need to go to Los Agneles to help Hideo bring Miyeko back home. It is convenient for Suna to stay at home. Hideo and Miyeko will come to the house tomorrow. The house will be crowded with them and Sumiko and her family.

I worked busily all day and was tired. But I don't think I had a tough day because what I did was a kind of hobby. It was even fun to work. I cleaned the front garden, planted a tree, cut branches, and so on. It was comforting.

I took care of Mrs.Hogan's chickens and chopped some wooden pieces. I cleaned her garden and prepared firewood because she won't be happy if I had to work after she came back. I won't be able to work tomorrow once my guests arrive.

I received a letter from [Endo]. He didn't write anything about rice bran but says that he sent shrimps and *shoyu* [soy sauce].

I received a letter from Mr. Ichijiro Yoriguchi for the first time. He said that her wife passed away suddenly and he was discharged from the hospital recently. He wants to go back to Japan as soon as possible.

The Fujimoto Diaries 1946

[Fujimoto's poems]

人にまけ己にかちて我を立てず [meaning: I put others first and myself behind but it is a victory in that I overcome my ego.]

義理をたつるが男伊達なり [meaning: What is men's pride is to feel obligations to others.]

George Fujimoto

37691777, 75th American Military, GOVT H.Q. Co, APO 248 c/o Postmaster San Francisco

From Mrs. Hogan

6 lemon juice

1 tablespoonful Epsom salt

1 tablespoonful Cream of Tartars

[Makes up to one point water

Take a glass of wine in the morning

January 1, 1946 Tuesday

I spent the New Year's Day for the first time at home in four years. It was very simple. It is the first time in my sixty-three year life to celebrate the New Year's Day without

mochi [rice cake] and *zoni* [vegetable soup with *mochi*]. But it was spiritually fulfilled, cheerful, and calm without interruptions. I took care of Mrs. Hogan's [Fujimoto's neighbor] chickens because she asked me to do. But I prepared pieces of firewood for her and started [translation] trimming a mountain of grasses. I need one more day to finish cutting grasses.

Inaba and Iseda [both *Issei* men and Fujimoto's old friends] visited me to greet for the New Year. Iseda also tried to gain new subscribers for the *Rafu Shimpo* [Japanese vernacular newspapers in Los Angeles], which he recently entered. I purchased one year subscription and paid thirteen dollars.

Hideo and Miyeko [Fujimoto's daughter and her husband] visited the house in the evening. She said that she would take a rest to recover her health after the labor.

Shigeo and Toshiko Ito visited us.

January 3, 1946 Thursday

I received an invoice from the *Kakushu Jiji* [Colorado Daily, Japanese newspaper]. It said that they received payment for subscription until June 20th from Takayanagi [Fujimoto's son-in-law, Harry] in Des Moines. Yuriko [Fujimoto's daughter, married Harry] paid subscription fees as a Christmas present since she didn't send any gift this year.

The fish vendor came again as he promised. He came on 31st of the last month first time. I bought two shrimps and two horse mackerel. He charged sixty-five cents for shrimps.

Shrimps are usually fifty cents at a store. I thought he charged too much but it might be reasonable since he brought fresh fish from Los Angeles.

Sanemtasu [Fujimoto's neighbor and longtime friend] finally bought an old, 1934 Ford and Arthur drove it around yesterday and today. Sanematsu always asked Nakabayashi a ride when he goes to Loma Linda. I think that he desperately needed a car.

January 7, 1946 Monday

The north wind stopped this morning and it was a calm day. I dug potatoes near the window in the morning.

Rafu Shimpo [Japanese vernacular newspapers in Los Angeles] of January 2nd issue and the *Kakushu Jiji* [Colorado Daily] for the 2nd and the 4th were delivered today. It is too much to read them in one day.

I received a letter from Joji [Fujimoto's son, serving in the US Army, stationed in Japan]. It's been three weeks since the last letter. It's difficult to read it for even once since he wrote in English. It seems that he would be transferred to city of Sendai in Aomori prefecture. He visited the city of Hakodate in Sapporo [Hokkaido prefecture]. He tried a hot bath there. He will be soon appointed as a translator. He thinks that it is the least favored job for him since he doesn't like studying Japanese. I am sure he will study if he needs to do.

I cut branches hanging from the trees in Mrs. Hogan's [Fujimoto's longtime neighbor] garden. It was slightly hard and I feel tired tonight.

I didn't feel tired before even if I worked hard. But I easily feel tired for a light job. I must be too old to work.

Suna [Fujimoto's wife] is writing a letter to Chiyoko Ono [former Riverside resident now resettled in New York] tonight. It is already eleven o'clock but she is still focusing on writing.

January 10, 1946 Thursday

The wind stopped today and it was calm all day. I saw the sky was suddenly darkened this morning. It seems the cold air comes in as soon as the wind stops.

I carried grasses and branches to the farm for Mrs. Hogan [Fujimoto's longtime neighbor] that I cut for her the other day. She gave me many eggs.

Suna [Fujimoto's wife] was in bed all day because she had stomach aches.

I visited Sanematsu [Fujimoto's *Issei* friend and neighbor] to see how he was. He said that the pain was not so severe but he felt relaxed when he lay in the bed. He is getting older, too.

Joji sent me a letter to respond to my letter. He wrote in Japanese for the fist time since he entered the military. I am impressed by how well he wrote the letter. It seems it was meaningful for him to learn Japanese at school.

January 12, 1946 Saturday

The wind is blowing since yesterday and it was even stronger today.

The wind blew fallen walnut leaves on the ground and walnuts appeared underneath. Crows must have good eyes because they were very quick to pick walnuts from the ground.

Suna [Fujimoto's wife] seems to feel better today. She got out of the bed and wrote a letter to Mitsuru [Fujimoto's son] in her pajamas. Needless to say, she wasn't very sick in the first place. I think it's a repercussion from a few days in the past. She will be fine after taking a rest for a few days.

There are three little kids in the house and the house is very cheerful. But they fret sometimes when they are not in a good mood. It makes me irritated a little. I remember the house was used to be always like this when the kids were small. But they are now my grandchildren. I wonder how fast time passes.

January 13, 1946 Sunday

The wind was blowing all day but it was not as severe as yesterday. Since the wind is blowing for several days, it is getting less and less stronger. It looks the wind will stop soon.

Mr. Yamaguchi came to the house earlier than usual to pick me up with Mr. Oishi. He said that he was in charge of the Sunday school today so that he wanted to go earlier to prepare. Suna [Fujimoto's wife] was absent from the church [Japanese Union Church] today. Mrs. Hiroto was also absent.

We held a board members' meeting. It was just like a preparatory meeting for a general meeting since there were no important issues to discuss.

We confirmed that Rev. Omura [serving for the Japanese Union Church since the pre-war] was satisfactory for his salary since both the First Congregational Church [from which he received an appointment] and the Japanese Union [exclusively for Japanese] churches pay him full amount. The other expenses are paid by donations so that we don't need to collect extra fees for a while. We will collect monthly fees or membership fees whenever it is necessary.

January 14, 1946 Monday

The north wind stopped today and it was a calm and warm day.

I stopped by at a Mexican's house on my way to the Orange Street. Because of the wind for the past several days many olives fell on the ground. I asked them to let me pick the olives up. But the olives on the ground were wrinkled. I asked them whether I could pick some from the trees and they said they would ask the owner in San Bernardino about it.

I burnt grasses in the ditch since the grasses were dried enough to catch a fire and there was no wind. The grasses caught a fire easily.

For some reasons, Hideo [Fujimoto's son-in-law, Mieko's husband] didn't come to the house today.

I heard from Sumiko [Fujimoto's daughter] that Takamo Takeda married on October 4th. I didn't know about it until now. Her husband is a white and they married in Delaware.

January 20, 1946 Sunday

Memo: I handed thirty-one dollars to Rev. Omura [a pastor for the Japanese Union Church in Riverside]. It is the reminder of the Christmas donation which I held.]

Hideo [Fujimoto's son-in-law, married Mieko] left at six o'clock in the morning. Taro [Fujimoto's son-in-law, married Sumiko] will leave at six o'clock tonight. Their destination is Los Angeles.

The north wind blew all day today.

Mrs. Hiroto was absent from the church [Japanese Union Church] today. Mr. and Mrs. Yamaguchi picked me up at nine o'clock. Mrs. Yamaguchi wanted to see babies but she couldn't. Neither Mieko nor Sumiko [Fujimto's daughters] was awake.

Rev. Kokubun and his son came to the house to pick his luggage up at one o'clock in the afternoon. They couldn't bring all pieces of luggage so that they left almost half of them behind. They rented a small house in Compton and Rev. Kokubun is working in a white family [as a domestic worker] and preaches a sermon at a church in Pasadena on Sundays. He is healthy and tries really hard.

Suna is taking a rest since yesterday. She has a cold.

I took care of the lawn near the fence in the afternoon.

January 21, 1946 Monday

I took care of the lawn today. I planted old roots of asparagus, which Ben Sanematsu gave me the other day. I will be able to harvest asparagus in March.

Hideo left for Los Angeles at six o'clock yesterday and preached a sermon twice [at the Free Methodist Church in Los Angeles]. He drove young people to Hollywood and left Los Angeles for Riverside at eleven o'clock in the evening. He said that he drove 250 miles.

I asked Hideo and Sumiko [Fujimoto's son-in-law who married his daughter, Mieko and Fujimoto's another daughter] to hand to Rev. Omura a list of donators and the amount of donation we collected during the Christmas gathering. I also told them to tell Rev. Omura that I would write an accounting report. They visited to greet him.

A gift got mixed with mine in the pile. While I was talking to Mrs. Horikawa, I found that the gift was sent to Mr. Horikawa. I asked Sumiko to deliver it to the Horiakwa's house.

Suna is still in the bed and sometimes comes out.

January 26, 1946 Saturday

The wind blew all day. It was inconvenient to have the wind because the wind shook my stepladder while I was cutting branches of the walnut trees.

Hideo [Fujimoto's son-in-law, a pastor at the Free Methodist Church in Los Angeles] is in his room all day in order to prepare for a sermon that he will give tomorrow and study for himself. Once I know what preachers do, I am amazed how difficult it is to preach. This job is not what it looks. There is no easy job. Traders think farmers as easy-going and less stress. But farmers think that they are not rewarded enough, they have to work all day from early in the morning to late at night, they wear exhausted cloths all the time,

they eat poorly, and they work hard until the day they die. They also study hard about crops and overcome difficulties to raise them. Their efforts are often unseen from people. Traders look happy because they deal with beautiful objects and make money easily.

January 27, 1946 Sunday

The wind blew from the North all day.

Mr. Hiroto promised me the other day that he would pick us up but he didn't come. We waited until five minutes before ten o'clock. We were fully dressed. Mr. Hiroto didn't come. Since I had already refused a ride from Mr. Yamaguchi, we didn't have anyone to help. I took a bicycle but couldn't arrive on time. It was my turn to chair the meeting today but Mr. Yamaguchi was taking the job for me. There were relatively many people today and the hall was almost full.

I saw Mr. and Mrs. Nishikawa for the first time. They recently arrived from Crystal City [Internment Camp]. I saw several women besides Ito of Chino. I also saw Iseda and Shinatni. All chairs were occupied. I hope the church will continue to be fully attended like today. I hope the church won't turn to be a snake with the head of dragon [the church prospers only at the beginning only to decline at the end].

January 28, 1946 Monday

The wind blew from the north all day but it was a calm day. The radio said yesterday that it would be twenty-nine degrees in Riverside and twenty-seven degrees in Highgrove [within one mile from Fujimoto's house]. The radio said a smudge fire was

recommended in the lemon and orange groves. But it was very warm in the morning and it was around fifty degrees in the shaded porch. The radio weathercast always fails to predict the weather these days.

I have been cutting branches of the walnut trees everyday but I only finished only one tree. Almost all branches died so that I need to cut them down. I even sometimes need to paint the cut branch. It takes so much time.

I wanted to have olives for a long time and looked for them everywhere. But I don't need to look for them anymore since I can pick olives at home. I ate home made olive pickles at dinner and they were tasty and special. Hideo [Fujimoto's son-in-law] liked them and ate one after another. Peter [Fujimoto's grandson] also ate many of them. I am always surprised to see how Peter is ill-mannered.

January 29, 1946 Tuesday

It was sunny and warm. It was getting cooler in the afternoon.

Mr. and Mrs. Ujiro Hiroto [Fujimoto's longtime *Issei* friends and the church members] visited me to ask how to plant strawberries. They received 250 seedlings and have already started planting them.

Gyosuke Iseda [Fujimoto's longtime friends] also visited me. He is looking for a suitable job for him. I understand he struggles but we cannot afford spending time to find a job and letting him reject what's available just because he doesn't like it. But it is sure that no job is good if it targets Japanese.

Iseda said that Kuniko [ask what their relation is] complained about him but I understand how she did. It is no wonder what Iseda would face her soon as he was wasting time without working.

I am surprised how long it takes to cut branches of the walnut trees. It may be reasonable to take so much time because no one took care of the trees for three years. Insects came into the tree from the cross section, which were cut before and directly painted on its surface. It seems there is no way to cure them.

January 31, 1946 Thursday

I felt very cold last night. When I woke up, the sky was dark because of the smoke from the orchards. The air was slightly warmer.

I usually sweat I cut branches of the walnut trees. But I didn't sweat at all yesterday and today. I even put a sweater on. In the past few days, the walnut trees were very dry and looked dying. But water drops were coming out as I cut the branches today. I wonder why water drops come out from the trunk whenever the air gets cold. I am still not sure the reason why.

Hideo [Fujimoto's son-in-law] will move to a house affiliated to the church [the Free Methodist Church in Los Angeles] next week. But there is only one room in the house. He thinks that he leases the house and rents another house with two rooms. No matter what he chooses, it looks difficult to take care of his family. A pastor is paid less but has to have a decent life.

February 5, 1946 Tuesday

I received a letter from Joji [Fujimoto's son]. It seems that he is sill stationed in Aomori. He had been the acting first sergeant of the Military Intelligence but he was officially appointed as the first sergeant. He said that Japanese military officers gave American military officers to a Japanese sword. Joji chose the one that he thought the best and had the sword maker to assess the value. The sword maker said that the sword wasn't valuable so much but it was made about 400 years ago. Joji said he would send it to the house. I think the sword could have be valued high before the war.

Mr. Iwagiri and Mr. Yamaguchi asked me to keep their stuff, which were mailed from Salinas [in California, 350 miles away from Riverside]. They don't have room for all stuff they received. So, I put them in my barn.

Hideo [Fujimoto's son-in-law] was looking for a mimeograph machine and went to Los Angeles, San Bernardino, and other places. All machines he found were around fifty dollars each. But he found one for thirty-five dollars in Riverside. He was very happy.

February 7, 1946 Thursday

I received thirty-seven dollars as the Dependency Benefits for Mitsuru [Fujimoto's son] from the government.

I was relatively warm this morning. The thin ice was formed but it was not cold enough to need a smudge fire.

Mr. Iwagiri came with his son to the house to put his luggage in the barn. They made three trips today. There are Rev. Kokubun's luggage and Sumiko's [Fujimoto's

daughter] bags in the barn. The barn looks like a storage space. Since I don't have a car in the barn, it is reasonable to put bags in the barn. It is good to help people in need.
The wholesale price of dried onions is twenty cents per pound. It hasn't been so high. It was once fifty cents per 100 pounds, which was the time when the market dropped. But it was normally between seventy-five cents to one dollar for 100 pounds for wholesale.
At a store, it used to be one cent per one bag. It was used be between one and half cents and two cents. It was around two and half cents at most. It was never be more than three cents per bag.

February 8, 1946 Friday

The north wind blew in the morning and was roaring all day.

I painted chemicals on the walnut trees until around ten o'clock. Then I had a ride with Hideo to go to the town. I paid bills for gas, water, and others and did shopping. I deposited some check that had accumulated. The total amount of money I deposited today was 300 dollars. I withdrew around 100 dollars.

I received the government subsidy [the Dependency Benefit] which Joji [Fujimoto's son] applied. The amount was 121 dollars. I wonder how this amount was calculated.

I thought the number of cars is decreasing since the production stopped during the war. But it seems it is increasing. It is getting harder to park in the town and everyone is having the same problem. It seems to happen in everywhere besides Riverside. The problem is more serious in places like Los Angeles. I was used to be able to park in an auto park anytime but I see the sign of lot full at the park every time I go now.

February 10, 1946 Sunday

It was very cold in the morning. The temperature was twenty-five dollars at the screen porch. The smoke from smudge was darkening the sky.

Mr. Yamaguchi came to pick me up at nine o'clock. Suna [Fujimoto's wife] and I had a ride with him to the church. At the church [the Japanese Union Church], I met Mr. and Mrs. Ooka. They said that they just came back to Riverside recently.

I was fixing the door of the barn with Taro [Fujimoto's son-in-law, married Sumiko] in the afternoon. I worked on it yesterday, too. We attached three lanes on the door so that the door works smoothly.

The family of Mr. Manzo Oye came to the house at three o'clock without any notice in advance. Except for Mitsue, the oldest daughter, all kids came along. Mr. Oe said that they were still in a camp in [DOMITA ask] and they were temporarily visiting here. That makes me wonder how difficulties he is having now. He said that he pays twenty-five cents for food for each person and six or seven dollars for the family for one day. He also pays twenty-five dollars for two rooms.

February 11, 1946 Monday

Memo: Rev. Kokubun transferred to a church in Pasadena. I received fifty-five dollars from Mitsuru and twenty-five dollars from Joji]

The radio said that it would be twenty-five degrees today but it was warm in the morning despite the cloudy sky.

It rained slightly around ten o'clock but it was not severe. It was cloudy all day and I saw the rain on the mountain. I think it was snowing. It was very cold in the evening so that I couldn't continue putting chemicals on the walnut trees. My hands were too cold and I came home early.

According to Oye, Hawaii became independent but the news hadn't been distributed to the public. He expects that the news would be disclosed to the public in April. I think that he must have heard the news from Mr. Sugita. This is exactly what Oe would like to talk about. I doubt that the news is true.

Hideo heard that the room in the house attached to the church [where Hideo was as a pastor in Los Angeles ask] was vacated. He wants to move tomorrow if he could. But Mieko says that they haven't prepared for the moving yet. I wonder what they will do.

February 12 1946 Tuesday

I cut branches of the walnut trees and started burning brushes today. It is a tough job to burn branches.

Mieko finally decided to leave for their church in Los Angeles today. They packed their stuff and left in the afternoon. I gave them four jars of pickled olives. Since Mieko is going to live in her own house, she has to do everything by herself. She will become very busy.

I received strawberry seedlings. Mrs. Hiroto delivered them for me. We ordered 200 seedlings each so that Mrs. Hiroto received 400. I paid three dollars and twenty cents, which is half of the price of six dollars and forty-one cents. I hope that I can harvest

strawberries. I can hardly buy strawberries from a store, but if I raise them in the farm, I can eat them as many as I want.

Someone came to take the order of baby [nuts?]. I ordered 500 [new HAM SHA? ask].

February 16, 1946 Saturday

The ground was wet because it rained slightly last night. The branches didn't catch a fire easily. But I worked on burning brushes all day. It is a hard job.

I received a letter from Joji [Fujimoto's son]. It's been a while since the last letter. This letter is a response to my letter in Japanese. He wrote in English about Japan. It seems Japan is in the far miserable situation than I can expect. Joji said that people gathered in rush to get cabbages that Joji threw out. People couldn't even wait until he opened a trash can. He also said that the local notables poorly dressed. It makes it hard for him to make out who is a commoner and who is beggar when people come to his office. It strikes me that no one is more miserable than people of the defeated nation.

I wonder what the life is like to be for those who went back to Japan from America. I am sure they didn't expect Japan would become like this. Tsubota, Okushiba, Okano, and Morita must be in Japan already. They should be regretting going back.

February 18, 1946 Monday

It is warm and the sky is clear everyday. The sunny weather brings both good and bad. It is bad for farmers not to have the rain many days. Especially farmers who grow hay and wheat expect the rain the most in this season. Ranchers in the mountains won't be

able to harvest anything if it doesn't rain now. Fortunately I am not growing any crops now so that I have no worries. But I just think it may be better for walnuts trees to have the rain.

The American government recently announced to start the export of wheat abroad in order to save the countries in need and to stop the sales of wheat for the domestic market. The poultry farmers submitted a petition to continue the sale of wheat for the domestic market.

I received a note in appreciation from Mr. Aoki's widow.

Rev. Okamoto in Glendale [sixty miles from Riverside] sent me the church weekly letter for two weeks.

February 19, 1946 Tuesday

The weather is mild for several days and the almond trees are blooming. It is very beautiful to see flowers on the tree. I cut a branch to home but the flower on the table is not as beautiful as that on the trees.

I burned walnut brushes in the morning. I finally finished burning them. I started carrying big branches for firewood by [ask FILBAL? a cart].

I received a letter from Mr. Sakai [of Indio] again. The letter is about Mr. Kyuhei Sakai [of Riverside]. Mr. Kyuhei Sakai must have consulted with Mr. Sakai [of Indio] about the Alien Land Law and told him about his inclination to commit suicide. He consulted with Gyosuke Iseda before. I wonder who in the world advertises about his suicide attempts. I have never heard about anyone gave a notice or advertised for suicide.

February 20 1946, Wednesday

I carried braches of the walnut trees in the morning. This was the last batch for the north farm. I started putting chemicals on the walnut trees.

Mrs. Beck visited the house in the afternoon and asked Sumiko to chair the church meeting of [CE?] on Sunday. Mrs. Omura accompanied with Mrs. Beck. Unfortunately Sumiko was not at home.

According to Mrs. Beck, Mr. Kyuhei Sakai visited Mr. Hiroto. Mr. Sakai left the camp in Lomita [ask] and visited Mr. Hiroto as if he came home. Mr. Hiroto of course rejected Mr. Sakai. Mr. Sakai then went to the Hideo Inaba, who lives next door of Mr. Hiroto. Mr. Inaba couldn't reject him and let him stay in his house. I am surprised how arrogant Mr. Sakai is. Both Mr. and Mrs. Sakai are very strange.

February 21, 1946 Thursday

I couldn't sleep last night. I woke up at three o'clock in the morning and wrote a letter to Mr. Sakai [of Indio]. I stayed up all night. I was tired today.

I started splitting the walnut branches into firewood. For some reasons, the axe wasn't sharp enough. I sharpened it on a whetstone. Then the axe became sharp enough to cut the pieces of wood.

Taro [Fujimoto's son-in-law] came home since the office will be closed tomorrow for [?]'s birthday.

I read on the newspapers in Japanese that the exchange rate of yen and dollar was now one yen for two cents.[710] According to this rate, a dollar is forty yen and two dollars and fifty cents are 100 yen. Most of us sent money to Japan when twenty-three dollars and fifty cents was 100 yen. Most of us are squandering.

February 22, 1946 Friday

The weather was warm all day. It was like a summer day.

I didn't have any chores but I was sweating.

When I was ready to start building a gate for the ditch in the afternoon, Arthur Sanematsu offered me a ride to the town. I had a ride with him and bought two seedlings of peach and two seedlings of grapes. I also bought SMA for Sumiko and ten cartons of tobacco for Mitsuru. I was able to do shopping conveniently.

Then Gyosuke Iseda came to the house by car. It was a surprise visit and I still don't know what is happening. He told me that Koichi [Iseda] came back from Santa Fe Internment Camp yesterday. He was finally released. I didn't know that he had been held. I visited him with Suna after dinner and asked about our mutual friends in Santa Fe.[711] What surprised me most is that [Chan] Horiguchi came back from Santa Fe with Koichi. Horiguchi is going to San Pedro with his father and they will leave for Japan soon. Senior Horiguchi suffers for stomach cancer and cannot eat food at all. I wonder whether he is able to make it to Japan.

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[710] ask

[711] Fujimoto was interned at Santa Fe from March 1942 and July 1943.

February 24, 1946 Sunday

The fog was so thick this morning that I couldn't see anything.

Mr. Yamaguchi picked me up at nine o'clock to go to the church. Mr. Yamaguchi chaired today. Immediately after the meeting, we had a general meeting. I reported how the church was operated before the evacuation. Mr. Yamaguchi reported on how it is operated after the resettlement.

Discussion items are not complicated and we moved on very smoothly. Then we moved on to the election of officers. We decided to elect seven people for officers. Four people were elected for deacons, who are Yamaguchi, Iwagiri, Ooka, and I. Yusaki and Takeda were appointed for an accountant and Hanaoka for a scriber. We dispersed in a good atmosphere after the closing prayer by Mr. Koshinose at three o'clock.

As soon as I came back from the church I started working on the gate and I completed it. I am now able to protect the farm from the flood or rain.

Taro left for Los Angeles at seven o'clock.

Sumiko [Fujimoto's daughter] was taken to the church CE by Mr. Beck [a missionary from the First Congregational Church, Riverside] tonight. Suna [Fujimoto's wife] is instructing the meeting. I am sitting the two babies [ask] at home.

February 25, 1946 Monday

It was foggy in the morning and the air was still cold. As I started writing a letter, Mr. Shintani visited us without a notice. He wanted to know more about baby chicks that I talked about at the church. He asked me to list up the names of people who are dealing

them. Our conversation soon diverted and we chatted about many different things. After two hours, he left. It was already a lunch time so that I couldn't write a letter.

Suna [Fujimoto's wife] gave some seedlings of lettuce. I removed lawn a little and planted them.

Hideo [Fujimoto's son-in-law, married Mieko] suddenly visited the house in the evening. He said that he was on his way back from [SHIKIKAI ask] in Gallop to Glendale in the Central California.[712] Since it is dangerous to drive in a sand storm at night, I suggested to him that he should stay over and leave early tomorrow. I made a phone call to Mieko. We had a dinner together. I gave Hideo a lunch box and handed four jars of pickled olives as a gift for Rev. Shigekawa, Rev. Okamoto, Rev. Kobayashi and Mr. Sagawa.

February 26, 1946 Tuesday

I made fifty jars of pickled olives but there are nothing left after I gave Hideo four jars in the morning, another four as souvenir for Okamoto, Kobayashi, Sagawa, and Shigekawa. I sent four jars to Yuriko [Fujimoto's daughter in Des Moines, Iowa] and two jars to Mitsuru [Fujimoto's son]. Altogether, fourteen jars were given out. We ate twenty jars already. I wish we made more olive pickles. Thanks to the olive pickles, many people are happy.

According to Fujita, those who left the center earlier had already famed here and there. He said that spinach is no longer bandled. People sell spinach directly by putting the necessary amount in a crate. It is priced two dollars for each crate. One crate of green

[712] Glendale, California is part of the jurisdiction of the Central Japanese Association. Geographically Glendale is in Southern California.

onions is eight dollars. Vegetable farmers seem to make good money. He was envy them. He started poultry business at the same place he used to have his business. He has 3600 chicks and will receive 1500 soon. He is a small man but a man of great capability.

February 28, 1946 Thursday

I complained to the Express about damages on the package from [?] but they didn't admit their fault. They said that the package was not tightly held together.

Rev. Okamoto started a new magazine, "Light of Hope [*kibo no hikari*]." He sent me one copy.

Arthur Sanematsu gave me a ride to the town at eight thirty in the morning. I brought packages to the post office. There were three packages: two were for Mitsuru [Fujimoto's son] and one is for Yuriko [Fujimoto's daughter]. One package, which was tobacco for Mitsuru was sent. But I failed to send the rest, in which I put jars of pickled olives and books. They overweight for half pound while the maximum weight is eleven pounds.

I expected that my membership had expired for PCA [Poultrymen's Cooperate Association] since I wasn't active for more than three years but I was able to get back in.

I ordered three bags of [ask machine] and two bags of [ask scratches].

I went to the walnut Growers' Association and picked three checks. Two checks are from Gibson [Fujimoto's friend] and one of them was issued in 1941. I wonder whether this check can be cashed.

Rev. Kokubun came to the house with his son, Tamotsu, in the evening. He asked me to keep his stuff. He also said that he had twenty-one boxes more.

I split pieces of wood into firewood in the afternoon.

March 2, 1946 Saturday

It looks as if it would rain soon but it hasn't started yet.

I heard that the orange orchard next door would draw water on next Tuesday if it didn't rain soon.

I have been thinking to spread seeds on the farm but I won't be able to do so unless it rains or I draw water on the farm. The price of vegetables will rise gradually as it continues to be sunny. The sale price of dry onions is eleven cents. I can hardly sell more than two pounds. Any vegetable is expensive now. I wonder how other farmers make good money. Most of Japanese farmers haven't been back in business for many reasons. Only a few of us has started farming already. We all suffer for tremendous damages because of the war. Mr. Abe told me today that his store is not doing a good business because of the damages due to the war.

March 3, 1946 Sunday

It was cloudy all day but it didn't rain. I saw that it was raining on the mountain.

Mr. Yamaguchi picked me up at nine o'clock just and then went to pick up Mr. Hiroto. But Mr. Hiroto told us that he was going to San Bernardino and wouldn't go to the church.

I managed to go to the bible study before the meeting because we arrived at the church earlier than usual. As always, I chaired the meeting. Afterwards, we had an inauguration ceremony for new officers.

Mr. and Mrs. Nagasaki and Etsuko visited the house in the afternoon. It was their first time to come to the house. Since it was a sudden visit, I wasn't able to host well.

Mr. Nagasaki seems to have the same issues as I do. He said that all the orange trees are in a bad shape and wouldn't bear fruits even though he asked someone to take care of the farm. Some branches were needlessly cut and the trees were not well watered. He is able to harvest less than half of what he used to. He was very much disappointed. He gave me many good oranges.

March 4, 1946 Monday

The wind blew from the north in the morning. The sky was cloudy. The wind blew from the west in the afternoon. I am longing to the rain but it didn't rain.

I fixed a ladder, cleaned a yard in the breeder house, or brought droppings of the birds. I felt great immediately as I saw the strawberry seedlings were firmly grounded. It's been eighteen days since I planted strawberries. I saw that new leaves are coming out.

I received a letter from Rev. Kokubun [in Pasadena]. He included five dollars but I wonder why. In the letter Rev. Kokubun said that the money is for the driver who carried his bags to the barn. I thought I would have put his stuff in the barn if the driver didn't carry them. He is such a meticulous man. Because he does such things, he is always materially in need. He serves God and people as a pastor and works hard to become

independent. He also helps others physically. He is not only a pastor. Wherever he works, people call him saint.

March 7, 1946 Thursday

I pulled water to the west side of the farm yesterday but water didn't reach [ask]. I spread cotton on the ground.

It's been three weeks since I planted strawberries. The ground is so dry that I had to spread cotton there, too. I placed cotton around an orange tree, which wasn't watered well. Other trees were well watered.

According to the *tofu* [bean curd] store [ask], the rice was not imported as much as it was used to be. Only a little amount is available for a store. He has hard time buying rice for the store. He can no longer buy a bag of 100 pounds. The price is getting higher and higher everyday. It is now between nine dollars and eighty or ninety cents and ten dollars. The limit of sale at a time is sixty pounds instead of 100 pounds. He said that the reason for the scarcity might be that the rice is poorly harvested or all rice is shipped to Japan. But he was not sure.

According to the *Rafu Shimpo* [Japanese newspaper in Los Angeles], the railroad workers are on strike. Three railroad lines, Southern Pacific, Union Pacific, and Santa Fe will close. I am amazed how often a strike takes place this year.

March 12, 1946 Tuesday

I started removing the walnut shells this morning. It is a time-consuming task. Only ten pounds of walnuts were done by Suna and I today. I made a table in the morning. It was time-consuming, too.

According to the *Rafu Shimpo*, there will be 14,000 mixed-race babies born in Japan by June. It's been only six months since the GHQ [the General Headquarter of the Allied Powers, the occupational force led by the U.S. Army] are stationed in Japan. I think it is overestimating but I am not sure whether the news is credible.

While I was breaking walnuts, Peter [Mieko's son] tried to play with me and to eat raw walnuts. Because it upsets a stomach to eat raw walnuts, I was worried about Peter.

I finally asked the walnut association to rent their truck tonight. They said that it costs three dollars and fifty cents. [ask]

March 17, 1946 Sunday

Mr. Yamaguchi picked us [Suna and Fujimoto] up at eight thirty in the morning. Mr. and Mrs. Yamaguchi left for Los Angeles to attend the wedding after they dropped us at the church. I chaired the meeting in place of Mr. Yamaguchi.

Rev. Omura called me and Mr. Ooka to hold another meeting after the meeting. Rev. Omura said that he came to know about a recent movement in Los Angeles and other places to create a new Alien Land Law. He knew about it through the letter forwarded by Gyosuke Iseda, who received the letter from Akaboshi in Los Angeles. The [association for anti-racism? ask] is planning to initiate a demonstration anti Alien Land Law

legislation. In order to discuss the matter, Akaboshi will come on 23rd. We decided to invite those who own land to the meeting.

March 19, 1946 Tuesday

The sky was cloudy but it didn't rain. The sky was covered by cloud tonight, too. Even if it rains later, it won't rain much.

I planted two seedlings of peach, which I bought yesterday. I also planted thirteen asparagus seedlings in the afternoon with Suna. The asparagus seedlings which I planted before were old ones. They didn't grow well. I hope the new ones grow well.

I removed some soil from the north side of the bird house because water doesn't flow well beyond the bump. At the beginning the ground was too dry and too hard to dig and I had to water the ground to soften it.

I got problems one after another today. This is what happens all the time in my life. I don't need to hurry to deal with them because nothing requires my special attention and nothing will go away.

March 20, 1946 Wednesday

The sky was not clear today. It rained on and off all day but the rain was not hard at all. If it rained hard, I would have postponed watering the farm. But I need to water as soon as possible since the rain was not enough.

It's not easy to prepare for pulling water to the farm. I had today to prepare and will be ready by tomorrow.

When Gibson [Fujimoto's friend, a white male farmer] didn't keep his promise that he would bring chicks the other day, I managed not to yell at him. I tried to speak to his heart and said, "If it doesn't bother you, I'd like you to lend me 100 dollars since I am expecting to receive twenty-one chicks." Then Gibson brought me a check of 100 dollars. I am more confident than before that human beings are emotional animals. If I show that I am in need, people feel pity and help me. Gibson must have felt like this.

I met [Kelly] next door and notified that I would pull water to the farm tomorrow. At the same time I warned her that some wasted water might flow in to her farm and explained that it won't damage her farm at all. I tried to speak to her heart this time, too. [ask]

March 21, 1946 Thursday

The weather was cloudy as yesterday.

I started pulling water on the ground. Water immediately soaked in the ground and it didn't spread on the ground evenly. I will continue pulling water for three days from today. I expect the farm gets well hydrated. I poured water in a hall of moles and caught six moles. It seems there are more in the farm. I want to catch more tomorrow.

On my way back after receiving chicks, I picked up Taro's [Fujimoto's son-in-law, Sumiko's husband] bicycle from the Express [ask].

I found two chicks were dead but the rest looked fine. It is more fun to raise chicks rather than buying adult chickens. I bought [NEW HAMSHA?] for the first time. I wonder how they grow.

It doesn't rain at all although it looks like it would rain soon. It's been cloudy.

March 22, 1946 Friday

It had been cloudy until yesterday but it was sunny today.

I continued pulling water to the farm. The job looks easy but it is actually exhausting. I need to go up and down. My legs got tired.

I saw plum and peach were blooming, which tells me the arrival of spring.

My cotton trees are growing as much as what they were used to be. But compared to those of a Mexican Joe, mine still needs to grow more. Joe's cotton trees are already blooming thick and green.

Human beings often overlook changes in the nature. We understand date, month, and season according to a calendar. Among animals, birds seem to be the smartest. I never saw robins in the last weeks of January when the temperature was as hot as summer. But there are many of them on the farm recently. Sparrows and geese which will fly in from the north are able to anticipate an earthquake five minutes before it actually happens.

March 26, 1946 Tuesday

I took a day off because I was too tired to work after pulling water for five days.

When I was young, I was able to pull water, harvest vegetables, and go to the town in the same day. But I can only pull water in a day now. It was too hard for me to work on the vegetables. I enjoyed pulling water but it is energy consuming.

According to a letter from Mr. Sakai [of Indio], the labor is in shortage over there. Japanese farmers were immediately after they came back from the relocation centers. He hires four Mexicans for his farm of eleven acres only and he works hard, too. He rented

his farm to a white and the farm was full of weeds. Even after [he ho?], the weeds are growing from the earth. I think that the weeds are growing not only in Indio but everywhere.

March 27, 1946 Wednesday

It seems the rainy season was gone this year. It doesn't rain at all. I cannot expect for harvesting [ask GRAINS?] and the dry ranch business is not well. It influences on the poultry farmers. Poultry farmers are worried how to secure grains to feed chickens. It rained only once in December. It rained heavily but was not enough. It doesn't rain since then. It is very rare to have such weather.

[ask Eight] visited me today. He used to stay in the house of [?]. He said that he changed the job right after he resettled. He is now a cook in Redlands. It is not a surprise that he looks younger. His kids are all grown up. His youngest kid, Madie, is in the ninth grade and will go to a high school. The second youngest kid is working in the bank. There are only him, his wife, and two kids at his house now.

March 28, 1946 Thursday

I saw the lightening and the rain far away last night. The sky was cloudy. It started raining here at seven o'clock in the morning. The rain gradually became less by nine o'clock. It was sunny already by ten o'clock. It didn't rain much.

I spread seeds of Hubbard squash in the lawn and watermelon and honey due in front of the bird house. The strawberries are growing quickly thanks to the water I pulled the other day. White flowers are blooming now.

The *tofu* vendor didn't come today. I wonder why.

Takeda, Kyuhei Sakai, and a new person, Kido, visited the house in the afternoon. Kido came here from Chrystal City and stays at the Takeda's house now. There are many new comers in Riverside. They come here one after another. There are more people now in Riverside than before the war. The Japanese population increased here after the war.

March 29 1946 Friday

It rained a little around eight o'clock in the morning.

I wrote a letter to Mr. Shinshichi Fujino. I wrote four pages today again.

I spread seeds of *Gobo* [burdock] and corns. I am not sure whether they grow well. I want to raise vegetables a little bit of all kinds but there is no space.

Mr. Shintani came to the house in the evening. He wanted to see chicks.

I went out to buy fish and picked celeries on my way back. Some of the celeries are very big thanks to the rainy days.

Toro came back to the house from Los Angeles today. He completely packed his stuff this time since he was laid off. He will take several days off until he finds a job. No matter where he is or when he is, a *salary-man* [salaried man?] is easily laid off.

March 30, 1946 Saturday

It has been like that the sky looks as it rains today but it actually doesn't rain. But it rained all day today. The rain was not heavy but the rainfall must reach to a certain point. Not only dry ranchers but also farmers in general must be very happy. I hope to harvest hays and grains enough to feed chickens.

As soon as we woke up, Takeda of Casa Blanca [six miles from where Fujimoto lived] and his family came to the house. They were looking for Taro [Fujimoto's son-in-law] in order to consult with him about their house. They woke Taro up and took him with them. They said that they found a potential buyer for their house. The buyer said that he would pay 7,000 dollars. Takeda told him that the main house and the second building were not sellable but two lots out of three and the house near by could were worth of 3,005 dollars. The buyer agreed with it while I thought it was too expensive. He said that the price was very high even for today's standard.

March 31, 1946 Sunday

The sky is clear these days. It was sunny and a warm day.

Mr. Yamaguchi came to pick me up at nine thirty and we attended at the church. Suna [Fujimoto's wife] couldn't come to the church in order to take care of chicks.

After the meeting, we held a board members' meeting. We discussed five or six issues as listed below:

The prayer meeting will be held on Thursday from eight o'clock in the evening.

The general meeting will be held on 21st, the Easter Sunday. It will be a joint meeting with the adults and the youth. Baptism and a dinner will follow.

Mr. Hanaoka was nominated as an accountant in place of Iemochi.

Mr. Hanaoka resigned from the scriber and Mr. Seko was nominated for the position.

Mr. Yamaguchi proposed an idea to hold a meeting on the relief of war refugees in Japan. We will hold the meeting soon.

I went out to pick celeries. The celeries I picked the other day are gone. I had to pick many today. Thanks to the weather, I am always able to get celeries whenever I go out to pick.

April 3, 1946 Wednesday

It was sunny and warm today.

I received an invitation for the dedication ceremony on 7th. The Free Methodist Church in Los Angeles merged with a church for the white people. It is where Hideo [Fujimoto's son-in-law, married Mieko] works and I mailed five dollars to the church and two dollars to Hideo for sending me the church weekly newsletter. I hope it would help him a little.

There are so many birds coming to the farm that all sprouts were gone. The lettuce seedlings are well grounded and growing well but new leaves are eaten as soon as they sprout. Birds ate all sprouts of tomatoes, cucumbers, and Brussels sprouts. This is where Taro and I put a cover on the ground the other day. I needed Taro's help because I was not a tough enough. With help of one or two people, I was able to spread the sheet within a few hours.

April 5, 1946 Friday

It was very sunny today. It was warm, too.

I went to the dentist at ten o'clock and went to a store on my way home. I bought a lot of grocery since Taro and his family is staying with us. It is natural that we need more food than before.

Masaru and Emma Jono [Fujimoto's former assistant at Poston and her husband] as well as Masaru's brother visited us in the afternoon without a notice. I thought Emma might be pregnant but she seems not to be yet. Thanks to them, I was able to know what the former block 3 residents [residential block where Fujimoto lived at Poston] are doing now. Masaru and Emma are looking for a house and want to start farming. Okazaki [Emma's father] and Masami, his oldest son, went back to Delano [200 miles from Riverside] and started a grocery store. I heard when I was at Poston that Japanese people wouldn't go back to Delano, but the majority of the former residents actually went back. [ask and add local history]

April 7, 1946 Sunday

It was not cold enough to snow but it was cloudy.

Mr. Iwagiri picked me up in the morning and dropped me off after the meeting. I wonder how tiring it is for him to give me such a favor.

The weather was not good but there were many people at the church today. I was amazed to meet Seko since he was from Ontario, more than ten miles from Riverside.

Senior [Juneil?] and Mrs. [Juneil] visited me in the afternoon. They used to live next door. They are still doing well. He is seventy-eight years old and will turn to seventy-nine years old. Harris is the same age so is Kyuhei Sakai. I have fifteen years to reach their age. Uncle Sugi [brother of Fujimoto's wife] may be as old as they are. They are all strong in health. But they are not active in the society nor in their private life.

April 8, 1946 Monday

It was cloudy today. It rained a little early in the morning but the rain was not heavy. But the gloomy weather drags until now. The crowds are floating in the sky from the south and the wind is blowing from the same direction.

I thought it was going to be the last time for me to go to the dentist today but the doctor told me to come next Monday. He didn't plant a tooth today. When I asked why, he said that he needed to order teeth to Los Angeles. He is going to plant a tooth next Monday.

I delivered five bags of rice to Mrs. Omura [wife of Rev. Omura] yesterday. The price of the rice is eight dollars and eighty-five cents as it was used to be. Compared to the market price, it is three dollars cheaper. Moreover, it is impossible to buy rice in a bag. It is very fortunate for us to be able to buy rice in a bag and at this price.

I ordered a Chevrolet pick-up truck. They said that they didn't know when the vehicle would be delivered. They estimated between ten months and one year. I put 100 dollars as deposit. I bought seeds of different kind of flowers. But I spread lettuce seeds for two lanes.

April 13, 1946 Saturday

I received a telegram from Joji [Fujimoto's son in Japan, serving for the U.S. occupational force] this morning. The telegram must have arrived at the office last night. He said that he would come back to America soon and asked me not to send any mails. I sent him a letter four or five days before and told him search for Shinshichi Fujino's family. Joji might not be able to receive the letter. I cannot expect when it would arrive at Japan since no mails can delivered without ships.

I anticipated that Mitsuru would come home earlier than Joji. But it was the reverse way in reality. No matter who comes first, I am glad that Joji comes back without any problems.

I spread seeds on the farm. It is my pleasure to see sprouts coming out from the ground. It is even more pleasure to see them growing.

I asked Hideo [Fujimoto's son-in-law] to buy seeds of taro but he hasn't said anything about it. I am sure he hadn't gotten them yet.

April 22, 1946 Monday

It was unusually hot today. The heat wave suddenly reached here so that everyone was too exhausted to work.

I went to the dentist at nine o'clock and spent one hour. I went to a store on my way back. Since I rode on a bicycle on both ways, I was sweating.

On the way back, I stopped by at a Mexican store and bought asparagus. There was an old lady and she spoke to me in Spanish. I didn't understand her at all but when I looked

at her carefully, her face was familiar. [ask] She spoke to me very friendly and said names like "[Rebrad]" or "[Lorenzo]". She continued saying, "Mucho, mucho" and "[tora babo]." It took me a while but finally remember that she came along with Maria to pick up blackberries. Since I couldn't speak to her either, I nodded several times and she spoke more to me. She said something after "Adios". I think she said something like, "Say hello to your family."

April 23, 1946 Tuesday

It was as hot as yesterday. I went to the dentist for the appointment of nine thirty in the morning. It was my last session.

On the way back, I took an order of walnut meats at the Q.P. Dale Ice Cream.

Some of Joji's bags arrived today. I think he sent his stuff as soon as he knew that he would be sent back. He said that he had sent three Japanese swords but they haven't been delivered yet. The weapons won't pass the customs. I wish I could see how these swords are like.

I went to Sanematsu's house. There was Koichi, too. We chatted about everything and we moved on to new topic one after another as if the former topic leads us to the latter. I stayed there for two hours. When I came home, a dinner was finished even at the house where a dinner time is late.

April 24, 1946 Wednesday

It was cooler than yesterday.

I delivered walnut meat to the town with Arthur Sanematsu. The walnuts weight seventy pounds and the price was less than what Louis would normally buy for. But I am happy with it because the ice cream shop bought all. They paid me thirty-five dollars and sixty-nine cents. It is not a lot but it will help us. I will give it to Suna.

I received a letter from Yoshizumi. He said that Sanji [the son] got married and thanked for the gift I sent them through Sears, Lordsburg. He said that he received it on the 20th.

I had already received a letter from Joji [Fujimoto's son, serving for the U.S. occupational force in Japan] about the swords but I hadn't received them yet. I have been wondering what happened to them but they are finally delivered today. For some reasons, there were only two. One of them seems to be a fine sword.

April 27, 1946 Friday

The fog was thick in the morning. It was cool all day.

I received a letter from Joji, which he posted on April 20th. I am amazed how fast the letter was delivered. He said in the last telegram that he would come home soon but he says in the letter that he needs to stay in Japan for a while. It seems that the ship is not available. He submitted a request to visit Wakayama and Miyazaki [home prefecture of Fujimoto and Fujimoto's wife], which we have talked about. Both places are related to the family and the request should be granted. But I told him the other day that he should give up this time since these places are too far from Tokyo. Joji seems to be eager to visit there. It is a good chance to travel Japan. He won't have the opportunity to visit Japan once he comes back to America.

Taro [Fujimoto's son-in-law, married Sumiko] sent many application letters before. He received a letter from one office in Winslow, Arizona. The office is not the Indian Service, but the white people's office. It is also a government work and the pay is the same as last time. [ask]

May 1, 1946 Wednesday

It was cloudy all day. It was even cold.

Mr. Shintani visited us and told me about how difficult to buy chicken feed now. He said that no one sold grains. Even PCA [Poultrymen's Cooperate Association] decided not to sell chicken feed to poultry farmers who hadn't registered by March last year. The number of poultry farmers increased since then. So that new farmers would be allotted a quota based on the amount consumed in March, 1945. No one can start the poultry business now. Mr. Shintani said that some people reduced the business or others even closed entirely. It is a bad news for poultry farmers. Shinpo Inaba is an expert but started his business this year. I wonder what will happen to him.

I harvested some celery I planted on January 17th. They are still small but already going bad at the top.

May 3, 1946 Friday

I went to PCA [Poultrymen's Cooperate Association] to order chicken feed. I was able to buy mush as much as I wanted but couldn't buy grains at all. It is hard for all poultry farmers.

They asked me what my relationship to Gibson [Fujimoto's friend in Highgrove, Riverside]. They asked me whether I hired him. I told them that I leased my house [while the Fujimotos were incarcerated in the camps] and the farm and sold him chickens. Then they said if Gibson worked for me, I should pay off his debt to PCA. When I looked at the bill, I was surprised. Gibson owes more than 300 dollars to PCA. It explains why Gibson could pay neither rent nor chickens. Gibson has a strong body and no kids. He lives only with his wife. I have no idea why he doesn't have money. According to PCA, Gibson borrowed money from elsewhere. Unlike what I expected, his house and land in Placentia [thirty miles away from Riverside] were not taken away. Gibson told them.

May 4, 1946 Saturday

There was a slight fog in the morning. But the sky was getting clear from ten o'clock. It was cool all day.

Taro [Fujimoto's son-in-law] carried his stuff with Arthur Sanematsu [Fujimoto's neighbor, *Nisei*] to send them. He is leaving for Las Vegas tomorrow.

Cucumbers that I planted for the fist time ware not growing well. I asked Taro to buy seeds of other vegetables for twenty-five cents and spread some in the farm. I have already planted seedlings and spread seeds of many kinds of vegetables. I expect to harvest many kinds of vegetables in summer. I am looking for harvest them but I am not sure how they grew. Anyhow, all vegetables are not for sale but for the family. It doesn't matter whether they are in a good shape or not.

I received a notice from the [association to save people from racism ask] about the meeting tonight. But I didn't go because I had no transportation. I think the majority of the citizenship holders are *Nisei*.

May 5, 1946 Sunday

I was absent at the church today because Mr. Yamaguchi didn't come to pick me up. I wonder what happened to him. It's been a while for me not to go to the church.

Mr. and Mrs. Ujiro Hiroto visited Sachie at a hospital in San Bernardino. On their way back they handed me two dollars for the [association to save war refugees in Japan]. They said that they had no articles to donate. They also asked me to pay more if others donate five dollars.

In order to prepare a feast for Taro [Fujimoto's son-in-law], I killed a chicken and roasted it for dinner. No one knows when Taro can visit here next time. Sumiko [Fujimoto's daughter] will join him later after he finds out about housing.

It is usual in America for brothers and sisters to live separate and far away from each other for a job or other reasons. It seems that it is an American custom. It is very different in Japan where a family usually stays together in Japan. However, thanks to the transportation system, I have no troubles traveling.

May 13, 1946 Monday

The weather here is as cold as in San Francisco. I felt cold in a shirt in the morning. Without a sweater or a thin coat, I feel cold. The air is humid, which is very unusual.

I heard that Ochiai and his family came from Washington D.C. last week. They are on vacation. They may go to the East Coast to resettle or may resettle here. He said that he was discussing it with his brother in Pasadena. Kiku-chan accompanied with them. Kiku-chan is still as before. As I observed, many Japanese came back to Riverside to resettle. Riverside is the second home for Issei and the only home for Nisei. Nisei are Riverside citizens. Because of the incident, Issei become less and less eager to go back to Japan. The second home is becoming more important.

May 16, 1946 Thursday

It was cold all day. I prepared a stove.

Hideo and Mieko [Fujimoto's daughter, Mieko, and her husband] came to the house with Alicia [new born baby]. They are busy and can't visit here often. Alicia is growing and looks good. On the contrary, Mieko got thinner. But she looks fine and does fine.

Hideo [pastor for the Free Methodist Church in Los Angeles] said that he had been giving a ride to those who come to his church these days because the transportation workers have been on strike in Los Angeles. I can't imagine how difficult it is.

I attended the prayer meeting tonight. Suna [Fujimoto's wife] was absent for errands she had to do. Brother [Koshie] made an opening statement, Rev. Omura organized and three people including Yamaguchi, Ooka, and I presented our personal experiences. We closed the meeting with a prayer by Yamaguchi, Ooka and Mrs. Ooka. Tea and snacks were served afterwards. It is special to have treats like tonight. From our conversation, I came

to know that everyone is interested in the Tokyo Trial [The International Military Tribunal for the Far East between May 1946 and 1948].

May 17, 1946 Friday

It was not cloudy but sunny. It's been a while to have a sunny day. The air is very cold. I received oil that I ordered from the Standard Oil Company. The price was six and half cents. I was amazed how cheap it was. I paid six dollars and eighty cents for total, which includes five gallons of oil, a tank (two dollars and seventy-five cents), and a faucet (seventy-five cents). I immediately spread oil on the farm. I used four gallons of oil, which was equivalent to four pumps, for a tiny area of the farm. I need the same amount of oil tomorrow. I expect that I might need forty-five gallons during summer, when oil is consumed the most during the year. For a year, I might need 100 gallons.

It costs to manage the family. Although each item costs only a few dollars, it piles up to a huge amount of money. When I buy a car, I will need more money to take care of it. The life is hard without income.

The letter from the PCA [Poultrymen's Cooperate Association] said that the price of grain sealer would increase for ten cents per 100 dollars. However, the price of egg does not increase at all. I think that the PCA tries to eliminate poultry farmers.

May 18, 1946 Saturday

It was cloudy and cold all day. I lit a stove in the morning. It is strange to have such a cold weather in the middle of May. Watermelons and other squashes don't grow at all in

this cold weather. It was just as I thought, summer vegetables don't grow if it's not hot as summer.

In Japan, it is around April 20th according to the old calendar and almost *hachiju hachiya* [the eighty-eighth night since the beginning of Spring (around February 2nd)]

It is a season of flower blossom. Azalea, wisteria, lily, and other flowers are blooming and make beautiful scenery. Young people go out for the mountain and pick edible wild plants, such as royal fern and lotus. When I was young, I liked to eat lunch more than to pick edible plants up. We liked picnic in the mountain more than anything else. We didn't go to the park or the beach by a car on Sunday as people do here in America. But we knew how to have fun and play. We enjoyed viewing the cherry blossom and have a feast together in Spring, or enjoyed visiting to temples and shrines. It is what only Japanese can enjoy.

May 23, 1946 Thursday

It was cloudy in the morning but the sky became clearer in the afternoon.

Hino [Fujimoto's friend since pre-war] came to the house and gave many naval oranges. He gave us Valencia oranges yesterday. Thanks to him, I don't need to buy oranges.

Mr. Yamaguchi gave me a ride tonight as usual. Suna [Fujimoto's wife] and I attended the prayer meeting together. The meeting tonight was a welcome back party for Takeda's son, who just came back from the battle field. After we closed the meeting, Mrs. Takeda treated us with numerous dishes. It was a great party.

There were twelve people tonight. As a prayer meeting, it was one of the most crowded gatherings. We normally didn't have such a prayer meeting like this, but we started it in order to welcome the new comers to Riverside. It is very important and meaningful for the church to host such an event, thanks to Mr. Yamaguchi's suggestion. He also offered a ride kindly.

May 27, 1946 Monday

It was cloudy in the morning but the sunshine was coming out of the cloud a little in the afternoon.

I went to PCA [Poultrymen's Cooperate Association] to order chicken feed. No [scratches?] were sold. I ordered only one big bag of wheat and two big bags of barley grass. Sanematsu had asked me to order [scratches ask] but I can't help him because no place sells them nowadays. People seem to buy grains to substitute barley grass. We suffer for the scarcity because the government exports grains to save the refugees. Especially in a place where there are chickens as many as human, the scarcity is serious. The government tries to give support to 800 millions of refugees so that it can't be avoided from having the shortage.

Aiko Yonemura came to meet Sumiko [Fujimoto's daughter]. She is becoming like her mother and gaining weight. Masatatsu Yonemura also came to the house with his wife. He was discharged from the army. His wife is a nice girl. They looked like a good couple.

May 31, 1946 Friday

It was sunny and as warm as a summer day. The weather is supposed to be like this for early summer.

I brought my certificate to PCA [Poultrymen's Cooperate Association]. They asked me to show it the other day. I paid for the chicken feed that I ordered and it was about forty-five dollars. I made another order, too. They still didn't sell [scratches] and it is irritating.

I bought many groceries for four dollars since Taro [Fujimoto's son-in-law, married Sumiko] stays in the house.

I have wondered what happened to Joji [Fujimoto's son serving for the Military Intelligence Service, U.S. Armed Forces in Japan] since he didn't write us for a long time but I received a postcard today. He said that he arrived at Seattle on 27th. He will go to Kansas to discharge from the army and then go to Des Moines to greet his former employer, the photo shop. He said that they had been very kind to him even after he joined the army. He will meet Yuriko [Fujimoto's daughter] and her husband there, too.

June 1, 1946 Saturday

I had Taro [Fujimoto's son-in-law, married Sumiko] help me to give a shot on chicks. There are 500 chicks now and it was my first time to raise so many chicks at a time. It was a good coincident to have Taro here when I gave a shot.

A small white person, Hunt came to the house around five o'clock in the afternoon. He was a former teacher at Poston and worked with Sumiko in the same school. He also worked with Taro as a surveyor. He is now working with Taro again in Yuma, Arizona

[ask Lily]. They do the same work but Taro works in the Headquarter while Hunt works in one of the branch offices. He is on vacation and will go to Yosemite. They are a very kind couple and seem to be indiscriminatory against Japanese. Once whites become a friend of Japanese and know Japanese, they are very kind and frank. It is good to hang out with them.

June 2, 1946 Sunday

It was sunny and hot all day. It was a summery day.

Mr. Yamaguchi picked me up in the morning. Both of us [Suna and Fujimoto] attended the church. We studied the Bible this morning, too.

I thought it might be too much to ask for Mr. Yamaguchi to give us a ride on the way home. We took a bus. But we missed one bus and it was already one o'clock in the afternoon by the time we arrived home.

It is inconvenient not to have a car. It is hard to go to the church. I ordered a car but I am not sure the car would be ready. The auto factories are not producing many vehicles because of the autoworkers' strike.

Hino visited the house again. He said that he would bring his family back here soon. He said that his employer offered his truck for moving. His employer even gave him three or four days off. I was amazed how good job Hino had.

Taro [Fujimoto's son-in-law, married Sumiko] had a ride from Mr. Yamaguchi in the morning. He left for his work in [?].

June 5, 1946 Wednesday

It was as warm as yesterday.

A truck driver was supposed to come to the house in the morning but he never came. I waited for him all day.

When [Kelly] of the next door came to the house in the evening, I thought that the truck driver had arrived. I told him about the truck driver and he said that I must wait one more day. He suggested me that I should hire another driver tomorrow evening if he doesn't come tomorrow morning. He said that the driver usually comes one day after the appointment. I used to believe that whites never make mistakes but I came to realize it is not true. While I was working with them at Poston, they broke promises many times. Things never went as they were planned. Since then I came to doubt white supremacy and I have totally different ideas about white people. They are nothing different from other races. Compared to them, Japanese seem to keep one's promise well.

June 8, 1946 Saturday

It was very cold today. The weather was just like two weeks ago.

Joji [Fujimoto's son, serving in the Military Intelligence Service, U.S. Armed Forces in Japan] said that he landed on Seattle Since then he hasn't sent any letter. I believe he is in Iowa. I received a note from Joji that he sent a gun used by a Japanese soldier, which I received today. As soon as I opened it, I was surprised to see how the gun was an old model. I think this is the only model people used in Japan during the war. I think the old guns were needed in order to supply for more than 6 millions of soldiers were drafted.

I harvested three cucumbers for the first time and ate. Other vegetables are fruiting. I picked a lettuce, too. I found small tomatoes on the vine. They will be ready to eat in two weeks. Hubbard squash is almost like the size of Chinese eggplant. Chinese eggplants are blooming now.

June 19, 1946 Wednesday

Joji [Fujimoto's son serving in the Military Intelligence Service, U.S. Armed Forces in Japan] came back at six o'clock in the morning. We ate breakfast together. He told us stories about Japan, which surprised me very much.

While I was still sleeping, I was woken up by a voice, "Open the door." When I came out of the house, I saw Joji. He didn't give us any notice in advance and came back suddenly. I was very surprised.

I learned about Japan from Joji. I knew what Japan is like now from newspapers but it seems the situations are very different from what I have expected to be. Japan after the defeat is in the miserable conditions. Since Joji actually saw conditions of the city of Miyazaki, Wakayama, and other cities where bombs were dropped, I can imagine how dreadful these cities are now. I immediately know that American soldiers were unreasonably cruel because they killed unprotected, civilians in such places. These cities were not prepared for protecting themselves from attacks.

June 20, 1946 Sunday

The fog was very thick in the morning. It was even cold in the morning.

I wanted to know more about Japan from Joji. But he is quiet by his nature and he might not have had many opportunities to know more about Japan. He is not fluent in Japanese and he had a limited access to the general public. He said that the military officers stationed in Japan were restricted from becoming friends with Japanese people and hanging out with them. He knows only what appeared to the surface.

Koichi [Sanematsu] came to meet Joji. I imagine he couldn't know well about Japan, either.

Mr. and Mrs. Nakamura, the Sanematsus, and Okano came to the house to meet Joji. They all expected to hear something special from Joji. I wish I stayed with them but I attended to the church. Mr. Yamaguchi came to pick me up. I couldn't serve anything for guests.

June 21, 1946 Friday

There was a thick fog in the morning and it was cool all day.

I was supposed to go to the town but I asked Joji to do a chore on his way to the bank. I paid only two dollars to fix my bicycle. Joji bought parts already and is going to fix it. He always asks anyone who comes to the house to appraise the Japanese swords that he brought back from Japan. It seems everyone is interested in antiques and excited to see the swords. We have a Japanese doll, but they don't have interests in the doll as much. According to them, one of them is great outside but isn't good in quality. But the older one was made 450 years ago and has a high value.

Sumiko [Fujimoto's daughter] started packing in the evening. As I was watching, I thought how tough it was to move. They have moved many times. Every time they move, they have to mail everything again.

Nine kittens came to the house whenever I opened a door or window. They had bothered me so much. But I saw only three kittens today. I wonder what happened to the rest.

June 29, 1946 Saturday

I cleaned the bird house with Joji for two days but the bird house is not ready yet. We just removed cobwebs today. We still need to wash the house with water and spray it before putting chickens inside. Although there are only four rooms, it takes time to clean it. I am sure that Gibson [Fujimoto's friend and rented the house during the war] did not cleaned the bird house at all for four years. I shouldn't be surprised by this because he didn't even clean the house [Fujimoto's house]. It is no wonder why the bird house is dirty. Gibson looks like hard-working but he is not and is poor. He is married and has only one kid. They are all healthy. I don't know why he needs to borrow money from people and owe 300 dollars to the PCA [Poultrymen's Cooperate Association]. It seems that he hasn't paid the debt off yet. I have no idea why he lives as he does now.

June 30, 1946 Sunday

[Kose] gave us a ride today because Mr. Yamaguchi left for Los Angeles. I chaired the meeting. I and others also held the Bible study before the meeting. There were relatively less people today.

Hino visited the house after he brought his kids to the Sunday school. He helped Joji carrying the bird droppings to the farm. I will spread them over the farm before I cultivated the farm.

Hino's kids joined lunch with us.

I finished cleaning the bird house the other day so that I washed it with water in the afternoon. It was tougher as I thought it would be because of the cobwebs. But at least it would make the job less difficult to spray.

I heard from the radio that an atomic bomb was dropped on the Bikini Atoll [the Marshal Islands]. It seems the damages were more severe than what have been expected. An atomic bomb is more effectiveness than a poisonous gas. The radio also said that the bomb was restricted from using in the war if it was invented before the war.

July 1, 1946 Monday

Joji left the house to work for the first time since he was discharged from the army. He woke up at five o'clock in the morning and went to Niel orange orchard to [pull] water. He said that it was easy because Koichi Sanematsu did the same job before and left everything for Joji.

I pulled wasted water which flowed from the orange orchard next door. It was little too much water for my farm.

I received a letter from Uncle Sugi [brother of Fujimoto's wife] in Los Angeles. He suggested that I should recommend Hatsu Sugi [ask] to work as a nurse. The reason is that the Nihon [Japanese] Hospital has available positions for nurses. He said that if

Hatsu didn't apply, I must offer Yasuko Kobayashi. I think that Hatsu and Yasuko won't need to come back to the Nihon [Japanese] Hospital since she is currently working as a nurse here.

July 4, 1946 Thursday

After we finished breakfast, Taro [Fujimoto's son-in-law] came back. Joji spread the chicken droppings on the farm today.

It is the July 4th holiday. We used to see fireworks at the Fairmont Park before the war but it seems there were not fireworks today. Kids are playing with fireworks on a street but the neighborhood is quiet. I can't hear even kids outside.

I attended the prayer meeting tonight. Mr. Yamaguchi gave me a ride. Mr. Yamaguchi chaired and I preached a sermon. Rev. Omura had left for Oakland for the general meeting of the Methodist church on the last Wednesday. He asked me to preach a sermon on the next Sunday, too.

July 7, 1946 Sunday

I was restless all day since yesterday. I felt it was too much responsibility for an amateur to preach a sermon. Contrary to how I felt, the meeting went well today. I think I did good job because I prepared for it seriously. I had told myself that it was my responsibility bestowed upon me from God and an important assignment from God. I was determined to prepare well. It was my second time to stand on the podium. It was fourteen or fifteen years ago when I stood up on the podium. It was the time when we

didn't have a pastor for the church. I took a turn with Harada and Shibata to preach a sermon. I don't remember what the title of my talk was but it was something about "Who I was." I remember that the audience was very interested in my talk and I felt good about it.

Masayoshi Tanaka visited the house with his father, the wife of his father and his own wife. Hino and Hiroto visited the house, too. I ate lunch with Hino and his kids.

July 8, 1946 Monday

I thought it was hot. Then I knew the temperature was ninety-two or three degrees.

I sprayed DDT [pesticide] on the bird house with Joji [Fujimoto's son]. I made chemical more condensed than usual. I need to wait until I see the results.

Joji decided to enter a college in September. The government will pay up to 500 dollars for tuition and 60 dollars for room and board in a year after he was discharged. It is very helpful for Joji to enter the college since he has already finished three years in a junior college [Riverside Community College]. The college he is going this time an agricultural school and takes only two years to graduate. It is not too long. He went to the town to send the application.

July 15, 1946 Monday

It was very hot today, too. I started pulling water in the farm. Joji left early in the morning to work on the farm but I stayed at home. I let him do everything now.

Joji submitted the application to the agricultural college the other day. He was worried if his application would be turned down since many injured veterans applied. But he was happy to receive an admission letter today. It seems he needs to stay in a dorm. I am confident that he will manage.

Yonemura Aiko and Toshi Yuguchi came to the house tonight. The former is going to the University of California. The latter is in the Military Intelligence Service in the army and he was used to be at the Fort Snelling [*Nisei* intelligence soldiers received training at Military Intelligence Service Language School, Minnesota]. He is now transferred to Monterey, California, and attends courses.

July 16, 1946 Tuesday

The weather was similar to yesterday. It was around ninety-five degrees.

Sumiko [Fujimoto's daughter] asked Takeda to give her a ride to take Peter [Sumiko's son] to a hospital. The doctor told her to bring him back next week although Peter was getting better.

Mr. Shintani came to greet Joji. He carefully listened to Joji about Japan after the war. He was very surprised to know how devastated Japan was now and said that he knew how ignorant he had been. It is what all Japanese in America might feel as they know about the life in Japan.

We had a full moon tonight. When I was looking at the stars in the sky, I thought I saw a shooting star. But it was actually an air plane.

July 19, 1946 Friday

It was hot in the morning but it started suddenly like a shower in the afternoon. It rained for a short time and stopped within an hour. It was more humid afterwards.

As people said at the church yesterday, it seems Mitsuru [Fujimoto's son, serving for the 442nd Regimental Combat Team in Italy] may come back soon. He sent some pieces bags to the house today. It costs eight dollars for shipping. When I opened them, I saw only junks, which worth less than eight dollars. But I think they mean to something to Mitsuru.

When it rained in the afternoon for an hour, dusts were washed off from trees, walnuts trees, and orange trees. They all look green and beautiful. I feel good.

July 21, 1946 Sunday

It was especially very hot today. It was as hot as a summer day for the first time this year.

I spread cotton on the farm in order to protect vegetables from the sun.

Rev. Ozaki of the Independent Church in Oakland came to the church. It was a surprise visit. He preached a sermon and I made an opening prayer and read the Bible.

I had a ride in Hino's truck on the way back. Suna [Fujimoto's wife] was in the bed all day and didn't come to the church. She had stomach aches.

Mrs. Hino attended the church for the first time in Riverside. She said that she had used to attend the church every week and go to the Bible study in Glendale. She has been interested in Christianity and is becoming even more interested in, which is blessing.

Unlike Mrs. Hino, Hino [her husband] isn't interested in religion at all. He was in his truck for a long despite the heat while his wife was attending the meeting.

July 22, 1946 Monday

It is getting hotter and hotter. It is like a mid-summer day already. I was sweating everywhere no matter I was under the shade or inside the house. It was 101 degrees yesterday. It was cloudy all day since the morning but it felt as hot as yesterday because of the humidity.

Mrs. Sugimoto of Fontana [twenty miles from Riverside] visited the house with her son. She was on her way to see a property in West Riverside. It is a house with ten acre farm for 5,000 dollars. She had an appointment at four thirty with [Oishi] to go to see the property but she stopped by at my house since it was still early for the appointment. She said that she had been farming in Oceanside [eighty miles from Riverside] and wanted to continue farming. At the same time, she plans to start a poultry business. She lost her husband last year but is doing great. She is standing on her own feet.

July 25, 1946 Thursday

It was very hot today. The temperature was almost 100 degrees.

Joji [Fujimoto's son] left for the Northern California with Ben at seven thirty in the morning. They will catch a bus for Bakersfield [170 miles from Riverside] at eight fifteen. Then they will take a train to Oakland. Joji doesn't need to go to Oakland but will company with Ben. Ben has such unfortunately body and relies on Joji so much.

Joji wants to help him because they have been friends since childhood. Joji doesn't go to the church but prays before dinner everyday. Although he doesn't go to the church, he is sincere and honest. He has sympathy to others.

July 30, 1946 Tuesday

A Mexican man was reported dead near [in the neighborhood]. He was driven over a car while walking drunk on a street and dead immediately. He was one of four brothers and had to be the last one to be alive. It seems he was slightly strange and wondering around on a street for a while. I read the news in the newspaper in English today.

According to Narita, Mexicans are dominating in harvesting oranges. Less room is left for Japanese. Even if Japanese are employed, they cannot keep up with the Mexican workers. Japanese are loosing trust from white employers. Sakaguchi went to work in the orange orchard the other day but he couldn't even pick half of what Mexicans did. That is the reason why he changed his job to a gardener. He makes now 175 dollars. He sold his store at the time of the evacuation [internment] and has difficulties to buy it back.

July 31, 1946 Wednesday

It was very hot today. The heat waves finally arrived. I was sweating heavily even inside the house. It may be natural for the weather of the middle of summer.

I received a letter from Yoshizumi. He said that he wanted to come back to Riverside. What makes him hesitate is the housing. I want to help him find a house but there are not reasonable houses around here.

Joji started [trucking?] the farm and was having troubles. He was not accommodated with the job yet. In order to let him experience the job, I had him work on the farm as much as I can. It is good not only to accumulate experiences, but also to become responsible. He will work on the farm sooner or later.

August 1, 1946 Thursday

The heat was as severe as yesterday. I was still sweating inside the house. The table was even hot. It was almost 110 degrees, although I didn't check the weather on the newspaper yet.

Joji started cultivate the farm at eight o'clock. He worked all day until six o'clock but couldn't finish making ridges to plant seeds. There were so many weeds on the ground that it took him a while to remove them.

Rev. Noji joined the prayer meeting tonight and preached a sermon for us. He is staying at the house of Mr. Yamaguchi. Rev. Noji is a young priest and was educated in America. He speaks English fluently and mixes English words with in his Japanese sermon. He studied with Rev. Omura at the [Pacific University] and then he specialized in Theology on the East coast. He is one of the new priests, whose devotion is more important in the new era.

August 8, 1946 Thursday

The soil is getting dry. Joji [Fujimoto's son] and Suna [Fujimoto's wife] are spreading water on the area.

It is cloudy outside but it is slightly humid and warm inside the house. I am taking a rest today again and I got bored.

I received a book on how to preach a sermon from Rev. Iwanaga. The author is Dr. Stanley Jones and the translator is Rev. Mitani. It may be because Dr. Jones is good at writing but the translation is nicely done. The writing style is decorative. Those who are good at writing like Rev. Mitani are able to use the right words for the right time and the right occasions. They talk very smoothly. It would make me feel great if I were able to speak and write in both English and Japanese. People would need me and I would have been very important. I can only imagine how fun it must be.

August 9, 1946 Wednesday

Suna [Fujimoto's wife] stopped by at the Haradas [Fujimoto's long-time friends] on her way home from the prayer meeting last night. She went there to greet Shige [Shigetaka Harold Harada], who has been discharged from the army. According to him, Mitsuru [Fujimoto's son, serving in the 442nd Regimental Combat Team in Italy] will be discharged soon. He said that Mitsuru might be back home by the end of August. Shige was also a medic as Mitsuru and he went to Italy at the same time as Mitsuru. He also said they would be free after two year service.

We found a notice which asks for walnut meat. Joji immediately made a phone call and found out the person who posted it lives in Arlington [three miles from Fujimoto's house]. He told Joji that he would come to look the walnut meats soon. Joji was preparing for it this afternoon.

It may be because I am taking a rest, but my body suddenly aches. I wonder whether I am too old and weak.

August 11, 1946 Sunday

It was hotter than yesterday.

Mrs. Hiroto came to the church in the morning. It's been a while to see her at the church.

Mr. Yamaguchi and Hino came to pick me up this morning. On the way back, Hino stayed at the church and Mr. Yamaguchi gave me a ride. We had the board members' meeting at home in the afternoon. We brought everything from the church to home for it. People who attended it were Yamaguchi, Omura, Koshinose, Ooka, Hanaoka, Iseda, Takeda, and I. We talked about the welcome party for people who resettled in Riverside. The party will be at seven o'clock at the church on Saturday 7th of the next month.

For the first session, Iseda will chair and Shintani will make a speech. For the second session, Yamaguchi will chair. We confirmed each one's responsibilities and be flexible to the situation.

August 18, 1946 Sunday

Koshinose came to pick Suna [Fujimoto's wife] up on his way to the church. I didn't go today. Hino came to the house shortly after. As soon as he knew that I wasn't going to the church, he went to Hiroto's house.

Momoyo [Fujimoto's daughter] came back from the beach around eleven o'clock tonight. She was suntanned. Her skin was as dark and red as an Indian. Since she lived in Iowa,

which is far north from Riverside, the skin became vulnerable to the sun. She is darker than other kids and complaining about it.

It was very hot today, too. It was almost 100 degrees. Joji [Fujimoto's son] finished pulling water to the farm today so that the farm is now well. It seems he has been learning a lot about farming. As an old proverb says, practice makes perfect.

August 27, 1946 Tuesday

It was foggy in the morning and it was cold until ten o'clock. It's been a while to have a foggy morning. Joji [Fujimoto's son] looked pale and had goose skin. He easily feels cold. It is ironic that he lived in a northern state in America, Minnesota, and was stationed in a northern region in Japan, Aomori prefecture. One becomes accustomed to the weather once he lives.

Thanks to the military training, Joji [Fujimoto's son] had experiences in many fields and has overcome hardships. He traveled to the Philippines, a country in the tropic, and further moved to Japan, a cold country. While he was in Japan, he met many different people of both countries. He must have been trained through a life of discipline in the military. Only thing he missed is spiritual or religious practices. I hope to lead him to this direction.

September 3, 1946 Tuesday

It was foggy again and was cool in the morning.

Since I don't go out recently, I have nothing to write in the diary. In addition to it, I am not working. I have absolutely noting to write about.

Not only that I have nothing to write about myself, but also that there are nothing to write about my family either. Joji is doing something only when he feels like doing. Everybody else is not doing something, I might call "work." Suna [Fujimoto's wife] is always busy but there is nothing new about what she is doing. She repeats her routine work such as feeding the chickens, cleaning, and washing. Sumiko [Fujimoto's daughter] isn't doing anything but taking care of her two kids and washing. Momoyo [Fujimoto's daughter] is naturally disfavor of working and favor of playing. She wakes up late and doing nothing productive.

September 5, 1946 Thursday

Mitsuru surprised us by his telegram. He said that he would marry an Italian girl, Anne. I was so surprised that I don't know what to do with it. I wrote a letter to Rev. Shigekawa.

I received a letter from Mieko [Fujimoto's daughter]. She said that she was in Santa Cruz [four hundred miles from Riverside] and would leave for Riverside in the morning on Friday. She hopes to arrive here on the same day and will stay for a few days.

I received a postcard from Mr. Kokubun about a mattress. What he says is different from what I heard from Mieko [Fujimoto's daughter]. I need to ask her directly.

Mr. and Mrs. Okubo brought a new fish vendor to the house. The vendor is Kojima. While they were buying fish from Kojima, another fish vendor came to them. They bought a little bit from both vendors.

It is a place which wouldn't cause any competition for fish vendors [there are many Japanese customers]. The residents will welcome a vendor to come twice in a day. The tradesmen from a distant place like them usually don't bump to each other.

September 6, 1946 Friday

I finally wrote a letter to respond to Mr. Sakai [of Indio] since I have almost no pains on my waist.

Mr. and Mrs. Aoki told me that they would come tonight. They will come late in the evening.

Rev. Omura came to ask me to attend the general meeting of the Union Church in Los Angeles. They require two representatives from us, one reverend and one non-reverend. Since I am not completely recovered, I recommended him to bring Mr. Yamaguchi.

Joji [Fujimoto's son] went to the town for shopping.

It is Peter's [Sumiko's child] birthday and mama [Suna] gave him a cloth. Jim across the street held a party for Peter and invited David, Sumiko, and Suna [Fujimoto's wife]. Mrs. Hogan was also invited as a special guest.

September 7, 1946 Saturday

I sent Mitsuru [Fujimoto's son serving for the 442nd Regimental Combat Team in Italy] a letter. Joji p [Fujimoto's son] said that he had sent him a telegram. I wrote a letter and explained what I think. I showed my letter to Suna [Fujimoto's wife] and kids and they liked the letter. I sent it by air mail in the afternoon.

Mrs. Jones across the street took Sumiko [Fujimoto's daughter] and her kids to see a festival in town. Hideo [Fujimoto's son-in-law,] went shopping to the town. They said that every food was getting more expensive. They also said that it is getting harder to get what they wanted. It not difficult to make money but I don't have any money because I am not working. I cannot spend money without incomes. I feel unsettled because we depend on the savings, which is very little. But I am not worried so much because God will give what we want.

September 8, 1946 Sunday

Joji [Fujimoto's son] was painting window frames in blue all day. Suna [Fujimoto's wife] and Momoyo [Fujimoto's daughter] went to the church by Hino's [Fujimoto's *Issei* friend] truck.

I didn't go to the church because I was sick in the morning.

Hideo [Fujimoto's son-in-law, married Mieko] went to a church in Redlands, which is managed by his former teacher at his Theology school. He took Sumiko [Fujimoto's daughter] and her kids. Momoyo [Fujimoto's daughter] was supposed to sing a song at the church tonight but went to the Jones' house across the street to baby-sit.

Hideo [pastor at the Free Methodist Church in Los Angeles] gave a speech at CE [the church activities for the youth at the Japanese Union Church in Riverside]. Joji also talked about his experiences in Japan. Sumiko went to the meeting together. It made me to take care of her kids. It is energy consuming.

September 13, 1946 Friday

It got very hot in the afternoon for some reasons. It was ninety-three degrees inside the house.

I received a letter from Mr. Sakai [of Indio]. His handwriting is rough but he composes beautifully every time he writes me. He includes poems by Bai Juyi [(772-846), a Chinese poet of the Tang dynasty], his poem: translate later: 夕陽城に美し　されど既に黄昏なると如何せん] This is a song for *Issei*. I feel exactly the same.

It is for sure that *Issei* are starting to see the end of life. We have gray hairs. Some of us are already bold. It shows that we are becoming the old people. It shows that we are walking towards the cemetery. The majority of us will be dead within the next twenty years.

September 15, 1946 Sunday

I have less pain on the lower back. I was able to attend the church this morning. Thanks to Koshinose, I had a ride. Hino also came to pick me up. Suna and I had a ride with Koshinose on the way home, too. I saw Mr. and Mrs. Kyuhei Sakai at the church today. It's been a while to see Mrs. Sakai.

I gathered 181 eggs today. I found 64 eggs in the room on the west side of the bird house. I think the chickens in the room laid almost the half of eggs and those in the other rooms laid about three-tenth or four-tenth of them. The eggs will be worth as twice as the cost that I paid for the chicken feed.

According to Mr. Shintani, the price of eggs is high now so that poultry farmers who own hens that lay eggs in Spring would not make profits. Mr. Kajikawa was selling his hens for fifty-nine cents for cash only and Mr. Hamahisa for sixty-cents on loan for a week.

September 18, 1946 Wednesday

It was cloudy in the morning. I expected it would be cool but it was humid all day. I went to Mrs. Hogan's [Fujimoto's neighbor and friend] house to make a phone call. She was so kind as usual. She got older but has a strong body, which is most fortunate for her to be. In addition, she has a strong faith in Christianity. She is fortunate both physically and spiritually. We are very fortunate to have a good neighbor like her. I feel somewhat uncomfortable to be around of those without faith. But no matter who that person is, I will help him and be fair to him.

September 20, 1946 Friday

There was a thick fog in the morning and. it was cold all day.

Mr. and Mrs. Sanematsu came to help me pull water to the farm. It's been a while to meet them. Sanematsu looks as thin as before but he looks fine. Shii [Mrs. Sanematsu] looks aging faster than him since she had her teeth removed recently.

I went to the town by having a ride with Hino. I bought many things and withdrew fifty dollars at the bank.

I asked Mrs. Hogan to hire a truck man [ask Lily a farm helper who operates a machine on the farm] for me. They came today and truck the farm today. They charged me only

twenty-one dollars, which is the lowest price that I paid to [truck men]. The job they did is great.

October 1, 1946 Tuesday

It didn't rain much but drizzled today. It was like a mist.

I am annoyed because the waste water keeps lowing from the farm next door and the lanes on the ridges are broken. I felt sorry for Kelly next door since water reached beans harvested and piled up on his farm. But we cannot do anything about the wasted water.

Mr. and Mrs. Hino visited the house today. They told me about their trip to Loma Linda [thirteen miles from Riverside]. Mrs. Hino was not happy because things didn't go as she wanted. It is actually obvious that a public hospital doesn't examine patients seriously. They only take care of what can be seen on the surface. Since she has to show her naked body to a doctor, she has to consult with a doctor who know her and would concern about her seriously. I suggested her asking someone who knows about doctors.

October 2, 1946 Wednesday

It was after the rain today and the weather was very cool. I wonder how cold it became.

I heard that Henry Saburo Sanemtatsu came back to the house today. After he was discharged from the army, he stopped by at Berkeley and met Ben [Sanematsu].

Suna and I collected Placentia walnuts but couldn't collect many. The trees don't bear many walnuts this year. We only filled one bag today.

Joji entered UC Davis but is not happy about the school. He said that he wanted to transfer. He is looking for a school strong in agriculture in San Louis Obispo, Iowa, or New York. Although he doesn't write what he doesn't like about Davis but I think it might be about poultry business. I think that he is better practicing and learning through experiences. Theories often don't match the reality.

October 8, 1946 Tuesday

Robin across the street brought his lawn mower and let me use it. I mowed his lawn in return. It serves two purposes to cut loans because I don't have enough chicken feed these days.

Hino came in the afternoon. He invited me to go to Yamaguchi's house and I went along with him. Yamaguchi's house was farer than I've expected. I was surprised to see how the neighborhood had changed since the last time I visited here fourteen or fifteen years ago. I wasn't able to tell which house we were going to. The house is surrounded by different kinds of trees which bear fruits and garden trees. It looked like a comfortable house to live in. Yamaguchi said that the farm was only two acres large but it cost 10,000 dollars. Mr. Yamaguchi took us to a house that we talked about the other day. This house is worth 5,000 dollars. I wanted to recommend this house to Yoshizumi, but I couldn't because the house looks too bleak to live. When I think it again, I should recommend it to Yoshizumi because no one can find a farm with a house these days. This house is the only option that we have.

October 9, 1946 Wednesday

Shii [Mrs. Sanematsu] visited in the morning and chatted with me for two hours at the gate. It took half day to prepare packing baby's cloths for Sumiko [Fujimoto's wife]. I asked Arthur [Mrs. Sanematsu's son] to send the package in the afternoon.

I planted a couple of celeries that Mr. Yamaguchi gave me yesterday. I planted forty celeries the other day. I wonder if they would grow too fast. I Fujimoto may not be able to harvest them at the right timing.

Momoyo [Fujimoto's daughter] said that there would be many shooting stars in the sky tonight according to the radio. When I went outside, I was surprised to see so many shooting stars. I saw shooting stars six years ago but it was not as great as tonight. It is even already very unusual to have two or three shooting stars but I saw more today. One can encounter such a unique view as he lives longer.

October 10, 1946 Thursday

Jones across the street went hiking to Mt. San Jacinto and hunt an eighty-pound deer. He put the meat in a refrigerator to preserve it.

Sanematsu came to the house in the morning. He measured and sketched a structure of [a baton?]. He wants to make it.

I need more and more eggs. The sales is going well but the chickens don't lay eggs as many as I want. The buyer always buys all the eggs I have. Hutchinson came to the house tonight and asked me to get his egg as a sample. He wanted to show me how much difference his grains would make. He told me that he would ask me to raise his hens and

buy the eggs back at twenty cents higher than the market price. He said that he would bring his hens in the middle or the end of the month. I heard that Mr. Shintai made a deal with him, too.

October 11, 1946 Friday

The wind blew from the North in the morning. It kept blowing strangely all day. Because of the wind, the walnuts trees don't bear fruits as usual. They can't drop walnuts if there are no walnuts on them.

I received a letter from Joji [Fujimoto's son, going to UC Davis]. He said that his tuition is taken care of by the government subsidy. He also works part-time on Tuesday, Thursday, and Saturday in the afternoon. He enclosed a form for the government subsidy for us to to sign. I asked Mrs. Hogan and Mrs. Jones across the street to sign as a witness. Then I brought the form to the notary public. I must send the form back to Joji.

I am worried if we would be able to get the subsidy.

October 12, 1946 Saturday

When Robin came to borrow a big nail in the morning, I asked her to sign the form for the government subsidy. Thanks to her, I was able to get one signature and will ask Mrs. Hogan [Fujimoto's neighbor] for one more. Since the form needs the public notary, Mrs. Hogan took me to the town. Then I mailed it to Joji [Fujimoto's son].

I cleaned the bird house in the afternoon. I was able to clean only one room within two hours.

Hunter of Kent Street came to the house. He wanted me to help him collect walnuts. He said that if I made two bags, I could take one. I think what he said was that he would pay me with one-third of the regular rate. I told him that I would do but I might not have time to go today.

October 13, 1946 Sunday

Mrs. Hino arrived at the church at eight thirty. She got a ride from Hino and was able to join us.

Rev. Kubota is a traveling pastor. He doesn't have his own church and preaches a sermon at different churches. He made a great sermon at our church today. I haven't heard such a good sermon recently. After the meeting, he talked about the idea of "friends of prayer," which Rev. Toyohiko Kagawa [prominent Japanese pastor in Japan, who had visited Japanese Christians in the United States] proposed. The idea is that one saves one cent whenever he makes a prayer and donate the saved money to Rev. Kagawa's program. I think it is a great idea.

October 14, 1946 Monday

Hunter asked me to help him collect walnuts yesterday but I declined today. I am too busy to collect my walnuts.

Rev. Kubota brought Rev. Omura to my house by Mr. Yamaguchi's car. Four of us chatted for a while. Rev. Kubota just made a trip to the East coast and told us his

interesting experiences. He also talked about Rev. Kagawa. We wanted to listen to him, but we ended the meeting with Rev. Kubota's prayer since the evening was approaching. I will plant white radish in the first half of January and new hampshir?] in April. I ordered [mising]. The price was forty cents for January but that for April is unknown. Rev. Koda sent me a note that he received 200 dollars.

Fujino seems to be bored at the hospital for five days.

October 21, 1946 Tuesday

Hino came to help me collect walnuts in the afternoon on the last Sunday. Yesterday I collected walnuts again and made fifteen buckets full. Suna [Fujimoto's wife] worked very hard today and we made seventeen buckets full. Although we did a good job, we are very tired now. I feel that I got old. My mind is still clear but my body does not follow my mind. In Japan, people over sixty years old are retired. They sit next to a stove and chat with guests as they come in. They tell old stories to the youth, such as how much they were able to eat or what they had gone through. They often complain how weak the youth are compared to the time when they were young. White people are very different from Japanese.

October 26, 1946 Saturday

While Suna [Fujimoto's wife] went to the town with Mrs. Hogan [Fujimoto's neighbor], I was collecting walnuts. Mr. Ura arrived with Sanji [ask Lily] around nine thirty and helped me all day. Hino came to help us in the afternoon. We worked until two thirty.

He helped me a lot. I still have pains on the back and the hands so that it was impossible for me to climb the trees. Hino did my job for me.

I pealed persimmons after dinner tonight. We always put a string on the stem of a persimmon to dry them but we couldn't do it today. We bought persimmons from a Mexican. He removed all stems. Suna complained about it but since he doesn't know about our way, it is not strange for him to remove stems.

October 29, 1946 Tuesday

It was cloudy all day. The air was so cold that I put a sweater on all day while I was collecting walnuts.

No rain drops were coming from the sky but the air was dump because there was no sunshine either. It was as hot as high summer last week. I was sweating all day and had to come home several times to drink water. It makes me wonder how quickly the weather changes. I used a stove last night and the night before last night and I will use a stove tonight, too. I might need a hot-water bag in the bed to warm up. I heard that there was a frost in the West Riverside.

I rented a farm from Finney next door for the first time in 1931, which is the year when Momoyo [Fujimoto's daughter] was born. I remember that there was a frost on the farm for the first time in that year in October. I let sweet potatoes got decayed.

November 2, 1946 Saturday

It was cold because of the strong North wind since last night. It was very cold outside but we had to collect walnuts all day. It's the best season for walnuts now. I tried to climb the walnut trees in the morning but it was tough because of the strong wind. I could not take walnuts from more than one tree.

I donated five dollars for erecting a memorial tower dedicated for the returned soldiers to the junior college [Riverside Community College]. Shigetaka [Harold] Harada and Tetsuo Nakamura visited to the house to collect money with Rev. Omura. They said that they were in charge of the donations and were trying to collect 1,500 dollars. I thought that five dollars might be too much to give. But the value of five dollars is less than that of before the war. So I gave them five dollars.

November 3, 1946 Sunday

The North wind was severe today. But it was more moderate than yesterday. Hino climbed the walnut trees for me today. Kids also helped the job. I was able to collect many walnuts. My back still hurts now and it was too tough for me to climb the trees up. I am grateful for Hino to do the job for me.

I wanted to soak persimmons with *sake* [liquor made of rice], which Mrs. Hino gave me before. But I was too busy for collecting walnuts to do it. I will prepare for persimmons as soon as I finish working on walnuts.

The walnut association [Walnut Growers' Association] will close the office by 15th of the month. I wish to get the job done as much as possible. Even if I don't get it done by that time, I will be able to make pocket money by selling walnut meats.

November 15, 1946 Friday

Suna [Fujimoto's wife] and I went to the walnut field to pick up walnuts on the ground around ten o'clock, although I though it might too early. I started collecting the walnuts on the ground because they quickly get worse. We continued until four o'clock in the afternoon, when I started taking care of the chickens. We were able to fill twelve buckets with walnuts. They were all muddy so that we cleaned them and cleaned them.
I received a letter from Hatsu Sugi [Fujimoto's relative]. She said that Chihiro was discharged from the army and came back home. She decided to come back to California suddenly so that she would come back with Uncle Sugi and Chihiro. They will leave New York on 11th via the Southern states. I wonder when they will arrive here.

November 21, 1946 Thursday

It was clear sunny after the rain. I felt good.
As soon as I finished packing pomegranates, Hutchinson of Arlington arrived to inspect the chicken blood. I asked him to give me a ride to the town. It worked well for me.
Suna was collecting walnuts in the afternoon. She said that she had filled only four buckets.
I was able to attend the prayer meeting tonight, thanks to Mr. Yamaguchi. I gave him one box of persimmons. I brought ripened pomegranates to the meeting. I distributed them everyone at the meeting. There will be a party on the coming Sunday in celebrating the retuned soldiers and the Thanksgiving. We will bring lunch on our own. Mr. Shintani asked me to chair the memorial ceremony for his deceased wife.

November 28, 1946 Thursday

I woke up at seven o'clock in the morning. I thought I heard the voice of Joji [Fujimoto's son]. He left Davis [Joji is attending UC Davis] at four o'clock in the afternoon yesterday and got a ride from a student who was going to Long Beach. He took a bus from Los Angeles in the morning.

I asked Sanematsu to have Arthur to carry the buckets of walnuts. The Sanematsu family was bunching green onions at that time so that I helped them do the job in the morning. Sanematsu said that he ships twenty or thirty pounds of green onions and a little bit of thyme and beats every other day. [missing] vegetables seem to be sold for sixty-five cents a pound. That may make 100 dollars every time he ships the vegetables.

Hino came and had lunch together. He has a difficult time to feed his family like he did before. He still complained about it and I told him, "No pain, No gain." I gave him some warnings since he was talking about going to Los Angeles or going back to Japan.

December 1, 1946 Sunday

There was a thick fog in the morning. It was so thick that I couldn't see anything. Mr. Yamaguchi came to pick me up. He expected that Hino wouldn't be able to come to pick me up. Joji [Fujimoto's son] went back to his school by a ride by Chihiro Sugi at seven o'clock. His bus would leave at eight o'clock.

Chihiro asked at the church about an opening position for house search. He said that he was planning to buy a farm. He immediately visited a person whom he heard about at the church. Unfortunately, no was at home at that time.

[Opo], a Mexican woman, came to the farm to buy eggs. I asked her whether she would sell the farm, which was used to belong to Mr. Kyuhei Sakai before the evacuation. She suggested that I should talk to her husband. I went to their house tonight but he had already left for a movie. I told his family that I would come back tomorrow.

December 2, 1946 Monday

It was sunny and warm today. My shirt was wet as soon as I started bicycling. It was like summer.

I met Mr. and Mrs. [Opo] and negotiated with them about the purchase of their farm. They presented 11,000 dollars for the property which is only six acres. They also wanted Sakai to pay their mortgage, 2,700 dollars, and even wanted me to pay 1,000, which is not going to happen.

I cut grasses in the afternoon.

It seems Suna [Fujimoto's wife] can't do any housework recently since the Sugis [Suna's relatives] visit the house often. She is too busy for cooking and other errands. Chihiro [son of the Sugi family] and his wife went out tonight in order to find a job. Chihiro wants to go to Hawaii but Hatsu [Chihiro's mother] doesn't want to. They have to believe in God all the time.

December 3, 1946 Tuesday

It was cloudy but warm all day.

I dug out burdocks and mowed grasses in the morning. But I chatted with Hatsu [ask Lily sister-in-law of Suna] for two hours. In the afternoon, we went to see a farm by Chihiro's driving. On the way, I paid taxes. I paid 107 dollars and 21 cents while I paid 135 dollars and 6 cents last year. Since it was less than that I paid last year, I thought it might be a problem but it wasn't. It seems that Chihiro doesn't like the farm of three acre large. This is a property Mr. Yamaguchi showed us before. It looks like many people are visiting there every day. As everyone else, I feel that it is hard to find a property in a perfect area and location.

December 5, 1946 Thursday

It was cloudy most of the time but rained in the evening.

I removed grasses in the morning and dug the dead walnut trees out in the afternoon. Chihiro [nephew of Fujimoto's wife, Suna] went to see a property in the West Riverside with Hatsu [Suna's sister-in-law]. I asked him to stop by at Gibson's [used to rent Fujimoto's house while the Fujimotos were incarcerated in internment camps] house on his way in order to collect rent from him. Gibson told Chihiro that he would pay rent by next March. Gibson expects to sell his farm in order to make money.

I got a ride from Chihiro and attended the memorial ceremony for Mrs. Shintani. I chaired the ceremony, followed by the Bible reading and the opening prayer. The opening speech was presented by Suna [Fujimoto's wife] as a representative of women and by Iseda [Fujimoto's *Issei* friend, prominent leader in Riverside] as a representative

of men. Rev. Omura preached a sermon and Mr. Kochinose gave a speech in response. After the ceremony, tea and snacks were served. We dispersed at ten o'clock.

December 8, 1946 Sunday

Chihiro [nephew of Fujimoto's wife, Suna] gave us a ride to the church this morning. Hatsu [Chihiro's mother] attended the church today. There was the Bible study before the meeting. It was convenient for us to attend both the Bible study and the meeting. The sermon by Rev. Omura was very faithful and comforting. It was filled with hope as well. He led the audience to inner thoughts. We were all impressed. Hatsu hadn't attended the church for along time but she to be comforted and empowered.

Suna has worried about Mitsuru [Fujimoto's won, wants to marry an Italian girl]. She sent him a telegram but hasn't received a reply yet, which makes her more nervous. She couldn't even tell others about what is going on with Mitsru for a long time. She told Chihiro and Hatsu about Mitsuru tonight for the first time. Chihiro is writing a message to Mitsuru with his concerns on Mitsuru's future.

December 9, 1946 Monday

The wind was blowing from the North. It is unusual to have the North wind all day. It started just at seven o'clock and it is still blowing even at night.

Chihiro [nephew of Fujimoto's wife, Suna] and his folks finally decided to move to Hawaii. In order to move on to the procedure, they went to Los Angeles. They said that the ship tickets to Hawaii were already sold out until the end of April. They have to book airplane tickets. It costs 195 dollars per person and 224 dollars including taxes. Hatsu

[Chihiro's mother and Suna's sister-in-law] will stay here a month longer because she has to submit her request to go to Hawaii to Washington D.C. since she is a foreigner. Mr. and Mrs. Yoshida came to see Hatsu, and Chihiro and his wife]. Unfortunately, they had left for Los Angeles.

I received a postcard from Yoshizumi. He must have traveled by air. The postcard was titled, "Trip by Air."

Mieko [Fujimoto's daughter] and her husband [Hideo] came to the house. She came to borrow Yuriko's [Fujimoto's another daughter] dress for her to wear at Takeo's wedding ceremony. Takeo is going to marry Inao's daughter.

December 12, 1946 Thursday

It was sunny and there was no wind. It was a calm, warm day.

Suna and I collected walnuts on the farm on the North side. We filled four buckets with walnuts by spending all day.

Hatsu and Chihiro [Sugi family, Fujimoto's relatives] are leaving tomorrow. She was busy preparing for the application for the permit to travel, for having a photo taken, and for visiting the Yoshidas to greet.

I attended the prayer meeting with accompanying with Hatsu. Mr. Yamaguchi kindly picked us up as always. The meeting tonight was successful. There were fifteen people: there were five married couple including Rev. and Mrs. Omura, Mr. and Mrs. Yamaguchi, Mr. and Mrs. Koshinose, Mr. and Mrs. Takeda, and Suna and I; there were single people

including Hatsu, Hanaoka, Tachibana, Shintani, and Hiroto. Shizuka Hiroto chaired the meeting. I received many bell peppers from Mr. Yamaguchi.

December 13, 1946 Friday

It was a clear, sunny day without clouds in the sky. But it was cool. Chihiro and his wife took off for Los Angeles after lunch. They will stay in Los Angeles for one night and will leave for the Burbank Airport [Los Angeles County] to board on an airplane which departs at eight thirty. The airplane will arrive in Hawaii at six o'clock in the evening.

I selected good walnuts from the stock and prepared fifteen pounds for Mr. Hiroto. I was able to bring thirteen pounds today.

I asked Hatsu to make a prayer before dinner for the first time. I am glad that she did a good job. No matter how it is phrased, the prayer is always good if it has the heart.

December 14, 1946 Saturday

It was sunny, calm, and warm.

When I was cleaning bags of chicken feed, a mail man came to the backyard and rang the door bell. It was a special mail. I signed on the form and gave it to Hatsu. She opened it without knowing that it was addressed to Rubi. The sender is a girl in Los Angeles, Aiko, and wanted to fly to Hawaii with Rubi. Unfortunately, Rubi had already flown in Hawaii. It was too late. Chihiro and Rubi must have left for Hawaii this morning from Burbank. I imagine they are celebrating for meeting with their parents and sisters.

I wonder how we live in a civilized world now. It takes only ten hours to travel 2000 miles.

December 16, 1946 Monday

The fog was thick since last night until this morning.

This is exactly what an old proverb saying, "It's always darkest just beneath the lighthouse." I knew it for the first time that Sanemtasu had lost six of his family members in Japan during the war. Yamaguchi and Omura stopped by at my house on their way to visit Sanematsu. I immediately joined them. When we arrived at his house, we learned that Sanematsu had passed out on Monday and has been in the bed since. We visited him to condole over his loss but it became a visit to comfort him with his health. Suna [Fujimoto's wife] and Hatsue joined other women to go shopping for the Christmas party at the church. The shopping went well until they stopped by at the post office. They got lost. They tried to find other women until the evening but they came back in vain.

December 17, 1946 Tuesday

The sky has been foggy and cold every day but it was very warm today. It is the warmest day during winter. It is a good year for farming. Tomatoes and beans are all growing and green.

Chihiro and his wife [relatives of Fujimoto's wife, Suna] were supposed to depart at eight o'clock in the morning but their flight was delayed for three days because of malfunction

of the aircraft. They were rescheduled to leave this morning but it was delayed for another day because of the flat tire. I think that a good airport like that in Burbank should be able to replace tires in five minutes. I don't understand why it needs all day to fix it. It made me wonder that things don't go as they are planned. It is part of the reason why human beings are unique. This is the exact reason why we need religious faith.

December 18, 1946 Wednesday

The wind blew from the North. It was cold a little bit.

I knew that Sanematsu has been sick. I happened to go to the town with Arthur [son of Mr. Sanematsu] and asked him about Sanematsu. Fortunately, his illness is not serious. It's just that he looks very sick because of his pale skin and his thin body. I am concerned because his face looker paler than before.

It's been a while to go to the town. The town was very crowded. Every shop was full of people who were looking for the Christmas gifts. The price is high now but they bought many expensive stuff. I wonder whether the economy is good or not. I bought a pair of shoes for work. It cost six dollars and fifteen cents. I've never used six dollars for shoes for work. I wanted to buy a hat, which was tagged ten dollars but I asked the price to make sure. I remember that a hat was around two or three dollars before the war.

December 19, 1946 Thursday

The wind blew slightly from the North but it stopped in the evening. I was finally able to change water of a pond on the front. I was thinking about it but didn't have time to do. It

seems many gold fish had died. There are only seven in the pond. What is good is that there are many small ones. I hope they grow well. The gold fish look happy to have clean water.

Shintani chaired the prayer meeting for his first time. He also made a prayer. I was very glad that he became capable of doing it. It is all because of the guidance given by Mr. Yamaguchi and Koshinose. We are now able to see the good influence on Shintani but we still need to pray for him to move on. Thanks to Shintani, the meeting was very exalted. I am glad that the meeting is getting more and more popular and empowering people. It is a natural cause that the church becomes prevalent as the believers become more devoted.

December 21, 1946 Saturday

It was cloudy all day but it didn't look like it would rain soon.

Since it is warm every day, I easily sweat even when I am hoeing. It doesn't happen usually. It is a very unusual year. Tomatoes and beans are deep green. Eggplants are still fruiting. Roses and hibiscus are blooming. It is a really strange year.

Despite the increasing temperature, the number of eggs is decreasing. I collected ninety-six eggs today. This is the first time for me to have such a small number of eggs. I had collected 113 eggs before. As I observed, the chickens are loosing fur because of the weather.

December 22, 1946 Sunday

It is still six thirty in the morning. Joji [Fujimoto's son] woke me up when he came back. I attended the church from nine thirty.

I chaired the meeting today. There were less people today compared to before. I wonder those who are working in for a white family must be very busy around this time in order to prepare for the Christmas Day.

The party tonight is for the youth and kids only. They are looking for to it. The party will be conducted in English since it was planned by white teachers. Since the old folks don't understand English, the party is strictly for the youth.

Since Joji came back, I took him as well as Hatsu. Mr. Yamaguchi gave us a ride.

I received a gift from the Hirotos. The gift is worth three or four dollars. I also received a fruit cake from the Takedas.

December 25, 1946 Wednesday

It is the Christmas Day. Every family invites guests or visits friends. My family will be cheerful with kids. My kids should come home soon.

Issei used to celebrate the day with *sake* [liquor made of rice] and food and made a lot of noise without knowing why we held the party. It is not right that we did that in the past.

I asked Joji to send a telegram to Takeo Aoki, who is going to marry today. I was invited for his party but couldn't go. Since the morning I had wondered how to send a message and I finally found the way. While I was wondering, Joji said that he would go to the post office to send a package in the evening. I hope Aoki will receive an iron soon, which I have sent already.

December 30, 1946 Monday

It was blowing strongly all day. Sanematsu made *mochi* [rice cake] but he said that the wind made it difficult. We were able to make *mochi* for a good timing. It was actually a perfect day for the *mochi*-making. I heard that Hiroto will make it tomorrow. I think his house is on a place where the wind could very strong and could make a cloud of dusts. It won't be convenient for them to have a strong wind tomorrow.

It seems Japanese make *mochi* every where we live. We made it even in a block at Poston [the relocation center]. Everyone was quite amazed that nonglutinous rice [a kind of rice used to make *mochi*] was distributed. Many Japanese complained about the camp but I am thankful for the way that the government to treated enemy aliens nicely.

December 31, 1946 Tuesday

There was the strongest wind last night. The newspaper in English says that the wind was seventy-five miles an hour. The wind blew all day yesterday but it was especially strong around ten o'clock. The bamboos were hit against the roof and made so much noises that I couldn't sleep well. When I woke and looked the outside, I saw a Japanese bead tree [or Chinaberry] has a big branch broken and was laid across the street. I immediately removed the branch. Hiroto wanted to borrow the equipments for the *mochi*-making but didn't come. I think he gave up because of the wind.

I made several packages and sent each for Rev. Shigekawa and Yuriko [Fujimoto's daughter]. Hatsu sent it to three or four people. I sent five pounds of sugar and four

pounds of salt to Rise Iwagiri. This is the last page of the diary. I thank God that I was able to live the year of 1946 under his protection.

[Memoranda section]

The total number of convicted enemy alien: 16062

As soon as the war started, Japanese, Germans, and Italians were rounded up and taken to the internment camps. The following is the breakdown by the ruling.

1193: deported

149: deceased before the hearing

5741: released after pledging the allegiance

3124: interned

59: others

The following is the racial breakdown.

Germans: 7043

Japanese: 5438

Italians: 3567

Hungarians: 12

Rumanians: 11

Bulgarians: 1

Total: 16062

The contract I made with Gibson [Charles Gibson rented Fujimoto's house during internment] was the following:

1. Among the walnuts that are collected, seventy-five percent goes to Gibson, the rest goes to the Fujimotos. The payment should be mailed directly from the walnut association.
2. The rent is 35 dollars a month.
3. The chickens should be sold to Gibson for 960 dollars. In 1942, Gibson should pay fifteen month by the fifteenth of each month. In 1943, Gibson should pay fifty dollars a month. No interests are generated if Gibson pays off within the year. After 1943, Gibson should pay 0.025 annual interests.
4. A new bird house can be build if necessary. Fujimoto should pay the expenses based on the third person's price. If materials in stock are used, they must be included in the calculation.
5. The contract was made on May 23, 1942.
6. The contract will be effective starting on June 1, 1942.

Editorial on the *Rafu Shimpo* [Japanese newspapers in Los Angeles]

"Issues that Japanese Women Face Today" August 21, 1946

American newspapers transcribe a speech delivered by each female candidate at the auditorium. Hisako Tanaka translates it in Japanese for the *Rafu Shimpo*.

[Women were given the rights to vote in Japan in 1945 for the first time in Japanese history. The first election the Lower House after the war held in April 10, 1946. Thirty-nine female representatives were elected.]

"Each candidate expressed unique opinions but [久布白落実] of *Jiyuto* [the Liberal Party] presented the most impressive speech. Ms.[?] was elected as the president in its very first meeting of the [日婦権同盟 or (the coalition for suffrage for Japanese women?)], founded in 1921 with thirty-two members. She is known for a leader for the Prohibition (alcohol ban) movement and for [the movement for the abandonment of the state protection for disorderly acts (prostitution)]. She is also known for [the coalition of Christian women for purification of disorderly houses]. She is sixty-four years old but a sharp critic.

She explains the reason why she supports the imperial system as follows. The Imperial Rescript on [the surrender] not only led the war end peacefully but also protected the society from the confusions, which was expected to have happened after the surrender. It shows how highly the people look upon the emperor. Although she didn't provide any concrete plans on how to maintain the imperial system, she persuaded the audience by advocating the virtue, purity, nobleness, and sacredness of the imperial family whose line has never been broken. It was as if she has neither recognized the legal issues arising for the preservation of the imperial system nor considered the modification of the system. She moved to discuss the family structure, which she believes as the foundation of the Japanese society. She advocates for the preservation of the family system strongly. Then she continued to discuss the increase of production, especially on agricultural productions. She asserts that the import of rice in order to overcome the shortage, which is around 1,800 *koku* [Japanese metrical

unit] or 90,000,000 bushels. In order to balance the import and export, she urged the increase of products for export. She thinks that the increase of exporting products cannot be accomplished in a short time. Therefore, she presented her idea that clothes should be turned in to the government. She has already launched the campaign for it and has just turned in her last clothe, the wedding gowns, to General MacArthur [the head of the General Headquarter for the Allied Powers/ GHQ]. It is unknown whether her gown was sold already.

She demands to include articles regarding the improvement of women's social rights in the amendment of the civil laws. January 24th [1946, by an official order from the GHQ but prostitution remained legal until 1957.] for women in that the state protection on prostitution was nullified. The improvement of women's civil rights is instrumental to implement the abandonment of prostitution. Without special protection, women in financial difficulties or in debt won't be able to get out of [prostitution industry]. The first step to be taken is to provide them with financial aids through a cooperative union.

She goes on to say that Japan has to rebuild itself as a peaceful nation in order to be welcomed by the largest family named 'the world'. She encouraged all people to be ready to commit the movement with serious devotion. In the last seven minutes, she stated that the true democracy originates in faith in God by citing the Bible. Although she didn't refer to Christianity, she said that religion is the most needed in accomplishing the mission. It is obvious that what she referred."
[unclear whether it is Fujimoto's interpretation or excerpt from the article.]

December 20th Newspaper in English (Press -Enterprise)

Southern part of Japan had a big earthquake. 1500 died, 20,000 [?], and 16254 houses were destroyed. The damages were deteriorated by *Tsunami*. The earthquake left the most serious damages on the southern coastal area which covers the 300 miles along the Pacific coast and *Shikoku* [southern island] had the largest damages. The newspaper doesn't report the details but it seems sixty people died in Wakayama [in which Fujimoto was born].

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