

## The Interpreter

Archives, University of Colorado at Boulder Libraries

Number 188

★Remember September 11, 2001★

[arv@colorado.edu](mailto:arv@colorado.edu)

October 1, 2013

### Our Mission

*In the Spring of 2000, the Archives continued the original efforts of Captain Roger Pineau and William Hudson, and the Archives first attempts in 1992, to gather the papers, letters, photographs, and records of graduates of the US Navy Japanese/Oriental Language School, University of Colorado at Boulder, 1942-1946. We assemble these papers in recognition of the contributions made by JLS/OLS instructors and graduates to the War effort in the Pacific and the Cold War, to the creation of East Asian language programs across the country, and to the development of Japanese-American cultural reconciliation programs after World War II.*

### Interview With Harry Goda, Sensei

(Cont'd) Harry Goda #83  
May 8, 1985

Q: How long did you stay in Wailuku prison?

A: About 6 months. Six months in Wailuku. Later, the treatment a little bit improved and they giving some better food too. And we had one investigation too before 3 or 4 months.

Q: What kind of questions did they ask?

A: Oh, that was mean... Mr. Chapman. I don't remember their name but one that was Cooper or something, from Army and the rest, three of them civilian. They had one, two, three, four, in front of me and I went there. They asked many, many questions which I forgot, but mostly, "Are you a citizen of the United States?" I say, "Yes." I say, "I was born on Kauai." and one of man said, "What are you doing December 7th?" "I was Japanese learning school teacher?" "What were you doing?" "Teaching Japanese to

small children after grammar school." "Why you teaching Japanese?" Well, that was my bread and butter. So it was just my work. You understand what is bread and butter? That my living. "You not supposed to teach Japanese to the people of the United States... the citizens." Well I don't know but they wanted me to teach so I teach. "You not an American citizen. You a Jap." That word I cannot forget my lifetime, you know. "You not a citizen, although you were born in Hawaii. You're a Jap." one of the civilians said. I didn't say anything. After that I didn't say anything already you know. But that real hurt me. I'm teaching Japanese but I taught them good American citizen. Still I taught to loyal to this country you know. Even if I'm, my face... of course I'm not white but yellow, Oriental. But my father was of course Oriental, but I should be good American. So I had pride you know. But still he said, "Damn you Jap." He said. I didn't answer anything.

So O.K. do anything what you want. So I didn't answer after that question. I don't know who they were but I didn't answer that question. He was a young man about 28. I forgot his face too already but if I see him I can tell because I hated him so much. Ever since I didn't say anything but you know, I have nothing to say so I didn't answer. I still remember that all my life time, yeah....

Then we were sent to Honolulu, Sand Island.

Q: What was it like at Sand Island?

A: Sand Island was very good. Oh the treatment was completely different. They served good food. I didn't have any complaints, Sand Island. They treated us really nice. Someone said they treated me but I said that time I really believed United States people they might think we are enemy but they treated us really

nice. I had no complaints; nice food, treatment good. They gave me a place to exercise you know. Oh lots of good treatment.... oh that Army treated that time really nice.

Q: Did you live in tents or barracks?

A: No, very nice barracks. Nice barracks, nice food, everything... I'm so happy that time.

Q: Was your wife able to visit you?

A: Yes. Once (wife) show up, come down.... uh. Mommy who was that president of Wailuku Sugar Company? (voice in background) Anyway, she forgot his name but he helped us so much. He gave plane ticket to my wife and my child. He visited us in Sand Island one day. So nice, you know, that place. Mr. Aaron or something, he treated my wife so nice. That real American.

Q: Could you write letters to your wife and family on Maui?

A: Yes.

Q: What about when you were in jail in Wailuku? Could you get visits?

A: Yes. Usually after one week they allowed to visit us. They bring over some food; mostly food. We cannot eat the food they serve you know. So they bring sushi or sometimes soup, or chicken, boiled chicken. We divide it you know? I give a chicken you something like that. We didn't eat in fact Wailuku prison food.

Q: What did you do all day?

A: Well, we had nothing so we walk in the yard or read in the newspaper, something like that. Newspaper, of course we have no Japanese newspaper, so American newspaper.

Q: Was that at Wailuku?

A: Wailuku, yeah.

Q: What about at Sand Island? Did you have work to do?

A: Oh Sand Island, we used to play baseball. Oh, Sand Island was a heaven compared to Wailuku. The Army treated us.... they even took me to downtown. I wanted to buy something, so one of the soldiers and escorted

me to downtown store. I bought hair cream(?). They were so nice. I wanted to buy something. They say, "O.K., I take you." One of ... I don't know who he was but one soldier, he took me to downtown and I bought something. Oh they were wonderful. That real American, yeah.

Q: How long did you spend at Sand Island?

A: About six months. So totally I stayed about one year in Hawaii and January 2, just one year after the War, January 2 my whole family was sent to States. Q: Where were you sent?

A: First we went to... not Arizona.... Oh Grandma! Grandma! (talking in Japanese)... Jerome, Arkansas.

Q: What was the camp like in Jerome?

A: Camp was perfect too. No complaint. Mr. Chapman(?) really, they treated us really nice. Food and I used to work as an ambulance driver you know that year there and there food, even they used to give us cake and ice cream for dessert too, which we couldn't eat at War time outside you know. But everything except Wailuku, they treated .... I shouldn't say this but I have to tell you the truth, you know. Some they say they treated mean, something like that, but only mean, dirty was Wailuku prison. After that very reasonable treatment, yeah.

Q: How long did you stay at Jerome?

A: Jerome, about one year, and they shipped us to Arizona. We stayed in Arizona about six months and you want me to tell everything?

Q: Yes.

A: Navy wanted some Japanese learning school teachers, so I went out and took a test and I passed the test. So I went out as a teacher to Colorado uh... what was the name of the University at Colorado... Boulder University. I was an instructor. I was teaching Navy Officers. Where I taught Judge King. I met him over

there and about two or three months that place was too crowded so we were shipped to... where was it, Oklahoma A & M College, Oklahoma they had branch school, Navy school, they had a Japanese language school in Oklahoma A & M College and they gave us nice house and new refrigerator, everything. I taught about... almost two years and a half as a language school teacher, I taught up there.

Q: When did you finally go back to Hawaii?

A: Then War was over so right after the War was over, we came back, yeah, next February we came back Hawaii.

Q: Was that 1946?

A: Maybe... what time over... 1945? Oh, '46. Then I had no work. No more Japanese learning school. So I went, Judge King, King-san tried to find one job for me. "Oh, Sansei you go Japan." as a occupation forces. There's an Army wanted like you. So I went take a test. I went... then I passed the test. So I went to Japan as... I stayed only one month, Hawaii, and then we went to Japan, in Tokyo and stayed for 13 years. My family all went there and we stayed in the Army camp... not Army camp but Army... what do you call it?

Q: A billet.

A: Yeah. That nice place.

Q: Things in Japan, Japanese people must have been very hungry.

A: So I should say but... this is not... this is more like secret you know. Not supposed say but I bought a lot of stuff from PX or Commissary. I gave Japanese people who lost his parents, or lost his husband, the wife cannot do anything with two or three children, without house, no place to live, nothing to eat. So I used to give, I shouldn't say it, but they were really happy. That was a miserable time I went, first I went to Yokohama in the jeep, from Yokohama to Japan, no building, nothing... oh yeah, terrible.

I stayed 13 years and came back and was hired at Hickam. Worked about 10 years and retired. That whole my life. As a whole I tell Mr. Chapman our

country is ... well, if I say this, maybe this a true fact so I cannot hide or I cannot tell lies, you know. So I tell you the truth, as a whole United States treated us very very nicely. Someone say, complain this wrong, that wrong. Well, certain place wrong, but as a whole my idea, they treated... well they should because I'm not enemy see. But first they treated me as an enemy, earlier. But I must say they treated us really nice. Some Japanese they don't like the way I say it but this is a true fact. I cannot hide. I cannot tell lies, you know. So as a whole, they treated their prisoner, more like, very nicely. Maybe you don't like it to?

Q: No...

A: They wanted us to say, "Oh they're so mean." something...

Q: I just want you to tell me your experiences.

A: Tell my truth. Some might say, damn Goda, he is tell something. Well, the one who criticize me go ahead, but I tell the truth. They were really nice. We could do anything, Japanese school, teaching, everything, they allowed us to do you know. That's why, except Wailuku, I didn't have any complaint. In fact it was, in fact thankful the way they treated, in Honolulu too. I went to but something. They took me out to camp and when... oh, I think... the man here he was in camp too... same place. He's Oriental.

Q: O.K., well thank you very much.

A: Is that uh?...

Q: Yes Mr. Goda, that's a...

A: I guess you didn't like the way I said I guess.

Q: No, it's fine. It's fine.

A: Do you think so?

Q: Yes.

*Provided by  
Scott Pawlowski  
Chief of Cultural  
and Natural Resources  
World War II: Valor in the Pacific  
National Monument*

*[Ed. Note: Mr. Goda was not on the list that Jessica Arntson compiled for her Master's Thesis, but that list, like the one in Don Irish's thesis, may not be complete.]*

#### Recent Losses:

## Christmas Greetings 2009

I enjoyed very much the card you sent but had to use the Rose-Innes Dictionary to translate the *Kanji*. I am glad there was no *Soshō*. This card almost has a *tiny* feeling of Japanese art: the trees and the snow bank [*Currier & Ives, Snow Scene-Moonlight. Yes, perhaps they were somewhat influenced by Asian art.*].

I retired from the faculty of Chemistry and Biochemistry at UCLA in 1992 and trying to keep current in my field does not leave time for Japanese, except when I communicate with Duane Flaherty.

*Norm Juster  
OLS 1945*

Thanks for the lovely card. Judging from all the logging activity, I'd guess it is Tōhoku. They learned during the Occupation to market to Americans! Thanks also for the photos. The five Marines on Okinawa in 1943 would have to have been POWs. We didn't get there until mid-1945 [*I didn't catch that and another lapse until it went out!*]. Actually, Silverthorne retired on Okinawa and managed my Tokyo Office when I was with PEPSICO International in the Pacific (1969-1975).

*COL H. D. Pratt  
USMC, (ret.)  
OLS 1945*

## Gideon, Robert K.W. JLS 1944 1919-2008

Robert Kenneth W. Gideon, of Fairfax, Virginia, passed away on January 29, 2008 in Arlington, Virginia. Internment took place at the National Memorial Park, Falls Church, Virginia. He is survived by his wife, the former Peggy McFarland of Washington, DC. They were married in 1964 and lived in Fairfax City, Virginia.

He was born on May 5, 1919 and was raised in Seattle, Washington. He attended the University of Washington from 1937-1942 where he received his Bachelor of Arts degree. He attended the US Navy Japanese/Oriental Language School at the University of Colorado from 1942 to 1944, when he was commissioned as an officer in the US

Naval Reserve. From July 1944 to December 1945 he served in the Office of the Chief of Naval Operations in the Naval Communications Annex in Washington, DC, where he served as a Japanese Language Officer. He continued to work for the CNO until May 1946, and was awarded the Victory Ribbon World War II, the American Area Campaign Ribbon, and the Navy Unit Commendation Ribbon.



From 1950 to 1952 Bob went back to the University of Washington and earned Bachelor of Arts Degrees in mathematics and Russian. Like many USN JLS/OLSers, Robert Gideon found a job in US Government Intelligence after the war. His last occupation was as a Russian translator for the National Security Agency, where he earned the National Defense Service Medal. He continued to study foreign languages for the rest of his life.

From his teen years in Seattle, he had always been interested in music, especially jazz piano. After his retirement, he returned to his early music interest, forming Gideon's Band. "Mac" H.S. McGinnis (OLS 6/16/45- ), a friend of whose mutual JLS/OLS status both were originally unaware, was also an experienced jazz combo player. "Bob asked me to help him start his own quintet," said Mac, "and I played clarinet with Gideon's Band for about two years until I moved to Florida." Bob continued to play piano in lounges and for weddings for most of the rest of his life. "He was a good piano man as well as a dedicated linguist." In retirement, he studied Arabic and Chinese.

*Peggy M. Gideon*

*[Ed. Note: I find it fascinating how many JLS/OLSers loved classical music and were even musicians. Perhaps having an ear for music helped when aiming one's ear at languages. I wonder if Gideon and Bryan Battey ever ran across each other, as they were both JLS/OLS in Intelligence, AND loved the piano.]*

**William C. Howe**  
**USMCCL**  
**1923-2009**

William Chew Howe, 85, of Crawfordsville, Arkansas, passed away March 11, 2009. Born in Beulah, Mississippi, on September 24, 1923, the son of Chew Jong Howe and Louise Lum Howe, he moved to Crawfordsville in 1938 from Memphis, Tennessee. He operated the family grocery and hardware business from 1938 until his retirement in 1987, except during World War II.

He served in the US Marines from 1943 to 1945. He trained at the US Marine Enlisted Linguist Program at Camp Elliot, was assigned to the 4<sup>th</sup> Marine Division and saw combat as an enlisted Japanese Language interpreter on Kwajalein, Saipan and Iwo Jima. He was awarded the Bronze Star for his service.



**Iwo Jima, March 1945, USMCR enlisted interpreter, William C. Howe, Pineau, 13\_32\_00\_01.**

He was a volunteer fireman in Crawfordsville for over 20 years, served on the city council from 1971 to 1976, and was mayor from 1976 to 1993.

He is survived by: his wife of 53 years, Lucretia Howe; daughter, Marilyn Howe of Collierville, Tenn.; son, Dr. Laurence J. Howe (Karen) of Sherwood, AR; grandchildren, Lauren Howe of Kansas City, MO, Edmund and Thomas Howe of Sherwood, AR; sisters, Grace Hoy of Silver Spring, MD, Martha Wing of Walls, MS, Marlene Neely of Hobart, IN; and brother, Raymond Howe of Mt. Vernon, WA; he was

preceded in death by his parents; sisters, Margaret Joe of Pine Bluffs, AR, Helen Fong of Marianna, AR, Frances Woo of Savannah, GA, and Madeline Howe of Memphis, TN.

Arkansas Democrat-Gazette  
 March 13, 2009

[Ed. Note: Like Irwin Slesnick and Cal Dunbar, Bill Howe was a USMCCL on our mailing list.]

**On Historical Perspective:  
 (from a lecture first  
 delivered at Toyama  
 Heights, Tokyo in 1959)  
 By Prof. Hilary Conroy**

History is a strange and difficult subject – much more difficult than physics or chemistry. In those subjects it is much easier to find truth, because you can set up experiments and test your hypothesis, and to a large degree eliminate the human factor. How can one obtain a correct perspective on history?

There have been many different ideas about this. Each nation has written its own history, in many cases several different versions of it, according to the mood of the moment. Looking at Japanese history, one can see first of all the Yamato damashi version. If you had been hearing a lecture on history at this very place, Toyama Heights, before World War II, when it was a training place for officers, you would surely have heard such a Yamato damashi version of Japanese history, telling about the great mission of Japan, beginning with the first Emperor Jimmu and emphasizing the glorious conquering activities of such leaders as Empress Jingu, Onin Tenno, Toyotomi Hideyoshi, Togo Taisho and Nogi Taisho. That version says that the glorious mission of Japan is to spread out, ruling other countries, ending with Hakkō Ichiu, the whole world under a Japanese roof.

However, if you had studied history at the official school of the Tokugawa, the school of Hayashi Razan, you would have learned that the mission of Japan was to perfect Sakoku, to stay at home in the home islands, to maintain the feudal class structure, to support the shogun, and to keep out foreigners, who are barbarians.

It is interesting that, though one is expansionist and one is isolationist, these two versions of Japanese history have one thing in common: they are both self-centered. They both exalt Japanese above other peoples, and claim that there is peculiar virtue in Japan and that people of other countries are somehow lesser people, barbarians, etc.

Other countries and peoples have had similar interpretations of their history. The Germans thought they were the master race, that history was unfolding to produce Deutschland Über Alles. The French have found the main current of history to have begun with Charlemagne, progressed through Napoleon and found glory in either a greater French Empire or in some peculiar French spirit. The English have written history as though it began with Alfred the Great and ended with Queen Victoria (Pax Britannica). Winston Churchill's *History of the English Speaking Peoples*, though learned and polished, can be criticized as merely a sophisticated history of this type. While even Toynbee, though he has tried hard to surmount his own national and cultural boundaries, may be said to "start with God and end up with a Glorified Church of England," or at least a Western Christian view.

The Chinese, making themselves the middle kingdom or Chung-Kuo (Chukoku) placed themselves at the center of the world and of history in their Confucianist interpretation, and the Chinese Communists seem to be developing a modernized version of this today. The Russians, who once began history with the Romanov dynasty, later began with the Bolshevik revolution. The Hebrews, in their great book of history, the Old Testament, proved, to their own satisfaction, that they were the Chosen people, and the Arabs, not to be outdone, have made the world revolve around Mecca and presumed that they were the chosen ones. Christians too have held this idea.

In America we have had what might be called the "Fourth of July" school of history, which holds that everything American

is best, and that the movement of history is in the direction of the "manifest destiny" of America to implant its image on the world.

But I would say that history does not revolve around London or Paris, Moscow or Peking, Washington or Tokyo. To see history in a correct manner one must, so to speak, sit on the moon, and view the world from there. Perhaps, with the development of the rocket age, we can one day put a chair of history on the moon, and its occupant, if he will forget which nation he came from, might for the first time see the world in its proper perspective. What will he see? I cannot say exactly, but I should say that it will be something closer to the following than to any national histories ever written.

He might see history as four main sets of problems, with mankind as a whole working to solve them – first a person in one group gets a good idea, then someone in another group gets a good idea, etc. and gradually the ideas get around. What are the problems?

Problem number 1. The search for material and physical well being. This includes the whole realm of the physical sciences, from primitive agriculture to advanced engineering, physics and medicine, including economics of production. Excessive cold, heat, hunger and disease cause discomfort. But in the ground, sea and air of this globe called Earth are resources which, if discovered and utilized, will enable mankind to attain material and physical well being. There is nothing wrong or wicked in seeking these. In fact the very arrangement of the resources is such as to suggest that they are so placed as to encourage humans to use their brains and find them. Some are hidden in easily discoverable places (apples in trees), but others are imbedded in illusions. – oil in underground lakes in seemingly desolate areas, electricity in waterfalls, energy in atoms. For centuries these were discovered only accidentally, but gradually the realization that there is an inestimable number of such discoverable secrets has come,



though not yet on a worldwide basis.

Problem number 2. Social Science, from primitive family and clan politics to world political systematizing, including the economies of distribution. If men fight, they hurt each other, but if on the contrary, they do not fight, they help each other, they can move forward much more rapidly to a decent standard of living. Hence the essence of social science is to discover how to keep from fighting. But why has it been so difficult? This is because there are several built-in illusions in the social as in the physical world, illusions that have taken centuries to identify and are by no means completely understood. These include such ideas as that skin color or race is a real differential or that one section of people can permanently profit at the expense of another. These are illusions. Of course, when you first look at a person of a different skin color, he appears to be of an entirely different breed, and, at first, competition may seem to get you more than cooperation, but then at first glance one will not notice the oil deposits beneath the desert sand either. Why are there these illusions, in society as in the physical world? I cannot say the fact that such illusions exist may be taken as for certain, but evidence that this life is a sort of do-it-yourself problem solving experience.



Duane J. Flaherty and Hilary Conroy in Washington, DC in August 1945. Pineau 31\_01\_00\_11.

Problem number 3. Humanities, or simply play, including everything from child's play to great literature and art. This is not exactly a problem. It is more of a hint on how to solve them, but it is subtle and difficult to understand. Everyone likes to laugh, but why? Finding the way to physical and material well being and social amiability may be called the serious business of the human race. But the beauty

of the world itself provides a first reminder to the observant that this "serious business" should not be grim. Human difficulties and frailties become joy in the theater and children and foolish people make it difficult for even the most pompous statesman or preacher to be serious at all times. Fukuzawa Yukichi once taught a Keio University graduating class his so-called ujimushi principle. This means, he said, that life is like the play of children, and if you take it too seriously you fall into serious errors. Please note that it has been in playful activities, sports and musical entertainment, etc., that class, race and social barriers most easily break down (for example, the floating world of Tokugawa Japan, and the Black [once called Negro] Jazz band in America). At any rate the cultural history of mankind proves that people everywhere love to laugh, and suggests play is the chief lubricant of human affairs – the oil which eases the way to the solution of serious problems.

Problem number 4. Mental Science. This includes philosophy, psychology, religion, metaphysics. It represents our efforts to understand the relationship of human beings to the rest of the universe. We have been far too dogmatic on this, with religious groups especially claiming special knowledge by their prophet or prophets and denying others. This has caused scientific people to discount them all. However, to the historian the fact that a number of individuals living on the earth such as Moses, Jesus, Buddha, Paul, Zoroaster, Mohammed, Nanek, the Bab, George Fox, Nichirin, Hung Haiu-ch'uan of the Taipings and Choi of the Tonghaks seem to have had special experiences and insights constitutes evidence from several different times in history and from various parts of the world that there may be some kind of Heavenly interest in the affairs of men. The messages and insights have been garbled, because individuals have associated them with their own race and nation. Perhaps final understanding of this problem of "Mental Science" must wait

upon the solution of the other three problems so we must avoid dogmatism. However, perhaps we can say that though as yet we know very little of the mechanism of insight, there seems to be a message of human brotherhood associated with it. Sitting on the moon, then, the historian of the future may see history in terms of man's efforts and progress in working out solutions to the various aspects of these four sets of problems. If so the heroes of race and nation will diminish and those who have contributed to progress on these problems, from whatever corner of the world, will be its principal subjects.

*Reprinted in  
Pacific Times  
July 15, 1996*

*F. Hilary Conroy  
OLS 1945*

*Emeritus Professor of History  
University of Pennsylvania*

*[Ed. Note: Professor Conroy graciously permitted us to reprint his lecture here. I find the lunar image to have been prescient, as the first photographs of the Earth in 1968 from lunar orbit did have a profound effect on scholars and philosophers. I wonder if the study of a region's history that was not one's own conditions a historian to think trans-nationally, and to stray from traditional chauvinisms. It stands to reason that a historian from the generation of the Great Depression and World War II, would encourage the cooperation and abjure competition, between individuals, groups and nations.]*



JLS 1942 – Howard Nelson, Donald Allen, James Holderbaum, G. Wattles, George Phalen, Tim Harrington, Robert Dallahan, John Ashmead, John Davis, Neil Rawlinson. Pineau Collection,

## Reprise on 2009 "Photo Album"

Please be assured that I am still enjoying the newsletters [as of January 2010]. I liked particularly the collection of photographs in a recent issue [sent separately]. The photograph of 10 men (standing and sitting) in particular brought back old memories. Most of the people in the picture were Harvard graduates in the February and July groups. One is misidentified as Robert Dallah instead of Robert Dallahan.) This was not the entire group of Harvard men. For example, Robert Boyd and Joseph Levinson are missing. But it also contains one man who was definitely not Harvard, Howard Nelson. He was taken up by the Harvard aesthetes because he was an amusing combination of learning and diamond-in-the-rough, Chicago accent and all.

The picture brought back sad memories too. Three in the group (Nelson, Dallahan and Davis) committed suicide, as did Robert Boyd, shown in another photograph.

Sorry to bring up such matters at a festive time of year, but perhaps someday, someone will want to know.

*Donald Keene  
JLS 1942*

*[Ed. Note: They were not the only ones. Sadly, a higher proportion of JLS/OLSers than normal seemed to*

*21\_05\_05\_15, AUCBL.*

*have committed suicide. Dr. Keene mentions four, I know of another, John Wolaver.]*