**The US Navy Japanese/Oriental Language School Archival Project**

# *The Interpreter*

**Archives, University of Colorado at Boulder Libraries**

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### *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.*

## The Unity of Civilization – The Harmony of Cultures

**Frank B. Gibney, 1924-2006, WWII Navy Interrogator,** <http://images.google.com/imgres?imgurl=http://www.ejumpcut.org/currentissue/TortureDocumentaries/>

(Cont'd from #182) Here we are *[Now]* dealing with an extraordinary resurgence of terrorists and legitimately anti-American activity all over the world and we don't know who they are. Not many people know Pashto. But in the old days when we went to the Navy Japanese language school, hardly fifty Americans in the country knew Japanese. We went through this crash course, we studied a great deal. And of course the aim of the course was in a sense tactical. We were supposed to learn Japanese to learn what those rascals were thinking and to interpret, interrogate, translate. And so we did to the best of our abilities. Which were frequently over-taxed.

In the course of doing this, we learned a great deal about Japanese culture. We learned, those of us who probed a little further, a lot about Chinese and Korean culture. But at the end of this wartime experience we found we were ready and interested to deal with a whole set of cultural traditions, experiences and ideas that were not our own. And this formed our lives in many ways.

We left that school and did our bit in the Navy, and came back as people like Bob Scalapino have witnessed. We studied Japanese, we wrote about Japan and our horizons expanded and we learned a lot. And from that wartime experience came a sense of commitment to the people that had once been our enemies. And we extended that further.

The discovery of Asia was a very interesting thing for me. I started with Japan. And at the moment we went to the language school. My experience with Japan had been extremely limited. Probably the only time I had any relationship directly with Japanese came when a couple of sailors from the training battleship, the *Izumo*, came ashore when I lived on Riverside Drive and they oddly enough had cameras with them. And were about to take our pictures. So I was there in my junior high school days with my dynamic fourteen year old girlfriend and her younger brother. And she said, "Charlie, don't let them take your picture, they may be spies."

Starting from this base. We began to learn about Japan in bits and pieces and discovered beneath this idea of an enemy and a nation state that we should vanquish, there lay a fascinating culture.

Later when I went to Japan right after the war, for many years, I was so fascinated with Japanese culture that I forgot about all those other people like the Koreans and the Chinese. And gradually came to me. Fortunately, knowledge of Korea came to me rather explosively. As Don mentioned I was on the bridge over the Han River fleeing desperately from Seoul when the bridge blew up. This is a conference about bridge building and I'm happy to say that bridge blowing played a strong role in that experience.

There is nothing that better forms a bond with people of a society than getting blown up on the same bridge.

But I learned a lot about Korea. I learned a lot about Korea in the war. I was furious because people like David Douglas Duncan, my *Life* photographer friend, said that the Korean army had just run away when the war started. I knew they hadn't. I knew that Paik Sun Yup had led his division quite heroically against the Northern Koreans and others had done the same. Unfortunately, the bridge was blown and a lot of good people were isolated. But beyond that, I found a complete lack of understanding on the American side, which I spent a lot of years trying to correct.

In the old days, those of us that were working in Japan as correspondents and businessmen always welcomed the chance to go to Korea because it gave us a similar, but totally disparate, culture in many ways. And it was a fascinating culture. And over the years I've come to realize the tremendous value that Korean culture has had for Asia.

Similarly, back in 1979 some of us went to China. I was working then for the *Encyclopedia Britannica* and I had finished editing the *Encyclopedia Britannica's* version in Japanese. And I want to tell you, there's nothing that helps your mastery of a language so well as trying to edit an encyclopedia in it. I'm still learning.

I went to China and then we met Deng Xiaoping and we found this extraordinary explosion of people who had been arrested, cribbed, cabined and confined by the Gang of Four. But beyond that, they were trying to reestablish contact with the rest of the world. And so in my own way I discovered the Chinese. Started out with Japan, got into Korea and then here were these people in China. Quite interesting. Expanded your horizons no end. From this grew the impulse to create the Pacific Basin Institute.

It was interesting as I went into my various collisions with academic society. I'm now more a less a card carrying academic and can't criticize. I discovered that people tended to be compartmented. I was part of a gathering at the University of Chicago, a kind of floating symposium which was dealing with the problems of Asian students in America at the early part of the 20th century, mostly Chinese and Japanese.

So, I went to the first meeting and it was all about Chinese students in the 20th century. And I looked for all my friends from the Japanese studies section of the University of Chicago and nobody was there. Two weeks later there was a session about Japanese studies. All my Japanese studies friends were there and nobody from China. I started to think that it would be nice if all these people got together and started talking to each other. And that was how we got the Pacific Basin institute together.

You've seen the result of our work from the archives in what we've presented today. And I

hope that we'll continue trying to think of the Pacific Basin, all these countries on the western and eastern shores of the Pacific, as not isolated societies or nation states, but part of a mosaic. A living mosaic, which has to be learned, which takes me back to the appallingly arrogant title of my talk "The Unity of Civilization – The Harmony of Cultures."

Why did I use this? The reason is obviously the effects of September 11th have been strong within us. That was the day that the 20th Century ended and the day that will always live in our thoughts and minds. And I thought well what are we faced with now? Here we have civilization. And to us civilization means lifestyles, technology, movies, business, all these things. But there is also a world of culture that's beneath this and subsumes them. And the world of culture is a world of deep traditions, of religions, of myths, of beliefs that have been transmitted generation by generation over the centuries. And this world of culture is often unhappy with the civilization it sees above us.

Are they opposed? Well, the very choice of words is interesting. "Civilization" we derived from the Roman's word for cities and citizenship, politics, economics, lifestyles and so on as well as pop culture. But real culture runs deeper. It encompasses the bonds of religion, tradition, myth, custom, family and folklore, historical memories, the genealogy that every peoples carries along with it in its baggage.

Now, it would seem from the events of September and following that there is a collision between these. We've known about this for a long time. Vaclav Havel who has given us a selection of very interesting and competent evaluations of this world he sees around us said once: "This new epidermis of world civilization merely covers or conceals the immense variety of cultures, of peoples of religious worlds, of historical traditions and historically formed attitudes all of which in a sense lie beneath it. At the same time, even as the veneer of world civilization expands, this underside of humanity, this hidden dimension of it, demands more and more clearly to be heard. And to be granted a right to life."

At that time Havel was speaking for a European audience and he urged them to go back to the roots of their traditions and look for what they have in common with other cultures, and other spheres of civilization, and join the search for what he called the "common moral minimum necessary to guide us all."

That phrase "common moral minimum" is not at all bad, because it's what we're trying to get. It's what the UN tried to achieve in that first declaration of human rights which people hewed into shape in 1947 and 48. To try to get a definition of human rights, of democracy, of basic freedoms, at least what Isaiah Berlin used to think of as "negative freedom:" the freedom from oppression, the freedom from censorship and that sort of thing. And see how we could join with other cultures and find a common ground. And the UN did this.

There were people that were opposed to this even at the time. There were some of the Islamic countries that didn't like the idea of total democracy and gender equality and what not. And there were still people from East Asia who were holding with Lee Kuan Yew's idea that Asia's traditions are different. They're communitarian rather than individualistic.

On the other hand, there was enough there to resemble each other that the UN people finally thought this was something they could produce, the Declaration of Human Rights. The Declaration of Human Rights went right back the enlightenment. And the enlightenment in academic circles has, as someone said, had a rather bad year. People are not quite sure what the enlightenment is and what it was. Although when we think about our definition of democracy, and the free world and a free society, we inescapably go back to those people in 18th century Europe and the United States who were trying to think of the world as not divided into separate nation states, separate cultures, but as the world being part of one.

Isaiah Berlin once said that the18th century is perhaps the last period in the history of Western Europe when human omniscience was thought to be an attainable goal. Well, they made a lot of mistakes. And there are those that said that the evils of Stalinism and the Holocaust and this and that can be traced to the faith in the human perfectibility the people in the enlightenment developed.

On the other hand, the enlightenment in those days did set forth great goals. And the United States of America was able to encompass these goals and form them into a society in which we thought there was a reasonable connection between the civilization of the lifestyles around us and the culture of the religions and beliefs by which we set great store.

We have continued along those lines and I think we have to reflect on how valuable this heritage of the enlightenment is to us. When I looked up the enlightenment, you look up a lot of things when you're editing an encyclopedia; I began to think about what I was doing, which is not too frequently found in American media circles.

As I went back there, I discovered this fellow Diderot had some pretty good ideas. And Kant had a lot of pretty good ideas, too. Kant said "Dare to know." Which I would say would probably be supplanted by "Dare to doubt." But I thought about these things further especially as I was doing the versions of the Encyclopedia Britannica in Japanese, Chinese and Korean. That the enlightenment is not something made in Europe, made in the United States, it is a set of impulses, a set of aspirations for a free society which exists in all countries. It exists in Asia. Kim Dai-jung was one of the great proponents of that fact. Kim Dai-jung was quite opposed to the idea of people like Lee Kuan Yew that there is something like so called Asian values.

He said "The fundamental ideas and traditions necessary for democracy existed in both Europe and Asia. Although Asians developed these ideas long before the Europeans did, Europeans formalized comprehensive and effective electoral democracy first. But the fact that this system was developed elsewhere does not mean it will not work in Asia. Asia has made great strides toward democracy."

In fact, Asia has achieved the most remarkable record of democratization of any region since 1974. Look at the little collage of impressions we've showed you this evening going from oppression, war, violence, dictatorship to a gradual appreciation of the values by which human society should exist.

As D.J. Kim continued he said, quite justly, "Asia has achieved the most remarkable record of democratization of any region since 1974. Instead of making western culture the scapegoat for the disruptions of rapid economic change, it is more appropriate to look at how the traditional strengths of Asian society can provide for a better democracy."

Well, as our work in the encyclopedia continued, I began to realize that the same impulses, the same urge toward a stable, yet participatory democracy, existed in a lot of countries outside of Europe. Probably the most eloquent exponent of the ideals of democratic society was Fukuzawa Yukichi in Japan.

He started out as a two sword carrying Samurai and painstakingly by viewing the works which he was translating from the European enlightenment, came to the idea that the Tokugawa world in Japan was a world of fakery. And that the Confucian values he'd grown up with had to be overthrown if you were to have a stable society. And he wrote that great statement "No man should place himself above another."

And you went past Fukuzawa and you went into China and where you had great people like Yan Fu who was doing the same kind of translation work that Fukuzawa did. Taking all these books from the west, Adam Smith, Rousseau, Montesquieu, you name them. But reading into them what they meant for his culture and his society.

I began to realize that the enlightenment should no longer be regarded as a European possession. It is a universal thing. We set up the ideals for democratic society in the 18th Century, we followed it in the 19th and the 20th and it is on fairly firm ground. Now, there are people that don't believe in this.

I remember about ten years ago when we had Alexander Nikolaevich Yakovlev, the real inventor of Perestroika into Chicago for a talk with a group of Chicago businessmen. And we were very anxious to see how Russia was going to fix its economy and how its policy would exist. And Yakovlev said "Stop. Look, you people are talking about a situation, a state of mind, which obtains in the United States and in certain European countries, but there are a lot of people out there. A lot people in Central Asia. A lot of people in Islam, who do not believe this. And they have to be reckoned with. And your day of reckoning will soon come."

Most of us listened to this and said "Well, that's very nice and there's probably a problem." But most suddenly it became apparent that there is more of a problem. That there is a gulf between our idea of civilization, as it exists, and the idea of culture that a lot of people have. And I think this problem has to be solved. And to solve it I can go back only to the lesson that we learned in WWII when we started studying Japanese military directives and ended up appreciating a culture that was not our own. I think we have to do this. Granted, Islam is a difficult culture to understand. Granted, too that in Islam there is no hard and fast distinction between the state and religion.

On the other hand, there is a great deal you can say about Islam. It is a great civilization and it has people of a wide variety of aspirations and a wide range of knowledge and somehow or other we have to deal with this civilization. We have to deal with this culture. To have a general civilization, to have the same cars, the same IMF, the same machines is really not enough. We have to make allowance within the civilization for the fact that people do have different cultures, and different aspirations and that there is no reason why they cannot be resolved.

I go back to Vaclav Havel's idea of a "common moral minimum." This is what we should be looking for. A common moral minimum, an ethic in the society to which all of us can subscribe.

And with this, I shall fold my tent before anyone hits my rudder...

*Frank Gibney [RIP]*
*JLS 1944*
*http://www.pacificcenturyinst.org/GibneyTranscript.pdf*

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# Raymond May Immerwahr

**(1913-1993)**
**JLS 1944**

My brother Raymond (whom I'll usually simply call Ray) was born May 11, 1913, in our home on South Greenwood Avenue in Chicago. He was my only sibling, and I learned much later that after his birth Mother had a tubectomy operation which apparently was fairly common even then. He and I grew up together in the various homes of my parents - on W. Fargo and then in Winnetka. Ray was in some respects less healthy than I, and I remember that during the 1918-19 flu epidemic my parents were afraid he might die.

Like myself, he went to public school in Winnetka, and he also took piano lessons, but then shifted to clarinet where he excelled. I do not remember his going to summer camp, except that he did go for one summer to Culver Naval School as I had done, and he played in the band as I did.

In the fall of 1926, when I was about to go to Princeton, our family moved to the near north side in Chicago, and Ray started attending the Francis Parker School, a private high school on the near north side. I understand that he did very well there. He was admitted to Swarthmore in 1930, and as I started work in New York at that time, I frequently went to Swarthmore weekends to see him. I know that at Swarthmore he continued to play clarinet in a small chamber music group where most of the other members were in the faculty. Unfortunately, he didn't continue playing it in his adult years.

I remember that he took a lot of chemistry courses at Swarthmore, and Mother hoped he would major in chemistry as she preferred chemistry as his major over German, but he finally majored in German. Ray graduated with high (or probably highest) honors in 1934 and was a member of Phi Beta Kappa.

**Swarthmore College**

Ray spent almost the entire summer of 1934 in Germany, which was already under Nazi rule. He took a number of photos which I saw after his return, and I remember one in particular of one of the many banners the Nazis posted when Hitler was being voted on to succeed Hindenburg as president. Apparently it was a Yes or No vote, Hitler being the only candidate, and the banner read "Jede guter Deutscher gibt Adolf Hitler sein JA." (Every good German gives Hitler his Yes vote). Another significant event that took place was the assassination of Roehm and his SA followers, and Ray like everyone was shocked by the event *[In 1933, CU's President was in Germany as a visiting lecturer in American Civilization at the University of Berlin]*.

Ray's big mission in Germany was to locate Immerwahrs there and possibly other Jewish relatives of Dad, in the hope that Dad could sponsor them for immigration to the U.S. Most important, Ray was to visit Dad's sisters Bertha and Frances who were born in U.S. and start preliminary steps for their return here and also for their husbands' immigration here. (It may be that Frances was born in Canada, as the family had visited Canada in the early 1880s.)

Ray located Paul Immerwahr, whose relation to our family is not wholly clear, and his wife Gertrud. Paul was a physician and I believe had been a physician in the German army before Hitler came to power. Gertrud was gentile and Catholic, and they never had children. They were then in their 30s, and I believe Paul was born in 1899. They lived in Beuthen in Silesia in the same general area as Dad's father. I had heard it said that Jews emigrating from Germany could not take out money or anything of value, but when Paul and Gertrud did come to U.S. (which I believe wasn't until 1937) a certain provision of some old treaty applied to him, and he was allowed to take out his grand piano and some other valuables.

I do not know whether Ray was instrumental in locating other relatives who later were able to come here. I know that Henry Immerwahr came to this country where he eventually was a Greek professor at NC Chapel Hill, but whether Ray or Dad had anything to do with his emigration I don't know.

When Ray returned home he lived with my parents in Highland Park, where they had recently moved, and he studied a year at Northwestern U. in Evanston. He got his M.A, degree at Northwestern (whether that was in June 1935 or somewhat later that year I am not sure). His degree was in German literature.

Some time about then Ray became ill with a serious form of asthma. I do not know the details, but I know that he went to Arizona to recover from it and that Mother accompanied him there.

But then (probably in 1936) Ray started working for his PhD in Berkeley. I do not know too much about his studies, other than that his dissertation was on the German romantic author Ludwig Tieck, and it was later published with the title "The Aesthetic Intent of Tieck's Fantastic Comedy." He received his PhD from Berkeley in 1941.

During all these years (late 1934 to the summer of 1941) I seldom saw Ray. I was living myself in Highland Park during the years 1937-39 with Jay and working in Dad's office, and it was during this time that Paul and Gertrud arrived from Germany. I believe Aunt

Frances and her husband Adolf Kant and Aunt Bertha, but not her husband, had already come in 1935 or 1936 and were living on the northwest side in Chicago, where Dad had started Frances in the dry-goods business.

During 1939 (I'm reading from Ray's Laufbahn) Ray left Berkeley went to teach a term at Swarthmore, and I read that he also served as an assistant at UCLA during 1938-41 while continuing his PhD studies.

But in 1941 Ray got a job with the OSS (Office of Strategic Services, a forerunner of the CIA) in Washington, DC. Jean and I who were then married and still living in Washington saw him frequently. Ray was a skillful linguist with an excellent knowledge of French, Spanish and Italian in addition to German and English, and his job was to translate messages for the OSS which had been intercepted from radio or wireless in those languages. This job continued until sometime in 1942.

Also sometime in 1941 or 1942 Ray began to date Josephine Dreyer (Jo), who had graduated from college in 1939 or 1940 and got a Washington, DC, job shortly afterward. I do not recall what kind of job she had. She was the daughter of Sam and Grace Dreyer whom my parents had known in Chicago for many years, and in fact Ray and I knew Jo and her brother Bob as children in Chicago. I know that on at least one occasion in early 1942 when we were living in Catonsville MD, Ray and Jo came from Washington to visit us, and I believe they are on our video collection of movie films.

But sometime in 1942 Ray left the OSS in Washington to go to the Navy's Japanese Language School at the University of Colorado in Boulder CO. He was at first a civilian while he started his Japanese studies but sometime in 1942 or 1943. Ray got his commission as an ensign in the Navy and was later promoted to Lt. JG and then full Lt. Ray and Josephine were married in late 1943, and she went to live with him at the Boulder campus. Sometime in 1944, Ray was "shipped out" and actually was placed in command of a large Navy unit who were on ship with him. It turned out that Ray went only as far as Maui in Hawaii, and there he had a translation job *[very likely at JICPOA]*, which may have been similar to his OSS work, but this time the language he translated most was Japanese.

Jo returned home to her mother in Chicago (her father had died years earlier) and it was about this time that Jo suffered what was perhaps her first spell of mental trouble, probably brought on by worry over Ray. But in late 1944, Ray was transferred to a Navy unit in Washington, DC, and Jo joined him and was in apparent good health. During this time they lived in Arlington, VA.

Ruth was born on November 1, 1944, and I remember Jean and I went to see them in Arlington as soon as Jo and Ruth got out of the hospital. I remember that it was a rainy day and we left Jay and Don with a sitter and took a bus to Washington taking John who was just two months old, carrying him in the rain.

Ray started teaching at Washington U., in St. Louis, in 1946 or 1947 as an Assistant Professor. He later became an Associate Professor there, but I don't know the date. He was a Visiting Professor for one semester at University of Washington in 1958.

In 1956-57 Ray was a Guggenheim Fellow. His second daughter Deborah (Debbie) was born in December 1959.

Ray was a full professor of Germanic literature at UW from 1960 to 1970.

Raymond was an active member of the Society of Friends (Quakers) and a strong pacifist. In 1970 he decided to leave the U.S. in protest over the Vietnam War and moved to Canada. He had obtained a position in Canada as Germanics Professor and Departmental Chair at the University of Western Ontario. He retired from that university in either 1978 or 1979 and returned to Seattle to live in 1980. He died in Bellevue, WA, on April 15, 1993. His widow Josephine died in February 2000.

Ray authored a very long list of professional papers on German literature starting in 1937 and continuing almost until his death in April 1993. In fact one paper was submitted posthumously. He attended many international conferences on German literature, and went on a tour of several universities in Germany in the late 1980s, giving lectures on German romantic literature. He also spent some summers at the Germanic literary archives in Marbach, Germany.

He was the author of a published book entitled "Romantisch" written in German but covering the romantic literature of several European countries. After returning to Seattle in 1980 he wrote one of the series of volumes edited and published by UW Prof. Ernst Behler on the works of Friedrich Schlegel. The volume he wrote covered the life and letters of Schlegel during the period of the Athaneums, 1797-79.

*"Around the World"*
George Immerwahr's Memoirs
http://immerwahr.com

**Boulder Graduates marching in formation, 27 May 1944, *Pineau*, 06_04_01_05, AUCBL.** *[The photos are my inclusion].*

**Recent Losses:**

## Bill Hudson Reprise

I was witness to another bit of Hudson whimsy. One day at Pearl Harbor, as we were leaving the officer's mess, we heard a more senior officer remark to his companion, "I'd like to go to that, but I don't have a tie with me. Bill instantly pulled off his black necktie and said, "For a dollar – it's yours." The deal was consummated and I assume the officer went off to an evening social at the Officers' Club – Claude Thornhill and his orchestra was the club band, incidently.

*Paul Hauck*
*JLS 1944*

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