Ready. Let me-- because it's already on. OK.

Today, we have Mr. Royce Higa. And it's May 12, 1989. Judy Weightman doing the interview at Mr. Higa's home. And we're going to ask for your name, address, date of birth to start with.

Well, my name is Royce Higa. I was born in Honolulu, December 6, 1920. I lived here all my life. I spent several years going to school on the mainland. I was in the service in Mississippi and overseas. But I'm back here. I've been back since 1953.

OK. I'm going to take you back a little to you were telling me that you left school very early and maybe start going back into that discussion again.

Oh, yes. Since my family was poor, working on the plantation, so I had to leave school when I was 14 years old. And worked for-- or 15 I guess. I worked for a couple of years working at Kress's. And I worked as a dishwasher in a restaurant. And, well, at that time, being in Okinawan, the highest position we sought was cooking or working with restaurants because the Okinawans owned many of the restaurants in town. As a result, that was the height of our expectation, I guess.

Did you feel at that time that there was a difference between Okinawans and Japanese?

Oh, yes, we felt it, although many of my friends said they did not. But when I grew up, for example, you couldn't marry into a Japanese family. And there was bitter-- I can remember my neighbor married into a family and tremendous biases occurred. You never realize it being Japanese, but we were kind of looked down upon, although I have never experienced that myself. But my neighbors did.

But you consider yourself to be Japanese?

Japanese.

Yeah.

But I've never experienced, because I have all my friends and their mothers, you know, I got along with their mothers very well. And so I've never experienced that, although I experienced my neighbors going through that. We had a beautiful case where this gal was-- the family owned a store in Aiea. And a boy, Okinawan boy tried to get into that family. Boy, a tremendous ruckus. And I guess-- oh, that didn't consummate, the marriage didn't consummate. And so while I was growing up, there was a big problem. It wasn't that easy.

So when you started working at Kress then, were you then feeling the difference between Okinawans and Japanese at all or--

Oh, I didn't feel it, except that I got into organizing labor movement. And Jack Hall was running a Voice of Labor paper. And he had an office on [PLACE NAME] Street. I went up there to talk to him about how to organize and all of that, being a 16-year-old kid trying to organize labor movement.

And I had an interesting experience after I graduated from University of Michigan, I came back to work in Hilo. And a manager who ran the Hilo Kress store used to be a manager here. And you know my name was Roy Higa over here. And went to Hilo, my name changed to Royce. But he recognized me. But he didn't say anything.

I went to Hilo for my first job as a director of a tuberculosis association. And I am a Rotarian, OK, with all the businessmen. So going back to my office one day, he stopped by and he told me, don't I know you from someplace? Boy, I choked.

Yeah. He knew you when you were the boy in--

Yes, he knew.

Was he a Japanese man?

No.

Or he was Haole?

Haole. Haole man.

OK. I wanted to go back a little bit. You kind of went over your union activities. And just whatever, you can talk a little bit-- you were saying that there was a strike at Kress at that time. That might be why you were a little concerned about seeing him again too.

Yes. And so I have never-- I've been always interested in labor anyway. But we weren't successful at that time. We didn't know organization. We didn't know anything except that went off the job.

And I think-- I'm not sure what the background and if I was too naive in the whole process, and so I'm not so sure-- I wasn't the leader anyway. I was a follower at that point, although I did speak up in meetings and so on. But we got into difficulty, and we didn't win anything. I think our group dissolved subsequently. All those who walked out lost their jobs.

From Kress.

Kress.

And then you--

Had to go back to school.

You went back to school at that time. What happened then?

Well, I finished high school. And I was very active in sports and class activities. And I was editor of the school paper and class officer and things like that at high school.

What high school did you go to?

Farrington High School.

And then--

And then finish in '41. And then after that, we joined-- well, I worked as a longshoreman because I couldn't go to university anyway, although I was accepted. So I worked for a couple years.

And end of '41, the war came. And so they put us-- I was working on the ship gang at that time. Then they didn't allow us to work on the ship Japanese couldn't work on a ship. So we worked on the docks. And then during the period from about December to maybe about May or so, they sent us out in the woods to cut kiawe bushes and things like that.

Who's they?

The company.

Which company were you working for?

Kessler and Cook.

I see.

As a longshoreman.

And how did you get into the military?

Oh, then since I had enough money, in '42, I went back to school.

To the University of Hawaii?

Yes. September, I went back to school. And, see, they then-- '43, they were requesting for volunteers. So I joined 442nd at that point.

And what year were you at the university then?

The first-- just a freshman, first semester. So we volunteered and got elected to go into the army. Oh, an unusual experience for us, we volunteered then our-- I don't know what you call it, but where they induct people was in August Ahrens School. It's in Waipahu.

Oh, August Ahrens, yeah, yeah.

Yeah. And so what they told us-- you see, we went there for one day. And they told us if you think you pass, bring a toothbrush and toothpaste, if you think you pass the physical exam. We went back, and they loaded us on a truck and they took us to Schofield.

And you didn't get to tell your parents or anything?

No. They just told us, if you think you pass, you're going to-- that's all they gave us. The draft board just told us, and we got on then.

What did your parents think about your going into the military?

Well, my father had died earlier that year. And my mother-- well, I felt I was the first Hawaiian born in my family. And so I volunteered. My younger kid brother volunteered as well. I told him, he shouldn't volunteer, that only one from our family would be sufficient. But he didn't follow my heed. He volunteered as well.

You both went at the same time?

Same time. But he got killed in Italy early in the war.

Oh, I'm sorry.

Yeah. And funny, you know, he came to see-- he came to see me leave because we went to 442nd, but he went earlier, about January of '44, to join 100th Infantry. He joined them in Italy. And subsequently I understand that he got hit from a bouncing booby trap that bounced. He was on, I guess, night scouting mission. And he got killed.

And, you see, at that time I was depressed for some time. And as a result, funny thing I didn't go overseas with our group, 522, I stayed back.

You were at Camp Shelby then?

Camp Shelby.

You found out when you were at Camp Shelby that your brother was dead?

That's right. And so, you know, you were somewhat depressed and all that. So I developed measles at age about 24, I guess, 23, 24. I got measles. So they didn't-- I didn't go overseas with my-- the group.

But subsequently, I think about six, seven months later, I went overseas and joined our group when we were in Southern France. They had come back from Bruyeres, you know.

Oh, you weren't at the Bruyeres--

No. So I didn't see Italy, camp in Italy or in Bruyeres. So I joined that-- when they were in Menton.

And you--

Then went all the way to Germany.

And so you were in the 522 when they went into Germany Then?

I was in 522 from all the beginning anyway.

And could you tell me a little bit about your experiences going through Germany?

Oh, when I returned to our group, I was trained as a forward observer. I was in the detail section. But when I came back to that group, same battery, no opening for me because that section was full. So they made me a section gun section sergeant. So I took care this one gun section. And I didn't know anything about shooting guns. And I was fortunate to have people who were trained in those positions, helping, keeping records, lining up the guns in position.

They didn't train you for that at Camp Shelby to shoot?

No, because I was learning to shoot the guns.

You were learning--

Forward observer controlling the firing in the front. See, that's what I learned.

I see.

That was my experience. So I didn't know anything about setting up the guns and all those things. So I think that was a kind of a shaky experience for me, not having any training in that direction.

Were there a lot of people that were doing jobs that they weren't trained for or was that unusual?

Very unusual. Because most of us went from training, overseas, and came back in the same group, most of us within our own group. I think we didn't lose anybody, as I recall. No one in our battery died.

Wow.

Although one person was captured. There was a couple of people who got hit. But the rest, all of us came back. We went through basic and all the way.

And when you were in Germany, do you remember the towns you went through at all?

No, I don't, except I can remember Worms, going through Worms at night crossing the Rhine River. That's when I think we had lined up along the Alsace-Lorraine Maginot Line. The D-day must have been somewhere around March or April. We lined up there.

And we fired across that line by thousands and just lit up the whole sky. 105s way in the front and the big guns were in the back. And they were firing across. So once that bombardment ceased, then we start crossing the river. And as--

Excuse me, how did you cross the river?

I did it with pontoon bridges made across the Rhine River, near Worms. It's southern part of-- middle of France somewhere in there we crossed. And from then on, the war had almost ended for us, I think. We didn't meet any resistance. Oh, there were a couple of places, as I recall, we fired a few rounds. But we've never met organized resistance after that.

Did you see any German soldiers at all?

Being captured? Yes. Captured once.

In Germany?

Germany. And I can recall some-- well, we went through the areas we find, and we saw a few dead people but--

What dead people were they?

They were German soldiers.

What about the civilian population, did you see any?

It's really kind of sad when you think about that. When the Americans have tremendous firepower, and when they talk about 1,000 sorties going over, literally that's true. We counted one day. We were sitting and groups of 300 planes going over, bombers, 300, and, you know, and what you can hear is [RUMBLING NOISE]. And when you pass through those towns, what you see is only walls standing up.

And no people at all?

No people. The people must have been evacuated someplace. But towns, as I recall some of the city-- small towns like with 60,000 population, no one there. Only walls standing up. So wars are terrible. Wow.

And that is unusual that there would be no people around at all.

No people. As far as I could see.

And what about the planes--

[BACKGROUND NOISE]

Wait for that to finish.

Oh, OK. OK. What about the planes and the Jeeps that people talked about seeing in the middle of the road?

Jeeps and--

Yeah, did you run into any of-- some of the vets were talking about seeing German Jeeps and German planes just sitting there all by themselves.

Yeah. Well, you see, I think the German planes use the superhighways.

Yeah, the Autobahn.

The Autobahns for airstrips. And they parked all the planes besides those Autobahns. Those-- excuse me-- those I remember seeing. And, let's see, I don't really recall too many German equipment. I saw damaged planes and damaged tanks.

All by themselves? Just sitting there?

They were off the road or things like that. But I remember seeing a lot of captured German prisoners, already they've given up, surrendering.

The soldiers?

Soldiers giving up.

And they just walked in a line or--

Yeah, walking. Maybe headed by some American GIs taking them back of the line to a--

[AUDIO OUT]

OK.

OK. You were saying the day that you--

The day I recall seeing the first prisoners with striped clothes marching west was May 3. I don't know why-- and they said March 8. But during that period, we had snow. And I felt that was quite unusual to have snow in May. And these people were with striped, regular prisoner clothing marching west with their German canteens.

You saw the prisoners by themselves?

By themselves, marching, all going alongside the road going west because they were apparently freed from Dachau. And I didn't know anything about Dachau.

So you personally did not go right to Dachau?

No.

OK, so you when you saw the prisoners, would was May 3. That's a little bit after the other men saw them in April, I think. So where were you at the time that they, in April, when they were in that area?

Well, you see all the batteries went different routes, I guess. You see, we have to just split up my batteries. So we were able battery. And I'm not so sure-- you know, I didn't know anything. I was just following instructions those days. And so we didn't see any-- we didn't come close to Dachau.

And you don't know where you were when you saw the prisoners?

No, I don't remember, except that we were bivouacked. And we had our tents up. And we were sleeping in the tents.

And the men that-- were they men or women that you saw, the prisoners?

Men.

No women?

No. We didn't see any women. I didn't see any women.

And do you know what they looked like? Were you close enough to see what condition they were in?

They were gaunt, really skinny. And some had difficulty even walking. They were hungry though apparently because they will look-- they looked thin, very thin.

And they were walking by themselves?

Yes. Leading-- they were just heading west toward France somewhere, someplace.

About how many people would you say?

Oh, see, there were many, I think, as I can recall.

Hundreds or--

Hundreds.

And they are all in one group, or did you see lots of different groups?

Different groups walking alongside the road heading west.

And there were no Americans with them? There were no--

Nobody.

Nobody.

Nobody. As I can--

Did you talk to any of them?

No.

Did you hear from anyone later where they were going or what they were doing?

You know, I was afraid to talk to them.

Why was that?

I don't know. Of course, we-- I'm not so sure whether we got order not to talk to them or anybody. But I was somewhat reluctant. Didn't know anything. So I kind of hesitant about approaching them.

So you didn't know that they were Jewish survivors--

No.

--at that time or whether they were Germans or who they were, I guess?

Right. Except that the striped clothing was quite unusual. We used to see them in movies--

As prisoners.

As prisoners. In the movies, silent movies.

Right. So you were you thinking then that--

They were prisoners of some kind. But I didn't realize that they were refugees from the Dachau camp. Subsequently, although once the war was over, we started to go back to Augsburg. Our battery was stationed somewhere in Augsburg airfield. Then we passed the town of-- it says Dachau. There was a sign. And it was someplace outside of Munich.

Did anyone ever talk to you about concentration camps before?

You know, I can't recall that. And even-- we were in Donauworth. No one suggested that we go and visit Dachau or, you know, no one talked about that. As I worked--

I understand that later you did meet some survivors.

Yes.

When was that about?

In the summer of, I guess, '45.

A few months after the war was over.

Over.

And then what happened?

You see, in Donauworth, there was a checkpoint. So all the displaced persons would come through. And at this checkpoint, apparently he got word that part of his family--

Who is he?

This is Mr. Blum who joined us someplace around maybe March or April along the route we took from France to Southern Germany. We picked him up as a tailor, or I can recall him being a [? very ?] barber too. Repair-- he took care of our clothing, you know. And I can picture him cutting our hair. And so I don't know how I got that assignment, but he heard-- he learned that somebody, some Lithuanian Jewish people were being kept in Austria someplace.

He was a Lithuanian Jew?

Yes, a Lithuanian Jewish person.

And do you know how he got to France?

I don't know. I guess-- he was released from someplace earlier because his wife and two children, two sons, he had left behind someplace. They were separated. And I don't recall the discussions if we had any with him.

And he had learned that. And so he had asked-- I think, I'm not so sure, but what the process he went through. But we got the assignment, John Ogishima and myself. John Ogishima is a-- he was a corporal. And he lived in Seattle, Washington, until-- I think he passed away about maybe 10, 15 years ago.

And both of us were given the assignment. So what we did was load our truck with supplies, gasoline and c-rations, our bedding, change of clothing, and some goodies like chocolates and things like that. And we headed out from Donauworth and--

With him?

With the three of us.

Who were--

Blum, Ogishima, and myself.

And what was the assignment?

The assignment was to find his wife and family. And we got a letter, some to whom it may concern letter, we carried with us. And so we proceeded down from Donauworth to Augsburg, then Munich and Berchtesgaden. We went through Salzburg.

We went into Salzburg. And Mr. Blum asked all the people around there, you know, where was this camp? Was there a camp, refugee camp in Austria? And many of them didn't really know.

So the first instruction we got was in Saint Joseph, as I recall. And Saint Joseph was up in the mountains someplace. So we went through a narrow mountainside road. And as we got to the top, or someplace, we came across British soldiers guarding a checkpoint. When we checked with them, that was a British [INAUDIBLE]. There was no such refugee camp.

So we came back. And we found a place for that night in a guest house, somebody's German guest house. We normally stay in guest house anyway. And we spent the night there.

But we noticed the people peeping out of their homes. And we checked with our guest house owner. And he said, they were concerned about Russians coming. And so they wondered whether we were Russkis or not. They were saying, Russki, Russki.

And apparently, the propaganda was such that the Russians were bad men, as far as the Germans were concerned. Russki, Russki. And they thought-- they were afraid of us. So they wouldn't talk to us.

And so we checked all around. And as I recall, I can see-- we traveled kind of winding way. We found the Danube River. And across the Danube River was Russian zone in Linz, Austria. And so as we went-- and I don't recall how the entrance-- I can't recall the entrance now. But we went into the refugee compound.

And he checked around. And he identified the building that his wife was in-- I presume that his wife was in it. So we headed for that place. And he went inside to inquire.

And as he was inquiring and finding his wife, two half trucks came with American GIs on them and with machine guns pointed at us because they thought we were black marketeers with our trucks loaded with things to sell.

Ah.

And, oh, they checked our goods and checked our letter and checked my truck to see whether or not--

Scary.

Yeah. We were so scared. We were happy to get out of the place quickly. But I don't know how quickly we got away. But we got away that night and--

By yourselves?

Yeah, by three of us. And we got his wife. And I don't-- I don't recall-- the wife saying that they were separated someplace with the two sons.

So the wife was actually at that camp.

Camp.

And he went in there and there she was? Do you know--

Yeah. But that was a momentous moment for everybody. But we were so shook up with the GIs with the guns pointing at us, which I didn't have time to see whether or not-- that happy occasion. I really didn't witness anything. And I can't recall anything except I was afraid.

Did you have the wife-- did Mrs. Blum go back with you?

Yes. They joined us. She joined us on a Jeep. Then we spent one night at a farmhouse outside of Linz. And the following day, we headed for home. From Linz, I think we drove all the way to Donauworth.

And then what happened there?

I think he found an apartment in town. And as I recall, I think he managed to find a place. And we had a celebration one night. And I can remember the tomato salad and kartoffel soup and c-rations for celebration. Maybe he had some wine. I'm not so sure now. I can't remember that. But I remember the potato soup that he had.

And that was a tremendous experience, for me anyway. I was glad to have that assignment and that experience. And to this day I wondered, you know, what happened to his two kids and what happened to him. Although we didn't have a chance to say goodbye because I'm not so sure we-- our battery, some-- a group of them, battery members, elected to go to MIS, or military intelligence, training. So they selected several members from our group to go to Minneapolis for Japanese language training.

After the war?

Yeah. So they were going to send them to training and send them out to the Pacific theater so several of them left our battery. And when they were going home, the war ended for them when they landed in Boston. And so they didn't go to Minneapolis, Minnesota. From Boston, they came straight home.

And you stayed in--

We stayed in Germany. We came in. So when I got home in February-- I got home in February-- they were home in November.

Got out before you.

Yeah. Earlier.

I wanted to just get back to Mr. and Mrs. Blum a minute. Did you talk to Mrs. Blum about her experiences at all?

No, she spoke only German or--

Lithuanian.

Lithuanian. So we really didn't have a chance to communicate.

What about Mr. Blum? Was he able to communicate?

I can't recall anything what kind-- and besides, being a young kid, I really didn't-- my thoughts-- with that situation, my thoughts were to see how soon I can get home and get my experiences over there over. That's what my thoughts were. But yet, you know, I should have found out-- found those things out.

Well, you did find out a little something about one of their sons, I understand.

I'm not so sure whether the son or not, but Ahiri has a picture sent by somebody, Lieutenant Benari-- oh, maybe he was a captain already-- sent him and he said, Blum too. Maybe his children did come to America.

Before we finished here, we wanted to see the picture of Mr. Blum to put that in.

Yes.

But we'll finish this tape before we bring that up again. I wanted to ask you, getting back to the early life again-- or I guess not the early life. This was after you got out of the military. You went back to college, right?

Yes.

You went to the University of Michigan?

I went to a small school, undergraduate school, George Williams College in Chicago. Then I went to graduate school in University of Michigan.

What was your graduate degree in?

Public health. So I got a public health degree. Because of that degree, being Oriental, I came back and all the doors open as a 442nd veteran with a master's degree. For example, the first Oriental got the Tuberculosis Association job. I was a director for Oahu Health Council, deputy director in the Department of Social Services, H Camp director for several years, working at Lieutenant Governors Office. I worked for the union teaching OSHA courses.

You taught OSHA?

OSHA courses for the Union AFL-CIO for--

The occupational health--

Occupational health and safety courses. And now, I'm teaching stress management, meditation, and aches and pains right now for HEGEAUPW. ASHMI conducts those classes. So every semester, I have about three or four classes, 4-hour sessions with them. And I've been talking to senior citizen group. I have several groups I'm working with on Saturday talking about the kind of things that I'd like to talk about, pyramids and awareness and things that kind of interest me.

And maybe you wanted to just go back a little bit, we can come to that again for your bridge discussion, the duplicate bridge discussion. But I wanted to ask you about your association with Tom Gill.

Oh. Well, 1970, I was in the cabinet-- I was deputy director in the Department of Social Services. And since I was in-- this was Governor Burns' faction running. And I was part of that group. I resigned my position as deputy director in 1970.

And when I resigned, I was asked to coordinate Tom Gill's campaign because Tom Eager, who was the coordinator, became ill with tuberculosis. He was an economic professor at the university. And he got ill.

So I took over the campaign. I didn't know much about the campaign. We lost. And then 1976-- well, Tom won as lieutenant governor. I guess he won in 1974.

Then '78, we tried to run Tom and Nelson together. We did so. But they didn't-- in the end, they couldn't work out the differences. So we had to terminate the relationship. And it's kind of too bad. But one of those things.

Nelson Doi you're talking?

Yes. They couldn't work out their differences. So, well, that's OK. You know, everything works out in the end anyway. So--

So I understand that right here in your living room that there were some campaign coordinating going on, right where we're sitting here.

Yes, we had many meetings here, many meetings in organizing the Senate, early in-- I guess, this must be in the '60s we had all the people who were here, Walter Heen and Larry Coryell.

Judge Heen was--

Yeah. They all came. We had Nelson was elected as president of the Senate at that time.

How did you get involved in politics?

I was always interested in politics. When I went to Hilo as director of the Tuberculosis Association there, I got to meet Nelson and all the young boys at that time, like Judge Kushi, John Ushijima, Sue Karamitsu, all of us young. They are lawyers.

Lawyers. Yeah, yeah.

Judges, too. And so I was with them. And so we got involved with. I've been always interested in the Democratic party anyway. So this gave me a chance to really participate with them.

And when I moved here, I started organizing in Eneko and Percery. Percery, we organized house-to-house campaigns and all this. We had a lot of parties and at our place here too. We had organization meetings all over the place.

But as of now I've kind of left that area. And I just moving on, trying to get rid of all the kind of baggage that I carry around and see if I could erase some of the baggages and remove them. So that I can be kind of free, freer than I am right now.

How do you do that?

Well, there are ways of freeing yourself. One is, I think-- what the way I do it is through meditation and relaxation exercises. In order to erase some of the baggages you have, you have to be able to identify them--

You're very calm. I noticed you have that calmness around you.

Yeah. You know, I'm not that calm. But I've been able to develop that somehow.

Are we ready?

Almost.

Almost.

OK.

OK. I noticed how calm you are. You appear to be very calm anyway.

Yes. The manner in which I do it is any difficulty you have, any emotion that you have, anger, bitterness, resentment, hate, fear, you have to acknowledge that. You cannot deny that. If you have it, you have to acknowledge first.

And then you have to choose-- get all the facts about that situation and learn to accept. Then intellectually, you must not-- you must learn not to make judgments. See the judgments cause us difficulties, every time you judge somebody. And if you judge the person wrong, you get angry, upset.

OK, that's the key. You cannot judge, evaluate, condemn, compare. So if you don't do that, then you will not get yourself upset. The way you look at things is so that you look at what is, it is like that. And so you accept it as such. If you make a judgment about it, then you get upset.

But whatever happens happened. And politically, it might be wrong. Legally, it might be wrong. But for yourself, if you judge it wrong, you upset yourself. You lose control. That matter is going to control you.

And you found that works with your relationship with people--

That's right. You accept them as is. Although I do get upset, and when I get upset I accept my upset. It's part of accepting it as such. You only got you're upset, you're upset. That's all it is. It's not right or wrong, good or bad.

And how do you use this for-- you were telling me about the duplicate bridge experience. You are a duplicate bridge master?

No, I'm not a life master. But I'm playing duplicate bridge. And in the playing, I've tried to explain the psychological aspect of playing not to get upset.

You see, if you get yourself upset, then you will lose your ability to play well. So you cannot concentrate well. So we talk about here and now, right now, as you're concentrating on one subject at a time. So you don't think about anything else. OK? This moment, this moment, this moment, that's all it is.

And so you play. You don't worry about what happened last play or last card. Or you're not thinking ahead. But you're thinking right now, what card should I play at this moment? That's one kind of concentration.

You talk about trying to get the other person to play a certain card. For example, if we're communicating very well, when they're communicating, there is no barrier, I notice now because bridge is a partnership game, you play very well.

You're talking about get your partner to do what you want.

Right. And they play very well. Or your opponent, you look at the card. And maybe they're going to finesse one. You want the person to play that other card. And so you concentrate it over there, and you just put it out there that he should play that card. And many times he does.

Do you talk to your partners about this on how to do this beforehand?

No. I do it, see, because I have no control over the other person.

Yeah, yeah.

Except that I don't-- I make sure that we don't critically comment on each other's play. See, that disrupt the whole situation. So you don't-- see, when they get upset, I try to tell them, hey, this is only a game. Don't get upset. You get upset, it just ruins our whole game anyway. And no sense in playing if you're going to get upset.

Just play. If you played that card, that's not right or wrong. You just played that card. That's all it is. You just put down that card, or you called that card, or you made that bid, and that's all it is. It's not a bad bid. It's not a good bid. But you made a bid, and that is all.

And you write articles about this as well?

Yes.

You've written a number of articles.

Yes. And they put him in a bulletin. So I seem to be very receptive about that. I think generally bridge players are egotists anyway. And they get upset, angry at their opponent if they perceive that the partners or opponents made an error, or they violated certain rules. And so they got upset. And I can understand that. But I tell my partner not to get upset because you're going to ruin the partnership game.

And for my own self, bridge has taught me a lot of things--

What did you learn?

About myself. About the manner in which I react to plays, react to behavior of others. And in a short moment, in 3 hours, you learn a lot about yourself, about the behavior of others, the attitude of others. And you learn how you reacted. So the only person you can control is your own self.

And so if you watch how you behaving, it's a tremendous opportunity to learn about your own self, how you make judgments, how you evaluate, you condemn, you know? And as a consequence now, I'm doing better at bridge. I notice I can count better and the distribution better, diagnose better. And so I've improved my game tremendously.

With all those things, though, I can-- I do a lot of things around here. I can cook better. I make all the Japanese pickles and all kinds of things. I bake and cook. And then I can clean house and write those articles and work on those things over there and making--

Those things over there are the pyramids.

Pyramids. So I'm making a wooden pyramid. I'm working on it. I'm going to finish it tomorrow and test it out on my papaya plant. All my ginger is-- it's about 3 or 4 months and it's under the pyramid. And it's being kept.

I saw it.

Yeah. Kept-- it must be 3 or 4 months, you know. So it's doing very well. I have a papaya plant, which is not doing so well. It is a papaya mosaic. So I'm testing it whether or not it I can make that mosaic because I've ruined a lot of papaya plants. And in this area, there is a papaya mosaic. And the University Extension Service hasn't found a solution to that particular disease.

Well, we hope the pyramids work on that.

Yes. I'm trying to do that. And so I put water underneath that. I used the water to water all my plants in the house, water the plants outside to see whether or not-- the tomatoes are doing very well out there. So--

Cherry tomatoes or--

No.

Regular tomatoes?

Big ones like that. I got about half a dozen on that tree.

That is unusual.

Yeah, really unusual. And cherry tomatoes, you know, if I grow them, they grow by the thousands. But these are big tomatoes. I got them downstairs. About this big.

Wow. Well, do you have any last words for us before-- what would you say our theme is-- as going back to Dachau or your experience with the Blums and why that came to be, why you had to even reunite them, and wondered whether you had any last comments in terms of-- I know what you're feeling is about acceptance. And when you come across discrimination or bigotry, racism, as we've seen it.

Yeah. You see, I've come to a point where you have to learn to accept. See, acceptance means forgiving, understanding, compassion, helpfulness, love. Then it means also trust and all the other things, motivation, and all those things. So I see as accepting as a choice.

You choose to accept. You don't just passively let it go. So if you're going to choose, you see bias, prejudice, you accept that as such. So that you don't get upset. But you have to enforce whatever. If you are a police officer, or whatever, you are Judge, there are legal laws that you cannot-- you can accept for your own self. But the person who violates those rules have to pay for them.

And I believe all that. We have to have laws so we can live together somehow, peacefully. But we have to learn to accept those things ourselves. So that in terms of our behavior to others can improve the relationships all around.

But you have to change yourself first. There's no way of changing people around you. There's no way, except if you change, they will change. And I've been trying to work on that.

Thank you so much. That's a wonderful philosophy-- working within yourself rather first. Thank you so much. Any other questions did you want me to ask?

About Pearl Harbor.

OK, we're going to get the beauty out of things and go over to-- one question we left out on the beginning is what you were doing on December 7, 1941.

You see, I lived about 100 yards from Pearl Harbor. It's a mango tree camp in Aiea. And it's around 100 yards. And we could see the Arizona from my house.

And so that morning, as you just said, that the plane came over. And I saw those red Japan planes. I was somewhat disturbed and concerned about our own welfare and my own welfare. What are they going to do to us?

Why were you thinking this?

Because we were Japanese and whether we were going to be sent to-- and there were considerable sentiment around our place where they wanted to see Japan win. You wouldn't believe this, but there was a group of people who wanted Japan to come in and take over. And that was a sentiment that those days.

And, well, we could see the plane coming and bombing. This was about 7:30 in the morning. And we went out to-- I went out to get my Sunday morning newspaper.

Then we had tin roofs in my-- these were plantation homes. So the shell fragments start falling on the roof. You could hear them, you know, clang all over the place. You know, neighborhood, it's only about 100 yards from the shoreline of across Kam Highway-- it just-- from our place.

Did you talk to your parents about being afraid of what would happen to you?

No. I had my mother. And what we did was we evacuated our homes. And we went to the Heights. We took our car. And all of us-- one of our brothers stayed at home. I took a couple of my brothers and my mother. We stayed overnight at the Aiea Heights, looking over the harbor. But I don't recall anything happening that night. It just happened during the day.

You were able to stay on the plantation after your father died, on that mango plantation?

Yes. Because my brother was working for the plantation.

I see.

And so he stayed-- we could stay. But I was working as a longshoreman. So we had to drive cars with just a blackout. And we had thin slit in the headlights. We drive at night.

And did you have to do anything differently because you were Japanese? Did you have a-- Mr. Morita had mentioned about wearing a black badge--

Yeah, we didn't have--

Because he was Japanese.

--to wear that. But we couldn't work on the ship. See, I was on ship gang, unloading the ships. But we couldn't work there. So they put us down on the docks, all Japanese.

So the ship-- I think later on, they might have put a few Japanese on. But most of them were transferred to dock gangs. You see, we used to work in a ship. Everything in the ship would be put on skips and would be loaded out. And the dock gangs would sort them out by stores, by destinations. So we got that assignment. It's easier down there in the docks than working in the hole because the hole is hot.

And that's where you would be.

I was working there.

And did anyone say anything about your being Japanese at that time?

No-- I couldn't get along with the boss. So the boss rode me all the time.

Who was the boss? I mean Haole guy or--

No. He's a local man.

Oh, Japanese?

No. No, not Japanese. But I couldn't get along with him for some reason. Well, I was a stubborn kid anyway, so, you know.

But one interesting thing later on-- I guess before the war came, or I'm not so sure, at night they used to evacuate all the local teachers, ministers, recent returnees from Japan. They load them on a ship at night.

Did you see that happen?

Yes, they load them on a ship at night. And they took them to the mainland I guess to concentration camp or--

And you actually saw that happen?

Yes. They get-- and these were old people carrying duffel bags.

What did you think when you saw them?

Wow. Yeah. I didn't think anything, but I guess the poor man, poor people being sent to the mainland.

Did your family know about that happening?

No.

Did your neighbors talk about it at all?

They never talked. You see-- I guess the church members knew because a lot of ministers were involved. A lot of Japanese schoolteachers were involved. And if you had recently arrived back from Japan, you were picked up.

And how did you know where they were going when you were at the dock?

I didn't know where they were going. But they were loading them on the ship at night.

What did they look like when they were going? Did they have suitcases? Did they have--

Oh, no, as I recall, they were carrying duffel bags.

And that's all they had?

That's all they had. And subsequently, though, I met a bishop who were interned. And he told me that he had to go to New Mexico or someplace. And he stayed at Honouliuli. There was an internship camp in Honouliuli. And some of them were loaded on the ship. And they were taken-- there were several internment camps for ministers who recently arrived from Japan. And they included only teachers or ministers or recent arrivals and I guess some of the community leaders as well.

Did you see men and women going or just men?

Oh, I didn't see women. I can only recall men.

And how many would you say?

Oh, maybe 50 or 60 as I recall.

50 or 60. Just one night that happened? Or--

I saw only for one night because we didn't work every night. We worked at-- because those were the-- this must be before the war, before the war came.

This is actually before 1940, before December 7?

Before 19-- it looks like as I-- now, I'm not so sure because I was working at night. And after the war came-- oh, we still work at night too. So I'm not too sure. But I think it must be after the war.

Yeah.

Yeah.

OK. Thank-- Andy?

How did you feel about seeing fellow Japanese being taken to concentration camps? And you yourself were Japanese and you subsequently had to volunteer in the American army to prove your loyalty to your country. Did you feel any sort of conflict or sorrow?

You know, I felt the really conflict though. For me anyway, I thought I thought that was a bum deal for them to be interned at that time.

Did you express that to anyone at that time?

No. But, you know, I was a young kid. And I think I was scared, more scared than anything else. You know, I mean if I spoke up, I'd be the next guy on that ship myself.

Your mother was a Japanese citizen.

Japanese citizen.

Japanese national, yeah.

So you know, I think I was more scared than anything else. And I really didn't have much opinion. But that disturbed me somewhat. But I didn't have the guts enough to go and complain someplace.

Maybe that's why you started complaining later when you worked for ILWU and everything else and all your political stuff.

I think I tried to make some changes. But I did try to make some changes. And while I didn't succeed so well, now I'm working at myself to see whether or not I can change myself. So I can be free.

Well, thank you so very much, really. Thank you so much for sharing your home with us as well.

Thank you.

Any other questions? Anything, Andy? Greg? No?

These young guys have to go back--

Yeah, well, they have to do filming tomorrow too. Yeah. Thank you so much. I appreciate it. OK, great. When we--